# STUDIES IN THE SCRIPTURES

"The Path of the Just is as the Shining Light, Which Shineth More and More Unto the Perfect Day."

# **SERIES VI**

# **The New Creation**

"Henceforth Know We no Man After the Flesh:
Yea, Though We Have Known Christ After the Flesh,
Yet Now Henceforth Know We Him [So] No More.
Therefore, if Any Man be in Christ
He is a New Creature: Old Things are Passed Away;
Behold, All Things are Become New."

2 Cor. 5:16,17

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To the King of Kings and Lord of Lords

IN THE INTEREST OF HIS CONSECRATED SAINTS, WAITING FOR THE ADOPTION,

--AND OF--

"ALL THAT IN EVERY PLACE CALL UPON THE LORD,"
"THE HOUSEHOLD OF FAITH,"

--AND OF--

THE GROANING CREATION, TRAVAILING AND WAITING FOR THE MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God." "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."

Eph. 3:4,5,9;1:8-10

# Written in 1904 by Pastor Russell

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# "The New Creation"

# THE AUTHOR'S FOREWORD

MUCH of the work of every servant of God is done in the dark--that is to say, like the weaver of a beautiful carpet we stand at the back seeing little of the results of our labors, and trusting that in the Lord's due time we shall hear His "Well Done" and see some fruitage. "I shall be satisfied when I awake in His likeness."

Nevertheless, the Lord has very graciously given us encouragement in respect to the influence of this Volume in various parts of the world in the hearts of God's people. The pleasure has been ours of hearing from many respecting the blessings received from a better understanding of the justification, the sanctification, and the deliverance, promised to the Church in God's Word. Many others have told us of the blessings received from the Scriptural advice given to husbands and wives, parents and children, in respect to the ways of peace, righteousness and growth in grace. Many also have informed us of great blessings and aid in respect to the duties, privileges and obligations of Elders and Deacons, and the Scriptural order in the Ecclesia. We rejoice in these things and trust that the good work will go on under Divine guidance to the praise of our Lord and for the comfort and edification of His people.

We call attention to the fact that since this Volume was written the light has grown still clearer respecting God's great Covenants. We now see that the Law Covenant was a foreshadowing of the New (Law) Covenant, which is about to be established at the Second Coming of Jesus, by the great Mediator, Jesus the Head and the Church His Body-- the antitype of Moses, who wrote: "A Prophet shall the Lord your God raise up unto you from amongst your brethren, like unto me." Moses was merely the type of this greater Prophet, and the Law Covenant which Moses mediated was merely a type or foreshadowing of the greater Law Covenant of the Millennial age.

God raised up Jesus the Head of this great Mediator first,

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when He raised Him from the dead. Since that time, He is raising up the Church as a New Creation; and when all the brethren of the Body of Christ shall have been gathered from the world through a knowledge of the Truth and sanctified by the holy Spirit and been found worthy by faithfulness unto death, and all shall have been raised up by the power of God from the earthly conditions to the Heavenly conditions as the Body of Christ, the great antitypical Melchizedek will be complete, a Priest upon His Throne--the great Mediator of the New Covenant will be enthroned in Divine power. Then the New Covenant will go into operation, as God said to Israel: "Behold the days come, saith the Lord, when I will make a New Covenant with the

House of Israel and with the House of Judah."

The antitypical Mediator, after paying over to Divine Justice fully and forever the Ransom-price for Adam and his race, will assume full control, and under that New Covenant, thus sealed, will begin the work of blessing and restoring all the willing and obedient of Adam's race. All who will come into harmony with the Lord will be counted as part of the earthly seed of Abraham, until finally, by the end of the Millennium, all exercising faith and obedience will be known to the Lord as the seed of Abraham. "In becoming that seed, shall all the families of the earth bless themselves."

Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice." The keeping of these matters in mind will be of benefit to the readers of this Volume. All of these Covenants stand related to each other. All of them were represented and typified in Abraham and the Covenant which God made with him. The Church is styled Abraham's Spiritual Seed and likened to the stars of Heaven. The world of mankind as they come

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into harmony with God will become Abraham's earthly seed--as the sands of the seashore. The Spiritual Seed will be the channel of blessing for the natural seed.

The subject of Justification has not changed, but it has expanded and clarified. If writing this Volume today, the author would make some slight variations of language, but without any real change as respects the meaning and application of the word Justification.

We now see that a justification to life is one thing, and a justification to more or less of friendship with God is another. Abraham, for instance, and the faithful before Pentecost, were justified to friendship with God and to have more or less communication with Him by prayer, etc.; but they could not have full justification until the Blood of Atonement had been shed, and until it had been presented to and accepted by Divine Justice--the Father. Just so the sinner today approaching God might be said to be in the way of justification--he would have more of God's favor than if he faced toward sin.

We once spoke of a sinner in this condition as being justified, because he believed in Jesus as his Redeemer and was reaching forward to a full consecration of himself. Now we see that while the sinner's attitude, like that of the Ancient Worthies, might be styled "tentative justification," it would not reach the condition of a full, complete justification from sin until the sinner had fully presented himself in consecration to our great High Priest, Jesus, and had been accepted of Him in the name of the Father. Then, under the covering of the imputed merit of Christ's sacrifice, the sinner would be acceptable to the Father under Christ's Robe and begotten of the holy Spirit.

Fortunate it is for the masses who have heard of Jesus and partially believed, that

their standing with the Lord is **not** that of full justification, that He refuses to fully justify any until they have become by covenant His disciples, His footstep followers. This is because justification can come only once to each individual, and if he should misuse that justification and fail to get eternal life, he would be in a worse state than if he had never been justified. If not justified

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and spirit-begotten in the present time, he is not of the Church, but will have a share in the merit of Christ's sacrifice and in the justification which His Kingdom will offer to every member of the human family--aside from the Church --the Church receiving that better thing which God hath in reservation for them that love Him--glory, honor, immortality, the Divine nature.

To many it would not seem worth-while to mention these fine distinctions upon the subject of justification; and yet, having received this clearer appreciation of the Divine Plan, we have pleasure in passing it on to all who hunger and thirst after righteousness--to all Bible Students everywhere.

May the Lord continue to bless this Volume to the good of His people, is the prayer of the author,

CHARLES T. RUSSELL Brooklyn, N.Y. October 1, 1916

# SCRIPTURE STUDIES STUDY I "IN THE BEGINNING"

Various Beginnings--The Earth Was--A Creative Week For Its Ordering--The Length of the Epoch-Days--Prof. Dana's Admission of Unwarranted Speculations by Scientists--Persistency of Species Refutes Evolution Theory--Mr. Darwin's Pigeons--A Theory of Cosmogony--Loyal Testimonies of Profs. Silliman and Dana--The First Creative Epoch-Day--The Second Ditto--The Third Ditto--The Fourth Ditto-- The Fifth Ditto--The Sixth Ditto--Man, The Lord of Earth, Created in the Dawning of the Seventh Epoch--Summary of "Meeting Place of Geology and History," By Sir J. W. Dawson, LL.D., F.R.S.--The Seventh Epoch-Day of the Creative Week--Its Length--Its Rest--Its Object and Result--The Grand Jubilee, Celestial and Terrestrial, Due at Its Close.

MANY are Jehovah's agents, and innumerable his agencies, connected with one and another feature of his creation; but back of them all is his own creative wisdom and power. He alone is the Creator, and, as the Scriptures affirm, "All his work is perfect." He may permit evil angels and evil men to pervert and misuse his perfect work; but he assures us that evil shall not for long be permitted to work blight and injury; and that eventually, when he shall restrain and destroy evil, we shall discern that he permitted it only to test, to prove, to refine, to polish and to make his own

holiness, gracious character and plan the more resplendent in the sight of all his intelligent creatures.

When in Genesis we read, "In the beginning God created the heaven and the earth," we are to remember that this beginning relates not to the universe, but merely to our planet. Then it was that "the morning stars sang together" and all the angelic sons of God "shouted for joy"--when the

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Lord laid the foundations of the earth and "made the cloud the garment thereof, and thick darkness its swaddling band." (Job 38:4-11) But a still earlier beginning is mentioned in the Bible; a beginning before the creation of those angelic sons of God; as we read: "In the beginning was the Word [Logos], and the Logos was with **the** God and the Logos was **a** God: the same was in the beginning with **the** God. All things were made by him, and without him was not anything made that was made." (John 1:1-3) (See Series V, Chap. 3.) Since Jehovah himself is from everlasting to everlasting, he had no beginning: the "Only Begotten" has the high distinction above all others of being "The beginning of the creation of God"--"first-born of every creature." (Rev. 3:14; Col. 1:15) Other beginnings came in turn as the various angelic orders were one by one created; and these beginnings were in the past, so that their hosts could shout for joy when our earth's creations, related in Genesis, had their beginning.

Examining the Genesis expressions critically, we discern that a distinction is made between the creation of the heaven and the earth (verse 1) and the subsequent regulations, or ordering of these, and the further creations of vegetable and animal life. It is these subsequent operations that are described as the divine work of six epochal days. Verse 2 tells us that in the very beginning of the first day of that creative week the earth **was**--though without form (order), and void (empty)--waste, empty and dark. This important item should be distinctly noted. If recognized, it at once corroborates the testimony of geology thus far; and, as we shall be obliged to dispute the deductions of geologists on some points, it is well that we promptly acknowledge and dismiss whatever does not need to be contended for in defense of the Bible. The Bible does not say how long a period elapsed between the **beginning** when God created the heaven and the earth, and the **beginning** of the creative week used in perfecting it for man: nor do geologists agree

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amongst themselves as to the period of this interval--a few extremists indulge in wild speculations of millions of years.

Coming, then, to the creative period--the ordering of affairs in our heaven and earth in preparation of the Paradise of God for man's everlasting home--we note that these "days" are nowhere declared to be twenty-four-hour days; and, hence, we are not obliged thus to limit them. We find in the Bible that the word **day** stands for epoch, or period. The fact that it is **most frequently** used in reference to a twenty-four-hour period matters nothing, so long as we have the record of "the day of temptation in the wilderness ...forty years" (Psa. 95:8-10), and sometimes a "day" or "time" representing a year period (Num. 14:33,34; Ezek. 4:1-8), and also the Apostle's statement--"A day with the Lord is as a thousand years." (2 Pet. 3:8) Most assuredly

these epoch-days were not sun days; for the record is that the sun was not visible until the fourth day--the fourth epoch.

We believe our readers will agree that although the length of these epoch-days is not indicated, we will be justified in assuming that they were uniform periods, because of their close identity as members of the one creative week. Hence, if we can gain reasonable proof of the length of one of these days, we will be fully justified in assuming that the others were of the same duration. We do, then, find satisfactory evidence that one of these creative "days" was a period of seven thousand years and, hence, that the entire creative week would be 7,000 x 7 equals 49,000 years. And although this period is infinitesimal when compared with some geological guesses, it is, we believe, quite reasonably ample for the work represented as being accomplished therein--the ordering and filling of the earth, which already "was" in existence, but "without form [order], and void [empty]."

Prof. Dana, commenting on the data from which scientists draw their conjectures, and the method of reckoning employed by them says:

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"In calculations of elapsed time from the thickness of formations there is always **great uncertainty**, arising from the dependence of this thickness on a progressing subsidence [regular sinking of the land]. In estimates made from alluvial deposits [soil deposited from water], when the data are based on the thickness of the accumulations in a given number of years--say the last 2,000 years--this source of **doubt** affects the whole calculation from its foundation and renders it almost, if not quite, **worthless**....When the estimate...is based on the amount of **detritus** [fine scourings] discharged by a stream it is of more value; but even here there is a source of **great doubt**."

Let us examine the matter from the standpoint of the Bible, as believing it to be the divine revelation, and fully persuaded that whatever discrepancies may be found between the Bible testimony and the guesses of geologists are the errors of the latter, whose philosophies have not yet reached a thoroughly scientific basis or development.

Nor is it necessary to suppose that the writer of Genesis knew all about the matter he records--the length of these days and their precise results. We accept the Genesis account as a part of the great divine revelation--the Bible-- and find its sublime statement in few sentences most remarkably corroborated by most critical scientific researches. On the contrary, none of the "religious books" of the heathen contain anything but absurd statements on this subject.

There is a grandeur of simplicity in that opening statement of revelation--"In the beginning God created." It answers the first inquiry of reason--Whence came I, and to whom am I responsible? It is unfortunate indeed that some of the brightest minds of our bright day have been turned from this thought of an intelligent Creator to the recognition of a blind force operating under a law of evolution and survival of the fittest. And, alas! this theory has not only found general acceptance in the highest institutions of learning, but is gradually being incorporated into the textbooks of our

common schools.

True, only a few are yet so bold as totally to deny a Creator;

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but even the devout, under this theory, undermine the fabric of their own faith, as well as that of others, when they claim that creation is merely the reign of Natural Law. Not to go further back, they surmise that our sun ejected immense volumes of gases which finally became consolidated, forming our earth; that by and by **protoplasm** formed, a small maggot, a **microbe**, got a start, they know not how. They must concede a divine power necessary to give even this small start of life--but they are industriously looking for some Natural Law on this also, so as to have no need at all for a God-Creator. It is claimed that this discovery is now almost accomplished. These "savants" think and talk about Nature as instead of God--her works, her laws, her retributions, etc.--a blind and deaf God indeed!

They claim that under Nature's regulations **protoplasm** evolved microbe, or maggot, which squirmed and twisted and reproduced its own species, and then finding use for a tail, developed one. Later on, one of its still more intelligent offspring concluded that oars, or fins, would be useful, and developed them. Another, later on, got chased by a hungry brother and, jumping clear out of the water, got the idea that the fins further developed would be wings, and liked the new style, so that he stayed out of the water, and then decided that legs and toes would be a convenience and developed them. Others of the family followed other "notions," of which they seemingly had an inexhaustible supply, as evidenced by the great variety of animals we see about us. However, in due time one of these descendants of the first maggot which had reached the monkey degree of development, got a noble ideal before his mind--he said to himself, I will discard my tail, and cease using my hands as feet, and will shed my coat of hair, and will develop a nose and a forehead and a brain with moral and reflective organs. I will wear tailor-made clothing and a high silk hat, and call myself Darwin, LL.D., and write a record of my evolution.

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That Mr. Darwin was an able man is evidenced by his success in foisting his theory upon his fellowmen. Nevertheless, the devout child of God, who has confidence in a personal Creator, and who is not ready hastily to discard the Bible as his revelation, will soon be able to see the sophistry of Mr. Darwin's theory. It is not sufficient that Mr. Darwin should note that amongst his pigeons he was able to develop certain breeds with peculiar features-- feathers on their legs, crowns on their heads, pouting throats, etc.; others had done the same with poultry, dogs, horses, etc., and florists had experimented upon flowers and shrubs, etc., with similar results. The new thing with Mr. Darwin was the **theory**--that all forms of life were **evolved** from a common beginning.

But Mr. Darwin's experiences with his pigeons, like those of every other fancy-breeder, must only have corroborated the Bible statement, that God created every creature after its **kind**. There are wonderful possibilities of variety in each **kind**; but kinds cannot be mixed nor new **kinds** formed. The nearest approach is called "mule-

ing"--and all know that new species thus formed lack ability to perpetuate their kind. Moreover, Mr. Darwin must have noted, as others have done, that his "fancy" pigeons needed to be kept carefully separate from others of their kind, else they would speedily deteriorate to the common level. But in nature we see the various species, "each after its kind," entirely separate from each other, and kept so without any artificial fencing, etc.--kept so by the law of their Creator. As believers in the personal Creator, we may rest assured that human speculation has missed the truth to the extent that it has ignored our God, his wisdom and his power, as outlined in Genesis.

Nothing, perhaps, has done more to becloud and undermine faith in God as the Creator, and in the Genesis account as his revelation, than has the error of understanding the epoch-days of Genesis to be twenty-four-hour days. The various stratifications of rocks and clays prove beyond all

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controversy that long periods were consumed in the mighty changes they represent. And when we find that the Bible teaches an epoch-day we are prepared to hear the rocks giving testimony in exact accord with the Bible record, and our faith in the latter is greatly strengthened; we feel that we are not trusting to our own or other men's guesses, but to the Word of the Creator, abundantly attested by the facts of nature.

# **A Theory of Cosmogony**

For the benefit of some of our readers, we will briefly state one of the views of the creative period, known as "The Vailian Theory," or "Canopy Theory," which specially appeals to the author: subsequently we will endeavor to trace a harmony between this view and the narrative of Genesis 1:1-2:3.

Starting with the condition mentioned in Gen. 1:2, "Now the earth **was**," waste and empty and dark, the wise will not attempt to guess that which God has not revealed respecting how he previously gathered together earth's atoms. Things unrevealed belong to God, and we do well to wait patiently for his further revelations in due time. Taking pick and shovel and a critical eye, man has found that the earth's crust is composed of various layers, or strata, one over the other, all of which give evidence of having once been soft and moist--except the basic rocks upon which these layers, or strata, are, with more or less regularity, built. These basic rocks indicate clearly that they were once soft and fluid from intense heat; and scientists generally agree that not a great way below the "crust" the earth is still hot and molten.

Since these basic, igneous rocks--granite, basalt, etc.-- must at one time have been so hot as to drive out of them all combustible elements, and since they are the bottom rocks, we are safe in concluding that there was a period when the whole earth was at a white heat. At that time, it is reasoned, water and minerals (now found in the upper layers, or

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strata, laid down in water) must have been driven off as gases; and must have constituted an impenetrable canopy extending for miles around the earth in every

direction. The motion of the earth upon its axis would extend to these gases surrounding it, and the effect would be to concentrate them, more particularly over the earth's equator. As the earth cooled these would cool, and thus be resolved from gases into solids and liquids, the weightier minerals gravitating in strata toward the bottom. The earth at that period probably resembled the present appearance of Saturn with his "rings."

As the cooling process advanced, these detached and distant rings would gradually acquire a different rotative motion from that of the earth, and thus gravitate closer and closer to her. One after another these were precipitated upon the earth's surface. After the formation of the "firmament," or "expanse," or "atmosphere," these deluges from descending "rings" would naturally reach the earth from the direction of the two poles, where there would be least resistance, because farthest from the equator, the center of the centrifugal force of the earth's motion. The breaking down of these "rings," long periods apart, furnished numerous deluges, and piled strata upon strata over the earth's surface. The rush of waters from the poles toward the equator would distribute variously the sand and mud and minerals, the water strongly mineralized thus covering the entire surface of the earth, just as described at the beginning of the narrative of Genesis.

During each of these long "days," of seven thousand years each, a certain work progressed, as told in Genesis; each possibly ending with a deluge which worked radical changes and prepared the way for still further steps of creation and preparation for man. This Vailian theory assumes that the last of these "rings" was freest from minerals and all impurities--pure water; that it had not yet broken and come down in the day of Adam's creation, but that it completely overspread the earth as a translucent veil above the atmosphere. It served, as does the whitened glass of a hot-house,

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to equalize the temperature—so that the climate at the poles would be little, if any, different from that at the equator. Under such equable conditions, tropical plants would grow everywhere, as geology shows that they did; and storms which result from rapid changes of temperature must then have been unknown; and for similar reasons there could then have been no rain.

The Scriptural account agrees with this; declaring that there was no rain on the earth until the deluge; that vegetation was watered by a mist rising from the earth--a moist, or humid, hot-house-like condition. (Gen. 2:5,6) Following the deluge in Noah's day came great changes, accompanied by a great shortening of the span of human life. With the breaking of the watery veil the hot-house condition ceased: the equatorial path of the sun became hotter, while at the poles the change must have been terrific--an almost instantaneous transition from a hot-house temperature to arctic coldness.

Corroborations of this sudden change of temperature have been found in the arctic region: Two complete mastodons have been found embedded in clear, solid ice which evidently froze them in quickly. Tons of elephant tusks have been found in the same frozen Siberia, too inhospitably cold, within the range of history, for elephants, mastodons, etc. An antelope was found similarly embedded in a huge block of ice in that arctic region. That it was suddenly overwhelmed is clearly demonstrated by the

fact that grass was found in its stomach undigested, indicating that the animal had eaten it only a few minutes before being frozen to death--and that in a location where no grass could now grow.

This sudden downpour of water--this sudden breaking of the envelope which held the warmth of the earth and sun equably--produced the great ice-fields and ice-mountains of the arctic regions, from which every year hundreds of icebergs break loose and float southward toward the equator. So far as we can judge, this has been the procedure for centuries, but is continually growing less. Here we see the Ice

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Age, or Glacial Period, of the geologists, when great icebergs, borne by swift currents, cut deep crevasses throughout North America, distinctly traceable in the hills; northwestern Europe, too, bears the same testimony in its hills. But not so southeastern Europe, Armenia and vicinity-- the cradle of our race, where also the ark was built, and near which, on Mount Ararat, it finally rested. The testimony of Prof. Wright and Sir T.W. Dawson, LL.D., F.R.S., is that in the vicinity of Arabia a general **sinking of the earth** and a subsequent rise occurred. The testimony in general would seem to imply that the ark floated in a comparatively quiet eddy, aside from the general rush of the waters. This is indicated by the exceedingly heavy alluvial deposit declared to be present in all that region. Evidently the whole earth was deluged by waters from the North and South Poles, while the cradle of the race was specially dealt with by first depressing, and then at the proper time elevating it. On this, note the words of the celebrated geologist, Prof. G.F. Wright, of Oberlin, O., College, as reported in the New York **Journal**, March 30, 1901, as follows:

#### **The Flood Corroborated**

"Prof. George Frederick Wright, of Oberlin College, a distinguished geologist, has returned from Europe. He wrote 'The Ice of North America' and other geological works, studying and describing the glacial period. He has been on a scientific tour around the globe. He passed most of his time studying the geological formations and signs in Siberia, although his explorations took him to other parts of Asia and to Africa.

"Prof. Wright's main object was to answer, if possible, a long-disputed question among geologists: namely, whether Siberia had ever been covered with ice, as North America and parts of Europe had been, during the glacial period.

"A great many geologists, including many eminent Russian savants, believe Siberia was covered with ice.

"As the result of his present studies, Prof. Wright firmly believes that, at the remote time that North America was covered with ice, Siberia was covered with water.

"And the water and the ice were practically phases of the Biblical flood.

"First read a description of the flood in Genesis, much abbreviated:

"'And the flood was forty days upon the earth and the waters increased and bore up the ark and it was lifted up above the earth.

"'And the waters prevailed exceedingly upon the earth: and all the high hills that were under the whole heaven were covered.

"'Fifteen cubits upward did the waters prevail and the mountains were covered.

"'All in whose nostrils was the breath of life, of all that was in the dry land died....And Noah only remained alive and those that were with him in the ark.

"'And the waters prevailed upon the earth an hundred and fifty days.' Gen. 7:17-24

"Now hear what Prof. Wright is quoted as saying:

"I found no signs of glacial phenomena south of the 56th degree. North of that I did not go, but from other things I am convinced that the land was covered with ice, as was our own, where signs of it are now found as far south as New York.

"We did not find indications of an extensive subsidence of all that region, which puts a new light on everything here.

"'At Trebizond, on the shore of the Black Sea, there was evidence of a depression of 700 feet. This was shown by gravel deposits on the hills.

"In the center of Turkestan the waters reached their greatest height, for there we found these deposits over 2,000 feet above the sea level.

"'Southern Russia is covered with the same black earth deposit that we found in Turkestan.

"There were still other evidences of the waters having covered this portion of the globe. One of these is the presence yet of seals in Lake Baikal, in Siberia, 1,600 feet above sea level. The seals which we found are of the Arctic species, and are the same species as those found in the Caspian Sea.

"The only theory, therefore, is that they were caught there when the waters receded. Perhaps the most wonderful discovery of all was at the town of Kief, on the Nippur river, where stone implements were found fifty-three feet below the black earth deposit, showing that the water came there after the age of man.

"This enabled us, therefore, to determine the age of this depression. It shows that since man came there, there has been a depression of 750 feet at Trebizond, and in Southern Turkestan the waters were over 2,000 feet deep. The implements found were such as those made in North America before the glacial period, which gives good ground for believing that the depression was made there when the glacial avalanche occurred here.

"'In fact it was, practically, the flood.'"

Knowing the end from the beginning, Jehovah so timed the introduction of man upon the earth that the last of the rings came down in a deluge just at the proper time to destroy the corrupted race in Noah's day, and thus to introduce the present dispensation, known in the Scriptures as "this present evil world." The removal of the watery envelope not only gave changing seasons of summer and winter, and opened the way for violent storms, but it also made possible the rainbow, which was first seen after the flood, because previously the direct rays of the sun could not so penetrate the watery canopy as to give the rainbow effect. Gen. 9:12-17

Since writing the foregoing, we clip from the **Scientific American** the following succinct statement from Prof. Vail's own pen:

# "That Frozen Mammoth

"To the Editor of the **Scientific American**:

"I have read with great interest in your issue of April 12 the note on the recent discovery of the body of a mammoth, in cold storage, by Dr. Herz, in the ice-bound region of Eastern Siberia. This, it seems to me, is more than a 'Rosetta Stone' in the path of the geologist. It offers the strongest testimony in support of the claim that all the glacial epochs and all the deluges the earth ever saw, were caused by the progressive and successive decline of primitive earth vapors, lingering about our planet as the cloud vapors of the planets Jupiter and Saturn linger about those bodies today.

"Allow me to suggest to my brother geologists that remnants of the terrestrial watery vapors may have revolved about the earth as a Jupiter-like canopy, even down to very recent geologic times. Such vapors must fall chiefly in polar lands, through the channel of least resistance and greatest attraction, and certainly as vast avalanches of tellurio-cosmic snows. Then, too, such a canopy, or world-roof, must have tempered the climate up to the poles, and thus afforded pasturage to the mammoth and his congeners of the Arctic world--making a greenhouse earth under a greenhouse roof. If this be admitted, we can place no limits to the magnitude and efficiency of canopy avalanches to desolate a world of exuberant life. It seems that Dr. Herz's mammoth, like many others found buried in glacier ice, with their food undigested in their stomachs, proves that it was suddenly overtaken

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with a crushing fall of snow. In this case, with grass in its mouth unmasticated, it tells an unerring tale of death in a snowy grave. If this be conceded, we have what may have been an all-competent **source of glacial snows**, and we may gladly escape the unphilosophic alternative that the earth grew cold in order to get its casement of snow, while, as I see it, it **got its snows and grew cold**.

"During the igneous age the oceans went to the skies, along with a measureless fund of mineral and metallic sublimations; and if we concede these vapors formed into an

annular system, and returned during the ages in grand installments, some of them lingering even down to the age of man, we may explain many things that are dark and perplexing today.

"As far back as 1874 I published some of these thoughts in pamphlet form, and it is with the hope that the thinkers of this twentieth century will look after them that I again call up the 'Canopy Theory.'

Isaac N. Vail."

#### The Creative Week

With this general view of creation before our minds, let us now turn to the Genesis account, and endeavor to harmonize these conjectures with its statements. First of all we notice that the Creative Week is divided into four parts: (1) Two days, or epochs (in our reckoning 2 x 7,000 equals 14,000 years), were devoted to the ordering of the earth preparatory for animal life. (2) The next two days, or epochs (in our reckoning another 2 x 7,000 equals 14,000 years additional), were devoted to bringing forward vegetation and the lowest forms of life--shell-fish, etc.--and laying down limestone, coal and other minerals. (3) The next two epoch-days (in our reckoning 2 x 7,000 equals 14,000 years) brought forward living creatures that **move**--in the sea and on the land--vegetation, etc., still progressing, and all preparing for the introduction of man, the earthly image of his Creator, "crowned with glory and honor," to be the king of earth. (4) Man's creation, the final work, came in the close of the sixth day, or epoch, and the beginning of the seventh: as it is written--"And on the seventh day God ended his work which he made, and he rested."

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# **Two Loyal Testimonies**

Professor Silliman declares:

"Every great feature in the structure of the planet corresponds with the order of events narrated in the sacred history....This history [the Bible] furnishes a record important alike to philosophy and religion; and we find in the planet itself the proof that the [Bible] record is true."

Referring to the account of creation in Genesis, Prof. Dana declares:

"In this succession we observe not merely an order of events, like that deduced from science; but there is a system in the arrangement and a far-reaching prophecy to which philosophy could not have attained, however instructed."

He adds further:

"No human mind was witness of the events; and no such mind in the early age of the world, unless gifted with **superhuman** intelligence, could have contrived such a scheme, or would have placed the creation of the sun, the source of light to the earth, so long after the creation of light, even on the fourth day; and what is equally

singular, **between** the creation of plants and that of animals, when so important to both; and none could have reached into the depths of philosophy exhibited in the whole plan."

# **The First Creative Epoch-Day**

# And the spirit of God was brooding over the face of the waters. And God said, Let there be light. And there was light.

The nature and physical cause of light is as yet but imperfectly comprehended--no satisfactory solution of the query, What is light? has yet appeared. We do know, however, that it is a prime essential throughout nature; and we are not surprised to find it first in the divine order when the time came for divine energy to operate upon the waste and empty earth to prepare it for man. The nature of the divine energy represented by "brooding" would seem to be **vitalizing**, possibly electrical energies and lights such as the **aurora borealis**, or northern lights. Or, possibly, the energy brought down some of the heavy rings of aqueous and mineral matter,

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and thus the light and darkness, day and night, became distinguishable, though neither stars nor moon nor sun were in the slightest degree discernible through the heavy rings, or swaddling bands, which still enveloped the earth.

"Evening and morning--Day One." As with the Hebrew solar days, so also with these epoch-days, the evening came first, gradually accomplishing the divine purpose to its completion, when another 7,000-year day, apportioned to another work, would begin darkly, and progress to perfection. This period, or "day," is scientifically described as Azoic, or lifeless.

#### The Second Creative Epoch-Day

And God said, Let there be an "expanse" [firmament, atmosphere] in the midst [between] the waters; and let it divide waters from waters. Thus God divided the waters under the atmosphere from the waters above the atmosphere. And God called the firmament [expanse, or atmosphere] heaven.

This second epoch-day of 7,000 years was wholly devoted to the production of an atmosphere. It was probably developed in a perfectly natural way, as are most of God's wonderful works, though none the less of his devising, ordering, creating. The fall of the "ring" of water and minerals, which enabled light to penetrate through to the earth during the first epoch-day, reaching the still heated earth and its boiling and steaming surface waters, would produce various gases which, rising, would constitute a cushion, or firmament, or atmosphere, all around the earth, and tend to hold up the remaining waters of the "rings" off from the earth. This "day," so far as Scriptures show, would also belong to the Azoic, or lifeless, period; but geology objects to this, claiming that the rocks appropriate to this time show worm-trails and immense quantities of tiny shellfish, the remains of which are evidenced in the great beds of limestone. They denominate this the Paleozoic age of first life--the Silurian period. This is not at variance with the Biblical account, which merely ignores these lowest forms of life.

Evening and morning--Day Two--ended with the full accomplishment of the divine intention respecting it; the separation of the clouds and vapors, etc., from the surface waters by an atmosphere.

# The Third Creative Epoch-Day

And God said, Let the waters under the heaven be gathered together in one place, and let dry land appear. And it was so. And God called the dry land Earth, and the gathering together of the waters called he Seas. And this being accomplished and approved of God, he said, Let the earth bring forth tender grass, and herb yielding seed, and the fruit-tree bearing fruit after its kind, in which is its seed, upon the earth: and it was so.

Geology fully corroborates this record. It points out to us that, as the earth's crust cooled, the weight of the waters would tend to make it kink and buckle--some parts being depressed became the depths of the seas, other portions forced up constituted mountain ranges--not suddenly, but gradually, one range following another. We are not to suppose that all these changes took place even in the seven thousand years of this third epoch-day; but, rather, that it merely witnessed the beginning of the work necessary as preparatory to the beginning of vegetation; for evidently geology is correct in claiming that some great changes of this nature are of comparatively recent date. Even within a century we have had small examples of this power: and we shall not be surprised if the next few years shall give us further paroxysms of nature; for we are in another transition period--the opening of the Millennial age, for which changed conditions are requisite.

As the waters drained off into the seas, vegetation sprang forth--each after its own class or kind, with seed in itself to reproduce its **own kind** only. This matter is so fixed by the laws of the Creator that although horticulture can and does do much to give variety in perfection, yet it cannot change the **kind**. The different families of vegetables will no more unite and blend than will the various animal families. This shows design--not a Creator only, but an intelligent one.

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Geology agrees that vegetation preceded the higher forms of animal life. It agrees, too, that in this early period vegetation was extremely rank--that mosses and ferns and vines grew immensely larger and more rapidly then than now, because the atmosphere was extremely full of carbonic and nitrogenous gases--so full of them that breathing animals could not then have flourished. Plants, which now grow only a few inches or a few feet high even at the equator, then attained a growth of forty to eighty feet, and sometimes two or three feet in diameter, as is demonstrated by fossil remains. Under the conditions known to have then obtained, their growth would not only be immense, but must also have been very rapid.

At this period, geologists claim, our coal beds were formed: plants and mosses, having a great affinity for carbonic acid gas, stored up within themselves the carbon,

forming coal, preparing thus our present coal deposits while purifying the atmosphere for the animal life of the later epoch-days. These vast peat-bogs and moss-beds, in turn, were covered over by sand, clay, etc., washed over them by further upheavals and depressions of the earth's surface, by tidal waves and by other descending "rings" of the waters above the firmament. Practically the same procedure must have been oft repeated, too; for we find coal-beds one above another with various strata of clay, sand, limestone, etc., between.

Evening and morning, the third 7,000-year epoch-day, accomplished its part in preparing the world, according to the divine design. In geology it is styled the Carboniferous era, because of its deposits of coal, oil, etc.

# **The Fourth Creative Epoch-Day**

And God said, Let there be lights in the firmament [expanse, atmosphere] of the heaven to divide the day from the night; and let them be for signs, and for seasons, and for days, and for years: and let them be for lights in the expanse [atmosphere] to give light upon the earth; and it was so. God made [or caused to shine--a different verb not meaning created] two great lights;

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the greater light for the rule of the day [to indicate the time of day] and the lesser light, the night; the stars also.

The achievements of one epoch-day were carried over into the next, and we are justified in supposing that the light of the first day became more and more distinct during the next two, as ring after ring came down from the waters above the firmament to the waters below it, until by the fourth epoch-day the sun and moon and stars could be seen; not so clearly as now on a bright day, until after Noah's flood--the last of the "rings"; but clearly discernible, nevertheless, through the translucent veil of waters --as now on a misty day or night. Sun, moon and stars had long been shining on the outer veil of the earth, but now the time came to let these lights in the firmament be seen; to let the days--previously marked by a dull, grayish light, such as we see some rainy mornings when the sun, moon and stars are invisible for clouds--become more distinct, so that the orb of day might by its course mark time for man and beast when created, and meantime begin to oxygenize the air, thus to prepare it for breathing animals. Later on in the same 7,000-year day, the moon and stars also appeared--to influence the tides and to be ready to mark time in the night for man's convenience.

We are not to suppose that the development of plant life ceased during the fourth day, but rather that it progressed --the increased influence of sun and moon serving to bring forward still other varieties of grass and shrubs and trees. Geology shows advances, too, at this period--insects, snails, crabs, etc. Fish-bones and scales are found in coal seams, too; but this does not disturb the order; for the formation of coal-beds evidently continued after the third day--thus running into the Reptilian period. This "day" corresponds most closely with what geology designates the "**Trias**" period. Evening and morning--Day Four of seven thousand years, or 28,000 years from the starting of this work--closed, witnessing great progress in the earth's preparation for man.

# The Fifth Creative Epoch-Day

And God said, Let the waters swarm with swarms of living creatures, and let fowl fly above the earth in the open atmosphere of heaven. And God created great whales and every living creature that moveth, with which the waters swarm, after their KIND, and every winged fowl after its KIND. And it was as God designed.

How the warm oceans of the earth swarmed with living creatures, from the jellyfish to the whale, may be judged by the profusion of life in the warm southern seas at the present time. Reptiles, living partly in the water and partly on the land (amphibious) belong also to this period, during which present continents and islands were gradually rising and again subsiding, at one time deluged by larger or smaller rings coming down, and at another washed by tidal waves. No wonder the remains of shellfish, etc., are found in the highest mountains. And no wonder the immense beds of limestone in all parts of the world are sometimes called "shellfish cemeteries," because composed almost exclusively of conglomerate shells. What a swarming there must have been when those untellable trillions of little creatures were born, and, dying dropped one by one their little shells! We read that--God blessed them in multiplying. Yes, even so lowly an existence and for so brief a time is a favor, a blessing.

Let us not contend for more than the Scripture record demands. The Bible does not assert that God created separately and individually the myriad kinds of fish and reptiles; but merely that divine influence, or spirit, brooded, and by divine purpose the **sea brought forth** its creatures of various kinds. The processes are not declared--one species may, under different conditions, have developed into another; or from the same original protoplasm different orders of creatures may have developed under differing conditions. No man knoweth, and it is unwise to be dogmatic. It is not for us to dispute that even the protoplasm of the paleozoic slime may not have come into existence through chemical action of the highly mineralized waters

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of those seas. What we do claim is, that all came about as results of divine intention and arrangement, and, hence, were divine creations, whatever were the channels and agencies. And we claim that this is shown by the facts of nature no less than by the words of Genesis; that however the creatures of the sea were produced, they were brought to the condition in which each is, of its own kind--where the lines of species cannot be overridden. This is God's work, by whatever means brought about.

This day, or epoch, corresponds very well to the Reptilian age of the scientist. Evening and morning--Day Five-- 35,000 years from the commencement of the work of ordering the earth as man's home and kingdom.

# The Sixth Creative Epoch-Day

And God said, Let the earth bring forth the living creature after his kind -- cattle, and creeping thing, and beast of the earth after its kind. And it was

so; God made the beast of the earth after its kind and cattle after their kind and earth-reptiles after their kind. And God saw it was so done and approved.

By this time matters on this earth were becoming more settled; the crust was thicker by hundreds of feet of sand and clays and shells and coal, and various other minerals gathered, some from crumbling rocks thrown up by earthquakes, some from the "rings" once surrounding the earth, and some from animal and vegetable deposits; besides, the earth itself must have cooled considerably during those 35,000 years. A sufficiency of earth's surface was now above the sea, and well drained by mountain ranges and valleys to be ready for the lower animals, which are here divided into three kinds: (1) earth-reptiles, cold-blooded, breathing creatures--lizards, snakes, etc.; (2) beasts of the earth, or wild beasts, as differentiated from domestic animals, specially suited to be companions for man, and here referred to as (3) cattle. The air also by this time would be purified of elements unsuited to breathing animals, absorbed from it by the rank vegetation of the carboniferous period, as the excessive hydro-carbons had been absorbed from the

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oceans by the minute shellfish, preparatory to the swarming of sea creatures which breathe.

Here, again, we need not quarrel needlessly with Evolutionists. We will concede that, if God chose, he could have brought all the different species of animal life into being by a development of one from the other, or he could have developed each species separately from the original protozoan slime. We know not what method he adopted, for it is revealed neither in the Bible nor in the rocks. It is, however, clearly revealed that in whatever way God chose to accomplish it, he has **fixed** animal species, each "after his kind" in such a manner that they do not change; in such a manner that the ingenuity of the human mind has not succeeded in assisting them to change. Here is the stamp of the intelligent Creator upon his handiwork; for had "Nature" or "blind force" been the creator, we would still see it plodding blindly on, at times evoluting and at times retrograding; we would see no such fixity of species as we behold all about us in nature.

We may reasonably assume that it was just at the close of the sixth epoch-day that God created man; because his creation was the last, and it is distinctly stated that God **finished** his creative work, not on the sixth, but "on the seventh day"--the division of the man into two persons, two sexes, being, evidently, the final act.

And God said, We will make man in our image, and after our likeness; let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every reptile that creeps upon the earth. So God created man in his image, in the image of God created he him; male and female created he them, and God blessed them and said unto them, Be fruitful and multiply and fill the earth and subdue and control it, and have dominion over the fish of the sea, over the fowl of the heavens and over every living thing that moveth upon the earth.

In view of our remarks, foregoing, that the Scripture language does not forbid the possibility of the plants, water-creatures and land-creatures being more or less

developed, or evolved, in their various kinds, it may be well for us to

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note the wide difference in the language used when referring to man's creation. The latter is a specific declaration of the direct exercise of divine creative power, while the others are not, but rather imply a development:

"And the **earth brought forth** grass," etc.

"Let the waters bring forth the creeping creature," etc.

"Let the **earth bring forth** living creature after his kind, cattle," etc.

There are two accounts of the creation--the one we have just been considering, which treats the matter briefly and in its epochal order, and another which follows it in Genesis 2:4-25. In other words, the division of the chapters was at a wrong place-the two accounts should each constitute a chapter. The second one is a commentary on the first, explanatory of details. "These are the generations," or developments, of the heavens and the earth and their creatures, from a time before there was any plant or herb. The first and principal account gives the word "God" when speaking of the Creator; and the second, or commentary account, points out that it was Jehovah God who did the entire work--"in the day" that he made the heavens and the earth-thus grasping the whole as one still larger epoch-day, including the work of the six already enumerated.

The word God in the first chapter is from the common Hebrew word **Elohim**, a plural word which might be translated **Gods**, and which, as we have already seen, signifies "**mighty ones**."\* The "Only Begotten" of the Father was surely his active agent in this creative work, and he may have had associated with him in the execution of its details a host of angels to whom also the word **elohim** would be applicable here as elsewhere in the Scriptures.+ It is appropriate, therefore, that the second, or commentary, account should call our attention to the fact that Jehovah the Father

\*See Volume V, pp. 72,73. +Ibid.

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of all was the Creator, whoever may have been used as his honored representatives and instruments. The added particulars of the second account respecting man's creation may properly be considered here. It declares:

Jehovah God formed man of dust of the ground, and breathed into his nostrils the breath of lives, and the man became a living being.

God was glorified in all his previous works and in every creature, however insignificant, even though none of them could properly render him thanks or appreciate him or even know him. The divine purpose had foreseen all this from the

beginning, and was preparing for man, who was intended to be the masterpiece of the earthly, or animal, creation. It is not said of man as of the sea creatures, "Let the seas swarm," nor as with the lower earthly animals, "Let the earth bring forth"; but it is recorded, on the contrary, that he was a special creation by his Maker, "made in his own image." It matters not whether the image of the **Elohim** be understood or the image of Jehovah, for were not the **Elohim** "sons of God," and in his likeness in respect to reasoning power and moral intelligence?

We are not to understand this "image" to be one of physical shape; but, rather, a moral and intellectual image of the great Spirit, fashioned appropriately to his earthly conditions and nature. And as for the "likeness," it doubtless relates to man's dominion--he was to be king of earth and its teeming creatures, like as God is the King of the entire universe. Here is the battlefield between God's Word and so-called Modern Science, to which the whole world, especially the learned--including the leaders of thought in all theological seminaries, and the ministers in all the prominent pulpits, are bowing down--worshiping the scientific God called "Evolution." The two theories are squarely at issue: if the Evolution theory be true, the Bible is false from Genesis to Revelation. If the Bible be true, as we hold, the Evolution theory is utterly false in all its deductions as respects man.

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It is not alone the Genesis account of man's creation in the divine image that must determine the matter, strong as are the declarations of the Word: the entire theory of the Bible supports the Genesis record, and stands or falls with it. For, if man was created otherwise than pure and perfect and mentally well endowed, he could not, truthfully, have been called an "image of" God; nor could his Creator have placed him on **trial** in Eden to test his fitness for everlasting life; nor could his disobedience in the eating of the forbidden fruit have been accounted sin and punishable, as it was, by a death sentence; nor would it have been necessary to have redeemed him from that sentence.

Moreover, "the man Christ Jesus" is declared to have been the "anti-lutron," the **ransom-price** (or corresponding price) for this first man's guilt, and he must, therefore, be considered a sample, or illustration, of what the first man was, before he sinned and passed under the divine condemnation of death.

We know, too, that there are today, as there have been in the past, many noble natural men, all of whom God declares are sinners, and, as such, unrecognizable by Jehovah, except as they penitently approach him in the merit of Christ's sacrifice and obtain his forgiveness. The standing of all who thus come unto God is declared to be only of his grace, under the robe of Christ's righteousness. And the outcome, we are informed, must be a **resurrection**, or **restitution**, to perfection ere any can be personally and entirely satisfactory to the Creator. And yet it was this same Creator who communed with Adam before his transgression and called him his son, and who declares that Adam and we, his children, became "children of wrath" and passed under condemnation because of sin, which Adam did not have when created a "son of God." Luke 3:38

So surely as "all the holy prophets since the world began" have declared the coming

Millennium to be "times of **restitution** of all things spoken," so surely the Evolution theory is in violent antagonism to the utterances of God through all

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the holy prophets. For restitution, so far from being a blessing to the race, would be a crime against it if the Evolution theory be correct. If by blind force or other evolutionary processes, man has been climbing up by tedious endeavors and laborious efforts, from protoplasm to oyster, and from oyster to fish, and from fish to reptile, and from reptile to monkey, and from monkey to lowest man, and from lowest man to what we are--then it would be a fearful injury to the race for God to **restore** it to what Adam was, or possibly to force the restitution further--back to protoplasm. There is no middle ground on this question; and the sooner God's people decide positively in accord with his Word the better it will be for them, and the more sure they will be of not falling into some of the no-ransom and evolutionary theories now afloat and seeking to deceive, if it were possible, the very elect. Let God be true, though it prove every Evolutionist a liar. Romans 3:4

We cannot here go into the details of Adam's creation, to discuss his organism, or body, his spirit, or breath of life, and how these united constituted him a living being, or soul. This has already been presented in a different connection.\*

Their fruitfulness in posterity was evidently in no manner connected with the transgression, as some have assumed, but was a part of the divine blessing. The only relationship of the fall and its curse, or penalty, in this respect was, as stated, an **increase** of the mother's conceptions and sorrows, corresponding to the man's labor and sweat of face. These have borne the more heavily in proportion as the race has become degenerate and weak, mentally and physically. The object of the fruitfulness will have been attained when a sufficient progeny has been born to ultimately **fill** (not replenish) the earth. True, an immense number have already been born--possibly fifty thousand millions--and are now asleep in the great prisonhouse of death; but these are none too many; for the present land

# \*Volume V, Chap. xii.

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surface of earth if all made fit for man, as it ultimately will be, would hold two or three times this number--without taking into consideration the possibility of other continents being raised from the depths of the seas as the present ones were in the past.

Scientists of a skeptical turn of mind have for a long time been seeking to prove that man was on the earth long before the period assigned in Genesis, and every bone found in the lower clays or gravels is scrutinized with a view to making the scientist a world-wide reputation as the man who has given the lie to the Word of God. We have already referred to the unreliability of such evidences,\* as the finding of arrow-heads amongst the gravel of an early period. In some cases at least these have been proven to have been the work of modern Indians, who had shaped them near the spot where they found the suitable flint-stones.+

\*We are not ignorant of the theory of a pre-Adamite man and the attempt thus to account for the different races of the human family. But we stick to the Bible as God's revelation and, hence, superior to all human conjectures. It declares the solidarity of the human family in no uncertain terms, saying: "God made of one blood all nations of men." (Acts 17:26) And again that Adam was "the first man." (1 Cor. 15:45,47) Again the story of the deluge is most explicit to the effect that only eight human beings were saved in the ark, and they all children of Noah--descended from Adam. The variety of human types, or races, must be accounted for along the lines of climate, customs, food, etc., and especially along the lines of the seclusion of the various peoples in various quarters from each other, by which peculiarities became fixed. This is illustrated by the fact that Europeans living for a long time amongst the people of India or China gain a measure of resemblance to their neighbors, while their children, born in those lands, bear a still stronger resemblance in skin and features--affected no doubt by the mother's surroundings during the period of gestation. An illustration of such assimilation is furnished by the Chinese of one district, who identify themselves with the Israelites scattered by the troubles which closed the Jewish age--about A.D. 70. These Jews have become so thoroughly Chinese as to be undistinguishable as Jews--the hardiest of races.

+Volume II, pp. 34,35.

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At a meeting of the Victoria Philosophical Institute not very long ago it was stated that "a careful analysis had been undertaken by Professor Stokes, F.R.S., Sir J. R. Bennett, Vice-Pres. R.S., Professor Beale, F.R.S., and others, of the various theories of Evolution, and it was reported that, as yet, no scientific evidence had been met with giving countenance to the theory that man had been evolved from a lower order of animals; and Professor Virchow had declared that there was a complete absence of any fossil type of a lower stage in the development of man; and that any positive advance in the province of prehistoric anthropology has actually removed us further from proofs of such connection--namely, with the rest of the animal kingdom. In this, Professor Barraude, the great paleontologist, had concurred, declaring that in none of his investigations had he found any one fossil species develop into another. In fact, it would seem that no scientific man had yet discovered a link between man and the ape, between fish and frog, or between the vertebrate and the invertebrate animals; further, there was no evidence of any one species, fossil or other, losing its peculiar characteristics to acquire new ones belonging to other species; for instance, however similar the dog to the wolf, there was no connecting link, and among extinct species the same was the case; there was no gradual passage from one to another. Moreover, the first animals that existed on the earth were by no means to be considered as inferior or degraded."

We quote briefly from Sir J. W. Dawson, LL.D., F.R.S., from his summary of his recent findings respecting "The Meeting Place of Geology and History." He says:

"We have found no link of derivation connecting man with the lower animals which preceded him. He appears before us as a new departure in creation, without any

direct relation to the instinctive life of the lower animals. The earliest men are no less men than their descendants, and up to the extent of their means, inventors, innovators, and introducers of new modes of life, just as much as they. We have not even been able as yet to trace man back to the harmless

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golden age [of Paradise]. As we find him in the caves and gravels he is already a fallen man, out of harmony with his environment and the foe of his fellow creatures, contriving against them instruments of destruction more fatal than those furnished by nature to the carnivorous wild beasts....Man, as to his body, is confessedly an animal, of the earth earthy. He is also a member of the province vertebrata, and the class mammalia; but in that class he constitutes not only a direct species and genus, but even a distinct family, or order. In other words, he is the sole species of his genus, and of his family, or order. He is thus separated by a great gap from all the animals nearest to him; and even if we admit the doctrine, as yet unproved, of the derivation of one species from another in the case of lower animals, we are unable to supply the 'missing links' which would be required to connect man with any group of inferior animals....No fact of science is more certainly established than the recency of man in geological time. Not only do we find no trace of his remains in the older geological formations, but we find no remains of the animals nearest to him; and the conditions of the world in those periods seem to unfit it for the residence of man. If, following the usual geological system, we divide the whole history of the earth into four great periods, extending from the oldest rocks known to us, the eozoic, or archaean, up to the modern, we find remains of man, or of his works, only in the latest of the four, and in the latter part of this. In point of fact, there is no indisputable proof of the presence of man until we reach the early modern period. ...There is but one species of man, though many races and varieties; and these races, or varieties, seem to have developed themselves at a very early time, and have shown a remarkable fixity in their later discovery. ... The history in Genesis has anticipated modern history. This ancient book is in every way trustworthy, and as remote as possible from the myths and legends of ancient heathenism."

Prof. Pasteur, the great bacteriologist, was an outspoken opponent of Darwinism; and expressed himself as follows:

"Posterity will one day laugh at the foolishness of the modern materialistic philosophers. The more I study nature, the more I stand amazed at the works of the Creator. I pray while I am engaged in my work in the laboratory."

Virchow, the Russian savant, though not a professed Christian, was similarly opposed to the Darwinian theory of the development of organic beings from inorganic, and

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declared: "Any attempt to find the transition from animal to man has ended in a total failure. The middle link has not been found and will not be found. Man is not descended from the ape. It has been proved beyond a doubt that during the past five thousand years there has been no noticeable change in mankind."

Other naturalists have also raised their voices against the Darwinian views.

In view of these facts how foolish appear the occasional essays of "Doctors" or "Professors" who feign learning by discussing "missing links" or suggesting that the little toes of human feet are becoming useless and will soon be "dropped by nature" as "monkey tails have already been dropped." Have we not mummies well preserved nearly four thousand years old? Have we not life-sized, nude statuary nearly as old? Are tails shown on any of these? Are their little toes anywise different from ours of today? Is not the whole tendency of all nature downward? With plants and the lower animals is not man's wisdom and aid necessary to the maintenance of highest types? And with men is not the grace of God necessary to his uplift, and to hinder gross degeneracy such as we see in "Darkest Africa"? And is not this in accord with Scripture? Rom. 1:21,24,28

It is appropriate that the Lord's people keep well in mind the caution bestowed on Timothy by the Apostle Paul: "O Timothy,...avoid profane and vain babblings, and oppositions of science falsely so-called." (1 Tim. 6:20) To see any truth clearly we must look from the standpoint of the divine revelation. We must "See light in His light." Then looking abroad through nature under the guidance of nature's God, the effect will be to expand both heart and intellect, and to fill us with admiration and adoration as we catch panoramic glimpses of the glory, majesty and power of our Almighty Creator.

Evening and morning, Day Six, at its close, 42,000 years after "work" began, found the earth ready for man to subdue

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it--yet still, as a whole, unfit for him. Knowing in advance of his creature's disobedience (and of his entire plan connected with his sentence of death, his redemption and the ultimate recovery from sin and death of all rightly exercised by their experiences), God did not wait the creation of man until the earth would all be ready for him, but merely prepared a Paradise, a garden in Eden--perfecting it in every way for the brief trial of the perfect pair--leaving to mankind, as convict laborers, the work of "subduing" the earth and at the same time gaining thereby valuable lessons and experiences.

# The Seventh Epoch-Day of the Creative Week

# And on the Seventh day God ended the work which he had made; and he rested on the seventh day from all his work which he had made.

Noting the upward, progressional sequence of the six days, and keeping in memory the fact that the number seven of itself implies completion and perfection, we naturally would expect the Seventh Epoch-Day to be more marvelous than its predecessors. And so we find it: only that its important part is for a time--until the "due time"--shut to our mental eyes of understanding by the general statement that God rested on the seventh day from all his work. How strange that he should rest the creative work at a point where it seemed just ready for completion, as though a workman should prepare all the materials for a structure and then desist from further activities without accomplishing his original intentions!

But the whole matter opens grandly before us when we perceive that Jehovah God rested his work of creation, ceased to prosecute it, because in his wisdom he foresaw that his designs could best be executed by another means. God saw best to permit

his creature Adam to exercise his free will and fall under temptation into sin and its legitimate penalty, death--including a long period, 6,000 years of dying and battling, as a convict, with evil environment.

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God saw best to permit him thus as a convict to do a part of the subduing of the earth; that to bring it as a whole toward its foretold Paradisaic condition would be profitable to man under the circumstances; that it would be expedient that man realize the principles underlying divine righteousness and the exceeding sinfulness of sin, and be thus prepared for the grace to be brought to the world in due time.

However, one of the chief reasons for Jehovah's cessation of the creative work undoubtedly was that it might be accomplished by another--by his Only Begotten--in a manner that would not only glorify the Son, but glorify the Father also, by displaying the perfections of the Divine attributes as no other course could do. This was by the giving of his Son to be man's redeemer--an exhibition not only of Divine Justice, which could by no means violate the decree that "the wages of sin is death," but which simultaneously illustrated Divine Love--compassion for his fallen creatures to the extent of the death of his Son on man's behalf. Divine Wisdom and Power will also ultimately be exhibited in every feature of the arrangement when completed.

It may be suggested that for the Father to desist from the perfecting of the creative plan in order that the Son might do this work during the Millennium, by processes of restitution, would be no different from the previous creative operations, all of which were **of** the Father and **by** the Son-- without whom was not anything made that was made. But we answer, No. The relationship of the Son to the work of restitution with which this Seventh Epoch-Day will close and bring terrestrial perfection, will be wholly different from any of his previous works. In all the previous creations the Son simply acted for Jehovah, using powers and energies not in any sense his own; but in this grand work to come he will be using a power and authority that are his own-which cost him 34 years of humiliation, culminating in his crucifixion. By that transaction, which the Father's wisdom and love planned for him, he "bought" the world.

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bought Father Adam and all his progeny, and his estate-- the earth--with all his title to it as its monarch "in the likeness of God." The Father delighted to honor the "First Begotten," and therefore planned it thus, and rested, or ceased from creative processes, that the Son might thus honor him and be honored by him.

God rested, not in the sense of recuperating from weariness, but in the sense of ceasing to create. He beheld the ruin and fall of his noblest earthly creation through sin, yet put forth no power to stay the course of the death sentence and started no restitutional procedures. Indeed, by the law which he imposed, he precluded any opportunity for his exercise of mercy and clemency toward Adam and his race, except through a ransomer. The penalty being death, and that without limit-everlasting death, "everlasting destruction" --and it being impossible for God to lie, impossible for the Supreme Judge of the universe to reverse his own righteous decree, it was thus rendered impossible for the Creator to become directly the restorer of the race, or in any sense or degree to continue his creative work in the

condemned man or in his estate, the earth.

Thus did Jehovah God manifest his confidence in his own great plan of the ages, and in his Only Begotten Son to whom he has committed its full execution. This confidence of the Father in the Son is used by the Apostle as an illustration of how our faith should so grasp the Anointed One that we also can trust every interest and concern to him, as respects ourselves and our dear friends and the world of mankind in general: the Apostle's declaration is--"We who have believed do enter into rest....He that is entered into his rest, he also hath ceased from his own works, as God did from his." Believers, like God, have perfect confidence in Christ's ability and willingness to carry out all of Jehovah's great projects in respect to our race, and therefore **rest**, not from physical weariness, but from concern, from anxiety, from any desire to take the matter out of Christ's charge, or to attempt to secure the result by any other means.

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If our Creator's resting, or desisting from coming promptly to the relief of his fallen creatures, has in any degree the appearance of indifference or neglect, it was not really so, but merely the outworking of the wisest and best means for man's assistance--through a Mediator. If it is suggested that the restitution work should have commenced sooner, we reply that the period of the reign of Sin and Death, 6,000 years, has been none too long for the bringing forth by births of a race sufficient in number to "fill the earth"; none too long to give all a lesson in the "exceeding sinfulness of sin" and the severe wages it pays; none too long to let men try their own devices for their own uplift and note their futility. The coming of our Lord at his first advent to **redeem** (purchase) the world so that he would have a just, equitable right to come again to bless, uplift and restore all who will accept his grace, although it was more than 4,000 years after the blight of sin and death entered, is, nevertheless, declared in Scripture to have been in God's due time: "In due time God sent forth his Son." Indeed, we see that it would not even then have been due time, except for the divine purpose to call and gather and polish and make ready the elect Church to share with the Redeemer in the great Millennial work of blessing the world--God foreseeing that it would require this entire Gospel age for this election, sent his Son for the redemptive work just long enough in advance to accomplish it.

# The Period of Divine Cessation, or Rest, from Creative and Energizing Activity in Connection with the Earth

How long is it since Jehovah ceased, or rested in, his creative work? We reply that it is now a little more than six thousand years. How long will his rest, or cessation, continue? We answer that it will continue throughout the Millennium--the thousand years of the reign of the great Mediator, effecting "the restitution of all things which God hath spoken by the mouth of all his holy prophets since the

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world began." (Acts 3:21) Will the confidence of Jehovah in the outworking of his plan, which led him thus to rest it all in the care of Jesus prove to have been fully justified? will the conclusion be satisfactory? Jehovah God, who knows the end from

the beginning, assures us that it will, and that the Son, at whose cost the plan is being executed, "shall see of the travail of his soul and be satisfied." (Isa. 53:11) Yea, all believers who are resting by faith in their Redeemer's work--past and to come--may have full assurance of faith that "eye hath not seen nor ear heard, neither hath it entered into the heart of man to conceive the things which God hath in reservation for those who love him," specially for the Church; but also the lengths and breadths and heights and depths of love and mercy and restitutional blessings, for all those of the non-elect world, who in their Millennial day of grace shall heartily accept the wonderful divine provisions on the divine terms.

Six thousand years past and one thousand years future, seven thousand years of Jehovah's "rest," will carry us to the time when the Son's Millennial reign shall cease because of having accomplished its design--the restitution of the willing and obedient of mankind to the divine image, and the subjugation of the earth under man, as his estate, his kingdom. Then the Mediatorial throne and reign having served their purpose, and all corrupters of the earth having been destroyed, "the Son shall deliver up the Kingdom to God, even the Father"--by delivering it to mankind for whom it was originally designed, as it is written.\* (1 Cor. 15:24-28) "Then shall the King say unto them,...Come, ye blessed [approved] of my Father, inherit the Kingdom prepared for you from the foundation of the world"--mundane creation. Matt. 25:31-34

It is the **length** of this Seventh Epoch-Day, so distinctly marked by history and prophecy, that furnishes us the clue to the length of all the other epoch-days of the creative

\*See Vol. I, p. 305; Vol. V, p. 469; Vol. IV, pp. 617, 644, 645.

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Week. And the whole period of seven times seven thousand years, or forty-nine thousand years, when complete, will lead up to and introduce the great Fiftieth, which we have already noted\* as prominent in the Scriptures, as marking grand climaxes in the divine plan; Israel's day Sabbaths culminating in 7 x 7 equals 49, leading to and introducing the fiftieth, or Pentecost, with its rest of faith; their year Sabbaths 7 x 7 equals 49, introducing the fiftieth, or Jubilee, year; the still larger cycle of 50 x 50, marking the Millennium as Earth's great Jubilee. And now, finally, we find the Sabbath, or seven-day system, on a still larger scale measuring earth's creation, from its inception to its perfection, to be 7 times 7,000 years equals 49,000 years, ushering in the grand epoch when there shall be no more sighing, no more crying, no more pain and no more dying, because God's work of creation shall then have been completed so far as this earth is concerned. No wonder that that date should be marked as a Jubilee date!

The angelic sons of God "shouted for joy" (Job 38:7) in the dawn of earth's creative week, and after witnessing step after step in the development, finally saw man, its king, made in the divine image. Then came the fall by disobedience into sin and death, and the frightful experiences of fallen angels who kept not their primary estate, and man's selfish and bloody history under the reign of Sin and Death. Then successively follow the redemption, the selection of the Anointed One (head and

body) through sacrifice, and the establishment of the Messianic Kingdom with its wonderful restitution of all things spoken by God through the mouth of all his holy prophets since the world began. No wonder indeed that there should be a Jubilation in heaven and in earth when all of Jehovah's intelligent creatures shall thus behold the lengths, heights and breadths and depths, not only of God's Love, but also of his Justice and Wisdom and Power.

# \*See Volume II, Chap. vi.

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Surely the New Song can then be sung by all of God's creatures, both in heaven and in earth, saying:

"Great and marvelous are thy works, Lord God, Almighty!
Just and true are thy ways, thou King of the ages!
Who shall not reverence thee, O Lord, and glorify thy name?
For thou only art bountiful.
For all peoples shall come and worship before thee,
Because thy righteous doings are made manifest."

Rev. 15:3,4

"Thus saith the Lord that created the heavens: God himself that formed the earth and made it; he hath established it. He created it not in vain, he formed it to be inhabited." Isa. 45:18

"And every creature which is in heaven and on earth...and such as are in the sea...heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb, forever and forever." Rev. 5:13

Since writing the foregoing we find the following on the subject from the pen of Prof. G. Frederick Wright, D.D., LL.D., under date Nov. 19th, 1902, on the Genesis account of creation.

# **The Genesis Record**

"The first chapter of Genesis, which treats of the creation of the world, is a most remarkable document. It is remarkable as much for the skill with which it avoids possible conflict with scientific discovery as for its effectiveness from a literary point of view. Measured by the influence it has had, there is scarcely any other piece of literature that can be compared with it. Its evident object is to discredit polytheism and to emphasize the unity of the Godhead. This it does by denying a plurality of gods, both in general and in detail, and by affirming that it is the one eternal God of Israel who has made the heavens and the earth and all the objects in it which idolators are in the habit of worshiping.

"The sublimity of this chapter is seen in the fact that everywhere apart from the influence of it polytheism and idolatry prevail. The unity of God and his worship as

the sole Creator of all things are maintained only by those nations which have accepted this chapter as a true and divine revelation.

# **Compatible with Science**

"At the same time the advancement of science has served rather to enhance than to detract from our admiration of this remarkable portion of the grand book of divine revelation. Within its ample folds

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there is opportunity for every real discovery of science to find shelter. With such remarkable wisdom has the language of this chapter been chosen to avoid conflict with modern science that so great a geologist as Prof. J. D. Dana of Yale College asserted with great emphasis that it was impossible to account for it except on the theory of divine inspiration.

"In the opening verse it shuts off controversy concerning the age of the earth, and indeed of the solar system, by the simple statement that the heaven and the earth were created in the 'beginning,' without any assertion how long ago that beginning was. But that the solar system had a beginning is proved by modern science with such clearness that the boldest evolutionist cannot gainsay it. The modern doctrine of the conservation of energy proves that the present order of things has not always existed. The sun is cooling off. Its heat is rapidly radiating and wasting itself in empty space. In short, the solar system is running down, and it is as clear as noonday that the process cannot have been going on forever. Even the nebular hypothesis implies a beginning, and no wit of man ever devised a better statement of that fact than is found in the opening verse of the Bible.

# **Creation Was Gradual**

"This whole first chapter of Genesis is based upon the principle of progress in this method of creation. The universe was not brought into existence instantaneously. It was not complete at the outset. In the beginning we have merely the physical forces out of which the grand structure is to be made by a gradually unfolding, or if one prefers to say so, an 'evolutionary' process.\* This is equally true whatever view one may take of the word 'day' (Hebrew 'yom'). Why should an Almighty Creator need six days, even if only twenty-four hours long, to create the world in? The answer is that the Creator not only possesses almighty power, but has infinite wisdom, and has seen fit to choose a method of creation which involves 'first the blade, then the ear,'

"That there is a divine plan of evolution,\* appears on the face of this whole chapter. The creation is begun by bringing into existence the simplest forms of matter, and continued by imposing upon them those activities of force and energy which produce light. This is followed by the segregation of the matter which forms the earth, and the separation of land from water, and of the water upon the earth from that which is held in suspension in the air. If anyone wishes to

<sup>\*</sup>As already indicated, it is only in respect to man's creation that the Evolution theory conflicts with the Bible--and only to attack this point does that theory exist or find advocates.

carp over the word 'firmament,' and insists upon its bald literal meaning, he is forbidden to do so by the subsequent statement (Gen. 1:20) that the birds are made to fly above the earth in the open firmament of heaven. The medium which held up the water in the clouds was one through which the birds could fly.

# **Creation of Vegetation**

"At the third stage the land was covered with vegetation, which is the simplest form of life, but which, when once introduced, carries with it the whole developing series of vegetable products. So comprehensive is the language in which the creation of plants is announced that it leaves ample room for the theory of spontaneous generation, which is yet one of the mooted questions in biology. In the light of this how remarkable are the words 'and God said, Let the earth bring forth grass;...and the earth brought forth grass.'

"The same remarkable form of expression occurs in introducing the fifth day of progress, where we read (Gen. 1:20): 'And God said, Let the waters bring forth abundantly the moving creature that hath life.'...And again, introducing the sixth day's work the same phrase is used (Gen. 1:24) 'Let the earth bring forth the living creature after his kind.'...If one should insist on interpreting this language according to the mere letter he would have what neither science nor theology would accept.

# A Special Creator

"When it comes to the creation of man a very different expression is used. It is said that God made man in his own image and breathed into him the breath of life. How much this may signify with reference to the mode of man's creation it is not necessary to consider at this point. But the expression fitly corresponds to the exalted dignity which belongs to man when compared to the rest of the animal creation. The most noteworthy characteristics of man are brought to light both in this and in the subsequent account of the beginning of his career. Not only is man said to be made in the image of God, but he is fitted to rule over the beasts of the field and has the gift of language, through which he can bestow names upon them. Furthermore, he is a being free of will, who knows the difference between right and wrong--in short, is in possession of a moral nature which places him in a class by himself.

"That so many things should have been told us about the creation, with nothing which is absurd and fantastic, and so little which creates any difficulty in harmonizing it with modern science, is the clearest evidence which we can have that it was given by divine inspiration. Not even Milton, with all his learning and with the advantage

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of this account before him, could curb his imagination sufficiently to keep from making a travesty of his whole conception of the creation of the animal kingdom. What but the hand of inspiration could have so curbed and guided the writer of the first chapter of Genesis?

# Man Created, Not Evoluted

"There is a vast difference between the size and development in the brain in man

and that in the lower members of the order 'primates.'

"Physiologically and psychologically man differs even more widely from the lower members of his order. He has the power of grammatical speech. He can arrange his thoughts in sentences, which can be represented by arbitrary marks on paper or some other substance. Man has an ear for harmony in music, which no animal has. This involves a delicacy of structure in the organs of hearing of a most marvelous character. Among his mental qualities, that of scientific or inductive reasoning is most remarkable when contrasted with the mental capacities of the animal creation.

"In his great work on 'Mental Evolution,' Romanes thinks he finds in the lower animals all the rudiments of man's mental capacity, but they are so clearly rudimental that they leave the gap between man and the animal nearly as great as ever. By collecting all the manifestations of intelligence in animals he finds that they all together manifest as much intelligence as a child does when it is 15 months old. But this intelligence is not in any single species, one species being advanced to that degree in one line, and another, in another....

#### **Reason Versus Instinct**

"Keen as the dog's sense of smell may be, it is of no help in teaching him geology. Nor is the eagle's acuteness of vision of any assistance to him in studying astronomy. In vain would one conduct a dog over the world to learn the extent of the ice cap during the glacial period, for he has no powers of thought through which he could connect the boulders in the United States with their parent ledges in Canada, or the scratched stones on the plains of Russia with the Scandinavian mountains from whose ledges they were wrenched by the moving ice. Such inferences are entirely beyond canine capacity....

# **Capacity for Religion**

"In nothing does this superiority of the human mind appear more striking than in its capacity to gain religious ideas through literature. There are, indeed, wonderful exhibitions of learned pigs, which, by some process, can be taught to select a few letters on blocks so as to

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spell out some simple words. But no animal can be taught to talk intelligibly. To this statement the parrot even is not an exception, since its words are merely a repetition of sounds unintelligible even to himself. Much less can an animal be taught to read or to listen intelligently to an oration or a sermon.

"On the other hand, the Bible, which is a book of the most varied literature, containing the highest flights of poetry and eloquence ever written, and presenting the sublimest conceptions of God and the future life that have ever been entertained, has been translated into almost every language under heaven, and has found in those languages the appropriate figures of speech through which effectively to present its ideas....

"It is thus, when viewed from the highest intellectual point of view, that man's uniqueness in the animal creation is best seen. Intellectually, he stands by himself. The scientific name for the genus to which man belongs is 'homo,' but the species is 'homo sapiens,' that is, a human frame with human wisdom attached....

"Alfred Russell Wallace, who independently discovered the principle of natural selection and published it at the same time with Darwin, instanced various physical peculiarities in man which could not have originated by natural selection alone, but which irresistibly pointed to the agency of a superior directing power.

#### **Clothes and Tools**

"Among these he cites the absence in man of any natural protective covering. Man alone of all animals wears clothes. He weaves the fibers of plants into a blanket or deprives other animals of their skins, and uses them to throw over his own naked back as a shelter from the inclemency of the weather. The birds have feathers, sheep have a fleece, other animals have fur admirably adapted for their protection. Man alone is without such protection, except as he obtains it by the use of his own intelligence. Until we pause to think of it, we scarcely realize how much intelligence is involved in man's efforts to secure clothing. Even in so simple a matter as that of securing the skin of another animal for a robe, he is compelled as a preliminary to be the inventor of tools. No animal was ever yet skinned without the use of some sort of a knife.

"This brings us to another good definition of man, as a tool-using animal. The nearest approach to the use of tools by animals is found in the elephant and the monkey. An elephant has been known to seize a brush with his trunk and by thus lengthening it enabling himself to brush objects off from otherwise inaccessible portions of his body. A monkey has been known to use a stick in prying open a door. But no animal has ever been known to fashion a tool; whereas there is

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no tribe of men so low in intelligence that it does not fashion most curious and complicated tools.

"The canoes of the lowest races are most ingeniously formed, and most perfectly adapted to their needs. The chipped flint implement involves the cherishing of a farsighted design and the exercise of great skill in carving it out. The ingenious methods by which savage nations secure fire at will, by friction, would do credit to civilized man; while the use of the bow and sling and of the boomerang shows inventive capacity of a very high order with which the animal creation has nothing to compare.

# **Capacity for Music**

"Wallace furthermore adduces the human voice as a development far in excess of anything that can be produced by natural selection. Monkeys have no music in their souls and no capacity for music in their vocal organs; whereas even the lowest races of man have both. The 'folk songs' are the great source to which our leading musical composers go for their themes. The late Theodore F. Seward, in commenting upon the Negro plantation songs which he transcribed, says that in their harmony and progression they all conform to the scientific rules of musical composition. However much of advantage this musical capacity may be to fully developed man, we cannot conceive of its having been any advantage to an animal in the low stage of development in which we find the ape. The musical voice that attracts the ape has only the faintest resemblance to that which is attractive to either man or woman.

"Again, the size of the human brain is out of all proportion to the mental needs of the highest animal creation below man, and without man's intelligence would be an incumbrance rather than a help. The two, therefore, must have sprung into existence simultaneously in order to have presented an advantage which natural selection could seize hold of and preserve and develop....

"It is difficult to see how it could have been an advantage to an ape to have the thumb of his hind limb turn into a big toe which can no longer be used for grasping things, but is useful only as he walks in an upright position. It is difficult to see what advantage could come to an ape in having his forelimbs shortened, as they would have to be if they were transformed into the arms of a man. It is difficult also to see how it should have been of any advantage to an ape to experience those changes in the adjustment of the hip bone and of the neck which would prevent his walking at all on all fours, and limit him to walking on two legs and in an upright position.

"In all these respects the difficulty in our understanding the origin of man from natural selection is increased if we are compelled to suppose

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that it was a very gradual process, and that these changes leading on to the perfection of the human organization began in an imperceptible, or almost imperceptible, degree; for such incipient changes could have been of no advantage. To be of advantage they must have been considerable, and the mental and physical changes must have been correlated in accordance with some law of pre-established harmony.

"The mystery of the origin of man has not been in the least degree diminished by the Darwinian hypothesis, or by any light which evolutionary theories have thrown upon it. It is acknowledged by all that geologically, he is the most recent of the species which have been added to the population of the earth; while mentally, he towers so far above the lower animals that he is for that very reason, if for no other, classified by himself. The mystery is how he came into possession of this high degree of mental power with a bodily frame and a physiological constitution so completely adapted to its exercise. Those who say that it was exhaled in some way from the lower orders of intellectual beings, will encounter philosophical difficulties tenfold greater than do those who accept the simple statement of the Bible, that his soul is the divine inbreathing--the very image of God."

"Deep in unfathomable mines Of never-failing skill, He treasures up his bright designs, And works his sovereign will.

"His purposes will ripen fast, Unfolding every hour. The bud may have a bitter taste, But sweet will be the flower.

"Blind unbelief is sure to err, And scan his work in vain. God is his own interpreter, And he will make it plain."

# STUDY II THE NEW CREATION

The New Creation Separate and Distinct from All Others--Why Chosen from Amongst the Human Creation Rather Than from Others--The Object of Its Election--Present and Future Missions--How Begotten and Born to the New Nature--The Close Relationship of All Its Members with Each Other and with Their Captain, Head and Bridegroom-- Development and Tests of Membership--The Sixth, or Spiritual, Sense of the New Creation for the Discernment of Spiritual Things--By What Name Should the New Creation be Known, in Order to be Loyal to the Head and to Separate from None of the Brethren?

THE CHURCH of the Gospel age is frequently spoken of in the Scriptures as a New Creation--its ultimate members, the overcomers, being specifically mentioned as "New Creatures" in Christ Jesus. (2 Cor. 5:17) Unfortunately, however, it has become customary with fully consecrated Christians, as well as with others, to read the words of divine inspiration in a mazy, hazy manner, which fails to give to its utterances their real import, and deprives the reader of much of the blessing and comfort and instruction which might be his if he but pursued a more reasonable course and were more thoroughly filled with the spirit of discipleship --with a desire to comprehend the divine revelation. The difficulty in large measure appears to be that ordinary readers of the Word do not expect to be taught by it, but read it rather in a perfunctory manner as a duty, or as a rest; and when they desire information respecting the divine plan they go to commentaries and catechisms. These and living teachers should be helping hands to guide Zion's pilgrims to a clearer knowledge of the divine character and

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plan; but, unfortunately, they often are the reverse. Frequently they becloud and perplex the judgment and misconstrue the divine Word, and those who trust in them are led away from the light rather than toward it.

This misleading is not intentional, for both teachers and authors, we should suppose, set forth to their readers the best they possess. The fountainhead of the trouble is a long way off. Over 1800 years ago, when the apostles "fell asleep," the enemy, Satan, got a free hand in the Church, the Lord's wheat-field; and as our Lord's parable prophesied, he sowed the tares of error unstintingly. (Matt. 13:24,36-43) Those errors more or less twisted and distorted every truth of the divine revelation, with the result that before the fourth century had dawned the Lord's wheat-field had practically become a tare-field with only a proportionately small minority of true wheat in it. The darkness of error more and more settled down upon the Church, and for ten centuries the "Mystery of Iniquity" prevailed, and gross darkness covered the people. Those ten centuries are today denominated the "Dark Ages" by a large proportion of the most intelligent people of the "Christian world," and we are to remember that it was in the midst of this gross darkness that the Reformation Movement had its start. The light of the Reformers began to shine amidst the darkness, and, thank God, it has been growing brighter and brighter ever since! We can not wonder, however, that the Reformers themselves, educated in that gross

darkness, were more or less contaminated with it, and that they did not instantly succeed in purging themselves of its defiling errors: rather we would have considered it nothing short of a miracle had they slipped from the gross darkness into the full, clear light of the divine character and plan.

The difficulty amongst the followers of the Reformers in the past three centuries has been that they have considered it meritorious to accept the creeds formulated in that reformation period, and have gloried in them, and have considered unorthodox any further progress toward the light.

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On the contrary, they and we, while honoring the Reformers and rejoicing in their fidelity, should remember that they were not the lights of the Church, that they were not given to the Church to be her guides, and were but helpers at the very most. The divinely appointed guides were, first of all, our Lord; and, secondly, his inspired and kept and guided apostles; and, thirdly, God's holy men of old, who spake and wrote as they were moved by the holy Spirit, for our admonition. It was because the Reformers were granted by the Lord a glimpse of true light that they were enabled to discern partially how gross was the darkness which surrounded them, and to make the heroic effort which they did make to escape from it and to get again into the light of the knowledge of God, which shines in the face of Jesus Christ our Lord, and which, through his words and the words of the apostles, is given us to be a lamp to our feet and a lantern to our footsteps, causing the path of the just to shine "more and more unto the perfect day." Whoever now would be a follower of the Lord and a follower of the light, should take heed that, while not ignoring human instrumentalities and their ministries, orally and through the printed page, they should accept from these only such assistance as will aid them in appreciating the inspired message recorded in the Scriptures: "If they speak not according to this Word, it is because they have no light in them."

In previous studies we have seen that our Lord Jesus, long before he became "the man Christ Jesus," was "the beginning of the creation of God"; we have seen a progressive development among God's creations accomplished by and through the Beloved Son--cherubim, seraphim, angels, the various orders of spirit beings, respecting whom little has been revealed to us. We have just closed an examination of the earthly creation and through the light of divine revelation, have seen how grand is to be its consummation during the "times of restitution of all things spoken." But the Scriptures introduce to us the New Creation, now under

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consideration, as entirely separate and distinct from the angelic orders and from man. The Heavenly Father was pleased with every feature of his work, for "all his work is perfect," and each class, or order, is perfect in itself, or will be by the time the great Jubilee, referred to in a previous chapter, shall be introduced. The creation of these various orders, then, is not to be understood as signifying a dissatisfaction on the part of the Creator, and an attempt to make something better or more satisfactory, but rather we are to see in this an illustration of the "much diversified wisdom of God." The variety which we see in nature in the flowers, the grasses, the trees, and amongst the animals, illustrates this--each is perfect in its own kind and plane. It was not dissatisfaction with the rose that led to the production of the pink

or the pansy, but the varieties in form and beauty and in odor give us a glimpse of the lengths and breadths and heights and depths of the divine mind--diversity in harmony; beauty and perfection expressed in various forms and patterns and colors. So, too, it is with the intelligent creations--sons of God on various planes of being.

From this standpoint we perceive that, however many creations God shall bring forth, there will be no room for jealousies between them, because each being perfect in its own plane and sphere will be satisfied to the full with its own condition, and will really prefer that to any other; just as a fish is better satisfied to be a fish than to be a bird, and, **vice versa**, the bird is best satisfied with its nature: so mankind, when restored to human perfection under Edenic conditions, will be absolutely satisfied with those conditions, so that they will not covet to be angels of any grade or station, nor will they covet the highest nature of all granted to the new creation; namely, "the divine nature." (2 Pet. 1:4) Neither will the angels covet the nature and conditions of the cherubim and seraphim or man--nor yet of the divine nature. All will ultimately understand that the divine nature is the highest of all; that it has qualities and conditions which outrank those of all other natures; yet under

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the divine arrangement each nature will be so thoroughly in accord with its own conditions and environments and perfection that each will have satisfaction in his own state.

When Jehovah God purposed the New Creation--partakers of the divine nature (2) Pet. 1:4)--partakers of his own "glory, honor and immortality" (Rom. 2:7)--he determined that none could be created to so high a station and then be given a trial; but that, on the contrary, whoever should be constituted members of this New Creation must have their trial first, and must prove their loyalty to their Creator and to the principles of his righteous government most absolutely before they could be exalted to this high estate -- to this New Creation of the divine nature. We have just seen how man's trial and testing as to worthiness of life eternal has been arranged for--the original human perfection in which he was created; his fall; his redemption; and the recovery and restitution of all of his race found worthy. We have just seen, too, that the angels were created in the holiness and perfection of their nature and were **subsequently** tried and tested; but it is evident that a similar procedure in connection with the New Creatures of the divine nature (namely, their creation to the perfection of this nature and their **subsequent** trial) would not do. Why? Because a most important element of the divine nature is immortality, and when we come to understand that this word signifies a death-proof condition,\* we can readily see that to have created any beings on the divine plane, immortal, death-proof, and then subsequently to have tried, tested them, would have meant that had any failed to come up to the required standard of absolute loyalty to God, they would have been immortal transgressors who could not have been destroyed, and whose continued existence throughout eternity as transgressors, as sinners, would have been so many blemishes, so many blots upon the fair creation of the universe, as God intends it eventually shall be. We perceive then the deep wisdom of the plan which God

<sup>\*</sup>See Vol. V, p. 389.

has adopted in respect to this most highly favored class of all his creatures--in testing them severely, crucially, while still they are mortals, members of another creation of dieable nature.

If in mind we place ourselves with the great Creator, as his intimate friends, and imagine the philosophy of the divine arrangement for this New Creation, we can fancy Jehovah God musing with himself respecting this New Creation thus: To what class of the sons of God shall I proffer this distinguished privilege of being transformed to this supreme order, or class of my creatures? Each order is already in my image--man, angels, cherubim, seraphim and the archangel; all will be supremely happy, each in his own perfection and estate, when my plan has reached its culmination and the testings are all ended--but to which of them shall I offer this grandest of blessings and opportunities--of becoming "partakers of the divine nature"? Naturally the First Begotten would come promptly to the Father's mind as the one who was already the highest, the chiefest of all myriads, already next to himself; the god, the mighty one through whom he had created all things, and who, in every particular, had shown his fidelity and loyalty to his Father and Creator. To him first, therefore, would be granted the opportunity of attaining to the divine nature and its glory, honor and immortality. "It pleased the Father that in him should all fulness dwell"--"that in all things he might have the pre-eminence." (Col. 1:18,19) He already had pre-eminence above all others, and having used it faithfully, he was naturally first in the order of advancement to whatever higher honors and dignities the Father had to give. To him that hath shall be given, and he shall have more abundance; faithfulness shall have its reward even though this shall mean that the faithful one must be subjected to trials, experiences and disciplines of the most crucial kind. Even though a son, a most loyal son, a most devoted son, he could not be granted a share in this divine nature unless, first of all, his faith and loyalty be put to most crucial tests.

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This outline of the New Creation and this selection of the Only Begotten to be the head and chief of the New Creation --subject to the trials, disciplines, humiliations and other necessary experiences to prove his worthiness--had already been determined upon in the divine counsel before man was created. It was foreknown to God that his human creature would fall; he had determined that his sentence should be death; and he had prearranged that the test he would impose upon his Only Begotten would be that he should, of his own free will, become the Redeemer of mankind, and, by so great a sacrifice as this implied, manifest his loyalty to the Father, and his faith in him. Thus, in the divine plan he was the "Lamb slain before the foundation of the world." From this standpoint we perceive that so far from being forced to be man's redeemer--so far from the Father's practicing injustice toward the Son in this requirement, it was the Father's preparation of him for the great exaltation--far above angels, principalities and powers and every name that is named, as partaker of his own nature and sharer of his own throne. Heb. 1:4; Eph. 1:21

From this standpoint we can not wonder that the Apostle speaks of our Lord's undertaking to be our Redeemer "for the joy that was set before him." (Heb. 12:2) The joy was not merely the anticipation of the highest place in the New Creation, far above all other creations; but we may reasonably suppose that this was a part of it. Nevertheless, we notice in our Redeemer's prayer to the Father while passing through the trials, that, with characteristic modesty, he did not refer to the great dignity and glory and immortality promised him and expected; but with a beautiful simplicity and humility asked merely that he should be restored to his previous station; as though he esteemed it honor enough that he should have been chosen of the Father as his agent to carry forward other features of the divine plan, as he already had been the honored agent in the creation of all things that were made. (John 1:3) His simple words were, "Father, glorify me with the glory that I had with thee before

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the world was." (John 17:5) But the Father's answer was full of meaning when he said, "I have already glorified [honored] thee, and I will glorify [honor] thee additionally." John 12:28, **Vatican** MS.

But, further, the Father purposed in himself that the New Creation should consist, not merely of one individual, but that he should have "brethren." (Heb. 2:17) Who should these brethren be? from what class would they be selected? from cherubim? from seraphim? from angels? or from man? Of whichever class, they must be subjected to precisely the same tests required of the Only Begotten; for the same reason, because they are to share his glory, honor and immortality. The test put upon him was that of obedience-- "even unto death" (Phil. 2:8), and all, therefore, who would share with him, as New Creatures, the divine nature, must also share with him in trials and sufferings and testings, and must prove faithful even unto **death.** If the offer had been made to the members of any of the angelic classes, or natures, it would have meant a different divine program from that which we see now being carried out. We have seen that the holy angels have been receiving their experience and knowledge through observation, rather than by contact with sin and death, and to suppose such a condition amongst the angels as would have permitted some of them to die, would imply a condition of actual sin amongst the angels, persecution one of another, etc., in order to bring about such death conditions; or that some of the angels should do, as our Lord Jesus did, lay aside their higher nature and become men "for the suffering of death." God did not adopt this plan; but since in his purpose sin and its penalty, death, would be illustrated in mankind, he determined to select the remainder of the New Creation from amongst men. Thus not only the testing of the Only Begotten One alone would be in connection with humanity and the sin and death prevailing amongst men, but similarly all who would be joint-heirs with him in the New Nature would have like opportunities, experiences and testings.

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Thus the Only Begotten, called Jesus, subsequently the Christ, the Anointed, would become a pattern and ensample for the other members of the New Creation, all of whom would be required to conform to his character-likeness --to become "copies of the likeness of his Son." (Rom. 8:29, **Diaglott**) Herein, as everywhere, we see a manifestation of economy in the various features of the divine plan: the operation of

sin and death in one department of creation would be sufficient; it would prove not only a great lesson and testing for men, and a great object lesson for the angels, but also as a crucial testing for those who would be counted worthy of a share in the New Creation.

The fact that the New Testament writings--the teachings of Jesus and the apostles--are addressed to this "New Creature" class, or to those contemplating the steps of faith and obedience necessary to place them amongst this class, has caused many to infer, contrary to the Scriptures, that God's purposes are the same in respect to all mankind. It has caused them to overlook the fact that the calling of this present Gospel age is specially stated to be a "high calling," a "heavenly calling." (Phil. 3:14; Heb. 3:1) The failure to recognize that God had, and still has, a plan of salvation for the whole world, and a somewhat different plan of special salvation for the Church of this Gospel age, has led to a confusion of mind amongst commentators, who do not discern the difference between the elect class and its blessings, and the much larger non-elect class and the blessings to come to it in due time through the very elect. They have supposed that God's plan will end when the election is completed, instead of seeing that it will be then only beginning as respects the human nature and the restitution salvation designed for the world at large--as many as will receive it on the Lord's terms.

This uncertainty of thought, and failure to recognize the difference between the two salvations--that of the Church to a new nature, the divine, and that of the world by restitution

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to the full perfection of human nature--have led to much confusion and conglomeration, in the minds of these teachers of the Scriptures which apply to these two salvations, so that now they think of the saved from one standpoint and again from another. Some think and speak of them as spirit beings, yet confound those spirit beings in glory, honor and immortality with human beings, and imagine them as having flesh, bones, etc., in the spiritual condition. Others take human restitution as the center of their thought, and imagine a restored paradise-earth with the Lord and the saints residing in it in what they term spiritual bodies, not discerning the real meaning of the word spiritual; otherwise they would know that while a spiritual body is adapted to a spiritual condition and would be only encumbered by fleshly conditions or elements, so, likewise, the human, or earthly body is properly one adapted to the earthly conditions, and if it were in any degree etherealized would be a monstrosity, unsuitable alike to the divine intention and the human nature.

The beauty and symmetry of the divine plan can only be seen clearly by the recognition of the New Creation; that its prospective members are called of God to be separate, distinct from the human nature; that there is a "heavenly calling" or "high calling"; and that aside from making their own calling and election sure, they have a twofold work to do in connection with the human family from which they are selected. (1) To be God's agents in the gathering of the elect class, delivering the while a witness-message to the world, as members of the atonement priesthood, suffering at the hands of the world because of their faithfulness and the world's blindness. (2) They shall, with their Lord and Chief, constitute a divine, a royal, spiritual priesthood into whose hands the interests and affairs of the world will be

committed for the correction and uplifting of each obedient member of the race-mediating between God and man and establishing amongst men a kingdom of righteousness in

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accord with the divine program for man's instruction and restitution.

It will readily be seen that no other class of beings could be found so well adapted to the divine intention of ruling and blessing the world. Their original identity with mankind, as "children of wrath even as others," fully acquaints them with the weaknesses, the imperfections, the besetments and trials to which humanity is exposed through sin and constitutional weaknesses: and this prepares them to be moderate rulers and merciful priests, as their full perfection in the divine nature will qualify them to be absolutely just as well as loving in all their decisions as the judges of the world in that, the world's judgment day.\*

But while this great and important work of uplifting, ruling, blessing and judging the world of mankind and the fallen angels will, as a work, be specially committed to these New Creatures of the divine nature, and while no other beings in all the universe will be so well prepared as they to do this work (for which under divine guidance they are being specially trained and prepared), nevertheless, this is not by any means their entire mission or work. On the contrary, the thousand years of the Millennial reign will constitute but a beginning of the exercise of the glory, honor and immortality of these New Creatures. At its close when the Kingdom shall be delivered up to "God, even the Father," and to mankind as the glorified agents of the Father to rule the earth, a still larger sphere for the exercise of their glory, honor and immortality will open before the New Creation; for is it not written that the Heavenly Father has not only made his Son a partaker of his own divine nature but also a sharer of his throne--and that the Son is set down with the Father in his throne? (Rev. 3:21) And even though in a sense he leaves that official position during the Millennial age in order that he may specially administer the affairs

\*See Vol. I, Chap. viii--The Day of Judgment.

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of his earthly purchase and dominion, it surely does not mean that having in the fullest sense finished the work that the Father gave him to do, he will be any less glorious or occupy a position any less dignified than that accorded him when he ascended up on high after having, by the sacrifice of himself, paid for us the penalty of sin.

We know not what great works in respect to the future our Creator may have in view for his Only Begotten and well-beloved Son, whom "he hath appointed heir of all things"; but we do know from our Master's own lips that the promise is ours that when glorified we shall be like him and see him as he is, and share his glory, "and so shall we ever be with the Lord." Whatever, therefore, shall be the future activities of the Only Begotten as the "heir of all things," we shall be with him and share his work and share his glory as we shall share his nature also. While this is as far as the

written Word of God carries us, it can not be sacrilegious for us to look into the book of nature in the light of the divine plan, and, using the divine Word as the telescope, to discern that the various planets or worlds all about us in every direction are not being formed in vain either; and that some time or other there will be works of creation in these; and that when that time comes he who in all things has had the pre-eminence will continue to have pre-eminence and will still be the chief in the direction of all the divine forces. We need not anticipate a repetition in the other planets of the sin-experiences of our world, the earth; but, on the contrary, may rest assured that this one exhibition of "the exceeding sinfulness of sin" and of its terrible results can be, and will be, used of the Lord as a perpetual lesson to the beings yet to be created in his image in other worlds, who shall learn by observation and instruction instead of by experience.

With Satan and all his emissaries and every evil and blighting influence destroyed—with the glorified Church wise in experience, to instruct these perfect creatures of other worlds—with teachers, possibly taken to them from

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this earth, possessed of knowledge and experience in contact with sin, and with the uplifting and blessing of the Lord, how wise may not these become respecting right and wrong and their rewards! Their teachers will be able to tell the particulars of the great rebellion of Satan, the great deceiver of mankind; of the terrible fall of mankind into sin and misery; of the great redemption from it; of the high reward of the Redeemer and his joint-heirs; of the blessed restitution privileges granted to men; and that these were all lessons and examples for God's entire creation forever. These instructions should be all-powerful in restraining from sin, and in teaching all the necessity for character-development in accord with the divine law of love.

The work of these "New Creatures" in the present time, as has already been shown,\* is a twofold one, their begetting of the holy Spirit constitutes them priests, but it is only their minds that are begotten--their bodies are still of the earth, earthy, and, hence, as the Apostle declares, "We have this treasure [the new nature] in earthen vessels, that the glory may be of God and not of us." (2 Cor. 4:7) The newly begotten mind, or will, is all there is at present to represent the new nature, and all there will be until in the First Resurrection that new will, developed in character, shall be provided a suitable body, a heavenly body, a spiritual body, perfect and complete and in absolute harmony with the divine will. Meantime the divine power, the holy Spirit, operating thus in our minds and constituting us "New Creatures" and priests, leads us in the direction of sacrifice, and points us to our natural human interests, ambitions, preferences, etc., as the proper things to be sacrificed, wherever they conflict in any degree with the ambitions and conditions provided of God for the "New Creatures." Thus the victory of the New Creature is attained at the sacrifice of his own human nature, and this victory glorifies God and his power to "work in us to will and to do" through his

<sup>\*</sup>See Tabernacle Shadows of the Better Sacrifices, pp. 20-23.

promises, in a manner in which he could not be glorified were all of our natural conditions in accord with his requirements, so that no sacrificing would be necessary. But as the faith, consecration and sacrificing of the "New Creatures" in the present life answer to, or correspond to, and were typified by, the Aaronic priesthood of Israel and their typical sacrifices, so, as the Apostle explains, the future priesthood of these New Creatures is represented in, or typified by, the glorious priesthood of Melchizedek.

Melchizedek was not a priest who offered sacrifices in a linen robe; he was a priest who was at the same time a king--"A priest upon his throne." As such his position was higher in the type than the position of Aaron; for Aaron was the son of Abraham, and Abraham, great as he was, paid tithes to Melchizedek and received a blessing at his hands, typifying, as the Apostle explains, that the under priesthood of sacrifice represents a lower plane, or condition, than the higher priesthood of kingship, glory and honor. These New Creatures then, in the glorious work of the Millennial Kingdom (Christ, their Head, and they reckoned as members of his body), were typified by Melchizedek. With these the sacrificing feature of the work will all be at an end, the reigning, the ruling, the blessing, the assisting will all have begun and they will be entirely competent to accomplish the divine promise; namely, that "all the families of the earth shall be blessed" through these, God's agents, through whom "whosoever will" may come back into full harmony with the Creator and his laws. Gen. 22:18; Gal. 3:16,29

All the various figures by which the Lord represents the intimate relationship between his Only Begotten, the Savior, and the elect Church, called and being prepared to be "New Creatures" and associates with him in the divine nature, show most strikingly the closeness, the intimacy, the oneness which will exist between them. As though the Lord realized that his human creatures of humble mind would necessarily stagger in faith at the thought of such a boundless

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interest and love for them on the part of the Creator as to invite them to the highest position in all creation next to his Son and next to himself, we find that the matter is presented repeatedly and under different figures, as though the more completely to set at rest our every question, doubt and fear respecting his faithfulness--respecting the genuineness of this "high calling." We refresh our minds respecting some of these: in one our Lord is represented as the "top-stone" of a pyramid, and the elect Church as living stones drawn to him and shaped and prepared in harmony with the lines of his character, that they may be members with him in the great pyramidal structure which God is erecting during this Gospel age, and which in the coming age will bless the world, and through whom to all eternity he will be glorified.

This pyramid picture is closely related to the temple picture; and we are assured that the temple built by Solomon was typical of this greater spiritual temple which, with still greater wisdom, God is building. (1 Pet. 2:5) We are shown that, as in the type every beam and every stone was originally marked out for its place and shaped to fit its place, so with the Church of the New Creation--its members will each be fitted and prepared for his place. As this permitted the construction of the typical temple "without the sound of a hammer," without jar or commotion or noise, so under the divine Architect the Church complete as the New Creation will, in the end of this Gospel age, be born from the dead as the Lord, the Head of this temple, was the

"firstborn from the dead" in his resurrection at the beginning of the age. 1 Kings 6:7

Another of these figures we remember is that of a human body with its various members. It is the Apostle Paul that so clearly and distinctly points us to this illustration of the close relationship which the elect bear to the Lord, the Head of the Church, which is his body. (Rom. 12:4,5; 1 Cor. 12:12) As the head controls the body, thinks for it, plans for it, oversees its affairs and directs, or uses, one or

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another member of the body for the assistance of others, so does the Lord in his Church supervise and set the various members of the body as it pleases him; to such an extent overruling in respect to the interests of all those who are seeking to "make their calling and election sure," that they have his guarantee that so long as they are in this right attitude of heart, humble and faithful, "all things shall work together for good to them," because they "love God and are called according to his purpose."

Another figure showing the intimate relationship between Christ and his Church, is that of the captain and his soldiers; another that of the shepherd and the sheep; and though all of these figures bring us precious thoughts of the consecrated relationship of the Head of the New Creation to his brethren, the Church, none perhaps gives us a fuller and more complete view of the Master's interest in us and love for us than the figure of the Bridegroom and the Bride. A noble Bridegroom surely is the Only Begotten One to all whose eves of understanding are open to behold his grandeur of character and his faithfulness! Well is it expressed prophetically as the sentiment of his Church, his body, that he is "The chiefest among ten thousand, the one altogether lovely." The Apostle using this figure and addressing the Church declares, "I have espoused you to one husband that I may present you as a chaste virgin to Christ." (2 Cor. 11:2) He here refers to the Jewish custom of marriage, quite different from the usage of the present day throughout "Christendom." Today an espousal is merely a tentative engagement subject to change if either of the parties concludes that the engagement was unwise or unprofitable; but the Jewish marriage engagement was evidently intended of the Lord to be a type of the engagement between Christ, the Bridegroom, and the Church, his Bride. In the Jewish custom the espousal is the real marriage; it is accompanied by a definite contract, usually in writing, in which the representatives of the bridegroom and the bride mutually agree as to dower, etc., and the matter becomes absolutely

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binding forthwith, although it is the usual custom to defer the wedding festivities and the actual union for nearly a year. So is the agreement, or contract, between the Lord, the heavenly Bridegroom, and those who are accepted of him in espousal. Neither on his part nor on ours is it a slack contract; but a positive union of heart, of interest, of love, of devotion; and any abrogation of this our covenant would be a serious matter, and of the Bridegroom the Apostle assures us: "Faithful is he that calleth you, who also will do it." (1 Thess. 5:24) The entire stress of the matter, therefore, rests upon us.

In the close of the age our Lord comes as the Bridegroom to receive the Bride, but he will accept only the "wise virgins." Those who, having made a covenant, have been foolish in that they have lived carelessly, will not be counted worthy of acceptance; will not be known in connection with the marriage; the door will be shut against them as shown in the parable (Matt. 25:1-12); they will be shut out from the great privileges and blessings they might through faithfulness have enjoyed. But we rejoice that although their unfaithfulness may bring them into the great time of trouble and may occasion a loss of a share in the Kingdom and of the divine nature, yet it will not mean to them that they shall be on this account shut up to an eternity of torture. No, thank God, the light of his Word is shining more clearly now! The making of our "calling and election sure" will mean great and eternal riches of grace to those of us who shall attain; and the loss of such blessings will of itself be no small punishment for carelessness in respect to the covenant relationship and becoming contaminated with the world and its spirit.

Though for the most part these "New Creatures in Christ Jesus" are chosen from the lower strata of society, rather than from its upper crust, and although on this account the world knoweth us not even as it knew him not, nevertheless, the Scriptures assure us that God who looketh at the heart and not upon the outward appearance, appreciates very

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highly the faithful ones of this class now being sought out and developed for the New Creation. Not only does he tell of the divine supervision of their affairs, causing all things to work together for their ultimate good, but he even explains in some measure how this supervision of their interests is accomplished--that the angels are "ministering spirits sent forth to minister unto those who shall be heirs of salvation"; and that "the angel of the Lord encampeth round about them that are his and delivereth them"; and, also, that these guardian angels for his little flock do always have access to his Father's face and, figuratively speaking, that not even a hair of their heads could be injured without the Father's knowledge. It is in full accord with all these tender assurances of divine care that we are told through the inspired word, "The Lord knoweth them that are his," and "They shall be mine in that day that I come to make up my jewels." 2 Tim. 2:19; Mal. 3:17

It is germane to our subject to consider that the New Creation, because of its call to newness of life, is instructed by the Lord--"Ye must be born again." Here the natural birth as earthly creatures of the human nature, is used to carry to our minds the thought of a new birth for the New Creation. The natural birth is preceded by a begettal, then a quickening and, finally, the birth. So in the arrangement for the New Creation: (1) we must be begotten by the Word and Spirit of God; (2) we must be quickened, energized by the spirit of the truth received; (3) if the process of development continues, if the Word of God abides in us richly and abounds, causing us to be neither barren [idle] nor unfruitful, we shall by and by come to the birth--to a share in the First Resurrection as members in the body of Christ. Concerning that resurrection and that complete change from natural, earthly, human beings to spiritual, heavenly beings of the divine nature, we shall have more to say by and by,\* but here we remark more particularly the begetting.

<sup>\*</sup>Chapter vi.

The Word distinctly points out to us that the begetting of these sons of God is "not of blood nor of the will of the flesh nor of the will of man, but of God." (John 1:13) The Apostle Paul also points this out when, writing of the elect class of "New Creatures" and their Head, Christ Jesus, and the honorable condition to which they have been called, he says, "No man taketh this honor unto himself but he that is called of God, as was Aaron." Heb. 5:4

The Scriptures continually distinguish clearly between these elect "New Creatures" and the general human family; but here we may give briefly but two illustrations. (1) In speaking of the redemption of the world, the Apostle clearly divides the atonement sacrifice into two parts, one for the Church, the other for the world; saying, "He is a propitiation for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2) (2) The same Apostle distinguishes between the Church's trials and difficulties in the present life, and those of the world, and also between the hopes of the elect Church and the hopes of the world. He says, "Ourselves also, which have the first fruits of the spirit,...groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body"--the one body, the Church, of which Christ is the Head, whose deliverance is promised in the First Resurrection at his second advent. (Rom. 8:23) We do not groan outwardly as does the world, because we have received from the Lord, through our begetting of his spirit, an antidote for the disappointments and trials and difficulties of this present time, even the glorious hopes and promises, which are an anchor to our souls, entering into that which is within the veil. In our various difficulties and trials, we sorrow not as others who have no hope. In the same connection the Apostle refers to the world and its hope; saying, "The whole creation groaneth and travaileth in pain together until now"; they have little to palliate or assuage the wounds and aches and smarts which belong to this travailing time, in which they are learning merely the lesson of

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the exceeding sinfulness of sin and of the severity of its just deserts--dying and death. But pointing us beyond to the world's hope, the Apostle declares that they are "waiting for the manifestation of the sons of God." (Rom. 8:19,22) They are not waiting in hope that they may be found amongst those sons of God, but waiting for the blessings which those sons of the New Creation, invested with the glory and power of the Millennial Kingdom, will bring to this earth according to divine promise, for the blessing of all the families of the earth.

The test of membership in the New Creation will not be membership in any earthly organization, but union with the Lord as a member of his mystical body; as saith the Apostle, "If any man be in Christ, he is a New Creature: old things are passed away; behold, all things are become new." (2 Cor. 5:17) In order to be counted a member of the body of Christ at all, it is necessary that the old things, or earthly things-ambitions, hopes, prides, vanities and follies --shall have passed from the will, even though to some extent they may harass us because in a measure attractive to our flesh. It is the new mind that the Lord recognizes as the "New Creature"; it is the progress and development of the new mind that he is interested in and promises to reward.

In order to abide in Christ, the Scriptures clearly show us that more than the mere

making of a consecration is necessary. Consecration opens the door and gives us the standing, gives us the relationship, gives us the backing and encouragement of the divine promises, and puts us in the way, therefore, to cultivate the various fruits of the Spirit, and finally to attain joint-heirship with our Lord in the heavenly glory. But to maintain this standing in the body of Christ now requires that fruits shall be produced, evidences of love and devotion, even as the Master expressed in the parable of the vine, saying, "Every branch in me that beareth not fruit he taketh away: and every branch that beareth fruit, he purgeth [pruneth] it, that it may bring forth more fruit." (John 15:2) To have been accepted of the

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Lord as a New Creature in Christ Jesus some years in the past would seem, therefore, to imply a more or less regular growth in grace and knowledge and the fruits of the Spirit; otherwise our relationship to him would be forfeited and another would take our place amongst the elect, and the crown originally counted and set apart for us would pass to another more appreciative of the privileges, more zealous to attain to the glorious things which God hath promised to them that love him, and more willing, therefore, to count all earthly things but loss and dross that they may win Christ--win a place in the anointed company. Not only is this standing in Christ illustrated by such a growth in the fruits of the Spirit, but, as the Apostle Peter says, "If ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ." (2 Pet. 1:10,11) However, this means, as expressed by the Apostle Paul, that the new mind, the "New Creature," is to be so thoroughly conformed to the will of God that he will daily seek to "put off the old man with his affections and desires." For the New Creation is figuratively represented as a new man-- Christ the Head, the Church the members of the body-- which is to edify or build up itself and come, figuratively, to the full stature of a man in Christ Jesus, every member being completed and fully developed--completed not in our own strength, in the flesh, but complete in him who is our living Head, his righteousness compensating for our unintentional blemishes.

Humanity judges of its affairs by its five senses--sight, hearing, touch, smell and taste--all of which the New Creatures may freely use so long as they have the new mind in the earthen vessel. But these are not sufficient for the New Creation, which needs other senses whereby to apprehend spiritual things that can neither be seen, felt, tasted, heard, nor smelled by the human organism. And this lack the Lord has supplied through the holy Spirit, as the Apostle explains: "The natural man receiveth not the things of the Spirit of God,...neither can he know them, because they

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are **spiritually discerned**." "Eye hath not seen, nor ear heard, neither have entered into the heart of **man** [by any other sense or power of perception] the things which God hath in reservation for those who love him--but God **hath revealed them unto us** [the "New Creation"] by his Spirit; for the Spirit searcheth [out] all things, yea the deep things of God." 1 Cor. 2:9,10,14

This spiritual sense may be called the **sixth** sense of those begotten to the New Creation; or they may be considered as having a complete set of spiritual senses-five additional senses corresponding to their earthly senses. Gradually "the **eyes** of their understanding" open wider and wider to the things not seen by the natural eye;

by degrees the **hearing** of faith increases until every good promise of the Divine Word is forceful and meaningful; in time they come into **touch** with the Lord and his invisible powers; little by little they **taste** that the Lord is very gracious; after a time they come to appreciate those sacrifices and incense-prayers which are of **sweet** odor to the Lord. But as the natural senses can be cultivated, so can the spiritual; and the cultivation of these spiritual senses (or, at least, the endeavors to cultivate them) constitute marks indicating our growth in grace--our development as embryo New Creatures for the resurrection birth--to the completeness of our new selves in the glory, honor and immortality of the divine nature.

# By What Name Should the New Creation Be Known?

From one standpoint this is a peculiar question, a strange question. When we consider that the Church is the espoused of the Lord, betrothed to him as the Bride, it seems peculiar to ask what name shall she have. Surely no name would be appropriate to the Bride other than the name of the Bridegroom, and the very suggestion of any other name implies a misconception of the relationship subsisting between the Lord and his consecrated ones, the "members of his body," "the Bride, the Lamb's Wife." The Scriptural name seems quite sufficient; viz., the **Ecclesia**; that is, the

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Body, the Church of Christ. If further designation be desired, the Scriptures supply this in the expression, "The Ecclesia of **Christ**," or Church of Christ, "The Ecclesia of **God**," or Church of God. (Rom. 16:16; Acts 20:28) The two names are synonymous, because our Lord and the Father have one interest in us. As the Church is the body of Christ, of which he is the Head, so the whole Church, Head and Body, is the company, or group, or anointed of the Father, through whom he is pleased to accomplish all the great and wonderful features of his redemptive work already outlined in the exceeding great and precious promises of his Word. The Apostle further elaborates the name by designating the faithful to be "The Church of the Living God," as though he would thus contrast this Church or body or people, of whom Christ is the Head, with other bodies or religious systems not properly recognizing the true God nor recognized by the true God as his Ecclesia, or Church.

The tendency toward other names than those set before us by the Lord and the apostles has been manifest from a very early period. As some today are disposed to say, "I am of Luther," "I am of Calvin," "I am of Wesley," or "I am of Knox," and yet are all claiming to be of Christ, so we see the same disposition was manifest in the primitive Church, for the Apostle calls our attention to the fact in his letter to the Corinthians. (1 Cor. 3:4-6) The factional or sectarian spirit had broken out amongst the Corinthian brethren; and not satisfied with the names of Christ and of God, they were seeking to add to these, and were Pauline Christians and Peterite Christians and Apollosian Christians. The Apostle, under inspiration, reproves this spirit, and points out that it is not the holy Spirit, but a carnal one, which prompts to this division of the body and the following of one or another of the Lord's servants. The Apostle's argument fits equally well today. His interrogation, "Is Christ divided?" means, Are there many bodies of Christ? Are there many churches of Christ, or only one? And if only one, why should it be divided? "Who then is Paul? Who is Apollos? Who is Peter?" They were merely servants of the Head of the Church,

whom he used for the blessing of his body--his Ecclesia. Had they been unwilling, he could have found others to have done the work which they did. The praise, therefore, and the honor for whatever blessing has come through the apostles, belongs chiefly, especially, to the Head of the Church, who made this provision for the necessities of his body. This does not mean that we are not to recognize and properly to honor all whom the Lord recognizes and honors, but it does mean that we are in no sense of the word to recognize them as heads of the Church, nor to divide the Church into sects and parties--followers of different men. To the extent that the apostles or any of the servants of the Lord have been used of him, it has been not to divide the Church, but to draw the members of it together, to unite the various consecrated believers the more firmly to the one Head, the one Lord, through the one faith and the one baptism.

What can we think would be the language of the Apostle if he stood with us today in the flesh, and witnessed the present division into various denominations? Assuredly he would tell us that it indicated a large measure of carnality-- a large measure of the spirit of the world. This does not mean that all connected with these systems are carnal and wholly without the spirit of the Lord. It would, however, signify that in proportion as we have the Spirit of the Lord, and in proportion as we are freed from the carnal mind and its leadings and influence, in those same proportions we will feel out of sympathy with the divisions which we see about us, under various sectarian names; and in proportion as the holy Spirit of the Lord increases and abounds in us more and more, it will make us the more dissatisfied with every other name than the name of our Lord, until at last we shall, under the guidance of the Spirit, come to the place where we can recognize only the one Church, and the one membership, viz., "the Church of the First-born ones, whose names are written in heaven"; and the one method of induction into that Church, viz., by being baptized into our Master's body, his Ecclesia, and by being baptized into

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his death, thus becoming united to him and to all the other members by the one Spirit.

It is not for us to change the entire sentiment of Christendom on this subject--that is too great a contract for any human being. It is for us to be personally faithful to the Bridegroom--for each one who has named the name of Christ to depart from all iniquity, from everything wrong in respect to his own faith, conduct and customs. Such will not be willing to be known by any other name than that of the Bridegroom, and when asked will take pleasure in owning his name and his alone--the only name given under heaven or amongst men whereby we must be saved. In obedience to the spirit of this truth, we will be separated from all sectarian names, as well as from all sectarian institutions, that we may stand free in the Lord. This will not mean that we must repudiate those who have the Lord's Spirit but are still connected with sectarian systems. We are, on the contrary, to recognize that our Lord's words, "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues," imply that some of his people are in Babylon and, therefore, laboring under misconceptions respecting sectarian institutions and names. It is for us to let our light shine, and to leave the results with the Lord.

Not only do we deprecate the taking of any human name, but we deprecate any

name that is or might become a sectarian or party name, and thus separate some of the Lord's people from all others who are his. We would avoid the special use of the term "Christian Church," or the term "Church of God," as these names are used to identify particular faiths and communions amongst the Lord's people. Rather, we would use and answer to **all** the various **Scriptural names**, Disciples, Church of God, Church of Christ, Church of the Living God, Church at Corinth, Church at Allegheny, etc. We cannot avoid the fact that many will misunderstand us in this matter; nor should we take offense at them if, to some extent, they apply to us some peculiar designations, after the usual customs amongst Christian

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people. For instance, they may call us "Restitutionists," or "Dawnists," or "Watch Tower People," etc. We are not to **recognize** any of these names, to the extent of applying them to ourselves--yet the spirit of meekness, of patience, of peace and of love, would indicate that we should not take offense at the application of such names, but charitably presume that the motive was not bad, or, at least, not vicious; and we should answer to such names kindly and not combatively-- implying that we understand that we are meant, and as briefly and gently as possible indicate that we prefer to recognize no sectarian or party names, but stand on the name Christian, in its broadest and fullest sense, as signifying that we have no head other than our Lord Jesus Christ, and that we recognize no organization other than that which he organized --the one Church of the Living God, the Ecclesia or Body of Christ, whose names are written in heaven.

# STUDY III THE CALL OF THE NEW CREATION

None but the "Called" Eligible--When This "Great Salvation" Call Began--A Call to Repentance not a Call to the Divine Nature--The Jewish Call--The Gospel Call--Why not Many "Great," "Wise" or "Mighty" are called--Exaltation the Premium upon True Humility-- Character a Condition of the Call--World During Millennium not to be Called, but Commanded--Time of Gospel Call Limited--The New Creation Called or Drawn by the Father--Christ Our Wisdom--Christ Our Justification--Actual and Reckoned Justification Differentiated -- Does the "New Creation" Need Justification? -- The Ground of Justification--Justification of the Ancient Worthies Different from Ours--Millennial Age Justification--Christ Made unto Us Sanctification--Sanctification During Millennial Age--Two Distinct Consecrations in Levitical Types--Neither had Inheritance in the Land-- The Great Company--Sanctification of Two Parts--Man's Part--God's Part--Experiences Vary with Temperaments--Sanctification not Perfection nor Emotion--"Who Healeth All Thy Diseases"--Necessity of the Throne of Grace--How Justification Merges into Sanctification--Consecration since Close of the "High Calling"--The Church's Salvation or Deliverance.

OPPORTUNITY to become members of the New Creation and to participate in its possibilities, privileges, blessings and glories, was not thrown open to the world of mankind in general, but merely to a "called" class. This is most distinctly set forth in the Scriptures. Israel according to the flesh was called of the Lord to be his peculiar people, separate from the other peoples or nations of the earth: as it is written, "You only have I known [recognized] of all the families of the earth." (Amos 3:2) Israel's

calling, however, was not the "high calling" or "heavenly calling," and consequently we find no mention of heavenly things in any of the promises pertaining to that people. Their call was to a preparatory condition, which eventually made ready a remnant of that nation to receive and profit by the high

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calling to the "great salvation, which at the first **began to be spoken** by the Lord, and was confirmed unto us by them that heard him." (Heb. 2:3) The terms of the high calling or heavenly calling are not, therefore, to be sought in the Old Testament but in the New; although, as the eyes of our understanding open to discern "the deep things of God," we may see in his dealings and providences with fleshly Israel certain typical lessons profitable to the spiritual seed who have been called with a heavenly calling; because, as the Apostle points out to us, fleshly Israel and its laws and God's dealings with it were shadows or types of the better things belonging to those who are called to membership in the New Creation.

Since in all things Christ was to have the pre-eminence in the divine plan, and it was thus necessary that he should be the first, the chief, the High Priest, who should become the leader of this New Creation of sons of God, the Captain of their salvation and their exemplar, after whose course they might pattern, in whose steps they might walk, we see a most satisfactory reason why the ancient worthies could have no part nor lot in this New Creation. Our Lord's words respecting John the Baptist attest this: "Verily I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist: notwithstanding he that is least in the kingdom of heaven is greater than he." (Matt. 11:11) Thus also the Apostle declares, while speaking in terms of highest praise of the faith and noble character of those brethren of the past dispensation--"God having provided some better thing for us, that they without us should not be made perfect." Heb. 11:40

Besides, we are to remember that none can be called while still under condemnation on account of Adam's sin. In order to be called to this "high calling," it is necessary that justification from the Adamic sentence must first be secured, and this could not be granted even to fleshly Israel through the blood of bulls and goats, because these can never take away sin, and were merely types of the better sacrifices which do actually meet the demands of Justice

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against our race. Hence, it was not possible that the call should begin until after our Lord Jesus had given the price of redemption--"bought us with his own precious blood." Even the Apostles were called and accepted to the New Creation only in a tentative manner until the Redeemer had given the price and had ascended up on high and had presented it on their behalf. Then, and not until then, did the Father, on the day of Pentecost, directly recognize those believers and **beget** them by his holy Spirit to be "New Creatures." True, our Lord said to the Pharisees during his ministry, "I am not come to call the righteous, but sinners to repentance." (Matt. 9:13) But we are to recognize a great difference between calling men to repentance and calling them to the high calling of the divine nature and joint-heirship with Christ. No sinners are accepted to it; hence it is that we, being "by nature children of wrath," all require first to be justified freely from all things by the precious blood of Christ.

It is in full accord with this that we read in the introduction to the Epistle to the Romans (1:7) that the epistle is addressed "to all that be in Rome, beloved of God, called to be saints"--called to be holy ones, partakers of the divine nature, etc. The introduction to the Epistle to the Corinthians reads--"Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be saints, with all that in every place call upon the name of Jesus Christ." (1 Cor. 1:2) The exclusiveness of this call is still further emphasized in a succeeding verse (9), which declares the author of our calling; saying, "God is faithful, by whom ye were called unto the fellowship of his Son, Jesus Christ, our Lord." This implies an association, oneness; and, hence, the thought is that the call is with a view to finding from amongst men some who shall become one with the Redeemer as New Creatures; joint-heirs with him of the glory, honor, and immortality accorded him as a reward of his faithfulness.

Here we are reminded of the Apostle's words to the effect that we shall be made joint-heirs with Christ only upon certain

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conditions, namely, "If so be that we suffer with him that we may be also glorified together." (Rom. 8:17) In the same chapter to the Corinthians (verse 24) the Apostle shows that the call he is discussing is not by any means the same call that was for a time confined to the Jews; and his words indicate, further, that not all are called. He says, "Unto them which are called, both Jews and Greeks, Christ [is] the power of God and the wisdom of God"--though to the uncalled Jews he was the stumbling block and to the uncalled Greeks foolishness. In his letter to the Hebrews (9:14,15) the Apostle points out that the call of this Gospel age could not be promulgated until first our Lord had by his death become "surety" for the New Covenant. His words are, "For this cause he is the mediator of the New Testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [Law Covenant], they which are called might receive the promise of eternal inheritance." Heb. 7:22

# Not Many Great, Wise or Learned Called

We might naturally suppose that this special call, if restricted at all, would be restricted to the very finest specimens of the fallen race--the most noble, the most virtuous, the most talented; but the Apostle contradicts this thought, saying, "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called: but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence." (1 Cor. 1:26-29) The reason for this condition of things the Apostle explains to be God's intention that no man should be able to boast that he had in any sense or degree merited the great blessings to be conferred. The whole matter is intended to be both to angels

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and to man an illustration of the power of God to transform characters from base and despised to noble and pure, not by force, but by the transforming power of the

truth--working, in the called ones, through the promises and hopes set before them, both to will and to do his good pleasure. This divine arrangement will result not only in the Father's glory, but also in the humility and everlasting good of those whom he will bless. We find, reiterated throughout the New Testament, various statements of the fact that this call and the salvation under it are not of man, nor by his power, but by the grace of God. Nor is it difficult to see why the call is, as a rule, less attractive to the noble and more so to the ignorant.

Pride is an important element in the fallen nature, and must continually be reckoned with. Those who are less fallen than the majority of their fellows and who are, therefore, more noble by nature than the average of their fellow creatures, are apt to realize this condition and to feel a certain amount of superiority and to pride themselves on it. Such, even if they are seeking the Lord and aspiring to his blessing and favor, would be inclined to expect that they would be received by the Lord upon some different basis from their more fallen, less noble fellows. God's standard, however, is **perfection**; and he declares that everything not up to that standard is condemned; and every condemned one is pointed to the same Redeemer and to the same sacrifice for sins, whether he has suffered much or comparatively less from the fall. These conditions of acceptance were sure to be more attractive to the mean and more fallen members of the human family than to the more noble ones--the weak, the fallen ones, realizing the more keenly their need of a Savior, because they appreciate much more their own imperfections; while the less fallen, with a measure of self-satisfaction, are not much inclined to bow low before the cross of Christ, to accept justification as a free gift, and to approach upon this basis, and this alone, to the throne of heavenly grace to obtain mercy and find grace to help.

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They are more inclined to lean to their own understanding, and to have that well-satisfied feeling which will hinder them from coming in by the low gate and narrow way.

God is evidently putting a premium upon humility in connection with all whom he invites to become members of this New Creation. The Apostle points this out, saying, "Humble yourselves, therefore, under the mighty hand of God, that he may exalt you in due time." (1 Pet. 5:6) Paul points them to the pattern, Christ Jesus--how he humbled himself and made himself of no reputation, seeking a lower nature and suffering death, even the death of the cross, etc.; on account of which obedience and humility God highly exalted him. Then Peter points the lesson, saying, "God resisteth the proud and giveth grace to the humble." (1 Pet. 5:5) Ye see your calling, brethren, how that not many great or wise or learned are called, but chiefly the poor of this world, rich in faith. With the premium which God sets upon humility, there is also a premium which he sets upon faith. He would have for New Creatures those who have learned to trust him implicitly, who accept his grace as sufficient for them, and in the strength which he supplies attain --as incidental to their exaltation--the victory to which he calls them.

# Character, Nevertheless, a Condition of the Call

Although God does not call the wise or the great or the learned, we are not to understand from this that his people are base or ignorant, in the sense of being evil or corrupt or debased. On the contrary, the Lord sets the highest possible standard before those whom he calls; they are called to holiness, to purity, to faithfulness and

to principles of righteousness --to an appreciation of these things in their own hearts and the showing forth of them in their lives to the glory of him who hath called them out of darkness into his marvelous light. (2 Pet. 1:3; 1 Pet. 2:9) The world may know them according to the flesh only, and according to the flesh they may not be more noble or refined than others --frequently less so--but their acceptance with the Lord

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is not according to the flesh, but according to the spirit, according to their minds, their intentions, their "hearts." Consequently, from the moment they accept the grace of God in Christ and the forgiveness of their sins, and make a consecration of themselves to the Lord, they are counted as freed from those blemishes which were theirs naturally as children of Adam; they are counted as though their flesh were robed in the merits of Christ, hiding all of its defects. It is the new mind, the new will, that is the "New Creature" accepted of God and called, and it alone is being dealt with.

True, the new mind as it develops will show itself to be noble, honorable, upright, and gradually it will come more and more to have power and control over the flesh, so that those who recognize not the New Creatures, even as they did not recognize the Lord, may ultimately come to marvel at their good works and holy living and spirit of a sound mind, though even these may at times be attributed by them to some ignoble motives. And notwithstanding the gradual growth of the new mind more and more into harmony with the mind of the Lord, these may never get full control over the mortal bodies with which they are connected, although it will surely be their object and effort to glorify God in their bodies as well as in their spirits, their minds, which are his. 1 Cor. 6:20

Let us notice some of these specifications and limitations as respects character in the "New Creation." The Apostle's exhortation to one of these called ones--but applicable to all of them--is, "Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called." (1 Tim. 6:12) These New Creatures are not to expect to gain the victory and the great reward without a battle with the adversary, as well as with sin abounding in all their associations and the weakness of their own flesh, though the latter is covered by the merit of Christ's righteousness under the terms of the Grace Covenant. The Apostle again exhorts this class to "Walk worthy of God who hath **called you** unto his Kingdom and glory." (1 Thess. 2:12) The New Creature is not only to recognize his calling and its ultimate reward in the Kingdom

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and glory, but he is to remember that in the present life he has become a representative of God and of his righteousness, and he is to seek to walk in accord therewith. Thus we read, "As he that hath called you is holy, so be ye holy in all manner of conversation; because it is written, 'Be ye holy; for I am holy.'" (1 Pet. 1:15,16) Again, in the same epistle (2:9) we read, "Ye should show forth the praises of him who hath called you out of darkness into his marvelous light."

Spiritual Israelites of the New Creation were not put under bondage to specific laws, as were the fleshly Israelites; but were put under "the law of liberty," that their love for the Lord might demonstrate itself, not only in respect to voluntarily avoiding the

things recognized as disapproved of the Lord, but also in respect to voluntarily sacrificing human rights and interests in the service of truth and righteousness, for the Lord and for the brethren. It is in accord with this that the Apostle declares "God hath not called us unto uncleanness but unto holiness." (1 Thess. 4:7) He declares again, "Ye have been called unto liberty, only use not liberty for an occasion to the flesh" (Gal. 5:13), an occasion to do evil: use your liberty rather in sacrificing present rights for the sake of the truth and its service--that thus you may be sacrificing priests of the royal priesthood who, by and by, shall reign in God's Kingdom as joint-heirs with Christ to dispense divine blessings to the world.

Many are the scriptures that point out that the call to be "New Creatures" is a call to glory, honor and immortality (Phil. 3:14; 2 Pet. 1:3, etc.), but everywhere the Lord indicates that the path to this glory is a narrow one of trial, testing, sacrifice; so that only those who are begotten of his spirit, yea, filled with it, will be able to come off conquerors in the end and attain to the glorious things whereunto they are called, the way to which has been made possible to the called ones through him who has promised, "My grace is sufficient for you; for my strength is made perfect in your weakness."

Nor are we to think of different calls, but are to remember

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the declaration of the Apostle (Eph. 4:4), "Ye are called in one hope of your calling." It is a mistake, therefore, for any to think that they have any choice in this matter. Indeed, so far as the world is concerned, in the next age there will be no call: God will not, during that age, be seeking to select a special class separate and distinct from others and to a special position. Instead of **calling** the world during the Millennial age, the Lord will command them--command obedience to the laws and principles of righteousness; and every creature will be **required** (not requested) to render obedience to that Millennial government, otherwise he will receive stripes for his disobedience, and ultimately will be destroyed from amongst the people, as is written, "He that will not hear [obey] that prophet shall be cut off from amongst the people"--he shall die the Second Death, from which there will be no hope of recovery.

Neither is there a second call during this Gospel age, though, as we have previously seen, there is a second class of saved ones selected during this age--the Great Company (Rev. 7:9-14) "whose number no man knoweth, out of every nation and kindred and tongue," who shall serve God **in** his temple and **before** the throne in contradistinction to the Bride, who will be **in** the throne and members, or living stones, **of** the temple. But these of this second company have no separate and distinct call. They might as easily, and with much more satisfaction, have attained to the glories of the divine nature had they rendered prompt and hearty obedience. They do come off victors in the end, as is shown by the fact that to them are granted the palm branches; but their lack of zeal hindered them from being accepted as of the overcoming class, thus preventing their eternal joint-heirship and glory as participants in the New Creation, as well as depriving them of much of the joy and peace and satisfaction which belongs to the overcomers and is enjoyed by them even in this present life. The place to which they will attain, as we have previously seen, will apparently be one similar in many respects to the estate or plane of the angels.

Another thought in connection with the call is that its time is limited, as the Apostle declares, "Now is the acceptable time; behold now is the day of salvation." "Today if ye will hear his voice harden not your hearts." (2 Cor. 6:2; Heb. 3:15) This acceptable day, or acceptable year or acceptable period or epoch, began with our Lord Jesus and his consecration. He was **called**. He took not the honor upon himself, and it has continued ever since--"No man taketh this honor unto himself." (Heb. 5:4) Bold indeed would be the man who would assume the right to a change of nature from human to divine, and from being a member of the family of Adam and joint-heir in his lost and forfeited estate, to being a joint-heir with Christ in all the riches and glory and honor of which he, in response to his call, became the rightful heir in perpetuity.

The close of this call, or "day of salvation," or "acceptable time" will come no less certainly than it began. A definite, positive number were ordained of God to constitute the New Creation, and so soon as that number shall be completed the work of this Gospel age will be finished. We might observe also that as soon as the proper number shall have been called, the call itself must cease; because it would not be consistent for God to call even one individual more than he had predestinated, even though he foreknew how many of the called ones would fail of obedience, fail to make their calling and election sure, and, therefore, need to be replaced by others. Consistency seems to demand that the Almighty shall not even seem to trifle with his creatures by extending a single invitation which could not be made good if accepted. The Scriptures hold out the thought that for this limited, elect number of the Royal Priesthood a crown apiece has been provided; and that as each accepts the Lord's call and makes his consecration under it, one of the crowns is set apart for him. It is not, therefore, proper to suppose that the Lord would call any one who, on presenting himself and accepting the call, would need to be informed that no crown could be apportioned to him yet, but that he must wait until someone who would prove unfaithful

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should forfeit his claim. Our Lord's exhortation, "Hold fast,...that no man take thy crown," seems to imply not only the limited number of crowns, but that ultimately, in the end of this age, there would come a time when those who had not faithfully lived up to their covenant would be rejected, and that others at that time would be in waiting for their crowns. Rev. 3:11

To our understanding the general call to this joint-heirship with our Redeemer as members of the New Creation of God, ceased in 1881. But we apprehend that a large number (in all the various denominations of Christendom-- probably twenty or thirty thousand) who at that time had made full consecration of themselves, have not proven faithful to their covenant of self-sacrifice. These, one by one, as their full measure of testing is reached, if found unfaithful, are rejected from fellowship in the called company-- to the intent that others who meantime have consecrated, though not under the call, may be admitted to full relationship in this fellowship with Christ and his joint-heirs, that they, in turn, may stand their testing and, if found unworthy, be similarly rejected and their places be filled by still others who will be waiting in an

attitude of consecration. Evidently, by such arrangement, no necessity has existed for any general call since 1881. Those now admitted can as well be granted their privileges and opportunities without coming under the general call or invitation which ceased in 1881--they are admitted on application, as opportunity permits, to fill up the places of those who are going out. It is our expectation that this work of going out and coming in will continue until the last member of the new order of creation shall have been found worthy, and all the crowns everlastingly apportioned.

The Apostle declares, "Ye, brethren, are not in darkness, that that day should overtake you as a thief." (1 Thess. 5:4) In harmony with all the various precedents of Scripture, we are inclined to believe that in this harvest time of the Gospel age a knowledge of the truth respecting the divine plan of the ages, and the presence of the Son of Man, and the

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harvest work will be brought to the attention of all the Lord's consecrated ones. We apprehend that thus "present truth," will be quite a testing or proof of proper heart conditions amongst the consecrated here, even as the message of our Lord's presence and the harvest of the Jewish age served to test earthly Israel at the first advent. It is a part of our expectation that those who in this time come to a clear knowledge of the truth and give evidence of sincerity of faith in the precious blood and the depth of their consecration to the Lord's service, and who are granted a clear insight into the divine plan, should be considered as having this proof that they have been accepted with the Lord as prospective heirs with Christ Jesus, even though they consecrated since 1881. If their consecration was made long ago, before the call ceased, we may understand that after so long a time they are coming into the proper attitude of consecration, and that, therefore, the knowledge of present truth has been granted to them as a blessing and as an evidence of their fellowship of spirit with the Lord. If they were not amongst the consecrated in 1881, or before, the inference would be that they had now been accepted to association in the called class by being given the place of some one previously called, but who had proved himself lacking in zeal--neither cold nor hot--and therefore spewed out--to have his portion properly in the time of trouble coming, and there to learn valuable lessons under disciplines and chastisements which he should have learned from the Word of God, and to come up through a time of great tribulation to a place in the "Great Company," whereas he should have come willingly and joyfully through tribulation to a place with Christ in the throne.

# **How God Calls**

"Of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness [justification] and sanctification and deliverance." 1 Cor. 1:30

Christ Our Wisdom

Wisdom is here given the first, and in that sense the most important, place amongst the steps of salvation. The Wise

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Man's testimony agrees with this, saying, "Wisdom is the principal thing...with all thy getting get understanding." However well disposed we may be, however weak or strong, wisdom is the prime essential to our taking the proper course. And this is

generally acknowledged amongst men. All of any intelligence are seeking for further knowledge and wisdom; even those who take the most foolish courses, as a rule take them in following paths which do not appear to them at the time to be unwise ones. It was thus with mother Eve: she longed for knowledge, wisdom; and the very fact that the forbidden tree seemed to be a gateway to wisdom constituted her temptation to disobedience to her Creator. How necessary then is a wise counselor to guide us in wisdom's ways of pleasantness, and through her paths of peace.

And if mother Eve, even in her perfection, needed a wise guide, much more do we, her fallen, imperfect children, need such a guide. Our Heavenly Father in calling us to membership in the New Creation foresaw all our needs: that our own wisdom would not be sufficient for us, and that the wisdom of the Adversary and his deluded followers would be exercised to our injury--to make light appear darkness and darkness appear light; hence the provision of our text that Christ should be our wisdom. Before ever we come to God, before ever we receive the merit of the atonement or through it reach the relationship of sons, we need help, guidance, wisdom, the opening of the eyes of our understanding that we may discern the supply which God has provided in his Son.

In order to have a hearing ear for the wisdom that cometh from above, an earnest condition of heart is necessary. We must possess a measure of humility, else we will think of ourselves more highly than we ought to think, and will fail to discern our own weaknesses, blemishes, unworthiness, from the divine standpoint. We need also to have a certain amount of honesty or candor--to be willing to admit, to acknowledge, the defects seen by the humble mind. Looking from this standpoint, those who long for

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righteousness and harmony with God are pointed by the Lord's providences to Jesus as the Savior. However imperfectly at first any may understand the philosophy of the atonement accomplished for us, they must at least grasp the fact that they "were by nature children of wrath even as others"--sinners; that Christ's sacrifice was a righteous one and that God provided and accepted it on our behalf; that through his stripes we may be healed, through his obedience we may be accepted of the Father, our sins being reckoned as laid upon him and borne by him, and his righteousness and merit reckoned as applicable to us for a robe of righteousness. We must see this--Christ must thus be made unto us wisdom--before we can act upon the knowledge, and by hearty acceptance of his merit be justified before the Father and accepted and sanctified, and, by and by, delivered and glorified. But Christ does not cease to be our wisdom when the next step is taken, and he becomes our justification. No: we still need him, as our Wisdom, our wise Counselor. Under his quidance we need to see the wisdom of making a full consecration and the wisdom of following up that consecration in a life of sanctification, to the doing of the Father's will. In every step that we take wisdom is the principal thing; and all through the life of consecration, or sanctification, at every step of the journey to the Heavenly City, we need the wisdom which cometh from above, which the Apostle describes--"first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." (Jas. 3:17) Earthly wisdom operates along the lines of selfishness, self-will, self-esteem, self-righteousness, self-sufficiency; and, as the Apostle points out, these things lead to bitter envying and strife, because this wisdom, instead of being from above, is "earthly, sensual, devilish." The

heavenly wisdom, on the contrary, is in harmony with the divine character of love, which "vaunteth not itself, is not puffed up, behaveth not itself unseemly, rejoiceth not in iniquity, but rejoiceth in the truth."

There is order in the operation of this wisdom, too; for

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while it takes hold upon all the conditions mentioned by the Apostle James above, there is a difference in the rank it assigns to each. While the spirit of wisdom from above is peaceable--desires peace, and seeks to promote it--nevertheless it does not put peace first, but purity--"first pure, then peaceable." It is earthly wisdom which suggests "peace at any price," and commands the conscience to be still that selfish peace may be promoted. The wisdom that is pure is simple, is guileless, honorable, open: it loves the light; it is not of darkness, of sin, nor favorable to anything that needs to be hidden: it recognizes the hidden works as usually works of darkness, the secret things as usually evil things. It is peaceable so far as would be consistent with honesty and purity; it desires peace, harmony, unity. But since peace is not first, therefore it can only be morally at peace, and fully in harmony with those things which are honest, pure and good.

This heavenly wisdom is gentle--not coarse, rough, either in its plans or methods. Its gentleness, nevertheless, follows its purity and peaceableness. Those who possess it are not primarily gentle and then pure and peaceable, but first, or primarily pure, sanctified with the truth. They are desirous of peace and disposed to promote it; therefore they are gentle and easy to be entreated. But they can only be easily entreated in harmony with purity, peace and gentleness: they can not be easily entreated to assist in any evil work, for the spirit of heavenly wisdom forbids such a course.

Heavenly wisdom is full of mercy and good fruits: it rejoices in mercy, which it sees to be an essential element of the divine character it essays to copy. Mercy and all good fruits of the holy Spirit of the Lord are sure to proceed from, and be thoroughly ripened and developed in, the heart which is illuminated with the wisdom from above; but this mercy, while taking hold of the ignorant and unintentional evildoers with sympathy and help, cannot have sympathy or affiliation with wilful wrongdoers, because the spirit of wisdom is not first mercy, but first purity. Hence the mercy of this wisdom can only exercise itself fully toward unintentional or ignorant wrongdoers.

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This heavenly wisdom is declared to be "without partiality." Partiality would imply injustice; and the purity and peace and gentleness and mercy and the good fruits of the Spirit of wisdom from above lead us to be no longer respecters of persons, except as character demonstrates their real value. The outward features of the natural man, the color of the skin, etc., are ignored by the Spirit of the Lord-- the Spirit of wisdom which cometh from above: it is impartial and desires that which is pure, peaceable, gentle, true, wherever found and under whatever circumstances exhibited.

This wisdom from above is furthermore "without hypocrisy" --it is so pure, so peaceable, so gentle, so merciful toward all that there is no necessity for hypocrisy where it is in control. But it is bound to be out of harmony, out of sympathy, out of fellowship with all that is sinful, because it is in fellowship, in sympathy with all that is pure or that is making for purity, peace and gentleness; and under such conditions there is no room for hypocrisy.

Heavenly wisdom in respect to all these matters God has given us through his Sonnot only in the message of his redemptive work, but also in his exhibition of the graces of the Spirit and of obedience to the Father, thus instructing us both by word and example. Moreover, this wisdom from above comes to us through the apostles, as Christ's representatives, through their teachings—as well as through all those who have received this Spirit of wisdom from above, and who daily seek to let their light so shine as to glorify their Father in Heaven.

Christ Our Justification

We have already, to some extent, discussed the atonement between God and man, in which our Lord Jesus was made unto all those who accept him Justification.\* But here we want to examine more particularly the meaning of this common word, Justification, which seems to be but imperfectly

\*Vol. V, Chap. xv.

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understood by the majority of the Lord's people. The primary thought in the word Justification is (1) justice, or a standard of right; (2) that something is out of accord with that standard--not up to its requirements; (3) the bringing of the person or thing that is deficient up to the proper or just standard. An illustration of this would be a pair of balances or scales: on the one side a weight would represent Justice; on the other side something representing human obedience should be found of equal weight, to balance Justice. This is more or less deficient in all, and the deficiency requires to be compensated for by having something added to it, in order to its justification or balancing. Applying this illustration more particularly, we see Adam as originally created, perfect; in harmony with God and obedient to him. This was his right, proper, just condition, in which he should have continued. But through sin he came under divine sentence and was straightway rejected, as being no longer up to the divine standard. Since then his posterity, "born in sin and shapen in iniquity," have come forth to life on a still lower plane than their father, Adam -- still further from the standard required by divine Justice. This being conceded, it is useless for any of Adam's posterity to ask the Creator for a fresh balancing, or trial, to see whether or not he could come up to the standard of infinite Justice. We concede that such a trial would be absolutely useless; that if the perfect man by disobedience forfeited his standing, we who are imperfect, fallen, deprayed, could have no hope of meeting the requirements of Justice, or of balancing ourselves, justifying ourselves, before God--"We have all sinned and come short of the glory of God" wherein our race was originally created, representatively, in father Adam.

If, then, we see that as a race, we are all unjust, all unrighteous, all imperfect, and if

we see, too, that none can by any works meet the requirements of Justice, we see assuredly that "none could give to God a ransom for his brother." (Psa. 49:7) None could make up the deficiency for another, because not only has he no surplus of merit or

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weight or virtue to apply to another, but he has not even enough for himself, "for all have sinned and come short." We ask, therefore, Can God accept and deal with the unjust, the fallen ones--he who already has condemned them and declared them unworthy of his favor, and that they shall die as unworthy of life? He shows us that he has a way of doing this--a way by which he may still be just and yet be the justifier of him that believeth in Jesus. He shows that he has appointed Christ the Mediator of the New Covenant, and that Christ has bought the world with his own precious blood--sacrifice--and that in due time, during the Millennial age, Christ will take to himself his great power, and reign as the King of earth, and bless all the families of the earth with a knowledge of the truth and with an opportunity for restitution to the image of God as represented in father Adam--and fortified by the experiences of the fall and of the recovery. This work of bringing back mankind to perfection will be the work of **Justification**--actually making perfect, as distinguished from our justification, a "justification by faith" imputed to the Church during the Gospel age. Actual justification will start with the beginning of our Lord's Millennial reign, and will progress step by step until "every man" shall have had the fullest opportunity for return to all that was lost through father Adam--with added experiences that will be helpful. Thank God for that period of actual justification-actual making right--actual bringing of the willing and obedient of the race from imperfection to perfection--physically, mentally, morally!

But now we are specially considering the New Creation and what steps God has taken for the justification of this little class of humanity whom he has called to the divine nature and glory and immortality. These, as well as the world, need justification, because by nature "children of wrath even as others"; because as God could not deal with the world while under sentence of death as sinners, neither could he deal on that basis with those whom he calls to be of the New Creation. If the world must be justified--brought to perfection--before God can again be in harmony with

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them, how could he fellowship the Church, accept her to joint-heirship with his Son, unless first justified? It must be conceded that justification is a necessary prerequisite to our becoming New Creatures, but how can justification be effected for us? Must we be restored to absolute, actual perfection --physically, mentally, morally? We answer, No; God has not provided for us such an actual justification, but he has provided a justification of another kind, which in the Scriptures is designated, "justification by faith"--not an actual justification, but nevertheless vital. God agrees that all those who during this period of the continuance of the reign of sin and death shall hear the message of his grace and mercy through Christ, and shall come so into accord with the wisdom from above that they will confess their wrong condition and, believing the Lord's message will surrender themselves to him, repenting of sin and so far as possible make restitution for their wrong--these, instead of returning to actual human perfection, he will reckon as having their

blemishes covered with Christ's merit. In dealing with them he will reckon them just or right, justifying them through faith.

This reckoned justification, or justification by faith, holds good so long as the faith continues and is backed by endeavors to do the Lord's will. (If faith and obedience cease, at once the justification ceases to be imputed.) But faith-justification does not cease as the **Sanctification** work progresses. It continues with us as New Creatures, not only covering us from the Adamic condemnation, but from all the weaknesses and imperfections of word, thought and deed which are ours through the weaknesses of the flesh, through heredity (not wilful). It continues thus to cover the Lord's people as New Creatures even to the end of their journey--through all the testings and trials necessary to them as candidates for, and probationary members of, the New Creation. It is in line with this that the Apostle declares, "There is therefore now **no condemnation** to them which are in Christ Jesus, who walk not after the flesh but after the Spirit"--notwithstanding the fact that the treasure of the

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new nature is in an earthen vessel and that on this account there are continually unwilling blemishes, the least of which would condemn us as unworthy of the rewards of life everlasting on any plane were they not covered by the merits of our wedding garment, the robe of Christ's righteousness, our imputed justification-justification by faith. We will need this justification, and it will continue to be our robe so long as we abide in Christ and are still in the flesh; but it will cease completely when our trial ends in our acceptance as overcomers and we are granted a share in the First Resurrection. As the Apostle explains--it is sown in corruption, dishonor and weakness, but it will be raised in incorruption, in power, in glory, in full likeness to our Lord, the Quickening Spirit, who is the express image of the Father's person. When that perfection shall have been attained there will no longer be a necessity for an imputed righteousness, because we will then be actually righteous, actually perfect. It matters not that the perfection of the New Creation will be on a higher plane than that of the world; i.e., so far as the justification is concerned it matters not; those who will receive God's grace in restitution to human nature in perfection will be just or perfect when that work is completed; but perfect or right on a lower than spirit plane. Those now called to the divine nature and justified by faith in advance, so as to permit their call and testing as sons of God, will not be actually justified or perfected until in the First Resurrection they attain that fulness of life and perfection in which there will be nothing of the present imperfection in any particular--the perfection now only reckoned or imputed to them.

The Cause or Ground of Our Justification

Confusion has come to many minds on this subject by reason of neglect to compare the declarations of God's Word. Some, for instance, noting the Apostle's expression that we are "justified by **faith**" (Rom. 5:1; 3:28; Gal. 3:24), hold that faith is so valuable in God's sight that **it** covers our imperfections. Others, noting the Apostle's statement

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that we are "justified by God's **grace**" (Rom. 3:24; Titus 3:7), hold that God justifies or clears whomsoever he wills arbitrarily, irrespective of any quality or merit or faith or works which may be in them. Still others note the Scriptural declaration that we

are "justified by **his blood**" (Rom. 5:9; Heb. 9:14; 1 John 1:7), and reason from this that the death of Christ effected a justification for all men, irrespective of their faith and obedience. And still others take the Scripture statement that Christ was "**raised** again for our justification" (Rom. 4:25), and, on the strength of this, claim that justification comes to us through the resurrection of Christ. Still others, taking the Scripture which says "by works a man is justified" (Jas. 2:24), claim that after all is said and done our works decide the matter of favor or disfavor with God.

The fact of the matter is that these expressions are all true, and represent merely different sides of the one great question, just as a great building may be viewed from front, from rear, from the sides and from various angles. In giving the above expressions, the apostles at different times were treating different phases of the subject. It is for us to put all of these together and see in that combination the whole truth on the subject of justification.

First of all, we are justified by **God's grace**. There was no obligation upon our Creator to do anything whatever for our recovery from the just penalty which he had placed upon us. It is of his own favor or grace that, foreseeing the fall even before our creation, he had compassion upon us, and in his plan provided for our redemption the Lamb slain before the foundation of the world. Let us settle this question of our reconciliation to the Father--that it is all of his grace by whatever means he was pleased to bring it about.

Secondly, we are justified **by the blood of Christ**--by his redemptive work, his death: that is to say, the Creator's grace toward us was manifested in making **this** provision for us-- that "Jesus Christ by the grace of God should taste death for every man," and thus pay the penalty for Adam. And

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since the whole world came into condemnation through Adam, the ultimate effect will be the cancellation of the sin of the whole world. Let us make sure of this point also, as of the first one, that God's grace operates only through this one channel, so that "he that hath the Son hath life, and he that hath not the Son hath not life," but continues under the sentence of death. 1 John 5:12

Thirdly, that Christ Jesus was raised from death for our justification is equally true; for it was a part of the divine plan, not only that Messiah should be the redeemer of the people, but that he should be the blesser or restorer of all desiring to return to harmony with the Father. While, therefore, Jesus' death was of primary importance as the basis of our reconciliation, he could never have been the channel for our blessing and restitution had he remained in death. Hence the Father, who provided for his death as our redemptive price, provided also for his resurrection from the dead, that in due time he might be the agent for man's justification--for humanity's return to a right or just condition, in harmony with God.

Fourthly, we (the Church) are justified by faith in the sense that the Lord's provision is not for an actual justification or restitution of any during this age, but for merely a reckoned, or faith restitution; and this, of course, can apply only to those who will exercise the faith. Neither our faith nor our unbelief can have anything whatever to do with the divine arrangements which God purposed in himself and has been carrying forward and will accomplish in due time; but our participation in these

favors proffered us in advance of the world does depend upon our faith. During the Millennial age the lengths and breadths of the divine plan of salvation will be manifested to all--the Kingdom of God will be established in the world, and he who redeemed mankind, and who has been empowered to bless all with a knowledge of the truth, will **actually** justify, or restore to perfection, as many as desire and will accept the divine favor on the divine terms.

True, **faith** may even then be said to be essential to restitution

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progress toward **actual justification**, for "without faith it is impossible to please God," and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those "called to be saints," "joint-heirs with Jesus," "New Creatures." When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus **sight** or **knowledge** will grasp actually much that is now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, "The dead shall be judged out of the books **according to their** WORKS," as in contradistinction to the present judgment of the Church "**according to your** FAITH," yet their works will not be without faith, even as our faith must not be without works to the extent of our ability.

The Apostle's declaration that God will justify the heathen through **faith** (Gal. 3:8), is shown by the context to signify that the reconciliation by restitution will not come as a result of the Law Covenant, but by grace under the terms of the New Covenant, which must be believed in, accepted and complied with by all who would benefit by it. A difference between present and future justification, is that the consecrated of the present time are, upon the exercise of proper faith, granted **instantly** fellowship with the Father, through **reckoned** justification, by faith; whereas the exercise of obedient faith under the more favorable conditions of the next age will not bring **reckoned** justification at all, and will effect actual justification and fellowship with God only at the close of the Millennium. The world in the interim will be in the hands of the great Mediator, whose work it will be to represent to them the divine will and to deal with them, correcting and restoring such as obey, until he shall

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have **actually** justified them--at which time he will present them faultless before the Father, when about to deliver up his Kingdom to God, even the Father. 1 Cor. 15:24

Now the Lord is seeking for a special class to constitute his New Creation, and none have been called to that heavenly calling except such as have been brought to a knowledge of God's grace in Christ, and been able to accept that divine arrangement by faith--to so fully trust in the grand outcome of God's plan that their faith therein will influence and shape the course of their lives in the present time, and cause them to esteem the life to come as of such paramount value that, in comparison, the present life and its interests would appear to be but as loss and dross. Exercising

faith in this dark time, when the prevalence of evil seems to impugn the wisdom, love and power of the Creator, the Church are reckoned of God as though they had lived during the Millennial age and experienced its restitution to human perfection; and this reckoned standing is granted to the intent that they may present in sacrifice that human perfection to which, under divine arrangements, they would by and by attain--that they might thus present their bodies (reckonedly perfect) and all their restitution privileges, earthly hopes and aims and interests, a living sacrifice--exchanging these for the heavenly hopes and promises of the divine nature and joint-heirship with Christ, to which are attached, as proofs of our sincerity, conditions of suffering and loss as respects earthly interests and honors of man.

Fifthly, this class, now justified by its faith, must not expect to deny its faith by wilfully contrary works. It must know that while God is graciously dealing with them from the standpoint of faith, not imputing their transgressions unto them, but counting them all met by their Redeemer at Calvary--not imputing their trespasses unto them, but dealing with them according to their spirit or will or intention, and not according to the flesh or actual performances --nevertheless, he will expect that the flesh will be brought into subjection to the new mind so far as possible, "so far as lieth in us," and that it will cooperate in all good

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works to the extent of its opportunity and possibilities. In this sense and in this degree our works have to do with our justification--as corroborative testimony, proving the sincerity of our devotion. Nevertheless, our judgment by the Lord is not according to works but according to faith: if judged according to our works we would all be found to "come short of the glory of God"; but if judged according to our hearts, our intentions, the New Creatures can be approved by the divine standard under the terms of the Grace Covenant, by which the merit of Christ's sacrifice covers their unintentional blemishes. And surely none could object to the Lord's expecting us to bring forth such fruits of righteousness as may be possible for us under present imperfect conditions. More than this he does not ask, and less than this we should not expect him to accept and reward.

As an illustration of this general operation of justification by grace, by the blood and through our faith, and the relationship of works to the same, consider the electric car service. The one central powerhouse will to some extent illustrate the source of our justification--the grace of God. The wire which carries the current will imperfectly represent our Lord Jesus, the Father's Agent in our justification; the cars will represent believers and the trolleys represent the faith which must be exercised and which must press against the wire. (1) Everything is dependent upon the electric current. (2) Next in importance is the wire which carries that current to us. (3) Without the arm of faith to touch and press upon the Lord Jesus, the channel of our justification, we would receive no blessing. (4) The blessing received by us from contact with the Lord Jesus would correspond to the lighting of the car with the electric current, indicating that the power is there and can be used; but (5) the motorman and his lever represent the human will, while (6) the motor itself represents our activities or energies under the power which comes to us through faith. All of these powers in combination are necessary to our progress--that we may make the circuit and ultimately arrive at the car barns

which, in this illustration, would correspond to our place as the New Creation in our Father's house of many mansions, or conditions for the many sons of many natures.

Justification and the Ancient Worthies

Looking back, we can see from the apostolic record that in the remote past, before the precious blood had been given for our justification, there were ancient worthies--Enoch, Noah, Abraham, Isaac, Jacob, David, and various other holy prophets who were justified by faith. Since they could not have had faith in the precious blood, what faith was it in them that justified them? We answer as it is written: "They believed God and it was counted unto them for righteousness [justification]." True, God did not reveal to them, as he has revealed to us, the philosophy of his plan, that we may see how he could be just and yet the justifier of him that believeth in Jesus; and, hence, they were not responsible for not believing what had not been revealed. But they did believe what God had revealed, and that revelation contained all that we now have, only in a very condensed form, as an acorn contains an oak. Enoch prophesied of the coming of Messiah and the blessings to result; Abraham believed God that his seed should be so greatly favored of God that through it all nations should be blessed. This implied a resurrection of the dead, because many of the nations of the earth had already gone down into death. Abraham believed that God was able to raise the dead--so much so that when he was tested he was willing even to part with Isaac, through whom the promise was to be fulfilled, accounting that God was able to raise him from death. How distinctly he and others discerned the exact methods by which God would establish his Kingdom in the world and bring in everlasting righteousness by justifying as many as would obey the Messiah, we cannot definitely know; but we have our Lord's own words for it, that Abraham, at least, with considerable distinctness, grasped the thought of the coming Millennial day, and, possibly,

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also to some extent grasped the thought of the sacrifice for sins which our Lord was accomplishing when he said, "Abraham rejoiced to see my day, and he saw it and was glad." John 8:56

All do not see distinctly the difference there was between the justification of Abraham and others of the past **to fellowship** with God before God had completed the ground of that fellowship in the sacrifice of Christ and the justification **to life** during this Gospel age. There is quite a difference, however, between these blessings, though faith is necessary to both. All were under sentence of death justly, and, hence, none could be counted free from that sentence, "justified to life" (Rom. 5:18), until after the great sacrifice for sins had been made by our Redeemer; as the Apostle declares, that sacrifice was necessary **first** in order "that God might be **just**" in the matter. (Rom. 3:26) But Justice, foreseeing the execution of the redemptive plan, could make no objection to its announcement in advance merely, as an evidence of divine favor, to those possessing the requisite faith--justifying such to this degree and evidence of fellowship with God.

The Apostle refers to "justification **to life**" (Rom. 5:18) as being the divine arrangement through Christ, which will be opened eventually to all men; and it is this justification to life that those who are called to the New Creation are reckoned to attain now, in advance of the world, by the exercise of faith--they realize a

justification not only to terms of fellowship with God as his friends, and not aliens, strangers, foreigners, enemies, but additionally, it is possible for them by the same faith to grasp the restitution rights **to life** secured for them by the Redeemer's sacrifice, and then to sacrifice those earth-life rights as joint-sacrificers and underpriests in association with the High Priest of our profession, Christ Jesus.

While the ancient worthies could come into harmony with God through faith in the operation of a plan not fully revealed to them and not even begun, it would appear that

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it would be impossible for divine justice to go further than this with any until the atonement for sin had been actually effected by the sacrifice of Christ. This is in full accord with the Apostle's declaration that "God...provided some better thing for us [the Gospel Church, the New Creation], that they [the humble and faithful ancient worthies] without us should not be made perfect." (Heb. 11:40) It is in harmony also with our Lord's declaration respecting John the Baptist that, although there had not arisen a greater prophet than he, yet, dying before the sacrifice of atonement had been actually completed, the least one in the Kingdom of heaven class, the New Creation, justified **to life** (after the sacrifice for sin had actually been made) and called to suffer and to reign with Christ, would be greater than he. Matt. 11:11

We have already noted the fact that Christ and the Church in glory will perform a justifying (restoring) work upon the world during the Millennial age, and that it will not be justification by faith (or reckonedly), as ours now is, but an actual justification--justification by works in the sense that although mixed with faith the final testing will be "according to their works." (Rev. 20:12) Now the New Creation must walk by faith and not by sight; and their faith is tested and required to "endure as seeing him who is invisible," as believing things that, so far as outward evidences go, are improbable to the natural mind, unreasonable. And this faith, backed by our imperfect works, has the backing also of the Lord's perfect works on our behalf, and is acceptable to God, on the principle that if under such imperfect conditions we strive, to the extent of our ability, to please the Lord, and so partake of the Spirit of Christ that we rejoice to suffer for righteousness' sake, it is proof that under favorable conditions we would be surely no less loyal to principle. When the knowledge of the Lord shall fill the whole earth, and the darkness and mists which now surround the Lord's faithful shall have disappeared, and the great Sun of Righteousness be flooding the world with truth, with absolute knowledge of God, of his character, of

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his plan--when men see the evidences of God's favor and love and reconciliation through Christ in the gradual uplift which will come to all those who then seek harmony with him--when mental, physical and moral restitution will be **manifest**-then faith will be to a considerable extent different from the blind faith necessary now. They will not then "see through a glass darkly [dimly]"; the eye of faith will not be strained to see evidences of the glorious things now in reservation for them that love God, for those glorious things will be more or less distinctly manifested to men. While men will then believe God and have **faith** in him, there will be wide difference between thus believing the evidences of their senses and the faith which the New

Creation must exercise now in respect to things which we see not. The faith which God now seeks in his people is precious in his sight, and marks a small, peculiar class; therefore, he has placed such a premium, or reward, upon it. When the Millennial age shall have been fully ushered in it will be impossible to doubt the general facts, and hence it would be out of order to continue to offer a special reward to those who will not doubt.

But although 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! nevertheless, there will be upon man a different test--not of faith but of works--of obedience; for "it shall come to pass that the soul that will not hear [obey] that prophet, shall be cut off from amongst the people." (Acts 3:23) It is during the present time of darkness as respects the fulfilment of the divine plan, when sin abounds and Satan is the prince of this world, that our Lord puts the premium upon faith; saying, "According to thy faith be it unto thee" (Matt. 9:29); and again, "This is the victory which overcometh the world, even your faith." (1 John 5:4) But respecting the world's trial, or judgment in the Millennial age, or Day of Judgment, we read that all will be judged according to their works--backed by faith; according to their works it will be unto them, and they shall stand approved or disapproved at the close of the Millennial age. Rev. 20:12

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Justification, as we have already seen, signifies the bringing of the sinner into full accord with his Creator. We nowhere read of the necessity for the sinner to be justified before Christ, but that through the merit of Christ he is to be justified before the Father, and it may help us to understand this entire subject to examine why this is so. It is because the Creator stands as the representative of his own law, and because he placed father Adam and his race under that law in the beginning, declaring that their enjoyment of his favor and blessing and life everlasting was dependent upon obedience, and that disobedience would forfeit all these favors. That position cannot be set aside. Therefore, before mankind can have fellowship with God, and his blessing of life everlasting, they must in some manner get back into full accord with their Creator, and, hence, back to that perfection which will stand the full light of divine inspection and full test of obedience. Thus the world, so to speak, lay beyond the reach of the Almighty--who purposely arranged his laws so they would be beyond the reach of Justice and make necessary his present plan of redemption and a restitution, or justification, or bringing back to perfection of the willing and obedient, through the Redeemer, who, meantime, would stand as their Mediator or go-between.

The Mediator, although perfect, had no law to maintain --had pronounced no sentence against Adam and his race which would hinder him from recognizing them and being merciful to their imperfections. On the contrary, he bought the world in sin and imperfection, fully realizing its undone condition. He takes mankind as he finds them, and during the Millennial age will deal with each individual of the world according to his own particular condition, having mercy upon the weak and requiring more of the stronger, thus adapting himself and the laws of his Kingdom to all the various peculiarities, blemishes, weaknesses, etc., as he finds them, for the "Father...hath committed all judgment unto the Son." (John 5:22) The Son will

illustrate to mankind the perfect standard of the divine law to which they must eventually attain before they can be just

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and acceptable in the sight of God--at the close of the Millennial age; but he will not insist upon that standard and hold that any who do not come up to it are violators of it, needing an appropriation of grace to cover every transgression, however unwilful and unintentional. On the contrary, all this **atonement** for violations of God's perfect and immutable law will be finished before he takes the reigns of government at all.

Christ has already given the price in his own sacrifice. He already has graciously imputed that merit to the household of faith, and by the close of this Gospel age he will make definite application of the entire sin-offering on behalf of "all the people"-- the whole world of mankind. God has shown through the Day of Atonement type that it will be accepted, and that it will be as the result of that acceptance that Christ and his Church will then take over the government of the world under what might be termed martial law, or a despotic rule, which sets aside the ordinary laws and standards because of the exigencies of the case, and ministers law in a manner suited, not to those who are in a perfect, or right condition (as are the laws of Jehovah's empire), but suited to the condition of rebellion and anarchy which has been produced in the world as a result of sin. This emergency dominion--in which the King will rule not only as king but also as judge and priest supreme--is designed, as we have just seen, to justify the world actually, not reckonedly, by works as the standard or final test-- backed by faith. This actual justification will be effected, not at the beginning of the Millennial reign, but as a result of the reign--at its close.

The justification by faith of the present time is with a view to permitting a few, whom God designed to call to his special service, to participate in the Abrahamic Covenant as the Seed of promise, as **joint-sacrificers**, and, hence, joint-heirs with Jesus. Even with these God can make no direct contract, but, so to speak, even after they are justified through faith and by the merit of their Redeemer they are treated as incompetents and are informed that they are accepted only in the Beloved--in Christ--and all of their covenant

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contracts to sacrifice, unless indorsed by him, would be of no validity.

How evident it is that the sole object of this Gospel age is to call out a little flock from mankind to constitute members of the New Creation, and that the arrangement to justify believers **unto life**, by faith, is with a view to giving them standing with God whereby they may enter into the covenant obligations required of candidates for the New Creation. As already noted, the condition upon which they will be accepted to the New Creation is that of self-sacrifice; and since God is unwilling to receive as a sacrifice anything that is blemished, we, as members of the blemished and condemned race, could not be acceptable until first we were actually justified from all sin; that thus, as the Apostle expresses it, we might "present our bodies living sacrifices, **holy**, **acceptable** to God, our reasonable service." Rom. 12:1

The Tentatively Justified

In view of this, what shall we say of those who come to the standpoint of faith in God

and a **measure** of justification, and who, seeing that further progress in the Lord's way means self-sacrifice, self-denial, etc., nevertheless hold back, declining to enter the strait gate and narrow way of so full a consecration--even unto death? Shall we say that God is angry with them? No: we must suppose that up to a certain point, progressing in the ways of righteousness, they were pleasing to God. And that they receive a blessing, the Apostle seems to declare, saying:\* "Being justified by faith, we have **peace** with God through our Lord Jesus Christ." This peace implies some discernment of the divine plan in respect to the future blotting out of the sins of the believer (Acts 3:19); it implies also, a good degree of harmony with the principles of righteousness, for faith in Christ is always reformatory. We rejoice with all who come thus far; we are glad that they have this advantage over the masses of mankind whom the god of this world hath thoroughly blinded,

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and who, therefore, can not at the present time see and appreciate the grace of God in Christ. We urge such to abide in God's favor by going on to full obedience.

"Receive Not the Grace of God in Vain"

But however much we may rejoice with such, and however much peace and joy may come to such believers, seeking to walk in the way of righteousness but avoiding the narrow way of sacrifice, we must in candor point out that such "receive the grace of God in vain" (2 Cor. 6:1)--because the grace of God in the justification which they have received, was intended to be the stepping-stone to the still greater privileges and blessings of the high calling of the New Creation. God's grace is received in vain by such, because they do not use this grand opportunity, the like of which was never before offered to any, and, so far as the Scriptures indicate, will never again be offered. They receive the grace of God in vain, because the opportunities of restitution which will be accorded to them in the coming age will be accorded to all of the redeemed race. God's grace in this age consists merely in the fact that they were made aware of his goodness in advance of the world, to the intent that through justification they might go on to the attainment of the call and to the sharing of the glorious prize to be given to the elect body of Christ, the Royal Priesthood.

Looking out over the nominal "Christian world," it seems evident that the great mass even of the **sincere** believers have never gone beyond this preliminary step of justification: they have "tasted that the Lord is gracious," and that has sufficed them. They should, instead, by this taste have been fully awakened to a greater hungering and thirsting after righteousness, after truth, after further knowledge of the divine character and plan, after further growth in grace and knowledge and love, and the attainment of a further comprehension of the divine will concerning them, which we will consider next, under the head of Sanctification.

So far as we can discern, the advantage of the tentatively

<sup>\*</sup>The author's later thought is that this text may be considered as having reference to the **vitally** justified.

justified refers merely to this present life, and the relief which they now feel in respect to God's gracious character and his future dealings with them. And yet their knowledge along these lines is so meager that they sometimes sing,

"Oft it causes anxious thought, Am I his or am I not."

The fact is, that although Christ has been their wisdom up to the point of showing them their need of a Savior, and, further, of showing them something of the salvation provided in himself, yet it is not the divine plan that he should continue to be their wisdom and to guide them into "the deep things of God" except as they shall by consecration and devotion become followers in his footsteps. The unconsecrated believer is in no sense whatever a New Creature, even though, seeing something of the ways of God and his requirements, he be seeking to live a moral, reasonable, honest life in the world. He is still of the earth, earthy; he has never gone forward to exchange his human, earthly rights (secured through Jesus) for the heavenly things to which the Lord through his Sacrifice opened the door. As in the type the Levites were not permitted to go into the Holy places of the Tabernacle or even to see the things therein, so in the antitype, unconsecrated believers are not allowed to enter the deep things of God or to see and appreciate their grandeurs, unless first they become members of the Royal Priesthood by a full consecration of themselves.

To expect special preference and favor at the Lord's hand during the Millennial age because of having received his favor in the present life in vain would seem a good deal like expecting a special blessing because a previous blessing had been misused or little valued. Would it not be in general keeping with the divine dealings in the past if we should find that some who have not been favored during this Gospel age would be granted the chief favors during the coming age? Would not this be considerably in line with our Lord's words, "There are last which shall be first and first which shall be last"? Indeed, the Apostle distinctly points out that when the New Creation shall have been

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completed and the Millennial age ushered in, God's special favor will pass again to natural Israel, from whom it was taken at the beginning of this Gospel age. Rom. 11:25-32

Those justified to fellowship with God previous to this age, who maintained their justification, and who, as a reward, will be made "princes in all the earth" under the heavenly Kingdom, maintained it at the cost of earthly self-denials. (Heb. 11:35) Those of the present age, who will rightly use and maintain their justification, must do so at the cost of the flesh. The little flock, faithful to an exceptional degree, will lay down their lives in the service of the truth and of the brethren, and thus be copies of the Captain of our Salvation. The second class, considered elsewhere as the "Great Company," must attain to their reward at the cost of the flesh also, though because of less zeal in sacrificing, they lose the great reward of the New Creation and its Kingdom privileges. These three classes seem to be the only ones profited beyond the present life by the special opportunities of this age of justification by faith.

The operations of the Kingdom, under the light of full knowledge and along the line of works, will, for various reasons, evidently appeal most strongly at first to Israel

after the flesh, who, when their blindness shall be turned away, will become exceedingly zealous for the Lord's Anointed, saying, as represented in the prophecy, "This is our God; we have waited for him, and he will save us." (Isa. 25:9) But while Israel will naturally be the first to fall in line under the new order of things, the blessings and opportunities of the Kingdom shall, thank God! be rapidly extended throughout the world--to the intent that all nations may become children of Abraham in the sense that they will participate in the blessings promised to him--as it is written, "I have made thee a father of many nations; in thy seed shall all the families of the earth be blessed."

# **Christ Made unto Us Sanctification**

As the wisdom or knowledge of God came to us as a result of our Lord Jesus' sacrifice on our behalf, and as justification

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then came through his merit, when we accepted his atonement and fully consecrated our all to God, so also is our sanctification through him. No man can sanctify himself in the sense of causing himself to be accepted and adopted into God's family of the New Creation, begotten by his Spirit. (John 1:13; Heb. 5:4) As the merit of Christ was necessary to our justification, so his acceptance of us as members of his body, the under-royal priesthood, and his continued aid, are indispensable to the making of our calling and our election sure. The Apostle condemns some for "not holding the Head" (Col. 2:19), and we perceive that such a recognition of Christ Jesus, as not only the Redeemer from sin but as the Head, representative, guide, instructor, and preserver of the body (the Church) is essential to each member of it. Our Lord points out this necessity of our continuance under his care, saying repeatedly, "Abide in me; ...as the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." (John 15:4) "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 Apostle points out this same necessity for abiding in Christ; saying, "It is a fearful thing to fall into the hands of the living God." (Heb. 10:31) He proceeds to point out his meaning by quoting from the prophecy: "For our God is a consuming fire." God's love no less than his justice burns against all sin, and "all unrighteousness is sin"; "he can not look upon [or recognize] sin"; hence, he has provided, not for the preservation of sinners, but for their rescue from sickness and from its penalty of destruction.

This assures us, in harmony with various declarations of Scripture, that the time is coming when sin and sinners, with the concomitants of sin and pain and sorrow and dying, will be done away. Thank God! we can rejoice also in this feature of the divine character, that God is a consuming fire, when we know that he has provided for us a refuge in Christ Jesus for the period of our unwilling imperfections, and that he has provided in him also for our ultimate

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deliverance from sin and death and every weakness, into his own perfect likeness; for the New Creation, the perfection of the divine nature and its fulness; for the "Great Company" the perfection on a plane somewhat corresponding to that of angels; to be the ministers, companions of the glorified Church--"the virgins, her companions, which follow her." (Psa. 45:14) The ancient worthies, next, will be

perfected in the human nature, images of God in the flesh and glorified representatives of the heavenly Kingdom, and channels of divine blessing to all the families of the earth. Ultimately, when the trials and opportunities and testings of the Millennial age shall have brought all the willing and obedient to perfection, and have demonstrated their loyalty to God, these also shall have attained to the human perfection, the image of God in the flesh; and amongst all these God's will shall then be so perfectly understood and obeyed--and that heartily--that he will no longer be to them as a consuming fire, because all their dross shall have been purged away under the discipline of the great Mediator, to whose charge all were committed by the Father's love and wisdom. Christ shall then "see of the travail of his soul and be satisfied" with the results.

Sanctification signifies setting apart to holy service. Sinners are not called to sanctification, but to repentance; and repentant sinners are not enjoined to consecration, but to **believe** on the Lord Jesus Christ unto justification.

Sanctification is only urged upon the justified class--upon believers in God's promises centered in Christ and assured by his ransom-sacrifice. This does not mean that sanctification or holiness is not the proper thing for all mankind: it simply means that God foresaw that so long as a man occupied the position of an unrepentant sinner, it would be useless to invite him to set himself apart to a life of holiness; he must first realize his sinfulness and become penitent. It does not mean that the penitent one should not become sanctified, set apart to holiness of life, but it does mean that a sanctification which left out justification would be utterly futile.

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In God's order, we must learn first of divine goodness in the provision made for our sins, and we must accept his arrangement as a free gift through Christ, before we would be in a proper attitude to consecrate, or to sanctify ourselves to his service. Besides, the object of all this arrangement of the Gospel age--the call to repentance, the declaration of the good tidings unto justification and the invitation to all believers to sanctify or consecrate themselves to God, are all elements or parts of the one great plan which God is now working out--is the development of the New Creation. God has predetermined that all who will be of the New Creation must be sacrificers-of the "Royal Priesthood"; and they each must have something to offer to God, even as our High Priest who "offered up himself to God." (Heb. 7:27; 9:14) The underpriesthood must all offer up themselves to God, also; as the Apostle exhorts: "I beseech you, brethren [brethren, because justified and thus brought into fellowship with God], by the mercies of God [the forgiveness of sins already experienced], that ye present your bodies a living sacrifice, holy, acceptable unto God, and your reasonable service." (Rom. 12:1) Now, then, notice that since our bodies are not actually "holy," they must be made so reckonedly before they could be "acceptable unto God," could be counted "holy"; that is to say, we must be justified by faith in Christ **before** we would have anything holy and acceptable to lay upon God's altar; and it must be laid upon God's altar, sacrificed, and accepted of him at the hand of our great High Priest, before we can be counted as of his "Royal Priesthood."

Sanctification will be the requirement of the great King during the Millennial age. The whole world will be called upon to sanctify, to set themselves apart from uncleanness, from sin of every sort, and to render obedience to the divine will, as represented in the Kingdom and its princes. Some, then, may conform to a sanctification or holiness of outward life without being sanctified in heart: such may

make progress mentally and morally and physically--up to the full limit of restitution--to full perfection, and so doing they

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will, meantime, enjoy the blessings and rewards of that glorious period, up to its very close; but unless their sanctification shall by that time extend to the very thoughts and intents of their hearts they will not be fit for the everlasting conditions beyond the Millennial age, into which nothing shall enter that is not in absolute conformity to the divine will in thought, word and deed.

But while thus tracing sanctification as a general principle and its operations in the future upon the world, let us not lose sight of the fact that the Scriptures were written specially "for **our** admonition"--for the admonition of the New Creation. When the world's time shall have come for its instruction along the lines of sanctification, it will have the Great Teacher: the Sun of Righteousness will then be flooding all the earth with the knowledge of God. There will no longer be a Babel of confusing theories and doctrines; for the Lord has promised respecting that day, saying, "I will turn unto the people a pure language [message], that they may all call upon the name of the Lord, to serve him with one consent." (Zeph. 3:9) The Apostle is addressing the New Creation only, when he declares that Christ "of God is made unto **us** wisdom, justification, sanctification and deliverance." Let us, therefore, give the more earnest heed unto these things written for **our** instruction and evidently necessary to us if we would make our calling and election sure to participation in the New Creation.

As the Lord said to the typical Israelites, "Sanctify yourselves" and "I will sanctify you" (Lev. 20:7,8; Ex. 31:13), so also he directs the spiritual Israelite to consecrate himself, to present his body a living sacrifice, to offer up himself to God in and through the merit of Christ's atonement; and only those who do this during the "acceptable time" the Lord accepts and sets apart as holy, writing their names in the Lamb's book of life (Rev. 3:5), and apportions to them the crowns of glory, honor and immortality which shall be theirs if they prove faithful to all of their engagements, which, we are assured, is only a "reasonable service." Rev. 3:11

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As the consecration of the Levites in the type was a measurable consecration to follow righteousness, but not a consecration to sacrifice, so this next step of sanctification which belongs to those who accept God's call to the Royal Priesthood was symbolized in the type by the consecration of Aaron and his sons in the priestly office--a consecration to sacrifice. It was symbolized by white linen robes representing righteousness, justification, and by the anointing oil and by the sacrificing, in which all the priests participated. Heb. 8:3

In the Levitical types two consecrations are distinctly shown: (1) the general consecration of all the Levites; (2) a special consecration of the few Levites who were **sacrificers** or priests. The first represents the general consecration to holy living and obedience to God which all believers make, and which by God's grace, through Christ, accomplishes for them, tentatively, "**justification** of life" and peace

with God. This is what all true believers understand and experience in this age. But, as the Apostle explains, "the **end** of the commandment is love out of a pure heart" (1 Tim. 1:5); that is to say, God foresees that our compliance with our first consecration, our compliance with the terms of our justification during the present age will, in its **end**, lead us up to the second consecration as priests for sacrifice.

How so? Because holy living and obedience to God includes "love out of a pure heart" for God and for our fellowmen. Love for God means "with all our heart, mind, being and strength"; and such love will not wait for commands but will appeal for service, saying, "Lord, what wilt thou have me to do?" Every faithful "Israelite indeed" at the first advent had this primary consecration--typified in the Levites --and to such the Lord gave the special Gospel call, to consecrate to death, to sacrifice their earthly interests for the heavenly, to fall in line as footstep followers of Jesus, the Captain of our Salvation, in the narrow way to glory, honor and immortality. Such as obeyed the **invitation** were accepted as priests, members of the **body** of the High Priest of our Profession, "sons of God." John 1:12

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Throughout the Gospel age the same plan of procedure prevails: (1) the consecration to obedience and righteousness --as antitypical Levites; then a finding that righteousness means supreme love to God and a desire to know and do his will; then, later, a realization that now all creation is so warped and twisted and out of harmony with God that harmony with him means inharmony with all unrighteousness in our own flesh as well as in others; then a looking and crying to the Lord to know why he called us and accepted our consecration and yet seemingly has not made this possible except by self-sacrifice. In answer to this cry the Lord instructs that, "Ye were called in one hope of your calling" (Eph. 4:4), and that the calling is to jointheirship with our Lord in the glory, honor and immortality of the Kingdom (Luke 12:32; Rom. 2:7), and that the way is narrow and difficult because the successful enduring of these tests is indispensable to those whom he would thus honor. (Matt. 7:14; Rom. 8:17) It was when we heard God's call through the Apostle, "I beseech you, brethren, ...present your bodies living sacrifices, holy and acceptable unto God, and your reasonable service," and accepted the same and consecrated ourselves unto death, that we were counted priests--of the "Royal Priesthood," members of the Great High Priest of our profession (or order) Christ Jesus -- New Creatures.

Such believers as, after coming to a realization that "the end of the commandment is love out of a pure heart," refuse to go on to that end, refuse to accept the call to sacrifice, and thus refuse to comply with the object of God in their reckoned justification, come short of the covenant of obedience to righteousness, because of the narrowness of the way, and so refuse the "one hope of our calling." Do not these "receive the grace of God [reckoned justification of life] **in vain**"? Looking back to the ancient worthies, and noting how it cost them much to obtain "a good report through faith" and to "please God" and thus to maintain their **justification to fellowship** (Heb. 11:5,32-39), can we expect that the **justification to life**, granted during this Gospel

age to those who become antitypical Levites, can be maintained by a less degree of loyalty of heart to the Lord and to righteousness? Surely we must conclude that those tentatively justified believers (antitypical Levites) who when they "count the cost" (Luke 14:27,28) of discipleship to which their consecration, already made, leads, and who then decline to exercise faith in the Lord's promised aid, and refuse or neglect to go on to perform their "reasonable service," by making their consecration complete--even unto death--such have been favored of the Lord in vain. Surely they cannot be considered as really having justification to life; or even justification to special fellowship with God; thus they drop from the favored position of antitypical Levites and are to be esteemed such no longer.

But amongst those who do appreciate God's favor, and whose hearts do respond loyally to the privileges and "reasonable service" of full consecration, and who undertake the covenant of obedience to God and to righteousness even unto **death**, are these two classes:

- (1) Those antitypical Levites who gladly "lay down their lives" voluntarily, seeking ways and means for serving the Lord, the brethren and the Truth, and counting it a pleasure and an honor thus to **sacrifice** earthly comforts, conveniences, time, influence, means and all that compose **present life**. These joyful, willing sacrificers, the antitypical priests who ere long shall be glorified and, with their Lord, constitute the "Royal Priesthood" who, their sacrificings then completed, will be no longer typified by Aaron and his sons performing sacrifices for the people, but by Melchizedek--a priest upon his throne--distributing to the world, during the Millennium, the blessings secured by the "better sacrifices" during the antitypical Atonement Day--this Gospel age.
- (2) Another class of believers at heart loyally respond and joyfully consecrate their all to the Lord and his "reasonable service," and thus demonstrate their worthiness to be of the antitypical Levites, because they receive not the grace of God in vain. But, alas, although they respond to

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the call and thus come into the "one hope of our calling," and into all the privileges of the elect, yet their love and zeal are not such as impel them to perform the sacrificing they covenanted to do. These, because their love and faith are not intense enough, fail to put, or to keep, their sacrifices on the altar; hence, they cannot be counted full "copies" of our great High Priest, who delighted to do the Father's will; they fail to overcome and cannot therefore be reckoned amongst the "overcomers" who shall share with their Lord the heavenly Kingdom as members of the "Royal Priesthood"; they fail to make their calling and election sure by full compliance with their covenant.

But what of these? Have they lost all by reason of running for the prize and yet failing to reach the required test of zeal and love to win it? No, thank God; even if under crucial tests their faith and zeal were not found sufficient to classify them among the priests, nevertheless their sufficiency of faith and zeal to consecrate to death demonstrated their sincerity of heart as Levites. However, it is not enough that they consecrated fully; it must be **demonstrated** that they at heart love the Lord and would not **deny him at any cost**, even though not faithful enough to court sacrifice in his service. What is this test which will confirm these as worthy the

Levites' portion under the Kingdom? and how will it be applied?

We have already referred to this "great company" of the Lord's truly consecrated people whose picture is outlined in Revelation 7:13-15. "These are they which come out of the great tribulation and they washed their robes and made them white in the blood of the Lamb. Therefore are they before [and not in] the throne of God, and they serve him day and night [continually] in his temple [the Church]: and he that sitteth in the throne shall spread his tabernacle over them" [shall associate them with himself and his glorified Bride in the spiritual condition and its services]. "Foolish virgins!" They let slip their opportunity for becoming members of the Bride; but they are, nevertheless, virgins, pure in their heart-intentions. They miss the prize, but gain,

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later, through severe testings, a share at the nuptial feast with the Bridegroom and Bride as "the virgins her companions that follow her"; they also shall be brought near before the King. "With gladness and rejoicing shall they be brought; they shall enter into the King's palace." (Psa. 45:14,15) As Levites they have failed to get the prize of Royal Priesthood, but they are still Levites and may serve God in his glorified temple, the Church, though they cannot be either "pillars" or "living stones" in that temple. (Rev. 3:12; 19:6,7; Psa. 45:14,15) The verse following the last citation calls to our attention the antitypical Levites of the previous time, known to Israel after the flesh as "the fathers"; and assures us that they shall be rewarded by being made "princes in all the earth."

Similarly, Levi's three sons (Kohath, Gershom and Merari) seem to represent four classes. (1) Moses, Aaron and all the priest-family of Amram (son of Kohath), whose tents were in front [east] of the Tabernacle. These had full charge of all things religious--their brethren--even all the Levites-- being their honored assistants or servants. (2) Camped on the south side was the Kohath family, their closest of kin, and these had charge of the most sacred articles--the Altars, the Candlestick (lampstand), the Table and the Ark. (3) Camped at the north side of the Tabernacle were the Levites of the Merari family, next in honor of service, having charge of the gold-covered boards and the posts, sockets, etc. (4) Camped at the rear, was the Gershom family of Levites, having charge of the least important services--the porterage, etc., of the cords, outer curtains, gate, etc.

These distinct families of Levites may properly represent four distinct classes of **justified** humanity when the reconciliation is completed: the saints, or Royal Priesthood, the ancient worthies, the "great company," and the rescued of the world. As is not unusual in respect to types, the names seem to be significant. (1) Amram's family chosen to be priests: the name AMRAM signifies **high people**, or **exalted people**. What a fitting name for the type of the "little flock" whose head is Christ Jesus! "Highly exalted," "very high," are the Scriptural declarations of these priests. (2) KOHATH

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signifies **ally**, or **comrade**. It was from the Kohath family that Amram's sons were chosen to be a new house of priests. The Kohath family of Levites might, therefore, properly represent the ancient worthies whose faith and obedience and loyalty to

God and willingness to suffer for righteousness was so fully attested, and with whom we feel so close a kinship. They were, indeed, the Lord's allies and ours; and in some respects come nearer to the Christ every way than do any others. (3) MERARI signifies **bitterness**; hence, the Merari family of Levites would seem to represent the "great company" of spirit-begotten ones who fail to win the prize of Royal Priesthood, and are "saved so as by fire," coming up through "great tribulation" and **bitter** experiences to the position of honor and service which they will occupy. (4) GERSHOM signifies **refugees**, or **rescued**; hence, the Gershom family of Levites would seem well to represent the saved world of mankind, all of whom will be refugees succored and delivered, rescued from the blindness and slavery of Satan.

So, then, first in order as well as in rank amongst these antitypical Levites, or justified ones, will be the Royal Priesthood, to whose care the Millennial Kingdom and every interest will be committed. On their right hand will be the closest of kin--the ancient worthies--whom they shall "make princes in all the earth." Next on their left will be their faithful brethren of the Great Company.\* And last of all will be those rescued from sin and death during the Millennium, whose loyalty will have been fully attested in the great trial with which the Millennial age will close. Rev. 20:7-9

All of these classes of Levites will be such as have been tested and have stood their tests of **heart**-loyalty. This does not, however, imply that those now justified by faith, in the tentative sense, and who neglect or refuse to go on and accomplish the **end** of the commandment--love out of a

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pure heart--and who, therefore, receive this grace of God in vain will have no further opportunity. If when they "count the cost" of participation in the priestly service of sacrifice they decline the offer, their estimate of a "reasonable service" to God is surely not to be praised and rewarded, but neither would their unwisdom justly merit punishment; otherwise, the call to glory, honor and immortality is not of grace, but of necessity--not an invitation, but a command-- not a sacrifice, but an obligation. The lapsing, or annulling of their justification leaves them still a part of the redeemed world, just as they were before they accepted Christ by faith, except that their increase of knowledge increases their responsibility for right doing. In other words, the trial for life or death everlasting at the present time involves only those who willingly make a full consecration of themselves to the Lord "even unto death." The remainder of the race is not yet on judgment for life or death everlasting, and will not be until the Millennial Kingdom has been established. Meantime, however, each member of the world is, in proportion to his light, either building or destroying character, and thus making his Millennial conditions and eternal-life prospects either better or worse, according as he either obeys or disregards his knowledge and conscience.

With the fully consecrated, however, the matter is different. By their fuller

<sup>\*</sup>The Author's later thought is that certain scriptures seem to teach that the **Ancient Worthies** will not precede, but rank lower than the **Great Company** during the Millennium, but that they will be received to spirit nature and higher honors, at its close.

consecration, **unto death**, they renounce the earthly life in toto, exchanging it for the spiritual, which is to be theirs if faithful unto death--but not otherwise. Hence, to these, disloyalty will mean death--everlastingly; as surely as to the unfaithful of the world in the close of the Millennium.

The Levites had, none of them, any inheritance in the land of Canaan. This is significant of the fact that having consecrated their all to the Lord, and being at heart fully in accord with his righteousness, the imperfect conditions of the present time of sin are **not their inheritance**. Canaan represented the conflict condition of the trial-state; the conquering of enemies, overcoming of evils, etc., especially during the Millennium; but God has provided a better, a sinless and perfect inheritance for all whom he fully **justifies** 

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as antitypical Levites. The first to enter this better inheritance will be the Priests, who will constitute the First Resurrection and be perfected to the divine nature; the "Ancient Worthies" will come next, and enter perfect inheritance by resurrection as perfect human beings;\* the "Great Company" will be next in order and will be perfected on the spirit-plane; and last of all the Gershom class, educated and uplifted and tested during the Millennium, will enter its inheritance by that gradual resurrection, or uplifting from death to life, to be fully attained at the close of the Millennium.

As only those believers who make consecration to the utmost --"even unto death"-are begotten of the holy Spirit and counted members of the Great High Priest, so the
types illustrated; for the Levites in general did not receive of the holy anointing oil,
typical of the holy Spirit, but only the sacrificers, the priests. These were all sprinkled
with the oil mixed with blood, to show that the holy Spirit granted to the members of
Christ is theirs only by virtue of the shedding of blood: (1) the sacrifice of Christ
Jesus on their behalf, justifying them; and (2) their pledge to joint-sacrifice with
Christ--laying down their lives in his service. Exod. 29:21

The **anointing** of the High Priest was a still different matter, and represented the oneness, the solidarity, of the elect Church; for this anointing came only upon the one who was to officiate as chief priest--upon Aaron only at first; but upon each of his sons as they succeeded to the office of chief priest "to minister unto me **in the priest's office**." (Exod. 28:41; 40:13,15) Christ Jesus our Lord, as the Head of the Church which is his body, "was anointed with the oil of gladness [the holy Spirit] **above** [head over] his fellows" or joint-heirs, the under members of the "Royal Priesthood." It was all poured upon him, and "of his fulness [abundance] have all we received, and favor upon favor." It was an "unspeakable gift" that we were pardoned and justified through the merit of his sacrifice; yea, it is almost beyond belief that we

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should be called to be his joint-heirs in the Kingdom and have our consecration "sealed" with the sprinkling of the blood and oil and come under the anointing of our

<sup>\*</sup>See footnote, F129.

Head.

The prophet David was guided by the Lord to give us a pen-picture of the Anointing, and how it was all poured upon our Head and must run down to us from him. (Psa. 133:1-3; 45:7; Luke 4:18) The members of the Church are the "brethren" whose spirit impels them to "dwell together in unity." All who are one with the Head must be in sympathy with fellow-members of his Body the Church--and only proportionately do they receive of the holy Spirit of Anointing.\* This holy anointing oil represented the holy Spirit and the enlightenment which it gives to all those whom God accepts as probationary members of this Royal Priesthood, the New Creation, each of whom is "sealed," or marked, or indicated by the holy Spirit given unto him, as already shown.+

All thus **marked** by the holy Spirit as prospective members of the New Creation are assured by the Lord, "They are not of the world, even as I am not of the world." "I have chosen you [out of the world], and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." "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." (John 15:16,19; 17:16) Although these **marks** of sanctification may, to some extent, be discerned by the world, we are not, therefore, to expect that they will bring the world's admiration or approval; but, rather, that they will consider these evidences of the holy Spirit upon the New Creatures as evidences of weakness and effeminacy. The world appreciates and approves what it would designate a robust and strenuous life--not righteous overmuch. Our Lord explains to us why the world would not approve his followers; namely, because the darkness hateth the light--because the

\*Vol. V, Chap. ix. +Ibid.

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standard of his Royal Priesthood for thought and word and action would be higher than the standard of mankind in general, and would, therefore, seem to more or less condemn their course. The world desires rather to be approved, to be flattered; and whatever in any degree casts reflection upon it is to that extent avoided, if not opposed. This disapproval of the worldly-wise of Christendom constitutes a part of the testing of the Royal Priesthood; and if their consecration be not a most hearty one they will so miss the fellowship of the world and so crave its approval that they will fail to carry out in the proper spirit the sacrificing of earthly interests which they have undertaken--fail to be priests; hence, fail to be of the New Creation. However, on account of their good intentions, the Lord may bring them through the fiery trials, for the **destruction** of the flesh which they had not the zeal to **sacrifice**: thus they may be counted worthy of a share in the blessings and rewards of the Great Company that shall come up out of great tribulation to serve before the throne, in which the little flock will sit with the Lord.

Sanctification has not only two parts, namely, man's part of entire consecration, and God's part of entire acceptance, but it has additionally an element of progression. Our consecration to the Lord, while it must be sincere and **entire**, in order to be accepted of him at all, is nevertheless accompanied by a comparatively small amount

of knowledge and experience; we are, therefore, to grow in sanctification daily, as we grow in knowledge. Our hearts were filled at the beginning, casting out all self-will, but the capacity of our hearts was small: as they grow, as they enlarge, the sanctification must keep pace, filling every part: thus the Apostle exhorts, "Be ye filled with the Spirit"; and again, "Let the love of God be shed abroad in your hearts and abound more and more." The provision made for this enlargement of our hearts is expressed in the words of our Redeemer's prayer for us, "Sanctify them through thy truth; thy Word is truth." John 17:17

It was the Word, or message of God, the "**wisdom**" of God through Christ, which began to manifest toward us divine

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favor and which led us step by step up to the point of consecration; and now it is the same Word, or message of God through Christ, that is to enlarge our hearts as well as to fill them. But while it is for God to supply the truth that is to fill and sanctify us, it is for us to manifest that consecrated condition of heart in which we will hunger and thirst after that sanctifying truth--will feed upon it daily, and thus be enabled to grow strong in the Lord and in the power of his might. It is not sufficient that we make a consecration to the Lord; he desires not mere candidates for the New Creation. These must be drilled, disciplined and tried in order to the bringing forward and developing of the various features of character, and each feature submitted to a thorough proof of loyalty to God, thus to insure that, being tested and tried in all points, these New Creatures should be found faithful to him who "called" them, and so be accounted worthy to enter into the glorious joys of their Lord by participation in the First Resurrection.

As this justification to fellowship brought peace with God, so this next step of a full consecration to the Lord of every interest and affair of life, every hope and ambition, exchanging earthly hopes and ambitions and blessings for the heavenly ones proffered to the New Creation, brings a great and grand relief, a great rest of heart, as we realize more and more, and appropriate to ourselves, the exceeding great and precious promises which God has made to the New Creation. These promises are briefly comprehended in the one that, "All things shall work together for good to them that love God, to the called [ones] according to his purpose." (Rom. 8:28) This is the Second Blessing in the true sense of that expression. Not, however, that it is accompanied by outward manifestations of the flesh, but that it ushers our hearts into a profound rest, into a full confidence in God, and permits a hearty application to ourselves of the exceeding great and precious promises of the Scriptures.

On account of differences of temperament, there will, necessarily, be differences of experience in connection with

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this full consecration. To some a full surrender to the Lord, and a realization of his special care for them as members of the prospective elect Church, will bring merely a satisfying peace, a rest of heart; while to others of a more exuberant nature it will bring an effervescence of joy and praise and jubilation. We are to remember these differences of natural temperament, and to sympathize with those whose experiences are different from our own, remembering that similar differences were

exhibited amongst the twelve apostles; that some--especially Peter, James and John--were more demonstrative than the others in respect to all of their experiences --including those of Pentecost. Let the brethren of exuberant and effervescent disposition learn the moderation which the Apostle commanded; and let the brethren who by nature are rather too cold and prosaic, pray and seek for a greater appreciation of, and greater liberty in showing forth, the praises of him who hath called us out of darkness into his marvelous light. Let us remember that James and John, two of the specially beloved of the Lord, called the "sons of thunder" because of their zeal and impetuosity, needed, on one occasion at least, admonition and correction along this line--to remember of what spirit they were. (Luke 9:54,55) The Apostle Peter, another of the beloved and zealous, on the one hand was blessed for his prompt acknowledgment of the Messiah; yet on another occasion was reproved as an adversary, because of misdirected zeal, Nevertheless, the Lord showed distinctly his appreciation of the warm, ardent temperament of these three, in the fact that they were his close companions, the only ones taken with him into the Mount of Transfiguration, and into the room where lay the maid, Jairus' daughter, whom our Lord awakened from the sleep of death; and they were, also his special companions, a little nearer than the others, in Gethsemane's garden. The lesson of this to us is, that zeal is pleasing to the Lord, and means closeness to him; but that it must always reverence the Head and be guided by his Word and Spirit.

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Sanctification does not mean human perfection, as some have misinterpreted it: it does not change the quality or order of our brains, nor remove the blemishes of our bodies miraculously. It is a consecration or devotion of the will, which through Christ is accepted of the Lord as perfect; it is a consecration of the body to sacrifice--"even unto death"-- and that body, as we have seen, is not made actually perfect through justification by faith, but merely reckonedly perfect according to our will, our heart, our intention. The new will, as the Apostle exhorts, should seek to bring every power, every talent, every opportunity of its body into full accord with the Lord, and should seek to exercise an influence in the same direction upon all men with whom it comes in contact. This will not mean that in the few short years--five, ten, twenty, fifty--of the present life, it will be able to bring its own poor, imperfect body (or the imperfect bodies of others, of which it is a specimen) to perfection. On the contrary, the Apostle assures us in connection with the Church, that in death it is "sown in corruption, sown in weakness, sown in dishonor, sown an [imperfect] natural body"; and that not until in the Resurrection we are given new bodies, strong, perfect, glorious, immortal, honorable, will we have attained the perfection which we seek, and which the Lord promises shall be ours eventually, if in the present time of weakness and imperfection we manifest to him the loyalty of our hearts.

However, heart-loyalty to the Lord will mean continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the divine will. (Heb. 4:12) This is our first duty, our continual duty, and will be the end of our duty because, "This is the will of God, even your sanctification." "Be ye holy; for I [the Lord] am holy." (1 Thess. 4:3; 1 Pet. 1:16) Absolute holiness is to be the standard which our **minds** can gladly and fully endorse and live up to but to which we will never attain actually and physically so long as we are subject to the frailties of our fallen natures and the besetments of the

world and the Adversary. But day by day as we are "taught of God," as we come to a fuller knowledge of his glorious character, and as the appreciation of it more and more fills our hearts, the New Mind will more and more gain influence, strength, power, over the weaknesses of the flesh, whatever they may be--and these weaknesses vary with the different members of the body.

True sanctification of the heart to the Lord will mean diligence in his service; it will mean a declaration of the good tidings to others; it will mean the building up of one another in the most holy faith; it will mean that we should do good unto all men as we have opportunity, especially to the household of faith; it will mean that in these various ways our lives, consecrated to the Lord, shall be laid down for the brethren (1 John 3:16) day by day, opportunity by opportunity, as they shall come to us; it will mean that our love for the Lord, for the brethren, for our families and, sympathetically, for the world of mankind, will increasingly fill our hearts as we grow in grace, knowledge and obedience to the Divine Word and example. Nevertheless, all these exercisings of our energies for others are merely so many ways in which, by the Lord's providences, our own sanctification may be accomplished. As iron sharpeneth iron, so our energies on behalf of others bring blessings to ourselves. Additionally, while we should more and more come to that grand condition of loving our neighbors as ourselves--especially the household of faith--yet the mainspring back of all this should be our supreme love for our Creator and Redeemer, and our desire to be and to do what would please him. Our sanctification, therefore, must be primarily toward God and first affect our own hearts and wills, and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men. Sanctified through the Truth

From the foregoing it is manifest that the sanctification which God desires--the sanctification essential to attainment

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of a place in the New Creation--will not be possible to any except those who are in the school of Christ, and who learn of him--are "sanctified through the truth." Error will not sanctify, neither will ignorance. Moreover, we are not to make the mistake of supposing that all truth tends to sanctification: on the contrary, although truth in general is admirable to all those who love truth and who correspondingly hate error, our Lord's word for it is that it is only "Thy truth" which sanctifies. We see the whole civil world ostensibly racing, chasing each other and contending for truth. Geologists have one part of the field, Astronomers another, Chemists another, Physicians another, Statesmen another, etc.; but we do not find that these various branches of truth-searching lead to sanctification. On the contrary, we find that, as a rule, they lead in the reverse direction; and in accord with this is the declaration of the Apostle that "the world by wisdom knows not God." (1 Cor. 1:21) The fact is that in the few short years of the present life, and in our present fallen, imperfect and depraved condition, our capacity is entirely too small to make worth our while the attempt to take in the entire realm of truth on every subject; hence, we see that the successful people of the world are specialists. The man who devotes his attention to astronomy will have more than he can do to keep up with his position--little time for geology or chemistry or botany or medicine or the highest of all sciences "Thy truth"--the

divine plan of the ages. It is in view of this that the Apostle, who himself was a well-educated man in his time, advises Timothy to "beware of human philosophies" (theories and sciences) falsely so-called. The word science signifies **truth**, and the Apostle, we may be sure, did not mean to impugn the sincerity of the scientists of his day, nor to imply that they were intentional falsifiers; but his words do give us the thought, which the course of science fully attests, that, although there is some truth connected with all these sciences, yet the human theories called sciences are not truth--not absolutely correct. They are merely the best guesses that the most attentive students in these departments of study have

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been able to set forth; and these--as history clearly shows-- from time to time contradict each other. As the scientists of fifty years ago repudiated the science of previous times, so are the deductions and methods of reasoning of these in turn repudiated by the scientists of today.

The Apostle Paul was not only a wise man and a fully consecrated one, and a member of the Royal Priesthood, better qualified naturally than many of his fellows to run well in the footsteps of the great High Priest, but, additionally, as one of the chosen "twelve apostles of the Lamb," taking the place of Judas, he was a subject of divine guidance --especially in respect to his teachings--designed of the Lord to be an instructor to the household of faith throughout the entire Gospel age. The words of such a noble exemplar of the faith, no less than the example of his consecration, should be weighty with us as we study the course upon which we, as consecrated and accepted members of the Royal Priesthood, have entered. He exhorts us that we lay aside every weight and every close-girding sin, and run with patience the race set before us, looking unto Jesus, the author of our faith, until he shall become the finisher of it. (Heb. 12:2) And as an admonition, he holds up his own experiences to us, saving, "This one thing I do." I have found that my full consecration to the Lord will not permit the diffusion of my talents in every direction, nor even for the study of every truth. The truth of God's revelation, as it has come into my heart and increasingly directs its already sanctified and consecrated talents, has shown me clearly that if I want to win the great prize I must give my whole attention to it, even as those who seek for earthly prizes give their whole attention accordingly. "This one thing I do--forgetting the things that are behind [forgetting my former ambitions as a student, my former hopes as a Roman citizen and a man of more than average education; forgetting the allurements of the various sciences and the laurels which they hold forth to those who run in their ways] and reaching forward to the things which are before [keeping the eye of my faith and hope and love and devotion

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fixed upon the grand offer of joint-heirship with my Lord in the divine nature, and in the great work of the Kingdom for the blessing of the world], I press down upon the mark for the prize of the high calling." Phil. 3:13,14

**Emotion Not Sanctification** 

There is much confusion of thought amongst Christian people respecting the evidences or proofs of the Lord's acceptance granted to the faithful sacrificers of this age. Some mistakenly expect an outward manifestation, such as was granted to the Church at the beginning in the Pentecostal blessing.\* Others expect some inward,

joyous sensations, which expectation, if not realized, causes disappointment and lifelong doubt respecting their acceptance with the Lord. Their expectations are built largely upon the testimonies of brethren who have experienced such exuberance. It is important, therefore, that all should learn that the Scriptures nowhere warrant us in such expectations: that we "are all called in the one hope of our calling," and that the same promises of forgiveness of past sins, of the smile of the Father's countenance, of his favor assisting us to run and to attain the prize he offers usgrace sufficient for every time of need--belong alike to all coming under the conditions of the call. The Lord's people differ widely, however, in the manner in which they receive any and every promise, temporal or spiritual, from man or from God. Some are more volatile and emotional than others, and, hence, more demonstrative both in manner and word if describing the very same experiences. Besides, the Lord's dealings with his children evidently vary to some extent. The great Head of the Church, our Lord Jesus, when at thirty years of age he made a full consecration of his all, even unto death, to do the Father's will, and when he was anointed with the holy Spirit without measure, was not, so far as we are informed, granted any exuberant experiences. Doubtless, however, he was filled with a realization that his course

\*See Vol. V, Chap. ix.

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was the right and proper one; that the Father approved it, and that it would have the divine blessing, whatever experiences that might mean. Nevertheless, instead of being taken to the mountain top of joy, our Lord was led by the Spirit into the wilderness; and his first experiences as a New Creature, begotten of the Spirit, were those of severe temptation. The Adversary was permitted to assail him, and sought to move him from his devotion to the Father's will by suggesting to him other plans and experiences for accomplishing the work which he had come to do--plans which would not involve him in a sacrificial death. And so we believe it is with some of the Lord's followers at the moment of, and for a time after, their consecration. They are assailed with doubts and fears, suggestions of the Adversary, impugning divine wisdom or divine love for the necessity of our sacrificing earthly things. Let us not judge one another in such matters, but if one can rejoice in an ecstasy of feeling, let all the others who have similarly consecrated rejoice with him in his experience. If another, having consecrated, finds himself in trial and sorely beset, let the others sympathize with him and let them rejoice, too, as they realize how much his experience is like that of our Leader.

Those dear men of God, John and Charles Wesley, undoubtedly were consecrated men themselves; and yet their conceptions of the results of consecration not only did good to some, but, in a measure, did injury to others, by creating an unscriptural expectation which could not be realized by all and, therefore, through discouragement worked evil to such. It was a great mistake on their part to suppose and teach that consecration to the Lord meant in every case the same degree of exuberant experience. Those born of Christian parents and reared under the hallowed influences of a Christian home, instructed in respect to all the affairs of life in accord with the faith of their parents and the instruction of the Word of God, and who, under these circumstances had ever sought to know and to do the divine will,

should not expect that upon reaching years of discretion and making a consecration of themselves individually to the Lord,

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they would have the same overflowing joy that might be experienced by another who had up to that time been a prodigal, an alien, a stranger, and a foreigner to holy things.

The conversion of the latter would mean a radical change, and turning toward God of all of life's currents and forces previously running away from God and into sin and selfishness; but the former, whose sentiments and reverence and devotion had, from earliest infancy, been properly directed by godly parents toward the Lord and his righteousness, could feel no such abrupt change or revolution of sentiment, and should expect nothing of the kind. Such should realize that, as the children of believing parents, they had been under divine favor up to the time of their personal responsibility, and that their acceptance at this time meant a full endorsement of their past allegiance to God and a full consecration of all their talents, powers and influences for the Lord and his truth and his people. These should realize that their consecration was only their "reasonable service"; and should be instructed from the Word that, having thus fully presented their already justified humanity to God, they may now appropriate to themselves in a fuller degree than before the exceeding great and precious promises of the Scriptures--which belong only to the consecrated and their children. If, additionally, they are then granted a clearer insight into the divine plan, or even into the beginning of it, they should consider this an evidence of divine favor toward them in connection with the high calling of this Gospel age, and they should rejoice therein.

The Apostle's expression, "We walk by faith and not by sight," is applicable to the entire Church of this Gospel age. The Lord's desire is to develop our faith--that we should learn to trust him where we cannot trace him. With a view to this, he leaves many things partially obscure, so far as human sight or judgment is concerned, to the intent that faith may be developed in a manner and to a degree that would be impossible if signs and wonders were granted to our earthly senses. The eyes of our understanding are to be opened toward God through the promises of his Word--

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through a discernment and understanding of the truth--to bring us joy of faith in the things not seen as yet, and not recognized by us naturally.

Even this opening of the eyes of our understanding is a gradual matter, as the Apostle explains. He prays for those who are already in the Church of God, addressed as the "saints" or consecrated, that the eyes of their understanding might be opened, that they might be able to comprehend with all saints (as none others can comprehend) more and more the lengths and breadths and heights and depths of the knowledge and love of God. This thought, that the spiritual blessings of the New Creature, which follow his consecration, are not tangible to his earthly senses, but merely to his faith, is illustrated in the Tabernacle pictures --the outer veil of the first "Holy" hiding its sacred contents, typical of deeper truths, even from the Levites (types of the justified). Those might be known, or appreciated, only by such as entered the Holy, as members of the Royal Priesthood.\*

The exuberance of feeling which comes to some because of temperament, is not infrequently lost by them for the same reason; but the experience and blessing and joy which they may have perpetually, if they continue to abide in the Lord, seeking to walk in his footsteps, are the **joys of faith** which earthly clouds and troubles cannot dim, and which it is the divine will shall never be obscured in matters spiritual, except, perhaps, for a moment, as in the case of our Lord when on the cross he cried, "My God, my God, why hast thou forsaken me!" As it was needful that our Master, in taking the place of condemned Adam, should taste all of Adam's experiences as a sinner, hence he must pass through these experiences even though but for a moment. And who will say that such a dark moment might not be permitted even to the most worthy of the followers of the Lamb? Such experiences, however, surely would not be long permitted, and the soul which trusted the Lord in the dark moment

\*See Tabernacle Shadows of the Better Sacrifices, p. 117.

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would be abundantly repaid for the exercise of faith and trust when the cloud had passed and the sunshine of the Lord's presence again shone in.

A different cause of measurable darkness is suggested by the poet in the lines:

"O! may no earth-born cloud arise

To hide thee from thy servant's eyes!"

The clouds which come between the fully consecrated children of God and their Heavenly Father and their elder Brother are usually earth-born--the result of allowing the affections to gravitate to earthly things instead of setting them upon the things above; the result of neglecting the consecration vow; neglecting to spend and be spent in the Lord's service; laying down our lives for the brethren, or doing good unto all men as we have opportunity. At such times, our eyes being attracted away from the Lord and his guidance, the clouds speedily begin to gather, and ere long the sunshine of communion and faith and trust and hope is measurably obscured. This is a time of soul disease, unrest. The Lord graciously permits such an affliction, but does not cut us off from his favor. The hiding of his face from us is but to permit us to realize how lonely and unsatisfactory our condition would be if it were not for the sunshine of his presence, which illumines our way and makes all of life's burdens seem light; as the poet again has expressed the matter:

"Content with beholding his face,
My all to his pleasure resigned,
No changes of season or place
Can make any change in my mind;
While blest with a sense of his love,
A palace a toy would appear;
And prisons would palaces prove,
If Jesus still dwelt with me there."
"Who Healeth All Thy Diseases"

"Bless the Lord, O my soul, and forget not all his benefits; who forgiveth all

thine iniquities; who healeth all thy diseases; who redeemeth thy life from destruction; who crowneth thee with loving-kindness and tender mercies; who satisfieth thy mouth with good things; so that thy youth is renewed like the eagle's." Psalm 103:2-5

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While the Lord permits such diseases as we have just referred to to come to the New Creatures, he stands prepared to heal them when they come into the proper attitude of heart. The throne of the heavenly grace is to be approached for such soul disease--such leanness of the New Creature-- that spiritual life and vitality and health may return in the light of divine favor. The Apostle's exhortation is that we "come boldly [courageously, confidently] unto the throne of grace that we may obtain mercy, and find grace to help in time of need." (Heb. 4:16) All of the New Creatures have experiences along this line; and those who are rightly exercised by them grow stronger and stronger in the Lord and in the power of his might, so that even their stumblings and weaknesses--their necessity of calling for help and laying hold by faith upon the arm of the Lord--are means of spiritual blessing to them by which they grow in a manner that they could not do were they freed from trials and difficulties, and if the Lord did not withdraw his shining countenance from their hearts when they become cold or overcharged or neglectful of their spiritual privileges. Every time the New Creature finds it necessary to seek mercy and help, he has a fresh reminder of the necessity of the Redeemer's atoning work--realizing that Christ's sacrifice not only sufficed for the sins that are past--for Adam's sin and for our personal blemishes up to the time that we first came to the Father through the merit of the Son--but that, in addition, his righteousness by his one sacrifice for all, covers all our blemishes, mental, moral and physical, that are not willingly, wilfully ours. Thus the New Creature has a continual reminder throughout his sojourn in the narrow way that he was bought with a price, even the precious blood of Christ; and his experiences, even in his failures, are continually drawing him nearer to the Lord in appreciation both of his past work as Redeemer and his present work as Helper and Deliverer.

Many New Creatures, however, have not learned how to deal with these soul sicknesses or diseases and are rather inclined to say to themselves--"I have failed again. I can not approach the throne of heavenly grace until I have demonstrated

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to the Lord my good intentions by gaining a victory." Thus they defer what should be their very first procedure. Seeking in their own strength to gain the victory, and with their minds harassed by their previous weakness, they are in no proper condition to "fight a good fight of faith" with either their own flesh or the Adversary, and defeat is tolerably sure to come; and with it will come a gradual cessation of appealing to the Lord, and a growing submission to the intervening clouds which hide from them the sunshine of divine favor. These clouds they gradually come to esteem as in **their case** unavoidable.

The very opposite course should be pursued: As soon as the error of word or act or deed has been recognized and the injury to another made good as far as possible,

the throne of grace should be promptly sought--sought in faith, nothing doubting. We are not to think of our Lord as wishing to find occasion against us, and as inclined to judge us harshly; but are, on the other hand, to remember that his goodness and mercy are such that he was prompted to provide for redemption while we were yet sinners. Surely, after we have become his children and have been begotten of the spirit, and are seeking, however stumbling may be our best efforts, to walk in his ways--after the spirit, not after the flesh--under such circumstances his love must abound to us yet more than when we were "children of wrath even as others." We are to remember that like as a proper earthly father pitieth his children, so the Lord pitieth those that reverence him. We are to consider our best earthly friends and their sympathy and love and compassion, and are to draw an analogy, and to consider that God would be much more kind and faithful than the very best of his creatures. He invites such faith, such confidence--and he rewards it. All who had faith enough to come to the Lord originally, have faith enough to come to him day by day with their trials, difficulties and shortcomings, if they will. If they suffer the clouds to come between, and decline the invitation of the Word to come to the throne of grace for peace and restored harmony, they will ultimately be counted unworthy a place amongst the

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special class whom the Lord is selecting: "The Father seeketh such to worship him"-such as both love and trust him. "Without faith it is impossible to please him." "This is the victory that overcometh the world, even our faith." John 4:23; Heb. 11:6; 1 John 5:4

There are, of course, difficulties in the way, but the helps and counsels necessary the Lord provides, both in his Word and in those brethren whom he "sets" in the body for this very purpose. (1 Cor. 12:18) It is a help, for instance, to see just wherein lies the error of the course alluded to--to see that in putting off our visit to the throne of grace to obtain mercy, until we can bring something in our hands to justify ourselves, is to show that we do not fully appreciate the great lesson which for centuries God has been teaching; namely, that we are all imperfect, and that we cannot do the things we would; therefore, it was necessary that the Redeemer should come for the purpose of lifting us up. He who goes about to justify himself attempts the impossible, and the sooner he learns it the better. Our reckonings with the Lord should be day by day; and if the difficulty be considerable or only a light one, and the heart of the consecrated one is very tender and accustomed to continual communion and fellowship with the Lord, he will find a blessing in retiring to the throne of grace **promptly** as soon as any difficulty arises, waiting not even for the close of the day. But certainly nothing should be carried over night, when the throne of grace is open to us at all times; to neglect it would be to show a disposition contrary to that which the Lord's Word inculcates.

The difficulty which some experience is, that after they do come to the throne of grace they do not realize the blessing that they seek--the forgiveness of sins and reconciliation with the Father. Their difficulty may be one of three: (1) They may lack the faith; and since the Lord's dealing in the present time is according to faith, nothing can be obtained without the faith. "According to thy faith be it unto thee." (2) Their difficulty may be that they have not undone the wrong which they did and are confessing; that they have

not made amends for injury done to another; or that, if the transgression has been against the Lord, they are seeking peace without making confession to him and asking for his forgiveness. (3) In not a few cases of this kind under our observation, the difficulty has been that the suppliants never had made a proper **consecration** to the Lord; they were seeking divine peace and joy and the sunshine of favor--seeking the blessings represented in the light of the Golden Candlestick and in the Shewbread of the Tabernacle, while they were still in reality outside of these things, outside of consecration --outside, therefore, of the Royal Priesthood-- merely Levites who thus far have received the special grace or privilege of the present time in vain.

The proper remedy for the lack of faith would be its cultivation through study of God's Word, thinking upon his goodness past and present, and striving to realize that he is gracious, "exceeding abundantly" more than we could have asked or thought. The remedy for the second difficulty would be a prompt, full, thorough apology, and, so far as possible, undoing of the wrong or compensation for the damages, and then a return to the throne of grace in full assurance of faith. The remedy for the third difficulty would be to make the full consecration which the Lord demands on the part of all who will enjoy the special privileges and arrangements of this Gospel age.

Another class of the consecrated, but spiritually diseased, needs consideration. These, apparently justified by faith and sincere in their consecration, seem to make little or no progress in controlling their flesh. Indeed, in some instances, it would appear that their faith in God's goodness and mercy, removing the brakes of fear, have left them rather more exposed to temptation through weaknesses of the flesh than they were at first--when they had less knowledge of the Lord. These have experiences which are very trying, not to themselves only, but to the entire household of faith with whom they come in contact; their lives seem to be a succession of failures and repentances, some along

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the lines of financial inconsistencies, others along the lines of moral and social delinquencies.

What is the remedy for this condition of things? We answer that they should be distinctly informed that the New Creation will not be composed of those who merely covenant self-denials and self-sacrifices in earthly things and to walk not after the flesh but after the Spirit; but of those who, because of faithfulness in the willing endeavor to **keep** this covenant, will be counted overcomers by him who readeth the heart. They should be instructed that the proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bondservants--putting themselves under certain restrictions, limitations, bondage, as respects their words, their conduct, their thoughts--earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, "My grace is sufficient for thee; my strength is made perfect in weakness." Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgivenessthey should promise greater diligence for the future, and should increase the limitations of their own liberties along the lines of weakness ascertained by their

# latest failure.

Thus watching and praying, and setting guards upon the actions and words of life, and bringing "every thought into captivity" to the will of God in Christ (2 Cor. 10:5), it will surely not be long until they can assure themselves and the brethren also respecting the sincerity of their **hearts**, and walk in life so circumspectly that all may be able to discern, not only that they have been with Jesus, but also that they have learned of him, and have sought and used his assistance in gaining victories over their weaknesses. The cases of such brethren or sisters would come under the head of what the Apostle terms "walking disorderly"--not after the example of the Lord and the apostles. In another chapter

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we will see the Lord's direction respecting the manner in which those weak in the flesh and who bring dishonor and discredit upon the Lord's cause should be treated by the brethren.

Here we remark, however, that so long as they give evidence of repentance for their wrong course and a desire of heart to go in the right way and of continued faith and trust in the Lord, they must be esteemed as brethren--however necessary it may be to restrict fellowship with them until they have given some outward, tangible demonstration of the power of grace in their hearts in the restraint of their fleshly weaknesses. Nevertheless, they are still to be encouraged to believe that the Lord is very merciful to those who trust him and who at heart desire his ways, although they cannot be encouraged to expect that they could ever be counted worthy of the overcoming class unless they become so earnest in their zeal for righteousness that their flesh will show some considerable evidence of its subjection to the New Mind.

We have seen some of the Lord's consecrated people in a lean and starved condition-earnestly desiring a fulness of fellowship with him, yet lacking the necessary instruction as to how it should be attained and maintained. True, they had the Bible; but their attention was called away from that and they learned to look more to teachers and catechisms, etc., running after the traditions of men and not after the Mind or Spirit of God, and have, therefore, lacked the proper spiritual nourishment. The result has been that they have felt dissatisfied with formalism, and yet knew not how to draw nigh unto the Lord with their whole heart, because they knew not of his goodness and the riches of his grace in Christ Jesus, and of the grand plan of salvation for the world by and by, nor of the call of the Church to the New Nature. This starved condition needs, first of all, the pure, "sincere milk of the Word," and afterward the "strong meat" of the divine revelation. Such dear ones are not to be despised nor neglected even though, after realizing the

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emptiness of churchianity in general, they have been inclined to seek for something else to satisfy their heart-hunger --something of worldly entertainments, etc. We have known some of this class who had settled down to seeming indifference to spiritual things after having vainly tried in various directions to find some soulsatisfaction; but receiving "Present Truth" they blossomed forth in the spiritual graces and knowledge in a most remarkable manner. We believe there are many more of such in the various denominations, and that it is the privilege of those who

have received the light of Present Truth to lend them a helping hand out of darkness into the marvelous light; out of spiritual starvation into a superabundance of grace and truth. But to be used of the Lord in blessing such, it is necessary that both wisdom and grace from on high be sought in the Word, and that these should be exercised kindly, faithfully and persistently.

Tentative Justification Precedes Sanctification

We have observed that tentative justification is not merely a mental assent to the fact that Christ died as man's Redeemer and that certain blessings of reconciliation to God were thus secured for the race, but that, additionally, in order to become a justified believer a certain amount of **consecration** is implied. Such justification implies a recognition that sin is exceedingly sinful (Rom. 7:13), and a desire to cease from it--to be free from its power as well as free from its penalties--a desire, therefore, to be righteous in harmony with the righteous Creator and in accord with all of the laws of righteousness. It implies, moreover, that the believer has set his mind, his will, **to follow righteousness** in all of life's affairs. Faith in Jesus, accompanied by such consecration, gives tentative justification, but does not imply sacrifice. God has a right to demand that all of his creatures shall approve righteousness and hate iniquity, or else consider themselves aliens from him--his enemies. But God does not demand that we shall **sacrifice** our lives in his service,

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nor for any other cause. Sacrifice, therefore, is set forth in the Scriptures as a voluntary act--not demanded by the law, even though it be, as the Apostle declares, a "reasonable service," and he urges us--"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable to God, your reasonable service." Rom. 12:1

With some, a consecration to sacrifice may follow very soon after faith in the Lord and the desire to walk in his ways of righteousness have been reached; but it must follow, it cannot precede, because, as we have already seen, we must be at least tentatively justified by faith before we could have any dealings with God whatever, or enjoy fellowship in any sense with him. With others, this justified condition is attained and followed some time before any thought of a **complete** consecration, or sacrifice of earthly interests to the Lord and to his cause is even contemplated. But, under present conditions, those who start to walk the path of justification, the path of righteousness, the path of harmony with God, will not go very far along this path before they encounter opposition, either from within or from the world or from the Adversary.

They find the path of righteousness a gradually ascending one, becoming more steep, more difficult. To continue along this path of righteousness, in the midst of present sinful conditions, will ultimately cost the **sacrifice** of earthly interests, earthly ambitions, earthly friendships, etc. Here the parting of the ways is reached: the one, the upward path leading to glory, honor, immortality, can be entered only by a low gate of humility, self-denial and self-sacrifice. Entered, it will be found to be a rugged way, in which, however, the unseen ministering spirits help the pilgrims; and in which the gracious promises of Christ, the Leader, shine forth here and there for their encouragement, assuring of grace sufficient, and help to the end of the journey; and perseverance will show all things conspiring for their highest good, their ultimate membership in the New Creation and participation in the glorious work

of the Millennial Kingdom.

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At this gateway, which signifies **full consecration** even to sacrifice, many tentatively justified believers stand for quite a little while counting the cost before they enter, listening to the voice of invitation from the Word, and strengthening their hearts to undertake the journey under its good assurances.

Outside this gateway are numerous by-paths, by which many who have come thus far have sought an easier road to glory, honor, immortality--but all in vain. There are hundreds of these by-ways, some creeping upward a little and implying a certain amount of self-denial; others yielding and going downward more and more toward the blessings and prospects of the world. In none of these by-paths, however, are the inspiring promises to be found which belong only to those who enter the low gateway of sacrifice--to the "narrow way" of fellowship with their Lord in the renouncement of earthly ambitions for the attainment of intimate association with Christ Jesus in the glory that shall follow.

Joy and peace come from the moment of faith in the Lord, the acceptance of his atonement, and the resolve to follow righteousness and shun sin. This joy and peace are complete until the low gateway to the narrow way is reached; but when the pursuit of righteousness involves self-denial and self-sacrifice, and this sacrifice is not made, and the low gateway is not entered, the joy and peace of divine favor are dimmed. They will not be entirely withdrawn, however, for a time, while the sincere believer seeks for other ways of serving righteousness, still loving it, and still valuing divine favor, but holding back and refusing by neglecting to enter it. Fulness of joy and peace cannot be the portion of such, for all the while they realize that a full consecration of their every power to the Lord would be but a "reasonable service," a rational acknowledgment and return for the divine favors already received in the forgiveness of sins.

Many continue for long years in this attitude, while others wander off in the ways of the world. None even become

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candidates for the New Creation unless they enter the low gate of self-sacrifice. The Lord does not, for a considerable time, cut these off from special privileges, granted them merely with a view to leading them to the low gate; nevertheless, in neglecting to enter it they virtually confess that they have "received the grace of God [the forgiveness of sins and leading up to this gate] in vain"; because, having come to this condition, they refuse or neglect to avail themselves of the "one hope of our calling." The Lord might properly say to such--I withdraw from you at once all special privileges of every kind. You were not more worthy of my favor than the remainder of the world, and you shall have the same privileges and opportunities that I intend to extend to all humanity during the Millennial age; but no further special privileges, mercies, care, attention, etc., from me in the present life, nor preference in the life to come--but he does not do this at once and has long patience with many.

The exceeding great and precious promises of the Lord's Word--such, for instance, as those which assure us that "all things work together for good to them that love

God"--will apply only to those who have been favored of God and led to the low gate of self-sacrifice, and have gladly entered it, for only such **love God** in the supreme degree--more than self. "All things are theirs, for they are Christ's and Christ is God's." They have entered the school of Christ, and all of the instructions and encouragements and disciplines of life with them shall be overruled accordingly, for their ultimate preparation for the Kingdom. But such lessons and instructions and blessings are not for those who refuse to enter the school--who refuse to submit their wills to that of the great Teacher.

Strictly speaking, those who receive the grace of God in vain have no proper ground on which to approach the Lord even in prayer; for why should any expect special care and special privileges with the Lord while neglecting to make a proper return for the blessings already received? Should he reason that, because he has already received a blessing from

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the Lord unto wisdom and tentative justification, the Lord would be bound to give him more mercies? Should he not rather reason that, having received these blessings of the Lord above and beyond the general favor thus far bestowed upon the redeemed race, he already has had more than his share?--that failing to follow on in harmony with the Lord's will he should, rather, expect that further divine mercies and favors would go beyond him to those who had not thus far been so greatly privileged, and who, therefore, had not to the same extent disdained the Lord's gracious offer? But the Lord is very pitiful and of great mercy, and, hence, we may expect that so long as any shall abide in the attitude of faith the Lord will not wholly reject them.

What would be the remedy for those who find themselves in this attitude, and desire to be fully the Lord's and fully to claim his favors? We answer that their course should be to make a full consecration of themselves to the Lord, surrendering to him their wills in respect to all things--their aims, their hopes, their prospects, their means, and even their earthly loves should all be surrendered to the Lord; and in exchange they should accept, as the law of their being and the rule for future conduct, the guidance of his Word and Spirit and Providences; assured that these will work out for them, not only more glorious results as respects the life to come, but also greater blessings of heart in the present life.

How shall they do this? We answer that it should be done heartily, reverently, in prayer--the contract should be definitely made with the Lord and, if possible, in an audible voice; and divine grace, mercy and blessing should be requested, as needful assistance in the carrying out of this sacrifice.

And what should be done if any are "feeling after God," yet do not feel fully ready to make this complete surrender to his will? We answer that they should go to the Lord in prayer about the matter, and ask his blessing upon the study of the Truth, that they might be enabled more and more to realize, first, the reasonableness of the service; secondly,

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the sureness of the blessing to result; and, thirdly, his faithfulness in keeping all the

gracious promises of help and strength made to the self-sacrificing class. They should ask also that the Lord would enable them rightly to weigh and value earthly things--that they might be enabled to realize and, if necessary, to experience, how transitory and unsatisfactory are all things connected with the selfishness of this present time, and those things after which the natural mind craves--that they might thus be able to make a consecration and to appreciate the privilege of setting their affections upon things above and not on things beneath, and of sacrificing the latter for the former.

Another point arises here: In view of the fact that the "high calling" is closed, and that, therefore, the consecrating one could not be fully assured of an opportunity to attain to the prize of the new nature and its glory, honor and immortality--what difference would this make in respect to the consecration? We answer that it should make no difference: consecration is the only reasonable, proper course for the Lord's people anyway--full consecration will be required of those who would live and enjoy the blessings of the Millennial age--nothing short of it. As for the opportunities and rewards to accrue: we have already pointed out that, to our understanding, many will yet be admitted to the privileges of the "high calling," to take the places of some who have already consecrated but will not "so run as to obtain" the prize, and will, therefore, be counted out of the race. But none, we may be sure, will be admitted to those privileges unless first they have entered this low gate of consecration and sacrifice.

It has probably been true of all who have entered the low gate, that they did not see clearly and understand fully the great and rich blessings which God has in store for his faithful New Creation; they merely saw, at first, the reasonable service, and afterwards learned more concerning the lengths and breadths and heights and depths of God's goodness and their high-calling privileges. So with those

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now entering: they cannot fully appreciate the heavenly, spiritual things until first they have reached the point of performing their reasonable service in a full consecration. And we may be sure that any consecrating and performing a full sacrifice of themselves in the interest of the Lord's cause after the heavenly class is complete, will find that the Lord has plenty of blessings of some other kind still to give; and that all of his blessings are for such consecrators, self-sacrificers. Possibly they may be counted in with the ancient worthies who had the sacrificing disposition that is pleasing to God, prior to the beginning of the "high calling."

**Erroneous Views of Sanctification** 

Considering the general confusion of thought prevalent amongst Christians in respect to the divine plan, and the justification and sanctification called for in the Scriptures, it is not to be wondered at that considerable confusion prevails. One erroneous view-held, however, by a comparatively small proportion of the Lord's people, but by them much to their own injury--is the claim of **actual** holiness and perfection, represented sometimes in the statement of its votaries that they "have not sinned for years," etc. These find their parallels in the Pharisees of our Lord's day, who "trusted in themselves that they were righteous, and despised others," and who, feeling this self-righteousness, neglected the privileges and mercies provided for them by the Lord in his redemptive work.

These so-called "Holiness People" and "Sinless People," nevertheless, have their minds turned by this error to a considerable degree away from faith in the Lord-faith in his redemptive work--trust in the merit of his sacrifice, etc.; for why should they rely upon his merit or grace if they can and do keep the divine law perfectly? One difficulty leading to their position is a lack of reverence for the Lord, and another is a too high appreciation of themselves. A proper reverence for the Lord would see his greatness, his majesty and,

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as his standard of holiness, the perfection of his own character; and a proper estimate of themselves would speedily convince them (as it does convince others) that they come far short of the divine standard in word, in act and in thought.

Another class of so-called "Holiness People" do not go to the same extreme in this matter of claiming sinlessness, but, acknowledging imperfection, claim holiness, entire sanctification, etc., on the ground of seeking to avoid sin--to live without sin, etc. As already shown, we fully concur in the thought that all the truly consecrated must seek to avoid sin to the extent of their ability. The mistake of those whom we are criticizing is, that they consider that this avoidance of sin is the sole object and purpose of their consecration. They have misunderstood the matter entirely: no creature of God ever had a right to sin; and, hence, abstaining from sin--from that which he had no right to do--could not in any proper sense be called or be considered a "sacrifice." God's Word does not anywhere call upon us to sacrifice sins. These dear friends, who go no further than such a consecration to avoid sin, have gone only so far as all the justified should go; and have not yet entered the low gate of self-sacrifice, which means the giving up of those things which are right, lawful and proper--the voluntary surrender of them that we may the better serve the Lord and his cause.

# **Christ Made Unto Us Redemption**

The word redemption here is used in the sense of deliverance, salvation, as the outcome of the redemptive work-- the result of a ransom, or a corresponding price given. The thought contained in the word carries us down to the full end of the Church's victory, the full-birth condition of the New Creation--although in our text it may very properly be applied also to the intermediate and incidental deliverances of the faithful all along the narrow way, culminating in salvation "to the uttermost" in the glory, honor and immortality of the First Resurrection.

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The Apostle assures us that our Lord's sacrifice has obtained for us "eternal redemption," completed an everlasting deliverance from bondage to sin, and from its penalty--death. (Heb. 7:25; 9:12) True, this redemption is for the whole world; and our Lord will ultimately secure to all who will come into harmony with the divine requirements an **everlasting redemption** from both sin and its penalty --death; but, as we have already seen,\* this everlasting deliverance, which will in the next age be made applicable to the whole world, by bringing all to a knowledge of the truth and under the domination of the Kingdom of God, is in the present time applicable only to the household of faith--and of these, only completely to those who

now walk self-sacrificingly in the footsteps of the High Priest as members of the "Royal Priesthood." Their "eternal redemption" from sin and death will be as members of the New Creation, crowned with glory, honor, immortality.

Let us examine some other texts in which the same Greek word **Apolutrosis** (deliverance, salvation) is rendered redemption. Our Lord, pointing us forward to the salvation then to be brought unto us through the First Resurrection, says to some living at the end of the age, who discern certain signs of the times, "Lift up your heads: for your **redemption** draweth nigh." (Luke 21:28) The Apostle, speaking to the same class of New Creatures, exhorts them, saying, "Grieve not the holy Spirit of God, whereby ye are sealed unto the day of **redemption**." (Eph. 4:30) In these texts, also, we are referred not to the work of redemption accomplished in the sacrifice of our Lord, but to the results of that work as they shall be accomplished in the perfecting of the Church, which is his body, in the First Resurrection. In the same epistle (1:7) the Apostle declares, "We have redemption through his blood." He here refers evidently to the blessings we enjoy in the present time through the merits of our Lord's sacrifice, covering our blemishes and working out for

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us a far more exceeding and eternal weight of glory by working in us to will and to do God's good pleasure. The thought we would impress is that Christ is made unto us **deliverance** in the present time--giving us the victory in present conflicts, as he shall ultimately give us the complete victory by making us perfect in his own likeness.

This thought is still further brought out by the same writer, who assures us (Rom. 3:24) that God's grace has justified us freely (and continues to maintain our justification while we abide in Christ) "through the redemption which is in Christ Jesus," and which will reach its completion, so far as we are concerned, when we shall be made like him, and shall see him as he is, and share his glory in the day of redemption (deliverance). In the same epistle (8:23) the Apostle speaks again of the completion of our redemption or deliverance, and of how we must wait for it until God's appointed time. After pointing us to the fact that "The whole creation groaneth and travaileth in pain together... waiting for the manifestation of the sons of God [the glorified New Creation]," he adds, "and not only they, but we ourselves also [called and begotten to the New Creation] which have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption [deliverance] of our body"--the body of Christ, the Church, of which Jesus is the Head and we prospective members. This will be the end of the redemptive work with us; for although we share many blessings and advantages through the redemption in the meantime, we will not attain our redemption in full until then. Rom. 8:20-23

Concerning our present condition--the share in the redemption which already is ours--our Lord declares, "He that believeth on me hath everlasting life" (John 6:47), and the Apostle also, "He that hath the Son hath life." (1 John 5:12) We are not to understand this believing to be merely a mental assent to some facts connected with

<sup>\*</sup>Tabernacle Shadows of the Better Sacrifices, p. 90.

the divine plan of salvation, but a faith in the atonement sacrifice and conduct in accord with its opposition to sin--a living faith which manifests itself in obedience of heart. Likewise we are

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not to understand the meaning to be that believers **have** everlasting life in the full sense of the word--in the sense that it shall be theirs eventually, through a share in the First Resurrection. Rather we are to understand that consecrated believers are begotten to newness of life, have the new life begun in them, in the sense that their wills are accepted of God as beginnings of the New Creatures which they shall be in the First Resurrection.

We are to understand these statements in full harmony with the Apostle's declaration that "we are saved by hope"--by faith--reckonedly saved, not completely saved. Hence it is that we are to wait with patience for the completion of the good work which God has begun in us--to wait for "the grace [salvation] that is to be brought unto you at the revelation of Jesus Christ,"--"when he shall come to be glorified in his saints." 2 Thess. 1:10; 1 Pet. 1:13

The redemption (deliverance) which is in Christ Jesus-- that which we enjoy now, as well as that which shall by and by be completed in us--is everywhere in Scripture identified with the sacrifice which our Lord made on our behalf. While his death constituted the price of our penalty, his resurrection was essential; for a dead Savior could not aid the redeemed to get back to that which was lost. And our Lord's own experiences in connection with the sacrifice, we are assured, qualify him all the more for the great work of delivering the groaning creation purchased by his blood. The Apostle declares, "In that he himself hath suffered being tempted, he is able to succor them that are tempted"--able to **deliver** them from temptations which otherwise might overpower them. "He will not suffer us to be tempted above that we are able, but will with the temptation provide a way of escape." He may suffer us to stumble, but so long as we trust in him he will not suffer us to be utterly cast down-to fall in the Second Death. Heb. 2:18; 1 Cor. 10:13

Permitting us to stumble may be his means at times for teaching us valuable lessons respecting our own weaknesses and our need to look unto him as our Shepherd as well as

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our Redeemer, and to feel our own weaknesses, that thereby we may become strong in the Lord and in the power of his might. He is held out before us as our High Priest, capable of being touched with a feeling of our infirmities, while possessing full power to succor us in the hour of temptation. He is specifically mentioned as having "compassion on the ignorant and on them that are out of the way," and as being able to save "to the uttermost" those who approach the Father through his advocacy and who continue to abide in him in living faith, which implies obedience to the extent of ability. Thus we are to rejoice in our Redeemer as a present Savior, Deliverer, as well as the by-and-by Deliverer from the tomb, by a resurrection--the Finisher of our faith. Heb. 2:17,18; 4:15,16; 5:2; 7:25,26

"O thou God of our salvation, Our Redeemer from all sin, Thou hast called us to a station We could ne'er by merit win.

O! we praise thee,

While we strive to enter in.

"In the footprints of our Savior, We will daily strive to walk; And the alien world's disfavor Shall but send us to our Rock. How its waters Do refresh thy weary flock!

"We, with him, shall bear the message Of our Heavenly Father's grace; Show how he redeemed from bondage All our lost and ruined race.

> O! what mercy Beams in his all-glorious face!"

# STUDY IV THE NEW CREATION PREDESTINATED

General View of Election--The Correct Thought--No Injury to the Non-elect--Distinction Between "Elect" and "Very Elect"--"There is a Sin unto Death"--"A Fearful Thing to Fall into the Hands of the Living God"--The Great Company--Their Robes Washed White in the Blood of the Lamb--The Elect Vine and its Branches--Various Elections in the Past--None of These were Eternal--Jacob and Esau Types--"Jacob have I Loved"--"Esau have I Hated"--Pharaoh--"Even for this very Purpose have I Raised Thee up"--God Never Coerces the Will--Pharaoh no Exception to this Rule--"God Hardened Pharaoh's Heart"--The Nation of Israel Elected--"What Advantage, then, hath the Jew? Much Every Way"--The Elect "New Creation"--Significance of "Grace"--Illustration of "The King's Own"--Predestinated "to be Conformed to the Image of His Son"--"Called Ones According to His Purpose"--Qualifications and Characteristics of "Called Ones"--"If God be for Us"--Paraphrase of the Apostle's Argument--Making our Calling and Election Sure--The Racecourse--"I Press Down upon the Mark"--"Knowing Your **Election of God."** 

THE doctrine of election, as generally understood, is a very repulsive one, full of partiality and inequity; but this is the result of misunderstanding the divine Word on this subject. The election taught in the Scriptures, which we shall endeavor to set forth, must be conceded by all to be one of the grandest doctrines of the Bible--not only founded upon grace but also upon justice, equity--and thoroughly impartial. The erroneous view of election, briefly stated, is that God, having condemned the whole race of mankind to eternal torture, elected to save of our race a "little flock" only-permitting the vast remainder to go down into unspeakable horrors to which divine

foreknowledge had predestinated them before their creation. The Westminster Confession, which is the ablest statement of this false view extant, specifically

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declares that this "elect little flock" is not to be considered as saved because of any merit of worthiness on their part, but simply and solely of God's sovereign will.

The correct thought respecting election, the view which we shall show the Bible everywhere supports, is to the contrary of this: viz., that **death** (and not everlasting life in torment) was the penalty upon our race, and involved every member of it through one man's disobedience; that God's grace manifested in the redemption that is in Christ Jesus redeemed the whole world through his sacrifice, which was the "propitiation [satisfaction] for our [the Church's] sins; and not for ours only, but **also for the sins of the whole world**." (1 John 2:2) God elected that his only begotten Son should have the privilege of redeeming the race at the cost of his own life; and that as a reward he should be highly exalted to the divine nature,\* and should ultimately "bless all the families of the earth" by awakening them from the sleep of death, bringing them to a knowledge of the truth, and assisting the willing and obedient up to the full perfection of human life, and to more than Edenic blessings and conditions.

God also elected to have a number of "saints" under his Only Begotten as joint-heirs with him in the glory, honor and immortality of the New Creation, and in the work of blessing mankind with human restitution. This Gospel age has not been for the purpose of thus blessing and restoring the world, but merely for the purpose of calling out from the world a little flock to constitute God's "very elect"--to stand trials and testings as to faith, love and obedience, and thus to "make their calling and election sure." (2 Pet. 1:10) But the calling and electing of this "little flock" **in this manner** works no hardship, no injury to the non-elect, who are in no sense further condemned because not called--because passed by. Even so, the mass of the people of this country are not injured or condemned when an election has

\*Vol. V, Chap. v.

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taken place for officers of the Government and they have not been amongst the elect. As the object of earthly elections is to secure suitable persons for office for the blessing of the people in general with wise laws and administration, so the blessing which God has arranged for works no damage to the non-elect, but is intended to work a blessing to all of them--in that the elect are to constitute the royal judges, the kings and priests of the Millennial age, under whose administration all the families of the earth will be blessed.

The Scriptures abound with references to the "elect" and the "very elect": the latter expression implying that the word "elect" may be understood as applying to all those who come into a certain condition of relationship with God, in which they have the hope, or prospect, of immortality, being members of the glorified Church; though they have also the possibility of falling away, and thus of ceasing to be of the elect

class. In other words, all of the consecrated class accepting the high calling of God to the New Creation are counted as of the **elect** when their names are registered in the Lamb's book of life and when a crown is apportioned to them; but as unfaithfulness may lead to the blotting out of these names and the giving of their crowns to others (Rev. 3:5,11), so they would then cease to be of the elect Church. The "very elect," on the contrary, would mean those who would ultimately attain to the blessings to which God has called the faithful in this Gospel age--those who "make their calling and election sure" by faithfulness to the terms and conditions thereof, even unto death.

Two classes are brought to our attention in the Scriptures as failing to make their calling and election sure. One of these classes--not a numerous one, however, we have reason to believe--will not only lose the rewards of the elect, but, additionally, will lose life itself--in the Second Death. These are described by the Apostle John, who, discussing the Church class, says, "There is a sin which is not unto death, [and] there is a sin unto death; I do not say you should pray for it." (1 John 5:16) It will be useless to pray or

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to hope for those who commit the sin unto death. That sin is described in the Scriptures as being a sin against the **holy Spirit** of God--not undesignedly nor ignorantly, but the result of persistence in that which in the beginning, at least, was clearly recognized as wrong; but which, through self-will persisted in, subsequently became a gross deception-- the Lord giving over the wilful ones to the error which they preferred to the truth. 2 Thess. 2:10-12

The Apostles Peter and Jude mention this class in almost the same language. (See Jude 11-16: 2 Pet. 2:10-22.) These all at one time had places amongst the elect in the Church. (None of them are of the world, which is not at present under trial or judgment, but whose trial will come by and by under the Millennial Kingdom.) These, instead of walking after the Spirit in the footsteps of the Lord, in the way of sacrifice, are "walking after their own lusts [desires]; and their mouth speaketh great swelling words, having men's persons in admiration because of advantage"--they are menpleasers because of their self-seeking, they are far from their covenant of consecration even unto death. (Jude 16) Peter's description of this class is still more explicit. He declares that they were such as had "escaped the pollutions of the world through the knowledge of the Lord and Savior Jesus Christ, and had become entangled again therein and overcome," like "the dog returning to his own vomit, and the sow that was washed to her wallowing in the mire." He likens these to Balaam forsaking the ways of righteousness for earthly gain. His words imply that this class will be found principally amongst the teachers of the Church, and chiefly in the end of this age, and that part of their evil course will be to "speak evil of dignities"--of those whom God has honored and "set" in the body. 2 Pet. 2:1,10

In the Epistle to the Hebrews, we have two descriptions of this class who fall away-cease to be of the elect. In the first (6:4-9) the Apostle seems to point out some who, after tasting of the heavenly gift and the powers of the coming age, after being made partakers of the holy Spirit and being

accepted as members of the elect class, fall away into sin-- not through unavoidable weakness of the flesh and allurements of the Adversary, but by willingly, knowingly abandoning righteousness. These, the Apostle assures us, it will be impossible to renew unto repentance. Having had their share of the benefits accruing from the great ransom-sacrifice, and having chosen to despise God's favor, these have used up and misused their share in the atonement, and, hence, there remaineth nothing further for them; and having taken their position wilfully, the appeals of righteousness will thenceforth be of no effect on them.

In another chapter (10:26,27,31) the Apostle describes apparently another class, which instead of falling away into a sinful, disreputable course of life, fall away from the faith which justified them and which is essential to their maintenance of a justified relationship with God. In both cases it will be noticed that it is the wilfulness that constitutes the seriousness of the wrong: "If we sin wilfully after we have received a knowledge of the truth [after that we have been favored of God in Christ to the extent of wisdom, justification and sanctification] there remaineth no more sacrifice for sins." The sacrifice which Christ gave on behalf of all was for original sin, Adamic sin and its hereditary weaknesses in us, Adam's children. Our Lord gave no ransom price for any wilful sin on our part, and hence, if we sin wilfully there is no remaining portion of the original merit to apply on account of our wilful transgressions. We should be obliged to pay the penalty of our wilful sins. And if the sins were of full intention or wilfulness, no measure of weakness or temptation offsetting, and if they were committed after we had clear knowledge of our position and our relationship to the Lord, it would be a sin unto death--Second Death--and there would be nothing to look forward to with hope--merely a fearful looking for of judgment, sentence, and fiery indignation which will devour all of God's adversaries --all intelligently opposed to him and his righteousness, and his plan for securing that righteousness

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through the redemption which is in Christ Jesus our Lord.

In verse 29, the Apostle seems to imply that he here refers to those who, after having understood respecting Christ's atoning work as our Redeemer, set that work at naught, counting common (or ordinary) his precious blood which secures the New Covenant, and thus do despite to the Spirit of grace--to the grace of God which provided this atonement and fellowship with our Redeemer in his sacrifice and reward. Those who despised Moses and the Law which he mediated died without mercy, though the death sentence upon them was not intended to be an everlasting one; but those who despise the antitypical Moses, and who thus despise the privilege of communion in Christ's blood thus despise God who made this arrangement in their favor, shall be counted worthy of a severer penalty than the one which came upon the violators of the Law Covenant. It will be severer in that it will be a death penalty--from which there will be **no redemption**, no resurrection, no recovery--the Second Death. No wonder the Apostle warns us, along this line, that we should be careful how we reject the provisions of divine grace: he assures us that to fall out of the protecting care of our Advocate whom God hath appointed -- Jesus--would be to fall nowhere else than into the hands of the Father--the great Judge who can make no allowance for sin, accept no excuses--whose abundant, but only provision for mercy toward sinners is through the redemption-- through Christ Jesus our Lord.

**The Great Company** 

As intimated, aside from those who, falling from the position of the elect, go into the Second Death, there is yet another class brought to our attention as failing to make their calling and election sure, but who will not go into the Second Death, because they have not sinned wilfully in gross immorality, nor in denying the merit of the precious blood. This class we have already referred to as the "Great Company," who will come up out of great tribulation and wash their robes and make them white in the blood of the Lamb;

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but while gaining a spiritual nature and a great blessing and a participation in the Marriage Supper of the Lamb as guests, they will, nevertheless, lose the great prize which is to go to the very elect only--the faithful overcomers, those who will follow the footsteps of Jesus rejoicingly and heartily. (Rev. 7) This Great Company fails to maintain its place in the elect--fails to be of the "very elect"--because of insufficient zeal for the Lord, the Truth and the brethren-- because they are partly "overcharged with the cares of this life." Nevertheless, since their hearts are loyal to the Redeemer, and since they maintain their faith in the precious blood and hold fast and do not deny the same, therefore the Lord Jesus, our Advocate, the Captain of our Salvation, who leads the very elect to glory through the steps of willing sacrifice, will lead these to a spiritual blessing--to perfection on a lower plane of spirit-being -- because they have trusted in him and have not denied his name or his work.

Our Lord refers to the elect Church, the New Creation, in his parable of The Vine, telling us that he is the Vine and that his faithful consecrated followers who walk in his footsteps are the branches. He assures us that being branches will not mean immunity from trials and difficulties; but that, on the contrary, the Father, the great Husbandman, will see that we do have trials of faith and patience and devotion, that these may prune us so that our affections shall take less hold upon earthly things and hopes and ambitions --to the intent that they may bring forth a richer fruitage of the Spirit--meekness, patience, gentleness, longsuffering, brotherly kindness, love--and that these things may be in us and abound more and more--and that so an abundant entrance may be administered to us into the everlasting Kingdom of our Lord and Savior Jesus Christ, as members of the New Creation. 2 Pet. 1:11

However, he forewarns us that the attainment of a place amongst the true branches in the true Vine is not sufficient: that the Spirit of the Vine must be in us--the disposition to bear the fruit of the Vine must be in our hearts--that the Husbandman will permit us to abide as branches for a reasonable

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time, in order that he may know whether or not we give evidence of bringing forth the proper fruitage before condemning us as unfit--that he will not look for the ripe clusters on the new branch, nor even look for the green grapes. He will look rather first for the small indications of the fruit-bud, and subsequently for the blossoming of these in the flower of the grape; later on for the green fruit, and still later for its luscious ripeness. The Husbandman hath long patience in the development of this fruit of the Vine of "my Father's right hand planting" (Psa. 80:15); but if after a reasonable time he find no fruit, he taketh away that branch as a "sucker" which would merely absorb the strength and nutrition of the Vine to its own enlargement

and not to the propagation of the desired fruit. Thus does our Lord clearly indicate that we must make our calling and election sure by bringing forth fruit unto holiness, whose end, or reward, is everlasting life.

# **Various Elections in the Past**

Let us note some other elections brought to our attention in the Scriptures, that thus our minds may be broadened and enlarged on this subject before considering the particular phase of it in which our interest chiefly centers--that of the New Creation. We are to distinguish clearly between the elections which preceded our Lord's first advent and the election of the New Creation under him as its Head, Captain, Guide, etc. Of the latter class it is said, "Ye are all called in **one hope** of your calling," but the elections of the preceding time were for various purposes and for the accomplishment of various designs of God. Abraham was elected to be a type of Jehovah, and his wife Sarah to be a type of the Abrahamic Covenant, through which the Messiah would come. The servant Hagar was elected to be a type of the Law Covenant, and her son Ishmael a type of the natural Israelites, who, though brought forth first, should not be a joint-heir with Isaac, the son of promise. Isaac was elected to be a type of Christ, and his wife Rebecca,

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a type of the Church, the Bride, the Lamb's wife; while Abraham's servant, Eliezer, was elected to be a type of the holy Spirit, whose mission it should be to invite the Church, and to assist her, and ultimately to bring her and the virgins, her companions, to Isaac.

These elections did not involve nor in any sense apply to the everlasting future of any of these individuals; but in so far as these elect types were used of the Lord, they probably received some compensating blessings in the present life; and in proportion as they entered into the spirit of the divine plan they were permitted to have comfort and joy, fully compensating them for any sacrifices and trials occasioned by their election and service as types. The Apostle reasoning on this very subject of election, and attempting to show that no injustice had been done to Israel after the flesh by God's turning to the Gentiles to complete from them the elect New Creation, points to the fact that the Almighty has favors to dispense, and it is a matter purely of his own business to whom he shall give them. He shows that God gave to fleshly, or natural, Israel certain favors and privileges as a nation, and to some of their progenitors privileges and favors as individuals, making use of them as types; and that they had had correspondingly a blessing; but that the Lord would in no sense of the word be obligated to continue his preferential blessings to them, and to ignore others no less worthy. On the contrary, it would be entirely proper for the Lord to discontinue his favors to those who would not use them, and to turn them to others. Romans, Chapters 9; 10; 11

Moreover, the Apostle would have us see that the Lord foreknew how his favors to natural Israel would result; that after enjoying his blessings they would not (except a small "remnant"--Rom. 9:27-32) be in proper condition to receive the greatest of all blessings which he had to give--"the prize of the high calling" to constitute the New Creation. As illustrating this, he calls attention to the two sons of Isaac, and shows us that in order to make an illustration of what

God foreknew would be the condition hundreds of years later, God made an arbitrary selection as between Rebecca's two sons, Jacob and Esau. The Lord made types of those twins, the one to represent his faithful ones, the New Creation, and the other to represent natural Israel, who would prefer the things of this present life and would sell their heavenly privileges for a mess of pottage--earthly good things. In the case of Jacob and Esau, the election of Jacob to be a type of the overcomers was certainly a blessing to him, even though it cost him considerable; but the election of Esau to be a type of the natural-minded class, who would prefer earthly things to heavenly things, was nothing to his disadvantage. It neither meant that he should go to eternal torment nor that he should suffer anything as a result in the present life. On the contrary, he was blessed--even as worldly, natural men have blessings today of a kind which the Lord graciously withholds from the elect New Creatures, as being less favorable to their spiritual interests--even as he withheld certain of the earthly blessings from Jacob, that in his disappointments, etc., he might be a type of this class: Jacob, nevertheless, experiencing joys and blessings which Esau did not enjoy and would not have appreciated--even as the New Creation now, amidst the trials and disappointments of this present time, experience a peace and joy and blessing that the natural man knoweth not of.

The declaration, "Jacob have I loved and Esau have I hated" (Rom. 9:13), is to many a "hard saying," because the word **hated** seems to carry with it an antagonism which would be unjustified--so far as the human mind can discern --by anything that Esau did worse than other men, and because it attached to him from birth, "before he had done either good or bad." The word "hated" evidently signified to **love less**, as also in Deut. 21:15-17. The thought is that Jacob was favored of the Lord and Esau was favored less; and these two, as the Apostle shows, were types of Israel natural and spiritual. God's favor to natural Israel, represented by Esau, was less than is his favor to spiritual Israel,

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later born, represented by Jacob. With this thought all is harmony and consistency.

"Even For This Very Purpose Have I Raised Thee Up"

In proof of his contention that the Lord has all along exercised authority, suzerainty, in the affairs of mankind, and with full acknowledgment of his right to do so, the Apostle cites the case of Pharaoh, who was king of Egypt at the time of the deliverance of Israel. He quotes the Lord's language through Moses (Ex. 9:16): "Even for this same purpose have I raised thee up, that I might show my power in thee, and that my name might be declared throughout all the earth." "Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth." Rom. 9:17,18

The French Government some time ago set apart several prisoners who had been judicially condemned to death, giving them into the hands of scientific men to be experimented with to test how much influence fear exercised over mankind. One was placed in a cell, respecting which he was told that a prisoner had died there the night previous of black smallpox, and that probably he would take the same disease and die before morning. The prediction came true, although no smallpox patient had ever occupied the cell. Another was blindfolded and his arm thrust through a tin partition. He was told that he was to be bled to death in the interest of science to ascertain

just how long it would require to produce death by bleeding from a small wound in an artery of the arm. He was merely scratched and lost but a few drops of blood, but arrangements were made by which he would feel blood-warm water running down his arm and hear it splash as it dropped from his fingers into a vessel. He died in a few hours. Such treatment of law-abiding citizens would not be countenanced by anyone; but no one could reasonably find fault with this procedure in connection with men whose lives were already forfeited under the law. And just so it is with the Lord's dealings with the human family; had man continued obedient to God, he

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would have remained free from condemnation of death; and so remaining would have had certain rights under the divine law which he does not now have. As a race we were all convicted of sin and all sentenced to death (Rom. 5:12); and the Lord has been pleased to show forth his power and wisdom in connection with some of these convicts in one manner, and in others in another manner--as he elected. We have noted this already in connection with the Amalekites and Hittites and Canaanites, whom Israel was commanded to destroy--Israel typifying the Lord's faithful of the future, and their enemies typifying the wilful sinners and enemies of righteousness of the future age. We have noticed the same principle illustrated in the destruction of Sodom and of Jericho, and in the sweeping off by pestilences thousands of Israelites, and in the smiting down of Uzzah, who merely stretched forth his hand to steady the ark, in violation of its sanctity and of the Lord's command.

The Lord's use of Pharaoh and the various plagues upon the Egyptians, including the slaying of the firstborn of man and beast, and the final overthrow of the Egyptian hosts in the Red Sea, are in line with these illustrations; for the Egyptians, as a part of mankind, were convicts under death sentence, and, without the slightest injustice, might be dealt with accordingly--to spread abroad the dignity of God, and to show forth his power in connection with the deliverance of his typical people Israel. Similarly, on the other hand, God showed abundant favor to some of these convicts --Abraham, Moses, and others--making through them types of the good things he purposes to fully and actually accomplish in the near future--and this without, in any sense of the word, releasing Abraham, Moses, Pharaoh or others from their share in the death sentence, but leaving that work to be accomplished by the redemption which is in Christ Jesus our Lord.

After seeing clearly the fact that God has exercised suzerain authority amongst his convicted creatures, and that he has elected that some should have one experience and others another experience, and that all these things were

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but illustrative lessons on the subject, preparatory, as the Apostle shows, to the great election of the New Creation during this Gospel age, we need to see that in no instance has God coerced or violated the human will in any of these elections. This will satisfy us that it would be contrary to the divine program ever to coerce human will. In choosing Abraham, Isaac, Jacob and Moses, et al., as types and illustrations, God chose men whose minds were in general accord with his plans and revelations, yet there was no force exercised to restrain them had they willed otherwise. So, likewise, in choosing men to illustrate the opposite side and opposite principles, such

as Ishmael, Esau, the Canaanites, Sodomites, Egyptians, the Lord again used men in accord with their natural tendencies. What we wish to impress is, that as God did not coerce the will of Abraham, Isaac, Jacob, Moses, etc., neither did he coerce the wills of those who did evil and illustrated certain evil principles. The Lord merely dealt with particular classes according to their own inclinations.

In declaring of Pharaoh that he had raised him up for this very purpose, we are not, therefore, to understand God to mean that he had effected in Pharaoh a bad character-- that he had "raised him up" in the sense of compelling him to be a bad character. We are to understand that amongst the various heirs to the throne of Egypt, according to the customs of that people, God so ordered, through the death of some of the intervening members of the royal family, that this particular Pharaoh should come to the throne **because he possessed such an obstinate character** that his fight against God and Israel would justly call for the plagues-- which God had foreordained not only as a mark of his favor toward Israel and of his faithfulness to the promises made to Abraham, Isaac and Jacob, but, additionally, because these plagues upon Egypt were intended in some measure to foreshadow, to illustrate, the plagues with which this Gospel age will end--the first three and "the seven last plagues." Rev. 15:1

But the particular feature of this Pharaoh illustration,

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which is confusing to many, is found in the statement that "God hardened Pharaoh's heart that he would not let the people go." At first this would appear to be contradictory to what we have just said; namely, that God does not interfere with the human will. We believe, however, that the discrepancy can be reconciled when we remember **how** the Lord hardened Pharaoh's heart--what procedure on the Lord's part had the effect of making Pharaoh more obdurate. It was God's **goodness** that hardened Pharaoh--God's willingness to hear his prayer for relief and to accept his promise in respect to letting Israel go--God's mercy. Had God proceeded in the first plague or chastisement until Israel had been let go, the one plague would have been sufficient to accomplish the deliverance; but when the Lord relieved the people and the land from one plague Pharaoh concluded that it was past, and that perhaps no more would come; and so step by step God's mercy led him onward further and further in his hostility. With this view of the matter, the freedom of Pharaoh's will is thoroughly evidenced, and the Lord is cleared of any cooperation with evil. "All his work is perfect"; even though the goodness of God, which should lead men to repentance, may sometimes, because of present imperfect conditions, exercise an opposite influence upon them.

# The Nation of Israel Elected

That God made an election of Israel from amongst all the nations of the world, to be his people and to typify spiritual Israel, will be conceded readily by all Christians familiar with their Bibles. The statement through the Prophet Amos (3:2) is quite to the point, "You only have I known of all the families of the earth." By the mouth of Isaiah (45:4) the Lord says to Cyrus, the Medianite king who was to permit Israel's return from captivity: "For Jacob my servant's sake, and Israel mine **elect**, I have even called thee by thy name." The fact that we may see in this statement a certain typical application to Christ, and the deliverance of nominal

spiritual Israel from mystic Babylon, does not interfere with the fact that typical Israel is here spoken of as "elect." The Apostle in his clear and cogent arguments respecting the passing of divine favor from natural Israel to spiritual Israel (Rom. 9-11) distinctly shows that divine favor was granted to natural Israel for a time as God's typically elect people--notwithstanding the Lord foreknew and foretold their rejection from the place of special favor and the bringing in of another spiritual Israel to that place represented by Jacob.

The Apostle shows how Israel, as God's favored or elect nation for a time, on this account had "much advantage every way" over all the surrounding nations of the world; that to them pertained the promises; that they were the branches of the olive tree; and that God broke off from his favor only such of the natural branches as were out of harmony with the root of promise, and with the stock, represented typically by Abraham, Isaac and Jacob. He points out that "Israel hath not obtained that which he seeketh for; but the election [the worthy--John 1:12,13] hath obtained it and the rest were blinded." While the entire nation was originally elected to receive God's choicest favors, nevertheless only the faithful would be in the proper condition of heart to become spiritual Israelites when the time should come for this favor. Such were the very elect of that nation, who with the close of that age were permitted to enter the higher dispensation--passing out of the house of servants into the house of sons. (Heb. 3:5,6; John 1:12) The Apostle points out that we, who were by nature Gentiles, "strangers, aliens and foreigners" to the covenants and promises made to typical Israel, have now under God's grace developed faith and obedience similar to Abraham's, and are to be counted as the **bride** of Christ, the real seed of Abraham, taking the places of the broken-off branches in the original plan of God and in the promises relating thereto; but although these broken-off branches have been treated as enemies during this Gospel age, nevertheless, "as touching

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the **election** they are beloved for the fathers' sakes. For the gifts and calling of God are without repentance." Rom. 11:28,29

We are thus informed that some features of the original election remain with natural Israel, notwithstanding their rejection as a people from the chief favor in the divine plan--their rejection from being of the elect spiritual Israel. As the promises to Abraham, Isaac, Jacob and the prophets are to be fulfilled to them, and they shall become the "princes," or representatives, of the spiritual Kingdom throughout all the earth during the Millennial age, undoubtedly this will work greatly to the advantage of many of the natural Israelites who are at present in a condition of alienation and darkness. They can and will come more readily into accord with their own leaders of the past than will the remainder of the world; and thus Israel as a people will again take the most prominent place amongst the nations in the beginning of the Millennium. "God hath concluded them all in unbelief that he might have mercy upon all." Rom. 11:32

#### The Elect New Creation

We now come to the most important feature of our subject, equipped, however, with certain knowledge respecting the elections of the past, and with the understanding that many of them typified or foreshadowed this great work of God--the election of

the New Creation. We have already seen that this election does not imply that the non-elect shall receive injury; but, on the contrary, that it implies the blessing of the non-elect in due time. We might add in this connection that neither Justice nor Love could make any objection to the granting of a special favor to some that was not granted to others, even if the favored ones were not intended to be channels of blessing to the less favored or unfavored. This is the meaning of the word grace or favor: it implies the doing of something not specially called for or demanded by Justice, and these words, "grace," and "favor," are repeatedly used throughout the Scriptures in respect

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to this elect class of this Gospel age. "By grace are ye saved," and similar Scriptures, impress upon us that there was no obligation on the part of the Almighty to recover any of Adam's race from the death sentence, nor to give to any the opportunity of life eternal through a redemption; much more there was no obligation on God's part to any of his creatures in respect to the high calling--to membership in the New Creation. It is all of divine favor--"grace on grace," or favor added to favor--and whoever does not get this thought clearly in mind will never properly appreciate what is now taking place.

The Apostle Peter assures us that we, as a class, were "elect according to the foreknowledge of God the Father." He does not stop with this declaration, however, but proceeds to say, "through sanctification of the spirit unto obedience and sprinkling of the blood of Jesus Christ." (1 Pet. 1:2) This signifies that God foreknew the New Creation as a class--that he foreknew his intention to justify them by faith, through the blood of Christ--that he foreknew that enough such to complete this class would be obedient, and attain to sanctification through the truth. Nothing in any Scripture implies a divine foreknowledge of the individuals composing the elect class, except in respect to the Head of the Church. We are told that God foreknew Jesus as his elect one. We are not to be understood as limiting the Lord's ability to identify the individuals who would compose the elect class, but merely that, whatever his power in this direction, he has not declared himself as intending to exercise such power. He ordained that Christ should be the world's Redeemer, and that his reward should be exaltation as the first member-- Head, Lord, Chief of the New Creation. He ordained also that a certain specific number should be chosen from amongst men to be his joint-heirs in the Kingdom--participants with him of the New Creation. We have every reason to believe that the definite, fixed number of the elect is that several times stated in Revelation (7:4; 14:1); namely, 144,000 "redeemed from amongst men."

The election or foreordination from before the foundation

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of the world, that there should be such a company selected, we apprehend to be after the same manner as the foreordination of a certain troop of soldiers in the British army known as "The King's Own," and composed of men of large stature and special development, the various particulars of height, weight, etc., being determined in advance, and the number constituting the troop definitely fixed, before the present members of it were born. As the royal decree ordained these physical requirements and the number which should constitute that troop, so the royal decree

of the Creator fixed and limited the number who should constitute the New Creation of God, and defined not their physical measurements, but their moral qualities and heart measurements. As it was not necessary to foreordain the names of those who should constitute "The King's Own," neither is it necessary that our Creator should foreordain the names or the individuals acceptable to him as New Creatures in Christ, under the measurements and limitations which he sets forth.

This is particularly drawn to our attention in a passage of Scripture which is generally remembered and quoted only in part--"Whom he did foreknow, he also did predestinate." The Lord's people should not be content to thus take a portion of the divine Word and separate it from its close context. When we read the remainder of the passage as it is written the whole matter is clear before our minds: "Whom he did foreknow, he also **did predestinate to be conformed to the image of his Son** [that is, to be copies of his Son], that he might be the first-born among many brethren." Rom. 8:29

Such a predestination is different indeed from the one generally understood by those who have championed the doctrine of election in the past. According to their conception and teaching the passage should read--Whom he did foreknow, them he also did predestinate to escape eternal torment and experience eternal blessings in glory. How different such a view from the reasonable and proper one presented in the language of Scripture! God predestinated

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that his Only Begotten One should be the Head of this New Creation, and he determined long before he called any of us that none should be members of the New Creation except as they should become copies of his Son. How beautiful, how reasonable is the Scriptural doctrine of election! Who could question the Wisdom, the Justice, or the Love of such an election with such limitations as to character-likeness to Jesus, and for such a great work as God hath designed?--to be joint-heirs with Christ in the blessing of all the families of the earth.

# "Called Ones According to His Purpose"

--Rom. 8:28-30--

In considering this topic we cannot do better than follow carefully the Apostle's words and logical reasonings. In the preceding verses (22,23) what is God's purpose in calling the New Creation--that they are called to receive a great blessing, and also to minister a blessing to others; namely, the groaning creation, who are travailing in pain together, waiting for the manifestation of these elect sons of God of the New Creation (Vss. 21,22) The Apostle then proceeds to show that everything is working favorably to this class which God is calling to the New Creation; that this is the meaning of present disappointments, trials, vexations, oppositions of the world, the flesh and the Adversary--that these experiences are designed to work in us the peaceable fruits of righteousness, and thus work out for us the "far more exceeding and eternal weight of glory" to which we have been called, and to which we properly aspire. The Apostle traces with us the Lord's providences in connection with these called ones for whom all things are working favorably. We are not to think of our call except as in connection with, and under, our Elder Brother. None could precede him, for only by noting and following in his footsteps can we hope to become sharers of his glory. God's predestination that these brethren of Christ must all be copies of their Elder Brother, if they would be sharers in the New Creation, would leave us

hopeless as respects any member

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of the human family attaining to that glory, did not our Lord elsewhere show us most distinctly his provision for us through the redemption which is in Christ Jesus our Lord; that the weaknesses of the flesh, which we inherit and cannot fully control, are all covered by the merit of the Redeemer's sacrifice; so that the Lord can excuse us from being absolute copies of his Son in the flesh, and can accept us according to his predestination, if he finds us to be such copies in heart, in intention, in will--attesting our wills by such control of the flesh as may be possible to us, our Lord Jesus, by his "grace sufficient," covering our unintentional blemishes.

Continuing a description of this class of called ones thus predestinated, the Apostle says, "Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified." This passage is usually misunderstood, because readers generally get the impression that the Apostle is here tracing Christian experiences as is usual--as we have just traced them in the preceding chapter--where we considered how Christ is made unto us wisdom, justification, sanctification, and deliverance; but the Apostle is here taking an opposite view, and begins at the other end. He here views the Church as finally completed as God's elect under Christ its Head--the Church, the "very elect," in glory. He traces **backward** the development of the Church, the New Creation. He shows that none will reach the grand position of the glorious elect of God except those called [accepted] to it by God's grace; and these must previously have been justified; because God calls, or invites none but believers to run in the race for this great prize. And these justified ones must previously, before their justification, have been honored [not "glorified" as in the common version]--honored by God in having sent to them a knowledge of himself and of his dear Son--the Way, the Truth and the Life.

It is more of an honor than many have supposed, even to hear of the grace of God in the present time. As salvation is a gift of God to be thrown open to the world during the

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Millennial Age, it is a special honor to have a knowledge of the Lord's grace, and an opportunity of reconciliation with him in the present time, in advance of the world; for having been thus honored, and having thus the knowledge necessary to our justification through faith, that becomes the **second** step, as we have seen, leading on to sanctification in harmony with the call, and this again leading on through faithfulness to "the glory to be revealed in us," constituting us members of the "very elect" New Creation.

# "If God Be For Us"

Continuing to follow the Apostle further in his consideration of this election, paraphrasing his language thus: Do we not see, brethren, that God has a great and wonderful plan which he is carrying forward? Do we not see that, having determined on the selection of a certain class for cooperation in this plan, he is favoring us in that he has revealed to us the terms and conditions--justifying and calling us with this heavenly calling? This means that **God is for us**-- that he wishes us to be of this

elect class; that he has made every arrangement necessary whereby we may attain a position in it. Do we sometimes feel that, although the Lord is for us, Satan and sin and our own weaknesses through heredity are all against us, seeking to ensnare and stumble us? Let us reflect that, the Almighty God being on our side, none of these oppositions need cause us fear or trepidation for he is abundantly able to carry us through them all. Let us look back and note his favor toward us while we were yet sinners, in providing the redemption that is in Christ Jesus. Let us reflect that if he would do all this for us as sinners he would do much more for us now we have become his children--now that we have heard his voice, that we have accepted his Son, that we are trusting in him and have been justified through his merit--now that we have heard the call to the divine nature and have made consecration, laying our little all upon the altar--surely, much more would God favor us and do for us now, although we cannot think how he could do more than was represented in

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the gift of his Son. We may be sure that he who changes not still loves us, is still for us, and will use his power to cause all things to operate for our highest spiritual welfare and for our ultimate attainment of a place in the New Creation, if we abide in him in faith, in love, and in heart-obedience-- however weak and imperfect may be our best efforts at controlling the flesh. Let us be assured that in giving us his Son and in thus opening the way for us to attain to his call to the New Creation, the Lord has made provision in Christ for every necessity of ours which could possibly arise. In him he has freely given us all things.

Does any one suggest that perhaps the Law would condemn us in spite of God? Let us reflect that it is God who condemned us under his Law; and that it is the same God himself, who as the great Judge condemned us, who now has pronounced our justification--who has pronounced us "Justified freely from all things from which the Law could not justify us"--through his grace, through Christ Jesus our Lord. In the face of this fact "who could lay anything to the charge of God's elect"--whom he has thus favored? Who could condemn us on account of unintentional weaknesses or frailties? We would answer such: It is Christ who died; yea, who has risen again and is ascended on high as our representative, and who has imputed on our behalf the sufficiency of his merit, covering all of our blemishes. Rom. 8:34

Is it still urged that something may intervene to separate us from God's love or from Christ and his love and mercy; and that thus we may be left to ourselves and make shipwreck of our faith and future as respects the New Creation? We reply: On the contrary, Christ has great love for us, else he would not have redeemed us. His every dealing has been loving and we should not allow anything to separate us from that love. If tribulations come, we should permit them only to drive us nearer the Lord as the one who alone can succor us. If distress or persecution or famine or destitution or any peril should come upon us--should we on account of fear of these cease our love for the Lord, renounce his name

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and his cause and follow no longer in his footsteps, choosing rather some easier course in life? Nay, it is by these very experiences that we are to be developed as conquerors. How could we be marked as victors if there were nothing to overcome -- if the whole way were smooth and without an unfavorable grade? We have been

made recipients of God's mercies and blessings; and now he tests us, to see to what extent we are worthy to abide in his love and in his favors. He is willing that we should abide in them, and has made every necessary provision, and yet he will not coerce our wills. I am persuaded, I have confidence, that we are determined to permit nothing to separate us from the love of God manifested in Christ--neither fear of death nor love of life; and that none of God's other creatures will intercept or turn aside God's favor from us--neither angels nor principalities nor powers at present created or ever to be created. In all these things we are more than victors merely-we are adopted as sons of God on the divine plane, through him who loved us.

"Making Our Calling and Election Sure"

--2 Pet. 1:10,11--

"Brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall; [the things previously specified, namely, giving diligence, adding to your faith virtue and knowledge, temperance, patience, godliness, brotherly kindness, love, which things being in us and abounding, we shall be neither barren--idle--not unfruitful;] for so an entrance shall be administered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."

In this election we see that the important steps belong to God; namely, (1) The predetermination to have such a New Creation; (2) The invitation to some to develop the necessary character; (3) The arrangement of matters so that the invited ones might be able to attain an acceptable condition in conformity to the call.

On the other hand, important steps must be taken by those who become the elect: (1) It is for the called ones, for whom all these preparations and arrangements have been made, to accept the call--making a full consecration. (2)

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They must become so imbued with the spirit of their calling and so appreciative of their blessings that they will with zeal conform to the conditions and limitations attaching thereto.

We have already seen that these conditions and limitations are, briefly, heart-likeness to God's dear Son; but, analyzing this **likeness** more particularly, we find it to mean, as the Apostle Peter here points out, that we should have the fruits of the spirit of holiness. God is holy, and the elect are to have his spirit, his disposition of love for righteousness and opposition to iniquity. The Apostle in the above scripture shows up the various elements of this holy Spirit of God, and points out the fact that we do not attain to his perfect likeness (the perfection of love) at the beginning of our course; but, rather, that it is the **mark** or standard which indicates the end of the course. Love as a general expression covers all these elements of character which are really parts of love. Meekness, gentleness, brotherly kindness, godliness, are all elements of love.

Some one has suggested that these fruits of the spirit of God might be defined as below, and we heartily agree:

(1) Joy--Love exultant.

- (2) Peace--Love in repose.
- (3) Long-suffering--Love enduring.
- (4) Gentleness--Love in society.
- (5) Goodness--Love in action.
- (6) Faith--Love on the battlefield of life.
- (7) Meekness--Love in resignation.
- (8) Temperance (moderation)--Love in training.

When we started in the racecourse, resolved to do so because God had justified us by his grace and had invited us to run in this race for the prize of the high calling of the New Creation, we said, first of all: We will lay aside the weights and hindrances of earthly ambitions by consecrating our wills to the Lord and resolving that this one thing we will do; namely, we will seek for, and by the Lord's grace attain, the blessings to which he has called us. At the same time we concluded that we would put away, so far as

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we might be able, our easily besetting sins--whatever they might be--whether ours were the same as others in the racecourse or not; and that we would run faithfully in this race for the great prize.

The entering of the racecourse corresponds to our consecration. That was the start. We consecrated ourselves to the Lord--to be controlled by his spirit of love; yet we realized that by reason of the fall we sadly lacked in those elements of character which the Father would approve. We run, however, and persevere in the attainment of this character-likeness of his Son--which is his will respecting us, and the condition of our fellowship with him. In this respect we differ from our Lord, for he being perfect could not attain one step or degree after another in the development of love. He was filled with the spirit from the beginning--he was at the **mark** from the beginning; his testing was to determine whether or not he would stand faithful at that mark of perfect love to God, and to his people, and to his enemies. We, however, need to run, to strive, to attain unto that mark.

We might divide the racecourse into four quarters, and say that in the first quarter we recognize love as a divine **requirement** and seek to have it, though able to apprehend it only from the standpoint of **duty**. We feel a duty-love toward God because, as our Creator, he has a right to demand our obedience, our love, our devotion; a duty-love toward our Lord Jesus, also, because he loved us and we ought, in justice, to love him in return; and a duty love toward our fellows, because we realize that this is the will of God.

The second quarter of the racecourse brings us a little further along, a little nearer to the "mark," so that those things which we at first sought to do from a **duty-love**, we gradually considered in an appreciative manner and not merely as a duty. We

thenceforth saw that the things which God commands us as right and duty, are **good things**; that the noblest principles of which we have any conception are identified with the Justice, Love and Wisdom which the Lord commands and sets before us, and which from that time we began to appreciate. We began to love God not

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merely because it was our duty toward our Creator, but additionally and especially because we saw him possessed of those grand elements of character enjoined upon us--the personification of every grace and goodness. Those who attain to this two-quarter mark love the Lord not merely because he first loved us, and because it is our duty to love him in return, but because now the eyes of our understanding have been opened wide enough to permit us to see something of the glorious majesty of his character, something of the lengths and breadths and heights and depths of the Justice, Wisdom, Love and Power of our Creator.

The third-quarter mark on this racecourse we will call-- love for the brethren. From the first we recognize a duty-love toward the brethren even as toward the Father, only in a less degree, because the brethren had done less for us; and we recognized them chiefly because such was the Father's will. But as we got to see the principles of righteousness, and to appreciate the Father, and to see that the Father himself loveth us, notwithstanding our unintentional blemishes, our hearts began to broaden and deepen toward the brethren; and more and more we became able to overlook their unwilling imperfections and blemishes and mistakes, when we could see in them evidences of heart-desire to walk in the footsteps of Jesus and in accord with the principles of the divine character. Love for the brethren became distinctly marked in our experiences. Alas! evidently a good many of the Lord's dear people have not yet reached this third-quarter mark on the race course toward the prize of our high calling. There is much need of developing the brotherly kindness, the long-suffering, the patience, which the Scriptures inculcate--and which are necessarily tried and tested more in our connection with the brethren than in our connection with the Father and our Lord. We can see the perfection of the Father and the Son, and that they have no imperfections; we can realize their magnanimity toward us and our own shortcomings toward them: but when we look toward the brethren we see in one this weakness, and in another

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that weakness; and the temptation is, alas, too common to say to a brother: "Let me pick out the mote from thine eye"--instead of realizing that such a picking and nagging and fault-finding disposition toward the brethren is an evidence that we still have a large beam of impatience and lovelessness of our own to contend with. As we near this third-quarter mark, we gradually get the beam out of our own eyes--we get to see our own blemishes, and to appreciate more and more the riches of our Lord's grace toward us; and the influence of this upon our hearts is to produce in us a greater degree of the spirit of meekness, patience, and gentleness toward all--and this again enables us to overlook or cover a multitude of sins, a multitude of imperfections in the brethren, so long as we realize that they are surely brethren--so long as they are trusting in the precious blood, and seeking to run this same racecourse for this same prize.

The fourth or final quarter-mark of our race is Perfect Love--toward God, toward our

brethren, toward all men-- and is the one we are all to seek earnestly to attain to, and that as quickly as possible. We are not to dally at the quarter marks, but to run on patiently, perseveringly, energetically. There is a sense in which we are to "love not the world, neither the things of the world"; but there is a sense in which we are to love and to "do good unto all men as we have opportunity, especially unto them who are of the household of faith"; (Gal. 6:10)--a love which includes even our enemies. This love does not annul or diminish our love for the Father and the principles of his character, and our love for the brethren, but it intensifies these; and in that intensification it enables us to include in the love of benevolence and sympathy all of the poor groaning creation, travailing in pain and waiting for the manifestation of the sons of God. "Love your enemies, do good to them that persecute you and hate you," is the Master's command; and not until we have attained to this degree of love--love even for enemies--are we to think for a moment that we have reached the **mark** which the Lord has set for us as his followers.

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Not until we have reached this position are we copies of God's dear Son.

We must reach this climax of love before we can be counted worthy of a place in the New Creation, and we are not to expect that each one of the Lord's followers will reach this mark just at the moment of expiring in death. Quite the contrary. We are to expect to reach it as early as possible in our Christian experience, and then to remember the words of the Apostle, "Having done all--Stand!" (Eph. 6:13) We require testings in love after we have reached the mark; and our exercises while at the mark--striving to maintain in our lives that mark, or standard--will be very strengthening to our characters. In this, especially, our experiences will correspond to those of our Lord; for while he did not need to run to attain the mark, he did need to fight a good fight of faith **at the mark**--not to be turned from it, not to be overcome by the various besetments of the world and the Adversary. "I press down upon the mark," says the Apostle; and so must each of us hold fast that mark after we do attain it, and see to it that in all the testings which the Lord permits to come upon us we shall be accounted of him as overcomers--not in our own strength, but in the strength of our Redeemer's assistance.

Besetments will come against us to turn us from the perfect love toward the Father, to induce us to consent to render less than the full homage and obedience due to him. Temptations will come to us in respect to the brethren also, to suggest that we do not permit love for the brethren to cover a multitude of faults--suggestions that we become provoked with those whom we have learned to love and appreciate, and with whose weaknesses we have learned to sympathize. Besetments will come against us in respect to our enemies, after we have learned to love them--suggesting to us that there are exceptional cases and that our magnanimity toward them should have its limitations. Blessed are we if in these temptations we hold fast, bearing down upon the mark, striving to retain that position which we have already attained-fighting the good fight of faith--

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holding firmly to the eternal life which is counted ours through Jesus.

"Knowing Your Election of God"

# "Knowing brethren beloved, your election of God. For our Gospel came not unto you in word only, but also in power and in the holy Spirit and in much assurance." 1 Thess. 1:4,5

Elsewhere we have pointed out what constitutes the signs, the evidences that we are the children of God; namely, our begetting of the holy Spirit, our sealing, our quickening.\* We will not repeat here, but merely in a general way call attention to the fact that whoever participates in this election has various evidences by which it may be discerned not by himself only, but ere long be discernible by "the brethren" with whom he comes in contact. There is a power, as well as a message, in this election. This election message, or call, or "word," is not only Gospel or good tidings to the elect class, but it is more than this to them: it is the power of God working in them to will and to do his good pleasure. It brings to the elect the holy Spirit and much assurance, and they, in turn, are ready at any cost to sound out the Word of the Lord.

To the Colossians the Apostle writes (3:12-14) respecting this elect class of the New Creation, saying, that such should put off the old estimate of things and put on a new one which would recognize the members of the elect, not according to nationality nor according to denomination, but recognize **all in Christ**, and them only, as being the **elect** New Creation. He says, "Put on therefore as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, forgiving one another if any man hath a matter against any: as Christ has forgiven you, so also do ye, and above all this [attainment] place love which is the bond of perfectness."

Our Lord, speaking of the elect Church as a whole, intimates that various trials and testings must come to them,

\*Vol. V, Chap. ix.

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and seems to imply that these will be intensified toward the close of this Gospel Age, and that they will be permitted to such an extent that they will deceive all except the "very elect." Matt. 24:24\*

There is an encouragement in this: it implies not that the "very elect" will have superior mental ability by which they will be able to discern the various subtleties of the Adversary in this evil day; nor does it imply that they will have attained perfection in their control of their earthen vessels so that they cannot err; but, rather, it means that to those who abide in Christ, grace **sufficient**, wisdom **sufficient** will be granted for their time of need. What consolation is in this for all who have fled for refuge to the hope set before us in the Gospel! What a confidence it gives us to feel that our anchorage is within the veil--in Christ! Such predestination is strengthening, consoling, as the Apostle declared, "He hath chosen us in him before the foundation of the world, that we should be [ultimately] holy and without blame before him in love: having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will...that in

the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in him: in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will; that we [the New Creation] should be to the praise of his glory, who first trusted in Christ." Eph. 1:4-12

# "Through Much Tribulation Shall Ye Enter the Kingdom"

The necessity for efforts and overcoming in the character-building which God has attached to the call of the "very elect" New Creation is not without its parallels in nature. In illustration of this note the following:

"It is told of a man who wished to add an emperor moth to his collection

\*See Vol. IV, Chap. xii.

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of insects, that by good fortune he obtained a cocoon, and hung it up in his library all winter. In the spring he found the moth trying to emerge. The hole was so small, and the moth struggled so hopelessly, as it seemed, against the tough fiber, that he snipped the hole larger with his scissors. Well, the fine large moth emerged, but it never flew. Some one told him afterwards that the struggles were necessary to force the juices of the body into the insect's great wings. Saving it from the struggle was a mistaken kindness. The effort was meant to be the moth's salvation. The moral is obvious. The struggles that men have to make for temporal good develop character as it could not be developed without them. It is well, too, that spiritual enrichment has to be striven for."

We have already pointed out\* that the Scriptures most explicitly teach the doctrine of "free grace" which will be ushered in grandly as soon as the elect shall have been completed --glorified. During the Millennium it (the "Seed of Abraham") shall bless all the families of the earth with fullest opportunities for attaining perfect characters, complete restitution and eternal life.

\*Vol. I, p. 96.

FAULTLESS
--JUDE 24--

Faultless in his glory's presence!
All the soul within stirred,
All my heart reached up to heaven
At the wonder of that word.

Able to present **me** faultless? Lord, forgive my doubt, I cried; Thou didst once, to loving doubt, show Hands and feet and riven side. O! for me build up some ladder, Bright with golden round on round, That my hope this thought may compass, Reaching faith's high vantage-ground!

Praying thus, behold, my ladder, Reaching unto perfect day, Grew from out a simple story But these reddest, crimson dyes--Surely nought can ever whiten These to fitness to your eyes?

Yes, he said, though these are colors
Hardest to remove of all,
Still I have the power to make them
Like the snowflake in its fall.

Through my heart the words so simple
Throbbed with echo in and out:
Crimson--scarlet--white as snowflake-Can this man? and can **God not**?

Now upon a day thereafter, (Thus the tale went on at will), To the queen there came a present From the master at the mill.

Fold on fold of fairest texture
Lay the paper, purest white;
On each sheet there gleamed the letters
Of her name in golden light.

Precious lesson, wrote the master, Hath my mill thus given me, Showing how our Christ can gather Vilest hearts from land or sea;

In some heavenly alembic, Snowy white from crimson bring; Stamp his name on each, and bear them To the palace of the king.

\* \* \*

O what wondrous visions wrapped me! Heaven's gates seemed opened wide, Even I stood clear and faultless, By my dear Redeemer's side.

Faultless in his glory's presence! Faultless in that dazzling light!

# STUDY V THE ORGANIZATION OF THE NEW CREATION

The "Living Stones" for the Spiritual Temple--The Nominal vs. the Real New Creation--The "Mystery of God" and the "Mystery of Iniquity"-- Great Antichrist's Organization--The Scriptures Trustworthy-- Freedom Permitted to the World and to Churchianity-- Order out of Confusion--"In Due Time"--"The Ends of the Ages"-- The Vine of the Father's Planting--"The Twelve Apostles of the Lamb"--Paul the Successor of Judas--Number of Apostles Limited to Twelve--The Apostolic Commission--The Apostles' Strong Characters-- The Apostle Paul "Not one Whit Behind" the other Apostles--The Inspiration of the Twelve--Divine Supervision of the Apostles' Writings--"Upon this Rock Will I Build My Church"--Harmony of the Gospels--Keys of Authority--Apostolic Infallibility--Objections Considered--"One is Your Master"--The True Church is "The Flock of God"--Apostles, Prophets, Evangelists, Teachers--The Lord's Organization of The New Creation Absolutely Complete--He is Also Its Superintendent--Gifts of the Spirit Ceased with Their Necessity--Unity of the "Faith Once Delivered to the Saints"--Unity of Force, Antichristian --Bishops, Elders, Deacons--True Significance of "Prophet"--Humility Essential to Eldership--Other Necessary **Oualifications --Deacons, Ministers, Servants--Teachers in the Church--**Many Should Be Able to Teach--"Be not Many of You Teachers, Brethren"--"Ye Need not That Any Man Teach You"--"Him That Is Taught" and "Him That Teacheth"--Woman's Province in the Church--Women as Fellow-Workers--"Let Her be Covered."

AS THE New Creation will not reach its perfection or completion until the First Resurrection, so its organization will be completed only then. The temple figure illustrates this: as living stones we are now called, or invited to places in the glorious temple, and, as the Apostle explains (1 Pet. 2:5), we come to Jesus, who, as the Father's representative, shapes, chisels, fits and polishes us for places in the glorious Temple of the future--the meeting-place between God and the world. As in the typical temple built by Solomon every

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stone was thoroughly fitted in the quarry for its place in the building, so with us--all the fitting preparation is done in the present life. As in the type every shaped stone went into its place without the sound of a hammer, so in the antitype --the living stones, which now submit joyfully to the Lord's preparation, will be completely organized under himself as the capstone when united to him beyond the veil-without confusion, without need of further arrangement or preparation.

However, the Scriptures recognize a oneness or relationship of these living stones during the period of their preparation. Indeed, they go a step further, and recognize

a **temporary organization** which permits each member of the prospective Kingdom to be a sharer with the great Teacher and Master Builder in the preparatory work of "building up one another in the most holy faith"--assisting one another in the shaping of characters in accord with the lines of the pattern--our Lord Jesus. As we proceed to a minute examination of the divine arrangements for the present time, it may surprise many to discover how much liberty the Lord has left to each individual member of the New Creation: but when we recognize the fact that he is seeking willing worshipers, willing sacrificers, who are prompted by love for the Lord and for the principles of righteousness to lay down their lives for the brethren's sake, and for the sake of being colaborers with him, then it is clear that the Lord's plan of granting great liberty is the best plan--the one which most surely tests the heart-loyalty, most fully develops character, and proves the willingness of each to follow with the other the Law of Love, doing to the other as he would the other should do to him.

Such a liberty, or, comparative freedom, is well adapted to the Lord's object in the present time--namely, the selection of the little flock and the perfecting of them in character and instructing them for the Royal Priesthood of the future--but would be wholly out of line with and insufficient for the work of converting the world, which he is generally supposed to be doing. It is because of this wrong

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doctrine--this supposition that God has commissioned the Church to conquer the world and to subdue all things unto himself during the present age--that so many persons of good judgment have marveled at the simplicity of the organization of the Church by the Lord and the apostles. And seeing how inadequate such an arrangement would be for the conversion of the world, men have undertaken to elaborate the organization, as seen in the various ecclesiastical institutions of Christendom. Of these is the Papacy, one of the most subtle and powerful organizations imaginable. The Methodist Episcopal system is also masterful, but on a higher plane; it controls a different class. It is the thorough organization of these two great systems that has given them their success and their power in "the Christian world." We shall see as we proceed that these and all human "churches" are in their organization quite different from the Church which the Lord instituted -- that their ways are not his ways, even as their plans are not his plans; for as the heavens are higher than the earth, so are the Lord's ways and plans higher than those of man. (Isa. 55:8,9) Ere long the true-hearted will see that they greatly erred in leaving the simplicity of Christ and attempting to be wiser than God in the conduct of his work. Results will show his wisdom and man's folly.

#### The Nominal vs. the Real New Creation

As with the typical people all were Israelites in a nominal sense, but comparatively few "Israelites indeed," so in the antitype we are not to be surprised that we find a nominal Church, as well as a real Church, a nominal New Creation as well as a real New Creation. Ever since Christianity became to some extent popular, "tares," "imitation wheat," have infested the wheat-field, affecting to be genuine wheat. However difficult it may be for man, who cannot read the heart, to determine the true from the false, the wheat from the tares the Lord assures us that he knoweth the heart, that--"The Lord knoweth them that are his." He does indeed expect us to discriminate between the true

sheep and wolves in sheep's clothing, and between the true grapevine bearing the true fruits and the thorns and thistles which might seek to pass themselves off for members of the true Vine, and tells us so to do. But beyond this general judgmenta liberal examination of the general outward character, the Lord does not permit his people to go-- saying, "Judge nothing before the time." Amongst those whom you recognize as legitimate branches in the Vine, do not attempt to decide how long a time should be granted them to bring forth the ripe fruits. We must leave that to the Father, the Husbandman, who prunes every branch, and who will ultimately take away every branch or member that "beareth not fruit." We, therefore, leave to the Husbandman the pruning of the "Vine"--the correction of every truly consecrated member of the Church of Christ-- letting him do the excommunicating, recognizing that he did the planting and the watering also, and brought forward the sprouting of every branch in the true Vine. The spirit of the Vine is to be recognized to some extent in each branch or member, and each is to be encouraged and assisted in its growth. Love is to be the law amongst all these branches; and only as the divine Word is heard--not a whit beyond its authorization--has any branch the right to criticize, rebuke or otherwise prune, or do aught against another branch. The spirit of love is, on the contrary, to prompt to mercy, kindness, long-suffering and patience up to the very limits allowed by the great Husbandman; which, as we have already suggested, are broad and liberal and designed to develop character in every branch.

All this is different in human organizations in proportion as they have ignored or abandoned the simplicity of the divine arrangement. They have made arbitrary rules respecting who may be acknowledged as members or branches of the Vine, and who may not be admitted to the full fellowship; they have made financial exactions and various rules and regulations which the Scriptures have not made, and laid down numerous creeds and confessions which the Scriptures have not laid down, and have prescribed penalties

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for violations of these which the Scriptures have not imposed, and have made regulations for disfellowshipping, excommunicating, etc., contrary to any authorization given to the True Church, the Body of Christ, the True Vine, the New Creation.

We have already called attention to the fact that the Church of Christ is called in the Scriptures the "Mystery of God,"\* because, contrary to expectation, the Church was to be the Messianic **Body** which, under its Anointed Head, Jesus, shall rule and bless the world. This mystery, or secret, now revealed to the saints, was kept hidden from past ages and dispensations (Eph. 3:3-6), and is the mystery of God which shall be finished now shortly, in the consummation of the New Creation, in the close of this Gospel age. We have also drawn attention to the fact that the Scriptures refer to Babylon as a counterfeit system (mother and daughters --some more and some less corrupt, some better and some poorer counterfeits), and there designated the "Mystery of Iniquity." We are not to be understood as meaning that the founders of these counterfeit systems purposely and intentionally organized them for the purpose of misleading the people of God. Rather we are to remember that it is Satan who in the Scriptures is credited with having "deceived the whole world" on this subject; putting evil for good and good for evil; light for darkness and darkness for light. Satan "now worketh in the children of disobedience" (Isa. 5:20; Eph. 2:2),

even as he proffered his cooperation to our Lord Jesus. He delights to cooperate with all of Christ's followers whom he can seduce from walking in the footsteps of the Master. As he tried to persuade our Lord that there were better ways--ways that involved less personal sacrifice and self-denial than the Father's ways--by which he might bless all the families of the earth, so he, during this Gospel age, has been intent upon persuading the Lord's truly consecrated brethren to adopt his plans--not to give careful heed to the Father's plans and rules. He would have them

\*Vol. I, Chap. v.

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overwise--to feel that they can serve the Lord better by other methods than those the Scriptures point out. He would puff them up with feelings of zeal for and pride in their human systems, the work they are doing, and the organizations which they have effected. With the Master the Adversary had no success, his answer being invariably, "It is written." But not so with his followers. Many, many neglect what is written; neglect the Master's example and words; neglect the words and example of the apostles, and are intent upon carrying out for God a plan which they hope and believe he approves and which they trust will redound to his praise.

How wonderfully mistaken such will find themselves when, by and by, they shall see the Kingdom as God originally planned it and has since worked the matter out along his own lines! They will then discover how much better it is to be careful to be taught of the Lord, than to attempt to teach the Lord--to do his work in his way, rather than work for him in a way which he will not acknowledge. The success of these human plans--as in Papacy, Methodism, and, proportionately, in other denominations--helps to make these systems "strong delusions."

The Lord has not interfered with, or hindered, the growth of the "tares" in the wheat-field during this Gospel Age. On the contrary, he instructed his people to expect that both would grow together until the "harvest" time, when he himself would be present, superintending the separation, gathering the wheat into his barn (the glorified condition), and seeing to the bundling of the tares for the great time of trouble with which the age shall end, and which shall destroy them as "tares" or **imitation New Creatures** without destroying them as human beings. Indeed, many of the "tares" are respectable, moral, and, as the world uses the term, "good people." So amongst all the heathen religions there are elements of goodness, too, though far less than amongst the "tares," who have been greatly blessed and advantaged every way by reason of their close contact with

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the true "wheat," and their partial discernment of the spirit of the Lord in the latter.

This Mystery of Iniquity ("Babylon," Confusion, Christendom) the Apostle Paul declares was already beginning to work amongst the Lord's people in his day; but the working was evidently but slight until after the death of Paul and the other apostles. While the apostles remained with the Church they were able to point out some of the false teachers through whom the Adversary was seeking privily,

privately, secretly, to bring in damnable heresies to undermine the faith and to turn the faithful aside from the hopes and promises and simplicities of the Gospel. (2 Pet. 2:1) The Apostle Paul speaks also of some of these in general terms, as beginning the workings of iniquity; but he names some of them personally, Hymenaeus and Philetus, et al., "who concerning the truth have erred," etc.--"overthrowing the faith of some." (2 Tim. 2:17) Respecting these false teachers and their errors, he again warned the Church through the elders at Ephesus, especially pointing out that these would flourish after his death--grievous wolves, they would not spare the flock. (Acts 20:29) This last is remarkably in accord with our Lord's prediction in the parable. (Matt. 13:25,39) Our Lord clearly shows that these false teachers and their false doctrines were the agencies of the Adversary who sowed the tares amongst the wheat that he and the apostles had planted. He says, "While men [the special servants, the apostles] **slept**, an enemy came and sowed tares."

It was not long after the apostles fell asleep, we may be sure, until the spirit of rivalry under the guidance of the Adversary led step by step to the ultimate organization of the great Antichrist system--Papacy. Its organization, as we have already seen,\* was not effected instantly, but gradually --beginning to assume its power about the fourth century. The great Antichrist flourished so successfully for a

\*Vol. II, Chap. ix.

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time that all the histories written from that period onward to the "Reformation" practically ignored the right of every person and class to the name Christian or to be considered orthodox and faithful who did not belong to or in some manner support this Antichrist system. Others were not permitted to exist except privately and under ban, and if there were histories of them, apparently they were destroyed; but, possibly, like those walking in the light of present truth today, the faithful of that time were so insignificant in proportion of numbers and influence that none would have thought them worthy of mention in comparison with the great and successful system which they essayed to oppose, and which so rapidly climbed to the influential place of power in both temporal and spiritual matters.

Since the "Reformation" the Adversary has again showed his cunning in organizing every new departure (every fresh effort to reach the truth) into another Antichrist; so that today we have not only the original "mother of harlots" but her many "daughters."\* In view of these facts we will not seek for histories of the True Church except such as we find in the New Testament, which evidently have been preserved to us with great sacredness and purity, notwithstanding an occasional interpolation, illustrated in John 21:25 and 1 John 5:7.

We will, however, briefly call attention to certain facts, which not only prove to us that the Scriptures have been preserved in comparative purity, but which attest also at the same time that the many systems claiming to have been organized by the Lord and the apostles are wholly different from the one which they did organize, the account of which is given us in the New Testament.

(1) If the primitive Church had been organized after the manner of Papacy or other

denominations of today, the records would have been quite different from what they are. We would have had some reference to our Lord's installation of the apostleship with great ceremony, himself

\*See Vol. III, pp. 42,154,155.

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sitting somewhere in state as a Pope, receiving the apostles in scarlet robes as cardinals, etc., etc.; we would have had strict laws and regulations respecting Friday, abstaining from meat, etc.--something respecting "holy water" sprinkled upon the apostles or upon the multitude, and something about making the sign of the cross. Mary, our Lord's mother, would not have been forgotten. An account would have been given of her claimed miraculous conception and she would have been announced as "the mother of God," and Jesus himself would have been represented as doing her some special homage, and as instructing the apostles to approach him through her. Some injunction would have been given respecting "holy candles," when and how and where they should be used; some instruction respecting the invocation of saints; some instruction about the "mass," and how Peter, meeting with the other disciples, was recognized as the Pope; how they prostrated themselves before him, and how he performed mass for them all, declaring that he had power to re-create Christ in the bread and to sacrifice him afresh for personal transgressions. We would have some account of Stephen's burial; how Peter or the others "consecrated" a grave for him, so that he might lie in "consecrated ground," and that they put in his hand a "holy candle" while they said certain prayers over him. We would have had rules and regulations respecting various orders of clergy, and how the laity are not at all "brethren" with them, but subservient to them. We would in turn have orders amongst the clergy, higher and lower, Reverend, Right Reverend, Most Reverend; Bishops, Archbishops, Cardinals and Popes; and particular directions how each and all were to attain their positions, seeking honor one from another, and who should be greatest.

The fact that these matters are in no sense of the word even hinted at by the apostles is **prima facie** evidence that the systems which claim either in whole or in part such divisions of the Church, such authorities, such offices, etc., were not organized by the apostles or under their guidance, nor

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by the Lord who appointed them and recognized their work. John 15:16; Acts 1:2; Rev. 21:14

- (2) It proves, additionally, that the Bible was not concocted by these wise organizers; for had they forged it we may be sure they would have supplied it abundantly with references such as we have suggested.
- (3) Having this authority and evidence that the "mother" and numerous "daughter" systems of the present day were not instituted by the Lord and the apostles, but resulted from corruptions of their simple teachings, and are, hence, mere human institutions--attempts to be wiser than God in the doing of the divine work--let us

have the greater confidence in the Word of God, and let us give the more earnest heed even to the smallest particulars it sets before us, upon this and all subjects.

During the six thousand years of the world's history up to the present time, God has permitted mankind in general to do their best in solving the problems of life. The natural man was created with qualities of mind which inclined him to honor and worship his Creator; and these qualities of mind have not been totally obliterated by the fall--"total depravity" is certainly not true of the race in general. As God has allowed men to exercise the other qualities of their minds as they chose, so he has permitted them to exercise their moral and religious traits according to their inclinations. We may see that aside from natural Israel and spiritual Israel, and the influences which have gone out from these to the world, God has let the world alone--let it do the best it could do in the way of self-development, etc. Man in his ignorance and blindness has largely fallen a prey to the devices of Satan and the fallen angels, who, through various forms of superstition, false religions, magic, etc., have turned the masses far from the truth. The Apostle explains the situation, saying that this is so because when men knew God they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish heart was darkened, and God gave them over-- allowed them to take the way they preferred, to learn certain

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lessons in connection with their own depravity, and to manifest by the degradation into which they would fall the exceeding sinfulness of sin, and the unwisdom of listening to any counsel except that of their Creator.

As we have already seen, the Lord does not purpose to leave mankind in this weak and fallen condition; but through the New Creation, in his own due time, the knowledge of the Lord will reach every member of the human family, with full opportunity to come to a knowledge of the truth, and to all the blessings secured through the redemption. But the point which we wish specially to enunciate here is that, as God has thus left the heathen nations to themselves, so also he is leaving so-called "Christendom" to itself. He is permitting men who have received some of the light of divine revelation to use it as they please--to try their hand at improvements upon the divine plan, to organize human systems, etc. All this does not mean that he has not the power to interfere, nor that he approves of these various conflicting and, more or less, injurious devices and institutions of humanity and Churchianity. These experiences will constitute another lesson, which by and by will reprove many, when they shall recognize the grand outcome of the divine plan and see how God kept steadily on, working out the accomplishment of his original purposes, practically ignoring the schemes and devices of man, and accomplishing his results sometimes partly through them and sometimes in absolute opposition to them. Just so he did in the end of the Jewish age, when he permitted some of that nation to accomplish his plan in persecuting and crucifying the Lord and his apostles. And as some of them were "Israelites indeed," afterward blessed and uplifted and made partakers of the sufferings of Christ that by and by they might also be partakers of his glories, so now there are probably spiritual "Israelites indeed" who, Paul-like, will be recovered from the snares of the Adversary.

Another point is worthy of notice: the Lord has a special time for the beginning of his Kingdom, a special time, therefore, in which his elect New Creation shall be

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and prepared for his service; and apparently it was a part of his plan that special light should shine upon the beginning and upon the close of this period. The Apostle intimates this when he refers to us "upon whom the ends of the ages have come." (1 Cor. 10:11) It was in the **lapping** of the Jewish and Gospel ages that the Way, the Truth and the Life first were manifested; "Dark Ages" intervened, and now in the lapping time of the Gospel and Millennial ages the light shines as never before--on "things new and old." While we are to suppose that those in accord with the Lord in the beginning of the age were given special light, and that such now, in the close of the age, will be favored with the light of Present Truth that they may thereby be sanctified, we are not to think that the same measure of light was necessary to sanctification during centuries intervening, some of which are known as the "Dark Ages." We are not to suppose that the Lord ever left himself without witnesses, however they may have been ignored on the pages of history; but are to regard this ignoring as due to their comparative obscurity and to their being out of touch and out of sympathy with the great anti-Christian systems--even though some of them may have been in those systems. So the Lord's call, applicable now, clearly indicates that we should expect to find many of the Lord's people in, and confused and bewildered by, sectarianism, in Babylon: "Babylon the great is fallen." "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

Having thus taken a cursory view of the Church and her limited history, let us come more particularly to an examination of the Church as it was originally instituted by our Lord. As there is but one **Spirit** of the Lord, which all who are his must possess, so there is but one Head and **center** of the Church, our Lord Jesus. We are to remember, however, that in all of his work the Father was freely acknowledged, and that according to his own account his work was done in the Father's name, by the Father's authority--"Every plant which my Heavenly Father hath not planted shall be

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rooted up." (Matt. 15:13) The true Church, the New Creation, is of the Father's planting. Our Lord says, I am the true Vine, ye are the branches and my Father is the Husbandman. Later on he points out that there is a "Vine of the Earth," a nominal church, a false church, that was not of the Father's planting, and which shall be rooted up. The fruitage of the True Vine is Love, and is precious to the Father; but the fruitage of the Vine of the Earth is selfishness in various forms, and will be ultimately gathered into the great winepress of the wrath of God in the great time of trouble with which this age will close. John 15:1-6; Rev. 14:19

Every Bible student has surely observed that our Lord and the apostles recognized no division in the Church and ignored everything like schism, both in fact and in name. With them the Church was one and indivisible, like its one faith, one Lord and one baptism. It was spoken of from this standpoint as the Church, the Church of God, the Church of the Living God, the Church of Christ, the Church of Firstborns; and the individuals of it were called "Brethren," "Disciples," "Christians." All these names are used indiscriminately of the whole Church and of the smallest gatherings-even the twos and threes--and of the individuals, at Jerusalem or Antioch or

elsewhere. The variety of these names and their general use clearly implies that none of them were intended to be proper names. All were merely illustrative of the great fact which our Lord and his apostles continually set forth, viz., that the Church (**Ecclesia**, body, company) of the Lord's followers are his "elect"--to share his cross and learn needed lessons now, and by and by to be associated with him in his glory.

This custom should have continued, but was changed during the Dark Ages. When error had developed, the sectarian spirit came with it and peculiar designations followed --Church of Rome, Baptist Church, Lutheran Church, Church of England, Holy Catholic Church, Wesleyan Church, Christian Church, Presbyterian Church, etc. These are marks of **carnality**, as the Apostle points out (1 Cor. 3:3,4);

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and as the New Creation emerges out of the gross darkness which has so long covered the world it becomes enlightened upon this point also; and observing the error and appearance of evil, not only comes out of sectarianism, but refuses to be known by these unscriptural names--though willingly answering to any or all that are Biblical.

Let us now examine the foundations of the one Church which the Lord established:

The Twelve Apostles of the Lamb

The Apostle declares that other foundation can no man lay than that is laid--Jesus Christ. (1 Cor. 3:11) Upon this foundation our Lord, as the Father's representative, began to rear his Church, and in so doing he called twelve apostles--not by accident, but by design, just as the twelve tribes of Israel were not twelve by accident, but in conformity to the divine plan. Not only did the Lord not choose more than those twelve apostles for that position, but he has never given authority since for any more--barring the fact that Judas, having proved himself unworthy of a position amongst the twelve, fell from his place and was succeeded by the Apostle Paul.

We notice with what care the Lord watched over the apostles--his carefulness for Peter, his praying for him in the hour of his trial, and his special appeals to him afterward to feed his sheep and his lambs. We note also his care for doubting Thomas and his willingness to demonstrate to him thoroughly the fact of his resurrection. Of the twelve, he lost none save the son of perdition--and his deflection was already foreknown to the Lord and foretold in the Scriptures. We cannot recognize the choice of Matthias recorded in Acts as in any sense of the word the Lord's selection. He was, doubtless, a good man, but was chosen by the eleven without authority. They had been instructed to tarry at Jerusalem and wait for endowment from on high by the holy Spirit at Pentecost, and it was during this waiting period, and before they were endued with power, that

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they mistakenly cast lots and chose Matthias to take the place of Judas. The Lord did not reprove them for this undesigned meddling with his arrangement, but simply ignored their choice, and in his own time brought forward the Apostle Paul, declaring, "He is a chosen vessel unto me"; and, again, we have the Apostle's statement that he was chosen from his mother's womb to be a special servant; and, further, that he was not a whit behind the chiefest of the apostles. Gal. 1:15; 2 Cor.

From this it will be seen that we are entirely out of accord with the views of Papacy and of the Protestant Episcopal Church, and of the Catholic-Apostolic Church, and of the Mormons, all of whom claim that the number of the apostles was not limited to twelve, and that there have been successors since their day who spoke and wrote with equal authority with the original twelve. We deny this, and in evidence note how the Lord particularly chose those twelve, calling to mind the prominence of the number twelve in sacred things pertaining to this election; and we cap the climax by pointing to the symbolical picture of the glorified Church furnished in Revelation 21. There the New Jerusalem --the symbol of the new Millennial government, the Church, the Bride united to her Lord--is very clearly delineated; and in the picture the statement is most distinctly made that the twelve foundations of the City are precious, and that in the twelve foundations were the names written of the "twelve apostles of the Lamb"--no more, no less. What better proof could we have that there were never more than twelve of these apostles of the Lamb, and that any others were, as the Apostle Paul suggests, "false apostles." 2 Cor. 11:13

Nor can we imagine any need of more apostles; for we still have those twelve with us--their testimony and the fruit of their labors--in a much more convenient form than had those who were personally with them during their ministry. The records of their ministries are with us; their records of the Lord's words, miracles, etc. Their discourses on the various topics of Christian doctrine in their epistles are in our

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hands today in a most satisfactory manner. These things are "**sufficient**," as the Apostle explains "that the man of God may be thoroughly furnished." Explaining the matter further the Apostle declared, "I have not shunned to declare the whole counsel of God." What more is necessary? 2 Tim. 3:17; Acts 20:27

Immediately succeeding his forty days of meditation and testing by the Adversary in the wilderness, and having determined upon the proper course, our Lord began to preach the Gospel of the coming Kingdom and to invite followers, who were called disciples. It was from amongst these disciples that he eventually chose the twelve. (Luke 6:13-16) They were all from what might be termed the humbler walks of life, several of them fishermen, and of them it is declared without disapproval that the rulers "perceived that they were unlearned men." (Acts 4:13) Apparently the twelve were called from amongst the "disciples" or general followers who espoused the Lord's cause and confessed him without leaving their daily avocations. The twelve were invited to become associates in the ministry of the Gospel and the record is that they forsook all to follow him. (Matt. 4:17-22; Mark 1:16-20; 3:13-19; Luke 5:9-11) The "seventy" commissioned later on never were recognized as apostles. Luke gives us a particular account of the selection of the twelve, informing us that just prior to this event our Lord withdrew to a mountain for prayer--evidently to take counsel with the Father in respect to his work and his colaborers in it. He continued all night in prayer--and when it was day he called unto him his disciples (Greek, mathetes-- learners or pupils); and of them he chose twelve, whom he also named apostles (Greek, apostolos--sent forth ones). Thus the twelve were marked as separate and distinct amongst the disciples. Luke 6:12,13,17

The other disciples not thus chosen to apostleship were also beloved of the Lord, and

no doubt they were in full sympathy with his appointment of the twelve, recognizing it as in the interest of the work in general. Upon what bases

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the Lord made his choice is not stated; but we have the record of his own prayer to the effect that, "Thine they were and thou gavest them me"; and again, "Of those whom thou hast given me, I have lost none save the son of perdition" --Judas. In what sense or to what degree the Father made choice of the twelve matters nothing to us. No doubt one qualification which they possessed was humility; and, undoubtedly, their lowly vocations and previous experiences in life had been such as tended to make them not only humble men, but to lead additionally to strength of character, determination, perseverance, etc., to a degree which other pursuits might not have done to the same extent. We are informed that the selection of the twelve at the time it took place, instead of waiting until Pentecost (the date of the begetting of the Church), was, in large measure, for the purpose of permitting these twelve to be specially with the Lord, to behold his works, to hear his message, that thus they might in due time be witnesses to declare to us and to all of God's people at first hand the wonderful works of God, and the wonderful words of life manifested through Jesus. Luke 24:44-48; Acts 10:39-42

# **The Apostolic Commission**

There is not the slightest suggestion anywhere, to the apostles or concerning them, that they were to be lords over God's heritage; that they were to consider themselves as different from other believers, exempt from the operations of divine law, or specially favored or secure as respects their everlasting inheritance. They were continually to remember that "all ye are brethren," and that "one is your Master, even Christ." They were always to remember that it was necessary for them to make their calling and election **sure**; and that unless they obeyed the Law of Love and were humble, as little children, they should in no wise "enter into the Kingdom." They were given no official titles nor any instruction respecting special garb or peculiar demeanor, but merely that they should in all these things be ensamples

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to the flock; that others seeing their good works should glorify the Father; that others walking in their footsteps should thus be following in the footsteps of the leader also, and ultimately attain to the same glory, honor, immortality--partakers of the same divine nature, members of the same New Creation.

Their commission was one of **service**—they were to serve one another, to serve the Lord and to lay down their lives for the brethren. These services were to be rendered specially in connection with the promulgation of the Gospel. They were partakers of the pre-anointing that had already come upon their Master—the same anointing which pertains to all of the New Creation, all of the Royal Priesthood, and is described by the prophet, saying: "The Spirit of the Lord is upon me because he hath **anointed me to preach good tidings** unto the meek,...to bind up the brokenhearted," etc. Isa. 61:1,2; Luke 4:17-21; Matt. 10:5-8; Mark 3:14,15; Luke 10:1-17

Although this anointing did not come directly upon them until Pentecost, they had previously had a foretaste of it in that the Lord conferred upon them a share of his holy Spirit power, etc., when he sent them out to preach. But even in this, special

opportunity for pride was taken away when later on our Lord sent seventy others forth to do a similar work, and similarly empowered them to perform miracles in his name. The real work of the apostles did not, therefore, begin in the proper sense of the word until they had received the holy Spirit at Pentecost. There, a special manifestation of divine power was conferred upon them-- not only the holy Spirit and gifts of the Spirit, but also, and specially, power to bestow these gifts upon others. Thenceforth they were by this last-mentioned power distinguished from all others of the Church. Other believers were counted in as members of the anointed body of Christ, made partakers of his Spirit and begotten of that Spirit to newness of life, etc.; but none could have a gift, or special manifestation except as conferred through these apostles. These gifts

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of miracles, tongues, interpretations of tongues, etc., we are, however, to bear in mind, in no sense hindered or took the place of the fruits of the holy Spirit, which were to be grown or developed by each of the faithful through obedience to the divine instructions--as each grew in grace, knowledge and love. The conferring of these gifts, which a man might receive and yet be sounding brass, a tinkling cymbal, marked the apostles, nevertheless, as the special servants or representatives of the Lord in the work of founding the Church. 1 Cor. 12:7-10; 13:1-3

Our Lord in selecting these apostles, and in instructing them, had in view the blessing and instruction of all of his followers to the end of the age. This is evident from his prayer at the close of his ministry, in which, referring to the disciples, he said, "I have manifested thy name unto the men [apostles] which thou gavest me out of the world; thine they were and thou gavest them me; and they have kept thy Word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words [doctrines] which thou gavest me and they have received them....I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. ... Neither pray I for these [apostles] alone, but for them also which shall believe on me through their word [the entire Gospel Church]: that they all may be one [in purpose, in love], as thou, Father, art in me and I in thee, that they also may be one in us; [then showing the ultimate purpose of this election, both of the apostles and of the entire New Creation, he added]--that the world [loved of God while sinners and redeemed by the precious blood] may believe that thou hast sent me"--to redeem and restore them. John 17:6-9,20,21

The apostles, although unlearned men, were evidently strong characters, and under the Lord's teaching their lack of worldly wisdom and education was more than compensated for in "the spirit of a sound mind." It is not strange, therefore, that these men were uniformly recognized

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by the early Church as guides in the way of the Lord--specially appointed instructors-"pillars in the Church," next in authority to the Lord himself. In various ways the Lord prepared them for this position:

They were with him continually and could, therefore, be witnesses respecting all the affairs of his ministry, his teachings, his miracles, his prayers, his sympathy, his

holiness, his self-sacrifice even unto death, and, finally, witnesses of his resurrection. Not only did the early Church need all these testimonies, but all who have since been called of the Lord and have accepted his call to the New Creation--all who have fled for refuge and are trusting in the glorious hopes centered in his character, in his sacrificial death, in his high exaltation and in the plan of God he is to fulfil--needed just such personal testimony in respect to all these matters, to the intent that they might have strong faith, strong consolation.

Seventy other disciples were sent forth later, by the Lord, to proclaim his presence and the harvest of the Jewish age, but their work was different in many respects from that of the twelve. Indeed in every manner the Lord seemed so specially to set the apostles apart, that we, with the entire Church, may have fullest confidence in them. These alone were participants with him in the last Passover and in the institution of the new memorial of his own death; these alone were with him in Gethsemane; it was also to these that he manifested himself specially after his resurrection; and it was these only who were specially used as mouthpieces of the holy Spirit on the Day of Pentecost. The eleven were "men of Galilee"; as some who heard them remarked, "Are not all these Galileans?" Acts 2:7; Luke 24:48-51; Matt. 28:16-19

Although--as the record shows--our Lord revealed himself after his resurrection to about five hundred brethren, nevertheless the apostles were specially dealt with and were intended to be the specific "witnesses of all things which he did both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree: him God raised up on the

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third day...**And he commanded us** to preach unto the people," etc. Acts 10:39-45; 13:31; 1 Cor. 15:3-8

The Apostle Paul, although not directly a witness to the same extent as the eleven, was, nevertheless, made a witness of our Lord's resurrection in that he was given a subsequent glimpse of his glorious presence, as he himself states the matter--"Last of all he was seen of me also, as of one born out of due time [before the time]." (1 Cor. 15:8,9) The Apostle Paul was not really entitled to see the Lord in glory before the remainder of the Church at his Second Advent, when all of his faithful shall be changed and be made like him and see him as is; but in order that the Apostle might be a **witness** he was granted this glimpse and was additionally granted visions and revelations more than they all. He was thus, perhaps, well compensated for his previous lack of personal contact with the Master. Nor were his special experiences merely for his own advantage; but chiefly, we may presume, for the advantage of the entire Church. Certain it is that the peculiar experiences, visions, revelations, etc., granted to the Apostle who took the place of Judas, have been more helpful than those of any other of the apostles.

His experiences permitted him to know and appreciate not only "the deep things of God"--even some things not lawful to be uttered (2 Cor. 12:4), but the illumination which they gave to the Apostle's mind has through **his writings** been reflected upon the Church from his day to the present time.

It was because the Apostle Paul had those visions and revelations that he was

enabled to grasp the situation and to appreciate the new dispensation and recognize the lengths and breadths and heights and depths of the divine character and plan so clearly, and it was because he appreciated these things clearly himself that he was qualified to state them in his teachings and epistles in such a manner as to confer blessings upon the household of faith all down throughout the age. Indeed, even today, the Church could better afford to lose the testimonies of any or all of the other

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apostles than to lose the testimony of this one. Nevertheless, we are glad to have the full testimony--glad to appreciate it all, as well as the noble characters of the entire twelve. Mark the testimony which indicates his apostleship: first of all, the Lord's words, "He is a chosen vessel unto me to bear my name before the Gentiles and kings and the children of Israel." (Acts 9:15) The Apostle's own declaration is, "I certify you, brethren, that the Gospel which was preached by me is not of man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ" (Gal. 1:11,12); and again he declares, "He that wrought effectually in Peter to the apostleship of the circumcision [the Jews], the same was mighty in me toward the Gentiles." (Gal. 2:8) Not only did his zeal for the Lord and the brethren, and his willingness in laying down his life for the brethren --in spending time and energy for their blessing--testify to his worthiness to rank as an equal of any apostle, but when his apostolic relationship to the Church was called in question by some, he frankly pointed to this, and to the Lord's blessing in connection with his revelations and ministries, etc., as proving that he was "not a whit behind" the others. 1 Cor. 9:1; 2 Cor. 11:5,23; 12:1-7,12; Gal. 2:8; 3:5

It was not the Lord's intention that the apostles should do a work merely amongst the Jews--quite to the contrary is the record. He instructed the eleven that his work and their message was for all the people, ultimately; though they were to tarry at Jerusalem until endued with power, and were there to begin their testimony. Our Lord's words were, "Ye shall receive power after that the holy Spirit is come upon you, and ye shall be witnesses unto me both in Jerusalem and in Judea and in Samaria and unto the uttermost part of the earth." (Acts 1:8) This witnessing continued not only during the lifetime of the apostles, but still continues. They are still preaching to us, still instructing the faithful, still encouraging, still admonishing, still reproving. Their death did not stop their ministry. They still speak, still witness, are still mouthpieces of the Lord to his faithful.

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#### The Inspiration of the Apostles

It is well that we have confidence in the apostles as faithful witnesses, or historians, and that we notice that their testimonies bear the stamp of honesty, in that they sought not wealth nor glory amongst men, but sacrificed all earthly interests in their zeal for the risen and glorified Master. Their testimony would be invaluable if it had no further weight than this; but we find the Scriptures teaching that they were used of the Lord as his inspired agents, and that they were specially guided of him in respect to the testimony, doctrines, customs, etc., which they would establish in the Church. They bore witness not only to the things they heard and saw, but,

additionally, to the instruction which they received through the holy Spirit; thus they were faithful stewards. "Let a man so account of us as...stewards of the mysteries of God," said Paul (1 Cor. 4:1). The same thought was expressed by our Lord when he said respecting the twelve, "I will make you fishers of men," and again, "Feed my sheep," "Feed my lambs." The Apostle also says--The mystery [the deep truths of the Gospel concerning the high calling of the New Creation--the Christ] hidden in other ages, is now revealed unto his holy apostles and prophets by the Spirit. The object of this revelation is explained to be: "To make all men see what is the fellowship of the mystery [upon what terms participation in this New Creation may be obtained] which from the beginning of the world has been hid in God." (Eph. 3:3-11) Again in describing how the Church is to be built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief cornerstone, the Apostle declares "For this cause [for the building up of the Church, the temple of God], I, Paul [am] the prisoner of Jesus Christ for you Gentiles." Eph. 2:20,22; 3:1

The Comforter was promised to "teach you all things and bring all things to your remembrance whatsoever I have said unto you"; "and he shall show you things to come." (John 14:26; 16:13) To a certain extent, undoubtedly, this is applicable to the entire Church, but it was specially

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applicable to the apostles; and, indeed, it still operates toward the remainder of the Church through the apostles--their words still being the channels through which the holy Spirit teaches us things both new and old. In harmony with this promise we may understand the apostolic inspiration to have been of a threefold character. (1) Refreshment of memory enabling them to recall and reproduce the Lord's personal teachings. (2) Guidance into an appreciation of the truth pertaining to the divine plan of the ages. (3) Special revelations of things to come--the things of which our Lord declared, "I have yet many things to say unto you, but ye cannot bear them now." John 16:12

We are not to suppose that the refreshment of the memory of the apostles implied a dictation of the exact phraseology or of the exact order of our Lord's words. Nor do the apostolic writings give evidence of such a dictation. The Lord's promise, however, is itself a guarantee of the correctness of their statements. In each of the four Gospels we have a history of the Lord's early life and ministry; yet in each the individuality of the writer is manifested. Each in his own style records those items which seem to him most important; and under the Lord's supervision these various accounts furnish altogether as complete a history as is necessary for the establishment of the faith of the Church, of the identity of Jesus as the Messiah of the prophets, of the fulfilment of the prophecies concerning him, of the facts of his life and of his teachings. Had the inspiration been verbal (a word-for-word dictation), it would not have been necessary for several men to rephrase the narrative; but it is noteworthy that while each writer exercised his individual freedom of expression and made his own choice of the events most important and worthy of record, the Lord by his holy Spirit so supervised the matter that nothing of importance was omitted--all that is needed is faithfully recorded--"that the man of God may be perfect, thoroughly furnished." It is interesting to note that the Apostle John's record supplements the other three--Matthew,

Mark and Luke--and that he chiefly discourses of circumstances and incidents of importance omitted by the others.

The Lord's proposition that he would through the holy Spirit guide the apostles, and through them the New Creation, "into all truth," implies that the guidance would be a general one rather than a personal and individual guidance into all truth--the fulfilment after this manner is evidenced by the records. Although the apostles, with the exception of Paul, were plain and unlearned men, nevertheless their scriptural expositions are very remarkable. They were able to "confound the wisdom of the wise" theologists of their day--and ever since. However eloquent the error, it cannot stand before the logic of their deductions from the Law and the Prophets and the teachings of the Lord. The Jewish Doctors of the Law remarked this, and, as we read, "took knowledge of them that they had been with Jesus"--that they had learned his doctrine and copied his spirit. Acts 4:5,6,13

The apostolic epistles consist of such logical arguments based upon the inspired writings of the Old Testament and upon the words of the Lord; and all who, throughout this Gospel age, have partaken of the same spirit by following the lines of argument which the Lord through his mouthpieces has set before us, are guided to the same truthful conclusions; so that our faith does not stand in the wisdom of men but in the power of God. (1 Cor. 2:4,5) Nevertheless, in these teachings, as well as in their historical presentations, we have no evidence of a word-for-word dictation-no evidence that they were merely amanuenses of the Lord, speaking and writing in a mechanical manner as did the prophets of olden times. (2 Pet. 1:21) Rather, the apostles' clear-sighted view was an illumination of the mind which enabled them to see and appreciate the divine purposes and thus to state them clearly; just as all of the Lord's people since, following their leading, have been enabled to grow in grace and in knowledge and in love, and so have been enabled to "comprehend with all saints what is the breadth,

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and length, and depth, and height; and to know the love of Christ, which passeth [all human] knowledge." Eph 3:18,19

Nevertheless, we are fully justified in the belief that their other teachings, as well as their historical accounts, were so supervised by the Lord that improper words were avoided, and that the truth was set forth in such a form as to constitute "meat in due season" for the household of faith from their day to the present. This divine supervision of the apostles was indicated in advance by our Lord's words, "Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven." (Matt. 18:18) We would understand this to signify, not that the Lord would yield his prerogative and become obedient to the dictates of the apostles, but that they should be so kept, so guided by the holy Spirit, that their decisions in the Church, respecting what things should be considered obligatory and what things should be considered optional, would be proper decisions; and that the Church in general, therefore, might know that the matters were fixed, settled--the conclusions arrived at being the Lord's decision as well as that of the apostles.

**Upon This Rock Will I Build My Church** 

It was in full accord with this that, after the Apostle Peter had borne witness that our Lord was the Messiah, "Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, That thou art Peter [petros--a stone, a rock], and upon this rock [petra--a mass of rock--the great fundamental rock of truth, which you have just expressed] I will build my Church." The Lord himself is the builder, as he himself also is declared to be the foundation, "Other foundation can no man lay than that is laid--Jesus Christ." (1 Cor. 3:11) He is the great Rock, and Peter's confession of him as such was, therefore, a rock testimonial--a declaration of the foundation principles underlying the divine plan. The

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Apostle Peter so understood this matter and so expressed his understanding. (1 Pet. 2:5,6) He declared all truly consecrated believers to be "living **stones**" who come to the great Rock of the divine plan, Christ Jesus--to be built up as a holy temple of God through union with him--the foundation. Peter, therefore, disowned any pretension to being the foundation-stone himself and properly classed himself in with all the other "living stones" (Gr. **lithos**) of the Church-- though **petros**, rock, signifies a larger stone than **lithos**, and all the apostles as "foundation" stones would in the divine plan and order have a larger importance than their brethren. Rev. 21:14

# **Keys of Authority**

In the same connection the Lord said to Peter, "I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven," etc. Thus the same authority given to the apostles as a whole was specifically expressed to Peter, with the additional privilege or honor of the keys--the opening power or authority. We remember how the Apostle Peter used the keys of the Kingdom and did the **opening** work of the new dispensation, first, to the Jews at Pentecost, and, later, to the Gentiles at the house of Cornelius. On the Day of Pentecost, when the holy Spirit was poured out, we read that "Peter stood up with the eleven"--he took the initiative; he **opened**, the others followed, and the gospel invitation was thus thrown open to the Jews. In the case of Cornelius the Lord sent messengers to Peter, and specially directed him by a vision to follow their invitation, and thus particularly used him in opening the door of mercy, liberty and privilege to the Gentiles--that they also might come into and share the privilege of the high calling of the New Creation. These matters are in full accord with what we have seen respecting the Lord's purposes in connection with the choice of the twelve apostles. And the more clearly the Lord's people discern the fact that these twelve men were made the peculiar representatives of the new dispensation and their

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words the special channels of truth in respect to the New Creation, the more thoroughly they will be prepared to accept their words, and the more disinclined they will be to indorse the teachings of others in conflict with their testimony. "If they speak not according to this Word, it is because there is no light in them." Isa. 8:20

The last proposition of our Lord's promise reads, "He [the Father's holy Spirit] shall show you things to come." This implies a special inspiration of the apostles, and

indirectly it implies the blessing and enlightenment of the Lord's people down to the very close of this age, through their teachings. They were thus not only to be holy apostles, but also prophets, or seers making known future events to the Church. It is not necessary to suppose that all of the apostles were used to the same extent in any or all of these ways of service. The fact is that some were honored more not only in privileges of service as apostles, but also more in showing the things to come. The Apostle Paul points out various things to come: the great falling away in the Church; the revealing of the "Man of Sin"; the mystery respecting the second coming of the Lord, and that we shall not all sleep, though we must all be changed; the mystery, hidden from past ages and dispensations, that the Church, including the Gentiles, should be fellow-heirs of the promise made to Abraham--that his seed should bless all the families of the earth, etc., etc. He points out, also, that in the end of the age evil conditions will prevail in the Church; that men will be lovers of pleasure more than lovers of God, having the form of godliness but denying the power thereof; covenant breakers, etc., and that "grievous wolves" (destructive higher critics) would not spare the Lord's flock. Indeed, all of the writings of the Apostle Paul are brilliantly illuminated by the visions and revelations which he enjoyed as a seer of things that in his day were still future and not proper to be fully explained, but which now are manifest to the saints through the types and prophecies of the Old Testament--understandable now in the light of the

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apostles' words because the "due time" has come for them to be understood.

The Apostle Peter, also, as a seer points out the coming of false teachers into the Church who privily, secretively, will bring in damnable heresies, even denying that the Lord bought them. Looking down to our day he prophesies saying, "There shall come in the last days scoffers... saying, Where is the promise of his [Christ's] **presence**?" etc. He prophesied also that "The day of the Lord shall so come as a thief in the night," etc.

The Apostle James likewise prophesies respecting the end of this age, saying, "Go to now, ye rich men, weep and howl for the miseries that shall come upon you...Ye have heaped treasure together for the last days," etc.

The Apostle John, however, was the most remarkable seer, or prophet of all the apostles: his visions, constituting the Book of Revelation, delineating in the most remarkable manner the things to come.

# The Apostolic Infallibility

From the foregoing we are fully justified in believing that the apostles were so guided by the Lord, through his holy Spirit, that all of their public utterances were of divine inspiration for the admonition of the Church, and no less infallible than the utterances of the prophets of the preceding dispensation. But while feeling thus assured in respect to the truthfulness of their testimony and that all of their utterances to the Church have the divine approval, it is well that we examine carefully five different circumstances, mentioned in the New Testament, which are usually considered as opposed to the thought that the apostles did not err in their teachings. We will scrutinize these separately.

(1) Peter's denial of our Lord just prior to his crucifixion. It cannot be disputed that

Peter here was overtaken in a serious wrong, for which afterward he was sincerely penitent; but we should not forget that this transgression though committed after his choice as an apostle, was prior

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to his being anointed by the holy Spirit at Pentecost, and his divine endowment as an apostle in the fullest sense. Furthermore, the infallibility we have claimed for the apostles is that which applies to their **public** teachings and writings, and not to all the incidents and minutiae of their lives, which, unquestionably, were affected by the blemishes of their earthen vessels, marred by the fall in which all of Adam's children have suffered. The Apostle's words that "we have this treasure in an earthen vessel," evidently applied to himself and the other apostles, as well as to all of the Church-recipients of the holy Spirit. Our share, as individuals, in the great atoning work of our Master, covers these blemishes of the flesh which are contrary to our desires as New Creatures.

The apostolic office for the service of the Lord and the Church was entirely apart from the mere weaknesses of the flesh, and was conferred upon them not because of human perfection, but while they were admittedly "men of like passions" with ourselves. (Acts 14:15) The office did not bring restitution--perfection to their mortal bodies--but merely the new mind and the holy Spirit to guide these. It did not make their thoughts and actions perfect, but merely overruled those thoughts and actions so that the public teachings of the twelve are infallible--the Word of the Lord. This is the kind of infallibility claimed for the popes--that when the pope speaks **ex cathedra**, or officially, he is overruled of God and not permitted to err. This inerrancy of the popes is claimed for them on the basis that they are also apostles--overlooking and ignoring the fact that the Scriptures teach that there are but "**twelve** apostles of the Lamb."

(2) Peter on one occasion "dissembled"--was guilty of double-dealing. (Gal. 2:11-14) This is pointed to as a proof that the apostles were not infallible in conduct. We concede this as we perceive the apostles also avowed it (Acts 14:15); but we repeat that these human weaknesses were not permitted to mar their work or usefulness as apostles--who "preached the gospel with the holy Spirit sent down from heaven" (1 Pet. 1:12; Gal. 1:11,12)--not with man's wisdom,

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but with the wisdom from above. (1 Cor. 2:5-16) This error on Peter's part God promptly corrected through the Apostle Paul, who kindly, but firmly, "withstood him to the face because he was to be blamed"; and that it was properly received by the Apostle Peter, and that he quite overcame this weakness in respect to preference for the Jews, is abundantly witnessed by his two epistles, in which no trace of wavering on the subject can be found, nor any lack of faithfulness in acknowledgment to the Lord.

(3) It is claimed that the apostles expected the Lord's second advent to take place very quickly, possibly in their own lifetime, and that in this they erred doctrinally and showed that their teachings are untrustworthy. We answer that the Lord declared that he left the apostles in uncertainty respecting the time of the second coming and the establishment of the Kingdom--simply telling them and all to watch, in order that

when the event should be due they might know and not be in darkness on the subject as the world in general will be. Their inquiry about this matter after the Lord's resurrection brought from him the answer, "It is not for you to know the times and the seasons which the Father hath put in his own power." Shall we then find fault with the apostles for a matter which the Lord declared to be, for a time, a divine secret? Surely not. We do find, however, that under the guidance of the Spirit in respect to "things to come," the apostles were very guarded in their expressions in respect to the time of the second advent; and so far from expecting the matter in their own lifetime their words indicate the contrary.

For instance, the Apostle Peter distinctly says that he wrote his epistles to the intent that his testimony might be with the Church after his decease--a clear evidence that he did not expect to live until the establishment of the Kingdom. (2 Pet. 1:15) The Apostle Paul, while declaring that "the time is short," did not pretend to say how short. Indeed, viewed from the standpoint of a week of seven one-thousand-year days--the seventh of which would bring the Kingdom--more than four-sixths of the waiting time had

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already passed, and the time was far spent. In exactly the same way we speak of such matters now respecting earthly affairs, when on Thursday we say that the week will soon be gone. Paul also spoke of the time of his departure, of his readiness to lay down his life, of his preference so to do. He points out that the day of the Lord would so come as a thief in the night. Some false impressions on the subject he corrected, saying, "Be not soon shaken in mind nor yet be troubled: neither by spirit nor by word nor by epistle as from us, as that the day of Christ is now present. Let no man deceive you by any means: for that day shall not come except there come a falling away first and that man of sin be revealed, the son of perdition," etc...."Remember ye not that when I was with you I told you these things? And now ye know what withholdeth, that he might be revealed in his own season."

(4) It is objected that Paul, who wrote, "I, Paul, say unto you, that if ye be circumcised, Christ shall profit you nothing" (Gal. 5:2), caused Timothy to be circumcised. (Acts 16:3) And we are asked, Did he not thereby teach falsely, and in contradiction to his own testimony? We answer, No: Timothy was a Jew, because his mother was a Jewess (Acts 16:1); and circumcision was a national custom amongst the Jews, which began **before** the Law of Moses and which was continued after Christ had "made an end of the Law [Covenant], nailing it to his cross." Circumcision was given to Abraham and his seed four hundred and thirty years before the Law was given to Israel as a nation at Mount Sinai. Peter was designated the Apostle to the circumcision (i.e., to the Jews), and Paul, the Apostle to the uncircumcision (i.e., to the Gentiles). Gal. 2:7,8

His argument of Gal. 5:2 was not addressed to Jews. He was addressing Gentiles, whose only reason for desiring or even thinking about circumcision was that certain false teachers were confusing them, by telling them that they must keep the Law Covenant, **as well** as accept Christ, thus leading them to ignore the Grace Covenant. The Apostle

here shows that for them to be circumcised (**for any such reason**) would be a repudiation of the Grace Covenant, and, hence, a repudiation of the entire work of Christ. He found no objection to Jews continuing their national custom of circumcision: this is evident from his words in 1 Cor. 7:18,19, as well as in his course with Timothy. Not that it was **necessary** for Timothy or any other Jew to be circumcised; but that it was not improper; and that, as he would be going amongst Jews to a considerable extent, it would be to his advantage--giving him the confidence of the Jews. But we see Paul's steadfast resistance, on this subject, when some who misconceived the matter sought to have Titus--a full-blooded Greek--circumcised. Gal. 2:3-5

(5) The account of Paul's course, recorded in Acts 21:20-26, is reflected upon as being contrary to his own teachings of the truth; and as indicating his errancy as respects doctrines and practices. It is claimed that it was because of wrongdoing in this instance that Paul was permitted to suffer so much as a prisoner, and was finally sent to Rome. But such a view is not borne out by Scripture-stated facts. The record shows that throughout this entire experience Paul had the sympathy and approval of all the other apostles, and, above all, the Lord's continued favor. His course was at the instance of the other apostles. It was testified to him by prophecy, before he went to Jerusalem (Acts 21:10-14), that bonds and imprisonment awaited him; and it was in obedience to his convictions of duty that he braved all those predicted adversities. And when in the very midst of his trouble, we read: "The Lord stood by him and said, 'Be of good cheer, Paul: for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome." Later we find the Lord again showing him favor, as we read: "There stood by me the angel of God, whose I am, and whom I serve, saying, Fear not, Paul; thou must be brought before Caesar: and lo, God hath given thee all them that sail with thee." Acts 23:11; 27:23,24

In view of these facts, we must seek an understanding of

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Paul's course in correspondence with his uniformly bold and noble course--esteeming very highly the work and testimony which God not only did not reprove, but did approve. Coming then to the examination of Acts 21:21-27, we notice (verse 21) that Paul had not taught that **Jewish** converts should not circumcise their children; nor did he repudiate the Mosaic law--rather, he honored it, by pointing out the greater and grander realities which Moses' law so forcibly typified. So far, therefore, from repudiating Moses, he honored Moses and the Law, saying: "The Law is just and holy and good," and pointed out that by it the **knowledge** of the heinousness of sin had been increased; that the Law was so grand that no imperfect man could obey it fully, and that Christ, by keeping it, had won its rewards, and now under the Grace Covenant was offering everlasting life and blessings as a gift to those **unable to keep the law**, but by faith, accepted as the covering of their imperfections his perfect obedience and sacrifice, and who became his followers in the path of righteousness.

Certain ceremonies of the Jewish dispensation--such as the fasts, the celebration of new moons and Sabbath days and feasts--were typical of spiritual truths belonging to the Gospel age. The Apostle clearly shows that the Gospel of the Grace Covenant neither enjoins nor forbids these (the Lord's Supper and Baptism being the only injunctions of a symbolic character commanded us, and they new ones). Col.

One of these Jewish symbolic rites, termed "purifying," was that observed by Paul and the four Jews, in the case which we are now examining. Being Jews, they had a right, if they chose, not only to consecrate themselves to God, in Christ, but also to perform the symbol of this **purification**. And this is what they did--the men who were with Paul having made, additionally, a vow to humiliate themselves, before the Lord and the people, by having their heads shaven. These symbolic ceremonies cost something; and the charges presumably made up the "**offering**" of money-- so much for each, to defray the expenses of the Temple.

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The Apostle Paul never taught the Jews that they were **free** from the Law--but, on the contrary, that the Law had dominion over each of them so long as he lived. He showed, however, that if a Jew accepted Christ, and became "**dead with him**," it settled the claims of the Law Covenant upon such Jew, and made him God's **freeman** in Christ. (Rom. 7:1-4) But he did teach the Gentile converts that they had never been under the Jewish Law Covenant, and that for them to attempt the practice of Jewish Law ceremonies and rites would imply that they were trusting in those symbols for their salvation, and not relying wholly upon the merit of Christ's sacrifice. And to this all of the apostles assented. See Acts 21:25; 15:20,23-29.

Our conclusion is that God did most wonderfully use the twelve apostles, making them very able ministers of his truth, and guiding them supernaturally in the subjects upon which they wrote--so that nothing profitable to the man of God has been omitted--and, in the very words of their original writings, manifested a care and wisdom beyond what even the apostles themselves comprehended. Praise God for this sure foundation for our faith!

#### The Apostles Not Lord Of God's Heritage

Are the apostles to be regarded as in any sense **lords** in the Church? or, in other words, When the Lord and Head of the Church departed, did any of them take the place of the Head? or did they together constitute a composite head, to take his place and assume the reins of government? Or were they, or any of them, what the popes of Rome claim to be, as their successors--the vicars or substitutes of Christ to the Church, which is his body?

Against such hypothesis we have the plain statement of Paul (Eph. 4:4,5) "There is one body" and "**one Lord**"; and, therefore, among the various members of that body, no matter what may be the relative importance of some, only the **one Lord** and Head is to be recognized. This the Lord also clearly taught when, addressing the multitudes and his disciples, he said, "The Scribes and Pharisees...love...to

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be called Rabbi; but be not ye called Rabbi; for one is your Master, and all ye are brethren." (Matt. 23:1,2,6-8) And again, addressing the apostles, Jesus said, "Ye know that those presuming to rule over the Gentiles exercise lordship over them;

and their great ones exercise authority over them, **but it shall not be so among you**; but whosoever will be great among you shall be your servant, and whosoever of you will be the chiefest shall be servant of all; for even the Son of Man came not to be ministered unto, but to minister [serve] and to give his life a ransom for many." Mark 10:42-45

Nor have we any evidence that the early Church ever regarded the apostles as lords in the Church, or that the apostles ever assumed such authority or dignity. Their course was very far indeed from the papal idea of lordship, and from that of the prominent ministers in all Christian sects. For instance, Peter never styled himself "the prince of the apostles," as papists style him; nor did he and the others ever title each other, or receive such homage from the Church. They addressed or referred to one another simply as Peter, John, Paul, etc., or else as Brother Peter, Brother John, etc.; and all of the Church were similarly greeted--as brothers and sisters in Christ. (See Acts 9:17; 21:20; Rom. 16:23; 1 Cor. 7:15; 8:11; 2 Cor. 8:18; 2 Thess. 3:6,15; Philemon 7,16.) And it is written that even the Lord himself was not ashamed to call them all "brethren" (Heb. 2:11), so far is he from any domineering attitude in the exercise of his true and acknowledged lordship or authority.

Nor did any of these leading servants in the early Church go about in priestly robes, or with cross and rosary, etc., courting the reverence and homage of the people; for, as the Lord had taught them, the chiefest among them were those who served most. Thus, for instance, when persecution scattered the Church and drove them out of Jerusalem, "the eleven" bravely stood their ground, willing to do whatever might come; because in this trying time the Church abroad would look to them at Jerusalem for encouragement and

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help. Had they fled, the whole Church would have felt dismayed and panic-stricken. And we find James perishing by the sword of Herod; Peter, with a similar fate in view, thrust into prison and chained to two soldiers (Acts 12:1-6); and Paul and Silas in their ministry beaten with many stripes, and then cast into prison and their feet made fast in the stocks; and Paul enduring "a great fight of afflictions." (Acts 16:23,24; 2 Cor. 11:23-33) Did they look like lords or act like lords? Surely not.

Peter was very explicit in this matter, when counseling the elders to "feed the flock of God." He did not say your flock, your people, your church, as many ministers today speak, but the flock of God, not as lords of the heritage, but being patterns to the flock--patterns of humility, faithfulness, zeal and godliness. (1 Pet. 5:1-3) And Paul says, "I think that God hath set forth us the apostles last, as it were appointed to death; for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake,...we are despised;...we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place, and labor working with our own hands. Being reviled, we bless; being persecuted, we suffer it; being defamed, we intreat; we are made as the filth of the world, and the offscouring of all things." (1 Cor. 4:9-13) Not much like Lords in all this, were they? And in opposing the idea of some of the brethren who seemed to be aspiring to lordship over God's heritage, Paul ironically says, "Now ye are full, now ye are rich, ye have reigned as kings without us"; but further along he counsels the only right way, which is that of humility, saying, "Be ye followers of me" in this respect. And again, "Let a man so account of us as of the ministers [servants] of Christ, and stewards of the

mysteries of God." 1 Cor. 4:8,16,1

And, again, the same Apostle adds: "As we were allowed of God to be put in trust with the gospel, even so we speak; not as pleasing men, but God, who trieth our hearts. For neither at any time used we flattering words, as ye know, nor a cloak of covetousness: God is witness. Nor of men

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sought we glory--neither of you, nor yet of others, when we might have been burdensome as the Apostles of Christ. But we were gentle among you, even as a nurse [nourisher] cherisheth her children." (1 Thess. 2:4-7) The apostles issued neither bulls nor anathemas, but we do find among their loving entreaties such expressions as these: "Being defamed, we **entreat**." "I entreat thee also, true yokefellow." Rebuke not an elder, but **entreat** him." 1 Cor. 4:13; Phil. 4:3; 1 Tim. 5:1

The early Church rightly reverenced the piety and the superior spiritual knowledge and wisdom of the apostles, and, regarding them, as they really were, as the Lord's specially chosen ambassadors to them, they sat at their feet as learners; yet not with blank, unquestioning minds, but with a disposition to try the spirits and to prove the testimony. (1 John 4:1; 1 Thess. 5:21; Isa. 8:20) And the apostles, in teaching them, enjoined this attitude of mind, which required a reason for their hope, and encouraged it, and were prepared to meet it--not with enticing words of man's wisdom (of human philosophy and theory), but **in demonstration of the Spirit** and **of power**, that the faith of the Church might not stand in the wisdom of men, but in the power of God. (1 Cor. 2:4,5) They did not cultivate a blind and superstitious reverence for themselves.

We read that the Bereans "were more noble than they of Thessalonica in that they received the word with all readiness of mind, and searched the Scriptures daily [to see] whether those things were so." And it was the constant effort of the apostles to show that the gospel which they proclaimed was the very same gospel darkly expressed by the ancient prophets, "unto whom it was revealed, that not unto themselves, but **unto us** [the body of Christ] they did minister the things now reported unto you by them [the apostles] that have preached the Gospel unto you with the holy Spirit sent down from heaven" (1 Pet. 1:10-12)--that it was the very same gospel of life and immortality brought to light by the Lord himself--that its greater amplification

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and all the particular details discovered to the Church by them, under the leading and direction of the holy Spirit-- whether by special revelations or by other and more natural means, both of which were used--were in fulfilment of the Lord's promise to the apostles, and through them to the whole Church--"I have yet **many things** to say unto you, but ye cannot bear them now."

It was right, therefore, for the Bereans to search the Scriptures to see whether the testimony of the apostles agreed with that of the Law and the prophets, and to compare them also with the teachings of the Lord. Our Lord also invited a similar proving of his testimony by the Law and the prophets, saying, "Search the

Scriptures,...for they are they that testify of me." The whole divine testimony must be in harmony, whether it be communicated by the Law, the prophets, the Lord or the apostles. Their entire harmony is the proof of their divine inspiration. And, thank God! we find that harmony existing, so that the Scriptures of the Old and New Testaments constitute what the Lord himself designates "the harp of God." (Rev. 15:2) And the various testimonies of the Law and the prophets are the several chords of that harp, which, when tuned by the holy Spirit dwelling in our hearts, and swept by the fingers of the devoted servants and searchers after divine truth, yields the most enchanting strains that ever fell on mortal ears. Praise the Lord for the exquisite melody of the blessed "song of Moses and the Lamb," which we learn through the testimony of his holy apostles and prophets, of whom the Lord Jesus is chief!

But although the testimony of the Lord and the apostles must harmonize with that of the Law and the prophets, we should expect them to testify of things **new** as well as **old**; for so the prophets have led us to expect. (Matt. 13:35; Psa. 78:2; Deut. 18:15,18; Dan. 12:9) And so we find them not only expounding the hidden truths of ancient prophecy but also disclosing new revelations of truth.

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# **Apostles, Prophets, Evangelists, Teachers**

According to the general thought of Christendom, the Lord left the matter of Church organization with provisions which were entirely inadequate to the ends he designed, and has expected his people to use their own wisdom in the matter of organization. Many men of many minds have favored more or less strict organizations, and so we find Christians throughout the world today organized on various lines and with more or less rigidity, and each claiming advantages for his particular denomination or system of government. This is wrong! It is not reasonable to suppose that God, foreknowing this New Creation before the foundation of the world, should be so negligent of his own work as to leave his faithful people without a clear understanding of his will and an adequate arrangement or organization for their wellbeing. The tendency of the human mind is either toward anarchy on the one hand, or toward tight organization and bondage on the other. The divine arrangement, avoiding both of these extremes, marks out for the New Creation an organization simple in the extreme, and devoid of everything akin to bondage. Indeed, the injunction of the Scriptures to each individual Christian is, "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

In showing forth this divine arrangement we must confine ourselves wholly to the divine records, and must entirely ignore ecclesiastical history--remembering that the predicted "falling away" had begun to work even in apostolic times; and that it proceeded rapidly after the death of the apostles, culminating first in the Papal system. In taking the Bible account we may include with the New Testament records the typical arrangements under the Law, but must continually remember that those types represented not only affairs during this Gospel age, but typified also arrangements for the coming Millennial age. For instance, the Day of Atonement and its work represented, as we have

seen, this Gospel age. On that day the High Priest wore not his glorious garments, but simply the holy garments, or linen robes--illustrating the fact that during this Gospel age neither the Lord nor the Church occupy a place of distinction or glory in the sight of men--their whole standing being represented simply as one of purity, righteousness-- typified by the linen robes which, in the case of the Church, symbolize the righteousness of her Lord and Head. It was after the Day of Atonement that the High Priest put on his glorious robes, representing the glories, dignities, etc., of Christ's authority and power during the Millennial age. And the Church is represented with her Lord in the glories of that figure; because as the head of the High Priest represented our Lord and Master, so the body of the priest represented the Church; and the glorious garments, therefore, represented the dignities and honors of the entire Royal Priesthood when the time of exaltation shall have come. The Papal hierarchy--claiming falsely that the reign of Christ is being accomplished by proxy, that the popes are his vicegerents, and the cardinals, archbishops and bishops represent the Church in glory and power--attempt to exercise civil and religious control over the world, and counterfeit the glories and dignities of the elect New Creation in the gorgeous robes of office which they wear. The true Royal Priesthood, however, still wear the white robes of sacrifice and wait for the true Lord of the Church, and for the true exaltation to "glory, honor and immortality," when the last member of the elect shall have finished his share in the work of sacrifice.

It is to the New Testament that we must look particularly for our directions respecting the organization and rules of the Church during the days of her humiliation and sacrificing. The fact that these rules are not laid down in a compact form must not deter us from expecting and finding that they are, nevertheless, a complete system. We must fight against the natural expectations of our perverted judgments in respect to laws, and must remember that the

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Church as sons of God are given a "perfect law of liberty," because they are no longer servants, but sons, and because the sons of God must learn to use the liberty of sonship and thereby show the more particularly their absolute obedience to the law and principles of love.

The Apostle sets before our minds a picture of the New Creation which illustrates the entire subject. It is a human figure, the head representing the Lord, the various parts and members representing the Church. In 1 Cor. 12 this subject is grandly elaborated, and with great simplicity, the explanation given being that, "As the body is one and hath many members, and all the members of that one body, being many, are one body, so also is Christ [one body or company composed of many members]. For by one Spirit are we all baptized into **one body** [whether Jews or Gentiles, whether bond or free]." The Apostle proceeds to call attention to the fact that as the well-being of a human body depends largely upon the unity and harmony and cooperation of all its members, so also it is with the Church, the body of Christ. If one member suffer either pain or degradation or disgrace, all the members are affected, willingly or unwillingly, and if one member is specially blessed or comforted or refreshed, proportionately all others share the blessings. He points out (verse 23) that we seek to cover and hide the weaknesses, blemishes, etc., of our natural

bodies and seek to relieve and help them; and that thus it should be with the Church, the body of Christ--the most blemished members should have special care as well as the covering of charity--love; "that there be no schism [division] in the body, but that the members should have the same care one for another," for the most humble as well as for the most highly favored member--Verse 25.

According to this the Lord's organization of the Church is a very complete one indeed; but, as in nature, so in grace--where the organization is complete there is the less necessity for splints and bandages. A tree is thoroughly organized and unified from tips to roots, yet the branches are not held on by patent fastenings or cords or screws or

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printed rules and laws; and so with the body of Christ. If properly adjusted and harmonized and united on the lines which the Lord has laid down, there will be no necessity for cords, splints or screws to hold the various members together --no need for laws and creeds and human spectacular appliances to bring them together or hold them together. The one Spirit is the bond of union, and as long as the spirit of life remains, a unity, a oneness of the body must remain also, and this will be a strong or a weak union, according as the Spirit of the Lord abounds.

The Apostle goes further, and points out that God is the superintendent of the affairs of this organization, the New Creation, which he himself devised and inaugurated. His words are, "Now ye are the Body of Christ and members in particular. And God hath **set** some in the Church [**Ecclesia**, body], first, apostles; secondly, prophets; thirdly, teachers; after that miracles, then gifts of healing, helps, governments, divers kinds of tongues." It will be a new thought to many who are used to setting themselves and setting each other in places of glory and honor and trust and service in the Church, to realize that God has promised the superintending of this matter amongst those who are looking to him for guidance and are directed by his Word and Spirit.

If this were recognized how few would dare to seek the chief seats and to wire-pull after political fashion for honorable stations! To realize the divine care over the true Church means first of all to distinguish the true Church from the nominal systems; and then to seek reverently and humbly to know the divine will in respect to all of the true Church's arrangements, services and servants.

The Apostle inquires, "Are all apostles? are all prophets? are all teachers?" implying that it will be generally conceded that this is not the case; and that any recognized as filling any of these stations should be able to produce some evidence of his divine appointment, and should exercise his office, or service, not as a man-pleaser, but as pleasing the great overseer of the Church--its Head and Lord. The Apostle calls our attention to the fact that these differences

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in the Church correspond to the differences amongst the members of the natural body, and that each member is necessary and none to be despised. The eye may not say to the foot, I have no need of you; nor to the ear, I have no need of you; nor to the hand, I have no need of you; if they were all one member where were the body?

"for the body is not one member but many." Verses 19,14

True, there is not now this same variety of members in the Church; for, as the Apostle pointed out, "Tongues were for a sign not to them that believed, but to them that believed not," likewise were the miracles. When the apostles, in whom resided the power to confer these **gifts** of the Spirit, died, and when those who had received these gifts from them died, these miracles--**gifts**--would, as we have already seen, cease in the Church. But still there would be in the Church a corresponding **work** for every man and for every woman--an opportunity to serve the Lord, the Truth and the fellow-members of the body of Christ, each according to his natural abilities. As those miracles discontinued, education in the Truth and in the knowledge of the Lord and in the graces of the Spirit took their places. Even while these inferior gifts of healing, tongues, interpretations, and miracles were in the Church, the Apostle exhorted the brethren to "covet earnestly the best gifts."

They could not reasonably covet or expect an apostleship, since there were only twelve; but they might covet or desire to be prophets (expounders) or teachers. "And yet," adds the Apostle, "a still more excellent way I show unto you." (vs. 31) He proceeds to show that far above any of these gifts or services in the Church is the honor of possessing in large measure the spirit of the Master--Love. He points out that the humblest member in the Church who attains to perfect love, has reached a position higher and nobler in the sight of the Lord than that of any apostle or prophet or teacher who lacks the grace of love. He declares that no matter what the gifts, if love be lacking, the whole matter is empty and unsatisfactory in the sight of the Lord.

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Indeed, we may be sure that no one could by the Lord's approval long hold the position of apostle or prophet or teacher in the Church unless he attained a standing of perfect love, or sought, at least, to attain to that standard. Otherwise he assuredly would be permitted to drift into darkness, and perhaps become a teacher of error instead of a teacher of the Truth--a servant of Satan to sift the brethren.

In his letter to the Ephesians (4:1-16) the Apostle reiterates this lesson of the oneness of the Church as one body of many members, under one Head, Christ Jesus, and united by one spirit-the spirit of love. He exhorts all such members to walk worthy of their calling in lowliness, meekness, long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. In this chapter the Apostle sets forth the various members of the body appointed to special services in it, and tells us the **object** of the service; saying: "he gave some [to be] apostles and some prophets and some evangelists and some pastors and teachers; for the perfecting of the saints for the work of the ministry [preparing them for the glorious ministry or service of the Millennial Kingdom], for the edifying [building up] of the body of Christ: till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a full-grown man, unto the measure of the stature of the fulness of Christ: that we,...speaking the truth in love, may grow up into him in all things, which is the Head, even Christ: from whom the whole body fitly joined together and compacted by that which every joint supplieth... maketh increase of the body unto the edifying of itself in love." Eph. 4:11-16

We note the picture which the Apostle draws for us--that of a human body, but small

and undeveloped. He informs us that it is the divine will that all of the various members should grow to full development, full strength and power-- "the full stature of manhood" is the picture which represents the Church in its proper, complete condition. Carrying

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the figure down through the age to the present time, we see that member after member fell asleep to await the grand organization of the Millennial morning in the First Resurrection, and that the places of these were being continually supplied, so that the Church was never without a full organization, although at times there might be greater weaknesses in one member and greater strength in another. However, the endeavor of each member at all times must be to do everything in his power for the upbuilding of the body, for the strengthening of the members and for their perfection in the graces of the Spirit--"till we all come to the unity of the faith."

Unity of faith is desirable; it is to be striven for--yet not the kind of unity that is generally aimed at. Unity is to be along the lines of "the faith once delivered unto the saints" in its purity and simplicity, and with full liberty to each member to take different views of minor points, and with no instruction whatever in respect to human speculations, theories, etc. The Scriptural idea of unity is upon the foundation principles of the Gospel. (1) Our redemption through the precious blood, and our justification by demonstrated faith therein. (2) Our sanctification, setting apart to the Lord, the Truth and their service--including the service of the brethren. (3) Aside from these essentials, upon which unity must be demanded, there can be no Scriptural fellowship; upon every other point fullest liberty is to be accorded, with, however, a desire to see, and to help others to see, the divine plan in its every feature and detail. Thus each member of the body of Christ, maintaining his own personal liberty, is so thoroughly devoted to the Head and to all the members that it will be his pleasure to lay down all, even life itself, on their behalf.

We have already considered the special work of the apostles, and the fact that their number was limited, and that they are still performing their service in the Church, speaking as the Lord's mouthpieces to his people through his Word. Let us now examine something respecting these

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other services of the Church to which the Apostle refers as the Lord's gifts to the general body, or **Ecclesia**.

The Lord provides the apostles, prophets, evangelists, pastors, teachers, for the blessing of the general body, as respects both their present and their everlasting welfare. It is for those who are earnestly relying upon the Lord as the Head, the Instructor, the Guide of the Church, his body, to expect, look for and notice his gifts in all these particulars; and to accept and to use them--if they would have the promised blessing. These gifts are not forced upon the Church, and those who neglect them, when offered, experience a corresponding loss. The Lord set these in the Church at the beginning and thus gave us the ideal Church arrangement, leaving it to his people to follow the pattern thus set them and to have proportionate blessings; or to ignore the pattern and to have corresponding difficulties and disappointments. Let us, as those who desire to be led and taught of the Lord, seek

to learn how he set the various members originally, and what gifts of this kind he has been bestowing upon his people since, that we may thus appreciate whatever gifts of this character are at our disposal, and may the more zealously avail ourselves of them for the future.

The Apostle declares that it is the Lord's pleasure that there be no schism in the body--no splits, no divisions. With human methods divisions are unavoidable--except as in Papacy's period of triumph, when the nominal system became powerful and used drastic methods of persecution in dealing with all not fully in accord with itself. That, however, was a **unity of force**, of compulsion--an outward unity, and not a unity of the heart. Those whom the Son makes free can never participate heartily in such unions, in which personal liberty is utterly destroyed. The difficulty with the Protestant denominations is not that they are too liberal and, therefore, have separated into many fragments, but rather that they still have much of the spirit of the mother institution, without possessing the power which she at one

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time exercised for quelling and suppressing liberty of thought. We will, doubtless, surprise many by saying, that instead of having too many divisions or splits of the kind we now see on every hand, the real need of the Church of Christ is **still more liberty**--until each individual member shall stand free and independent of all human bonds, creeds, confessions, etc. With each individual Christian standing fast in the liberty wherewith he was made free by the Lord (Gal. 5:1; John 8:32), and each individual Christian united in loyalty to the Lord and to his Word, very quickly the original unity which the Scriptures inculcated would be discerned and all true children of God, all members of the New Creation, would find themselves drawn to each other member similarly free, and bound each to the other by the cords of love far more strongly than are men bound in earthly systems and societies. "The love of Christ **constraineth** us" [**holds us together**--Young's Concordance]. 2 Cor. 5:14

All the members of the Aaronic family were eligible to the services of the priesthood; nevertheless, there were certain limitations, barriers, and disqualifications for service in this connection. And so it is amongst the antitypical "Royal Priesthood"--all are priests, all are members of the anointed body, and the **anointing** signifies to each a full **authority** to preach and to teach the good tidings, as it is written: "The Spirit of the Lord God is upon me, because he hath **anointed me to preach** the good tidings to the meek, to bind up the brokenhearted," etc. While these words applied specially to the Head of the Christ, the New Creation, the Royal Priesthood, they apply also to all the members-- hence, in a general sense, every consecrated child of God has in his anointing of the holy Spirit, a full authorization or commission to preach the Word--"to show forth the praises of him who has called us out of darkness into his marvelous light." 1 Pet. 2:9

But as it was required of the typical priests that they should be free from certain blemishes and should have attained a certain age, so amongst members of the Royal

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Priesthood there are some who lack qualifications for public service which others possess. Each is soberly (Rom. 12:3,6) to seek to determine for himself the measure of God's gifts possessed and, hence, the measure of his stewardship and

responsibility. And likewise all the members are to take cognizance of one another's natural, as well as spiritual, qualifications and attainments, and to judge of the divine will accordingly. In the type, age was a factor; but this with the antitypical priests would signify experience, character-development; the blemish of crossed eyes in the type would signify in the antitypical priesthood a lack of clearness of insight and clearness of vision respecting spiritual things, which would properly be a hindrance to public service in the Church. Likewise also all the various blemishes which hindered the typical priesthood would represent various moral and physical or intellectual disabilities amongst the antitypical Royal Priesthood.

Nevertheless, as the deformed priests in the type exercised all the privileges of the others in respect to their own sustenance, eating of the shew-bread, sacrifices, etc., so with us in the antitype--those deformities which might hinder a member of the body of Christ from being a public servant of the Church and of the Truth need not hinder his spiritual development and his recognition, as possessing full rights with all the others at the spiritual table of the Lord and at the throne of grace. As none could exercise the High Priest's office except he were faultless physically and of full age, so those who would serve as ministers of the Truth in "word and doctrine" should not be novices, but members of the body, whose ripeness in character and knowledge and fruits of the Spirit would qualify them for such a service. Such were to be recognized as elders--not necessarily elders in years of natural life, but elders, or seniors, or ripe ones in respect to the Truth, and fitness to counsel and admonish the brethren along the lines of the Lord's Word.

With this understanding of the meaning of the word elder, we recognize the reasonableness of the Scriptures declaring that all who attend to the spiritual ministries of the

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Truth are properly described by the term "Elder"; whether otherwise they are doing the service of an apostle or prophet or evangelist or pastor or teacher. To fill any of these positions of service properly one must be recognized as an Elder in the Church. Thus the apostles declared that they were elders (1 Pet. 5:1; 2 John 1); and when referring to the ministers (servants) of the Church and their selection, they are mentioned in our common version of the Bible under three names:

# Bishops, Elders, Pastors

These three terms are, however, misleading in view of the misapplication of them in churches of various denominations; hence, it is necessary that we explain that the word bishop simply signifies **overseer**; and that every appointed Elder was recognized as an overseer of a work great or small. Thus, for instance, on one occasion the Apostle was met by the elders of the Church at Ephesus, and in giving them his parting admonition said: "Take heed to yourselves and to the Church over which the holy Spirit hath made you **overseers**." Acts 20:28

However, under the Lord's providences some of these elders were granted a wider scope of influence or oversight in the Church and might, therefore, be properly termed **general overseers**. Such were all the apostles--the Apostle Paul having a wider scope of oversight, specially amongst the Churches established in Gentile lands--in Asia Minor and in Southern Europe. But this position of general overseer was not restricted to the apostles: the Lord in his providence raised up others to

serve the Church in this manner-- "not for filthy lucre, but of a ready mind"--with a desire to serve the Lord and the brethren. Primarily, Timothy engaged in this service under the direction of the Apostle Paul and partially as his representative, and was commended to various companies or **ecclesias** of the Lord's people. The Lord was, and is still, entirely competent to continue to send such overseers as he chooses to advise and admonish his flock. And the Lord's people should be thoroughly competent

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to judge of the value of the advice offered by such overseers. It should be attested by a godly life, humble demeanor and spirit of self-sacrifice; by an absence of all scheming for honor and filthy lucre, as well as by teaching which would stand the scrutiny of thoughtful Bible study-- searching the Scriptures daily to see whether or not their presentations fully accord with both the letter and spirit of the Word. This, as we have seen, was done with the teachings of the apostles--and as they invited the brethren to do--commending those specially who were thus cautious without being captious, hypercritical. Acts 17:11

However, so far as we may judge from Church history, the spirit of rivalry and love of honor rapidly took the place of the spirit of humble devotion and self-sacrifice, while credulity and flattery readily superseded Scripture-searching; and as a result the overseers gradually became dictatorial --gradually claimed equality with the apostles, etc.-- until finally amongst them arose a rivalry, and some of them became known and distinguished by the title of chief or archbishops. In turn, a rivalry amongst these archbishops led to the exaltation of one of their number to the position of pope. And the same spirit has since obtained to a greater or less degree, not only in Papacy, but also amongst those who have been deceived and misled by her example far away from the simplicity of the primitive arrangement. In consequence, we find today that such an organization as obtained in the primitive Church--namely, without a sectarian name and without glory, honor and authority on the part of a few over the many, and without a division into clergy and laity--is regarded as **no organization at all**. We are happy, however, to take our position amongst these disesteemed ones, to copy closely the example of the primitive Church and to enjoy correspondingly similar liberties and blessings.

As elders of the Church are all overseers, caretakers, watchers of the interests of Zion, some locally and some in the broad and general sense, so also each, according to his talent and ability, might serve the flock, one as an evangelist,

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whose qualifications fitted him and whose conditions permitted him to go about preaching the truth to beginners --finding those possessed of an ear to hear the good tidings, etc.; another serving the flock as a pastor (shepherd), because of special qualifications of a social kind, enabling him to look after the interests of the Lord's people personally, individually--visiting them at their homes, encouraging them, strengthening them, holding together and defending them against the wolves in sheep's clothing who would bite and devour them. "Prophets" also had their special qualifications for service.

The word "prophet" is not generally used today in the broad sense in which it was

used in olden times, but is rather understood to signify a seer, or foreteller. The word prophet, however, strictly signifies a **public speaker**--an orator. A seer of visions or a recipient of revelations might also be a prophet, in the sense of a declarer of the same; but the two thoughts are distinctly separate. In the case of Moses and Aaron, Moses was the greater, being the divine representative, and the Lord said to him--"See, I have made thee a god (mighty one or superior) unto Pharaoh: and Aaron thy brother shall be thy prophet"--spokesman, mouthpiece. (Exod. 7:1) We have already seen that several of the apostles were seers in the sense that they were granted a knowledge of things to come; we now remark that they were nearly all prophets too, that is public orators--especially Peter and Paul. But there were many other public speakers, or prophets. Barnabas, for instance, was one; and it is written "Judas and Silas, being prophets [public speakers] also themselves, exhorted the brethren with many words." Acts 15:32

There is no suggestion in the Scriptures that any person disqualified for the work to be done should be considered the Lord's appointee to that position for which he lacks special adaptation; but rather it is as a duty that in the body of Christ each member should serve the others according to his talents--according to his abilities--and that each should be modest enough, humble enough, "not to think of himself

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more highly than he ought to think, but to think soberly," according to the actual value of the talents the Lord has bestowed upon him. Neither should the Church recognize those of their number desiring to be greatest **on that account**. On the contrary, they should take cognizance of humility as being one of the essential qualifications to eldership or to service in any department. If, therefore, two brethren seem to have equal talent, but one is ambitious and forward and the other humble and backward, the Spirit of the Lord, which is the spirit of wisdom and of a sound mind, would teach the Lord's people to appreciate the humbler brother as the one whom the Lord would specially favor and wish them to put into the more prominent place in the service.

It seems less remarkable that "goats" and goat-like sheep in the Lord's flock should aspire to leadership, than that the true sheep who recognize the Master's voice, who know his Spirit and who are seeking to do his will, should with docility permit such goats or goat-like sheep to take the leadership amongst them. It is well that we follow peace with all men; but where we disregard the Word and Spirit of the Lord for the sake of peace it will be sure to result injuriously to a greater or less extent. It is well that all should have the docile, sheep-like nature; but it is necessary also that the sheep have character, else they cannot be overcomers; and if they have character they should remember the Chief Shepherd's words, "My sheep hear my voice [obey it]...and they follow me," "a **stranger** will they not follow...for they know not the voice of strangers." (John 10:5,27) It is the duty, therefore, of every sheep to take special notice of the message and the manner of every brother before they aid in putting him forward as an overseer, either local or general. They should first be convinced that he has the real qualifications of an elder in the Church--that he is sound on the basic doctrines of the Gospel--the atonement, redemption through the precious blood of Christ, and full consecration to him, his message, his brethren, his service. They should have charity and sympathy for the weakest of the lambs and for all the mentally and morally lame sheep; but they

would be doing violence to the divine arrangement to choose such for their leaders or elders. They should have no sympathy with goats, or with wolves in sheep's clothing who strive for place and authority in the Church.

It should be recognized that the **Ecclesia** is far better off without any public servant than to have for a leader a golden-tongued "goat," who would surely not "direct their hearts into the love of God," but seductively into wrong channels. Of such our Lord forewarned the Church; such the Apostle described, saying, "Of yourselves shall men arise speaking perverse things [wrong, misleading doctrines], to draw away disciples after them [to artfully attract followers after themselves]." The Apostle says that many shall follow their pernicious ways, by reason of whom the Truth will be evil spoken of. Acts 20:30; 2 Pet. 2:2

So we see it today. Many are preaching themselves rather than preaching the Gospel, the good tidings of the Kingdom; they are attracting disciples after themselves and their denominations, rather than attracting them to and uniting them only with the Lord, as members of his body. They are seeking to be the heads of churches, instead of having all the members of the body look directly to the Lord as the Head. From all such we should turn away--the true sheep should give them no encouragement in their wrong course. The Apostle Paul speaks of these as having a form of godliness but denying its power. (2 Tim. 3:5) They are great sticklers for days, forms, ceremonies, ecclesiastical authorities, etc., and are highly esteemed amongst men, but an abomination in the sight of the Lord, saith the Apostle. The true sheep must not only be careful to recognize the voice of the true Shepherd and to follow him, but they must remember also not to follow, not to support, not to encourage those who are self-seeking. Every one esteemed worthy of confidence in the Church as an Elder, should be sufficiently well known in advance to justify such confidence; hence, the Apostle says, "not a novice." A novice might do the Church injury and might himself be injured also, by being puffed up, and thus be led away from the Lord

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and the proper spirit and the narrow path toward the Kingdom.

The Apostle Paul\* gives very explicit advice concerning who might properly be recognized by the Church as elders --describing in detail what should be their character, etc. In his letter to Timothy on this subject (1 Tim. 3:1-7) he reiterates the same in slightly different language. In addressing Titus, who evidently was another general overseer (Tit. 1:5-11), he describes their duties toward the Church. The Apostle Peter on the subject says, "The elders which are among you I exhort, who am also an Elder,...Feed the flock of God which is among you, taking the oversight thereof...not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock." 1 Pet. 5:1-3

They should be generous men, men of pure lives, having no more than one wife; and if they have children it should be noticed to what extent the parent has exercised a wholesome influence in his own family--for it should reasonably be judged that if he has been derelict in his duty toward his children, he probably would be unwise or derelict in his counsels and his general ministries amongst the Lord's children in the

**Ecclesia**, the Church. He is not to be double-tongued or deceptive, not to be a brawler or a contentious person. He should be one of good reputation amongst those outside the Church: not that the world will ever love or rightly appreciate the saints, but that the world should, at least, be unable to point to anything derogatory to their character as respects honesty, uprightness, morality, truthfulness. There is no limitation made respecting the number of elders in a Church or **Ecclesia**.

In addition to the foregoing limitations, it is required that an Elder shall be "apt to teach"; that is to say, he must have ability as a teacher, explainer, expounder of the divine plan, and thus to be able to assist the Lord's flock in word and in doctrine. It is not essential to eldership that the talent

\*1 Tim. 3:2; 5:17; 1 Thess. 5:12; Jas. 5:14

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or qualifications of a "prophet" or public speaker be possessed; there may be found several in the same Church possessing teaching abilities and pastoral and other qualifications of an Elder, and yet possibly none possessing the qualifications of a public speaker or declaimer of the divine plan. The Lord should be trusted to raise up such servants as are needful, and if none are supplied the **need** may be doubted. We might here remark that some of the most prosperous Ecclesias, gatherings or congregations are those in which there is no great talent for public speaking, and in which, consequently, Bible studies are the rule rather than the exception. The Scriptures clearly show that this was a custom in the early Church, too; and that when they came together an opportunity was offered for the exercise of the various talents possessed by the various members of the body--one to speak, others to pray, many, if not all, to sing. Experience seems to show that those companies of the Lord's people which follow this rule most closely, receive the largest amount of blessing and develop the strongest characters. That which is merely heard by the ear, however well-spoken and however good, is not impressed upon the heart so thoroughly as though the individual himself exercised his mind in connection with it, as is sure to be the case in a properly conducted Bible study in which all should have encouragement to take part.

Others of the elders, perhaps not so apt to teach, may be just in their element in prayer and testimony meetings, which should be a feature amongst the various gatherings of the Lord's people. He who finds himself possessed of a good talent of exhorting should exercise that talent rather than let it lie dormant while endeavoring to exercise a talent which he does not possess in any special degree. The Apostle says, "he that exhorteth let him wait upon exhortation," let him give his ability and service in that direction: "him that teacheth [who has a talent for exposition--for making the Truth plain] let him give his attention to the teaching."

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As the word bishop or overseer has a wide range of meaning, so also has the word

pastor. No one but an Elder is competent to be a pastor, or overseer, or shepherd. A pastor, or shepherd in a flock, is an overseer of the flock; the two words are practically synonymous. The Lord Jehovah is our Pastor or Shepherd in the largest sense of the word (Psa. 23:1), and his Only Begotten Son, our Lord Jesus, is the great Shepherd and Bishop (overseer) of our souls--to all the flock, everywhere. The general overseers and "Pilgrims" are all shepherds or pastors--looking out for the interest of the general flock; and every local Elder is a pastor, shepherd, overseer in a local capacity. It will be seen, then, that the elders in the Church should primarily possess general qualifications fitting them for eldership, and secondarily that their special natural qualifications should determine in what part of the service they can best serve the Lord's cause--some in connection with the evangelistic work and others in connection with the pastoral work amongst the sheep already evangelized, already consecrated, already in the fold; some locally and some in a wider field.

We read, "Let the elders that rule well be accounted worthy of double honor, especially they who labor in word and doctrine." (1 Tim. 5:17,18) On the strength of these words the nominal church has built up a class of Ruling Elders; and has claimed for all elders a ruling or authoritative, if not a dictatorial, position amongst the brethren. Such a definition of "ruling" is contrary to all the presentations of the Scriptures on the subject. Timothy, occupying the position of a general overseer, or Elder, was instructed by the Apostle, saying, "Rebuke not an Elder, but exhort him as a brother," etc. "The servant of the Lord must not strive, but be gentle toward all men." Nothing here, certainly, would sanction an autocratic ruling, or dictatorial bearing--meekness, gentleness, long-suffering, brotherly-kindness, love, must be prominent qualifications of those recognized as elders. They must in every sense of the word be ensamples to the flock. If, therefore, they should be dictatorial, the example

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to the flock would be that all should be dictatorial; but if they should be meek, long-suffering, patient, gentle and loving, then the illustration to all would be in accordance therewith. A more literal rendering of the passage under consideration shows it to mean that honor should be given to the elders in proportion as they manifest faithfulness to the responsibilities of the service they have accepted. We might, therefore, render the passage thus: Let the prominent elders be accounted worthy of double honor, especially those bending down through hard work in preaching and teaching.

# **Deacons, Ministers, Servants**

As the word bishop signifies overseer merely, and in no sense of the word signifies a lord, or master, though it has gradually come to be so misunderstood by the people, so also is it with the word deacon, which literally signifies servant, or minister. The Apostle refers to himself and to Timothy as "ministers of God." (2 Cor. 6:4) The word here rendered ministers is from the Greek **diakonos**, which signifies servants. The Apostle again says, "Our sufficiency is of God: who also hath made us able ministers of the New Testament." (2 Cor. 3:5,6) Here also the Greek word **diakonos** is rendered ministers and signifies servants. In fact, the Apostle declares that himself and Timothy were deacons (servants) of God and deacons (servants) of the New Testament-- the New Covenant. We may see then that all true elders in the Church are thus deacons, or servants of God and of the Truth and of the Church--otherwise they should not be recognized as elders at all.

We do not wish to give the idea that no distinction obtained in the early Church as respects service. Quite the contrary. The point we are making is that even the apostles and prophets who were elders in the Church were all deacons, or servants, even as our Lord declared: "He that is greatest among you shall be your servant [diakonos]." (Matt. 23:11)

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The character and faithfulness of the servant should mark the degree of honor and esteem that should be rendered to any in the ecclesias of the New Creation. As there were servants in the Church not qualified by talents, etc., for recognition as elders, because less apt to teach or less experienced, so, aside from any appointments by the Church, the apostles and prophets (teachers) on various occasions chose certain ones for their servants, or assistants, or deacons; as, for instance, when Paul and Barnabas were together they had John Mark for a time as their servant, or helper. Again, when Paul and Barnabas separated, Barnabas took John with him, while Paul and Silas took Luke with them for a servant, or helper. These helpers did not regard themselves as the equals of the apostles, nor as the equals in service to others of greater talents and experience than themselves; but rejoiced in the privilege of being assistants and servants under the direction of those whom they recognized as being qualified and accepted servants of God and of the Truth. They needed not to be chosen by the Church for such a service to the apostles; as the Church chose its servants or deacons, so the apostles chose their own. Nor was it a matter of constraint, but one of option. John and Luke, we may presume, considered that they could better serve the Lord in this manner than perhaps in any other way open to them, and hence it was of their own free will and without the slightest restraint that they accepted, as they might with equal propriety have refused the service, if they believed that they could more faithfully use their talents in some other manner.

Nevertheless, this word **deacon** is applied in the New Testament to a class of brethren useful as servants of the body of Christ and honored accordingly, but not so well qualified as others for the position of elders. Their choice at all, however, to a special service in the Church implied good character, faithfulness to the Truth and zeal for the service of the Lord and his flock. Thus in the early Church, when

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the distribution of food, etc., for the poor of the flock was arranged, the apostles first undertook the matter themselves; but subsequently when the murmuring arose and the claim was made that some were neglected, the apostles turned the matter over to the believers, the Church, saying--Choose out from amongst you suitable men for this service, and we will give our time, knowledge and talents to the ministry of the Word. Acts 6:2-5

It will be remembered that seven servants, or deacons, were chosen, and that amongst these seven was Stephen, who later on became the first martyr--having the honor to be the first to walk in the Master's footsteps even unto death. The fact that Stephen was chosen by the Church to be a deacon in no sense of the word hindered him from preaching the Word in any and every manner in which he found an opportunity. Thus we see the perfect liberty which prevailed in the primitive Church.

The whole company, recognizing the talents of any member of the body, might request him to render it a service; but its request and his acceptance was in no sense a bondage--in no sense hindered him from using his talents in any other way he might find opportunity. Stephen, the deacon, faithful in the serving of tables, transacting financial matters for the company, etc., was blessed of the Lord and granted opportunities for the exercise of his zeal and talents in a more public manner in the preaching of the Gospel--his career demonstrating that the Lord recognized him as an Elder in the Church before the brethren discerned his ability. Doubtless had he lived longer the brethren likewise would in time have discerned his qualifications as an Elder and expounder of the Truth and would so have recognized him.

However, the point we wish to impress is the complete liberty of each individual to use his talents as he may be able, **as an evangelist**, whether by direct appointment of the **Ecclesia** of the New Creation or not. (Stephen would not have been competent to teach in the Church, however, unless

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chosen by the Church to that service.) This absolute liberty of the individual conscience and talents, and the absence of any bondage or authority to restrict, is one of the marked features of the early Church which we do well to copy in spirit and in deed. As the Church has need of elders qualified and competent to teach, and evangelists to preach, so it has need of deacons to serve it in other capacities, as ushers, treasurers, or what not. These are servants of God and of the Church, and are honored correspondingly; the elders are servants, though their service is recognized as being of a higher order--labor in word and doctrine.

## **Teachers in the Church**

As we have just seen, "aptness to teach" is a qualification necessary for the position or service of elders in the Church. We might multiply citations from the Scriptures to show that St. Paul classed himself not only as an apostle and as an elder or servant, but also as a teacher, "not in words which man's wisdom teacheth, but as the holy Spirit teacheth." (1 Cor. 2:13) He was not a teacher of languages nor of mathematics nor of astronomy nor of any of the sciences, except the one great science to which the Lord's Gospel, or good tidings, refers. This is the signification of the Apostle's words just quoted; and it is well that all of the Lord's people should keep this strictly in mind. Not only those who teach and preach, but those also who listen, are to see to it that it is not man's wisdom that is proclaimed, but the divine wisdom. Thus the Apostle exhorts Timothy, "Preach the Word." (2 Tim. 4:2) "These things command and teach." (1 Tim. 4:11) "These things teach and exhort." (1 Tim. 6:2) Going still further the Apostle indicates that all of the Church as well as the elders should see to it that teachers of false doctrines, and teachers of philosophy and "science falsely so-called," are not recognized as teachers of the Church. The Apostle's recommendation is, "If any man teach otherwise," etc., withdraw thyself-do not lend support

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to that which is another Gospel than the one ye have received, which was delivered unto you by them that preached the Gospel unto you with the holy Spirit sent down from heaven. 1 Tim. 6:3-5; Gal. 1:8

There are some, however, who are competent to teach, capable of making plain to others the divine plan in a private way, who have no capacity for oratory, public speaking, "prophecy." Those who can privately speak a word for the Lord and for his cause are not to be discouraged; but, on the contrary, are to be encouraged to use their every opportunity to serve those who have an ear to hear, and to show forth the praises of our Lord and King. Then, again, we are to distinguish as between "teaching and preaching." (Acts 15:35) Preaching is discoursing in public; teaching can generally better be accomplished in a more private manner--in a Bible class or in private conversation--and the ablest preachers, public speakers or "prophets" have found occasionally that their public work prospers best when it is ably supplemented by the less public discourses, by the more private expounding of the deep things of God, to a smaller company.

The gift of the evangelist, the power to stir men's hearts and minds to investigation of the Truth, is a special gift not possessed by all today any more than in the early Church. Moreover, changed conditions have more or less changed the character of this work, so that today we find that in consequence of general education amongst the people, the evangelistic work can largely be accomplished through the printed page. Many are engaged in the present time in this work--scattering tracts and colporteuring the SCRIPTURE STUDIES series. The fact that these evangelists are working on lines adapted to our day instead of upon the lines adapted to the past, is no more an argument against this work than is the fact that they travel by steam and electric power instead of on foot or on camels. The evangelization is through the presentation of the Truth--the divine plan of

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the ages--the Word of God--the "good tidings of great joy." According to our judgment, there is no other evangelistic work today achieving so great results as this. And there are many who have the talent, the qualifications, for engaging in this service, who are not prepared to engage in other departments of the work--many reapers who have not yet gone forth into the vineyard, and on whose behalf we are continually praying that the Lord of the harvest would send them forth--would grant them to see their privileges and opportunities of engaging in this evangelistic ministry.

When Philip, the evangelist, had done what he could for the people of Samaria, Peter and John were sent to them. (Acts 8:14) And so our colporteuring evangelists, after stirring up the pure minds of their hearers, introduce to them the **Studies in the Scriptures** as teachers from which they can further learn respecting the way of the Lord. As Peter and Paul and James and John, as the Lord's messengers and representatives, wrote epistles to the household of faith, and thus shepherded and counseled and encouraged his flock, so now truth literature visits the friends, personally and collectively, regularly--seeking to confirm their faith and to form and crystallize their characters along the lines established by the Lord and his apostles.

# Many Should be Able to Teach

The Apostle wrote to some, "For the time [ye have been in the Truth] ye ought to be teachers, but [in consequence of a lack of zeal for the Lord and a spirit of worldliness] ye have need that one teach you again which be the first principles of the oracles of God." (Heb. 5:12) This implies that in a general sense, at least, the

entire Church, the entire priesthood, the members of the New Creation, should become skillful in their Father's Word to the extent that they will be "ready always to give an answer to every man that

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asketh a reason for the hope that is in them, with meekness and reverence." (1 Pet. 3:15) Thus we see again that teaching, Scripturally considered, is not limited to a clerical class; that every member of the New Creation is a member of the Royal Priesthood "anointed to preach," and thus fully authorized to declare the good tidings to those who have ears to hear--each according to his ability to present it faithfully and lucidly. But here comes in a peculiar statement by another Apostle:

# "Be Not Many of You Teachers, Brethren"

--James 3:1--

What does this mean? The Apostle answers, saying: "Knowing that ye shall receive severer sentence"--knowing that temptations and responsibilities both increase with every advance step of eminence in the body of Christ. The Apostle does not exhort that none shall become teachers, but would have each one who believes himself possessed of some talent for teaching remember that it is a responsible thing to undertake to any extent to be the mouthpiece of God--to make sure that not a word is uttered which would misrepresent the divine character and plan, and thus dishonor God as well as do injury to those who might hear.

Well were it for the Church if all would recognize and obey this counsel, this wisdom from above. There might be much less teaching done than is now being done; but the effect both upon teachers and learners would be not only a greater reverence for the Lord and the Truth, his Word, but a greater freedom from confusing errors. Along this line, our Master's words imply that some will have a share in the Kingdom whose teachings have not been in the fullest accord with the divine plan; but that the consequent result will be a lower position in the Kingdom than if more earnest heed had been given to have the teaching none other than the divine message. His words are, "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be called the least in the Kingdom of Heaven." Matt. 5:19

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# "Ye Need Not That Any Man Teach You"

"The anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you ye shall abide in him."

# "Ye have an unction from the holy one and ye know all things." 1 John 2:27,20

In view of the many scriptures which encourage the Church to learn, to grow in grace and knowledge, to build one another up in the most holy faith, and to expect that the Lord would raise up apostles, prophets, evangelists, teachers, etc., this statement by the Apostle James seems very peculiar until rightly understood. It has

been a stone of stumbling to guite a few, although we may be sure that the Lord has not permitted any whose hearts were in a proper attitude toward him to be injured by it. The prevalent tenor of the Scripture to the contrary--line upon line and precept upon precept--no less than the experiences of life, are quite sufficient to convince every person of humble mind that there is something radically wrong with the translation of this passage or with the ideas that are generally drawn from it. Those who are injured are usually very self-conscious people, whose self-conceit leads them to prefer that the Lord should treat them separately and apart from all the remainder of the New Creation. Such, however, is in absolute contradiction to the general teaching of the Scriptures that the body is one, and has many members united in the one; and that the nutriment supplied is carried to each member of the body for its nourishment and strengthening through or in conjunction with the other members. Thus the Lord intended to make his people interdependent upon each other, to the intent that there might be no schism in the body; and it is to this end that he has exhorted us through the Apostle not to neglect the assembling of ourselves together, but to remember that he is specially pleased to meet with the Ecclesia, the body, in every place, even if so small a number as "two or three be gathered together" in his name.

Examining the text we find that the Apostle is controverting

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an error prevalent in his day--a gross error which, in the name of the Truth, in the name of Christianity, in the name of discipleship to the Lord, was virtually making void the entire revelation. He declared this erroneous system to be no part of the true Church or its doctrines, but, on the contrary, antichrist, or opposed to Christ while claiming his name; thus sailing under false colors. He says of these that "they went out from us because they were not of us [either they never were true Christians or they had ceased to be such]; for if they had been of us they would have remained with us." He points out their error; namely that the prophecies of a Messiah were figurative, and never to be fulfilled through mankind, and declared this a complete denial of the Gospel statement that the Son of God became flesh, was anointed at his baptism by the holy Spirit as the Messiah and that he redeemed us.

The Apostle's thought is, that any who have become Christians at all, any who have understood the divine plan to any extent, must first have before them the fact that they and all were sinners and in need of a Redeemer; and, secondly, the fact that Jesus, the Anointed One, had redeemed them by the sacrifice of his own life. The Apostle further declares that they have no need that any man **teach them this basic truth**. **They** could not be Christians at all and yet be in ignorance of this fundamental of the Christian religion-- that Christ died for **their** sins according to the Scriptures, and rose again for their justification--and that our justification and consequent sanctification and hope of glory are all dependent upon the fact and value of Christ's sacrifice on their behalf. He points out that although it might have been possible to trust in and believe on the Father without believing on the Son before the Son was manifested, yet **now**, whosoever denieth the Son of God denies thereby the Father; and no one can confess the Son of God without confessing at the same time the Father and the Father's plan, of which he is the center and executor.

So, then, we today can see exactly what the Apostle meant; namely, that whoever had been begotten of the

holy Spirit must first have been a believer in the Lord Jesus; that he was the Only Begotten of the Father; that he was manifested in the flesh; that he was holy, harmless and separate from sinners; that he gave himself as our ransom; and that the sacrifice was accepted of the Father and witnessed by his resurrection to be the glorious King and Deliverer. Without this faith no one could receive the holy Spirit, the anointing: consequently, whoever has the anointing needs not that any man shall waste time in discussing further the fundamental question as to whether Jesus was or was not the Son of God; whether or not he was the Redeemer; whether or not he was the anointed Messiah who shall fulfil in God's due time the precious promises of the Scriptures. The same anointing which we have received, if it abides in us, will assure us of the truth of these things--"Even as it hath taught you ye must abide in him." Whoever abides not in him, in the Vine, is--like the branch cut off-sure to wither; whoever abides in him is sure to abide in his Spirit also, and cannot deny him.

"Ye have an unction from the holy one and ye all know it." (**Diaglott**) The holy Spirit was typified throughout the Jewish dispensation by holy oil which, poured upon the head of the High Priest, ran down over all the body; so whoever is of the body of Christ is under the anointing, under the influence of the Spirit, and wherever the Spirit of the Lord is, it is unctuous, smooth, lubricative. Its tendency is to follow peace with all men, so far as is possible, and so far as fidelity to righteousness will permit. It is opposed to friction--to anger, malice, hatred, strife. Those under its influence are glad to be taught of the Lord, and so far from quarreling with his plan and revelation, they readily fall into full harmony with them, and have correspondingly the lubrication promised--the unction, the smoothness, the peace, the joy, the holiness of mind.

Those who have received the Spirit of the Lord in this sense of the word, bringing peace and joy and harmony into their hearts, knowing that they have these as a result of the Lord's dealings with them, and that they received these

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since they believed on the Lord Jesus and accepted him as the Anointed One. This unction, therefore, is an evidence not only to themselves but, in a considerable measure, an evidence to others that they are members of the body of Christ; while those who lack this peace and joy, and whose hearts are filled with malice and strife and hatred and bickerings and quarrelings and disputes, certainly lack the evidence of the anointing, of the lubrication, of the smoothness which accompanies the Spirit of the Lord. True, we are not all alike, and the smoothness may not in the outward affairs of life manifest itself so quickly in some as in others; but very early in the Christian experience this smoothness should be looked for in the heart, as an evidence that we have been with Jesus and learned of him and received his Spirit, and shortly after it should begin to be evident to others in the daily life.

We see, then, that nothing in the Scriptures opposes the general tenor of the Lord's Word respecting the necessity of teachers and of learning the mind of the Lord through them. Not that we hold that God is dependent upon the teachers, and that he **could not** instruct, edify, and build up the members of the New Creation by some

other means or agency; but because his Word declares that this **is** his means and agency, his method for instructing and upbuilding the Church, the body of Christ-that there may be no schism in the body and that each member may learn to sympathize with and cooperate with and assist every other member.

We have already considered the fact that these teachers are not to be regarded as infallible but that their words are to be weighed and measured by the divine standards--the words of the Lord and the apostles and the holy prophets of past dispensations, who spoke and wrote as they were moved by the holy Spirit for our admonition upon whom the ends of the age have come. We now call attention to the Apostle's declaration, "Let him that is taught in the Word communicate to him that teacheth in all good things." Gal. 6:6

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## "Him that is Taught" and "Him that Teacheth"

This scripture, in accord with all the others, shows us that God designed to instruct his people by means of each other; and that even the humblest of his flock shall think for himself and thus develop an individual faith as well as an individual character. Alas, that this important matter is so generally overlooked amongst those who name the name of Christ! This scripture recognizes teacher and pupils; but the pupils are to feel free to communicate, to make known to the teachers any and every matter coming to their notice and seeming to bear upon the subject discussed--not as desiring to be teacher but as an intelligent student to an elder brother student. They are not to be machines, nor to be afraid to communicate; but by asking questions, calling attention to what seems to them to be misapplications of Scripture or what not, they are to do their part in keeping the body of Christ and his teachings pure--they are thus to be critics; and instead of being discouraged from doing this, and instead of being told that they must not criticize the teacher or call in question his expositions, they are, on the contrary, urged to communicate, to criticize.

We must not, however, suppose that the Lord wished to encourage any hypercritical spirit, or combative, fault-finding disposition. Such a spirit is entirely contrary to the holy Spirit, and not only so, but would be very dangerous; because whoever in a spirit of debate sets forth a hypothetical, or supposititious case which he does not believe to be the Truth, merely with a view to confusing his opponent, having a "debate," etc., is sure to be injured as well as tolerably sure to injure others by such a course. Honesty to the Truth is a prime essential to progress in it: to oppose what one believes to be the Truth, and to even temporarily uphold what one believes to be an error, "for fun," or for any other reason, will surely be offensive to the Lord and bring some just retribution. Alas, how many have undertaken to "see just what could be said" against a position which they believed to be the Truth, and have been entangled and entirely

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captivated and blinded while pursuing this course! Next to the Lord, the Truth is the most precious thing in all the world; it is not to be trifled with, not to be played with; and whoever is negligent along this line will himself sustain injury. See 2 Thess. 2:10,11.

It is proper to remark that the word "**communicate**" is a broad one, and includes not only communication respecting thoughts, sentiments, etc., but may be understood also to mean that he who is taught and who receives spiritual benefits should be glad to communicate in some manner to the support of those who teachgiving to the Lord, the brethren, the Truth, of the fruit of his labors and talents. And such is the very essence of the holy disposition of the New Creation. Early in Christian experience each learns the meaning of their Master's words, "It is more blessed to give than to receive," and, hence, all who have this spirit are glad indeed to give of earthly things in the service of the Truth, and that in proportion as they receive spiritual blessings into good and honest hearts. The question of how to give, and of the wisdom to be exercised, will be considered later on, under another head.

## **Woman's Province in the Church**

In some respects this subject could be better considered after examining the general relationship of man and woman in the divine order; but in an important sense this is the appropriate place for its presentation—the other concurrent views, set forth later on, we believe will be found corroborative of what we now present.

Nothing is clearer than that sex is ignored by the Lord in the selecting of his **Ecclesia** of the New Creation. Both males and females are baptized into membership in the "one body" of which Jesus is the Head. Both are, therefore, alike eligible to a share in the First Resurrection and its glory, honor and immortality, on the general condition, "if we suffer with him we shall also reign with him." Both have been honorably mentioned by our Lord and the apostles in

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warmest terms. Hence, any limitations placed upon the female as to the character and extent of Gospel service, must be understood to appertain merely to the present time, while still in the flesh; and must be accounted for in some other manner than by supposing a divine preference for males. We shall endeavor to show that the discriminations between the sexes are along symbolical and typical lines-- because the man symbolizes Christ Jesus, the Head of the Church, while the woman symbolizes the Church, the Bride, under the divinely appointed Head.

Our Lord's love for his mother, and for Martha and Mary and other "honorable women who ministered unto him of their substance," is very evident from the record, even aside from the direct statement that he "loved" them (Jno. 11:5); yet when choosing his twelve apostles, and later the "seventy," he included none of them. We cannot suppose this to have been an oversight, either--even as it was not by oversight that the female members of the tribe of Levi were, as respected the public services, ignored for the more than sixteen centuries previous. Nor can we explain the matter by supposing that the females of our Lord's friends were not sufficiently educated to be used by him; for of those chosen the record is that it was readily perceived that "they were ignorant and unlearned men." We must, therefore, conclude that it was of divine intention that from amongst the "brethren," only the males were chosen to be the special public servants and ambassadors of the Gospel. And here, be it noted, that this divine arrangement is the reverse of the method of the great Adversary who, although ready to use either sex as his tools, has always found woman his most efficient representative.

The first woman was Satan's first ambassador--a successful one, too, in misleading the first man and plunging the entire race into sin and death. The witches of the past, and spirit mediums, "Christian Scientists" of our times, are all evidences along this same line--of Satan's propaganda through women nearly as marked as the divine propaganda through men. Moreover, the divine program runs

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counter to the natural tendency of all men to specially esteem women in religious matters--to accredit to the sex a higher degree of purity, spirituality, fellowship with God. This tendency is notable in the records of the past as well as in the present, as evidenced by the Egyptian goddess Isis, the Assyrian goddess Ashtaroth, the Greek goddess Diana, and Juno and Venus and Bellona, and the Mariolatry which for centuries and today dominates fully two-thirds of those claiming the name of Christ-notwithstanding the most explicit appointment of man as the mouthpiece and representative of the Lord in his Church.

Aside from its symbolic meaning, the Lord's Word does not inform us if there be other reasons for sex distinction, and our surmises respecting the matter may or may not be correct: in our opinion, however, some of the qualities of heart and mind which combine in the noblest types of woman, render her unsuitable for public religious services. For instance, by nature woman is, fortunately, endowed with the desire to please and to win **approval** and praise. This quality is an inestimable blessing in the home, leading to the preparation of the numerous table delicacies and attractive home adornments which differentiate a home from the apartments of old maids or old bachelors. The true wife is happy when endeavoring to make her family happy, and rejoices in their manifestations of appreciation of her efforts --cookery, etc., and she should never be denied the encomiums which surely are her due and which her nature craves and which are absolutely essential to her health and progress.

But, if woman be lifted out of her sphere--so large and so important that the poet has well said, "The hand that rocks the cradle is the hand that rules the world"--if she gets before the public as a lecturer or teacher or writer, she gets into a position of great danger; because several of the peculiarities of her sex (one of which we have mentioned) which go to make her a true woman and attractive to true men will conspire under the **unnatural** conditions to spoil her womanhood--to make her "mannish." Nature has set the

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metes and bounds of the sexes, not only in physical contour and hair-suite but equally in qualities of heart and head-- adapting each to the other so thoroughly that any interference with, or disregard of, her laws is sure to work injury in the end, however beneficial the changes may temporarily appear to be.

The quality of **approbativeness** which nature has so freely bestowed upon and which rightly exercised is so helpful to her, to her home and to her family, is almost certain to become a snare to her if exercised toward the public--in seeking the approval of the Church or the world. Ambition to shine--to appear wiser and abler than others--is a danger which besets all before the public eye, and, undoubtedly, has stumbled many men who have become puffed up, and thus have fallen into a

snare of the Adversary: but the very womanliness of woman renders her peculiarly liable, not only to herself stumble in her attempt to shine, but liable also to stumble others; because such an one getting off the track would be sure to be supplied by the Adversary with spurious oil--by whose false light many might be led out of the way of the Lord. Thus the Apostle's warning--"Be not many of you teachers, brethren, knowing that a man [who is a teacher] shall receive the severer testing" (James 3:1)-- would be still more forceful if applied to the sisters. Indeed, the danger with them would be so great that none were appointed to be teachers; and the Apostle writes--"I suffer not a woman to teach, nor to usurp authority over a man, but to be in silence." 1 Tim. 2:11,12

This emphatic and explicit statement cannot, however, be understood to mean that the sisters of the New Creation may never impart a blessing by telling the old, old story. The same Apostle refers most respectfully to noble women of his day as **helpers** in the ministry. For instance, he mentions Priscilla as well as her husband as "helpers," or "fellow-workers." (Rom. 16:3) This signifies more than merely entertainers who had received the Apostle into their home: it meant that they worked with him in his work--not merely in tent-making, but specially in his chief work as a minister

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of the Gospel. In a later verse (6) he mentions Mary's services differently, saying-"Mary bestowed much labor **on us**." She evidently was not a fellow-worker. Her services rendered the Apostle, and which he wished to acknowledge, were personal services--perhaps washing or mending. Priscilla's service, on the contrary, is mentioned in the same language as the services of Urbane (vs. 9). Indeed, since Acquila's name is mentioned after that of his wife, the inference is reasonable that the wife was the more efficient of the two as a "fellow-worker." Tryphena and Tryphosa (vs. 12) are two other sisters whose "labor in the Lord" is honorably mentioned.

Any interpretation of the Apostle's words which would ignore all opportunity for the sisters to "labor in the Lord" would manifestly be erroneous. It is in the gatherings of the Church (whether two or three or more) for worship and praise and mutual edification that the sisters are to take a subordinate place and not attempt to be the leaders and teachers--thus to do would be **usurping** authority over the man, upon whom, both by nature and by precept, the Lord has placed the responsibility of the leading ministries --undoubtedly for wise reasons, whether we could agree respecting them or not.

The Apostle's restrictions evidently related to meetings such as he describes in 1 Corinthians 14. These meetings included the sisters, who certainly shared all of its blessings-- joining in the songs and hymns and spiritual songs and in the prayers, by whomsoever offered. The Apostle wished to inculcate the necessity for order in the meetings, that they all might be the more profited. He urges that not more than one speaker orate or prophesy at a time, and that all others give attention; and that not more than two or three orators or prophets speak at one meeting, so as not to give too great diversity of sentiment at one session. Likewise any speaking unknown tongues were to keep silence unless some one present could interpret their utterances.

Women were not to speak at all in such meetings, although outside the meetings or at home they might "ask

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their own husbands," or, more properly, their own **men**; they could suggest their views or make queries through those brethren (men) with whom they were most intimately acquainted --their husbands, if possible, or brethren with whom they talked on their way homeward from meetings, etc. The word **home** in this text has the significance of **family** or acquaintanceship. The thought then is, Let them ask their questions of or through the males of their acquaintance. The Apostle proceeds to say, "It is not permitted unto them to speak; but they are commanded to be under obedience, **as also saith the Law**." 1 Cor. 14:34-36

Evidently some in the Church at Corinth favored the "women's rights" idea, claiming that in the Church the rights of the sexes were indiscriminate. But the Apostle not only negatives this thought but, additionally, reprimands their audacity in thinking to inaugurate a procedure not recognized by others of the Lord's people. His words are, "What, came the word [message] of God out from you [originating with you]? or came it [from elsewhere] **unto you**, only? If any man think himself a prophet, or spiritual, let him acknowledge that the things that I write unto you are the **commandments of the Lord**," and not merely my personal opinions, or crotchets. We, then, no more than the Corinthians, are to exercise our own preferences or judgments on this subject, but are to bow to the Apostle's statements as the Lord's command. And if any one disputes the Apostle's guidance on this subject, let him be consistent and reject him as an apostle in toto.

It is proper in this connection to call attention to the Apostle's words when speaking of the gifts from our Lord to the Church--dating from Pentecost. He says, "And he gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. (Eph. 4:11,12) In the Greek the **article** indicates the gender--masculine, feminine, or neuter. This text then is an excellent one from which to decide how particularly the Lord through the holy Spirit drew the line of

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sex amongst the active servants given to his Church. What are the facts as respects the above text; which gender is indicated in the Greek? We reply that the article **tous** (plural, Accus., **masculine**) occurs before apostles, prophets, evangelists and pastors, and no article at all before teachers, which apparently stands here either for "helpers" (1 Cor. 12:28), or else is a comprehensive term referring to the male apostles, male orators, male evangelists and male persons as **all** teachers.

Let us here remark, however, that for a sister to call the attention of the assembly to the words of the Lord or of the apostles on any subject under discussion without giving her own views could not be considered teaching, nor as in any sense usurping authority over the man: she would, on the contrary, merely be calling up the words of recognized and authorized teachers. Similarly for a sister to refer to, or to read to others, this book or other of our publications explanatory of the Scriptures would not be teaching on her part, but by the author quoted. Thus we see that the Lord's

arrangements safeguard his flock and at the same time make ample provision for their needs.

All may obey the divine command, but, assuredly, none will comprehend it except as he realizes that in Biblical usage a woman symbolizes the Church, and a man symbolizes the Lord, the Head or Master of the Church. (See Eph. 5:23; 1 Cor. 11:3) As the Church is not to attempt to teach the Lord, so woman, who symbolizes the Church, must not assume the role of teacher over man, who symbolically represents the Lord. With this thought before our minds no sister need feel slighted and no brother may feel puffed up by this Scripture regulation; rather, all will have in mind that the Lord is the only teacher and that the brethren dare not utter wisdom of their own; but merely present to others that which their Head sets forth as the Truth. Let us apply this scripture (1 Tim. 2:11,12) to the Lord and the Church, thus--Let a church learn in silence with all subjection. I suffer not a church to teach, nor to usurp authority over Christ but to be in silence."

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## "Let Her Be Covered"

We have already pointed out\* that the High Priest who typified Christ, the High Priest of our Profession, alone went with uncovered head when in priestly attire; and that all of the under-priests, who typified the Church, "the Royal Priesthood," wore head coverings called "bonnets." The teaching of this type is in full accord with what we have just seen, for in the gatherings of the **Ecclesia** of the New Creation, the Lord, the antitypical High Priest, is represented by the brethren, while the Church or Royal Priesthood is represented by the sisters, who the Apostle declares should likewise wear a head covering as indicating the same lesson--the subserviency of the Church to the Lord. The Apostle details this in 1 Cor. 11:3-7,10-15.

Some have inferred that as the Apostle mentions a woman's long hair being given her by nature as a covering, that he meant nothing more than this; but verse 6 clearly shows to the contrary--that he meant that women should not only let their hair grow long as nature provided for, but, additionally, should wear a covering, which in verse 10 he declares is a **sign**, or symbolic recognition of being subject to, or under the authority of man; symbolically teaching that the entire Church is under law to Christ. The record of verse 4 seems at first to be in conflict with the requirement that women keep silence in the **ecclesias**. Our thought is that while at the general Church service women are not to take a public part, yet in social meetings for prayer and testimony, and not for doctrinal teaching, there could be no objection to the sisters participating with their heads covered.

Respecting this matter of perpetuating the typical covering of their heads by the sisters, the Apostle urges it, but he does not state it to be a divine command. On the contrary, he adds, "If any man seemeth to be contentious [on the subject] we have no such custom [positive law in the Church]." It should not be considered a vital subject; though all who are seeking to do the Lord's will should be

<sup>\*</sup>Tabernacle Shadows of the Better Sacrifices, p. 36.

particular in this as well as in other regards from the time they discern its appropriateness as a symbol. The words, "because of the angels," seem to refer to the chosen **elders** of the Church, who specially represent the Lord, the Head, in the **ecclesias**. Rev. 2:1

\* \* \*

Summarizing, we suggest that the most liberal interpretation possible should be given to the inspired Apostle's words respecting the scope of the liberty of the sisters in the affairs of the Church. Our judgment of this we set forth thus:

- (1) The sisters have the same liberty as the brethren in the matter of the election of the Church's servants--the Elders and Deacons.
- (2) The sisters cannot serve as elders or teachers in the Church, because, the Apostle says, "I suffer not a woman to teach." (1 Tim. 2:12) This, however, need not be understood to hinder the sisters from participating in meetings not of the teaching or preaching kind; such as prayer and testimony meetings, Berean studies, etc., because the Apostle says that if she pray or prophesy (speak) it should be with her head covered, representing her acknowledgment of the fact that the Lord, the Great Teacher, is specially represented by the brethren. (1 Cor. 11:5,7,10) Such participation need not be considered teaching; because neither are the brethren who participate teachers; as the Apostle says "Are all teachers?" No, the teachers or Elders are specially chosen, though always from among the males. Eph. 4:11; 2 Tim. 2:24; 1 Cor. 12:28,29

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# STUDY VI ORDER AND DISCIPLINE IN THE NEW CREATION

Meaning of Ordination--Only the Twelve Ministers Plenipotentiary-- "Clergy" and "Laity"--Choosing Elders and Deacons--Ordaining Elders in Every Ecclesia--Who May Elect Elders and How--Majorities not Sufficient--Various Ministries--A Paid Ministry?--Discipline in the Ecclesia--Mistaken Calls to Preach--"Warn Them that are Unruly"-- To Admonish not a General Order--Public Rebukes Rare-- "See that None Render Evil for Evil"--Provoking to Love--"The Assembling of Ourselves"--Variety and Character of our Meetings-- Doctrine Still Necessary--Opportunities for Questions--Profitable Meetings Illustrated--"Let Every Man be Fully Persuaded in His Own Mind"--Funeral Services--Tithes, Collections, Charities.

IN CONSIDERING this subject it is well that we keep clearly before our minds the oneness of the Church, and that while the entire Church throughout the world is one, yet in another sense of the word each separate gathering, or company, of believers is a representation of the whole. Each separate **Ecclesia**, therefore, is to consider the Lord as **its** Head, and to consider the twelve apostles as the twelve stars, bright

ones, teachers, whom the Lord specially held in his hand and controlled--using them as his mouthpieces for the instruction of his Church in every place, in every gathering, throughout the entire age.

Each congregation or **Ecclesia**--even if composed of only two or three--is to seek to recognize the will of the Head in respect to all of its affairs. It is to feel a oneness with all the dear **ecclesias** of "like precious faith" in the dear Redeemer's sacrifice and in the promises of God--everywhere. It is to be glad to hear of their welfare, and to recognize the fact that

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the Lord, as the overseer of his work, may today, as in every period, use some special instruments for the service of the **Church as a whole**, as well as use certain members of each little local company. Looking thus to the Lord and recognizing the character of the servants he would use--humble, zealous, well reported of, clear in the Truth, giving evidence of having the anointing and the unction of the Spirit--they would be prepared to **expect** such general ministries to the needs of the whole Church, and to **seek** a share in the general blessing and dispensation of the "meat in due season" promised us by the Master. They will specially remember, too, how he promised special blessings in the end of this age, and that he would provide things new as well as old to the household of faith through appropriate channels of his own choosing. Matt. 24:45-47

The means, the channels of these blessings, the Lord himself will oversee and direct. All the members of the body united to the Head are to have confidence and to look for the fulfilment of his promises; but, nevertheless, are to "try the spirits"--to test the doctrines from whomsoever they emanate. The proving does not imply a lack of confidence in those recognized as divinely directed channels of the Truth; but it does imply a faithfulness to the Lord and to the Truth as superior to all human teachers and their utterances; it implies also that they are not listening for the voice of man, but for the voice of the Chief Shepherd; that they feast upon his words and love them--love to masticate them and to digest them. Such members of the body grow stronger and more rapidly in the Lord and in the power of his might than do others, because more attentive to the Lord's leading and instruction.

This general unity of the body, this general sympathy, this general teaching through a general channel which the Lord has provided for the gathering together of his jewels to himself at his second presence (Mal. 3:17; Matt. 24:31), does not interfere, however, with a proper recognition of order in each of the little companies, or **ecclesias**. However small the company, there should be order in it. By this word

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"order" we do not, however, mean stiffness or formalism. The order which works best and most satisfactorily is that which works noiselessly, and of which the machinery is quite out of sight. If the meeting be so small as three or five or ten, it should, nevertheless, look to the Lord to ascertain his guidance as to which of the number should be recognized as elders, seniors, or most advanced ones in the Truth, possessing the various qualifications of an Elder as we have already seen these outlined in the inspired Word--clearness in the Truth, aptness for teaching it, blamelessness of life as respects moral character, and ability to preserve order

without unnecessary friction, as might be exemplified in his family, etc.

If the little company thus have the Word and Spirit of the Lord before them and actuating them, the result of their united judgments, as expressed in an election of servants, should be accepted as the mind of the Lord on the subject--the persons chosen as elders would, in all probability, be the best and most suitable in the number. However, care needs to be observed that such selections are not made without due consideration and prayer; hence, it is advisable that due announcement be made in advance, and that it be recognized that only those who claim to be members of the New Creation (male and female) shall attempt to express the mind of the Lord on the subject--in the vote. These should be such as have passed the point of repentance for sin and restitution to the extent of their ability and acceptance of the Lord Jesus' sacrifice as the basis of their harmony with God, and who then have made a full consecration of themselves to the Lord, and thus have come under the anointing and all the privileges of the "house of sons." These alone are competent to appreciate and to express the mind, the will, of the Head of the body. These alone constitute the Church, the body of Christ, though others, who have not yet taken the step of consecration, but who are trusting in the precious blood, may be counted as members of "the household of faith" whose progress is to be hoped for, and whose welfare is to be considered.

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# **Ordaining Elders in Every Ecclesia**

"And when they had ordained them elders in every church [Ecclesia], and had prayed with fasting, they commended them to the Lord." Acts 14:23

The form of this statement, with other frequent references to elders in connection with all churches, justifies the inference that this was the **invariable** custom in the early Church. The term "elders," as seen in the text, includes evangelists, pastors, teachers, and prophets (or public exponents); hence, it is important that we learn what is meant by this word "**ordained**." At the present time this word is generally used in reference to a ceremony of installation; but this is not the significance of the Greek word **kirotoneo** used in this text. It means, "**to elect by stretching out the hand**," still the usual form of voting. This definition is given in Prof. Young's Analytical Bible Concordance. As that may be considered a Presbyterian authority, we will give also the definition set forth in "Strong's Exhaustive Concordance," which may be considered a Methodist authority. The latter defines the root of the word--"A hand-reacher, or voter (by raising the hand)."

A totally different Greek word is used when our Lord declared of the apostles, "I have chosen you and **ordained** you." (John 15:16) This is the same word, **tithemi**, used by the Apostle when, speaking of his ordination, he says: "I am **ordained** a preacher and an apostle." (1 Tim. 2:7) But this ordination, the Apostle distinctly declares, was "not of men, nor by man, but by Jesus Christ and God the Father." (Gal. 1:1) All of the members of the Anointed Body, united with the Head and partakers of his Spirit, are thereby similarly ordained, not indeed to apostleship like Paul, but to be ministers (servants) of the Truth, each to the extent of his talents and opportunities (Isa. 61:1)--the twelve only were **ordained** to be apostles, or special representatives -- ministers plenipotentiary.

Recurring to the ordination or recognition of elders by the vote of the congregation (**Ecclesia**) of the New Creation, by "stretching forth the hand," as seen above, we note that

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this was the customary mode; for the Apostle uses the same Greek word in telling how Titus became his helper. He says, "**who was** also **chosen** of the churches to travel with us." The words italicized are from the Greek word **kirotoneo** which, as above shown, signifies "to elect by stretching out the hand." And, further, the word "also" here implies that the Apostle himself was chosen by a similar vote. Not chosen or elected to be an apostle, but to be a missionary--a representative of the churches on this occasion, and, doubtless, at their expense.

Evidently, however, some of the Apostle's subsequent tours were without the vote or support of the Antioch Church. (2 Tim. 1:15) Primitive Church regulations left all free to exercise their talents and stewardship according to their own consciences. The **ecclesias** (congregations) could accept or decline the services of apostles, even, as their special representatives; and the apostles could accept or reject such engagements--each exercising his own liberty of conscience.

But, is there no ordination of elders, etc., mentioned in the New Testament other than this--an election? Is there nothing signifying **to give authority** or permission to preach, as the English word **ordain** is now generally used in all denominations in connection with licensing and ordaining elders, preachers, etc.? We will examine into these questions.

The word **ordain**, in respect to elders, is used in one other place, only, and it is the translation of a different Greek word, viz., **kathestemi**, which signifies--"To place, or set down"--**Young**. "To place down"--**Strong**. This word occurs in Titus 1:5: "Set in order the things that are wanting, and **ordain** elders in every city, as I had appointed thee"--i.e., as I arranged. **Revised Version**, "as I gave thee charge." On the face of it this text seems to imply that Titus was empowered to appoint these elders, regardless of the wishes of the congregations (churches, **ecclesias**); and it is on this view that the Episcopal theory of church order rests. Catholics, Episcopalians and Methodist-Episcopals all claim for their

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bishops an apostolic authority to set, to place or appoint, elders for the congregations--without the stretching forth of the hand, or vote of the Church.

This text is the bulwark of this idea; but it appears to be rather a weak support when we notice the last clause--"As I gave thee charge"--and reflect that the Apostle would surely not give Titus "charge" or instruction to do differently from what he (the Apostle) did in this matter. The account of the Apostle's own procedure, rightly translated, is very explicit: "And when they had elected them elders by a show of hands in every **Ecclesia**, and had prayed with fasting, they commended them to the Lord." Acts 14:23

No doubt the Apostle's advice and the advice of Titus, whom he specially commended to the brethren as a faithful minister of the Truth, would not only be desired, but sought by the brethren, and very generally followed; nevertheless, the Apostle and all who followed in his steps sought to place the responsibility where God placed it--on the **Ecclesia**, whose concern it should be to "Try the spirits [teachings and teachers] whether they be of God." (1 John 4:1) "If any speak not according to this Word it is because there is no light in them"; and "from such turn away," the Apostle advises; they are not to vote for such, nor in any manner to accept them as teachers, elders, etc.

In any event the concurrence of the **Ecclesia** would be necessary --whether expressed by vote, as stated, or not; for suppose that Titus had appointed elders not congenial to the brethren, how long would peace have prevailed?--how much pastoral or other service would such an Elder, obnoxious to the sentiments of the Church, accomplish? Practically none.

Priest-craft, and not the teachings of our Lord and his twelve apostles, is responsible for the division of the saints into two classes, called "clergy" and "laity." It is the spirit of priest-craft and antichrist that still seeks to lord it over God's heritage in every way possible--proportionately to the density of the ignorance prevailing in any congregation.

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The Lord and the Apostle recognize not the elders, but the Church (**Ecclesia**) as the body of Christ; and whatever dignity or honor attaches to faithful elders, as servants of the Lord and the Church, is not merely their recognition of themselves nor their recognition by other elders. The congregation choosing must know them, must recognize their Christian graces and abilities in the light of God's Word, else they can grant them no such standing or honor. No Elder, therefore, has any authority by self-appointment. Indeed, the disposition to ignore the Church, the body of Christ, and to make himself and his judgment superior to the whole, is first-class evidence that such a brother is not in the proper attitude to be recognized as an Elder--humility, and a recognition of the oneness of the **Ecclesia** as the Lord's body, being prime essentials for such a service.

Nor should any brother assume public duties in the Church as leader, representative, etc., without an election-- even though assured that there is no question respecting his acceptability. The Scriptural method of ordaining elders in all the churches is by congregational election--by stretching forth the hand in a vote. To insist on such an election before serving is to follow Scriptural order; it fortifies the Elder, and, additionally, reminds the **Ecclesia** of its duties and responsibilities as appointees of the elders in the Lord's name and spirit--as expressing God's choice, God's will. Additionally, this Scriptural arrangement interests the members of the **Ecclesia** in all the words and deeds of the elders, as their servants and representatives. It opposes the too prevalent idea that the elders own and rule the congregation and puts an end to their thinking of them and speaking of them as "my people"--rather than as "the Lord's people whom I serve."

Why are not these matters, so clearly Scriptural, more generally understood and set forth? Because human nature is pleased to have honor and preferment, and falls readily into wrong conditions favorable to these; because they have been popular for

seventeen centuries; because the people

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yield to these conditions and prefer them to the liberties wherewith Christ makes free. Then, too, many have felt so confident that the customs of Babylon must be right that they have never studied the Word of the Lord on this subject.

# The Period of Eldership

Nothing is said by inspiration respecting the period for which an Elder should be chosen: we are, therefore, at liberty to exercise reason and judgment on the question. Many persons may be esteemed elders, or developed brethren in the Church, and may be useful and highly appreciated, and yet not be of the chosen elders set forth by the **Ecclesia** as its representatives--evangelists, teachers, pastors. The "elder women"\* are thus several times referred to honorably by the apostles, without the least suggestion that any of them were ever chosen as representative elders or teachers in the congregation (**Ecclesia**). Some chosen as suitable to the **Ecclesia's** service might cease to possess the stipulated qualifications; or others might, under divine providence, advance to greater efficiency for the service of the Church. A year, or its divisions--a half or a quarter year--would seem appropriate periods for such services--the latter if the persons were less tried, the former if well tried and favorably known. In the absence of law, or even of advice or suggestion, it would be for each congregation to determine as best they can the Lord's will in each case.

#### The Number of Elders

The number of elders is not limited in the Scriptures; but, reasonably, much would depend on the size of the **Ecclesia**, as well as upon the number available-competent, etc. (None should be **assumed** to be a believer and to be fully consecrated; both by word and act he should have given unmistakable evidences of both his faith and consecration long before being chosen an Elder.) We favor having as

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many as are possessed of the outlined qualifications, and the dividing of the services amongst them. If the proper zeal actuates them, some kind of missionary or evangelistic work will soon claim some of them, or portions of the time of many. Each **Ecclesia** should thus be a theological seminary from which efficient teachers would continually be going forth to wider fields of service. The Elder who would manifest jealousy of others and a desire to hinder them from ministering should be considered unworthy of continuance; yet, no one either incompetent or a novice should be chosen--to satisfy his vanity. The Church, as members of the body of Christ, must vote as they believe the Head would have them vote.

A caution should perhaps be given against electing an Elder where none is found competent for the service, under the qualifications set forth by the apostles--far better have no elders than incompetent ones. In the interim, until a brother shall be

<sup>\*</sup>Woman's place in the Church is treated in Chap. v.

found competent for the service, let the meetings be of an informal kind, with the Bible as the textbook and with Brother Russell representatively present as teacher in the **Scripture Studies**--your chosen Elder, if you so prefer.

# Who May Elect Elders and How?

Only the **Ecclesia** (the body--male and female), the New Creatures, are electors or voters. The general "household of faith," **believers who have not consecrated**, have nothing to do with such an election; because it is the Lord's choice, through his "body," possessing his Spirit, that is sought. All of the consecrated body should vote, and any of them may make nominations at a general meeting called for the purpose --preferably a week in advance of the voting, so as to afford time for consideration.

Some have urged that the voting should be by ballot, so that all might be the more free to express their real choice. We answer that whatever advantage there is in this is offset by a disadvantage: namely, in the loss of the discipline and character-building accomplished by the apostolic mode of

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"stretching forth the hand." Each should learn to be candid and straightforward, yet, at the same time, loving and gentle. The vote, be it remembered, is the Lord's choice-- expressed by members of his body to the extent of their ability to discern it. No one is at liberty to shirk this duty, nor to favor one above another except as he believes he has, and expresses, the mind of the Lord.

## **Majorities Not Sufficient**

In worldly matters the voice of a bare majority decides; but evidently it should not be so in the Lord's **Ecclesia**, or body. Rather, so far as practicable, the jury-rule should prevail and a unanimous verdict or decision be sought. The brother receiving a bare majority in the vote could scarcely feel comfortable to accept that as "the Lord's choice," any more than could the congregation. Another candidate able to draw the support of all, or nearly all, should be sought for, by vote after vote, week after week, until found or the matter abandoned; or let all agree on the two or three or more who could serve in turn and thus meet the ideas of all. But if fervent love for the Lord and the Truth prevail, with prayer for guidance and the disposition to prefer one another in honor, where talents are on an equality, it will generally be found easy to unite in judgment respecting the divine will on the subject. "Let nothing be done through strife or vainglory." "Preserve the unity of the Spirit in the bond of peace." Phil. 2:3; Eph. 4:3

The same order should prevail in respect to the choice of helpers called deacons and deaconesses, whose good repute should also be noted as a qualification. (See 1 Tim. 3:8-13.) These may be for any service required--and they should have as many of the qualifications of eldership as possible, including aptness in teaching, and graces of the Spirit.

## **Variety of Ministries**

As already seen, elders may have special qualifications in one or another particular-some excelling in exhorting,

some in teaching, some in prophesying or oratory, some as evangelists, in interesting unbelievers, and some as pastors taking a general oversight of the flock in its various interests, local or general. The Apostle Paul's address to the Elders of the **Ecclesia** at Ephesus gives us the general scope of the ministry to which each individual must adapt and fit his talents as a steward. His words are well worthy of careful and prayerful consideration by all accepting the service of an Elder in any department of the work. He said: "Take heed, therefore, unto yourselves, and to all the flock, over which the holy Spirit hath made you **overseers** [the word elsewhere misrendered bishops] to feed the Church [Ecclesia] of God." (Acts 20:28) Ah, yes! the elders need first of all to watch **themselves**, lest the little honor of their position make them proud and lordly, and lest they assume to themselves authority and honors belonging to the Head--the Chief Shepherd. To feed the flock is the Lord's province; as it is written, "He shall feed his flock like a shepherd." (Isa. 40:11) When, therefore, one is chosen an Elder it is that he may represent the Chief Shepherd--that he may be the instrument or channel through whom the great Shepherd of the flock may send to his own "meat in due season," "things new and old."

"Woe be unto the pastors [shepherds] that destroy and scatter the sheep of my pasture! saith the Lord. Therefore, thus saith the Lord God of Israel against the pastors [shepherds] that feed my people: Ye have scattered my flock and driven them away, and have not visited them: behold I will visit upon you the evil of your doings, saith the Lord....I will set up shepherds over them which shall feed them: and they shall fear no more nor be dismayed." Jer. 23:1,2,4

# **Laying On of Hands of the Presbytery**

- (1) "Neglect not the gift [endowment] that is in thee, which was given thee by prophecy [prediction], with the **laying** on **of the hands of the presbytery** [assembled elders]." 1 Tim. 4:14
- (2) "Whom [the seven deacons chosen by the Church] they set before the apostles: and when they had prayed, they **laid their hands upon them**." Acts 6:6
- (3) "In the Church [**Ecclesia**] that was at Antioch,...the holy Spirit said, Separate me Barnabas and Saul for the work whereunto

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I have called them. And when they had fasted and prayed and **laid their hands on them**, they sent them away." Acts 13:1-3

- (4) "**Lay hands** hastily on no man, and be not partaker of other men's sins." 1 Tim. 5:22
- (5) "And when Paul had **laid his hands upon them**, the holy Spirit came on them; and they spake with tongues, and prophesied [preached]." Acts 19:6
- (6) Then **laid they** [the apostles] **their hands** on them, and they received the holy Spirit." Acts 8:17-19
- (7) "Stir up the gift of God that is in thee, by the laying on of my hands." 2 Tim.

We thus aggregate the inspired testimony respecting laying on of hands in the **Ecclesia** of the New Creation. In the last three (5,6,7) the reference to the imparting of the "gifts" common in the early Church is evident. Apostolic hands were thus laid on all consecrated believers and some one or more gifts followed--"tongues," etc. "A measure of the Spirit is given to every man to profit withal."\* The first four texts (1,2,3,4) may be grouped together as of one general teaching; namely, as a mark of approval or indorsement-- but not as a sign of permission or authorization.

- (1) Timothy, Paul's adopted "son" in the ministry, had already been baptized and had already received a gift of the holy Spirit at the hands of the Apostle Paul (see 7) when he went with Paul to Jerusalem. (Acts 21:15-19) Doubtless, there and then "James and all the elders," apostolic-elders, recognizing Timothy's devotion and close affiliation with Paul, unitedly blessed him, laying their hands upon him by way of indorsement; and the account implies that they did this, not according to a usual custom nor to all of Paul's companions, but "by prophecy"--indicating that they were led to do it by some prediction by, or instruction from, the Lord.
- (2) These deacons were not commissioned, or authorized to preach, by the apostles' laying hands on them, for they were not elected to be preachers, but to serve tables; and, anyway, they already, by virtue of their anointing of the

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holy Spirit, had full authority to preach to the extent of their talents and opportunity. And without any mention of license, or permission, or other ordination from anybody, we find Stephen, one of these deacons, preaching so zealously that he was the first after the Master to seal his testimony with his blood. This laying on of hands evidently signified merely the apostolic approval and blessing.

- (3) The laying on of hands on Paul and Barnabas could not have been a permission to preach; for they were already recognized as elders and had been teaching in the Antioch Church for over a year. Besides, they had both been preaching elsewhere, previously. (Compare Acts 9:20-29; 11:26.) This laying on of hands could only mean the **indorsement of the missionary work** about to be undertaken by Paul and Barnabas--that the Antioch **Ecclesia** joined in the mission with them and probably defrayed their expenses.
- (4) Here the Apostle intimates that a laying on of Timothy's hands upon a fellow-laborer in the vineyard would signify his approval, or indorsement: so that if the man turned out poorly in any respect, Timothy would share in his demerit. He must, so far as possible, make sure that he did not give his influence to introduce one who would do injury to the Lord's sheep, either morally or doctrinally.

No risk should be run; caution should be exercised either in giving a letter of recommendation or a public indorsement in the form of a public God-speed. The

<sup>\*</sup>See Volume V, Chap. viii.

same advice is still appropriate to all of the Lord's people in proportion to the degree of their influence. Nothing in this, however, implied that any were dependent upon Timothy's indorsement before they would have the right to preach: that right according to ability being granted by the Lord to all who receive the holy Spirit of anointing.

# A Paid Ministry?

The custom of a paid ministry, now so general and considered by many unavoidable and indispensable, was not the usage of the early Church. Our Lord and his chosen twelve were, so far as we are able to judge from the inspired

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records, poor--except, perhaps, James and John and Matthew. Accustomed to voluntary giving to the Levites, the Jews evidently extended this usage to everything religious that appealed to them as being of God. The disciples had a general treasurer, Judas (John 12:6; 13:29), and evidently never lacked; though it is equally evident that they never **solicited alms**. Not a hint of the kind is even suggested in the record of our Lord's words. He trusted to the Father's provision, and certain honorable women ministered unto him (and his) of their abundance. See Matt. 27:55,56; Luke 8:2,3.

Had our Lord's sermons and parables been interlarded with appeals for money, it would have sapped their life. Nothing appeals to us more than does the evident unselfishness of the Master and all his specially chosen ones, Judas being the only exception, and his avarice cost him his fall. (John 12:5,6) The love of money and show and the begging system of Babylon today is much against its powerful influence; and the absence of this spirit amongst the Lord's faithful now, as at the first advent, tells much in their favor with those who study them as living epistles, not fully appreciating their teachings. In a most remarkable manner the Lord has provided thus far for his "harvest" work without one solitary appeal being made for money; and we trust it will never be otherwise, believing that this is the Lord's mind.

Let those ambitious for this world's luxuries and wealth seek them in the fields of trade or in the lucrative professions; but let none become ministers of the Gospel of Christ from any other motive than love for God and for his Truth and for his brethren: a love that will rejoice in sacrificing ease and wealth and honor of mennot grudgingly, but heartily. But alas! nominal Christianity has grown great and worldly, and her servants are honored with the titles Reverend, Very Reverend, Most Reverend and Doctor of Divinity; and with these honors and titles go salaries--not according to the minister's needs, but on the commercial basis of his ability to attract large congregations and

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wealthy people. The natural result has followed--"The priests thereof teach for hire and the prophets thereof divine for money: yet will they lean upon the Lord and say, Is not the Lord among us? None evil can come upon us." "His watchmen are blind: they are all ignorant, they are all D------s, they cannot bark; dreaming or talking in their sleep; lazy, loving slumber [ease]. Yea, they are greedy dogs which can never have enough; and they are shepherds that cannot understand: they all look to their own way [welfare], every one for his gain from his own quarter

[denomination]." "They shall gather to themselves teachers having ears itching [for praise of men]; and they shall turn their ears from the Truth and shall be turned unto fables." Isa. 56:10,11; Micah 3:11; Phil. 3:2; 2 Tim. 4:3,4

Some may reason that both extremes ought to be avoided--large salaries and no salaries--and may call to mind the Lord's words, "The laborer is worthy of his hire;" and the Apostle's words, "If we have sown unto you spiritual things, is it a great thing if we reap your carnal things?" Yet we must remember that even these strongest statements of Scripture refer not to princely salaries, but to bare necessities. This the Apostle illustrates by the quotation, "Thou shalt not muzzle the ox that treadeth out the corn." The ox was to be free to provide for his necessities, but no more. The Apostle has given us the keynote of his own successful ministry, saying: "I will not be burdensome to you: for I seek not yours, but you....And I will very gladly spend and be spent for you; though the more abundantly I love you the less I be loved." 2 Cor. 12:14,15

Following in the footsteps of Jesus will not lead us in the direction of salaries: neither will the footsteps of his chief apostle, Paul. The latter, after showing that to ask earthly remuneration for spiritual services would in no sense violate justice, tells us of his own course in the matter in these words:

"I have coveted no man's silver or gold or apparel. Yea, yourselves know that these [my] hands have ministered unto my necessities, and

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to them that were with me. I have shewed you all things, how that so laboring ye ought to support the weak, and to remember the words of our Lord Jesus, how he said, It is more blessed to give than to receive." Acts 20:33-35

"We have not used this right [over you to require temporal things in exchange for spiritual]: but we bear all things that we may cause no hindrance to the gospel of Christ." (1 Cor. 9:12) "When I was present with you and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia [voluntarily] supplied." 2 Cor. 11:9

Our liberties are just the same as were those of the apostles in these respects; and fidelity to the cause should lead us to follow their steps in this as in all matters. The Lord, the apostles, and their associates, who traveled and gave their entire time to the ministry of the truth, did accept voluntary contributions from the brethren to meet their expenses; and, as already intimated, the laying on of the hands of the Antioch Church upon Paul and Barnabas, when they were about to start on their first missionary tour, seems to have implied that the Church became responsible for their expenses, and correspondingly participated in their work.

There is no intimation, direct or indirect, that the elders serving the Church at home received either salary or expense money; and we believe that it will generally be found advantageous to each local Church to use the voluntary services of its own members--few or many, great or insignificant. This Scriptural method is spiritually healthful: it tends to draw out all the various members in the exercise of their

spiritual gifts, and leads all to look more to the Lord as the real Shepherd, than does the hiring method. As the number of qualified teachers increases, let the example of the Antioch Church be imitated--let some be sent forth as missionaries, colporteurs, pilgrims, etc.

Nevertheless, if any congregation considers that its field of usefulness is a large one and that a brother could advantageously give his entire time to ministering to it and to

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mission work, and if they **voluntarily** tender him money sufficient for his expenses, we know of no scripture that would forbid its acceptance. But both the serving Elder and the supporting **Ecclesia** should see to it that the amount provided is not more than **reasonable living expenses** for the servant and those properly dependent on him. And both should see also that **all** the members of the **Ecclesia** be exercised, and particularly such as possess qualifications for eldership; otherwise the spirit of Babylon, churchianity, will be sure to develop.

# Discipline in the Ecclesia

--Matt. 18:15-18--

The administration of discipline is not the function of the elders only, but of the entire Church. If one appears to be in error or in sin, his supposed wrong should be pointed out to the erring one only by the one he has injured, or by the member first discovering the wrong. If the reproved one fails to clear himself, and continues in the error or sin, then two or three brethren without previous prejudice should be asked to hear the matter and advise the disputants. (Elders they may or may not be, but their eldership would add no force or authority in the case except as their iudament might be the riper and their influence the more potent.) If this committee decide unanimously with either party, the other should acquiesce and the matter be wholly at an end--correction, or restitution, so far as possible, being promptly made. If either of the original disputants still persists in the wrong course, the one who made the original charge or one of those called in committee or, preferably, all of these together, **may** then (but not sooner) exercise their privilege of bringing the matter before the **Ecclesia**, the body, the Church. Thus it is evident that the Elders were in no sense to be judges of the members--hearing and judgment were left to the local body, or Church.

The two preliminary steps (above mentioned) having been taken, the facts being certified to the elders, it would

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be their duty to call a general meeting of the **Ecclesia**, or consecrated body, as a **court**--to hear the case in all of its particulars, and in the name and reverence of its Head to render a decision. And the matter should be so clear, and the condemned should have such generous treatment, that the decision would be a unanimous one, or nearly so. Thus the peace and oneness of the body (the **Ecclesia**) would be preserved. Repentance even up to the moment of the Church's condemnation is possible. Nay, to secure repentance and reform is the very object of every step of these proceedings--to reclaim the transgressor; his **punishment** not at all the object. Punishment is not ours but God's: "Vengeance is mine, I will repay, saith the

Lord." (Rom. 12:19) Should the wrongdoer repent at any step in this proceeding, it should be a cause of thanksgiving and rejoicing to all who possess the Lord's Spirit, and no others are members of his body. Rom. 8:9

Indeed, even if the transgressor refuse to hear (obey) the decision of the entire Church, no punishment is to be inflicted or even attempted. What then? Merely the Church is to withdraw from him its fellowship and any and all signs or manifestations of brotherhood. Thenceforth the offender is to be treated "as a heathen man and a publican." Matt. 18:17

At no time in these proceedings are the faults or failings of the offender to be made public property--scandalizing him and the Church, and the Lord, the Head of the Church. Nor is he to be harshly spoken of even after the separation; just as we are not to berate, or rail against, heathen men and publicans, but are to "speak evil of no man" and to "do good unto all men." (Titus 3:2; Gal. 6:10) Love is the quality which insists on the strictest obedience to these last two requirements to "all men": how much more will love insist that a "brother," a fellow-member in the **Ecclesia**, the body of Christ, shall not only not be injured by false or garbled statements, but that additionally, his weaknesses or blunders or sins be carefully covered, not from the unsympathetic world only, but also from "the household of

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faith" and from even the Church--until the final step of "telling it to the Church" should be found absolutely necessary. At every step the spirit of love will hope that the wrongdoer is laboring under some misapprehensions, and will be praying for wisdom and grace to turn a sinner from the error of his way and thus (possibly) to save a soul from death. James 5:20

Oh, that the holy Spirit, the spirit of love, might dwell in every member of the Ecclesia so richly that it would give pain to hear a defamatory tale about any one, and especially about a fellow-member! This would at once eliminate one-half the friction, or more. Nor would the following of the above procedure, outlined by our Lord, lead to **frequent** church trials: rather, while removing the ground for animosities, it would inculcate a respect for the judgment of the Church as being the judgment of the Lord, and the voice of the Church would be heard and obeyed accordingly. Furthermore, with order and love thus prevailing we may be sure that each would seek as far as possible to "mind his own business" and not attempt to reprove his brother or correct him, or bring the matter before a committee or the Church, unless the matter were one of some importance as concerned himself or the Church or the Truth.

Unquestionably, the majority of the Church troubles (and society and family troubles as well) spring not from a desire to wrong, nor even from a wrong unintentionally committed, but from misunderstandings and, at least, partial misinterpretations of intentions or motives. The tongue is the general mischief-maker; and it is part of the spirit of a sound mind, therefore, to set a guard upon the lips as well as upon the heart, from which proceed the ungenerous sentiments which, the lips expressing, set fire to evil passions and often injure many. The New Creation--the Church-- has strict instructions from their Lord and Head on this important subject. His spirit of love is to fill them as they go **alone**, privately, to the injuring person without previous conference or talking with anyone. They go not to make him (or her)

# **ashamed of his conduct**, nor to berate him or otherwise

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punish, but to secure a cessation of the wrong and, if possible, some recompense for injury already received. Telling others of the wrong, first or afterward, is unkind, unloving --contrary to the Word and Spirit of our Head. Not even to ask **advice** should the matter be told: we have the Lord's **advice** and should follow it. If the case be a peculiar one, the wisest of the elders should be asked for advice along the lines of a hypothetical case, so as not to disclose the real trouble and wrongdoer.

Unless the trouble is serious, the matter ought to stop with the personal appeal to the erring one, whether he hears or forebears to hear--to yield. But if the second step be deemed necessary, no explanation of the trouble should be made to those asked to confer until they gather in the presence of the accuser and the accused. Thus slanderous "talk" will be avoided and the committee of brethren will come to the case unbiased and be the better able to counsel both parties wisely; for the trouble may be on both sides, or, possibly, wholly on the side of the accuser. At all events, the accused will be favorably impressed by such fair treatment and will be much more likely to yield to such counselors if his course seems to them also to be wrong. But whether the one deemed by the committee to be in error shall yield or not, the whole matter is still strictly private, and not a mention of it should be made to anyone until, if thought sufficiently important, it is brought before the Church, and passed upon finally. Then for the first time it is common property to the saints only, and in proportion as they are **saints** they will desire to say no more than necessary to anyone respecting the weaknesses or sins of anybody.\*

In carrying out the findings of the Church court, the matter rests with each individual; hence, each must discern the justice of the decision for himself. The penalty of withdrawal of fellowship is designed to be a correction in righteousness, and is of the Lord's prescribing. It is to serve as a protection to the Church, to separate those who walk disorderly,

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not after the spirit of love. It is not to be esteemed a perpetual separation, but merely until the reproved one shall recognize and acknowledge his wrong and to the extent of his ability make amends.

## **Accusations Against Elders**

"Against an Elder receive not an accusation, except at the mouth of two or three witnesses." 1 Tim. 5:19, R.V.

The Apostle in this statement recognizes two principles. (1) That an Elder has already been recognized by the congregation as possessing a good and noble character, and as being specially earnest for the Truth, and devoted to God. (2) That such persons, by reason of their prominence in the Church, would be marked by the

<sup>\*</sup>Additionally see Chap. ix--"If thy brother trespass against thee."

Adversary as special objects for his attacks--objects of envy, malice, hatred and strife on the part of some, even as our Lord forewarned-- "Marvel not if the world hate you"; "ye know that it hated me before it hated you"; "If they have called the Master of the house Beelzebub, how much more shall they call them of his household!" (Matt. 10:25; 1 Jno. 3:13; Jno. 15:18) The more faithful and capable the brother, the more nearly a copy of his Master, the more proper his choice as an Elder; and the more faithful the Elder, the more sure he will be to have as enemies-not Satan and his messengers only, but as many also as Satan can delude and mislead.

These reasons should guarantee an Elder against condemnation on the word of any one person, if otherwise his life appeared consistent. As for hearsay or rumor, they were not to be considered at all; because no true yokefellow, cognizant of the Lord's rule (Matt. 18:15), would circulate rumors or have confidence in the word of those who would thus disregard the Master's directions. To be heard at all, the accusers must profess to have been **witnesses**. And even if two or more witnesses made charges there would be no other way of hearing the case than that already defined. Any one person charging wrong against the Elder, should, after personal conference failing, have taken with him two or three others who would thus become **witnesses** to the contumacy.

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Then the matter, still unamended, might be brought by Timothy or anyone before the Church, etc.

Indeed, this accusation before two or three witnesses, being the requirement as respects all of the members, leaves room for the supposition that the Apostle was merely claiming that an Elder should have every right and privilege guaranteed to any of the brethren. It may be that some were inclined to hold that since an Elder must be "well reported," not only in the Church, but out of it, an Elder should be arraigned upon the slightest charges, because of his influential position. But the Apostle's words settle it that an Elder's opportunities must equal those of others.

This matter of **witnesses** needs to be deeply engraved on the mind of every New Creature. What others claim to know and what they slanderously tell is not even to be heeded--not to be received. If two or three, following the Lord's directions, bring charges against anyone--not back-bitingly and slanderously but as instructed--before the Church, they are not even then to be believed; but then will be the proper time for the Church to **hear** the matter--hear both sides, in each other's presence; and then give a godly decision and admonition, so phrased as to help the wrongdoer back to righteousness and not to push him off into outer darkness.

#### **Mistaken Calls to Preach**

A considerable number of people declare that they received of the Lord a **call** to preach the Gospel; perhaps they add in the next breath that they never knew why, or that they are aware that they have no special qualifications for the service, or that circumstances have always seemed to hinder them from responding to the call. Questioning them respecting the nature of the "call," develops the fact that it was merely an imagination or conjecture. One felt **impressed** at some time in his experience (perhaps before becoming a Christian at all) that he ought to devote himself to God and his service, and his highest ideal of God's service was drawn

from his nominal church experiences, represented in the preacher whose services his family attended. Another felt his organ of approbativeness impressed, and said to himself --How I would like to be able to wear the cloth and receive the respect and titles and salary of a preacher--even a second or third-rate one. If possessed of large self-esteem, too, he probably felt still further impressed that as the chosen apostles were "untalented and ignorant men," so, possibly, God had him specially in mind because of his lack of talent and education. God has favored many such, and his cause as well, in not opening the way to their ambitions, misconstrued to be his call to preach.

As already pointed out, every member of the New Creation is **called to preach**; not by his ambitions or imaginations, but by the Word, which calls upon all who receive the grace of God not in vain to "**show forth the praises** of him who has called us out of darkness into his marvelous light." (1 Pet. 2:9) This call includes, therefore, all begotten of the spirit of the Truth--male and female, bond and free, rich and poor, educated and uneducated--black, brown, red, yellow and white. What further commission is needed than this--"He hath put a new song into my mouth," even "the loving kindness of Jehovah"? Psa. 40:3; 107:43

True, the Lord did **specially choose** and specially call the twelve apostles for a special work; true also he has proposed that in so far as his people will hearken to his words he will "**set** the various members in the body" as pleases him--some to one service and some to another, "to every man according to his several ability." (Matt. 25:15) But he clearly shows us that many will seek to "**set**" themselves as teachers; that it is the duty of the Church to look continually to him as their true Head and Leader, and not to favor the self-seeking ambitious brethren; that neglect of this duty will mean neglect of his words; deficiency, therefore, of love and obedience; and will surely be to the spiritual disadvantage of such an **Ecclesia**, as well as to the disadvantage of the self-set teacher.

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The Lord's rule on this subject is clearly set forth to be-- "He that humbleth himself shall be exalted; and he that exalteth himself shall be abased." (Luke 14:11) The Church is to follow this rule, this mind of the Spirit, in all matters in which she shall seek to know and obey her Lord. The Lord's method is to advance only him whose zeal and faithfulness and perseverance in well-doing have shown themselves in little things. "He that is faithful in that which is least is faithful also in much." (Luke 16:10) "Thou hast been faithful over a few things: I will make thee ruler over many things." (Matt. 25:21,23) There is always plenty of room at the bottom of the ladder of honor. Whosoever wills, need not for long be without opportunities for serving the Lord, the Truth and the brethren in humble ways which the proud-spirited will disdain and neglect, looking for service more honorable in the sight of men. The faithful will rejoice in any service, and to them the Lord will open wider and yet wider doors of opportunity. Thus his will, exemplifying the wisdom from above, is to be carefully followed by every member of the New Creation--especially in his vote, in his stretching forth of his hand as a member of the body of Christ to express the will of

the Head.

A self-seeking brother should be passed by, however capable; and a less capable, but humble, brother should be chosen for Elder. So gentle a reproof should be beneficial to all--even though not one word be uttered respecting the reasons governing. And in the case of a capable Elder giving evidence of a dictatorial spirit, or inclining to regard himself as above the Church and of a separate class, or implying a divine right to teach not coming through the **Ecclesia** (Church), it would be a kindness as well as a duty to such an one to drop him to some less prominent part of the service or from all special services for a time, until he shall take this gentle reproof and recover himself from the snare of the Adversary.

All are to remember that, like other faculties, **ambition** is necessary in the Church as well as in the world; but that in

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the New Creation it must not be a selfish ambition to be something great and prominent, but a loving ambition to serve the Lord and his people, even the very humblest. We all know how ambition led to Satan's fall--from the favor and service of God to the position of an enemy of his Creator and an opponent of all his righteous regulations. Similarly, all who adopt his course, saying, "I will ascend above the stars of God [I will **set** myself above others of the sons of God], I will be as the Most High---[a ruler amongst them, a usurper of divine authority without divine appointment, and contrary to the divine regulation]," are sure to suffer divine disapprobation, and proportionate alienation from the Lord. And the influence of such, like Satan's, is sure to be injurious. As Satan would be an unsafe teacher, so are all who have his disposition sure to lead into darkness for light; because they are not in the proper attitude to receive the light and be used as messengers of it to others.

Whenever, therefore, any brother feels sure that he is called to preach in some public capacity when no door of service has been opened to him in the appointed manner--if he is inclined to force himself upon the Church, without its almost unanimous request--or if having been chosen to the position of a leader or Elder he seeks to hold the position and consider it his by right, without regular votes of the Church from time to time requesting his service continued, we may set it down either that the brother has not noted the proprieties of the case, or that he has the wrong, self-seeking spirit unsuitable to any service in the **Ecclesia**. In either event it will be the proper course to make a **change** at the first proper occasion for holding an election: and, as already suggested, the first Sunday of a year or in a quarter would be an appropriate time easily remembered.

#### "Warn Them That Are Unruly"

"We exhort you, brethren, warn them that are unruly, comfort the feebleminded, support the weak, be patient toward all men. See that none render evil for evil unto any, but ever follow that which is good, both among yourselves and to all men." 1 Thess. 5:14,15

This exhortation is not to elders, but to the entire Church, including the elders. It takes cognizance of the fact that although the entire Church, as God's New Creation, has a perfect standing before him as New Creatures in Christ Jesus, nevertheless each and all of them have their imperfections according to the flesh. It shows, further, what we all recognize; viz., that there are differences in the degrees and in the kinds of our fleshly imperfections; so that, as in children of an earthly family different dispositions require different treatment by the parents, much more in the family of God there are such wide differences of disposition as to require special consideration one for the other. To take notice of each other's imperfections, from the standpoint of criticism, would be to do ourselves much injury, cultivating in our hearts a faultfinding disposition, keenly awake to the weaknesses and imperfections of others, and proportionately, perhaps, inclined to be blind to our own defects. Such criticism is entirely foreign to the spirit and intention of the Apostle's exhortation.

Those are addressed who have been begotten of the spirit of the truth, the spirit of holiness, the spirit of humility, the spirit of love. Such as are thus growing in the graces of the Spirit, will fear and criticize chiefly their own defects; while their love for others will lead them to make as many mental excuses and allowances for them as possible. But while this spirit of love is properly condoning the offenses and weaknesses of the brethren, it is to be on the alert, nevertheless, to do them goodnot by bickering, strife, contention, chiding, faultfinding and slandering one another, but in a manner such as the Golden Rule, would approve. With gentleness, meekness, long-suffering and patience, it will seek to make allowance for each other's weaknesses, and at the same time to help each other out of them, each remembering his own weaknesses of some kind.

The **unruly** are not to be comforted and supported and encouraged in their wrong way; but in kindness, in love, they are to be admonished that God is a God of order; and that

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in proportion as we would grow in his likeness and favor we must observe rules of order. They should be admonished that nothing is further from the divine arrangement than anarchy; and that as even worldly people recognize the principle that the worst form of government imaginable is preferable to anarchy, so much the more should God's people, who have received the spirit of a sound mind, the holy Spirit, recognize this same principle in the Church; and the Apostle exhorts us to submit ourselves one to the other, for the sake of the general interests of the Lord's cause. If we were all perfect, and our judgment of the Lord's will perfect, we would all think exactly the same--there would be no particular necessity for submitting one to another; but since our judgments differ, it is necessary that each consider the other and the other's standpoint of observation and judgment, and that each seek to yield something in the interest of general peace--yea, to yield everything so as to preserve the unity of the Spirit in the bonds of peace in the body of Christ, except where principle would be infringed by such a course.

The unruly or disorderly are not entirely to blame for their condition, perhaps. Many people are born disorderly and inclined to be so in their dress and in all their affairs in life. Disorderliness, therefore, is a part of their weakness, which should be thought of sympathetically, kindly, but, nevertheless, should not be permitted to do injury to

the Church of God, to hinder its usefulness, to prevent its cooperation in the study and service of the Truth. It is not the will of God that his people should have that meekness which would amount to weakness in dealing with disorderly persons. Kindly, lovingly, but firmly, they should be shown that, as order is heaven's first law, so it must be highly esteemed amongst those who are heavenly-minded; and that it would be sinful for the congregation to permit one or two or more of its members to do violence to the divine regulations, as expressed in the Word of God and as generally understood by the congregation with which he is associated.

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# **Admonishing Not a General Order**

It would be a great mistake, however, to suppose that the Apostle, in using this general language to the Church, meant that every individual of the Church was to do such admonishing. To admonish wisely, helpfully, is a very delicate matter indeed, and remarkably few have a talent for it. The election of elders on the part of congregations is understood to signify the election of those of the number possessed of the largest measure of spiritual development, combined with natural qualifications to constitute them the representatives of the congregation, not only in respect to the leading of meetings, etc., but also in respect to keeping order in the meetings and admonishing unruly ones wisely, kindly, firmly. That this is the Apostle's thought is clearly shown in the two preceding verses, in which he says:

"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their works' sake. And be at peace amongst yourselves." 1 Thess. 5:12,13

If divine wisdom has been properly sought and properly exercised in the choosing of elders of a congregation, it follows that those thus chosen were very highly esteemed; and since novices are not to be chosen, it follows that these were appreciated and selected for their works' sake, because it was discerned by the brethren that they had a considerable measure of the holy spirit of love and wisdom and meekness, besides certain natural gifts and qualifications for this service. To "be at peace amongst yourselves," as the Apostle exhorts, would mean that, having chosen these elders to be the representatives of the congregation, the body in general would **look to them to perform the service to which they were chosen**, and would not attempt to take it each upon himself to be a reprover, or admonisher, etc. Indeed, as we have already seen, the Lord's people are not to judge one another personally; and only the congregation as a whole may exclude one of the number from the fellowship and privileges of the meeting. And this, we have seen, can come only after the various steps of a more private kind have been taken--after

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all efforts to bring about reform have proved unavailing, and the interests of the Church in general are seriously threatened by the wrong course of the offender. But in the text before us the Apostle exhorts that the congregation shall "know"--that is, recognize, look to--those whom they have chosen as their representatives, and expect them to keep guard over the interests of the Church, and to do the

admonishing of the unruly, up to the point where matters would be serious enough to bring them before the Church as a court.

#### **Public Rebukes Rare**

This admonishing, under some circumstances, might need to be done publicly before the congregation, as the Apostle suggests to Timothy: "Them that sin [publicly] rebuke before all, that others also may fear." (1 Tim. 5:20) Such a public rebuke necessarily implies a public sin of a grievous nature. For any comparatively slight deviation from rules of order the elders, under the law of love, and the Golden Rule, should surely "consider one another to provoke unto love and to good works," and so considering they would know that a word in private would probably be much more helpful to the individual than a public rebuke, which might cut or wound or injure a sensitive nature where such wounding was entirely unnecessary, and where love would have prompted a different course. But even though an Elder should rebuke a grievous sin publicly, it should be done, nevertheless, lovingly, and with a desire that the reproved one might be corrected and helped back, and not with a desire to make him odious and to cast him forth. Nor, indeed, does it come within the Elder's province to rebuke any to the extent of debarring them from the privileges of the congregation. Rebuke to this extent, as we have just seen, can proceed only from the Church as a whole, and that after a full hearing of the case, in which the accused one has full opportunity for either defending himself or amending his ways and being forgiven. The Church, the **Ecclesia**, the consecrated of the Lord, are, as a whole, his

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representatives, and the Elder is merely the Church's representative --the Church's best conception of the Lord's choice. The Church, therefore, and not the elders, constitute the court of last resort in all such matters; hence, an elder's course is always subject to review or correction by the Church, according to the united judgment of the Lord's will.

While considering this phase of the subject, we might pause a moment to inquire the extent to which the Church, directly or indirectly, or through its elders, is to exercise this duty of admonishing the disorderly, and of eventually excluding them from the assembly. It is not within the power of the Church to exclude permanently. The brother who, having offended either a brother member or the whole Church body, returns again and says, "I repent of my wrong course, and promise my best endeavors to do right in the future," or the equivalent of this, is to be forgiven-fully, freely--as heartily as we hope the Lord will forgive the trespasses of all. No one but the Lord has the power or authority to cut off any individual everlastingly--the power to sever a branch from the Vine. We are informed that there is a sin unto death, for which it is useless to pray (1 John 5:16); and we are to expect that such a wilful sin as would thus bring the penalty of the Second Death would be so open, so flagrant, as to be readily discerned by those who are in fellowship with the Lord. We are not to judge of any by what is in their hearts, for we cannot read their hearts; but if they commit wilful sin unto death it will surely become manifest outwardly--by their lips, if they are doctrinal transgressions, denying the precious blood of atonement; or by their immoralities, if they have turned to walk after the flesh, "like the sow that is washed, to her wallowing in the mire." It is respecting such as these, referred to in Heb. 6:4-8; 10:26-31, that the Apostle warns us to have no dealings whatever--not to eat with them, not to receive them into our houses, and not to bid them Godspeed (2 John 9-11); because those who would affiliate with them or bid

them Godspeed would be accounted as taking

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their places as enemies of God, and as partaking of the evil deeds or evil doctrines, as the case might be.

But in respect to others, who "walk disorderly," the regulation is very different. Such an excluded brother or sister should not be treated as an enemy, nor thought of as such; but as an erring brother, as the Apostle says further on in this same epistle, "If any man obey not our word by this epistle [if he be disorderly, unwilling to submit himself to sound reasoning and loving, generous rules of order] note that man, and have no company with him, to the end that he may be ashamed; yet count him not as an enemy, but admonish him as a brother." (2 Thess. 3:14,15) Such a case as this would imply some open, public opposition on the part of the brother to the rules of order laid down by the Apostle, as the Lord's mouthpiece; and such a public opposition to right principles should be rebuked by the congregation, should they decide that the brother is so out of order that he needs admonishing; and if he does not consent to the form of sound words, sent us by our Lord through the Apostle, he should be considered as so out of accord as to make it no longer proper that he should have the fellowship of the brethren until he would consent to these reasonable requirements. He should not be passed by on the street unnoticed by the brethren, but be treated courteously. The exclusion should be merely from the privileges of the assembly and from any special brotherly associations, etc., peculiar to the faithful. This is implied also in our Lord's words, "Let him be unto thee as an heathen man and a publican." Our Lord did not mean that we should do injury to a heathen man or a publican, nor treat either in any manner unkindly; but merely that we should not fellowship such as **brethren**, nor seek their confidences, nor as New Creatures give them ours. The household of faith is to be cemented and bound together with mutual love and sympathy, and expressions of these in various ways. It is from the lack of these privileges and blessings that the excluded brother is caused to suffer, until he feels that he must reform his ways and return to the family gathering. There is a suggestion

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in this respect to warmth, to cordiality, to true brotherliness, that should prevail amongst those who are members of the Lord's body.

## "Comfort the Feeble-Minded"

Continuing our examination of the Apostle's words in our text, we note that the Church is to comfort the feeble-minded. We thus have notice that the reception of the holy Spirit does not transform our mortal bodies so as to entirely overcome their weaknesses. There are some with feeble minds, as there are others with feeble bodies, and each needs sympathy along the line of his own weakness. The feeble minds were not to be miraculously cured; nor should we expect that because the minds of some are feeble and unable to grasp all the lengths, and breadths, and heights, and depths of the divine plan that, therefore, they are not of the body. On the contrary, as the Lord is not seeking for his Church merely those who are of fine physical development, strong and robust, so likewise he is not seeking merely those who are strong and robust in mind, and able to reason and analyze thoroughly, completely, every feature of the divine plan. There will be in the body some who will

be thus qualified, but others are feeble-minded, and do not come up even to the average standard of knowledge. What comfort should we give to these? We answer that the elders, in their presentations of the Truth, and all of the Church in their relationship one with the other, should comfort these, not necessarily in pointing out their feebleness and condoning the same, but rather along general lines--not expecting the same degree of proficiency and intellectual discernment in the members of the family of God. None should claim that those who have such disabilities are, therefore, not of the body.

The lesson is much the same if we accept the revised reading, "Comfort the fainthearted." Some naturally lack courage and combativeness, and with ever so good will and ever so loyal hearts cannot, to the same degree as others of the body, "be strong in the Lord," nor "fight the good fight

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of faith" in the open. The Lord, however, must see their will, their intention, to be courageous and loyal, and so should the brethren--if they are to attain the rank of overcomers.

All should recognize that the Lord's judgment of his people is according to their hearts, and that if these feeble-minded or fainthearted ones have had a sufficiency of mind and will to grasp the fundamentals of the divine plan of redemption through Christ Jesus, and their own justification in God's sight through faith in the Redeemer, and if on this basis they are striving to live a life of consecration to the Lord, they are to be treated in every way so as to permit them to feel that they are fully and thoroughly members of the body of Christ; and that the fact that they cannot expound or cannot perhaps with clearness discern every feature of the divine plan intellectually, and defend the same as courageously as others, is not to be esteemed as impugning their acceptance with the Lord. They should be encouraged to press along the line of self-sacrifice in the divine service, doing such things as their hands find to do, to the glory of the Lord and to the blessing of his people--comforted with the thought that in due time all who abide in Christ and cultivate the fruits of his Spirit and walk in his steps of sacrifice will have new bodies with perfect capacity, in which all the members shall be able to know as they are known--and that meantime the Lord assures us that his strength is shown the more fully in our weakness.

# "Support the Weak"

This implies that there are some in the Church weaker than others; not merely physically weaker, but weaker spiritually --in the sense of having human organisms depraved in such a manner that they as New Creatures, find greater difficulty in growth and spiritual development. Such are not to be rejected from the body, but, on the contrary, we are to understand that if the Lord counted them worthy of a knowledge of his grace, it means that he is able to bring them off conquerors through him who loved us and bought

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us with his precious blood. They are to be supported with such promises as the Scriptures afford--to the effect that when we are weak in ourselves we may be strong in the Lord and in the power of his might, by casting all our care upon him, and by faith laying hold upon his grace; that in the hour of weakness and temptation

they will find fulfilled the promise, "My grace is sufficient for thee; my strength is made perfect in weakness." The entire congregation can assist in this comforting and supporting, though, of course, the elders have a special charge and responsibility toward these, because they are the chosen representatives of the Church, and, hence, of the Lord. The Apostle, speaking of the various members of the body, after telling of pastors and teachers, speaks of "helps." (1 Cor. 12:28) Evidently the Lord's good pleasure would be that each member of the Church should seek to occupy such a place of helpfulness, not only helping the elders chosen as the representatives of the Church, but also helping one another, doing good unto all men as we have opportunity, but especially to the household of faith.

## "Patient Toward All"

In obeying this exhortation to exercise patience toward each other under all circumstances, the New Creatures will find that they are not only exercising the proper attitude toward each other, but that they are cultivating in themselves one of the grandest graces of the holy Spirit--patience. Patience is a grace of the Spirit which will find abundant opportunity for exercise in all of life's affairs, toward those outside the Church as well as toward those within it, and it is well that we remember that the whole world has a **claim** upon our patience. We discern this only as we get clear views of the groaning creation's condition, revealed to us through the Scriptures. Therein we see the story of the fall, and how all have been injured by it. Therein we see God's patience toward sinners and his wonderful love in their redemption, and in the provisions he has made, not only for

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the blessing and uplifting of his Church out of the miry clay and out of the horrible pit of sin and death, but glorious provisions also for the whole world of mankind. In it, too, we see that the great difficulty with the world is that they are under the delusions of our Adversary, "the god of this world," who now blinds and deceives them. 2 Cor. 4:4

Surely this knowledge should give us patience! And if we have patience with the world, much more should we have patience with those who are no longer of the world, but who have by God's grace come under the conditions of his forgiveness in Christ Jesus, have been adopted into his family, and are now seeking to walk in his steps. What loving and long-suffering patience we **should** have toward these fellow-disciples, members of the Lord's body! Surely we **could** have nothing else than patience toward these; and surely our Lord and Master would specially disapprove and in some manner rebuke impatience toward any of them. Furthermore, we have great need of patience even in dealing with ourselves under present distress and weaknesses and battles with the world, the flesh and the Adversary. Learning to appreciate these facts will help to make us more patient toward all.

#### "See That None Render Evil for Evil"

This is more than an individual **advice**: it is an injunction, addressed to the Church as a whole, and is applicable to each congregation of the Lord's people. It implies that if some of the household of faith are disposed to take vengeance, to retaliate, to render evil for evil, either upon brother members or upon those outside, that the Church will not be acting the part of a busybody in taking notice of such a course. It is the duty of the Church to **see** to this. "**See** that no man render evil for evil," means, give attention to it that this proper spirit is observed in your midst amongst

the brethren. If, therefore, the elders should learn of such occasions as would be covered by this injunction, it would be their duty kindly to admonish the brothers or the sisters respecting

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the Word of the Lord; and, if they will not hear, it would be the duty of the former to bring the matter before the congregation, etc., etc. And here is the Church's commission to take cognizance of such an improper course on the part of any. Not only are we thus to see one another, and to look out for each other with kindly interest, to note that backward steps are not taken, but we are to see to it that, on the contrary, all follow after that which is good. We should rejoice in and commend every evidence of progress in a right way, giving it our support as individuals and as congregations of the Lord's people. By thus doing, as the Apostle suggests, we may rejoice evermore, and with good cause; for so helping one another the body of Christ will make increase of itself in love, growing more and more in the likeness of the Head, and becoming more and more fit for joint-heirship with him in the Kingdom.

"Let Us Consider One Another to Provoke Unto Love and to Good Works"
--Heb. 10:24--

What a loving and beautiful thought is here expressed! While others consider their fellows to fault-find or discourage, or selfishly to take advantage of their weaknesses, the New Creation is to do the reverse--to study carefully each other's dispositions with a view to avoiding the saying or doing of things which would unnecessarily wound, stir up anger, etc., but with a view to provoking them to love and good conduct.

And why not? Is not the whole attitude of the world, the flesh and the devil provocative of envy, selfishness, jealousy, and full of evil enticement to sin, of thought, word and deed? Why, then, should not the New Creatures of the Christ body not only abstain from such provocations toward themselves and others, but engage in provoking or inciting in the reverse direction--toward love and good works? Surely this, like every admonition and exhortation of God's Word, is reasonable as well as profitable.

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# "The Assembling of Ourselves"

"Not forsaking the assembling of ourselves together, as the custom of some is, but exhorting one another, and so much the more as ye see the day drawing on." Heb. 10:25

The Lord's injunction, through the Apostle, respecting the assembling of his people, is in full accord with his own words, "Where two or three of you are met in my name, there am I in the midst." (Matt. 18:20) The object of these gatherings is clearly indicated; they are for mutual advancement in spiritual things--opportunities for provoking or inciting each other unto more and more love for the Lord and for each other, and to increased good works of every kind that would glorify our Father, that would bless the brotherhood, and that would do good unto all men as we have opportunity. If he who says, I love God, yet hateth his brother, knows not what he

says, and deceives himself (1 John 4:20), similarly mistaken, we believe, are those who say, I long to be with the Lord and to enjoy his blessing and fellowship, if they meantime neglect opportunities to meet with the brethren, and do not enjoy their company and fellowship.

It is in the nature of things that each human being must seek some companionship; and experience attests the truthfulness of the proverb, that "Birds of a feather flock together." If, therefore, the fellowship of the spiritually minded is not appreciated, longed for and sought after, if we do not improve opportunities to enjoy it, we may be sure these are unhealthy indications as respects our spiritual condition. The natural man loves and enjoys natural fellowship and companionship, and plans and arranges with his associates in respect to business matters and pleasures, even though their common worldly hopes and plans are very limited indeed as compared with the exceeding great and precious hopes of the New Creation. As our minds become transformed by the renewing of the holy Spirit, our appetite for fellowship is not destroyed, but merely turned into new channels, where we find a wonderful field for fellowship,

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investigation, discussion and enjoyment--the history of sin and the groaning creation, past and present-- God's record of the redemption and the coming deliverance of the groaning creation--our high calling to joint-heirship with the Lord-the evidences that our deliverance is drawing nigh, etc. What an abundant field for thought, for study, for fellowship and communion!

No wonder we say that the one who is unappreciative of the privilege of meeting with others for the discussion of these subjects is spiritually sick, in some respects, whether he is able to diagnose his own ailment or not. It may be that he is diseased with a kind of spiritual pride and self-sufficiency, which leads him to say to himself, I need not go to the common school of Christ, to be taught with his other followers; I will take private lessons from the Lord at home, and he will teach me separately, and deeper and more spiritual lessons. Quite a few seem to be afflicted with this spiritual egotism--to imagine themselves better than others of the Lord's brethren, and that he would depart from his usual custom and from the lines marked out in his Word, to serve them in a peculiar manner, just because they think more highly of themselves than they ought to think, and because they request it. Such brethren should remember that they have not one solitary promise of the Lord of a blessing so long as they are in this attitude of heart and conduct. On the contrary, "the Lord resisteth the proud and showeth his favors to the humble." The Lord blesses those who hear and obey his instructions, saying, "If ye love me, keep my commandments." To those who are in a right attitude of heart it is quite sufficient that the Lord has enjoined that we come together in his name; and that he has promised special blessings to so few as even two or three obeying him, and that the Church is representatively his body, and is to be prospered by "that which every joint supplieth," and to edify itself and to "build one another up," as members in all the graces and fruits of the Spirit. Sometimes the difficulty is not purely a spiritual egotism, but partially a neglect of the Word of God and a leaning to human understanding,

supposing that the promise, "they shall be all taught of God," implies an individual teaching, separate the one from the other. The customs of the apostles and their teachings, and the experience of the Lord's people, are all contrary to such a thought.

However, on the other hand, we are not to crave merely numbers and show and popularity, but are to remember that the Lord's promised blessing is to "two or three of you"; and, again, through the Apostle, the exhortation is to "the assembling of ourselves together." It is not a sectarian spirit that the Lord and the Apostle inculcate here, when they intimate that the assemblies are not to be worldly assemblies, in which the Lord's people are to mingle, but Christian assemblies -- assemblies of those who know of God's grace and who have accepted of the same by a full consecration of themselves to him and his service. The worldly are not to be urged to come to these meetings. They are not of you, even as "Ye are not of the world"; and if they were attracted, either by music or other features, the spirit of the injunction would be lost, for where worldliness would abound, and a desire to please and to attract the worldly, very speedily the proper object of the meeting would be lost sight of. That proper object is explained to be "the building up of yourselves in the most holy faith," "edifying one another," "inciting one another to love and to good works." Jude 20; 1 Thess. 5:11; Heb. 10:24

Let the **evilly disposed** flock together, if they will; let the **morally disposed** flock together with their kind; and let the Spirit-begotten ones **assemble themselves** and proceed along the lines laid down in the Lord's Word for their edification. But if they neglect this, let the blame for unfavorable consequences not be attached to the Head of the Church nor to the faithful apostles, who clearly emphasized the proper course and exemplified it in their own conduct.

This does not mean that outsiders are to be forbidden entrance to the meetings of the Church, if they are interested enough to desire to come in and "behold your order," and be blessed by your holy conversation, exhortations to good

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works, and love, and exposition of the divine Word of promise, etc. The Apostle intimates this very clearly in 1 Cor. 14:24. The point we are making is that "assembling ourselves" is not an assemblage of unbelievers, where endeavors are made constantly to break the hearts of sinners. The sinner should be free to attend, but should be let alone to see the order and love prevailing amongst the Lord's consecrated ones, that thus even though he comprehend only in part, he may be reproved of his sins by discerning the spirit of holiness and purity in the Church, and may be convinced respecting his errors of doctrine by beholding the order and symmetry of the truth which prevails amongst the Lord's people. Compare 1 Cor. 14:23-26.

This brings us to a consideration of the general **Character of the Meetings** 

of the Lord's people. We remark, first of all, that on this subject, as on others, the Lord's people are left without cast-iron laws and regulations--left free to adapt themselves to the changing conditions of time and country, left free in the exercise of the spirit of a sound mind, left free to seek the wisdom that cometh from above,

and to manifest the degree of their attainment of the Lord's character-likeness under the discipline of the Law of Love. That Law of Love will be sure to urge modesty as respects all innovations or changes from the customs of the early Church; it will be sure to hesitate to make radical changes except as it shall discern their necessity, and even then will seek to keep close within the spirit of every admonition and instruction and practice of the early Church.

In the early Church we have the example of the apostles as special teachers. We have the example of the elders, doing pastoral work, evangelistic work, and prophesying or public speaking; and from one illustration, given with particularity in 1 Cor. 14, we may judge that each member of the Church was encouraged by the apostles to stir up whatever talent and gift he might possess, to glorify the Lord and to serve the brethren--thus to exercise himself and to

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grow strong in the Lord and in the Truth, helping others and being helped in turn by others. This account of an ordinary Church meeting in the Apostle's day could not be followed fully and in detail today, because of the peculiar "gifts of the Spirit" temporarily bestowed upon the early Church for the convincing of outsiders, as well as for personal encouragement at a time when, without these gifts, it would have been impossible for any of the number to be edified or profited to any extent. Nevertheless, we can draw from this early custom, approved by the Apostle, certain valuable and helpful lessons, which can be appropriated by the little companies of the Lord's people everywhere, according to circumstances.

The chief lesson is that of mutual helpfulness, "building one another up in the most holy faith." It was not the custom for one or even several of the elders to preach regularly, nor to do or attempt to do all the edifying or building up. It was the custom for each member to do his part, the parts of the elders being more important according to their abilities and gifts; and we can see that this would be a very helpful arrangement and bring a blessing not only to those who heard, but also to all participating. And who does not know that even the poorest speaker or the most illiterate person may, if his heart be full of love for the Lord and devotion to him, communicate thoughts which will be precious to all who may hear. The class of meetings here described by the Apostle evidently was a sample of the majority of meetings held by the Church. The account shows that it was a mixed meeting, at which, adapting the account to present times, one might exhort, another might expound, another might offer prayer, another propose a hymn, another read a poem which seemed to fit his sentiments and experiences, in harmony with the topic of the meeting; another might quote some scriptures bearing on the topic under discussion, and thus the Lord might use each and all of these members of the Church in mutual edification, mutual upbuilding.

It is not our thought that there never was preaching in the early Church. On the contrary, we find that wherever

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the apostles went they were considered specially able expounders of the Word of God, who would be present probably but a short time, and during the period of their presence, it is likely, they did nearly all of the public speaking, though we doubt not

that other social meetings, open to all, were held as well. This same practice respecting apostolic preaching was no doubt followed by others who were not apostles; as, for instance, Barnabas, Timothy, Apollos, Titus, etc., and the same liberties were enjoyed also by some who misused them and exercised quite an influence for evil--Hymenaeus and Philetus and others.

Where the Lord has laid down no positive law it would be inappropriate for us or for others to fix a law. We offer, however, some suggestions, viz., that there are certain spiritual needs of the Church which require ministering to:

- (1) **Instruction** is necessary—in the more purely prophetical matters and also in the moral doctrines, and in respect to the development of the Christian graces.
- (2) Because of more or less differing methods in the use of language, and because of more or less obtuseness of mind and varying degrees of spiritual perception, as between those who are babes in Christ and those who are more mature in knowledge and in grace, it is advisable that opportunities be afforded at which each will be encouraged to express his understanding of the things which he has learned, either through reading or hearing, to the intent that if his understanding of these things be defective it may be corrected by the statements of others on the subject.
- (3) There should be frequent regular meetings at which reasonably full opportunities would be given to anyone to present what he might believe to be a different view of truth from that perhaps generally held and approved by the **Ecclesia**.
- (4) There should be not only devotional services connected with all meetings of the Lord's people, but experience shows the profitableness of **each one**, in the hearing of his brethren, **confessing with his mouth**, either in testimony or in prayer, his devotion to the Lord.

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# **Doctrine Still Necessary**

Respecting the first proposition: We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "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) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportunity and ability to grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine --instruction-- is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this

knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3:3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

It is appropriate, however, that we clearly distinguish and differentiate between the doctrines of Christ and the doctrines of men. The doctrines of Christ are those which he himself and his inspired apostles have set before us in the

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New Testament. The doctrines of men are represented in the creeds of men, many of which are grossly and seriously at variance with the doctrines of the Lord, and all of them in disagreement with each other. Moreover, it is not sufficient that we be indoctrinated once; for, as the Apostle intimates, we receive the treasures of God's grace into poor earthen vessels which are very leaky; and hence, if we cease to receive we will cease to have; for which cause it is necessary that we have "line upon line, precept upon precept," and that we continually renew and review our study of the divine plan of the ages, using whatever helps and assistances divine providence supplies, seeking so far as possible to obey the Apostle's injunction to be--"not forgetful hearers, but doers of the work," and thus "doers of the Word." James 1:22-25

Our second proposition is one that may not at once be so fully appreciated as the first. It is apt to be the thought of many, if not of all, that those who can express the truth most clearly, most fluently, most accurately, should be the only ones to express it, and that the others should keep silence and hear and learn. This thought is right in many respects. It is not our suggestion that any should be put to teach or be looked up to as teachers, or their words received as instruction, who are incapable of giving instruction, and who do not clearly apprehend the divine plan. But there is a great difference between setting such to teach--as in the case of elders--and having a meeting at which all members of the New Creation would have an opportunity of briefly expressing themselves or asking questions, with the understanding that their questions or doubts or expressions are not upheld by the Church as being the sentiments of the company. At such meetings, wrong ideas may possibly be set forth in the form of questions--not with an intention of teaching these opinions, nor with the purpose of enforcing them, but with a view to having them criticized. But beware of violating conscience by any attempt to defend error. Such procedure should be sanctioned only in the presence of someone advanced

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in the Truth and able to give a Scriptural reason for his faith, and to show the way of the Lord more perfectly. Is it asked, What advantage could come from such a course? We reply that we have frequently seen the advantages demonstrated. It is often difficult--sometimes impossible--to state matters in the simplest and most direct manner; and it is equally impossible for all minds, however honest, to grasp a subject with an equal degree of clearness from the same illustration. Hence the value of questions, and of a variety of presentations of the same truth, as illustrated in our Lord's parables, which present subjects from various standpoints, affording a more

complete and harmonious view of the whole. So, too, we have noticed that the blundering and somewhat bungling statement of a truth may, at times, effect an entrance into some minds where a more sound and more logical statement had failed--the incompetence of the speaker matching in some respects the lower plane of reason and judgment in the hearer. We are to rejoice if the Gospel is preached and finds a lodgment in hungry hearts, whatever the channel, as the Apostle explains--"some even preach Christ of contention and vainglory." We can only rejoice if some are brought to a proper knowledge of the Lord, even though we must greatly regret the improper motives of the presentation; or, as in the other case, the imperfection of the presentation. It is the Lord and the Truth and the brethren that we love and desire to serve; and, hence, we must rejoice in anything which brings the desired results, and should make our arrangements so as not to interfere with this, which we recognize to be a fact. This does not signify that the illogical and incompetent should be **set** to teach in the Church, nor that we should imagine that the illogical presentations would be the most successful in general. Quite the contrary. Nevertheless, we are not **wholly to ignore** that which we see is sometimes a channel of blessing to some minds and which has the backing of primitive Church usage.

In support of our third proposition: No matter how confident

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we are that we have the truth, it would certainly be unwise for us so to shut and lock the door of interrogation and contrary expressions as thoroughly to exclude all that might be considered error by the leader of the meeting or by the entire congregation. One limitation alone should prevail to a thorough exclusion; viz., that the gatherings of the New Creatures are not for the consideration of secular subjects, worldly sciences and philosophies, but solely for the study of the divine revelation; and in the study of the divine revelation the congregation should first, last and always recognize the difference between the foundation principles of the doctrines of Christ (which no member may change or alter, nor consent to have questioned) and the discussion of advanced doctrines, which must be fully in accord with the foundation principles. The latter should at all times have full, free opportunities to be heard, and there should be meetings at which they can be heard. This, however, does not mean that they should be heard over and over, and that some individual should be permitted to confuse and distract every meeting and every topic with some particular hobby. Let his hobby have a fair hearing and a fair discussion at an appropriate time, in the presence of some well versed in the Truth, and if ruled out by the congregation as unscriptural, and the promoter of the thought be not convinced of its unscripturalness, let him at least refrain from intruding the subject upon the notice of the Church for a long time--perhaps a year--when he might without impropriety request another hearing, which might or might not be granted, as the congregation should think the matter worthy or unworthy of hearing and investigation.

What we urge is, that unless there be some such vent, two dangers may be encountered: One, the danger of falling into the condition we see prevailing now in the nominal churches of Christendom, in which it is impossible to find access to their ears through their regular Church meetings, every avenue of approach being carefully guarded. The other danger is, that the individual having a theory which

appeals to his judgment as truth--no matter how false and irrational it might be-would never feel satisfied unless it should have a reasonable hearing, but would be continually obtruding the topic; whereas, after having been heard reasonably, even if not convinced of the error of his argument, he would be disarmed as respects the impropriety of intruding the matter upon those who have already heard and rejected his thought.

Our fourth proposition: Growth in knowledge is very liable to detract from devotion-strange as it may appear that it should be so. We find our capacities so small, and our time for religious things so limited, that if attention be energetically directed in one channel it is apt to lead to dwarfing in other directions. The Christian is not to be all head and no heart, nor all heart and no head. The "spirit of a sound mind" directs us to cultivate all the fruits and graces which go to round out and complete a perfect character. The tendency of our day in all matters is in the opposite direction --to specialize. One workman does this part, another workman that part; so that now very few workmen understand a trade in full as in former times. The New Creature must resist this tendency, and must "make straight paths for his feet" accordingly; lest while cultivating one element of grace he falls into danger through the lack of the proper exercise of another God-given faculty or privilege.

The qualities of devotion are found in all mankind in a greater or less degree of development. These mental qualities are called veneration and spirituality, and they summon to their aid the organs of conscience, hope, tune, etc. If these be neglected, the result will be that interest in and love for the Truth will degenerate; so that instead of our hearts being led to the Lord with greater appreciation of his love, and with greater desire to please, honor and serve him, we will find the lower organs joining more in the controversy, taking the places of these higher ones, and the investigations will come to be more in the light of mental philosophies, into which will enter combativeness and destructiveness, ambition, strife and vainglory. The New

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Creation needs, therefore, not only to unite devotional services, prayer and praise, as a part of every meeting, but, we believe, needs in addition a special meeting of a devotional kind once a week, joined with which should be opportunities for testimony respecting Christian experiences--not according to the usual custom of going back from one to twenty years or more to tell about a first conversion, etc., but an up-to-date testimony, referring specifically to the condition of the heart at the moment, and during the week intervening since the last meeting of a similar kind. Such up-to-date testimonies prove helpful to those who hear; sometimes encouraging them by the rehearsal of favorable experiences, and sometimes comforting them by the narration of trials, difficulties, perplexities, etc., because they thus discern that they are not alone in having trying experiences, and sometimes failures.

Thus all may learn more fully the meaning of the words of the Apostle, "Think it not strange concerning the fiery trial which shall try you, as though some strange thing happened unto you." (1 Pet. 4:12) They find that all who are the Lord's people have trials and difficulties, and each learns thus to sympathize with the other; and as the bond of sympathy grows the spirit of helpfulness grows, and the spirit of love--the holy Spirit. Such midweek meetings could advantageously have a topic suggested at

the previous Sunday gathering; and this topic being before the minds of the class should inspire each to mark the passing experiences of life, and to make note of them, especially along the line of the particular topic for the week. Undoubtedly every Christian has an abundance of opportunities for noting the lessons and experiences of life along various lines every week; but the majority, not thinking, not noticing, permit these valuable lessons to flow past them unrecognized, and learn chiefly from the larger and more bitter experiences of life what they might better have learned by taking heed to the Lord's daily dealings with them through his providences.

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To illustrate: Suppose that the topic for the week had been, "The peace of God," from the text, "The peace of God, which passeth all understanding, shall keep [quard in] your hearts." (Phil. 4:7) Each of the brotherhood should take notice during the week to what extent this scripture found fulfilment in his own case; and what things seemed to interrupt and prevent this ruling peace--bringing in disquiet, discontent. These experiences and the lessons drawn from them, told by those in the group more expert, and by those less expert (male and female) would not only bring to each other's attention their own experiences during the forepart of the week, but in the after part would add to their own experiences the lessons and experiences of others, thus broadening their sympathies and leading them more and more to discern the beauties of peace in contrast with strife--the blessing of the peace of God in the heart; and how it is possible to have this peace even when surrounded by turmoil and confusion or distressing conditions over which we have no control. The devotional feature of these meetings will add to their profit. He who realizes most keenly his own defects, and who is most earnestly striving to grow in the graces of the Spirit, will be the most earnest in his devotions to the Lord and in his desires to please him and to partake more and more of his holy Spirit.\*

In these meetings, as in all others, it is apparent that the greatest good can be accomplished by preserving order-- not to the extent of destroying the life and liberty of the meeting, but to the proper extent of best preserving its liberty, without anarchy or disorder, under wise, loving, gentle restraint. For instance: The character of the meeting should be understood in advance; and it would be the duty of the leader to hold it, with reasonable, loving laxity, to its specified and agreed-upon purpose. It should be understood that these are not general question-meetings, nor

\*There are meetings of the character here described held in various localities, convenient to the little groups who constitute them.

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meetings for discussion, nor for preaching; that other meetings are provided, and that those who wish are welcome to attend them; but that these meetings have a limited scope. To keep the meeting thus properly in line, and to avoid private discussions or replies of one individual to another, the leader--being the one chosen to represent the whole--should be the only one to reply or to criticize others--and

then only when **necessary**. It is his bounden duty to see that some testimonies are not so lengthy as to be tedious and hinder others from having opportunity, and that the meeting is not prolonged beyond its reasonable, agreed-upon, length. All these things devolving upon the leader, imply that he should be an Elder in the Church. A novice of insufficient experience would be apt, even with the best of intentions, to be either too lax or too rigid in applying principles to such an occasion; he might either spoil the meetings with too great leniency, or offend some worthy brother or sister by an unwisely expressed correction and application of proper rules. Moreover, the leader of such a meeting should be an Elder, or one competent to hold the position of an Elder in the Church, so that he might have a sufficiency of knowledge of the Word, and experience in grace and teaching ability to be able to give a word of encouragement or counsel or helpful advice **in response** to the various testimonies as presented. For "A word in due season, how good it is!"-- how much more helpful, often, than a whole discourse under other conditions. Prov. 15:23

Although in the foregoing we have indicated various interests that should be provided for in the meetings, we have described particularly only the last--which, by the way, we consider one of the most important of all: the one meeting most helpful in spiritual growth. Let us now glance at what might be good arrangements respecting other meetings. These would differ according to the circumstances, conditions, and numbers constituting the gathering--the **Ecclesia**, the body. If the number were fifty or so, and if some of the number were particularly talented in public speaking and

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clear exposition of the Truth, we advise that one preaching service in the week might generally be advantageous--especially as the meeting to which friends, neighbors or others might be invited. But if in the Lord's providence none of the company are specially qualified for the presentation of a connected, logical, reasonable discourse on some Scriptural topic, we believe it would be better that this form of meeting be not attempted, or that the time be divided between several possessed of some ability to treat a Scriptural subject thus connectedly in public, the topic being the same and the brethren taking turns in leading off. Or such elders might alternate, one this Sunday, another next, and so on, or two this Sunday, two next, and so on. It would appear that the best interests of the whole Church are conserved by the bringing forward and granting opportunities to **all** the brethren **in proportion** to their ability-always estimating that humility and clearness in the Truth are absolutely the primary essentials--not flourish and oratory.

But the most important meeting in our judgment, the most helpful, next to the devotional meeting first described, is one in which the whole company of believers take part under sometimes one chairman, or leader, and sometimes another. For these meetings either a topic or a text of Scripture may be taken up for discussion, and the leader, looking over the subject in advance, should be intrusted with authority to divide it amongst leading brethren, if possible appointing them their parts a week in advance, that they may come to the meeting prepared to offer suggestions, each along the line of his own particular department of the topic. These principal participants in the examination of the subject (perhaps two, or perhaps a half dozen, or more, as the number of competent persons, the size of the congregation, and the weight of the topic might demand) will find the Berean Bibles with the references to **Studies** and **Reprints** and the Topical Indexes, very helpful.

Let them either present the matter in their own language, or find special extracts from **Studies**, **Reprints**, etc., right to the point, which

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they might read in connection with some appropriate remarks.

When the meeting has been opened by praise and prayer, the topics may be called for in their proper turn by the Chairman; and after each appointed speaker has presented his findings on his phase of the subject it should be open to the entire class for questions and expressions, either in harmony with, or in opposition to, what has already been presented by the leading speaker on the topic. If the class appear disinclined to discuss, and need drawing out, the Chairman should do this by skillful questions. The Chairman only should address the speakers or attempt to **answer** or harmonize their declarations; though, of course, he may call upon any speaker for a further explanation of his position or reasons. The speakers should all address their remarks to the Chairman and never to each other, and thus danger of personality and wrangling may be avoided. The Chairman should take no other part than as above in connection with the discussion, but should be able at the close to draw together the various findings, briefly summarizing the whole subject from his own standpoint, before closing the session with praise and thanksgiving.

Each point may be gone through with, and the entire subject be well ventilated and investigated, so that it will be clearly discerned by all. Or, in some of the more complex subjects, the Chairman might better sum up and give his views at the close of the examination of each topic. We know of no better kind of meeting than this for a thorough study of the divine Word. We consider it much more advantageous usually than regular preaching for the majority of gatherings of the Lord's people.

A meeting of this kind includes all the features covered by the suggestions numbered 1, 2 and 3, foregoing. As respects the first, those who are assigned the leading parts have full opportunity for the exercise of whatever abilities they possess. In regard to the second point, all have an opportunity

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of taking part, asking questions, offering suggestions, etc., following each of the leading speakers on the several points. And as to the third point, it also is accommodated by such a meeting as this, because the topics for each week should preferably be decided on by the whole class, and not by the leader, and at least a week ahead of their discussion.

Any one in attendance at such a class should have the privilege of presenting his question or topic, and the spirit of love and sympathy and helpfulness and consideration pervading all should be such that all proper topics would be accorded a respectful hearing. And in the case of a special request for a topic supposed to be contrary to the general views of the congregation, yet fully within the lines of the foundation principles of the Gospel, the person desirous of having the subject discussed should be granted a reasonable time for the presentation, and should be the chief speaker for the occasion, his time possibly being limited, say, to thirty minutes or more or less, according to the importance of the topic and the interest of the class in it. Following his presentation the question should be open for discussion

by the others of the class, the propounder of the question having a few minutes granted him subsequently for a brief answer to any objections brought forward by others, the Chairman having the final word in closing the meeting.

Another kind of meeting which has proven very advantageous in the study of the Word is known as a "Berean Circle for Bible study." These are not merely reading circles, but a systematic study of the divine plan in all its phases, taken up item by item. The several volumes of SCRIPTURE STUDIES, treating the subjects, as they do, in a connected and consecutive order, constitute (with the Bible) textbooks for these Bible studies; but in order to the profit of these classes it is necessary that the leader and the class should clearly differentiate between reading and studying. So far as the reading is concerned, all of the dear friends can

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as well, or perhaps better, do their reading by themselves at home. The object of these studies is to take up a certain portion of each topic as presented in one or more paragraphs, and to discuss it thoroughly between themselves, calling up collateral passages of Scripture, etc., and thoroughly ventilating the matter, and, if possible, getting each member of the class to give an expression of his thought respecting the particular matter under consideration, proceeding then to the next topic. Some of these Berean Circles have taken a year or two for the study of a single volume of SCRIPTURE STUDIES—and that to great interest and profit.\*

"Let Every Man Be Fully Persuaded in His Own Mind"
--Rom. 14:5--

All logical minds delight in reaching a **decision**, if possible, respecting every item of truth; and this the Apostle declares should be striven for by each member of the Church for himself--"in his own mind." It is a common mistake, however, to attempt to apply this personally good rule to a Church or to a class in Bible-study--to attempt to force all to **decide** on exactly the same conclusion respecting the meaning of the Lord's Word. It is proper that we should wish that all might "see eye to eye"; but it is not reasonable to expect it when we know that all are fallen from perfection, not only of body, but also of mind, and that these deflections are in various directions, as shown by the various shapes of head to be found in any gathering of people. Our various kinds and degrees of education are important factors also in assisting or hindering oneness of view.

But does not the Apostle intimate that we should all mind the same things?--and that we will be all taught of God so that we will all have the spirit of a sound mind?-- and that we should expect to grow in grace and knowledge, building one another up in the most holy faith?

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Yes, all this is true; but it is not intimated that it will all be attained in one meeting.

<sup>\*</sup>There are meetings of this kind held in various localities, and on evenings most convenient for the friends attending each. They are led by various brethren-elders.

The Lord's people not only have differently developed heads, and differences in experience or education, but they are additionally of different ages as New Creatures--babes, youths, matured. It must not surprise us, therefore, if some are slower than others to comprehend and, hence, slower to be fully persuaded in their own minds respecting some of "the deep things of God." They must grasp the **fundamentals**--that all were sinners; that Christ Jesus, our Leader, **redeemed** us by his sacrifice finished at Calvary; that we are now in the School of Christ to be taught and fitted for the Kingdom and its service; and that none enter this School except upon full consecration of their all to the Lord. These things all must see and fully and always assent to, else we could not recognize them as even baby brothers in the New Creation; but we have all need of patience with each other, and forbearance with each other's peculiarities--and behind these must be **love**, increasing every grace of the Spirit as we attain more and more nearly to its fulness.

This being so, all questions, all answers, all remarks--in meetings where several participate--should be **for** the entire company present (and not personal to any one or any number), and should, therefore, be **addressed to the Chairman**, who represents all--except when the Chairman may for convenience request the speaker to face and address the audience direct. Hence, too, after having expressed his own view, each is quietly to hear the views of others and not feel called to debate or restate his already stated position. Having used his opportunity, each is to trust to the Lord to guide and teach and show the truth, and should not insist that all must be **made to see** every item as he sees it, nor even as the majority view it. "On essentials, unity; on non-essentials, charity," is the proper rule to be followed.

We agree, however, that every item of truth is important, and that the smallest item of error is injurious, and that the Lord's people should pray and strive for unity in knowledge;

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but we must not hope to attain this by force. Unity of spirit on the first basic principles of truth is the important thing; and where this is maintained we may be confident that our Lord will **guide** all possessing it into all truth due and necessary to him. It is in this connection that the leaders of the Lord's flock need special wisdom and love and force of character and clearness in the Truth, so that at the conclusion of each meeting he who has led may be able to summarize the Scriptural findings and leave all minds under their blessed influence--expressing himself clearly, positively, lovingly--but never dogmatically, except upon the foundation principles.

# **Funeral Services**

On funeral occasions, when more or less of solemnity prevails amongst the friends in attendance, the cold and silent corpse, the wounded hearts and tearful eyes, the crape, etc., all help to impress the general lesson that death is not the friend of mankind, but its enemy. Such occasions, therefore, are very favorable to the presentation of the Truth, and should be improved. Many now interested in Present Truth received their first clear impressions of it from a funeral discourse. Besides, many will attend and listen on such an occasion who would be too prejudiced, too fearful of opposing the wishes of their friends, to attend any of the regular ministries of the Truth. Accordingly, we advise that such opportunities be used as effectively as circumstances will permit. Where the deceased is a believer, and his family are in opposition, he should make a dying request that someone representing the Truth

address the mourners on the occasion of his funeral. If the deceased be a child, and the parents are both in the Truth, there would be no question respecting the matter; but if only one of them were in sympathy and the other opposed, the responsibilities of the matter would rest with the father, though the wife would have a perfect right to present her view of the matter to her husband, and he should give her suggestions reasonable

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consideration--not, however, to the avoidance of his own responsibility to God as the head of the family.

In many of the little companies there are brethren quite qualified to make an interesting and profitable discourse suitable to such an occasion, without any suggestions from us or from any one; but in the majority of the little groups of consecrated ones special talent for such a discourse is lacking, and it is for this reason that we offer some suggestions respecting a profitable method of conducting such services. The brother conducting the service would preferably be one not close of kin to the deceased; and yet if no other than one of close kin were available, there could be no impropriety in a son or a husband or a father conducting the service. Unless quite conversant with public speaking, and familiar with the subject, his better plan might be to adapt to his particular use and the occasion the suggestions below given--writing them in manuscript form, from which he would read to the assembled friends. The writing should be in a very plain hand or by typewriter, and should be read over several times aloud before attempting to deliver it in public, so that the delivery might be as smooth and distinct and easily understood as possible. We would suggest further that if no brother be found competent for the occasion there would be no impropriety in such a reading by a sister--wearing some kind of a head covering.

We offer the following suggestions for the conduct of the service and for an address at the funeral of a brother in the Lord:

- (1) Commence service by the singing of some appropriate hymn to a moderately slow tune--"Rock of Ages," "Nearer, my God, to Thee," "Lead, Kindly Light," "Many Sleep, but not Forever," or other.
- (2) If any of the family be members of denominational churches, and desire their minister to be assigned some part in the service, this would be the most appropriate place to have him either read a few verses of Scripture on the resurrection,

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or offer a prayer, or both. If there be no such request, omit this (2), and pass from (1) to (3).

(3) Suggestive Outline of Funeral Discourse

Dear Friends: We are met together to offer a tribute of respect to the memory of our friend and Brother, whose earthly remains we are about to commit to the tomb--dust to dust, ashes to ashes. Notwithstanding the fact that there is nothing more common

in the world than dying, and its attendant processes of sickness and pain and sorrow, we, nevertheless, find it impossible, as intelligent beings, to get accustomed to such painful breakings of ties of friendship, of home, of love, of brotherhood. Salve the sore as we will it is still painful, even though, as the Apostle declares, we, as Christians, "sorrow not as others who have no hope." And what could be more appropriate here today than an examination of this good hope, set before us in the Gospel as the balm of Gilead, which is able to heal earth's sorrows as nothing else can do.

However, before considering the hopes set before us in the Gospel--the hope of a resurrection of the dead, the hope of a future life in a much more happy condition than the present one--we are not improperly met with the question, Why should we need such a hope? Why should we not rather be spared from death than be given a hope of resurrection from the dead? Why does God permit us to live but a few short days or years, and they full of trouble? and why are we then cut off, as the grass that withereth? and why are the heartstrings broken, and the home and family arrangements disordered by this great enemy of our race, death, which, during the past six thousand years has slain, it is estimated, over fifty thousand millions of our human race, our brethren according to the flesh--children of Adam? To thoughtful minds there is no more interesting question than this conceivable.

Infidelity tells us that being merely the highest grade of animals we are born and live and die as does the brute

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beast, and that there is no future life provided for us. But while shuddering at such a thought, and unable to prove to the contrary by any experience of our own, we, as children of God have heard our Father's Word "speaking peace through Jesus Christ our Lord." The message of peace, which our dear Redeemer gives us as his followers, is not a denial of the facts of the case, not a declaration that there is no pain, no sorrow, and no death, but the reverse of this. He declares, "I am the resurrection and the life." He tells us again that "all that are in their graves shall hear his voice and shall come forth." Ah! this contradiction of the voice of infidelity is sweet to us! It brings hope, and hope brings peace in proportion as we learn to know and to trust the Father and also the Son, whose words we have heard, and who is carrying out the Father's gracious plans.

But if the Lord thus purposes a resurrection, and if the message of the resurrection brings peace and rest and hope, is it not still proper for us to inquire, Why should God first turn man to destruction and then later on, by a resurrection, say to mankind, in the language of the Psalmist (Psa. 90:3) "Return ye children of men"? Why not have kept them alive? Why not hinder sorrow, pain and death? We answer that the Scriptures, and the Scriptures alone, give us the explanation of present conditions: nothing else throws the slightest light upon the subject. Their testimony is that God originally created our race perfect, upright, in his own image and likeness, and that through disobedience our first parents fell from that noble estatecame under the penalty of sin, which is **death**—and that this penalty for sin which was pronounced against father Adam involves his entire race in a natural way. The momentum of sin increased with human generations, and sickness, pain and death were proportionately hastened.

We have all been mistaught that the wages of father Adam's sin, the curse, the penalty, was to be eternal torment; that we and all mankind inherited that indescribable penalty as the result of original sin; and that only such as

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become followers of Jesus, consecrated saints, would escape that eternal torment. But we find, dear friends, that God's Word supports no such unreasonable, unjust and unloving plan, and that the Scriptures quite clearly state, to the contrary, that the wages of sin is **death**, that eternal life is the **gift** of God, and that none can have this **gift** except those who become vitally united to God's dear Son. Hence, we see that since the wicked will not be granted eternal life they could not suffer eternal misery. The Scriptural declaration is very plain and very reasonable: "All the wicked will God **destroy**." Psa. 145:20

Note how clearly this was stated to father Adam when he was put on trial, the very time and place above all others where we should look for a statement from our Heavenly Father respecting what would be the penalty of his righteous wrath. The statement is that the Lord made bountiful provision for our first parents in the various life-giving fruit-trees of Paradise, and merely tested them along the lines of obedience by prohibiting them from eating or even tasting or touching the fruit of one particular tree. It was this disobedience that brought exclusion from Paradise-exclusion from the trees (grove) of life, and, hence, gradually brought the dying conditions which still prevail, and that increasingly; for all are aware that the average of human life today is very much shorter than that of father Adam, who "lived nine hundred and thirty years."

The Lord's words as presented in Genesis are, "In the day that thou eatest thereof thou shalt surely die." This "day," the Apostle Peter explains to us, was a day of the Lord, respecting which he says, "Be not ignorant, brethren, concerning this one thing, that **a day with the Lord is as a thousand years**"; and it was within this "day" that Adam died, and none of his posterity have ever lived out an entire thousand-year day. After Adam had transgressed, the Lord's words of condemnation show very clearly that he had no thought of tormenting his creatures, and that the curse extended no farther than to the destruction of the present life and the incidental tribulations connected with the dying condition.

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The Lord's expression of the curse to Adam was, "In the sweat of thy face shalt thou eat bread, until thou art returned unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return." Gen. 2:17; 3:19; 2 Pet. 3:8

It is certainly a great cause for rejoicing to realize that the terrible doctrine of eternal torment, with its infliction, not only upon our first parents, but upon all of their race, all of their children, is a false doctrine which came to us not from the Bible, but from the "Dark Ages." It is not in the Lord's declaration in any sense of the word. Hear the Apostle Paul's explanation of the matter, in full accord with the account in Genesis. He says (Rom. 5:12): "By one man sin entered into the world, and death by [as a result of] sin, and thus death passed upon all men, because all are sinners." What could be more reasonable or sensible or more satisfactory than this divine explanation of death?--that it is the result of sin; that our father Adam, when on

trial, lost all of his rights and privileges by disobedience and came under this curse of sickness and pain, sorrow and trouble and dying; and that we, without having any trial (it being useless to try us who have inherited sinful propensities and weaknesses) are sharers of this same divine sentence against sin; viz., **death**--and are as a race gradually going down in weakness, sickness, pain and trouble, into the tomb?

The explanation is satisfactory to our judgments, and it accounts for the fact that the infant of but an hour or a day or a week or a month shares in the pain and dying process as well as those who live a few years longer and participate personally in the transgression of the laws of righteousness. "I was born in sin, shapen in iniquity; in sin did my mother conceive me," is the Scriptural declaration on this point. "All have sinned, and come short of the glory of God."

But now, where is the hope? What help can there be for such a sad condition of things? What can be done for those who are now suffering, sorrowing and dying, the world over--and what can be done for the fifty thousand millions who have already gone down into the prison-house of

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death? We answer that they can certainly do nothing for themselves. Six thousand years of human endeavor to lift itself out of sickness, pain and death has proven, unquestionably, the utter baselessness of any hope of that kind. Those who exercise hope must do so by looking unto the Lord, the God of our salvation. He has proposed a salvation, and the Bible is the revelation of the glorious plan of the ages which God is accomplishing step by step. The first step was that of redemption, the payment of the penalty that was against us--the death penalty. It was paid by our Lord Jesus, who "died, the just for the unjust, that he might bring us unto God." None of the condemned race could so much as redeem himself, and hence, surely--as the prophet pointed out--"None could give to God a ransom for his brother." But man's extremity became God's opportunity, and he sent Jesus, who gave for us his unimpaired life, his life that was "holy, harmless, separate from sinners," separate from the dying race. This life God accepts as the corresponding price and offset to the condemned life of father Adam; and thus it avails for all of us who are of Adam's children, because we were not condemned on our own account, but "by one man's disobedience"; hence, God can be just and can release us through the obedience and ransom of one--Jesus Christ, our Lord. Of him it is written that he "gave himself a ransom for all, to be testified in due time." 1 Tim. 2:6

Let us notice, dear friends, while passing, that our Lord Jesus did not redeem merely the Church; but, as the Scriptures clearly declare, "He is the propitiation [satisfaction] for our sins [the Church's sins], and not for ours only, but also for the sins of the whole world." (1 John 2:2) Here, thank God! we have the basis for the good hope which, as the Apostle suggests, enables us to sorrow not as others who have no hope, or who have but a flimsy hope, not based upon the positive declarations of God's Word.

But, says one, It is long since Jesus died. Why is it that sin and death are still permitted to reign and to swallow up the human family? We answer that God delayed the sending of

the **sacrifice** for four thousand years, and still delays to send the blessing secured by it which must ultimately result-- which blessing will be sure in God's "due time." The object in the delay, as explained by the Scriptures, is twofold:

First, to permit of the birth of a sufficient number of the human family properly to fill or populate the whole earth, when it shall be brought to the perfection of Eden, and as a whole be the Paradise of God restored on a larger and grander scale. These during the present time gain a certain amount of experience with sin and death, and learn a part of a very important lesson; viz., the exceeding sinfulness of sin and its undesirability. As soon as the Lord's time shall come, which we believe is not far distant, he will fulfil his promise and establish his Kingdom in the world, which will bind Satan, restrain all the powers and influences now working toward sin and death, and cause the knowledge of the Lord to fill the whole earth. Thus Christ will bless the human family and lift it up, step by step, toward the grand perfection in which it was created--in the image of God as represented in father Adam. This period of blessing is called the Millennial Kingdom, and it was for it that the Lord taught us to pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven." It will require all of this thousand-year day of blessing and restitution to establish righteousness on a firm basis in the earth, and to test the world of mankind--to ascertain who of mankind, by obedience to Christ, may be accounted worthy of eternal life; and who under full knowledge, because of preference for sin, will be sentenced to the Second Death--"everlasting destruction from the presence of the Lord and from the glory of his power." These blessings of the Millennial age apply, not only to the sixteen hundred millions now living on the earth, but also to the fifty thousand millions who have gone into the tomb, the great prison-house of death, from which our Lord Jesus will call them forth to those Kingdom opportunities; as he declares, "I have the keys of death and of the tomb." Rev. 1:18

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Secondly, dear friends, the Lord has delayed bringing in the general blessing and opportunities for the world, since our Lord redeemed us, in order that during this Gospel age he might gather out from amongst mankind, whom he has redeemed, a "little flock," an "elect" class, disciples, footstep followers, saints, holy ones. He is seeking thus "a peculiar people," "a Royal Priesthood," to be associated with himself in that Millennial Kingdom--not to have part with the world in restitution to earthly conditions, however perfect and grand and glorious, and to an Edenic home, however desirable, but to a still higher favor, to be like their Lord--spirit beings, partakers of the divine nature, far above angels, principalities and powers, and sharers of his glory. What a wonderful hope is this, and how inspiring to the hearts of everyone who has heard the invitation and who has become a disciple, a follower of Jesus, and is seeking to walk in his steps, as he has set us an example! What a blessing it will be to attain to such glory, honor and immortality as is offered to the Church in the First Resurrection! and what a grand privilege it will be to be associated with our Lord in dispensing the divine favors to the entire groaning creation, and bidding whosoever will, to Come to the water of life, and partake thereof freely! Yes; then, in the Kingdom, the Spirit and the Bride will say "Come" (for there will be a Bride then, the marriage of the Lamb taking place in the end of

this Gospel age), "and whosoever will, may take of the water of life freely." (Rev. 22:17) Are not these two good reasons why God delayed giving the blessing as soon as the redemption sacrifice at Calvary was finished? Surely we may rejoice in the delay, and in our consequent opportunity to be called and to make our calling and election sure.

Such, dear friends, is a brief statement of the glorious hopes which animated our dear brother whose memory we honor today. These hopes were as an anchor to his soul, which enabled him to stand firmly on the Lord's side and to cast in his lot with those who confess the Master, and who seek to take up their cross daily in following him. He had

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noble qualities, which doubtless many of you recognized; but we are not basing our hopes and joys on his account on the supposition that he was perfect; but on our knowledge that Christ Jesus was his perfect Redeemer, and that he trusted in him; and that whosoever trusts in him will never be put to shame, but will eventually be brought off conqueror. No doubt our dear brother had estimable qualities which we all might copy, but we do not need to take any earthly pattern. God himself has given us in his Son a glorious example, which we all, like our dear brother, are to endeavor to copy. We do well not to look at each other, but at the perfect copy, Jesus. We do well to overlook natural blemishes, which all mankind have through the fall, and to remember that all these are covered, for such as are the Lord's followers, by the robe of his righteousness, so that they are "accepted in the Beloved."

Finally, dear friends, let us learn a lesson of the brevity of present life; and that while God has great blessings in store for the world, we who have already heard of his grace and salvation in Jesus have special privileges, special opportunities, and correspondingly special responsibilities in connection with our knowledge. As the Apostle declares, "He that hath this hope in him purifieth himself, even as he is pure." If we expect to be with the Lord and to share his glory and to be associates in his work in the future, we know that it will mean that our characters must be transformed, that our hearts must be renewed, that we must become not only pure in heart--that is, in intention, in will, in purpose, toward God, but, so far as possible, in word and in deed also--as nearly as the new mind may be able, under various circumstances, to control these bodies, imperfect through the fall. We are to remember not only to abide in Jesus and under the robe of his merit, but also to cultivate in our hearts more and more the graces of his Spirit; and good resolutions are a great aid in this direction. Let us, therefore, resolve afresh under these solemn circumstances and with these solemn, yet joyful thoughts before our minds, that as for us we will henceforth endeavor to walk

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more closely in the Master's footsteps and to let the light of his truth and grace more and more shine out through our lives. Let us endeavor that the world shall be better and happier for each day that we live in it, and that so far as possible we will glorify God in our bodies and spirits which are his. Amen.

(4) The discourse may be followed with prayer, which should be either by the speaker himself or by some competent brother in the Truth. An outside minister

should never be called upon to pray **after** the discourse. He would be tolerably certain to pray to men and not to God, and to try to destroy in the minds of the audience whatever good effect had been produced by the discourse. In the prayer the Lord should be specially thanked for his grace in Christ Jesus, and his blessing should be asked upon all present, and particularly upon the bereaved ones in the family connection.

- (5) The service may be appropriately closed with a verse or two of a suitable hymn, such as previously suggested.
- (6) We advocate merely a few words of prayer at the grave-side after the lowering of the coffin.

# **Variations in the Discourse, to Suit Varying Circumstances**

The above discourse would, of course, be equally appropriate to a sister, by substituting the word "Sister" for "Brother"; but in the case of a worldly person or one not professing full consecration to the Lord, there would be need to make several amendments, such as will readily suggest themselves to any person competent to deliver such a discourse.

In the case of a child, whether of believing or unbelieving parentage, the discourse might be varied to suit; the deceased being referred to as "our young friend, cut down in the bud of manhood or womanhood by the scythe of the grim reaper, death"; or, if a babe, the text might be taken, "Refrain thy voice from weeping and thine eyes from tears, for thy works shall be rewarded, saith the Lord; and they

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shall **come again from the land of the enemy**." (Jer. 31:15-17) In such a case it would be appropriate to emphasize the fact, that none will dispute, that children of immature years could not commit sin unto death, and that thus the Scriptural declaration is verified, that it was by one man's disobedience, and not by universal disobedience, that sin entered into the world, with death as its result or penalty. **Tithes, Collections, Etc.** 

So far as we are aware, none of the little companies of the Lord's people "of this way" (Acts 22:4) take up public collections. We have from the first advocated the avoidance of public collections, not because we believe that there would be anything sinful in the procedure, and not because there is anything in the Scriptures to condemn it, but because the money question has been made so prominent throughout Christendom by all denominations that, in our opinion, its total avoidance would be to the Lord's glory. People who all their lives have been dunned for money are rapidly coming to believe that a great deal of the preaching and teaching, etc., is done for revenue--if not for revenue only or chiefly, at least for revenue in a considerable measure.

Not only do the Scriptures intimate that the majority of the Lord's faithful will be of the poor of this world, but our experience attests the same--that there are not many rich, not many great, not many noble, but "chiefly the poor of this world, rich in faith." Some of these, we are sure, coming into meetings where Present Truth is advocated, feel a sense of relief in the absence of the worldly, money-grabbing spirit; and in some instances, at least, this feature has commended the Truth to

them. Those whose eyes become opened to the light of Present Truth become possessed of a zeal and an energy in the service of the Truth, and so great a desire to let their light shine to the glory of the Father and of the Son, that many lukewarm Christians are inclined to say, What is the motive? What is the object? How will it pay you, or what will it advantage you, that you should

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seek to interest me--that you should loan me books or spend your time in endeavoring to draw my attention to these Bible themes, as you see them? Coming to the meetings and finding that even the usual collections and money-duns are absent, these inquirers are the more thoroughly convinced that it has been **Love**, for the Lord and for his Truth and for his flock, that has inspired the efforts made to bring the Truth within their reach. Even though somewhat inclined to be prejudiced against the Truth, these evidences of sincerity and of a Godlike spirit of benevolence and generosity commend themselves as being the emanations of the Spirit of the Lord, the spirit of love.

But while advocating this principle, and commending it most heartily to all of the Lord's people everywhere, it is our duty, on the other hand, to call attention to the fact that however ignoble and selfish and miserly any might be at the time of his acceptance of the Lord and consecration to him, he could not remain identified with "the Church whose names are written in heaven," and with the Lord, the Head of that Church, without to a considerable degree gaining a victory over his selfish disposition. We well know that selfishness and stinginess are foreign to the Spirit of our Heavenly Father and our Lord Jesus and must, therefore, be foreign to all who will be ultimately recognized as children of their Father--all of whom must have the family likeness, the chief characteristic of which is love--benevolence. If, by heredity or unfortunate environment and education, the spirit of meanness has become largely developed in the mortal flesh of any who have been accepted as probationary members of the New Creation, he will find a warfare shortly along this very line. As the Apostle intimates, the mind of the flesh will war against the mind of the spirit, the New Creature, and the mind of the New Creature must gain the victory if it would ultimately attain the coveted position amongst the overcomers. Selfishness and meanness are to be overcome; godliness and liberality and generosity, both of heart and deed, are to be diligently cultivated. Such may, even to their dying day, be obliged to

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struggle with the flesh, but there must be no question about the attitude of the mind, the new will; and those who know them best will surely perceive in their conduct evidences of the victory of the new mind over the fleshly and selfish mind.

Our thought, therefore, in connection with the avoidance of collections and all financial questions in the assemblies of the Church is not to discourage giving. So far as our observation goes, those who give to the Lord most abundantly, most heartily, most cheerfully, are the most blessed of him in spiritual matters. It will be observed that we are not limiting this expression, "The Lord loveth a cheerful giver," to monetary gifts; but are including in it all the gifts and sacrifices which the Lord's people are privileged to present on the altar of sacrifice, and which God informs us he is pleased to accept through the merit of our dear Redeemer. Indeed, wherever

and whenever the question has been presented to us--Should I best pursue such a course of business, and thus be enabled to give largely of the product of my hands and brain for the spread of the truth? or should I better be content with less ability and service in this direction, by taking another course which would enable me to give more of my time and personality to the interests of the Truth and its promulgation amongst friends and neighbors, etc.?--our answer universally has been that we should consider that our time and influence given to the service of the Truth are still more appreciated in the Lord's sight than gifts of money.

Hence, if one found himself possessed of a talent for presenting the Truth, and also a talent for legitimate money-making, our advice would be that he should preferably exercise the money-getting talent to a limited degree only, so as to give as much time and attention and energy as possible to the exercise of his still higher talent of ministering the Truth. And this would apply in considerable degree also to the ministries of the Truth through the printed page, colporteuring, etc.

"It is more blessed to give than to receive," is an axiom

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which all of the Lord's people who have reached any good degree of development in divine likeness can well appreciate. God is the great Giver--he is continually giving. The whole creation in its every department is the result of this benevolence on God's part. He gave his Only Begotten Son, with the life, the pleasures, the blessings of intimate association with him. He has given to the angelic sons of God innumerable blessings. He bestowed upon our race, in the person of father Adam, the blessing of life, and the teeming blessings of this world, which, even in their present fallen and degraded condition, are wonderful. He not only provided us with our senses, by which we might notice pleasant odors, pleasant flavors, beautiful colors and combinations of them, etc., etc., but he has provided in nature wonderfully, bountifully, for the gratification of these tastes: in fruit and flower, gem and starry sky, he has been lavish in bestowing his bounties upon natural man.

And when we contemplate the blessings God has in reservation for the "little flock" of the New Creation, as revealed to us in his Word, we acknowledge that they are exceedingly abundant, more than we could have asked or thought. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath in reservation for them that love him; but God hath revealed them unto us by his Spirit." Benevolence, therefore, or giving, assisting, blessing others, is a part of the Godlikeness. What wonder, then, that we should appreciate giving as being superior to receiving?

In proportion as we learn to appreciate the spiritual things, and in proportion as we have fellowship with the Lord, and become partakers of his Spirit, and in proportion as that spirit of love and bounty and generosity is shed abroad in our hearts--in the same proportion we find ourselves delighting to do good unto all men--especially to the household of faith. Love in us, as in our Heavenly Father, seeketh not merely her own interest and welfare, but is continually on the alert to notice how blessings may be conferred also upon others; how the lives of others may be

brightened and cheered; how they may be comforted in their sorrows and assisted in their necessities. Indeed, it is in proportion as this new mind is shed abroad in us, in proportion as we become transformed by the renewing of our minds, and changed from glory to glory, that we come to appreciate the great work that God has mapped out for us in the future--the Godlike work of blessing all the families of the earth, of being his agents in the distribution of the heavenly bounties which he has provided for all who will come into accord with him. The New Creatures, therefore, find that in proportion as they grow in grace they come rather, while still appreciating the personal glories promised, to think more particularly of the privileges which will be theirs through joint-heirship with their Lord, of ministering restitution and all of its multitudinous blessings to the poor groaning creation--lifting as many of them as will up to the human perfection from which all fell in Adam.

This spirit of love, this desire to give, this desire to assist others, as it grows in our hearts in the present time, leads us not only to generosity of thought respecting others, but also to generosity of conduct--to willingness to sacrifice our time and influence for the sake of others; so that they may be blessed with the light of Present Truth, as we have been blessed by it. And this same spirit leads us, if we have not the talent for teaching or expounding, to seek to use our talent of time and opportunity for distribution of tracts, etc., accompanied by a word in season, however brief. And it leads us further, if we have also the money talent, to use it in the Lord's service, for the promulgation of the Gospel. Indeed, we believe that the Lord appreciates today, as much as ever he did, the spirit which was in the poor widow who cast two mites into the Lord's treasury, and whose self-denial, as exhibited in this small offering, our Lord declared placed her, in his estimation, and, therefore, in the estimation of the Father, as a giver on the very highest plane--after his own heart: "She of her penury hath cast in all the living that she had." (Luke 21:4) In her way, therefore, she was doing for the general cause much along the same line

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that our Lord himself was doing. He was giving, not merely a living, but laying down life itself, daily, hourly, in the service of others; and finally at Calvary, in the fullest and completest sense, he finished the work.

We have been inclined to wonder why our Lord did not in some degree caution the poor widow that she had done more than her duty; that if she had only two mites she should have kept them both, or at least one of them, for her own necessities. Had it been anyone else than the Lord or one of the apostles who noted this transaction and commended it, without expressing a word of caution in connection with it, we would have felt perfectly free to have added that word of caution. But, on the whole, we presume that very few require caution along the line of selfpreservation. Very few require to be cautioned against giving all of their living. There may be some; but we are sure it would be true with those few, as with the poor widow, that the Lord would make up to them in some manner for what we would be inclined to consider their over-generosity. We are quite confident that it is better they should err on that side of the question than that they should err on the opposite side. "There is that scattereth and yet increaseth [if the increase come not in natural things it surely will come in spiritual matters], and there is that withholdeth more than is meet [those that are overcareful, overcautious, penurious, overly conservative], but it tendeth to poverty [sometimes to financial poverty, but always,

surely, to spiritual poverty]." Prov. 11:24

Since the Lord has placed no law upon his people in respect to their benevolences, but has left the matter open to those who have consecrated **their all** to him, it is evident that he intends that their consecration shall be measured by their subsequent conduct--their sacrifices, their self-denials. The question, then, properly comes before each of us individually, To what extent should I give of my time, of my influence, of my money, to the Lord? We answer that if the inquiry comes from one who has made a **full** consecration of

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himself, and has become a New Creature, there can be but one answer; viz., that he has nothing **to give**--he has already **given** all that he has to the Lord. If he kept anything back then he did not make a full consecration, and he may be sure that he has not been fully accepted of the Lord.

But, admitting that we have given all to the Lord, how shall we determine the divine will respecting our carrying out of this gift? We answer that each one is to consider himself as appointed by the Lord the **steward** of his own time, influence, money, etc., and each is to seek to use these talents to the best of his ability, to the Master's glory. And since he is granted the privilege of the throne of grace, this would mean that if he is in doubt respecting the use of these talents, he may ask of God who giveth his wisdom liberally to him that asketh, and upbraideth not. Guided by this wisdom from above, in proportion as his love and zeal for the Lord grow day by day through a knowledge of the Truth and the attainment of its spirit, he will find himself giving more and more of time, more and more of his influence, and more and more of such means as are at his command, for the service of the Truth--and planning, additionally, how he may curtail the various personal and family obligations so as to be able to increase his offerings and sacrifices.

As is well known, God instituted with the Jews a tithing system, under which the one-tenth of all the increase of wealth, whether of grain or vegetables or herds or flocks or money, was set apart for sacred uses as the Lord's, to be used only for sacred purposes. But this was an arrangement only for "the house of **servants**." The Lord has left "the house of **sons**" without any such law or regulation. Does this imply that he expects less from the sons than from the servants? Nay, verily; the son who would be less interested in the father's business than the servant would be unworthy his place as a son, and would certainly lose it; another would be found possessed of more of the true spirit of sonship. In the case of the house of sons, not merely **one-tenth** but **everything** is consecrated, sacrificed, and **all** is to be used

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as opportunity indicates to us as possible services to the Lord and to his cause. Thus we are to proceed continually, laying down our lives, our all, in the service of the Truth.\*

The Apostle draws this lesson to our attention in his letter to the Philippians (4:17): assuring them that their voluntary gifts were both useful and appreciated, he adds-"Not because I desired a gift; but I desired fruit that might abound to your account."
He knew that so surely as they had been begotten of the holy Spirit it would begin to

bring forth a fruitage of good works and benevolences; and that the more these benevolences were in evidence, the more he had demonstration of their spiritual growth, which was the thing he really desired. And so it is today. The Lord informs us that all the gold and silver are his, and the cattle upon a thousand hills. He really needs none of our efforts, none of our money; but because it will be to our advantage, and assist in our development, he permits his work to be in such a condition that it will have need of all the efforts of those who are truly his, and of all the means which they will be prompted to use in their efforts to glorify him.

How gracious is this arrangement! What blessings these privileges have already brought to the Lord's dear people! We doubt not that they will continue with us to the end of our racecourse--to the intent that we may all have the blessed privilege of rendering our talents, whatever they may be in the Lord's service. So then we urge that, after the example of the poor widow and her two mites, there are none so poor that they cannot show the Lord their desire of heart. Our Lord's estimate seems to be, as expressed in one place, that he that is faithful in a few things will be faithful in larger and greater opportunities; and to such it is that he will be inclined to give, not only the larger opportunities of the future, but the larger opportunities also of the present time.

\*The obligations of the consecrated to their families, and how this has to do with the devotion of their all to the Lord, is considered in Chap. xiii.

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Our advice is that the money question be left, so far as possible (and that we believe is **altogether**), out of consideration in the general meetings of the Church. We advise that the Spirit of the Lord be cultivated, and that as it richly dwells within, each will be anxious to do his share toward meeting, not only the current expenses of the Church--rent, perhaps, or other expenses--but he will be anxious also to do what he can in respect to the extending of the light which is blessing his own soul, to others who yet sit in darkness. We advise along this same line that money be not solicited from outsiders, though we know of no reason why money tendered by outsiders should ever be refused. It would, at least, be an indication of their sympathy, and no doubt would bring them eventually, either in the present or in the coming life, some recognition and reward from him who declared that even a cup of cold water given to one of his disciples in his name would by no means fail of its reward. Matt. 10:42; Mark 9:41

\* \* \*

"E'en through harsh noises of our day,
A low, sweet prelude finds its way;
Through clouds of doubts and creeds of fear,
A light is breaking calm and clear.

"They needs must grope who cannot see,
The blade before the ear must be;
As ye are feeling I have felt,
And where ye dwell I too have dwelt."

## If I Could Know

"If I could only surely know
That all these things that tire me so
Were noticed by my Lord-The pang that cuts me like a knife,
The noise, the weariness, the strife,
And all the nameless ills of life-What peace it would afford!

"I wonder if he really shares
In all these little human cares,
This mighty King of kings!
If he who guides through boundless space
Each radiant planet in its place,
Can have the condescending grace
To mind these petty things.

"It seems to me, if sure of this,
Blent with each ill would come such bliss
That I might covet pain,
And deem whatever brought to me
The blessed thought of Deity
And sense of Christ's sweet sympathy
Not loss, but richest gain.

"Dear Lord, my heart shall no more doubt
That thou dost compass me about
With sympathy divine.
The Love for me once crucified
Is not the love to leave my side,
But waiteth ever to divide
Each smallest care of mine."