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## The Hope of Immortality

*"If a man die, shall he live again? All the days of my appointed time will I wait until my change come."—Job. 14:14.*

**T**HERE is a longing hope within men that death does not end all existence. There is an undefined hope that, somehow and somewhere, the life now begun will have a continuation. In some this hope turns to fear. Realizing their unworthiness of a future of pleasure, many fear a future of woe; and the more they dread it for themselves and others the more they believe in it.

This undefined hope of a future life and its counterpart, fear, doubtless had their origin in the Lord's condemnation of the serpent after Adam's fall into sin and death, that eventually the Seed of the woman should bruise the serpent's head. This was no doubt understood to mean that at least a portion of the Adamic family would finally triumph over Satan, and over sin and death, into which he had inveigled them. No doubt God encouraged such a hope, even though but vaguely, speaking to and through Noah, and through Enoch who prophesied, "Behold the Lord cometh with ten thousand of his saints." But the gospel, "the good tidings" of a salvation from death, to be offered to all mankind in God's due time, seems to have been first clearly stated to Abraham. The Apostle declares: "The gospel was preached before to Abraham,—saying, 'In thy Seed shall all the families of the earth be blessed.'" This at least was the basis of the Jewish hope of a resurrection; for since many of the families of the earth were dead and dying, the promised blessing of all implied a future life. And when, centuries after, Israel was scattered among the nations at the time of the Babylonian captivity, they undoubtedly carried fragments of God's promises and their hopes everywhere they went.

### When Life and Immortality Were Brought to Light

Sure it is, that whether it came as the result of an admixture of Jewish thought, or because hope is an element of man's nature, or both, the whole world believes in a future life, and almost all believe that it will be everlasting. But such hopes are not proofs of the doctrine; and the Old Testament promises, made to the Jews, are too vague to constitute a ground work for a clear faith, much less for a "dogmatic theology," on this subject.

It is not until we find, in the New Testament, the clear, positive statement of our Lord, and afterwards the equally clear statements of the Apostles on this momentous subject of Everlasting Life that we begin to exchange our vague hopes for positive convictions. In their words we not only have positive statements to the effect that the possibilities of a future life have been provided for all, but the philosophy of the fact and how it is to be attained and maintained are set forth there as nowhere else.

Many have not noticed these points, and hence are "weak in the faith."

Let us see what this philosophy is, and be more assured than ever that future life, everlasting life, is by our great and wise Creator's provision, made a possibility for every member of the human family.

### Christ Died for Adam and all His Race

Beginning at the foundation of this New Testament assurance of Life Everlasting, we find to our astonishment that it first of all admonishes us that in and of ourselves we have nothing which would give us any hope of everlasting life; that the life of our race was forfeited by the disobedience of our father Adam, that although he was created perfect and was adapted to live forever, his sin not only brought to him the wages of sin—death—but that his children were born in a dying condition, inheritors of the dying influences. God's law, like himself, is perfect, and so was his creature (Adam) before he sinned; for of God it is written, "His work is perfect." And God through his law approves only that which is perfect, and condemns to destruction everything imperfect. Hence the race of Adam, "born in sin and shapen in iniquity," has no hope of everlasting life except upon the conditions held out in the New Testament and called The Gospel,—the good tidings, that a way back from the fall, to perfection, to Divine favor and everlasting life, has been opened up through Christ, and for all of Adam's family who will avail themselves of it.

### Eternal Life Obtainable Only Through Jesus Christ

The key note of this hope of reconciliation to God, and thus to a fresh hope of life everlasting, is laid in the statements (1) that "Christ died for our sins," and (2) that "he rose again for our justification," and that the man Christ Jesus gave himself a ransom [a corresponding price] for all.

But although the Lord's provision is abundant for all, it is not applicable to any except on certain conditions; namely, (1) that they accept Christ as their Redeemer; and (2) that they strive to avoid sin and to thenceforth live in harmony with God and righteousness. Hence we are told that "Eternal Life is the gift of God through Jesus Christ our Lord." (Rom. 6:23.) The following Scripture statements are very clear on this subject:—

"He that hath the Son hath life [a right or privilege or grant of life as

God's gift]; but he that hath not the Son shall not see [perfect] life."—John 3:36; 1 John 5:12.

None can obtain everlasting life except from Christ the Redeemer and appointed Life-giver; and the truth which brings to us the privilege of manifesting faith and obedience, and thus "laying hold on eternal life," is called the "water of life" and the "bread of life"—John 4:14; 6:50, 54.

This everlasting life will be granted only to those who, when they learn of it and the terms upon which it will be granted as a gift, seek for it, by living according to the spirit of holiness. They shall reap it as a gift-reward.—Rom. 6:23; Gal. 6:8.

To gain this everlasting life we must become the Lord's "sheep" and follow the voice, the instructions, of the Shepherd.—John 10:26-28; 17:2, 3.

The gift of Everlasting Life will not be forced upon any. On the contrary, it must be desired and sought and laid hold upon by all who would gain it.—1 Tim. 6:12, 19.

It is thus a hope, rather than the real life, that God gives us now: the hope that we may ultimately attain it, because God has provided a way by which he can be just and yet be the justifier of all truly believing and accepting Christ.

By God's grace our Lord Jesus not only bought us by the sacrifice of his life for ours, but he became our great High Priest, and as such he is now the "author [source] of eternal salvation to all that obey Him." (Heb. 5:9.) "And this is the promise which he has promised us, even eternal life."—1 John 2:25.

### Perfect Life to Be Given to the Faithful in the Resurrection

"And this is the record, that God hath given to us eternal life [now by faith and hope, and by and by actually, 'when he who is our life shall appear'], and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life."—1 John 5:11, 12.

This everlasting life, made possible to Adam and all his race, by our Creator through our Redeemer, but intended for, and promised to, only the faithful and obedient, and which at present is given to these only as a hope, will be actually given to the faithful in the "resurrection."

It will be noticed that the explicit promises of God's Word differ widely from the worldly philosophies on this subject. They claim that man must have a future everlasting life because he hopes for it, or in some cases fears it. But hopes and fears are not reasonable grounds for belief on any subject. Neither is there basis for the claim that there is something in man which must live on and on forever; no such part of the human organism is known, or can be proved or located.

But the Scriptural view of the subject is open to no such objection; it is thoroughly reasonable to consider our existence or life, as therein presented, as a "gift of God," and not an inalienable possession of our own. Furthermore, it avoids a great and serious difficulty to which the idea of the heathen philosophies is open; for when the heathen philosopher states that man cannot perish, that he must

live forever, that eternal life is not a gift of God, as the Bible declares, but a natural quality possessed by every man, he claims too much.

### Punishment of the Wicked Everlasting Destruction

Such a philosophy not only gives everlasting life to those who would use it well and to whom it would be a blessing, but to others also, who would not use it well, and to whom it would be a curse. The Scripture teaching, on the contrary, as we have already shown, declares that this great and inestimably precious gift (Life-everlasting) will be given to those who believe and obey the Redeemer and Life-giver. Others, to whom it would be an injury, not only do not possess it now, but can never get it. "The wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord." The wicked [all who, after coming to a clear knowledge of the truth, still wilfully disobey it] shall be cut off from among God's people in the Second Death. They shall "be as though they had not been." "They shall utterly perish." "Everlasting destruction" shall be their doom—a destruction which will last forever, from which there will be no recovery, no resurrection. They will suffer the loss of everlasting life, and all of its privileges, joys and blessings,—the loss of all that the faithful will gain.—Psa. 37:9, 20; Job 10:19; 2 Thess. 1:9.

God's gift of life eternal is precious to all his people, and a firm grasp of it by the hand of faith is quite essential to a well-balanced and consistent life. Only those who have "laid hold on eternal life," by an acceptance of Christ and consecration to his service, are able properly and profitably to combat the tempests of life now raging.

### Everlasting Life and Immortality Not Synonymous Terms

But now, having examined the hope of immortality from the ordinary understanding of that word [everlasting life], and having found that everlasting life is God's provision for all those of Adam's race who will accept it in "due time" under the terms of the New Covenant, we are prepared to go a step further and to point out that everlasting life and immortality are not synonymous terms, as people in general suppose. The word "immortal" means more than power to live everlastingly; and, according to the Scriptures, millions may ultimately enjoy everlasting life, but only a very limited "little flock" will be made immortal.

### THE RICH MAN AND LAZARUS.

All Christians have wondered respecting this parable. When taken literally it seems unreasonable. Why should a man suffer torture merely because he was rich, well clothed, and bountifully fed? And why should another man be carried to glory simply because he was sick and poor and a companion of dogs? In the clear light now shining, this parable is luminous and beautiful to such an extent that one is compelled to laugh at his own foolish misunderstanding of it in the past.

The full explanation of this parable is given in another number, which we shall be glad to send you, free of charge, upon postal-card request. Address, Bible & Tract Society, 17 Hicks St., Brooklyn, New York.

### WHAT IS THE SOUL?

A postal-card request will secure for you a free sample copy of this paper in which this interesting and very important subject is treated in a manner that will satisfy the most exacting.

## THE BIBLE STUDENTS MONTHLY

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Immortality is an element or quality of the divine nature, but not of human or angelic or any other nature than the divine. And it is because Christ and his "little flock," his "Bride," are to be "partakers of the divine nature" that they will be exceptions to all other creatures either in heaven or on earth.—2 Pet. 1:4.

The word immortal signifies not mortal—death-proof, indestructible, imperishable. Any being whose existence is dependent in any manner upon another, or upon conditions such as food, light, air, etc., is not immortal. This quality inheres in Jehovah God alone, as it is written,—"The Father hath life in himself" (John 5:26); i. e., his existence is not a derived one, nor a sustained one. He "only hath immortality" (1 Tim. 6:16) as an innate or original quality of being.\* These Scriptures being decisive authority on the subject, we may know beyond peradventure that men, angels, archangels, or even the Son of God before and during the time he "was made flesh and dwelt among us" were not immortal—all were mortal.

But the word "mortal" does not signify dying, but merely die-able—possessing life dependent upon God for its continuance. For instance, angels not being immortal are mortal and could die, could be destroyed by God if they became rebels against his wise, just and loving government. In him [in his providence] they live and move and have their being. Indeed, of Satan who was such an angel of light, and who did become a rebel, it is distinctly declared that in due time he will be destroyed. (Heb. 2:14.) This not only proves that Satan is mortal, but it proves that angelic nature is a mortal nature—one which could be destroyed by its Creator. As for man, he is a "little lower than the angels" (Psa. 8:5), and consequently mortal also, as is abundantly attested by the fact that our race has been dying for six thousand years and that even the saints in Christ are exhorted to seek for immortality.—Rom. 2:7.

## Adam Created a Mortal Being

So, then, Adam did not become mortal by reason of sin, but was created mortal—by nature he was subject or liable to the death penalty. Had he been created immortal nothing could have destroyed him; for, as we have seen, immortality is a state or condition not subject to death, but death-proof.

What, then, was Adam's condition before he sinned? and in what way did the curse affect him?—What life had he to lose if he was created mortal?

We answer, that his condition in

\* This Scripture may be held to apply to our Lord Jesus Christ in his present and future condition, "highly exalted," "the express image of the Father's person." But even so understood, this passage would be subject to the rule of interpretation laid down by the same writer in 1 Cor. 15:27, "It is manifest that he [the Father] is excepted [in all comparisons—for he is the fountain from which all blessings proceed]."

## Thieves in Paradise

Luke 23:43.—This greatly misunderstood text explained in a recent issue of The Bible Students Monthly.

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life was similar to that of the angels; he had life in full measure—lasting life—which he might have retained forever by remaining obedient to God. But because he was not death-proof, because he did not have "life in himself," but was dependent upon conditions of divine pleasure and favor for its continuance, therefore God's threat, that if he disobeyed he should die, meant something. Had he not been mortal God's sentence would have been an empty threat. But Adam's perfect life, which would have been continued forever had he continued obedient, was forfeited by disobedience, and he died.

Jehovah God, "who only hath immortality" or "life in himself" originally, innately and of whom are all things, having created various orders of beings, angelic and human, in his own moral and rational likeness, but mortal and not of his divine nature, has declared that he designs a new creation—an order of beings not only morally and rationally in his resemblance, but in "the express image of his person" and partakers of his own "divine nature"—a prominent constituent or element of which is immortality.—2 Pet. 1:4.

## Glory, Honor and Immortality Obtainable Now—Rom. 2:7

With amazement we inquire upon whom shall this high honor and distinction be conferred? Upon angels, or cherubim, or seraphim? No; but upon his Son—his specially "first-born" and "only begotten" Son, that he who was always obedient "should in all things have the pre-eminence" over others. But before he could be so highly honored he must be tested, proved "worthy" of so great a distinction and so high an exaltation "above his fellows." This test was in view when the sentence of death was pronounced upon Adam and all his children in his loins: the test was that he, Christ, should lay down his life as a ransom-price for the life of Adam, and all who lost life in his transgression. And he was equal to the test, and gained the prize of "the divine nature," "life in himself," "immortality."

Consider him, who, for the joy set before him, endured the cross, despised the shame, and is now in consequence set down at the right hand [place of favor] of the throne of God. He was rich, but for our sakes became poor. Inasmuch as the man and race to be redeemed were human, it was needful that he become human so as to give the ransom or corresponding price. He therefore humbled himself and took the bondman's form; and after he found himself in fashion as a man, he humbled himself even unto death—even unto the most ignominious form of death—the death of the cross. "Wherefore, God hath highly exalted him [to the promised divine nature, at his resurrection], and given him a name that is above every name [Jehovah's name excepted—1 Cor. 15:27].—Heb. 12:3, 2; 2 Cor. 8:9; Phil. 2:8, 9.

"Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing."—Rev. 5:9, 12.

But more, the opulence of divine favor does not stop with the exaltation of one, but has arranged that Christ Jesus, as the Captain, shall lead a company of sons of God to "glory, honor and immortality" (Heb. 2:10; Rom. 2:7), each of whom, however, must be a spiritual "copy" or likeness of the "First-begotten." And as a grand lesson of the Divine sovereignty, and as a sublime contradiction to all evolution theories, God elected to call to this place of honor [as the Bride, the Lamb's wife] and "joint-heir" Rev. 21:2, 9; Rom. 8:17], not the angels and the Cherubim, but some from among the sinners redeemed by the precious blood of the Lamb. God elected the

number to be thus exalted (Rev. 7:4); and predestinated what must be their characteristics if they would make their calling and election sure to a place in that company to be so highly honored; and all the rest is left to Christ, who worketh now as the Father worked hitherto.—John 5:17.

The present age, the Gospel Age, from Pentecost to the present time, is the time for the selection of this elect class, variously termed "the Church," "the Body of Christ," the "royal Priesthood," "the Seed of Abraham" (Gal. 3:29), etc.; and the permission of evil is for the purpose of developing these "members of the Body of Christ" and to furnish them the opportunity of sacrificing their little and redeemed all, in the service of him who bought them with his precious blood; and thus of developing in their hearts his spiritual likeness, that when, at the end of the age, they are presented by their Lord and Redeemer before the Father, God may see in them "the image of his Son."—Col. 1:22; Rom. 8:29.

As the reward of "glory, honor and immortality," and all the features of the divine nature, were not conferred upon the "First-begotten" until he had finished his course by completing his sacrifice, and obedience in death, so with the Church, his "Bride"—counted as one and treated collectively. As our Lord, the First-born and Captain, "entered into his glory" at his resurrection; as he there became partaker of the divine nature fully, by being "born from the dead," "born of the spirit"; as he there was highly exalted to the throne and highest favor ["right hand"] of God, so he has promised that his Church, his "Bride," shall in her resurrection be changed, by resurrection power, from human nature to the glory, honor and immortality of the divine nature.

And so it is written respecting "the resurrection" of the Church: "It is sown in corruption; it is raised in incorruption [immortality]. It is sown in dishonor, it is raised in glory. It is sown in weakness, it is raised in power. It is sown a natural [animal] body, it is raised a spiritual body."—1 Cor. 15:42-44, 49.

## Everlasting Life May Be Obtained by all the Obedient in the Millennium

God's plan of salvation for the race of Adam is to extend to each member of it, during the Millennium, the offer of eternal life upon the terms of the New Covenant, which will be sealed for all with the precious blood of the Lamb. But there is no suggestion anywhere that Immortality, the Divine Nature, will ever be offered or granted to any except the "elect" Church of the Gospel Age—the "little flock," "the Bride, the Lamb's wife." For the others of Adam's race the offer will be "restitution" (Acts 3:19-21) to life and health and perfection of human nature—the same as Adam possessed as the earthly image of God, before his fall from grace into sin and death. And when at the close of the Millennial Age all the obedient of mankind shall have attained all that was lost in Adam and redeemed by Christ, —then all, armed with complete knowledge and experience, and hence fully able to stand the test, will be tested severely (as was Adam), but individually; and only those found in

fullest heart-sympathy, as well as in outward harmony with God and his righteous arrangements, will be permitted to go beyond the Millennium into the everlasting future or "world [age] without end." All others will be destroyed in the Second Death—"destroyed from among the people."—Acts 3:23.

## "The Wages of Sin is Death" and Not Eternal Torment

But although there shall be no more death, neither sorrow nor crying, it will not be because the victors of the Millennial Age will be crowned with Immortality, but because, having learned to judge between right and wrong and their effects, they shall have formed characters in full accord with God and righteousness; and because they will have stood tests which will demonstrate that they would not wish to sin if the way were opened and no penalties attached. They will not have life in themselves, but will still be dependent upon God's provision of food, etc., for the sustenance of life. This is particularly stated in Rev. 21:4, 6, 8; 7:16; Matt. 5:6.

Seen in this, the Scriptural light, the subject of immortality shines resplendently. It leaves the way clear for the general "gift of God, eternal life," to be extended to all whom the Redeemer shall find willing to accept it upon the only terms upon which it could be a blessing; and it leaves the unworthy subject to the just penalty always enunciated by the great Judge of all, viz.:—

"The wages of sin is death."—Rom. 6:23.

"The soul that sinneth, it shall die."—Ezek. 18:4, 20.

"He that believeth not the Son shall not see life; but the wrath of God [the curse, death] abideth on him."—John 3:36.

Then again we find, on this subject as on others, that the philosophy of the Word of God is deeper as well as clearer, and more rational by far, than the heathen systems and theories. Praise God for his Word of Truth and for hearts disposed to accept it as the revelation of the wisdom and power of God!

## A PERFECT TRUST

O Blessed peace of a perfect trust,  
My loving God, in thee;  
Unwavering faith, that never doubts  
Thou choicest best for me.

Best, though my plans be all upset;  
Best, though the way be rough;  
Best, though my earthly store be scant;  
In thee I have enough.

Best, though my health and strength be gone,  
Though weary days be mine,  
Shut out from much that others have;  
Not my will, Lord, but thine!

And e'en though disappointments come,  
They, too, are best for me,  
To wean me from a clam'ring world,  
And lead me nearer thee.

O! blessed peace of a perfect trust  
That looks away from all;  
That sees they hand in everything,  
In great events or small;  
That hears thy voice—a Father's voice—  
Directing for the best—  
O! blessed peace of a perfect trust,  
A heart with thee at rest!

"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 to us by his Spirit; the Spirit searcheth all things, yea, the deep things of God."—1 Cor. 2:9, 10.

## "Where Are the Dead?"

This interesting sermon was published in a former issue of "Bible Students." The interest aroused and the great demand for copies of this sermon has surpassed all expectations. A sample copy will be mailed to any one free upon receipt of post card request.

# The King's Daughter, The Bride, The Lamb's Wife

*"The King's Daughter Is All Glorious Within; Her Clothing Is of Wrought Gold. She Shall Be Brought Unto the King in Raiment of Fine Needlework."—Psa. 45:13, 14.*

Our text poetically and pictorially draws our attention to one of those beautiful figures by which the close and dear relationship between Christ and His Elect Church is Scripturally portrayed. Whether it be the figure of the Captain and his Soldiers, the Shepherd and his Sheep, the Master and his Servants, the Head and the Body members, or the Bridegroom and the Bride, each illustration of our Lord's relationship to the church carries its own important lesson.

But surely none of them is more important or more beautiful than the one we are now considering—our Lord, the King's Son, highly exalted to Jehovah's right hand on the Throne, and the Church in glory, his Queen and joint-heir with him in his Millennial Kingdom soon to be established.

The study of these pictures of heavenly things is intended to lift the minds of the "new creation," God's spiritual sons, from things earthly and sensual to the things eternal, which 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 supremely.—1 Cor. 2, 9.

The preceding verses of the Psalm describe the grandeur of the Heavenly Bridegroom—that in his earthly life he was fairer than the children of men; that Divine grace was poured from his lips, and that the Father, because of his faithfulness, greatly blessed and exalted him. Next it tells of the inauguration of his Millennial Kingdom at his second advent, when as the Mighty One he will come forth in glory and majesty, conquering Satan, sin and death.

We are assured that prosperity will attend and truth, mercy and righteousness will be established in the earth, even though it be accomplished by a great time of trouble. His arrows of Divine truth are represented as piercing all of his opponents to the heart, even as the Apostle's words on the Day of Pentecost pricked his hearers and cut them to the heart and led them to cry out, "What must we do to be saved!"

Thus will the people fall before the rising Kingdom of Righteousness. Every knee must bend and every tongue confess. All who will decline to do so under those favorable conditions of full knowledge will be utterly "destroyed from amongst the people." (Acts 3:23.) Then the declaration is made, "Thy throne, O God, is forever and ever; the scepter of thy Kingdom is a right scepter. God, thy God, hath anointed thee with the oil of gladness above thy fellows."

**"The Queen and the Gold of Ophir."**

The picture is in the future. At the present time the Church is not the Queen, not the Bride, not in the glorious garments; she is merely the "espoused virgin," called to Brideship. At present she is in her body of humiliation, or "vile body," according to the statement of our Common Version. But she shall be "changed" in the First Resurrection, and thereafter be the "Glorious Body," the Glorious Bride. (Phil. 3:21.) Now she is a mixed company of both wise and foolish virgins, and many "strangers" commingle, who are not virgins at all. The testing time is not yet finished. It is not yet fully determined which, by faithfulness, will make their calling and election sure to a place in the Bride class, and which will constitute the virgins, her companions, that follow her—mentioned in verse 14.

We cannot wonder that some refuse to believe that so great an honor has been provided for the "elect" Church. It is almost too wonderful that this, which the Apostle terms "our high calling," and "our heavenly calling," is an invitation for us to step, not only out of sin, but from the earthly plane of being, a little lower than the angels,

principalities and powers, to the divine nature. Yet here are the Apostle's words, and what else can we make of them? He tells us that God has given unto us "exceeding great and precious promises, that by these we might become partakers of the divine nature." (2 Peter 1:4.) It is proper for the Lord's people to accept these great things with that simplicity which the Scriptures tell us is best illustrated in a "little child"—"nothing doubting." Says St. Paul: "He who hath freely given us Christ, shall he not with him also freely give us all things?"

St. John assents, saying: "Beloved, now are we the sons of God (even in our imperfect condition), but it does not yet appear what we shall be (how glorious); but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3:2.) To be with him, to share his glory, to be like him, who is the express image of the Father's person, is the highest possible conception we can have of the glorious things which God hath in reservation for them that love him supremely.

## Raiment of Fine Needlework.

Look again at the Queen and her glorious apparel. Notice the pure linen, clean and white, representative of her purity and righteousness. Remember that she was once of the world, her members "children of wrath, even as others." Remember that by faith she accepted the merit of her Redeemer's sacrifice and thus she was reckoned covered with his robe of righteousness, which the world saw not, but which the heavenly father regarded. Remember, that it was because of that robe covering her natural blemishes that she was permitted to consecrate herself and to become the espoused virgin of her Anointed Redeemer and prospectively his joint-heir in the Kingdom. How wonderful these steps of grace! Looking but a little way into the future, we behold her clothed, not with an imputed robe of righteousness, but with her own robe of righteousness. The imputed one was hers to wear up to the time of her change from earthly to spiritual nature in the First Resurrection. Then and there perfected, it became actual. On the spirit plane she becomes righteous without spot, without blemish, a suitable companion and joint-heir for the great King of Glory.

But look more closely. Note that the robe of fine linen is beautifully embroidered—"fine needlework." This, too, must have significance. The embroidered figures represent the graces of the Spirit, meekness, gentleness, patience, long suffering, brotherly kindness, love. Ah, yes, the Queen indeed is all-glorious within and without. The power of the Lord will accomplish this. She is his workmanship, though not without her own willingness and co-operation. The Lord's operation upon her will be through his Word and by his Spirit; and in proportion as she yields herself thereto she is now being "changed from glory to glory," and, by the final change, will be perfected, glorified.

We noted a difference between the imputed robe which the betrothed wears now and the one which she will possess when changed—that the present one is Christ's imputed robe covering her blemishes, and that the glorious one of the future will be her own righteousness, "the righteousness of the saints." Let us notice also that there is an embroidery connected with them both. The robe that is now imputed to us has stamped upon it the gracious designs or patterns which our Lord would inculcate and which he assures us will be advantageous to us, pleasing to him and necessary to our future glory.

Our appreciation of our high calling, our faith in it, and our love for the heavenly Bridegroom and desire to be

pleasing to him are the incentives to us, urging us to spend every hour, every moment possible, in the working out of the glorious embroidery designs stamped upon our robe. Each stitch must be taken carefully—painstakingly. Each feature of the outline must be carefully studied. The robe itself must be kept clean, spotless. Who is sufficient for these things? Surely only those truly betrothed to the heavenly King, and who love him with all their hearts, and who are waiting in faith and patience for his promised Second Coming to receive the Bride unto himself and to establish his Kingdom for the blessing and uplifting of the world!

## Adding to Faith.

St. Paul tells of this embroidery work and the adding of stitch to stitch in its development, saying: "Tribulation worketh patience, and patience, experience; and experience, hope; and hope maketh not ashamed, because the love of God is shed abroad in our hearts by the Holy Spirit, which is given to us." (Rom. 5:3-5). St. Peter says: "Add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you and abound, they make you that ye shall be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ; for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Saviour Jesus Christ. (2 Peter 1:5-11).

When we think of the imperfection of our very best endeavors along the lines of this embroidery work, this development of the graces of the Holy Spirit, we ask ourselves, "Whose garment would be fit to wear in the presence of the Father and of the holy angels?" The answer is, "None of them." It is in harmony with this that we see that the Lord has provided something different. He allows us to practice upon our robe of imputed righteousness, but the new robe which he will give us as our own will be absolutely perfect, as well as glorious.

There will not be a flaw in the embroidery. How so? Because that glorious dress of perfect righteousness will be given only to those who have earnestly desired it, however short of it were their best endeavors. Inasmuch as their hearts were perfect, inasmuch as their endeavors were for perfection, the Lord will accept the heart and its endeavors, and grant that the new bodies shall possess to full perfection all these glorious traits and qualities which were the Bride's ideal and endeavor in her betrothed condition, when she practiced upon the imputed robe.

So in the Psalm under consideration;

the Prophet says, "Hearken, O daughter and consider and incline thine ear." The world says, "Look, see, and be attracted by the things of this present time." The Lord says, "Hearken, consider that the present life, at the very most, is brief and that in the Lord's providence, under our call, we have an opportunity to sacrifice it and thus to gain the highest of all blessings in the eternal life of the future."

The "foolish virgins" do not hearken enough to the voice from heaven, to the words of Jesus, the Apostles and Prophets. They are more or less absorbed with the cares of this life, the deceitfulness of riches, and thus do not fully please the Lord, even though, because of loyalty to him, he will by and by give them a good portion. The "wise virgins," who will constitute the elect, the Bride in glory, do hearken, do consider and are guided by the counsel from on high, and press with vigor on in the narrow way of self-sacrifice, which leads to the Kingdom glory.

**The King Shall Desire Thy Beauty; He Is Thy Lord, Worship Him.**

The Psalmist proceeds, "So shall the King greatly desire thy beauty, for he is thy Lord and worship thou him." Ah! there is the thought. If we rightly admire the King; if we rightly appreciate the wonderful privileges granted us of being now his espoused, as under his loving protection and provision, and by and by his bride and joint-heir in glory; if we appreciate these things, surely all earthly things and interests will necessarily fade, because of their comparative insignificance. And these are the terms upon which the King will desire us as members of his glorious bride. He will not consign us to demons and eternal torment, if we fail to rightly appreciate this situation, and, while not repudiating his love and grace, give a portion of our love to our father's house and our own people, the world; but he will not choose us as members of his bride class, unless this condition of full consecration to him be the attitude of our hearts. Surely this is not unreasonable. Had we been called even from the ranks of the highest order of angels to be joint-heirs with the King of glory, the honor conferred would have been so great as to merit an undivided love, devotion. Surely, then, we, redeemed by his precious blood from our fallen, sinful state, and then invited to share his glory on the divine plane, should be so enthused, so filled with appreciation of the honor proffered, that we would gladly, willingly, voluntarily, lay aside every earthly weight and interest and strive with patience and loving devotion to attain the prize of the high calling set before us of joint-heirship with the King of kings and Lord of lords.

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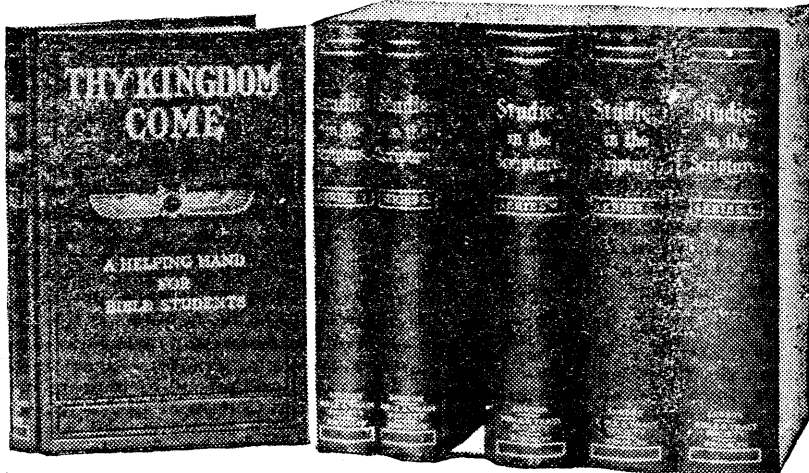
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## The Camel and the Needle's Eye

"Jesus said, Suffer little children to come unto me and forbid them not, for of such is the Kingdom of Heaven."—Matt. 19:16.

**EN ROUTE** toward Jerusalem the Master was met by mothers desiring to have his blessing upon their children. The Apostles, realizing the greatness of their Master and the importance of his time, forbade this and rebuked the mothers. When Jesus heard, he called them and said: "Suffer little children, and forbid them not, to come unto me; for of such is the Kingdom of heaven," and he put his hands in blessing upon their heads.

From this we are not to understand that the Kingdom of Heaven will be composed of little children. This erroneous idea has gone broadcast, and such an impression respecting the Kingdom has thus resulted. On the contrary, no little children can get into the Kingdom. Only those who have the hearing of faith are even "called" to the Kingdom and its glories. Our Lord's blessing upon little children merely signified his sympathy and love and his appreciation of the purity and innocence of childhood. Those who will be of the Kingdom of God must be like little children in the sense of being simple hearted, true, honest and trustful of their heavenly Father—of such-like will be the inheritors of the Kingdom.

Another account tells us of Jesus' further words to the effect that all who would be his disciples must become as little children—must be like little children in guilelessness, faith, etc. But those who will be heirs of the Kingdom will all be "overcomers." Such take up their cross and follow the Lord whithersoever he leadeth. As our Lord could not have taken up his cross when he was a boy of nine, so likewise children cannot become the followers of Christ in the Scriptural sense until they have reached the age of discretion, which with some may occur much earlier than with others. We have known children of twelve years or thereabouts to give excellent evidence of faith, obedience and consecration to the Lord's will and evidence of being begotten of the holy Spirit. These, of course, but no other children could have hope of sharing with Christ in his Mediatorial Kingdom.

### The Young Nobleman's Test

On his journey our Lord was accosted by one who said, "Good Master, what good thing shall I do that I may

have eternal life?" He had the right idea, namely, that eternal life is the grand desideratum, the grand hope of all hopes before the human family. We are glad of the question, for it brought forth the inspired answer, in which everybody is interested. What is the value of the present life, except as it leads us up the passageway to eternal life. How utterly lost we should feel if assured that at death we would be blotted out forever! How little in this life would be worth consideration—how little it could do toward filling the longing of our hearts, which yearn for eternal life!

### Didn't Love Neighbor as Himself

Our Lord parried the question, in order to draw out the young man and make him commit himself. "Why do you call me good?" Why do you acknowledge me as a good teacher? I am either the Messiah, as I claim, or else an impostor and far from good. Do you accept my Messiahship? If you do not, how can you call me good or acknowledge that anything could be good that does not proceed from God, the Fountain of all goodness? But answering your question; if you would enter into eternal life, keep the commandments. The young man replied, Which? The Master answered, "Thou shalt do no murder, nor commit adultery, nor steal, nor bear false witness, but honor thy father and thy mother and love thy neighbor as thyself." The young man replied, "All these things have I observed. What lack I yet?"

He was a model young man and Jesus loved him. Evidently he was keeping the Jewish Law to the extent of his knowledge and ability. He thought that he was loving his neighbor as himself; but this was a mistake which the Lord disclosed to him by the following suggestion: "If thou wouldst be perfect, go sell all that thou hast and give to the poor and thou shalt have treasure in heaven" instead of on earth; sacrifice also your earthly reputation and become my follower.

### Loss of Heaven Not Road to Torment

Ah, how the Lord knew to put his finger on the sore spot! The young man had come to him very boastful, very sure that if anyone in the world was seeking to be in harmony with the Divine arrangement he was that one. He came for the Master's approval,

that he might hear him say, "You are the one exception to the rule." The Lord did not say, "If you love your neighbor as you love yourself you will at least put forth an effort to make that neighbor as comfortable as you desire to be comfortable."

He was content to be very rich, while some of his neighbors whom he thought he loved as he loved himself were very poor—abjectly, sorrowfully so. When Jesus disclosed to him the difficulty of his situation, he grasped it at once. He saw himself as never before. It became a new test with him. Thus it is with all. A previous lesson showed us the Kingdom as a great prize, a pearl of great value, a treasure, which to possess, will cost all that we have; and this lesson points out the same fact.

Let us not make the mistake made by some, and suppose that the young man who lived so honorable a life and failed to gain heaven, would be thrust down into eternal torment because he did not sacrifice his all to become the Lord's disciple. His loss of the Kingdom was a sufficient penalty without suffering eternal torment in the future. Such members of the human family, under the blessed conditions of the Messianic Kingdom, will doubtless make very rapid progress and will obtain eternal life on the plane of human perfection, though not worthy of the Kingdom honors which belong only to the elect. And the elect are those only who are gladly sacrificing their lives and their all to gain the great prize.

### Passing Through the Needle's Eye Not Impossible

Our Lord commented upon the matter to his disciples and added that the rich must have great difficulty in connection with their endeavor to enter the Kingdom. He said sympathetically, rather than in a denunciatory manner, "It is easier for a camel to go through the needle's eyes than for the rich to enter the kingdom of God." This astonished the disciples very greatly, for they knew that the majority of the religionists of their day belonged to the wealthy class, the Scribes and the Pharisees. They replied, "Who, then, can get into the Kingdom, if these cannot?" Our Lord's reply was, "With men this is impossible, but not with God." Men would be inclined to say that God would find no one for the Kingdom at all if he rejected the rich.

In a word, no rich man can get into the Kingdom. He must give up everything to the Lord or else be barred from a place in the Kingdom. The

terms of acceptance are the same to the rich as to the poor. He who would have the "pearl of great price" must sell all that he has in order that he may obtain it. The rich must give up all to the Lord, and then as stewards of their riches will be held responsible for their stewardship.

### INTERESTING SERMONS

Some of the Interesting Topics published in other issues are as below.

"Where Are the Dead?"  
"Forgivable and Unpardonable Sins."  
"What Say the Scriptures Respecting Punishment?"

"Rich Man in Hell."  
"In the Cross of Christ We Glory."  
"Hosanna! Hosanna!"

"Liberty! Liberty! Liberty!"  
"End of the Age Is the Harvest."  
"Length and Breadth, Height and Depth."

"Thieves in Paradise."  
"Christ Our Passover Is Sacrificed."  
"The Risen Christ."

"Foreordination and Election."  
"The Desire of All Nations."  
"Peace, Be Still."

"Sin's Small Beginnings."  
"Paradise Regained."  
"The Coming Kingdom."

"Sin Atonement."  
"Spiritual Israel—Natural Israel."  
"The Times of the Gentiles."

"Gathering the Lord's Jewels."  
"Thurst in Thy Sickle."  
"Open Letter to Adventist."

"Weeping All Night."  
"Every Idle Word."  
"Refrain Thy Voice from Weeping."

"What Is the Soul?"  
"Electing Kings."  
"Do You Know?"

"The Hope of Immortality."  
"The King's Daughter, the Bride, the Lamb's Wife."

"Calamities—Why Permitted."  
"Pressing Toward the Mark."  
"Christian, Science Unscientific and Unchristian."

"Our Lord's Return."  
"The Golden Rule."  
"The Two Salvations."

"The Law of Retribution."  
"Spiritism Is Demonism."  
"Put Away All Filthiness."

"The Necessity for Messiah's Kingdom."  
"Jonah in the Belly of Hell."  
"What God Requires of Us."

## Flies in the Ointment

"Go ye into all the world and preach the Gospel to every creature."—Mark 16:15, 16.

**THERE** is wisdom in the Proverb which says that dead flies cause precious ointment to stink. This is particularly true in respect to the Bible. It is a precious ointment of sweet odor, but certain flies have gotten into it whose corruption have destroyed the perfume of the Divine records in the estimation of many—an intelligent and growing number. Some of these dead flies were mistranslations; some of them misinterpretations, and some of them, including the text, were interpolations—unauthorized additions to the Scriptures as originally written.

### Many Use Spurious Texts

All of the sixteenth chapter of Mark, from the ninth verse to the end, is now well known to all scholars as an addition made to what St. Mark wrote. It has been known for years to all Bible scholars that the two oldest Greek manuscripts known to the world end the Book of Mark with the preceding verse (8). And these two oldest manuscripts belong to the Fourth Century. Evidently, therefore, this addition to the Scriptures was made about four hundred years after St. Mark's death. Why the ministers of Christendom fail to inform the Christian public of what they all know or should know we do not here pretend to say. Why many of them use these spurious verses as texts to sermons without explaining that they are spurious is not for us to judge. We would say, however, that some use these verses because they suit their theories as no other verses in the Bible would do.

Some zealous Christians use this text as a club upon other Christians,

claiming that if they are not baptized with water they will surely be damned, millions of them even claiming that it must be by an immersion in water. And by damned they mean eternally, everlastingly tormented by fire-proof devils. They go further and make this spurious addition to God's Word the basis of the theory that the Church is responsible for the Christianization of the world, and that every heathen who does not believe and who is not baptized—some say, immersed—will be damned to eternal torture for their unbelief and lack of baptism. Thus this spurious statement dishonors God, antagonizes all sensible minds, and makes narrower and harder those who can and do believe.

### Ability to Drink Poison

Many Christian people have their faith shaken in respect to their own relationship to God because of the statements following this text—to the effect that all believers would have the power to cast out devils, to speak with new tongues, to handle serpents without injury, and to lay hands on the sick and cause recovery. Many worldly-minded people, reading these statements, declare them to be buncombe, or else that the Church of Christ has lost a power which it should still possess. And yet intelligent ministers quote these spurious words instead of informing the people that they are no part of God's Message and that they are not true. The Scriptures do teach that miracles of tongues, healings, etc., were permitted in the days of the Apostles for the purpose of establishing the infant Church. But it is true

that such powers were communicated, according to the Scriptures, by the laying on of the Apostles' hands; and hence, as soon as the Apostles were dead and those upon whom they had laid their hands, and consecutively those who had received the Apostolic blessing and gifts of the holy Spirit were dead, all those miracles and healings naturally ceased, as St. Paul foretold.—I Cor. 13:8.

### "Let Him That Hath an Ear Hear" the Good News

While the Gospel is to be preached in every nation, it is not with a view to converting all of mankind, but, as many Scriptures show, as a witness to the world and for the selection from among the world of a "little flock" of saints—"called, chosen and faithful"—to constitute Messiah's associates in his Mediatorial Kingdom, which shortly is to bless humanity with glorious opportunities of knowledge and uplifting influences, which will restore the willing and obedient to full harmony with God, full release from sin and death, sorrow and pain, to life eternal as perfect men in a world-wide "Paradise restored."

The object and purpose of the Gospel everywhere—not to the Jew only, but to every people—can be easily demonstrated to all having faith in God. To claim that God intended the Gospel to convert the world, and to know that it has not done so, is to destroy faith in God and to destroy hope in respect to any glorious outcome to the Divine Plan of Salvation; for those who claim that God intended the preaching of the Gospel to accomplish the world's conversion must admit that it has accomplished no such purpose, and if God's plan has been a failure for eighteen centuries what hope could any one have that it ever would be a success?

On the contrary, however, the Scriptures declare that the purpose and ob-

ject of the Gospel is to gather out an "elect" or select class from amongst humanity—to test and approve this "little flock" as to their willingness to follow in the footsteps of their Redeemer, and to glorify these by the power of the "First Resurrection" in the end of this Age, when the foreordained number shall have been selected. This, the proper view of the Gospel of Christ, is fully upheld and substantiated as true by the history of eighteen centuries. Thus we are seeing fulfilled the Divine Message through the Prophet, "My Word that has gone forth out of my mouth shall not return unto me void. It shall prosper in the thing whereto I sent it." It is sent to gather the elect and it will accomplish the Divine intention.

### When Sin and Death Will Cease

After the Gospel Message shall have selected the saints, and after God shall have glorified them as joint-heirs with Christ in his Kingdom, a totally different salvation will begin and operate along quite different lines! No longer will matters be left to the stammering tongues and to the dull and deaf ears and blinded eyes of the understanding! No longer will sin and death reign! No longer will darkness, ignorance and superstition cover the earth! On the contrary, then the Sun of Righteousness shall arise with healing in his beams. The whole earth shall be filled with the knowledge of the glory of God: The King shall reign in righteousness on the spirit plane and his Princes in all the earth.

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