

## INTERESTING QUESTIONS

**Question:**—Was Adam foreordained to fall into sin? If so, how could it be said that he had a fair trial?

**Answer:**—Adam was not compelled to sin. God did not foreordain that he must disobey the divine command. That is to say, Adam was not limited in the exercise of his will. He could will to do right or wrong. The decision was left open to himself alone. The fact that God knew in advance what Adam would do is an altogether different matter. While we realize that God is so great that he has power we can neither understand nor appreciate, yet the Bible clearly indicates that Adam had a free will. If he had not a fair, full chance, then he could not have been justly condemned. Therefore the Scriptures clearly present the fact that he was not deceived (1 Timothy 2:14). Not only was he created in God's image and likeness, but he had knowledge and at the time of his deflection understood what the penalty for disobedience would be. However, God evidently had much sympathy with Adam in the fall, and did not purpose that this fall should work Adam's eternal ruin. Hence the Bible tells us that God had arranged in advance that Christ should redeem Adam. Moreover, our merciful Creator has also provided that Adam might have more knowledge before his final destiny would be fixed.

**Question:**—Do we understand that there is a restitution call now open to mankind?

**Answer:**—Until the glorification of the church there can be no individual or personal restitution work. There is, however, a restoration work beginning so far as the preparing of the world is concerned. During the past forty-four years a marvelous progress has been made, wonderful inventions that in so short a time have made the world rich and have brought blessings of comfort and convenience never before dreamed of. These great improvements have come because we have entered the "times of restitution" mentioned in Acts 3:19-21. But as far as mankind is concerned, we understand restitution to human perfection is not due to begin until the Messianic kingdom shall have been fully established. That beneficent reign is in process of establishment now. But not until the last of the feet members of the body of Christ shall have passed beyond the veil will the work of restoring humanity under the New Covenant begin; for that covenant cannot be sealed with the blood of Christ until the church has passed into death and the merit released for application to the world. Then the covenant will begin to operate for the benefit of all the families of the earth.

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## INFILLING OF THE HOLY SPIRIT PROPORTIONATE TO SPIRITUAL CAPACITY

*"If any man have not the Spirit of Christ, he is none of his."*

In the use of the word spirit, it is very necessary that we have in mind the wide range of meanings which this word possesses. For instance, God is a spirit, and the angels are spirits; that is, they are spirit beings. This signifies that whatever kind of organism they have, it is so different from the human organism that mankind cannot see them. Angels might be present with us and yet be invisible, unless a special miracle was performed by which they might take on a body of flesh.

Another thought connected with the word spirit is much in line with our general usage of the term—that which is ethereal. For instance, we speak of the mind, the spirit, the disposition of a person. Indeed, in our Common Version of the Bible these words are used synonymously. "If any man have not the Spirit [mind, disposition] of Christ, he is none of his." (Romans 8:9; Philippians 2:5; 1 Corinthians 2:16) We also use the word spirit to mean the life principle, the energizing power which all living creatures possess. The power is something which cannot be touched or handled. Still another use of the word spirit is in connection with liquors. In this sense it has the thought of that which will lightly pass away as a gas, that which will become invisible, which will evaporate.

In our text, however, the word spirit is used in its own peculiar way—to signify the new mind, new will, new purpose, begotten in the consecrated children of God through his exceeding great and precious promises, written in his Word. Originally man was in the image and likeness of God. Then he had a spirit, or disposition, very much in accord with that of his Creator. But after sin had operated for a short time, selfishness and depravity were developed; and in time these evil propensities vitiated his spirit, or disposition. Thereafter instead of having a spirit of holiness, man had a spirit of unholiness, of sin; and all of Adam's posterity have been born with these evil tendencies marked in their brains. Naturally we are inclined to do the wrong thing rather than the right, because of our having inherited these weaknesses and blemishes from father Adam.

### THE BEGETTING OF THE HOLY SPIRIT

God has purposed that during the Gospel age and through the Gospel message, those desirous of being in harmony with him may get back his spirit. Very few care to do this, however; and the few who do are said to be holy. This class give up their own spirit, mind, disposition, will, and adopt instead the divine standards, the divine will. What these divine standards are they must learn from the Scriptures.

From the time of his consecration and his acceptance by the Father through the Advocate (1 John 2:1), the Christian is said to be begotten of the holy Spirit. That is to say, a new mind, a new disposition, a new personality, had its start, its beginning, when God accepted him. Just what this spark of the new nature is, we may not surely know. But we recognize the experiences which result from its possession. This begetting of the Spirit of God starts a new life. The start of this new life is not, however, the end of the matter. He is to strive to be "filled with the Spirit."

*"Be filled with the Spirit."*—Romans 8:9; Ephesians 5:18.

There is a necessity for this infilling, refilling, continuous filling of the Spirit of God. By nature we have the disposition common to the fallen race to which we belong. This hereditary disposition is more or less influenced by environment, training, etc.; and the new mind has difficulty in getting fully in tune with the Infinite. Additionally, our memories are poor, and our natural tendencies are in the direction opposite to our spirit of consecration, the Spirit of the Lord. It is therefore necessary for the child of God to go frequently to the throne of heavenly grace in order to be filled more and more with the Spirit of the heavenly Father, the Spirit of our Lord Jesus.

### INCREASE OF SPIRITUAL CAPACITY

In the case of the Master, it is written that the Father gave not the Spirit by measure unto him. (John 3:34) This statement implies that God gives the Spirit by measure to all of the members of the church. The reason for this difference is that our Lord had a perfect organism. Because he had left the heavenly glory, because his life principle had been transferred from the heavenly plane to the earthly, he was therefore without any taint of Adamic imperfection of being. Being thus perfect, he could receive readily and could comprehend without limitation. He could absorb fully and completely of the Spirit of God; for he was born in the image of God.

With the church it is different. In our case we receive only by measure—not that God has limited us to a measure, but that we are not able to absorb, to receive, a full measure. Some may receive more and others less, according to the natural condition of our body, the condition in which we were born, our environment, etc. In proportion as our life is given up to the Lord and in proportion as we make straight paths for our feet, we will choose a pathway in life that will be most helpful to us and will most assist us in overcoming the weaknesses of our flesh. Thus we shall become the better enabled, and the more quickly, to be filled with the Holy Spirit and to receive a larger measure of it as time goes by.

The Lord's people are privileged to be filled with his Spirit and to enlarge their capacity for greater infilling. Our knowledge enlarges, our appreciation enlarges, and our needs enlarge. Thus we grow in grace and are enabled to receive more and more of the Spirit of God. For this reason a Christian who has had years of opportunity for development ought to be more able to absorb readily, ought to have a much larger spiritual capacity, than when he first entered the Lord's family. He should be filled with the Spirit of God and of Christ. This should give him more and more of the spirit of a sound mind, should make him more God-like.

This Spirit of the Lord, manifested in the lives of his people, is a spirit of meekness. Whoever possesses this spirit will not be proud nor boastful; for he will see that God is not pleased with the proud. Therefore he will humble himself, in order to be lowly in mind and in heart, as was the Master. If he makes a mistake in judgment, he will be the first to recognize and correct the error. Gentleness also is an element of the holy Spirit. Some people are naturally

gentle; others are noisy and rude. Those, however, who have the Spirit of the Lord will more and more have a tendency toward gentleness. Such will have kindness and sympathy for others. They will not wish to harm anybody, but rather to do good to all with whom they come in contact. Thus they will demonstrate that they have the fruits of the holy Spirit—meekness, gentleness, patience, long-suffering, brotherly-kindness, love—increasingly developing within themselves day by day; for whoever becomes infilled with the spirit of the truth, the spirit of holiness—and only those—will manifest these evidences in their daily lives.

#### ANointing VS. BEGETTING OF THE SPIRIT

The expressions, "anointing of the holy Spirit," and "begetting of the holy Spirit," apparently refer to the same experience from its twofold aspect. In one sense of the word, the impartation of God's holy Spirit to any one is the begetting of a new life, the start of a new nature. From the other viewpoint the impartation is the start of royalty, distinguishing those who are designed for membership in the divine royal family, according to the divine purposes. The begetting of the holy Spirit is to a new nature—the spiritual. The anointing is to an exalted office—membership in the body of Christ.

Under the divine arrangement for Israel the ceremony of anointing with the holy anointing oil was confined to the priests and the kings. The antitype of this ceremony, we may understand, is fulfilled in Christ and his church, who are anointed to be both kings and priests unto God, a royal priesthood. (Revelation 1:5, 6) From the divine viewpoint there is but one great kingly priest, the Christ, Head and body. In the Jewish type Aaron represented the Head of this great antitypical priest. The type shows that the holy anointing oil was poured upon the head of the typical high priest and ran down to the hem of his garment. (Leviticus 8:12; Psalm 133:2) The sons of Aaron did not receive an individual anointing; for they belonged to Aaron, who was anointed. And so it is in the antitype. Only when we come into the Christ company are we members of the Anointed One.

The phrase, "the anointed," is the English equivalent of the Hebrew *Messiah* and of the Greek term *Christos*. In other words, the Messiah, the Christ, is the Anointed One—the long-promised seed of Abraham who is to bless all the families of the earth. Whoever, therefore, becomes a member of Christ becomes a member of the Anointed One, the Messiah; for these terms express the same thought. Hence, when the Apostle Paul declares that the church are members of the body of Christ, he means that they are members of the Lord's Anointed, members of the Messiah.—1 Corinthians 12:12-23.

We have already called attention to the fact that the holy anointing oil was poured upon the head of Israel's high priest and ran down over the skirts of his garment. In the antitype, the heavenly Father anointed the great Head of the Christ at Jordan. (John 1:32-34; Acts 2:33; 10:38) As in the type the oil ran down from the high priest's head to his body, so in the antitype. All the members of the body of Christ receive their anointing through the great Head of the church—Christ Jesus. Hence the Apostle John says, "The anointing which ye have received of him abideth in you"—the entire church. (1 John 2:27) From the moment that any one becomes a member of the body of Christ, he comes under this anointing—under its provision and its influence. When he turned his back upon sin, accepted our Lord as his Savior and offered himself in full consecration, then our Lord accepted him and presented him to the heavenly Father, who in turn received him and begat him with the holy Spirit. He thus became a member of the church which is the body of Christ, and so came under the anointing influence of the Spirit of God.

#### ILLUMINATING INFLUENCE OF THE HOLY SPIRIT

Throughout the Gospel age our Lord becomes surety for all who are accepted of God and begotten of the holy Spirit. To these our Lord imputes the merit of his righteousness and accounts them as members of his body, members of the Anointed company. This acceptance will continue until every member of the Christ shall have been received. The heavenly Father purposes to receive this entire company—all for whom our Lord acts as Advocate.

The anointing of the holy Spirit has the effect of enlightening the eyes of understanding of those who receive it. The thought of unction, oiling, is also connected with the phrase. The holy Spirit smooths out, modifies, mollifies the disposition of all who receive this "unction from on high." This work begins in their minds and their hearts, and gradually shows itself in their conduct, as they manifest the fact that they have been anointed with the holy Spirit of God.

In the case of the Christian the begetting is a power which

he receives from the heavenly Father and which is the start of a new life. As no human child is conscious of the moment of its begetting, so no spiritual child of God can know the exact time of his begetting. In either case the best evidence is the indication that life exists. As in the case of natural birth the first manifestation of life is the quickening, so it is with the Christian. Those who are begotten of the holy Spirit are quickened, energized, made lively or active. From the moment of begetting they make a measure of development, growth in grace and in knowledge of the Lord, until they reach the place where they wish to do something to show their love, their devotion. Then, and not until then, will others 'take note of them that they have been with Jesus and have learned of him—will perceive that the same mind is in them that was in Christ Jesus our Lord.

The work of Christ and the church during the Gospel age is outlined in Isaiah 61:1-3. This outline has no reference, however, to the work of the Millennial age. The entire Christ is anointed to preach the Gospel. As the Apostle declares, preaching is the method by which God is selecting those who respond to the preaching. (Romans 10:13-15; 1 Corinthians 1:21) God is always pleased with those who endeavor to do right; but during the Gospel age he has been inviting a special class to give him their hearts. The first of this class was our Lord Jesus, whom the Father anointed with the holy Spirit at Jordan. In due time, at Pentecost, the same holy Spirit that had anointed our Lord came in anointing power upon his followers assembled in the upper room in Jerusalem. The antitypical holy anointing oil, poured out upon the antitypical priest at Jordan, had begun to reach the body of Christ.

Throughout this Gospel age the message has been proclaimed, promising joy, peace and comfort to those who have ears to hear. Not many have responded; not many have received the blessing. Not many have seen the privilege of sacrificing now with our Lord in order to share in his glory later on. This message of the kingdom is not one of damnation, but of comfort. Therefore the broken-hearted of the present time are the most ready to respond. The self-satisfied and prosperous, those who have all that they desire, are not at all likely to hear the message of God; for the world holds too many attractions for them. Yet in due time they will find that the things which look so bright and beautiful to them turn, sooner or later, into ashes, as it were—prove merely to be disappointments.

#### THE ANOINTING INDICATIVE OF OFFICE

In studying the typical priesthood, we note that Aaron and his successors in office were anointed with the holy anointing oil as indicative of the divine blessing and authority. The kings of Israel also were anointed to their office. Even in the case of our Lord it was necessary for the Father to manifest the antitypical anointing in some way. At the age of thirty years Jesus presented himself to God at Jordan to be the promised "priest after the order of Melchizedek." (Psalm 110:4; Hebrews 5:1-10) He had received the divine invitation to become a priest, and had accepted it. Had he not been thus invited by God, he might have gone through the form of baptism at Jordan without any further results. That is to say, if God had not invited our Lord to consecrate himself to the divine service, his baptism would have been merely an empty form; it would not have been followed by a begetting of the holy Spirit to a new nature—the divine. But since he had been "called of God, as was Aaron," this course was followed by the proper results. He was begotten to the divine nature. He became a new creature.

After our Lord had presented himself to be a servant of truth, of righteousness, and had offered himself to be the antitypical priest, the Father indicated his acceptance of the sacrifice by imparting the holy Spirit to our Lord; and the fact that our Lord received the holy Spirit demonstrated that he was the one who was to be the "priest after the order of Melchizedek." John the Baptist bore witness to our Lord's special anointing of the Father. After his baptism at Jordan, the Scriptures speak of Jesus as the Anointed, the one who had received a special anointing from on high, an anointing to the office of priest—ordained, if you please.

Just what our Lord received from on high we can only conjecture. That he actually received some power from God is evident from the record of the Scriptures. When he went up out of the baptismal water, "the heavens were opened unto him" as they had not been at any previous time or to any previous person. (Matthew 3:16) This opening of the heavens we do not understand to have been a rift in the sky. The thought is that the higher, spiritual things were thenceforth opened up to his understanding.

**THE PURPOSE OF THE ANOINTING**

This anointing of the holy Spirit which our Lord Jesus there received was the divine evidence that he was to be this priest after the Melchizedek Order, and it was followed by the illumination of his mind by the heavenly Father. This illumination had the effect of so enlightening his perceptions that thereafter he could understand the purpose and object of his experiences. Thus he was enabled to appreciate the things which were taking place, and to carry out his consecration to sacrifice his own flesh. This work he finished at Calvary, as he declared with his dying breath. On the third day after his death on the cross, the Father raised him from the dead to be a priest in the full sense of the word, a priest with a spirit body. "The Lord is that Spirit." (2 Corinthians 3:17) "He was put to death in flesh, but quickened in spirit."

As we study the records of our Lord's experiences after his anointing with the holy Spirit at Jordan, we receive a proper conception of the subject of anointing. We recall the statement of the Apostle Paul, that God gave Jesus to be the Head over the church which is his body, and that the spirit-begotten followers of Christ are the members of that body which is the church. (Ephesians 1:22, 23; 1 Corinthians 12:27) This the Apostle terms "a great mystery"—that the Messiah was not to be merely an individual, but a company over which Jesus would be the Head. Then he points out the fact that our Lord Jesus is the Anointed Head of the anointed company.

In Psalm 133:2, the Prophet David also points out that this anointing of the holy Spirit would not be merely upon the High Priest, the Head of the Christ, but also upon the members of the body—that the holy anointing oil ran down from the typical high priest's head over his entire body. This signifies that all the members of the body of Christ would have the same divine authorization—ordination by the same holy Spirit—as had the great Head. As the Head of the anointed company was anointed to preach the glad tidings of great joy which shall be to all peoples, so all the members of that Christ company are anointed to preach the Gospel. As the Head of the church was to do a work of sacrifice, so all the members of the body are to do a work of sacrifice and to lay down their lives in the service of God. As the Head was divinely appointed to do a great work, so all the members of the body of Christ are to be his joint-heirs in the blessing of all the families of the earth.—Romans 8:17; 2 Timothy 2:11, 12; Galatians 3:8, 16, 29.

**THE EFFECTS OF THE ILLUMINATION**

These thoughts give us a clear appreciation of the church of Christ and of her opportunities through Christ Jesus her Head. The Scriptures point out the fact that of themselves the individual members of the body can do nothing, but that only as they abide in Christ can they partake of the divine promises. If we abide in him and surrender our lives to him, if we seek to know and do the will of God, then we shall become joint-heirs with our Lord in all those things to which he is to become heir. Only one class is to possess the Messianic kingdom—the Christ of God, the anointed company; and only by walking in the footsteps of our Redeemer may any one become a member of that class. Only one priesthood is to bless the world during the incoming age; and only by becoming a member of the Christ can any one become a member of that royal priesthood.

Whoever receives the anointing of the holy Spirit will thereby become illuminated. The effect will be the same as it was with our Lord Jesus. In his discussion of this subject the Apostle points out that those who received this illumination were afterward put through a great fight of afflictions. (Hebrews 10:32, 33) Without the illumination of the holy Spirit the members of the body of Christ would not understand the meaning of their peculiar experiences. All mankind learn something from their experiences, except those who are hopelessly dull. But only the church of Christ are properly qualified to get the full blessing out of all the trials and sufferings of the present time.

This increase of knowledge on the part of the church is due to the illumination of mind which results from spirit-begetting. We learn from experience that all things are working together for good to us because we love God and are called according to his purpose. We come to realize that only by much chiseling and polishing can we be fitted and prepared for a place in the Messianic kingdom. We gradually perceive that the dross in our nature must be separated from the gold, and that the gold must be refined. We come to know that only by threshing and winnowing will the wheat be prepared to be part of the loaf which is to be broken for the world of mankind. We realize that if we remain faithful unto death we shall ultimately shine forth as THE SUN in the kingdom of our heavenly Father.—Matt. 13:43; Mal. 4:2.

God has a great work for the church to do in the future, as well as the comparatively small work of the present time. In order to be qualified for that future work we must have a new nature. When St. Paul declares that the church is God's workmanship, he means that the body of Christ is a new creation. (Ephesians 2:10; 2 Corinthians 5:17) God created man in the divine image and likeness; but man has fallen from his original perfection. Since man's creation the heavenly Father has rested, so far as humanity is concerned, leaving the entire work of man's restoration for Messiah to accomplish during the Millennial age.

**A NEW CREATION**

Meantime God is bringing forth a new creation, different not only from men, but from angels, cherubim and seraphim. This new creation is to be on the divine plane of existence. The begetting of the holy Spirit is with a view to transforming some members of the fallen Adamic race into new creatures in Christ. Whoever does not receive this begetting of the holy Spirit cannot become a member of the new creation. The begetting which we receive from father Adam is the begetting of the flesh. The begetting which we receive from the heavenly Father is the begetting of the holy Spirit.

Unless we receive a new life we cannot become new creatures in Christ. This new life is represented by the begetting of the holy Spirit. At the moment that we receive this begetting of the holy Spirit, we are also given life-rights as new creatures and are received into the family of God. As new creatures in Christ we must continue to grow and develop, in order that we may be born in the resurrection. Our Lord Jesus was the first born to this new nature, this new being. The church are also to be the first born from the dead.

In order for any one to be born on the spirit plane of existence in the resurrection, it is necessary that he should be developed as a new creature. This would not necessarily mean that he would attain the same perfection of works that our Lord had; for this would not be possible, since we have not the same perfection of mind, of brain power. But it means the same perfection of will. Only as we keep our wills submitted to the heavenly Father's will shall we grow as new creatures. To whatever extent we permit self-will to come in, to that extent we are not submissive. As new creatures we must be fully submissive to the will of God in Christ. Thus shall we be copies of God's dear Son; and only in thus becoming copies of our Lord and Head shall we have a share in the first resurrection. The begetting will receive its verification in this resurrection, when all who have been spirit-begotten will be born on the spirit plane. But the anointing will not reach its verification until after the resurrection; for those who attain unto the first resurrection will be the perfect Anointed Ones, ready to begin their future work.

**THE CHRISTIAN'S CROWN OF LIFE**

The life which the spirit-begotten will receive in the resurrection will be of a different kind from that which we have now. The animating principle with which we now have to do is the same which we have had since our birth. We have not yet surrendered this life except in our minds. In our consecration we surrendered both our wills and our life as human beings. We have surrendered the right to control our human life, even unto death. The new life will differ from the old in that it will operate through a different organism. We are trusting that according to the Lord's promise we shall attain inherency of life—"the crown of life, that fadeth not away."

Now the spirit-begotten new creatures in Christ are in the embryotic condition. They are not yet born of the Spirit. They are actually new creatures, however, in the sense that the new nature is begun in them; but they are not new creatures in the sense of completion of being. In our Lord's case, although he had devoted his life at baptism, nevertheless he was three and one-half years in giving it over. But not until he had fully laid it down could he receive the new nature in its completeness. Up to that time he did not possess his new life except in the sense that when he had surrendered his earthly life at Jordan, he there received the new life by faith. When on Calvary he surrendered his earthly life, the new life was awarded him; and when he arose from the dead, he received it in its fullness.

We are now new creatures who have not yet received the new body. Although God has given us the earnest of the new nature (Ephesians 1:13, 14), yet an earnest is not a completion of the matter. As long as we have this treasure of the new nature in an earthen vessel, that vessel must invariably be taken into consideration. When we shall have fully surrendered the things of an earthly nature, then will be the time of our "change," when our Lord will give us the glorious spirit body promised to the faithful overcomer: "Be thou faithful unto death, and I will give thee a crown of life."

## RIGHT MUST WIN

"God's glory is a wondrous thing,  
Most strange in all its ways,  
And, of all things on earth, least like  
What men agree to praise.

"Thrice blest is he to whom is given  
The instinct that can tell  
That God is on the field when he  
Is most invisible.

"And blest is he who can divine  
Where right doth really lie,  
And dares to take the side that seems  
Wrong to man's blindfold eye.

"And right is right, since God is God;  
And right the day must win;  
To doubt would be disloyalty,  
To falter would be sin."

## THE DIVINE SANCTUARY AS SEEN IN EZEKIEL'S VISION

### STUDY I

TABERNACLE SHADOWS—TEMPLE SYMBOLISMS—NEW IMPORTANCE—THEIR SCOPE—ALL IN CHRIST

The actual Hebrew Tabernacle and its ritual were merely types of realities to come. The Temple of Ezekiel, seen in a vision, and perhaps never intended to be actually constructed, was a symbol both of things to come and of things that have been.

The Tabernacle was of the first or Mosaic Law Covenant, and had nothing of real merit in its services, "having a [mere] shadow [an unsubstantial representation] of [actual and substantial] things to come, and not the very image [exact likeness or substantial reality] of the [actual] things." The participants in the Tabernacle ritual believed themselves cleansed from sin, not perceiving that "the law can never with those sacrifices [of bullocks, goats, rams, lambs, etc., for sin, trespasses, etc.] which they offered year by year continually, make the comers thereunto perfect [justified before God]."

There was no more actuality about the sin-cleansing efficacy of the Tabernacle rites than in the shadow-figures upon a motion-picture screen. Both are pictures for the instruction of those for whom they are intended; the former being "types and examples for our admonition" (1 Corinthians 10:11). The Tabernacle rites "served unto [the purpose of] the example [type] and shadow [obscure representation] of heavenly things [the real things]." (Hebrews 8:5) They were but an evanescent "shadow of [genuine] things to come; but the body [the real solid substantial or essence] is of Christ (Colossians 2:17)"; for "the things which are seen are temporal [evanescent, transitory], but the things which are not seen [the things connected with the divine Word] are eternal [like 'the word which abideth forever']."

### SPIRITUAL EDUCATION PROVIDED FOR

Anything intended for purposes of instruction must be made with the utmost accuracy, in order not to mislead but to edify. It is not surprising that, in preparing the shadows and types for the spiritual education of the very sons of God himself, to be educated to become the actual priests and kings of the eternal and all-embracing kingdom of God, "Moses was admonished of God when he was about to make the [typical] Tabernacle [so filled with absolutely essential lessons for the coming royal priesthood]; for, See, saith he [God], that thou make all things [exactly] according to the pattern showed thee in the mount [Mount Sinai, where the typical law was given]." "According to all that I shew thee," said God to Moses, "after the pattern [of the Tabernacle, and the pattern] of all the instruments thereof [each thing in nearly every detail being typical, educational], even so shall ye make it" (Exodus 25:9); "after their pattern, which thou wast caused to see in the mount."—Exodus 25:40, margin; Hebrews 8:5.

In the carrying on of this educational ritual, every act had to be done exactly right; indeed, it was in a sense an impossibility for anything to be done wrong; for any error in performing a rite was prevented by the death of the careless or ignorant priest, as in the instance: "And Nadab and Abihu [priests] the sons of Aaron [the high priest], offered strange fire [fire not taken from off the brazen altar] before the Lord, which he commanded not [God authorized the use of the altar fire alone]. And there went out fire [like lightning] from the Lord [out of the Most Holy], and devoured them [killed them]; and they died before the Lord."—Leviticus 10:1, 2.

To the father and the brothers, horror-stricken, but bound by divine command neither to manifest grief at the death even of son and brother, near and dear (Leviticus 21:10), nor to interrupt the holy ritual (Leviticus 21:12) prepared for the education of the tentatively divine sons of God, the solemn warning came from Moses, God's representative; "Uncover not your heads [murmur not], nor rend your clothes [manifestations of grief]; lest ye die. And ye shall not go out from the door of the tabernacle of the congregation [the Tabernacle structure] lest ye die."—Leviticus 10:6, 7.

### TABERNACLE AND TEMPLE TEACHINGS

The Tabernacle was peculiarly the type for the instruction of the little flock. The lessons taught by it, as presented in "Tabernacle Shadows," were almost exclusively concerning the consecration of the priesthood and the sacrifices of the day of atonement, with brief treatments of the ashes of the red heifer and of the sacrifices subsequent to the day of atonement. Most of it in anti-type concerns the work of the anti-typical day of atonement, the Gospel age, the consecration of the little flock, and the tentative justification of the believers, the household of faith of the Gospel age. Not much attention is given to the great company or to the work of the Millennial age.

The Temple of Ezekiel deals symbolically in very small measure with the overcomers prior to the Gospel age; to a larger degree with the Gospel-age overcoming of the little flock; in quite distinct detail with the great company; and to a considerable amount with the Millennial age work, including that of the little flock, the great company, the ancient worthies, the Jews and other people of the world. It supplements the "Tabernacle Shadows," particularly in respect to the obscure treatment of the great company in the "Tabernacle Shadows" and the meagre attention devoted to the great age about to be inaugurated in power and glory.

Throughout the Temple chapters of Ezekiel and in the study of the plan and ritual of the Temple, the condition and the work of the various classes are shown; first as living actualities as the classes struggle through their warfare with sin and imperfection; and finally as memories when the overcoming has been accomplished and the days of struggle may be lived over again in the minds of the blessed ones on the various planes of being, who shall not have "received the grace of God in vain."

### "TABERNACLE SHADOWS" A PROFITABLE STUDY

The importance of the Hebrew Tabernacle is difficult to overestimate. It was the dwelling place of Jehovah among his people: "At the door [type of Christ, the Word of God, 'I am the door'] of the Tabernacle [type of Christ, Head and body] of the congregation [type of all people ultimately in covenant relationship with God] before the Lord; where I [Jehovah] will meet you, to speak unto thee. And there I will meet with the children of Israel [all in covenant relationship], and the Tabernacle [Christ, Head and body] shall be sanctified [set apart, consecrated] with my glory [Christ, Head and body, the glory of God]." "And there will I meet with thee [Moses the mediator, type of the Christ the Mediator], and I will commune with thee from above the mercy seat [divine justice], from between the two cherubim [divine love and power] which are upon the ark [Christ, Head and body] of the testimony [covenant, the word of God], of all things which I will give thee in commandment [the new commandment, the spirit of the law] unto the children of Israel [all who shall ultimately be in covenant relationship to God]."—Exodus 29:42, 43; 25:22.

The wonderful divine lessons to the consecrated Christian lie in the fact that "Christ [Head and body] being come an high priest of good things [divine blessings through the Word] to come [in the two-phase kingdom of God], by a greater and more perfect Tabernacle [the Christ, Head and body], not made with hands [but the divinely begotten new creatures], that is to say, not of this building [not the earthly tabernacle], entered in once [once for all] into the holy place [the Most Holy, type of the divine condition], having obtained eternal redemption [deliverance by purchase] for us."—Heb. 9:11, 12.

Of what immeasurable importance it is for the consecrated Christian to understand the Tabernacle! For there, by God's grace, he is to live forever: "Lord, who shall abide in thy Tabernacle [the divine condition]? who shall dwell in thy holy

hill [in the royalty of divinity]? He that walketh uprightly and worketh righteousness, and speaketh the truth in his heart." (Psalm 15:1, 2) Speaking prophetically of the great Christ, Head and body, David says: "I [the Christ] will abide in thy Tabernacle forever; I will make my refuge [margin] in the covert [secret place, the divine condition, the Most Holy] of thy wings [provided for in the divine Word]." (Psalm 61:4) How much the child of God should want to know about his future eternal home! Especially now that the great tribulation spoken by the Lord is right upon the royal priesthood, how comforting to realize that "in the time of trouble he shall hide me [the Christ] in his pavilion [his beautiful abode]: in the secret [the holy, the divinely begotten condition] of his Tabernacle [the new creature in Christ, the new mind, the word of God] shall he hide me." (Psalm 27:5) The church has joyed greatly and grown strong in the study of "Tabernacle Shadows."

#### EZEKIEL'S TEMPLE ALSO PROFITABLE

Of scarcely less profit to the new creation is the study of the divine sanctuary shown by the Prophet Ezekiel. Twice does the prophet emphasize the extraordinary privilege of understanding the significance of his wonderful vision, and urges not merely the giving of the keen attention of the spiritual eye and ear, but the setting of the heart upon the deep things of God therein revealed to the sons of Jehovah: "Behold with thine eyes [of the new mind], and hear with thine [spiritual] ears, and set thine heart upon all that I shall shew thee; for to the intent that I might shew them unto thee [this is the purpose of bringing the new creature to the knowledge of these things] art thou brought hither [to the present time and opportunity, for the Ezekiel Temple contains lessons indispensable now to the sons of God]."—Ezekiel 40:4.

It is important to the new creation's welfare now, as a preparation for future service of the Lord, to give attention to even the minutiae of the Temple: "Set thine heart [margin], and behold with thine eyes [of divine understanding], and hear with thine [spiritual] ears [unstopped], all that I shall say unto thee concerning all the ordinances [ritual] of the house [the house of sons] of the Lord, and all the laws [out of Zion shall go forth the law.] (Isaiah 2:3) thereof; and set well thine heart [margin] upon the entering in [the porch and the Holy, the begotten and the divinely begotten condition] of the house [the divine condition of the Christ, Head and body, both in this life and in the divine life to come], with every going forth [gates, Christ, the Word of God] of the sanctuary [the entire structure, the divine kingdom in all phases and planes]."—Ezekiel 44:5.

It would scarcely be possible for our Father to tell his children in stronger language the importance of the message of the Temple of Ezekiel's vision. The Temple teaches more plainly than hitherto some lessons about the condition and the work of the royal priesthood, the great company, and the ancient worthies.

#### A MARVELOUS FAMILY SECRET

The Apostle Paul makes very clear that "ye [the little flock] are the Temple [eternal abiding place, where God will meet with men] of God, and that the Spirit [power, influence, word] of God dwelleth in you [the Word of God abides in the consecrated Christians]. The Temple [Christ, Head and body] of God is holy [set apart from everything else to the divine service of Jehovah], which Temple ye [the little flock] are." (1 Corinthians 3:16, 17) "Your body [the body of Christ] is the Temple of the holy Spirit [through the Word; God often identifies himself with his Word], which is in you [the Word of God is in our mind, heart and character], which ye have of God [the divine Word comes from God exclusively]." (1 Corinthians 6:19) The Temple which Christ spoke of, "Destroy this temple [the body of Christ] and in three [one-thousand-year] days I will raise it up [resurrect it to the divine plane]," was first his literal, perfect body of flesh and also his mystical body, the Church. "For he spake of the

Temple [divine sanctuary] of his body [the body members]."—John 2:19, 21.

In gaining knowledge about the Temple of God the church is learning about herself, her present experiences and her coming work and glory. The Temple building was the structure of which Christ spoke; yet it was but the central feature of a system of courts, rooms, walls, pillars, and porches on different planes, which collectively composed the divine sanctuary. The various parts of the sanctuary symbolize the persons, conditions and offices of the classes in the kingdom of God. In due time all beings in heaven and in earth will together become the sanctuary of the holy Spirit, when God pours out his Spirit upon all flesh, as foretold by the prophet Joel.

This is one of the family-secrets of the sons of God; for our beloved Father has made it manifest to his sons, "Having made known unto us [the house of sons] the mystery [secret] of his will [the divine purpose, plan], according to his good [how goodness characterizes our God!] pleasure [thou hast pleasure in uprightness' (1 Chronicles 29:17); 'all things for thy pleasure are [exist] and were created'] which he hath purposed in himself: that in the dispensation [the better order of things soon to come] of the fullness of times [in the Millennium] he might gather together [many need gathering in] in one [one great world-wide and universe-wide church or family] all things [all intelligent beings] in Christ [a being is in Christ who has in him the words of Christ. All are to learn the truth], both which are in heaven [the fallen angels, now out of Christ, are to have the opportunity to return] and which are on earth [few on earth have the truth about the Word of God; practically all, living and dead, need to be gathered into Christ]; even in him." (Ephesians 1:9, 10) The divine sanctuary of Ezekiel's vision depicts all the classes in heaven and on earth which are to learn the pure Word of God and be gathered into Christ.

#### UNIVERSAL HARMONY WITH GOD

In a sense God and Christ identify themselves with the Word issuing from the Father and uttered by the Son. The oneness between Father and Son is a oneness of mind, word, character. Human beings now learn the Word of God relating to the divine mind and character, and become one with God and Christ, in answer to the Savior's prayer: "Holy Father, keep through thine own name [through sonship] those [the little flock] whom thou hast given me, that they may be one [in mind, and character] even as we are. [I and my Father are one.] Neither pray I for these [the twelve apostles of Jesus] alone, but for them also [the whole church] which shall believe on me through their word [ultimately all classes]; that they all [the 144,000] may be one; as thou, Father [through the divine Word], art in me, and I in thee, that they also may be one in us."—John 17:11, 21, 22.

"Be like-minded," counsels Paul, "having the same love, being of one accord [purpose] of one mind." (Philippians 2:2) That happy age of a universe wholly in the mind, Word of God, is pictured by the prophet Jeremiah: "They shall [need to] teach no more every man his neighbor, and every man his brother, saying, Know the Lord [learn to know the Word of the Lord]: for they shall all [all on earth and all in heaven] know me [have the mind of God, each appropriately to his plane of being] from the least of them unto the greatest of them." (Jeremiah 31:34) Then will the divine sanctuary be finished. Then the Word of God will be true that is written: "And I saw no [earthly] temple [built with hands] there [in the two-phase kingdom of God]: for the Lord God Almighty and the Lamb [through the Word of God in all and all in it] are the Temple [the Divine Sanctuary] of it." (Revelation 21:22) God and Christ themselves will be the Divine Sanctuary; for they identify themselves with their Word; and it will be the indwelling Word of God, appropriate to each being in his function and plane, that will constitute the various beings as members of those classes and as parts of the sanctuary wherein it will give Jehovah pleasure forever to abide.

## THE CROSS MUST PRECEDE THE CROWN

#### MY DEAR BROTHER:

In the name of our Redeemer and King I greet you. Grace be multiplied to you and all of like precious faith.

With eagerness I look for the mail, since every letter brings gladness to my heart. You understand I can write but one letter per week, hence little opportunity to answer all the dear ones who so kindly write me. As opportunity offers, please assure them of my deep appreciation of their words of loving kindness. I learn that the dear consecrated ones are

standing steadfast in the Lord, joyfully "bearing the reproaches that reproached him." Dearly beloved they are, from whom I have much consolation.

In our Father's due time we shall be gathered to the great General Assembly. When I find myself asking, "Is my work in the harvest done?" at once my mind turns to the encouraging words of Volume 3, pages 230 and 231, and especially to Hebrews 10:36, 37. With much spiritual profit we can now read Volume 3, Chapters 6 and 7. **SCRIPTURE STUDIES.** I am



patiently and joyfully waiting on the Lord, having in mind the encouraging words of Hebrews 3:6. Thank God for his exceeding great and precious promises!

The Kingdom of God which we seek is not in the things pleasing to the flesh (Romans 14:17) but is of the Spirit, in peace and joyful hope. How glad we are to forget the things behind and look to the great prize where our joy and pleasures will be eternal! How could we better learn the lessons necessary for the royal priesthood than by experience! Such thoughts cause my heart to leap with joy.

My dear wife arrived Friday and spent an hour with me. The messages of love from the family and others I greatly appreciate. Presents are not receivable, except at Christmas time, when the privilege is graciously granted without limita-

tion. I express my deep gratitude for those sent, just the same.

I hope you are all pursuing the Berean Studies faithfully, and growing in the fruits and graces of the Spirit. Be diligent in this, beloved, and be steadfast to the end. I am happy in the Lord in my present situation, and I am confident all the dear saints in joyful anticipation are waiting for his loving smile and the blessings of his glorious reign. But the cross must precede the crown. Saw our brethren Sunday, who send love.

With much love to you, the family, and all of like precious faith, I remain

Your brother by his grace,

JOSEPH F. RUTHERFORD, Atlanta, Ga.

## FRUITS OF THE CHRISTIAN LIFE

[Paragraphs 15-23 of this article, as it originally appeared in issue of August 15, 1918, were reprinted from article entitled, "The Teacher and the Lesson," published in issue of February 1, 1910, which please see.]

SEPTEMBER 22.—MATTHEW 25:20-23; 5:3-10.

PARABLE OF THE POUNDS COVERS THE ENTIRE GOSPEL AGE—OUR LORD'S RETURN—RECKONING WITH HIS SERVANTS—FAITHFULNESS REWARDED WITH RULERSHIP—UNFAITHFULNESS LEADS INTO OUTER DARKNESS OF THE WORLD—FRUITS OF CHARACTER ESSENTIAL TO JOINT-HEIRSHIP WITH CHRIST IN HIS MESSIANIC KINGDOM.

*"All things are yours; . . . and ye are Christ's; and Christ is God's."*—1 Corinthians 3:21, 23.

The parable of the pounds is an illustration of the fact that at his second advent our Lord, before appearing to the world in power and great glory in a time of unparalleled trouble, will be present among his consecrated people, many of whom will know of his parousia, or presence. He will do among them a judging work, and decide their rewards in proportion to their faithfulness.

It is well to keep in memory the difference between the parable of the pounds and that of the talents. (Luke 19:11-27) Both pounds and talents represented money; but a talent is sixty times as valuable as a pound. In the parable of the pounds each servant received one pound; in the parable of the talents the number received varied. In some respects all of God's people have one common footing and one common privilege of service, as represented by the pound. In another respect their opportunities, privileges and advantages vary, as represented by the talents.

The parable of the talents is another parable of the kingdom of heaven. Our Lord Jesus himself went into the "far country," even heaven itself. (Hebrews 9:24) But before he departed, he delivered to his servants certain blessings, privileges, opportunities, "to every man according to his several ability." The beginning of this parable was in the days of the apostles, when Jesus ascended on high and at Pentecost shed forth in the Father's name the holy Spirit, communicating a blessing upon each one of his followers, as represented in the opportunities and privileges given to each.

All down the Gospel age these servants have been making more or less use of their privileges, and more or less wisely exercising themselves to serve the Master. Some traded with their talents—used them in preaching, teaching, etc. Others hid theirs in the earth, perhaps under cares and responsibilities. "After a long time the Lord of those servants cometh and reckoneth with them." This long time is the Gospel age, in the end of which our Lord was to return to hear the report of his servants and to reward them. This is the parousia of Messiah, and his testing, sifting work in his church.

### THE RECKONING HOUR NOW PRESENT

We should distinctly note that this testing and proving is not of the world; for our Lord has never recognized as his servants any except the fully consecrated. Many Christian people believe that we are now in the time when the servants of the Lord are rendering up their accounts, and when he is commending some and reproofing others. But all of this testing and rewarding of the servants of Christ is evidently prior to any outward manifestation of the king in his glory; for the worthy ones are to share with the Master in his glorious *apokalupsis*. (1 Peter 4:13) Therefore this testing must demonstrate who are the worthy ones.

In the parable the servant who had received five talents and had used them wisely, energetically, faithfully, loyally, had doubled them, and was invited to share in the Master's joy and glory. His reward would be a position as ruler over many. In other words, the service of the present life is but an insignificant one in comparison to the glorious ministry which awaits the Lord's faithful people in the future, when they shall sit with Messiah in his throne and, as kings and priests, shall bless, instruct, uplift and control all the families of the earth.

The servant who had been given two talents and who was equally faithful received his Master's approval in equally kind and benevolent terms. He also was a good and faithful servant over a few things; he also would be set as a ruler over many things; he also might enter into the joy of his Lord. But the servant who had failed to use his talent was branded as wicked and slothful. He knew in advance that the talent was given him for use, because he had professed to be a faithful servant. His failure to use the talent proved him to be disloyal, unfaithful. Therefore it was taken away from him.

It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. All the time he was a servant, he respected the talent as his Master's property; he did not lose it. But he did not use it properly. Seemingly he represents a class very similar to that called the "foolish virgins" in another parable. This class will not only fail to get into the glories of the kingdom but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which the Scriptures declare the Gospel age will end and the Millennium be ushered in. The Lord grant that this lesson may help some of his consecrated servants to be more faithful, more careful, in the use of their consecrated talents, in order that they may glorify the Lord and may hear his "Well done!" in the end!

### OUR LORD'S MESSAGE DIFFERENT FROM OTHERS

Fear of the Master has been one great difficulty with many of us in the past. We should have gotten better acquainted with him. We should have learned more respecting his true character and his real purposes. If now the eyes of our understanding are opening, if now we are seeing the beauty of our talents and privileges of service as never before, let us quickly dig the talent out of the earth, wash it free from all soil and use it carefully, zealously, vigorously, for the praise of our King, redeeming the time, knowing that the days are unfavorable.

Of our Lord we read: "Never man spake like this man!" (John 7:46) He was "the man Christ Jesus"; but he was not a fallen man, not a sinner. His life was not derived from Adam, but was transferred from a heavenly to an earthly condition. Hence as a man he was "holy, harmless, undefiled and separate from sinners." (Hebrews 7:26) More than this, at the time of his consecration unto death he entered into a covenant of sacrifice with Jehovah, and thereupon he received the anointing of the holy Spirit, "the power of the highest." What need have we for wonder, then, when we read that "he taught as one having authority," as one who knew and understood the things which he presented!

The beatitudes illustrate the difference between the teachings of Jesus and those from all other quarters. He had a new view of what to present. His is a message different from all others. While other teachers instructed the people to hold up their heads, to remember noble ancestors, etc., and thereby be blessed, the Master encouraged his disciples to realize that the poor in spirit, the humble-minded, would receive the greater blessings. While other teachers held forth the rich, the great, the learned, the mighty, the influential among men as the patterns to be copied, if happiness would be attained, in the beatitudes our Lord sets forth the very reverse. His prescriptions for happiness have indeed been followed by a few; and

these alone appreciate their merit and are finding the promised blessings, both for the present life and for that which is to come.

The contrast between the ten commandments of the Mosaic law and the eight beatitudes declared by our Lord illustrates in considerable degree the difference between the law dispensation and the dispensation of grace. The law instructed the house of servants what they should do and what they should not do. "Moses was faithful as a servant over all his house." (Hebrews 3:5, 6) He delivered to the house of servants, typical Israel, the divine law, by the keeping of which they might be blessed and used in the divine service.

But the Gospel message is a still higher one. It does not ignore the law given by Moses to the house of servants, but recognizes that law as just, holy and good. It perceives that Israel did not obtain that which they sought—everlasting life—because unable, through the weakness of heredity, to keep the spirit of God's perfect law. The new dispensation which Jehovah God inaugurated through Jesus provides a full ransom sacrifice for all sinners, and purposes ultimately to bless and assist whosoever will of all mankind out of the weaknesses of heredity. The law feature will be maintained, but grace and mercy will render the necessary assistance to the keeping of that law.

#### MEEKNESS A CHARACTERISTIC OF CHRISTIANS

Before that new era of world blessing is introduced, however, the divine arrangement purposes to gather a special class, all of whom must have the character likeness of God's

dear son, our Lord Jesus Christ. These are to be his joint-heirs, in every sense of the word—in the sufferings, self-denials, persecutions and sacrifices of the present life, as well as in the glory, the honor and the immortality of the future existence.

Our Lord emphasized the thought that undeserved persecution is an evidence of fidelity to himself and his doctrines. As many had spoken evil of him, so many would speak evil of those who would seek to follow closely in his footsteps. As he had been reproached and reviled, so his followers would be treated. All this the Master would have them receive as evidence or proof of their faithfulness in God and of the divine acceptance of them. These trials would demonstrate that God found them worthy of shaping and polishing for his service, whereas others without such persecutions would have every reason to doubt that they were in preparation for the kingdom. Those who are enduring such trials should rejoice and be very glad. They should realize that in the kingdom there will be different grades of honor and dignity; and that the more they suffer for righteousness' sake, the higher and greater will be their reward.

The prismatic sum of all the graces of the holy Spirit is love; and those who possess them are lovely and lovable. By and by, if faithful to the end of the way, they shall be made perfect in holiness and shall be with and like him who is altogether lovely, the chief among ten thousand. Our call is to attain these blessed conditions in the kingdom, as heirs of God and joint-heirs with Jesus Christ our Lord.

## WHAT IT MEANS TO BE A CHRISTIAN

SEPTEMBER 29.—1 JOHN 3:1-24.

IMPORTANCE OF CORRECT DOCTRINE AS RELATED TO CHARACTER BUILDING—HOW TO BEGIN THE CHRISTIAN LIFE—WHAT IS MEANT BY GROWTH IN GRACE—OUR LORD'S INSTRUCTIONS TO HIS FOLLOWERS—THE CHRISTIAN A STEWARD—HIS DUTIES AND OBLIGATIONS—THE ROYAL LAW OF LOVE INCUMBENT—GOD FIRST IN ALL HIS CONDUCT OF LIFE.

*"My little children, let us not love in word, neither with the tongue; but in deed and in truth."*—Verse 18.

We are aware that in our day the confused and confusing doctrines handed down from the dark ages have become so obnoxious to reasoning people that many are inclined to say: Away with doctrines! It matters not what a man believes; it matters everything what he does. We sympathize with those who hold this sentiment, although we cannot agree with it; for we hold that doctrine is all important to both faith and works. If this were not so, our Lord would not have given his doctrines so important a place in his teachings and in his parables. No one can build a proper life unless he have some foundation, some doctrine, some faith. A man with no faith, no hope, is sure to be correspondingly lacking in character. We believe that the important thing is that we should have a proper foundation, a proper faith, a proper doctrine upon which to build character and good works.—1 Corinthians 3:10-15.

A Christian is one who intelligently believes that by nature he is a sinner, that by divine grace Jesus Christ the righteous died for the sin of the world, and that through faith in the atoning blood and obedience to the Redeemer's teachings he has become a new creature in Christ. (2 Corinthians 5:17) To such, "old things have passed away; and behold, all things have become new." Such new creatures are separate and distinct from all other members of the race. Instead of earthly aims, hopes and ambitions theirs are all heavenly.

It is not sufficient, however, that these should make the proper start of faith in Christ and full consecration to do the will of God and not their own will. It is incumbent upon them that, having been begotten of the holy Spirit, they shall grow in grace, in knowledge and in love. (2 Peter 3:18) This is styled "putting on Christ"; that is to say, adding the graces of character which God will accept and reward with association with our Lord Jesus Christ in his kingdom. For these consecrated believers God has made provision of spiritual food in the Bible, "meat in due season" for the household of faith. (Matthew 24:45) These are represented as at first "babes in Christ," requiring "the milk of the Word." But if they are faithful they will gradually attain "the full stature of a man in Christ Jesus," "strong in the Lord and in the power of his might."

#### THE OVERCOMERS, THE ELECT OF GOD

Such spirit-begotten Christians must needs "fight a good fight," not with others, but with themselves, overcoming the weaknesses and besetments of their own fallen flesh, the allurements of their environment, and the wiles of the adversary of God. Such as are faithful in these respects are Scripturally styled "overcomers," "the very elect." The promise to them is that they shall have part in the chief, the best, resurrection, and thereafter be no longer human beings, but spirit beings

of the highest order, "partakers of the divine nature." (2 Peter 1:4) In death these are "sown in dishonor," "in weakness," human beings; but in their resurrection they are raised "in glory," "in power," spirit beings.—1 Cor. 15:43.

Our Lord's promise to these overcomers reads: "To him that overcometh will I grant to sit with me in my throne, even as I overcame and am set down with my Father in his throne"; "I will give him power over the nations"; etc. Again, he says: "Blessed and holy is he that hath part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years."

All of our Lord's teachings are applicable to this special class; namely, those who become his disciples, his pupils, his followers. He did not assume to be a teacher of the world, but merely of those who leave the world, sacrificing all to become his disciples. To these he said: "Ye are not of the world, even as I am not of the world"; and, "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you." The great Teacher did not include the church nominal as his disciples, but rather counted them in with the world. In evidence of this conclusion we note the fact that the world which persecuted our Lord was the Jewish nation, professedly God's consecrated people; and that those who have persecuted the followers of Jesus have likewise been nominally people of God, but actually of the world.

#### DUTIES AND PRIVILEGES OF CHRISTIANS

These are the Christians addressed by the Master when he said: "Love your enemies." Christians are to love their enemies in the same sense in which God loves the world; that is, sympathetically. They are not to love their enemies in the sense of affectionate love and tenderness, such as they bestow upon their own families, friends and lovable persons. As defined by our Lord Jesus, their love for their enemies should be such as would lead them to feed even their bitterest enemy if he were hungry or to clothe him if he were naked. They should not pray against their enemies, but for them in the sense of wishing for them that enlightenment and true wisdom which would turn them from being enemies and evil-doers and make of them followers of Jesus or, at least, well-doers.

Christians are not to lay up for themselves treasures on earth; for they have renounced the world and all hopes of a future life on this globe. Their walk in the footsteps of Jesus signifies that as he cast aside all earthly ambitions, hopes and aims, so would they, taking instead the heavenly am-

bitions, hopes and aims. In other words they live for the future. This will not hinder them from the ordinary pursuits of life to the extent that these may be necessary in providing "things honest in the sight of all men" for their families, etc. But with these Christians any overplus above life's necessities represents so much of opportunity for serving the Lord and his cause; and in so doing, they are laying up treasure in heaven.

This does not signify, however, that they must live "from hand to mouth," nor that they must riotously distribute their possessions to others. On the contrary they are to seek in all things to have the mind of the Lord to do God's will. The mind of God is a sound mind. Therefore these Christians who are seeking to do the divine will are said to have "the spirit of a sound mind." This mind dictates that they live wisely and economically.

#### STEWARDSHIP AND CITIZENSHIP

To these Christians, everything that comes to them or that they possess by nature is considered a thing of God; for in becoming followers of Christ they made a full consecration of their wills, their all, to God. Hence from that moment onward these Christians are merely stewards of their time, their talents, their influence, their property, their all. According to the way they use their stewardship, investing their talents to the Master's praise, will be his commendation of them, as represented in the parable. Whether many talents are possessed or few, the commendation is to those who have been faithful in the use of their talents, not for self-aggrandizement or show or for worldly accumulations of treasure, but in the service of God, showing forth his praises in the assisting of others and of themselves to the knowing and the doing of the will of him who called them out of darkness into his marvelous light.

Christians are to "lend, hoping for nothing in return," and not, as do the worldly, merely willing to do good to those who would do as much or more in return. Thus they are to illustrate the fact that they are children of the Highest, that they have been begotten of God, that they have his holy disposition, and that more and more it is shining out in their words and in all the conduct of life as they grow in the character likeness of the Lord Jesus Christ.

In their daily warfare with the world, the flesh and the devil, Christians have for their use the most powerful weapon known in the world—the "Sword of the Spirit, which is the Word of God." (Ephesians 6:17; Hebrews 4:12) This does not intimate, however, that they are not to put bars and bolts upon their doors to prevent robbery. Nor does it signify that they may not call for police protection; for this is something they pay for in taxation and are therefore entitled to

according to the laws of the world. They are ever to be law-abiding and to "do good to all men according as they have opportunity, especially to the household of faith."

While it is our business as Christians to render obedience to the laws, customs, usages, of this world, in so far as these do not infringe upon the explicit instructions of the Word of God, yet this does not mean that we are to become partisans in political strifes and contentions amongst men. Let the world manage its own affairs in whatever way it thinks best. Let us accept whatever it provides; let us be thankful for whatever may come, realizing that God will care for us under all circumstances, that in any event our highest interests are conserved.

#### GOD FIRST WITH THE CHRISTIAN

The Christian is to "owe no man anything." This does not necessarily mean that he must not under any circumstances borrow; but that if he borrows, he shall be prompt to meet the obligation. There is, however, the standing advice of the Word of God that the children of the great King should be lenders rather than borrowers. "Do good and lend." Indeed, we believe that it would be to the advantage of the Lord's people to put in practice this sentiment in the most absolute sense, and never to borrow anything, never owe anything, always pay for what he needs at the time of purchase or else wait until under the Lord's providence he can pay for it in advance.

There is one thing, however, which the Apostle Paul implies that we are continually owing to our fellow creatures, not only to the members of our own family and to our own neighborhood, but to all men; and that is love. (Romans 13:8-10) Under the divine law we owe them this, and it is a part of our Christian duty to discharge this debt daily. We are to be ready to do good to all men at the expense of our own time and convenience; but we are to be ready to lay down life itself for the brethren of Christ. Moreover, we are to seek opportunities for laying down life day after day, in the sense of giving of our time to the communication of the truth or in helping in any manner the Lord's brethren to put on the whole armor of God.

It will be remembered, however, that the law of love is divided into two parts; love to God, and love to our neighbor. The loving of our neighbor would therefore be only a part of the fulfilling of the law of love. After loving our neighbor, and even laying down our life for him, we would need to see to it that we do not neglect to love the Lord our God with all our heart, with all our soul, with all our mind and with all our strength, so that every human interest would be gladly sacrificed in response to our conviction of the divine will.

## WHAT OUR DYING LORD COMMENDED TO THE FATHER

*"Father, into thy hands I commend my spirit."*—Luke 23:46.

We recognize this statement as among the last words of our Master while on the cross. There is a special force in this expression which perhaps can be seen from only one viewpoint. We contrast it with King Solomon's declaration that at death: "The dust shall return unto the earth as it was, and the spirit shall return unto God, who gave it." (Ecclesiastes 12:7) The wise man's statement refers to the death of humanity in general, and implies that both the body and the life-principle which energizes it are the gift of God, and that they have been forfeited. All mankind are dying. Whether their death occurs when they are a week old, a month old or at a hundred years, it is merely the letting go of the current of life, the spirit of life. Mankind have no right to life; for our first parents lost this right by disobedience in Eden. God permits each child of Adam to use as long as possible the spark of life which he has inherited from his parents. Therefore it is proper for mankind to preserve their lives as long as they can by means of physical care of whatever kind.

#### SPIRIT OF LIFE DEFINED

The PRIVILEGE OF LIFE, the spirit of life, goes back to God at death. It does not belong to us; we cannot hold it for ourselves. It is absolutely in the divine keeping. It is not a thing; it is a privilege. If one man should say to another, "I will give you the right to cultivate this field for a year," we would understand that when the year has terminated, the field will return to the owner. So it is with the privilege of living. No human being can truthfully say that he has a right to life. Everything like ownership was forfeited in Eden by the first man's disobedience; and at the death of each individual, the spirit of life goes back to God who gave it.

In the case of our Lord Jesus, however, it was different. He was "holy, harmless, undefiled, separate from sinners."

(Hebrews 7:26) He permitted his life to be taken from him by wicked men, although he could have retained it if he had so desired. He was merely laying it down, permitting it to be taken from him; and so when on the cross he said, "Into thy hands I commend my spirit," it was still his spirit, unforfeited by sin; and he commended it to the Father's care.

It should be noted that our Lord, at this time, was the possessor of two unforfeited sets of life-rights—one as a new creature and the other as a human being, both of which were committed to the Father's care. On the third day the Father returned both these sets of life-rights to our Lord—one to be his own personal inherent possession, everlastingly, the other (the human right) as a surplus left on deposit with the Father.

This trustful commitment to the Father's care implied our Lord's faith in God's promise to raise him from the dead. Our Lord Jesus still has that right to human life. Although as a human being he gave up his life, nevertheless, he still retains the right to his life as a man. The new creature did not die. As a new creature our Lord slept, but as a human being he died. Because of his obedience to the will of God even unto death, he was raised on the third day a spirit being. It is this right to human life that he will eventually give to Father Adam and all the human family who will be willing to receive it on the divine terms.

We see, then, that there is a special meaning in our Lord's dying statement, "Into thy hands I commend my spirit." The phrase, "into thy hands," seems to convey the thought of entrusting to the Father's care; for the hand figuratively represents power. While both hand and arm represent power, yet the hand more particularly bears the thought of skill, care, divine power, supervision and interest. Thus our dying Lord placed in the Father's care his life and all of its rights,



as a deposit, that in due time he might apply it in harmony with the divine plan for human salvation.

Our Lord had left the heavenly courts in order to accomplish a ransoming work for Adam and his posterity. His change of nature from a spirit to a human being was made with a view to enabling him to be the ransom price for mankind—a perfect man for a perfect man—Greek, *antitiron*, a corresponding price. (1 Corinthians 15:21, 22; 1 Timothy 2:5, 6) At the age of thirty years, he presented himself at Jordan to become the ransom price for all humanity; and he continued to give that price in laying down his life, which in the Father's due time would constitute the ransom price for Adam and all of his posterity. This work of laying down his life, of surrendering it, of sacrificing it, of permitting it to be taken from him, he ended when on the cross he cried, "It is finished!"

Nothing more could be laid down than was laid down there at Calvary—a ransom, a corresponding price for Adam. But it was not paid over in settlement of Adam's account; for had it been so done, Adam and all of his posterity would then and there have been turned over to the Lord Jesus. On the contrary, the price was merely laid in the hands of divine Justice as a deposit, to the credit of our Lord Jesus, in order that later he might apply it in harmony with God's plan. While still on earth our Lord could make no use whatever of the ransom price. He must ascend on high, there to appear in the presence of God before even his disciples could be brought into fellowship with the Father.

#### THE MEANING OF PENTECOST

Ten days after our Lord's ascension, the holy Spirit was

### KEEPING THE LAW VS. FULFILLING THE LAW

The Scriptures say that "the law hath dominion over a man so long as he liveth." (Romans 7:1) As regards our Lord, we are not to understand this statement to mean that God's law did not have dominion over him before he became a man; but rather that when manhood was reached, he had a full responsibility. Jesus was born under the Jewish law, and hence was subject to its requirements. During childhood the measure of responsibility to the law would be proportionate to the amount of intelligence of the child; and so of our Lord as a youth we read that "he grew in wisdom and in stature, and in favor with God and man."—Luke 2:52.

Our Lord Jesus was perfect—"holy, harmless and undefiled"—from childhood; and he kept God's Law as a child, though not with the same degree of intelligence that marked his mature years. With more wisdom came more responsibility and a deeper appreciation of that law. One is responsible according to his knowledge and intelligence.—Hebrews 7:26; John 8:46.

An incident is related, that his mother and Joseph were grieved, when Jesus was twelve years of age, because he had remained behind in Jerusalem; and when they found him he had been inquiring of the doctors of the law in the Temple respecting certain features of the law. His mother asked him why he had taken such a course as to cause them so much anxiety. He answered that he thought that they would know he had reached the age when boys were expected to have certain responsibilities: they knew also that he had a great commission, and should not have thought it strange that he was attending to it while they were in Jerusalem. Having learned from the proper source that he would not be eligible to the privilege of sacrifice until thirty years of age, he was content to go back to his home and be subject to Joseph and Mary.

#### JESUS' DEATH NECESSARY TO FULFIL TYPES

We do not understand that the keeping of the law on the part of our Lord would have necessitated his death. No law could require the death of any one except a transgressor of that law. The Mosaic law could demand the death of all others of the Jewish nation, for all others had violated it; but it had no claim against Jesus, for he had kept its every requirement. This term, "the law," may be viewed from two

poured out upon the disciples, who according to his instruction had met in the upper room. This outpouring was the evidence that they had been accepted of the Father through the merit of the Lord's sacrifice. He had used as an imputation the ransom merit which he had deposited in the Father's hands when on the cross he had cried, "Into thy hands I commend my spirit"—my life and all of its rights.

Our Lord did not give that merit to his disciples, but merely imputed it to them. It was not for them to possess, but for the world of mankind, "a ransom for ALL, to be testified in due time." All who become footstep followers of our Lord renounce at consecration their share in the restitution blessings that are coming to mankind at our Lord's second advent, in order that they may have a share with their Redeemer in a still greater blessing—glory, honor, and immortality—the divine nature.

When all of the church class shall have been glorified with their Lord, then it will be the due time for our Redeemer to transfer to divine justice the merit of his death, which he placed in the Father's hands as a deposit when he died on Calvary. When this ransom price shall have been formally delivered over to Justice in the end of this Gospel age, then it will no longer be a deposit at our Lord's command, but will have been exchanged for Adam and his posterity, the world of mankind, all of whom will be immediately transferred by the Father to the Son, that the work of the Millennial Kingdom may begin. The ransom price is designed to bring to Adam and his race the earthly life and the earthly life-rights and honors which were lost in Eden through disobedience.

different standpoints, however; the one view represented in the ten commandments and the other in the typical features of the law—the various offerings, sacrifices, etc.; yet it was all one law. The fulfilling of the requirements of the few commandments did not necessitate the death of Jesus; for he fulfilled them by obeying them—the proper way to fulfil any law. But as for the typical features, these required a sacrifice in order to their fulfilment; and whoever would be that sacrifice must fulfil, in antitype, these features of the Law.

So then, to fulfil the types of the law, it was necessary that Jesus should die. After his consecration, he said to the two disciples who walked with him on the way to Emmaus, "Wist ye not that those things must be fulfilled?" Then he expounded unto them the Scriptures—all concerning himself. He said, "O foolish, and slow of heart to believe all that the prophets have spoken? Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:24-27) He could never have entered into his glory, could never have been the Messiah, unless he had taken these very steps and had had these very experiences. The Mediator of the New Covenant must sacrifice his life before he could mediate that covenant; he must of necessity be the antitype of the Jewish sacrifices.

Many use the expressions, keeping the law and fulfilling the law, synonymously. But these two expressions may be very well differentiated as we have just shown—the keeping of the moral code of the ten commandments, and the fulfilling of the types of the law. When Jesus consecrated himself at Jordan, he fulfilled the type of the slaying of the bullock. When he finished that consecration on the cross, and later rose and ascended into heaven and presented his blood, the merit of his sacrifice, before Jehovah God, he fulfilled the type of the taking of the blood of the bullock into the Holy of Holies and sprinkling it upon the Mercy Seat. In the type all this was done by the high priest. Jesus himself made the offering of himself, his human nature, to God. The mind, the will, of Jesus became the priestly antitype, and offered up his flesh. The Father recognized that priest by anointing him with the holy Spirit at Jordan. The work of sacrifice then proceeded to its actual culmination.

### LET US BE EXAMPLES OF SUBMISSION

TO THE LORD'S DEAR PEOPLE:

Grace and peace be multiplied unto you all, through our Lord Jesus Christ.

We know how anxiously your dear hearts are longing to get some message from our imprisoned brethren through the columns of the TOWER, and we had hoped to be able to print letters from them in its columns, but by the advice of counsel we are refraining from doing this, and urge you one and all to possess your souls in patience. We believe that the Lord's dear sheep need the regular visits of the TOWER for their en-

couragement and spiritual upbuilding, and we desire to print therein only that which will serve this end, and at the same time keep well within the requirements of the Espionage Act and the Overman Bill, and thus avoiding the slightest suggestion of opposition to the Government in its hour of stress. Many things written and said with innocent intent, which would be entirely proper in normal times, would be detrimental to the Government's interests now; and we do not wish to hinder the Government in the prosecution of any of its plans in connection with the great war. These plans of