

EPIPHANY STUDIES IN THE SCRIPTURES

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

SERIES XV

CHRIST—SPIRIT—COVENANTS

9,000 EDITION

"How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the mediator of the New Testament [Covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance." (Heb. 9:14, 15.)

PAUL S.L. JOHNSON
PHILADELPHIA, PA., U. S. A.
1950

To the King of Kings and Lord of Lords

IN THE INTEREST OF

HIS CONSECRATED SAINTS,

WAITING FOR THE ADOPTION,

—AND OF—

"ALL THAT IN EVERY PLACE CALL UPON THE
LORD,"

"THE HOUSEHOLD OF FAITH,"

—AND OF—

THE GROANING CREATION, TRAVAILING AND
WAITING FOR

THE MANIFESTATION OF THE SONS OF GOD,

THIS WORK IS DEDICATED.

"To make all see what is the fellowship of the mystery which from the beginning of the world hath been hid in God," "Wherein He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of His will, according to His good pleasure which He hath purposed in Himself; that in the dispensation of the fulness of the times He might gather together in one all things, under Christ."
Eph. 3: 4, 5, 9; 1: 8-10.

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By PAUL S. L. JOHNSON

As Executive Trustee of The Laymen's Home Missionary Movement

AUTHOR'S FOREWORD

THIS book has a three-fold subject: Christ—Spirit—Covenants. These three subjects are among the ten most important subjects of the Bible. Having in our book, "Creation," given details of Christ's pre-existence, and in our book, "The Bible," given fair details of Christ's twenty-one offices as Savior, these two features of Christ are not discussed in this book, which deals with the rest of the main features of Christ: His carnation, consecration, Spirit-begettal, walking the narrow way, sufferings, ransom, resurrection, ascension, glorification, and Biblical figures of Him. The proof of the ransom as the corresponding price is not herein given, because that was discussed in our book, "The Bible"; but other features of the ransom are herein set forth. This book discusses the Holy Spirit, first, as not a person, then as God's power and disposition, the latter, first, as it is in Himself and Christ, then as it is in the Little Flock, Great Company, Ancient and Youthful Worthies, and the Restitution Class. Thereafter it discusses the Holy Spirit in its dominating graces, in its witness, and in the passages that are used to prove it to be the third person of the Trinity. The third part of this book treats of the Covenants, on which, first of all, some general remarks are made. Thereafter it gives details on the Bible's various Covenants—the Adamic Covenant, the Noachian Covenant, the Abrahamic Covenant, the Oathbound Covenant, in its four features, especially its Sarah, or Grace, feature, the Covenant of Sacrifice, the Law Covenant, and the New Covenant. A proper understanding of the Covenants is very necessary for us, in order that each one may understand the exact relation in which he stands toward God, and his brethren of all classes.

Certainly the subjects herein discussed are of great interest and importance to the Christian; for Christ is to him the Way, the Truth, and the Life; and the Spirit is to him the channel of power, sanctification and deliverance; and the Covenants show and help him how to live according to his understanding and appreciation of the

relation in which God stands with him, and he with God, as well as the varied relations in which God and others stand with one another. Except the doctrine of God and the doctrine of the Bible, no more important doctrines than those of Christ, the Spirit, and the Covenants, are taught in the Scriptures; nor, with the exception just noted, are there any other Biblical doctrines more necessary for the Christian than those contained in the threefold subject of this book: Christ, the Holy Spirit, the Covenants. These considerations encourage the author to commend the book to God's people with the prayer that God may bless it to them and to others.

Your brother and servant,
PAUL S. L. JOHNSON.

Philadelphia, PA., U. S. A.,
March 15th, 1945.

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CHAPTER I. CHRIST: HIS CARNATION.

FROM WHAT? TO WHAT? THROUGH WHAT? ACCORDING TO
WHAT? BY WHAT? ANALOGOUS TO WHAT? FOR WHAT?

THE TERM *carnation*, used as our subject, designates the act whereby the Logos became flesh—human (John 1: 1-3, 14). It is used here to distinguish that act from a term of a counterfeit of that act, implied in the word *incarnation*, by which is meant that the alleged second person of the trinity, remaining what He was before that act, took in addition to His alleged Divine nature, human nature, in which human nature the Divine nature dwelt by having assumed human nature into the unity of His Divine nature's person. The alleged act of uniting these two natures in one person so that God dwells in a man is what the proponents of this view mean by the word *incarnation*, while by the word *carnation* is meant the prehuman Logos' becoming a human being, becoming changed from a spirit being into a human being—the Word became flesh. Thus the term *incarnation* is used to teach an error; for it designates an act which never occurred, and which palms off a counterfeit teaching in the place of an act that actually did occur. If the thought conveyed by the word *incarnation* were true, our Lord would be a hybrid, which is obnoxious to God's creative works. Despite this, the thought of the *incarnation* is very wide-spread, and is interwoven into most of the creeds of Christendom, for which reason we will here briefly refute it, referring our readers to general refutative details in EA, 472-510, 516-536. To clarify our subject we will treat it under seven lines of thought, under each one of which we will refute the

opposing error and set forth the pertinent truth: the Carnation: I From what? II To what? III Through what? IV According to what? V By what? VI Analogous to what? VII For what?

I. From what was the carnation? It was a transfer of the Logos, also called the Archangel, Michael, from the plane of a spirit nature lower than the Divine plane, but higher than that of angels, to the plane of human nature. It was the act that changed the spirit being called the Logos and the Archangel, Michael, into the human being called Jesus, the son of Mary. This view is markedly different from the one contained in the word incarnation; for incarnation denies a change of nature altogether, since it teaches that God, in an alleged second person remained God, retained His Divine nature, but added to His Divine nature human nature and assumed that nature into the unity of a person in the Divine nature. It denies that that resultant human being had a personality of its own, claiming that its personality was that of the assuming Divine nature. This nine-months-long gradual assuming of human nature by God in His alleged second person, taking it allegedly into the unity of His Divine person, is the incarnation of God, according to the creeds. Briefly we will refute this view, asking our readers to look for general details contained in the references given in the preceding paragraph, but remarking that though in those references the trinity doctrine is refuted, the reasons there given against it apply equally to the thought that an alleged second person of the trinity underwent incarnation. This view implies alleged mysteries, which are unreasonable, ununderstandable, unexplainable and self-contradictory, hence are contrary to Bible mysteries, which to the faithful consecrated are reasonable, understandable, explainable and self-harmonious (EA, 473-475). It is contrary to the seven axioms of Bible interpretations, *i.e.*, a doctrine to be true must be self-harmonious, harmonious with all Bible passages, harmonious with all

other Bible doctrines, harmonious with God's character, harmonious with the ransom, harmonious with facts and harmonious with the Bible's purposes (EA, 475-486). It is contrary to the Holy Spirit as God's Mind in His faithful people; for it contradicts the Spirit as a part of sanctified reason (EA, 486, 487).

The doctrine that an alleged second person of a trinity became incarnate is wholly lacking in Scriptural proof; for no passage gives such a thought, since none of the passages that they allege as proof contains such a thought (EA, 487-494). Moreover, this doctrine is an invention of Satan, his counterfeit of the doctrine of the carnation of the Logos, who was identical with Michael, the Archangel (EA, 494, 495). The incarnation doctrine is of heathen origin, since heathen religions, *e.g.*, Buddhism, teach it; therefore it is an error, since devils originated the doctrines of heathenism (EA, 495, 496). It is also proven to be an error; because it is a teaching of Antichrist, who in his teachings has counterfeited every doctrine of the true Christ (EA, 496, 497). The fruits of the incarnation doctrine are: disparagement of God, grieving of Christ, injuring God's real people, enslaving in superstition and priestcraft God's nominal people, making infidels of clear thinkers, persecution of its rejectors, making the Father repellent and the Son by contrast more loved than the Father, turning faith into credulity, *etc.* (EA, 498, 499). It is erroneous, because based on wrong methods of interpretation; for it perverts clear statements into meaning otherwise than they say (EA, 499, 500). It rejects in part, and for the rest perverts the Bible teachings on Christ's three natures: His prehuman, His human and His posthuman natures. It teaches that He was Divine from all eternity, while the Bible teaches that He had a beginning and became Divine first in His resurrection (EA, 504-510). If the prehuman Word were God in His alleged second person, His carnation would have been impossible, since an immortal being could not have been made mortal,

and a changeless being could not have become a human being, which necessarily implies a change from one nature to another. Hence, we answer negatively our first question, From what was the carnation? by saying that it was not from the Divine nature in the alleged second person of the trinity. That Jesus is not God is manifest from the facts that He is never, in proper translations of the Bible, inspiredly called God, the Supreme Being; nor is He called by God's exclusive name, Jehovah; nor does the Bible ever ascribe to Him personally Jehovah's peculiar attributes of person, like omnipotence, omnipresence, omniscience, eternity, supremacy; nor does it ascribe to Him Jehovah's peculiar work; nor does it ascribe to Him Jehovah's peculiar honors, all of which prove that He is not God in the supreme sense of that word (EA, 516-536).

Having seen that the starting point of the carnation was not from the Divine nature, we are now ready to answer from what it was: It was from that of a spirit being of a nature below the Divine, but above that of angels. In other words, the Being that became carnate was one lower than God, but higher than angels. It was the Logos (the Word), Michael, the Archangel, who became carnate. That the prehuman Christ was Michael, we infer from the fact that it is Jesus who, preparatory to His Millennial reign, takes His Millennial power and brings the time of trouble upon the nations (2 Thes. 1: 7, 8; 1 Thes. 4: 16; Rev. 11: 15-18; 19: 11-21), which Daniel said Michael would do (Dan. 12: 1, compared with Matt. 24: 21). Michael is called the Archangel, *i.e.*, the chief Messenger (Jude 9), which our Lord is; for there can be but one chief messenger of God, *i.e.*, Jesus (Mal. 3: 1; Ps. 34: 7). Hence the word archangel never occurs Biblically in the plural, archangels. If there were more than one archangel, Jude, in speaking of Michael, would have called Him *an* archangel, whereas, since there is but one, he called Him *the* Archangel. That Jesus is meant by the Archangel of 1 Thes. 4: 16 is evident from the

fact that it is His voice that, in the Second Advent, shakes the heavens and earth and makes them disappear, and awakens the dead (Heb. 12: 26; John 5: 29). It is before His face in His Second Advent that the heavens and earth flee away (Rev. 20: 11). It is in His day, the Second Advent period, that they will be dissolved (2 Pet. 3: 7, 10, 12). Thus the identity of Michael and Jesus is established. And the identity of the Logos and Jesus is evident from John 1: 1-3, 14; 2 Cor. 8: 9; Phil. 2: 6-8; Heb. 2: 14, 16; Gal. 4: 4. Hence our Lord had a prehuman existence which He left when He became carnate—when He became flesh. This we proved in detail in EB, 37-80. Accordingly, we answer positively our question, From what was the carnation? as above we answered it negatively, by saying, His carnation was from His Logos nature, His Michael nature, that of a Spirit Being lower than the Divine nature, but higher than that of created spirit beings other than Himself, *i.e.*, of angels.

II. Our next question is, To what was the carnation? Because of false views on this subject, we will approach it negatively, and answer first to what it was not. Christ's carnation was not that of God taking into the unity of His person human nature, resulting in His becoming a God-man. This is evident from the fact that in His prehuman nature He was not God, hence could not by His carnation have become a God-man. Above it was shown that in His prehuman nature He was on a lower plane of existence than the Divine plane, but higher than the angelic plane. Hence He could not have become a God-man by His carnation. Nor by His carnation did He become a Spirit-man, a Logos-man, a Michael-man, *i.e.*, He, by His carnation, did not remain the Spirit Being that He was before His carnation, and take into unity of His person as the Logos human nature; for this is not only contrary to the Bible, but since it would have made Him a hybrid, it would have become obnoxious to nature as God willed it to be. If then, in His carnation He did not

become a God-man, nor a Spirit-man, a Logos-man, a Michael-man, to what was He brought by His carnation? We answer, Exactly what the word carnation means—being made flesh, becoming a human being. The Biblical proof of the foregoing we now present. We will begin with John 1: 1-3, 14. The A. V., made by trinitarians, has darkened this, as it has many other passages, in order to color it with their pertinent error, which, of course, they thought to be true. Hence we present the rendering of the Improved Version, first alone and then with some bracketed comments:

"In a beginning was the Word; and the Word was with the God; and the Word was a god. This one was in a beginning with the God. All things became through him; and without him there became not even one thing which has become." Having given the I. V. rendering which we consider exact and literal, we will now quote it again, adding at appropriate places our comments: In a beginning [God's plan, having various times and seasons, has for each of these a beginning, the one here meant was that time at whose start the Logos was created (Col. 1: 15; Rev. 3: 14), which was before the time when the angels were created, since the Logos was God's Agent in their creation (Col. 1: 16, 17)] was the Word [Logos. He is here called such because, as the officer through whom ancient kings spoke to their subjects was called the king's Logos, Word, so as the One through whom God speaks to His subjects He is called the Logos by God]; the Word was with the God [here the Supreme Being is meant by the expression, *the* God. This sentence proves that instead of the Word being God in the supreme sense of the word, He was associated with God, the Supreme Being, in the sense in which a prime minister is associated with his king, not as his equal, of course, but as especially near to him as his chief agent. We are to remember that when the word *god* is applied to the Supreme Being, it is a proper noun; but when applied to other mighty beings, it is a common noun. Hence

here the word God is a proper noun; but in the next clause it is a common noun, as is indicated by the translation, a god]; and the Word was a god [the Word is here called a god, a mighty one, because He was such; for the Bible about 200 times calls both good and bad angels, gods (Ps. 97: 7, compared with Heb. 1: 6; 1 Cor. 8: 5; 2 Cor. 4: 4), because they are mighty, which is the meaning of the Hebrew word for gods, *elohim*. It even calls mighty men gods, *e.g.*, every civil ruler is called a *theos* (2 Thes. 2: 4) and the judges in Israel are called *elohim*, gods, rendered in the A. V. by the word *judges* (Ex. 21: 6; 22: 8, 9). As the mightiest of God's spirit beings, of course, the Logos was a God, a mighty one. The contrast between *the* God and *a* god here conclusively proves that the Logos was neither the Supreme Being nor a second person of the Supreme Being]. This one was in a beginning with God [the repetition is for the sake of emphasis, to bring out more prominently the fact that the Word was neither the Supreme One nor a part of the Supreme One, as trinitarians hold, but the Agent, the Prime Minister, of the Supreme One, the One especially near to Him in office function].

The Logos' being God's special Agent in creation is brought out in v. 3: All things became through him [all created things, Himself excepted, of course, since He is the Father's only directly created Being (John 1: 14, 18; 3: 16, 18; 1 John 4: 9), came into existence through Him as the instrumental Agent, but not as the source Agent, which the Father alone is (1 Cor. 8: 6). Source agency in Greek is indicated by either the prepositions *hypo*, by, or *ek*, *ex*, out of, while instrumental agency in Greek is usually indicated by the preposition, *dia*, through, but the Greek preposition, *en*, is sometimes used to indicate either kind of agency, the connection revealing which kind is meant when it expresses agency, though it primarily and usually means *in*. *Dia* is used here of Jesus, in 1 Cor. 8: 6 and in Col. 1: 15, 17. In all four verses instrumental agency

is meant. *Hypo* is never Biblically used to designate the Logos' work in creation. The full thought of source and instrumental Agent is given in 1 Cor. 8: 6: All things are by (*ex*) the Father; all things are through (*dia*) the Son. Thus the Logos was God's Agent through whom God created all things; and without him there became not even one thing that has become [here our Lord is shown to be God's universal instrumental Agent in creation, nothing of all creation coming into existence apart from Him. Thus whatever angelic helpers He had in the work of creation, what they did was in every detail under His direction.] St. John having thus described our Lord's prehuman nature and His work and honor in creation, describes His incarnation in v. 14, which we will quote from the I. V.—"The Word became flesh" [ceased being the Word by being changed into a human being]. Be it noted that this verse does not tell us that the Word remained the Word, and added to His spirit nature as the Word, human nature, which would have made Him a hybrid, that it does not imply that in doing such he added to Himself humanity in such a way as to have bereft it of personality, making in a union of two natures the personality of the spirit nature that of the human nature. Its thought is very simple. The Word became flesh. It ceased being what it was before, and became, not another person, but the same person in a different nature—He ceased being a spirit being, and, remaining the same person, became a human being. As a person He was transferred from existence on a spirit plane of being to the human plane of being. For the act of incarnation Luther used as apt an expression to characterize it, *Menschwerdung*, literally, becoming man. The expression incarnation describes rather the process than the product of the process—the Logos becoming human; for incarnation means literally, flesh making, whose product was, of course, the man Jesus.

Next we will study Phil. 2: 6-8 as a proof text of the transference of the prehuman Logos from a spirit

plane of existence to the human plane of existence. But few verses have been more maltreated by earlier trinitarian translators than this one. The A. V. makes v. 6 teach the opposite of what it teaches, an evil that the R. V. and A. R. V. have largely corrected. The first clause of v. 7 should be the last clause of v. 6. We will first quote the I. V. rendering of this passage without comment, then will quote it with bracketed comments, as we did with John 1: 1-3, 14: "Be intent within yourselves as to this, which was also within Christ Jesus, who, being in God's form, regarded the being equal with God not a thing forcibly to be seized; but on the contrary he emptied himself. Having taken a slave's form, after becoming in men's likeness, and after being found in estate as a man, he humbled himself, after becoming obedient, until death, even the death of the cross." We believe the I. V. gives both a literal and a correct translation of these three verses. Now we quote this passage with some bracketed comments added: "Be intent within yourselves [from your whole hearts be determined] as to this [on following the course that is about to be described], which [determination] was within [a matter of whole-heartedness of] Christ Jesus, who, being in God's form [during His preexistence, when His mode of existence was that of a spirit being, even as God's mode of existence is that of a spirit being. This clause does not say or imply that He was on the Divine plane of existence as a second person in an alleged trinity; it simply shows what the mode of His existence was: He existed then as a spirit being, a mode of existence shared in by God, who is a Spirit (John 4: 24), and all other spirit beings (Heb. 1: 14). The contrast implied here is between the mode of existence that spirits have as distinct from the mode of existence that humans have, as the entire section shows; for it contrasts His prehuman and His human mode of existence], regarded [was of the full conviction] the being equal with God [a thing which no creature can be] not a thing [not an object

of ambition] forcibly to be seized [a thing that Lucifer attempted to do in the greatest act of attempted usurpation of all history, thereby making himself Satan, opponent (Is. 14: 12-14), and a thing that the Logos not only avoided, but abhorred and opposed].

But on the contrary [instead of imitating Lucifer, He pursued an opposite course, for] he emptied himself [He divested Himself of His prehuman nature, which, next to the Divine nature, was the highest of all natures, of His prehuman office, which was that of being God's prime minister in the work of creation, providence and revelation, and of His prehuman honor, which He received from God as His prime minister, and as such from all other orders of Spirit beings, and from God's Old Testament people. In brief: He gave up His prehuman nature, office and honor. As above indicated, a period follows the words, emptied himself, which should have been made the last part of v. 6, not the first part of v. 7. If v. 7 be begun as the I. V. indicates and as was said above it should be begun, it would make it consist of a series of participial clauses, but not of a complete sentence; hence what is marked as v. 8 should belong to v. 7 so as to make it consist of a complete sentence. The I. V. treats the participles of vs. 7 and 8 strictly as participles and translates them literally, thereby giving these two verses a fullness of thought that they greatly lack as rendered in the A. V., which very loosely translates them as principal and indicative verbs]. Having taken [this present perfect participle is rendered as such in the I. V., while the A. V. renders it as a past-tensed principle indicative verb, and inserts the words, *upon him*, which are without corresponding words in the Greek, and which, as interpolated, should have been printed in italics in the A. V., to indicate that they are interpolated, but which should be omitted as in the I. V. It shows that the action indicated by it occurred after the actions indicated in the other three participles in vs. 7 and 8, which three are in the Aorist (past)

tense; for all four of these two verses' participles are dependent on the principle verb of the sentence, humbled, and indicate four actions prior to the action of their principle verb, the action of the last three occurring before that of the first. Unlike Greek, English does not have a past (Aorist) participle; hence, to indicate the past actions in the three occurrences of the Aorist participles of vs. 7, 8, the I. V. uses the word *after* with the English present participle], a slave's form [the mode of existence that a slave leads. This refers to the ministry of hard, self-denying, study, spread and practice of the Truth into which our Lord entered immediately after making His consecration, which is here meant by the participial clause, *after becoming obedient*; but before He took a slave's form, two other things besides His consecration occurred, as shown in the other two past participles of vs. 7, 8].

After becoming in men's likeness [after becoming a human being, which took nine months after His begetting by God's holy, power, and which was completed as such at His birth at Bethlehem. Here is another passage that proves that He did not remain what He was during His preexistence, a spirit being, and take in addition to His spirit nature human nature, but that He became a human being, thus becoming nothing more and nothing less than a human being; but unlike the rest of humanity, He became a perfect and sinless human being], and after being found in estate as a man [here is indicated that Jesus had to attain to the estate of full manhood, which in Israel, for sacred ministries, required one to be at least thirty years of age (Num. 4: 30, 35, 39; Luke 3: 23). Accordingly, before He could enter His ministry, He had to be in estate as a man. Thus we see three of the four things that had to be before He humbled Himself: (1) he had to become like a slave, (2) a human being and (3) of full manhood, the first of these three occurring after the other two occurred. The fourth will be brought out shortly], He humbled himself [abased

Himself to carry out His ministry under very humiliating circumstances and experiences], after becoming obedient [here is the fourth participial clause, and, like the other three, it indicates action prior to that of the sentence's principle verb, *humbled*. The obedience here referred to is consecration, the most exacting of all kinds of obedience, *e.g.*, the obedience of justification, which Jesus perfectly exercised from childhood up, is one almost entirely limited to justice, and is by far less exacting than that into which Jesus entered by consecrating Himself; for the latter included the former plus that of love, sacrifice. It is because the obedience of consecration is the most exacting of all obediences that it is here emphasized. Accordingly, this clause teaches us that it was after Jesus made His consecration at 30 years of age that He began to exercise His ministry as a slave, which, to fulfill, required Him to humble Himself unto and amid every circumstance and experience that Divine providence marked out for Him to have (Heb. 2: 10; 5: 7-9)], until death [both until death and unto death did He humble Himself, enduring the contradictions of sinners, physical exhaustion, mental sorrow, excommunication as a blasphemer, outlawry as a rebel, and physical sufferings until death], even the death of the cross." [the most painful and disgraceful death of Roman jurisprudence, and the extreme penalty of the Mosaic Law (Gal. 3: 13)].

After the above bracketed explanation, a paraphrase of the thought of Phil. 2: 6-8 should be helpful and thus will be given: God's people should be intent on developing the same determination that was in Jesus, who before becoming human existed as a spirit in the same mode of existence as God does as a spirit, but who regarded that being equal with God was not a thing forcibly to be seized, as Satan attempted to do; on the contrary, instead of such an unholy ambition, He gave up His prehuman nature, office and honor to become a human being. Not only so, but having undertaken a ministry that made Him a slave after He

became human and after He was found to have come to full manhood's estate, He humbled Himself after He had by a vow entered into the obedience of consecration, until He experienced death, even the death of crucifixion. After this brief paraphrase we will quote the I. V. rendering of this passage, that our paraphrase of it may all the more readily be seen to give its thought properly: "Be intent within yourselves as to this which was also within Christ Jesus, who, being in God's form, regarded the being equal with God not a thing forcibly to be seized; but on the contrary he emptied himself. Having taken a slave's form, after becoming in men's likeness, and after being found in estate as a man, he humbled himself, after becoming obedient, until death, even the death of the cross." The above quotation and discussion show how greatly the trinitarians who made the A. V. perverted the thought of v. 6 and darkened the thought of the rest of the passage, and how clearly the I. V. gives its thought by its proper punctuation of the section and by its literal rendering of its grammar and vocabulary.

A third passage clearly shows to what Christ's carnation brought Him: 2 Cor. 8: 9: Again we quote the I. V. rendering of this verse: "For you know the grace of our Lord Jesus, that, being rich, for us he became poor, in order that we by his poverty might become rich." The following would be the wording of this passage according to the God-man view when strictly applied to this passage, in view of its nullifying the ransom by preventing a corresponding price to be given: For you know the avariciousness of our Lord Jesus, who, being rich in the possession of the Divine nature and thus of all God's attributes of person and character, and of God's offices and honors, desired to become as much richer than He was as adding to His riches as God the wealth of perfect humanity in the unity of His person would make Him, that by His increased riches we might be left unransomed, and thus forever poor, since a God-man, not being a corresponding

price to perfect Adam and the race in his loins, could not be our ransom, corresponding price. What violence must be done this passage to bring it into line with God-manism! How trinitarianism makes void the Word of God, as well as degrades God to equality with an Inferior, and super exalts Christ to equality with His Superior, the Supreme Being. We will now quote with bracketed comments the I. V. rendering of this verse, and from this will recognize how beautifully harmonious this passage is with John 1: 1-3, 14 and Phil. 2: 6-8, as it is clearly out of harmony with the God-man theory: "For you [God's faithful people] know [from their understanding of the harmony of God's Word] the grace [loving favor] of our Lord Jesus, that [the following is the way that loving favor expressed itself], being rich [in the possession of the highest of all natures, the Divine nature excepted, the highest of all offices, God's excepted, prime ministership to Jehovah, and the highest of all honors, God's excepted, willingly given Him by God and the good angels and men], for us [in our interests] he [that very rich one] became poor [in nature, as a human; in possessions, having nowhere to lay His head; in office, that made Him a slave, and in human eyes, a tramp preacher; in associates, the nobodies who followed Him, and in honor, being despised and rejected of men and afflicted as an alleged blasphemer, and hence excommunicated, and as an alleged rebel against human government, and hence crucified as an outlaw], in order [for the purpose] that we [His followers] by his poverty [in the respects which were mentioned in the third preceding bracketed comment, and by which He became our ransom] might become rich," [in the present blessings of justification and of the high calling along the lines of the truth, righteousness, love and power of heavenlimindedness, and in the future ones of the Divine nature and joint-heirs with Christ].

A fourth passage treating of our Lord's carnation indicating to what He came through that act is Heb.

2: 14, 16, 17. As in the other cases, we will quote it from the I. V.: "Since, therefore, the children have shared blood and flesh, he himself also similarly partook of them ... for certainly he laid not hold of angels; but on the contrary he laid hold of the seed of Abraham, because it was fitting to become like his brethren in all things." As in the other cases, this passage will be quoted with bracketed comments: "Since, therefore, the children [of God] have shared [in common with one another and the rest of mankind] blood and flesh [human nature (Matt. 16: 17; 1 Cor. 15: 50; Gal. 1: 16), *i.e.*, were human beings], he [our Lord] himself also similarly [exactly like them, apart from their imperfection, since He was perfect, sinless] partook of them [*i.e.*, blood and flesh, became a human being. If He had been a God-man, there would not have been any similarity whatever between His being a sharer of human nature and our being sharers in human nature; for He would have been a hybrid and His humanity would have had no personality of its own, His personality, according to the God-man theory being that of God, which would have destroyed all similarity between His and our sharing in human nature. With great clarity this passage proves that in His carnation He became a perfect human being, nothing more and nothing less] ... for certainly [it is a positive fact that] he laid not hold of [took not as His own, while undergoing a change of nature, the nature of] angels [thus He did not become an angel, which, had He done so, would have made Him stoop to a nature only one step lower than His prehuman nature]; but on the contrary [in contradiction thereto] he laid hold of the seed of Abraham [He stooped to a nature two steps lower than His prehuman nature, *i.e.*, to human nature in its Jewish race as a descendant of Abraham through Isaac and Jacob], because [giving the reason for His becoming a pure human being] it was fitting [in order to qualify Him for His office as our High Priest] to become [not to remain the Logos,

Michael, but to become a pure human being] like his brethren [not like the wicked of mankind, but like the faithful consecrated] in all things" [in their course of studying, spreading and practicing the Truth, and of enduring the incidental experiences amid crucial trials and temptations; for to be like them in all these activities and passivities, He had to be exactly like them, sin apart, since to be tested along all lines of human nature, as His brethren are, He had to partake of human nature exactly like them, sin apart (Heb. 2: 17, 18; 4: 15)]. Certainly this passage takes its place alongside of John 1: 1-3, 14; Phil. 2: 6-8; 2 Cor. 8: 9 in teaching that Jesus, in His carnation, became a perfect human being, having nothing more and nothing less than human nature as a result of His carnation.

Gal. 4: 4 is another passage teaching Christ's carnation, not incarnation. We will quote it from the I. V.: "But when the fullness of the time came the God sent forth his son, after becoming of a woman, after becoming under law, in order to buy out those under law, in order that we might receive sonship." We will now quote the passage with some bracketed comments: "But when the fullness of time came [when the Divinely appointed time of the Divine Plan of the Ages set in] the [supreme] God sent forth [not in the carnation, but in His ministry begun when He was thirty years old; for the past (Aorist) participles, "after becoming," prove that the sending forth was after the two becomings] his son, [who] after becoming of a woman [after coming into existence as a human being, born of the virgin Mary (hence not as a God-man, but as a perfect human being)], after becoming under law [after coming into existence as a Jew under the Law Covenant, hence not as a God-man, but as a perfect human being, which occurred at His birth as a human being of the seed of Abraham through Isaac and Jacob], in order to buy out [from under the law by the ransom price] those under law [the Jews who alone were under the Law Covenant], in order that we

[Jewish believers] might receive sonship" [by the begetting of the Spirit]. This passage, showing that God's Son became a human being and a subject of the Law Covenant before He entered His ministry at 30 years of age to become man's ransom price, proves that He as such was neither a God-man, nor a Logos-man, a Michael-man; since as such He could not become a ransom, a corresponding price, for man, but had to be for it a sinless perfect human being. Hence this passage takes its place with all others in proving that the carnation brought Jesus upon the plane of human existence as a perfect human being, nothing more and nothing less. The five passages so far examined treat of Jesus' carnation doctrinally, while Matt. 1: 18-25 and Luke 1: 26-56; 2: 1-20 treat of it historically.

Having proven that our Lord, by His carnation, became a human being, and as such was only a human being, nothing more and nothing less, it is in order to see what He was as such, in order to see more fully *to what* His carnation brought Him. In the first place, and herein He differs from us. He became a sinless human being. And He was sinless in His disposition and sinless in His motives, thoughts, words and acts, while we are in our disposition by heredity depraved, as well as sinful in our motives, thoughts, words and acts. He was sinless as a babe (Luke 1: 35), as a boy (Luke 2: 40, 52), and as a man (Matt. 3: 15-17). On His sinlessness as a man we would here make some remarks. He was conscious of His sinlessness, therefore could challenge His adversaries to prove Him guilty of sin, a sinner (John 8: 46). Because of His sinlessness, Satan could in no wise find anything in Him responding to his temptations (John 14: 30). His sinlessness qualified Him to become a sin-offering, and thus our righteousness (2 Cor. 5: 21); for verily He loved righteousness and hated iniquity (Heb. 1: 9). Though tempted on all points in selfishness and worldliness, like His brethren, He was not tempted to sin, since He had no depravity (Heb. 4: 15). It was because

He was holy, harmless, undefiled and separate from sinners that He was fitted to be our High Priest (7: 26). He was indeed the lamb of God without blemish and without spot (1 Pet. 1: 19); for He was sinless (1 Pet. 2: 22; 1 John 3: 5). It is because of such sinlessness that, having no inclination to sin, Satan could not tempt Him to sin, though, as shown above, he did tempt Him to innocent selfishness and worldliness.

His being without blemish and spotless (1 Pet. 1: 19) proves that by the time He reached manhood's estate of 30 years, He was perfect in all His physical, mental, artistic, moral and religious organs, as a human being; for like His Father, He was perfect (Matt. 5: 48); since He, like Adam in his perfection, was the image and likeness of God (Gen. 1: 26, 31; Col. 1: 15). Accordingly, His human perfection was physical. In His body every organ was perfect in itself and in its adjustment and adaptation to every other one of His bodily organs, so that combinedly they worked as a perfect physical organism. Thus it was free from pain, disease and deformity. He must have been a handsome man. His stature and His strength corresponded to His healthfulness and physical perfection. It certainly was graceful and magnetic as a body. Apart from the perfect bodies of Adam and Eve, no human ever had such a body as our Lord had as a human being. While the statement, "Thou art fairer than [any other] of the children of men" (Ps. 45: 2), refers to our Lord's human character, the statement would also be true, if applied to His human body. Our Lord was perfect as a human being mentally when He attained the age of 30 years. Every one of His mental organs was perfect in itself and perfect in its relations to all His other organs of body, mind, heart and will. Thus His perceptive powers, those that have to do with recognizing and determining size, weight, form, color, order, numbers, differentiation, events, time, tune, language, as well as abstract qualities and principles, were each perfect in itself and were perfect in their relationship

to one another and to His other mental powers, as well as to His body, heart and will. Thus His representative powers (memory, phantasy and imagination) were perfect and acted perfectly toward one another and toward His other mental faculties and operation, and toward His body, heart and will in themselves and in their operations. Thus His reasoning faculties, both inductive and deductive, were each perfect in itself and with each other and with all the rest of His mental faculties and their operations, as well as with His physical, artistic, moral and religious faculties in themselves and in their operations. And thus His intuitional faculties were perfect in themselves and in all His other faculties in themselves and in their operations. In a word, He was perfect in all His mental faculties and in their relations and work.

Likewise He was perfect as a human being, when 30 years old, in His artistic faculties. In Him as faculties and in their activities, His organs of beauty, sublimity, imitation, oratory, humor, agreeableness and constructiveness, were all perfect in themselves, in their mutual relations and in their activities, as well as in their relation to His other faculties and their activities as to body, mind, heart and will. Hence, His motives, thoughts, words and Acts abounded in the expressions of His seven artistic faculties. His selfish moral faculties, those that connected Him with Himself, were likewise perfect in condition and action as a human being, when He was thirty years of age. Thus His self-esteem, love for others' esteem, for ease, safety, secretiveness, providence, food, drink, self-defense, aggressiveness, health and life, were each perfect in itself and in its actions within Himself, as well as toward all His other faculties of body, mind, heart and will in themselves and in their actions. So, too, at that age as a human being, His social moral faculties were each one of them perfect in itself and in its operations. Accordingly, His love for the opposite sex, parents, brethren, friends, home and native land was

perfect in itself and in its workings toward every other one of His social faculties, and toward all His other moral faculties, as well as toward His physical, mental, artistic and religious faculties in themselves and in their operations. Finally, as a human being at 30 years of age, He was perfect in His religious faculties, each in itself and in each one's operations, each in its relations to His other religious faculties and each in such harmony in its relation to His physical, mental, artistic and moral faculties in quality and work.

The operation of such perfect religious faculties under the control of His perfect human will gave Him, as a human being, the perfect human higher primary graces: faith, hope, self-control, patience, piety, brotherly love (love to neighbor) and charity. The perfect harmony of these in their mutual relations in using His selfish and social human affections as servants of truth and righteousness, gave Him the lower primary selfish and social graces, the lower selfish being: self-esteem, approbateness, peace, cautiousness, secretiveness, providence, appetitiveness, combativeness, aggressiveness and vitativeness, and the lower social being: sexliness, filiality, friendship, domesticity and patriotism. While He had the perfect faculties of husbandliness and fatherliness with their affections, in the interests of His mission as Messiah He never exercised them in the conjugal and paternal relations as husband and father. Moreover, the higher primary human graces in their harmony and domination of His lower primary human graces developed the secondary graces, by suppressing the efforts of the latter to control the former. Thus there were developed in Him humility, modesty, industriousness, bravery, candor, generosity, frugality, longsuffering, forbearance, forgiveness, self-sacrificingness (in so far as the last named was required by human righteousness), chastity, subhusbandliness, subfatherliness, being not by Him exercised, though present as powers and affections, sufiliality, subbrethrenliness, subfriendliness,

subdomesticity and subpatriotism. Finally, by the domination of His higher human primary graces over combinations of His other human graces, He developed the tertiary human graces: zeal, reverence, joy, meekness, obedience, contentment, goodness, gentleness, moderation, mercy, impartiality, and faithfulness. His developing all the human graces by the time He reached 30 years of age was initially due to His carnation as a perfect human babe with perfect physical, mental, artistic, moral and religious faculties, perfect in their composition, quality and compass; for it was to this condition as a human being that His carnation brought Him. Thus we have answered our second question: To what was His carnation?—to a man.

III. Having seen from what and to what the carnation was, through what it was will next be discussed. On this another set of opponents of the Truth have taught errors, and these will be briefly considered as a negative answer to our question before we give it its Biblical answer. Both Jews and infidelistic nominal Christians have denied Christ's pre-existence, teaching that He first came into existence by His birth from Mary. Additionally some Jews teach that a Roman soldier, Pandera by name, in fornication begat Him of Mary, and other Jews and some nominal Christians, now called Modernists, teach that Joseph was the actual father, as Mary was the mother of Jesus. These so teach because of their infidelistic denial of miracles. The so-called Modernists are now the special advocates of the thought that Joseph was the actual and sole father of Jesus. By an arbitrary twisting of words and an arbitrary denial of the plain sense of the narratives of Jesus' generation they deny that he was begotten by the Holy Spirit, affirming that Joseph was His begetter. Such deniers, being infidelistic in attitude, are a part of the symbolic man that sways the second slaughter weapon (Ezek. 9), hence are sifters, and thereby are proven to be error-believers and error-teachers on the subject. As to the claim of some Jews

that Joseph was His real and sole father, it should be said that, except the doctrine of the trinity, their denial of which is justified, they take more offense at the doctrine of Jesus' begettal of the Spirit and birth from the Virgin Mary than they do at any other doctrine of so-called orthodoxy. In connection with their claim that Pandera was Jesus' father, the rabbis have maliciously depicted the alleged act of Jesus' begettal as that of a bastard's begettal. Not only so, but they claim that it was done while Mary was menstruating—a thing that science has proven is impossible, since no begettal can take place during menstruation. Yet Jewish theology necessitates the thought that the Messiah must be born apart from a human father; for it rightly teaches that sin is a thing not of the body, but of the soul, and that the soul comes from the father (Gen. 46: 26), and the body from the mother, resulting in sinfulness being transmitted by the father. Jewish theology also teaches that the Messiah will be sinless. It, therefore, follows from its pertinent teachings that the Messiah cannot have a human father, since that would make Him sinful. Hence Jewish theology necessitates the doctrine that Messiah's begetter be not a human being. Accordingly, we see the fallacies of the Jews and Modernists in their answer to our question, Through what was the carnation? Jesus was *only supposed* to be the son of Joseph (Luke 3: 23). Please note the change from the term *begat* in all the cases of Matt. 1: 1-16 to the expression, "Mary, of whom was born Jesus," in the second part of Matt. 1: 1-6. If Joseph had begotten Him, it would have said: Joseph begat Jesus, as Matt. 1: 2-16 speaks of each other who there is spoken of as fathering a son.

This brings us to the positive side of the question; Through what was the carnation? We answer this question as follows: His human begettal was a direct act of God through His Holy Spirit, in the sense of His holy power, fructifying the ovum in the Virgin Mary's womb; and Jesus' embryonic development until birth

was in her womb, ending in His birth from a virgin. This is the plain teaching of the Bible, as we will now proceed to prove. First, we will prove that His begettal to human nature was a direct act of God by the Holy Spirit in the sense of God's holy power. This Gabriel, as God's messenger in the annunciation, told Mary, when she asked how the Messiah could be born of her, a virgin (Luke 1: 34, 35): "The Holy Spirit shall come upon thee; and the power of the Most High shall overshadow thee; therefore also that holy thing which is begotten shall be called, the Son of God (A. R. V.). Gabriel gave his message in the form of Hebrew poetry, which, among other ways, takes the form of parallelisms, *i.e.*, repeating the same thought in different words. Hence the expression, "The Holy Spirit shall come upon thee," means the same thing as the expression, "The power of the Most High shall overshadow thee." Accordingly, the Holy Spirit is here used in the sense of God's holy power, which is the first sense of the words, Holy Spirit. The I. V. gives a more literal translation of this passage, as follows: "A Holy Spirit shall come upon thee; a power of the Most High One shall overshadow thee." Therefore, God by His holy power as Jesus' Father begat Him as a human being. And this is affirmed in the second part of the passage under study, which will be quoted from the I. V. "The holy born one [the child begotten in holiness by God through His Holy Spirit as His power] shall be called God's Son." This begettal of Jesus by God is not the same one as is referred to in John 1: 14, 18; 3: 16, 18, which refer to His creation as the Logos, the firstborn of all creatures (Col. 1: 15; Rev. 3: 14), nor is it the antecedent of the birth that He experienced at His resurrection (Rom. 8: 29; Col. 1: 18; Acts 13: 33; Heb. 1: 5; 5: 5, preceded by His begettal of the Spirit at Jordan, Matt. 3: 16, 17). Accordingly, Christ underwent three creations: (1) as the Logos, (2) as the human Jesus and (3) as God's Divine Son. Jesus' begettal as a human being as being

a direct act of God by the Holy Spirit is directly stated in Matt. 1: 18, 20, which not understanding, Joseph decided to divorce her, and was therefrom prevented by a direct angelic message.

Having seen that God by His holy power begat the human Jesus, we will now show that Jesus was conceived and developed by, and born of, the Virgin Mary. It was prophesied of Him that He would be of virgin birth, as we read in Is. 7: 14: "Behold, a [*the*, so the Hebrew] virgin shall conceive, and bear a son, and shall call his name Immanuel. Butter and honey shall he eat, when he knoweth to refuse the evil and choose the good" (A. R. V.). The word translated *virgin* here is *almah* and is the only Hebrew word that, apart from its two uses to denote the soprano voice connected with singing (in the heading of Ps. 46; 1 Chro. 15: 20), without exception in the Bible, means virgin, as its other seven occurrences prove (Gen. 24: 43; Ex. 2: 8; Is. 14: 7; Ps. 68: 26; Prov. 30: 19; Cant. 1: 3; 6: 8). There is another Hebrew word, *bethulah*, often translated virgin, that does not necessarily imply virginity; for in Gen. 24: 16 a further statement had to be used to add to its meaning virginity: "The damsel ... was a virgin; neither had any man known her." If the word necessarily implied virginity, the clause following it here would not have been used. Its use here proves that the word does not necessarily mean a woman of virginity. Moreover, in Joel 1: 8 it clearly means an aged widow, mourning for the dead husband of her young years; for she is here used as a simile of God's people bidden to lament their loss of true teachers: "Lament like a virgin girded with sackcloth for the husband of her youth." Accordingly, the Septuagint translators were right in rendering the word *almah* into Greek by *parthenos*, which undoubtedly mean a woman of virginity.

In Biblical usage, apart from its two uses to denote the soprano voice, *almah* never means anything else than a woman endowed with virginity. But after Christians

began to use Is. 7: 14 to prove Jesus' virgin birth, Jewish controversialists, to evade their argument, invented for it an ambiguous definition that does not necessarily imply virginity—maiden, and insisted that, not *almah*, but *bethulah* necessarily means a woman endowed with virginity, the latter claim being refuted by the two cases cited above, and the former claim by all the pertinent seven of the nine occurrences of *almah* in the Bible. Above we showed by a bracketed addition that the definite article *the*, and not the equivalent of the indefinite article *a*, occurs in the Hebrew. This strengthens the virginity thought of the passage; for that definite article gives the thought that here someone unusual and important is referred to; moreover, a miracle is here implied; for there would not be a miracle, which is one of the meanings of the word *oth*, here translated *sign*, if a non-virgin maiden should bear a son, a thing that unfortunately often happens naturally. The miracle consisted in this: that a virgin should conceive and bear a son, which implies that no sexual intercourse preceded the conception and birth. Jewish controversialists also claim that this prophecy does not refer to Jesus, because He was not given the appellation Immanuel. Here, too, they are guilty of sophistry; for the word *name* in the Bible has at least seven meanings, as has often been proved in these columns from abundant scriptures: (1) appellation, (2) nature, (3) character, (4) reputation, (5) office, (6) honor and (7) the Word of God. Here we understand that His office as High Priest is meant, *i.e.*, He as such by reconciling God and man effects it that God is on our side, Immanuel, *God with us*, *i.e.*, God is on our side, takes our part, favors us. The eating and the butter and honey are symbolic: butter, fat, in Biblical symbols represents love; honey, joyous, sweet hopes; Jesus' eating these means His appropriating them to Himself as His own; and, of course, these became His when He had learned to refuse the evil and choose the good. The fulfillment of this prophecy of

Is. 7: 14 is described in Matt. 1: 18-25 and Luke 1: 26-56; 2: 1-20. Matt. 1: 25 proves that, though married to Joseph, Mary remained a virgin until after Jesus' birth, after which she became the mother of four sons, and at least two daughters (Matt. 12: 46-48; 13: 55, 56; John 2: 12; 7: 3-8 [these brethren were not His cousins, as Romanists in their belief in Mary's perpetual virginity allege, for they disbelieved, while His cousins, John and James, James the Less and Jude, did believe, for they were Apostles])).

Modernists in their infidelism disbelieve the virgin birth. They seek to justify their unbelief on the alleged silence of the Bible thereon before Matthew and Luke wrote. They say that Mark, writing before them, does not mention it. To this we reply, Nor does he mention anything about Jesus prior to His public ministry. It would be as logical to deny His previous life of thirty years and many of His later Acts on the basis of Mark's silence thereon, as to deny His virgin birth on the basis of the same silence. This case is a good illustration of the weakness of the argument from silence. They allege that the virgin birth was never taught by the early brethren before Matthew and Luke wrote. How do they know that it was not taught before they wrote? To be able to make such a statement with the authority of truth, they would not only have had to be living then, but be gifted with omnipresence and omniscience to know it of a certainty! They remind us of a defending lawyer who, replying to the accusing lawyer's statement on having six eye-witnesses to the guilt of the accused, said that he had twelve witnesses who did not see him commit the crime. Do Modernists expect us to accept their view on no one teaching the virgin birth before Matthew and Luke wrote, on the basis of their argument from silence, as the stupid judge decided on the opposing statements of the two above-mentioned lawyers, that since twelve were more than six, he would acquit the accused? Doubtless a dozen millions could have been found to

witness that they did not see the accused commit the crime! But was the virgin birth not taught before Matthew and Luke wrote? We answer, Jesus' claim to sinlessness implies His begetting by a non-human father, *i.e.*, God; for if He had been begotten by a sinful human father, who necessarily would have transmitted sinfulness to Him hereditarily, He would have been a sinner, whereas He claimed to be sinless (John 8: 46). In John 8: 41 the Jews contrasted themselves in their birth, as not being one of fornication, with that of Jesus, implying that they believed His to be such; for so did they and the Jews ever since interpret Jesus' birth from Mary to be; and His reply in v. 46 refuted their implied accusation and implied His virgin birth.

Again, St. Peter on Pentecost set forth Jesus as a sinless One, proven so by His resurrection (Acts 2: 24), and called Him the Holy One (v. 27), all of which implies His virgin birth. Shortly afterward Peter calls Him the Holy One and the Just One and the Prince of Life resurrected (Acts 3: 14, 15), again implying His virgin birth, by virtue of His sinlessness. Jesus' sinlessness is the strongest kind of a proof of His virgin birth and from God's fatherliness. The basis of the Apostolic preaching of remission of sins through Jesus' sacrifice is a proof of the virgin birth of Jesus preceded by God's begetting Him for it (Acts 2: 38; 3: 26; 4: 12; 5: 31; 10: 43; 13: 38, 39). To the Modernists and all other deniers of the virgin birth on the basis of Mark's silence we say, Matthew and Luke were inspired. Hence their record of the virgin birth is God's own statement thereon and is true, even if they wrote after Mark, whose silence thereon is accounted for by His having a different purpose from theirs in writing his gospel, which did not require his describing anything of Jesus before He was ready to enter His ministry. Hence his not mentioning Jesus' virgin birth is no disproof of it. Let us not forget the fact that the denial of Jesus' birth proceeds from Jesus' enemies, the unbelieving Jews and Jesus' reprobates, the infidelistic

Modernists, and this will enable us to take the measure of their denials. This is one subject on which all Bible believers are united as a basal truth of the Scriptures—He was "begotten by the Holy Spirit, born of the Virgin Mary." This, then, answers our third question, Through what was the carnation?

IV. We now come to the fourth question, According to what was the carnation? We answer: It was according to the order of nature, or to put it in another way, His carnation was in harmony with the laws of nature. It is not, of course, claimed that His carnation was accomplished according to the usual way of nature, whereby through sexual intercourse the male deposits the seed in the female's womb, where, connecting itself with the ovum from the female, begettal takes place. Nevertheless, the laws of nature were observed in the begettal of Jesus. In the act of begettal several things are deposited by the male in giving the seed that begets: (1) life-principle is in that seed and (2) the soul qualities are in that seed. As we saw above, the soul comes from the father, while the body comes from the mother, who receives the life-principle and soul qualities from the father, and who, uniting these with the ovum that she furnishes, gradually develops these into a human being, expelling it from her at the birth. It is not only the life-principle that the male furnishes for the production of a new being; but it is also soul qualities that he furnishes for such production. These qualities, in parts of the substance of every one of his brain organs, are in the germinating seed, and in the orgasm of sexual intercourse are given by the male to the female. The reason why the male experiences weakness and sleepiness after the act of begettal is that soul qualities as parts of every organ of his brain leave him in that act. It is in this sense that the soul comes from the father. This law was observed in Jesus' begettal, though exercised in a different way from that of the usual begettal; for therein God by His Holy Spirit as power used the life-principle of the

Logos, instead of the life-principle of a human male, to fructify the ovum in Mary; and instead of the soul qualities of every brain organ of a human male to furnish soul qualities for the embryo, God used the soul qualities of the Logos to furnish soul qualities for the embryo that was to develop into the human being Jesus. Accordingly, we see that while Jesus' begettal was not caused in the ordinary course of human begettals, it was in thorough harmony with the laws of nature governing begettals: the implantation of the life-principle and the soul qualities by the begetter and the reception of these and the union of these with the ovum by the female. The Mormons teach that there was a sexual intercourse between God and Mary at Jesus' begettal; and the Jews to ridicule His begettal charge that the Christian view of it implies such intercourse. To this we reply, There is not the slightest hint to this effect in the Bible, and God's bringing it about by His power is a positive disproof of such a thought; furthermore, such a thought would imply a separation from God of part of His life-principle and of His soul qualities—both absurdities of the first order! In fact, this view is blasphemy.

Nor was any law of nature violated in transmitting the holiness, the sinlessness, of the Logos to the human being Jesus. As the soul qualities are given by the father at the begettal, they would be sinless if the father were sinless, and sinful, if the father were sinful. Thus had Adam not sinned, even if Eve had sinned, he could by her, had she repented and sought to live righteously, have generated a sinless race. Keeping in mind that the human Jesus was the same person as had formerly existed as the Logos, and that, therefore, God used not directly His own life-principle and soul qualities to generate Him as a human being, but used those of the Logos for this purpose, we can readily see that a perfect life-principle free from the death sentence and perfect soul qualities free from hereditary depravity were used to generate Him as a human being

free from the imperfection of the Adamic death sentence and free from the hereditary depravity of those who obtained their life-principle from death-condemned Adam and free from the depravity of the Adamic fallen condition that by heredity came to all of those who derive their life-principle and soul qualities from Adam. Thus in Jesus' generation there was no violation of the Scripture which teaches the depravity of all who derive these from Adam: "Who can bring a clean thing out of an unclean? not one" (Job 14: 4); for He derived neither of these from Adam, but from the preexistent Logos. Hence He did not come from unclean Adam, but from the clean, undefiled and perfect Logos. However, from the fact that Jesus' life-principle and soul qualities came from the Logos we are not to infer that the Logos was His father, which the Bible tells us God is. Why, then, is the Logos not His father? Because, though He got His life-principle and soul qualities from the Logos, yet He being the same person as the Logos, the latter's life-principle and soul became His—the Word became flesh, even as the caterpillar is not the father of the butterfly into which it was changed, but is the same being changed into the butterfly. God, having caused His change of nature, and having transferred His life and soul qualities, was therefore the father of the human Jesus, and the Logos was not such. Thus the law of heredity was not transgressed, but kept in the Logos' becoming the sinless Jesus.

But some object that Jesus' having a sinful mother, one inheriting the Adamic death sentence and depravity, He must have been a sinful and death-sentenced man. To this several things may be answered. In the first place, sin is a matter of the soul and not of the body as distinct from the soul; and as Jesus' body, but not His soul, came from Mary, He did not inherit sin from her depravity. Moreover, in Job 14: 4 the words *clean* and *unclean* in the Hebrew are in the masculine, not feminine gender, and, therefore, refer to the male, not female parent. While undoubtedly a wicked disposition

in a mother increases the depravity transmitted by an Adamically fallen father, a good disposition in a mother will better some of the depravity transmitted by a depraved father. But in this case not only was there no depravity in the Logos to be transmitted to Jesus, but there was only vital physical, mental, artistic, moral and religious perfection that was transmitted by the Logos to Jesus, so that it was powerful enough to reject any physical, mental, artistic, moral and religious imperfection in Mary from being incorporated into the human Jesus. And as she furnished merely the body to Jesus, the Logos while undergoing the change of nature rejected by His perfection anything imperfect that Mary as nourishment furnished the embryo and fetus for its development. We see analogies to this in the fact stated in the proverb, What is one man's meat is another's poison. Thus many a person through weakness of vitality gets ptomaine poison from the same cheese as does not illy affect another. From eating tomatoes coming from the same can one is poisoned and another is unharmed. Some can even eat or drink uninjured the poison that would kill another eating or drinking it. All of this is due to the vitality of one being strong enough to reject the evil and the vitality of the other being too weak to reject it. Thus purely on reasonable grounds and Scriptural principles we see that Jesus escaped inheriting Adamic depravity from His mother. Not only so, but specific passages, teaching His sinlessness, prove that He did not inherit the Adamic depravity from her; for if He had, he would inevitably have sinned, since depravity is the root of sinful thoughts, motives, words and acts. The following passages, additional to those given above on His sinlessness, prove that He was by heredity undepraved and sinless in His life: Ps. 45: 7; 89: 19; Is. 50: 5; 53: 9; Zech. 9: 9; John 7: 18; Acts 4: 27, 30; 2 Cor. 4: 4; Heb. 7: 26; 9: 14; Rev. 3: 7. Finally, the Bible teaches that sin and death come from Adam, and not from Eve, hence from the father, and

not the mother (Rom. 5: 12-21; 1 Cor. 15: 21, 22; Eph. 2: 3; 1 Pet. 1: 18). These considerations prove that Jesus did not inherit depravity from Mary. And with this thought we conclude our discussion of our fourth question, According to what was the carnation?

V. Our fifth question is, By what was the carnation? As on this subject error exists, we will approach it negatively, by showing by what it was not effected. Some claim that the carnation was accomplished by and with the death of the Logos. Some even claim that it was by the death of the Logos that our ransom was effected. This latter thought is evidently an error; for the Logos as the Archangel could not be a corresponding price, a price equal in value to Adam, for even angels are higher and thus greater in value than Adam (Heb. 2: 7, 9); and the Logos, having been higher than angels (Heb. 2: 16), was certainly of by far greater value than Adam. Consequently the error under discussion, being a gross impingement against the ransom, yea, a complete setting aside of it, cannot be true, since the ransom is the central doctrine of the Bible, in contradiction with which no teaching can be true. That the claim that the Logos died to become man is erroneous, is evident (1) from the fact that the Bible nowhere teaches it directly or impliedly and (2) from the fact that it would imply that Christ died twice, once as Logos, and once as man. This thought, implying that He died twice for sin, directly contradicts the Bible, which teaches that Christ died but once, as we read in Rom. 6: 9, 10, which we take from the I. V.: "Knowing that after being raised from the dead Christ dieth no more, death lording it over Him no more; for as for which thing He died, He died for sin *once*." See also Heb. 7: 27; 9: 12, 26, 28; 10: 10; 1 Pet. 3: 18. Hence the teaching that the Logos died in the process of becoming a man is false according to the Bible.

By what, then, was the carnation? We reply, It was by a change of natures. He exchanged His Logos nature for human nature—the Logos became flesh, a human

being (John 1: 14; Phil. 2: 6-8; 2 Cor. 8: 9; Gal. 4: 4; Heb. 2: 14, 16, 17). He, a spirit being, was transferred into becoming a human being. Of all Scriptures John 1: 14 tells it most clearly and simply: The Word became flesh—human. He, therefore, without dying ceased being the Word, and became the human Jesus. The death of the Logos was avoided by the gradual change of the Logos, lasting nine months, into the human being Jesus, similarly as the gradual change of a caterpillar into a butterfly is accomplished without the caterpillar's death. And as the caterpillar ceases to be, without death, when the change into the butterfly is completed, so the Logos ceased to be, without death, when the change of the Logos into the human being Jesus was completed. Thus the Logos gradually decreased as such in proportion as the embryo Jesus gradually increased as such, and at the completion of its becoming a human being it as the Logos ceased to be. The word transubstantiation, used by the Greek, Roman and Anglican Catholics to designate their doctrine of the change of bread and wine [allegedly] into the body and blood of Christ, does not correctly designate the process of the change of natures in Christ while He was ceasing being the Logos and becoming the man Jesus, because His spirit substance was not changed into human substance, since spirit substances cannot be made material substances. Nor can the change be called a change of personality, since it was the same person that existed as the Logos that became Jesus.

The correct designation of this series of Acts is a change of natures in one and the same person. During the three-and-a-half years of His ministry Jesus underwent another change of natures, from the human to the Divine nature, without becoming another person; for it was the same person that had from the Logos become Jesus as from Jesus became the Lord of all, a Divine person, as we read in Heb. 13: 8, "Jesus Christ the same [person] yesterday [during the Jewish Age, in His Logos nature], and today [during the

Gospel Age, in His human nature], and forever [during all future Ages, in His Divine nature]." However, there is this difference in these two changes of nature in the same person, namely, that the change of the Logos into Jesus was accomplished without death, whereas the change of the man Jesus into the Lord of all required the death of the man Jesus. From this and the change of the Church, the Great Company, the Ancient and the Youthful Worthies not taking place without death, we infer that to change from a higher to a lower nature does not necessitate death, but that the change from a lower to a higher nature does necessitate death in the changed one. As in a human begettal the life-principle is at once transferred to the ovum from the male, so the analogy would suggest that the Logos' life-principle was at once transferred to the ovum in the Virgin Mary; and as in the human embryo's development the soul qualities of the male are gradually during nine months assimilated into the being of the embryo, so the soul qualities, and with them the very soul, of the Logos were during nine months gradually assimilated into the being of the embryo Jesus, the assimilation having been completed at the time the embryo was ready for birth. If one should object to this change of natures on the ground that we cannot understand it in its entirety as a process, we would reply, Neither can we understand all of the details in the process of the generation of any animal being, from the lowest plane of being to the highest, man's plane of being. There is very little more that we do not understand in the change of the Logos' nature to human nature than we do not understand in the change of the semen of a male and the ovum of a female into a human being, person. To sum up our answer to our fifth question, By what was the carnation accomplished? we would say, By the change of the Logos' nature to the human nature without the Logos' death.

VI. Our sixth question is, Analogous to what was the carnation? An exact parallel to the carnation does

not exist, for it is the only thing of its kind ever to have been enacted; but there are analogies of it that help to clarify by way of illustration about every feature of it. A good illustration of the feature in it that the Logos ceased to be and the human Jesus came to be by the carnation is given us in the change of water into wine, wrought by our Lord's first miracle—that at the marriage feast at Cana of Galilee,—the Word became flesh; the water became wine (John 1: 14; 2: 9; I. V. in both cases). Several good illustrations are at hand to clarify the change of natures that occurred in the carnation, *e.g.*, Jesus' change from human to Divine nature. Likewise, the change of the Church from human to Divine nature pictures it forth. So, too, the change from human nature in the Great Company now, and in the Ancient Worthies and Youthful Worthies during the Little Season, is analogous to it. In these changes of nature we find analogies in the same persons' retaining their identical personalities in the changed nature to the retention of the personality of the Logos by the human Jesus in the changed nature. The change of the caterpillar into the butterfly illustrates several features of it—the change from one to another nature, the identity of the being in the change, the change being made without death in the changed one, the gradualness of the change, the proportionate decrease of the one nature accompanying the increase of the other nature, *etc.* It is also illustrated in the change of seeds into plants, trees, etc. The natural generation of animals on various planes of being is very like various features of the carnation of the Logos. The change of oxygen and hydrogen, properly mixed, into water illustrates this change of the spirit Logos into the man Jesus. So does the change of electricity into light and heat give us a picture of this change of natures worked through the carnation process.

Of late parthenogenesis, virgin birth, has actually been made to take place, by the application of life-principle to the ovum in women through scientific instruments,

without sexual intercourse and without the use of the seed of a male. Several years ago Time reported six cases of this. The six women who permitted the operation to be performed on them were segregated from males two months before being subjected to the operation and kept segregated for nine months afterward, until the births set in, and in each case a daughter was born as a result. Similar experiments have been made with lower animals, *e.g.*, rabbits, which also proved successful, these rabbits being segregated from male rabbits a sufficient time before and after the operation, to insure the certainty of the parthenogenesis. These experiments, particularly those with virgin women, completely annihilate the claims of the impossibility of the virgin birth of Jesus made by rabbis and Modernists. Their sneers, sarcasms, ridicules and mockeries are by parthenogenesis made to recoil upon their own heads. These are all the less excusable in rabbis, since they teach that the Messiah will be sinless and their own theological principles imply that He would have to be of virgin birth, in order to be sinless, since they teach that the soul comes from the father and that sin is transmitted with and in the soul. It is, indeed, remarkable how since 1799, and especially since 1874, God has been bringing to light one matter after another to confound the scoffs of unbelievers, *e.g.*, as we have in our work on the Bible shown, He put to shame the scoffs of infidelistic higher critics by the recent uncovering of Biblical numerics, archeology and ancient geography and history; and now by parthenogenesis He has put to flight the infidelism of rabbis and Modernists on the virgin birth of Jesus. Praise and blessing and glory be unto God, who has arisen to turn the controversy of Zion unto victory!

VII. Now, our final question, For what was the carnation? We say our final question, not from the standpoint that the carnation does not present other lines of forth, but from the standpoint that these seven will sufficiently cover for practical purposes the main important

features of the subject, especially those that particularly call for discussion as food in due season for thinking Christians. For what, or why, was the carnation? Certainly, there must have been a very great necessity for it, else God would not have done the tremendous thing of emptying the Son of His bosom of His high nature, office and honor by making Him a human being. The Logos, Michael, was too dear to God's heart to have effected His carnation, unless one of the most compelling of reasons called for it. And this is actually what we find to be the case; for the Bible clearly teaches that God sent His Son into the world to save the world from the Adamic sentence and curse (Matt. 1: 21; 18: 11-13; Luke 1: 68-70, 78; 2: 10, 11, 30-32, 34; 5: 32; 9: 56; John 1: 29; 3: 16, 17; 12: 47; Acts 4: 12; Rom. 5: 6, 8-11; 2 Cor. 5: 18-21; 1 Tim. 1: 15; 2 Tim. 1: 9, 10; Heb. 2: 17; 1 John 3: 5, 8; 4: 9, 10, 14). One might ask, Why did God, instead of making Michael a human being to save our lost and ruined race, not select the best man and woman of the Adamic race to produce the Savior? We answer, The son of the very best man and woman on earth, however good he might have been, could not have been the Savior, because he would have inherited from his father the Adamic depravity and death sentence, and, therefore, could not have saved himself, let alone the race, since, not being perfect in every way, he could not be an acceptable sacrifice, either for himself or for others (Ps. 49: 7-9). God's justice, having justly sentenced Adam and the race in his loins to death, could not remove that sentence, unless it was met by a price equivalent to the debt that incurred the sentence, which alone could satisfy justice in releasing the justly death-sentenced race; for justice must, from its very nature, demand a full satisfaction of the sentence, to cancel it; for it is written: "Thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe" (Ex. 21: 23-25). In other words, justice demands

an absolute equivalent for a debt, to cancel it; and as long as the debt of Adam stood against him and his race on the book of Divine justice, it could not be canceled, until its equivalent were given to offset it.

Such an offset an imperfect man could not make; for Adam's debt was that which he had to forfeit for his sin, *i.e.*, all that he was and had as a perfect man, in other words, a perfect human body and a perfect human life, the right to human life and the life-rights that belong to one who has the right to human life. Since none of Adam's descendants had these, they having received from him by heredity imperfect bodies, imperfect life, forfeited right to life and forfeited liferights, they did not have an equivalent of his debt, hence could not satisfy justice by what they were and had, since they were not a corresponding price to the forfeitures of Adam. But Jesus as a perfect, sinless, human being, made so by His carnation, did have what Adam by his sin became indebted and had to forfeit to Divine justice, *i.e.*, Jesus, by not having a human father, who would have transmitted imperfection and the curse to Him by heredity, but by being generated by God as His Father, escaped receiving the Adamic imperfection and death sentence and became a perfect human being. Thus He had a perfect human body in offset of Adam's forfeited perfect human body, a perfect human life in offset of Adam's forfeited perfect human life, the right to human life in offset of Adam's forfeited right to human life and the life-rights that belong to that right to life in offset of Adam's forfeited life-rights that had belonged to his right to life. In other words, He was by His carnation put into line of becoming a corresponding price, an equivalent price, to all that Adam had by sin forfeited. We say that He was by His carnation put into line of becoming a corresponding price to all that Adam had by his sin to forfeit; for, as a matter of fact, His carnation ended at His birth as a perfect babe; and He did not become a perfect man for sacred purposes until He was of full

age—30 years old, though He after birth grew in due times into a perfect child, boy, youth and man. Adam being a perfect man, a perfect man alone could be his ransom, corresponding price (1 Cor. 15: 45-49; Heb. 2: 5-9). Hence at His consecration Jesus offered His perfect body for Adam's perfect body, His perfect life for Adam's perfect life, His right to life for Adam's right to life and His life-rights for Adam's life-rights. And during the three-and-a-half years of His ministry He sacrificed His human all until and unto death, so as to make it available to give Divine justice as a corresponding price in payment of Adam's debt, substituting as a corresponding price an unborn race in His loins as an exact equivalent for the unborn race condemned to death in Adam's loins; and by these Acts He secured to the entire satisfaction of justice the right to have the sentence against Adam and his race canceled out of the book of Divine justice, whereby He becomes the world's Savior. In brief, the carnation was necessary [For what was the carnation?] to provide the ransom price to satisfy the claims of justice against Adam and his race, so that Jesus might save them. Glory, honor and praise be to God for this marvelous expression of His wisdom, power, justice and love displayed in the carnation! And glory, honor and praise be to Christ for His part in the carnation (Rev. 5: 12, 13)! O, how greatly we should trust, hope in, love and obey God and Christ for the possibilities and actualities flowing out of the carnation!

But one may ask whether God, who created Adam perfect out of the dust of the earth and life-principle taken out of the air, could not have created another human being perfect in the same way, and then have made him and the unborn race in his loins a ransom-price for Adam and the unborn race in his loins. We answer, Certainly He could have done these things, had He desired it; but He planned something better: A reward for the very faithful service that the Logos, Michael, had rendered Him in all righteousness and

efficiency, in the work of creation and Old Testament providence and revelation. Desiring to make the Savior His eternal Heir and Vicegerent throughout all the universes, to carry forward all His future plans and purposes, He considered it to be the most wise, powerful, just and loving thing to offer His only begotten Son the privilege, at great cost to Himself and to that Son, of carnation, in order to do the things for which it would be a necessary step. Therefore God decided on the carnation of the Logos as the best way of providing the Savior. And who will dispute that this was the most wise, powerful, just and loving way to proceed in this matter? Hence the carnation of the Word was enacted, for which let us praise our God as its Source and Christ as its Subject. And let us from the study of this subject have an enhanced faith, hope, love and obedience as to God and Jesus Christ!

From love of God, from love of man
 The Word agreed t'outwork God's plan:
 He left His nature, honor, work,
 To be a man He did not shirk.

Nor shunned in Mary's womb to dwell,
 To save our souls from death and hell,
 An embryo, a fetus, child,
 So poor and weak, so meek and mild.

Disdained not He the manger bed
 Where He was laid and cattle fed.
 Nor did refuse parental care,
 Nor shepherds', magis' heartfelt prayer.

To be a boy, a youth, a man,
 To carry out His Father's plan,
 Not He despised, but used them all
 To fit Him for His heav'nly call.

For such an act of wondrous grace
 Done freely for our ruined race,
 Cause Thou, dear Father, now my heart
 To Thee and Christ its love t'impart.

CHAPTER II

CHRIST: HIS NARROW WAY

ITS GATE. ITS SELF-AND WORLD-DENIAL. ITS STUDY, SPREAD AND PRACTICE OF THE TRUTH. ITS WATCHFULNESS. ITS PRAYER. ITS ENDURANCE OF EVIL.

OUR LORD Jesus did not become a human being to remain such. Rather, it was as a means to an end—to use His humanity as the means of ransoming the race. Hence it was taken temporarily only as a thing to be consecrated to God for man's redemption. The road over which He traveled to lay it down in sacrifice was the Narrow Way—a way over which He and all His true followers have had to travel—the way of sacrifice (1 Pet. 2: 19-24). There are three ways over which in God's plan there is or will be traveling done: (1) the broad way that leads to destruction, over which the race has been traveling since Adam's day (Matt. 7: 13); (2) the narrow way, over which Jesus and the Church have been traveling in the Gospel Age (Matt. 7: 13, 14); and (3) the highway of holiness, over which the race will Millennially travel (Is. 35: 8). Having been born sinless and free from the Adamic sentence, Jesus never was on the broad road leading to destruction. And being the Church's Forerunner (Heb. 6: 20) over the narrow way, that is the way over which He traveled. This is also evident from the fact that His experiences were similar to those of the Church, as it has been traveling thereover, *i.e.*, self and world-denial, watchfulness, prayer, study, spread and practice of the Word and faithful endurance of the incidental experiences. Indeed, His traveling there over was done perfectly and flawlessly, and gave Him harder experiences than those of any of His followers thereon. His followers having traveled thereover, He must have traveled thereover before them, else they would not have been His followers (Matt. 16: 24),

walking in His footsteps (1 Pet. 2: 21). It was indeed a narrow, a difficult, way over which He traveled in carrying out His consecration. Even a superficial reading of the Bible, particularly of the Gospels, gives the impression that His course from His baptism on was one of great difficulty. It taxed to the utmost, not only His perfect powers as a perfect man, but also His perfect powers as a New Creature. Hence let us study Christ as a Traveler over the narrow way.

His course thereover had a beginning in a series of acts, two of which were His own acts, and three of which were His Heavenly Father's acts. His two pertinent Acts were His consecration of Himself and His symbolizing that consecration; and God's three pertinent Acts were His influencing Jesus to consecrate Himself, His begetting Him of the Spirit and His anointing Him. Each of these Acts will be considered in its turn. Jesus' consecration of Himself was the initial step of His entering the narrow way—it was the gate leading into that way. His entrance into the narrow way was a hard thing for Him; for He included Himself in speaking of those entering the strait, not straight, gate. Hence His entrance through the gate was accompanied with straits, hard struggles. Like our own, His consecration, entrance through the strait gate into the narrow way, consisted, first, in giving up His own will selfward and worldward and the world's will, and, secondly, in accepting the Father's will in all things as His will. This implied the surrender of all His human rights selfward and worldward to God, which effected the result that He was no more to use for self or the world His rights in self and in the world. His rights in Himself included the right of a good opinion of Himself, of the good opinion of others, of ease, comfort, innocent pleasure, of safety, of hiding disadvantageous things, of gaining and retaining human possessions, of food and drink, health and life, of self-defense and of aggressiveness against harmful things. Moreover, His rights in the world included the right

of sexliness, husbandliness, fatherliness, filiality, brethrenliness, friendship, home and native land. His consecration was, first of all, an agreement not to use any of these things in self-will or world-will. Hence He agreed to deny self and the world, *i.e.*, not to use self and the world for His own indulgence, nor to let the world use Him for its indulgence. Had His consecration consisted in nothing else He would have been dead—dead to self and the world.

But it consisted of another thing—taking the Father's will as His own in all things, which made Him alive to God. His consecration, therefore, consisted of deadness to self and the world and aliveness to God. Having seen the implications of deadness to self and the world, let us look at those of aliveness to God. It implies that Jesus was to use His human rights in self and the world for God alone, in harmony with God's will as to their use. This means that He was to use them or leave them unused, as God would direct. And God directed that they be not used for self-and world-gratification, *i.e.*, that He was to deny self and the world as to their use in gratification, but that they be used in ways that God would indicate to advance God's plans and purposes, *i.e.*, that He should use His love of a good opinion of Himself and of others' good opinion of Him, His love of ease, comfort, pleasure, safety, secretiveness, possessions, food, drink, health, life, self-defense, aggression, parents, opposite sex, wife, children, brethren, friends, home and country only in ways that would advance God's plans and purposes. In other words, that He should give God, to further His plans and purposes according to God's will, His will, with all that it controlled. This implied that He give God His body, intellect, affections, graces, time, strength, health, life, talents, knowledge, possessions, influence, position, reputation, *etc.*, to be used for His service. It also implied that He do these things out of perfect faith, fortitude (whose heart is hope of victory), knowledge, self-control, patience, piety, brotherly love

and charity. And all of this, not only under easy conditions, but under the stress and distress of a sacrificial death amid most crucial trials, temptations, and sufferings. All of this was implied in Jesus' taking God's will as His own, amid self-denying and world-denying conditions. Certainly, to have entered the covenant of sacrifice by the act of consecration in its two parts made the narrow way's gate a hard thing to enter.

In Rom 12: 1 our consecration is taught; and as it implies the two parts of consecration for us, it also implies that, our consecration introducing us into the narrow way, and we therein following in Jesus' footsteps, His consecration introduced Him into the narrow way, and had the same two parts as ours—deadness to self and the world and aliveness to God. In Heb. 10: 5-10, among other things, Jesus' consecration is set forth as the antitype of that of the bullock on the typical day of atonement. In v. 5 is shown, among other things, that Jesus' humanity is set forth as the antitype of the atonement-day bullock, to be sacrificed; and His body implied all that He was and had as a human being; and in v. 9, among other things, the statement, "He taketh away the first [set of sacrifices], that He might establish [sacrifice] the second [set of sacrifices]," implies His consecrating His humanity unto death, *i.e.*, deadness to self and the world; while in the first part of v. 9, as well as in v. 7, it is shown that Jesus' consecration implied that He take God's will as His own. Here, then, the two parts of Jesus' consecration are set forth. It will be noted that we used several times in our explanation of this section the expression, "among other things." This is because in the whole section, Heb. 10: 1-10, in type and antitype, both Jesus and the Church as His body are set forth as consecrated: the bullock typing Jesus' humanity and the Lord's goat that of the Church. According to v. 10 the Church, the body of Jesus Christ, was sanctified, consecrated, by taking the same will as vs. 7, 9 tell us Jesus took, in its being offered

up once for all. It is because of what Heb. 10: 1-9 teaches as to Jesus' body that we cited Rom. 12: 1 as shedding light on Jesus' consecration, though this verse refers directly to the Church's, not Jesus' consecration.

Jesus' entire course throughout the 3½ years of His ministry proves that He entered the narrow way by His consecration; for His traveling that way was nothing else than a fulfillment of the consecration vows that he made as the act of passing through the gate of entrance into the narrow way. Thus He kept the vow to deny self; for it is written of Him, "Even Christ pleased not himself" (Rom. 15: 3). Nor was He a man-pleaser who lived to do the world's will, as His whole life showed that His doing God's will was at the world's displeasure and against its will, even unto its hating Him for His not doing its, but God's will (John 15: 18-25). So also His future course showed that He fulfilled the positive side of His consecration—He did the Father's will, as He said, "My meat is to do the will of Him that sent me, and to finish his work" (John 4: 32, 34). "I must work the works of Him that sent me, while it is day" (9: 4). "I delight to do thy will, O my God; yea, thy law is within my heart" (Ps. 40: 8). "I was not rebellious, neither turned away back." (Is. 50: 5). In Gethsemane His heart's attitude, as well as His words, were "not as I will, but as thou wilt ... thy will be done" (Matt. 26: 39, 42). Modestly He disclaimed originality either of teaching or work: "I can of myself do nothing; as I hear [from the Father], I judge; and my judgment is just, because I seek not mine own will, but the will of the Father which hath sent me" (John 5: 30). Again He asserts the same thing, almost in the same words: "For I came down from heaven, not to do mine own will, but the will of Him that sent me" (6: 38). He showed that His will was to glorify God in the doing of God's will: "He that seeketh his glory that sent him, the same is true, and no unrighteousness is in him" (7: 18). Truly He could therefore say: "I do always those

things that please him ... I know him, and keep his saying" (8: 29, 55). His taking the Father's will as His own marked His course to the end, as He declared just before Gethsemane: "As the Father gave me commandment, even so I do" (14: 31) and "Even as I have kept my Father's commandments" (15: 10). It was by taking the Father's will as His own that He glorified the Father, and finished the work that God gave Him to do: "I have glorified thee on the earth; I have finished the work which thou gavest me to do" (17: 4). This made Him obedient to God unto the limit: "Became obedient unto death, even the death of the cross" (Phil. 2: 8). This He did because He was a real son of God: "Though he were a Son, yet learned he obedience by the things which he suffered" (Heb. 5: 8). Taking the Father's will as His own was the purpose of His whole ministry: "I come to do thy will, O God" (10: 9). Certainly, these Scriptures prove that Jesus kept both sides of His consecration—remained dead to self and the world and alive to God, *i.e.*, took God's will as His own.

Our Lord Jesus symbolized His consecration in the river Jordan, at the hands of John the Baptist. The latter, recognizing Jesus' superiority to himself and the fact that Jesus needed not the baptism of repentance for forgiveness of sins, modestly declined to baptize Him in water, saying, "I have need to be baptized of thee, and comest thou to me?" (Matt. 3: 14). But Jesus, who understood that He was not to be baptized unto repentance for the forgiveness of sins, replied, "Suffer [permit] it to be so now; for thus it behooveth us to fulfill all righteousness" (v. 15). What did this language mean? Did it mean that by John's dipping Jesus into the Jordan and lifting Him up therefrom they would actually fulfill all righteousness? Certainly that could not have actually fulfilled all the demands of God's law—justice. This is apparent when we consider what those demands are; for God's law demands actual obedience of those under it to its every particular

of duty-love to God and man, as it also demands the death of all who disobey any of its demands. And, certainly, by John's putting Jesus under, and then lifting Him up out of the water, and by Jesus' submitting to, and cooperating in those acts, they did not fulfill actually every demand of God's law. How did they, then, fulfill all righteousness by these acts, if not actually so doing? Our answer is: They did it symbolically, figuratively, representatively; for by his part therein John symbolized God's part in actual fulfillment of all righteousness and Jesus by His part therein symbolized His part in the actual fulfillment of all righteousness. How so? First, God's law demanded the death of all disobeying it. This part of its demand God in His attribute of love fulfilled or satisfied by giving up His son to death to satisfy the demand of the law for the death of the race; and this part of the law's demand Jesus fulfilled by laying down His life unto death as the sinners' substitute. Thus actually God in His attribute of love and Jesus in the same attribute actually fulfilled the demand of the law for the life of the race. This John and Jesus symbolized by that part of water baptism that buried Jesus under Jordan's wave. But the actual death of Jesus for the race is only a part of the demands of the law, of justice.

There is another part to it. It demands obedience to it in every particular from all under it. Accordingly, God's wisdom, justice, love and power enabled Jesus as a man perfectly to fulfill every demand of duty-love toward God and man, *i.e.*, supreme love toward God and equal love toward man, and so doing they fulfilled the Law's demands for obedience in every particular; and that obedience was also a substitutionary one for mankind, so that His righteousness might become that of mankind, now reckoned to the Church, later to be given to the world actually, as it obeys (Jer. 23: 5, literally). This is the name [office] that Jehovah shall call Him, Our righteousness; (see Young and 1 Cor. 1: 30). Thus the human death of Jesus and

His human righteousness worked out by His obedience are the actual fulfillment of all righteousness of justice, and Jesus' being raised out of the water and helping Himself to be raised out of it in part symbolized this life of righteousness that His human disposition lived for mankind's righteousness. But there is still something more that Jesus did and that God's glory enabled Him to do, *i.e.*, as a new creature He fulfilled not only the law of duty-love, but also that of disinterested love, inasmuch as His New Creature arose out of His dead human sentiments selfward and worldward into corresponding spiritual sentiments in both duty and disinterested love; and this rising is also symbolized by John's raising Him out of the water and His cooperating therein. Thus John and Jesus symbolically fulfilled all righteousness in humanity and New Creature, which God and Jesus actually fulfilled through their course as to Jesus' walking the narrow way. John probably did not understand these details at all; and Jesus did not at the time understand them as much as He later came to see them.

Jesus evidently consecrated Himself before His water baptism; for the real baptism had to be begun before it could be symbolized, since we must have the original before we can take a photo of it. We, therefore, infer that before He started out to be baptized by John, He had consecrated Himself, *i.e.*, at Nazareth, which is implied in Matt. 3: 13. He made His consecration on the day of atonement, the tenth day of the seventh month, as is evident from the following: The antitypes of institutional types fixed to a date must set in on the date of the type, and thus take its place, *e.g.*, as the typical passover lamb had to be set aside Nisan 10 and be slain Nisan 14, so with Jesus, the antitypical Lamb: He was set aside to be slain Nisan 10 by the Sanhedrin, and killed on the 14th.

Jesus, a firstfruit, was resurrected Nisan 16, inasmuch as the typical first ripe firstfruit was presented before the Lord on that date (Lev. 23: 10, 11; 1 Cor. 15: 20).

The two wave loaves made from the firstfruits' flour were waved before the Lord on Pentecost; so the crown-retainers and crown-losers as the rest of the firstfruits had to be presented to the Lord as the antitypical loaves at Pentecost. The typical cycle's ceasing Oct., 627 B. C. gave way on that date to the start of the antitypical cycle. The antitypical jubilee set in Oct., 1874, exactly at the date when the 70 jubileeless cycles ended. Accordingly, we see that the antitypes of institutional types fixed to a date must set in on the date of the type, had it persisted. Accordingly, Jesus' consecration set in on the tenth day of the seventh month, because that consecration was the antitype of the bullock's presentation before the Lord on the typical day of atonement, the tenth day of the seventh month. This implies that Jesus was born at Bethlehem exactly 30 years before, *i.e.*, on the atonement day. It was a four days' journey from Nazareth to the reputed place of Jesus' baptism in the Jordan, near where it empties into the Dead Sea.

Having seen Jesus' part in entering the narrow way—passing through its strait gate, *i.e.*, His consecration, and His symbolizing it, it would now be in place to study God's part in that entrance. There were three things that He did therein. Of these the first was His rousing our Lord to consecrate Himself, and encouraging Him to symbolize it. This rousing occurred at Nazareth, by the latest, the morning of the day of atonement. God may have worked on His mind, heart and will to consecrate just before the 10th of the seventh month, as likely the bullock was picked out before the day of atonement. On that day, immediately before Jesus set out for Jordan, God worked on His mind to go to John to be baptized; and the obedient Jesus at once started out on the journey. God roused and encouraged Him to do both of these things by motives furnished Him in the Word. One of these parts of the Word working to this end was its teaching that at 30 a religious work of one's life's calling

should be started. Obediently Jesus waited until 30 years old to begin His life's work (Luke 3: 23). Another thing that God used to arouse Him to consecration and its symbolization was making clear to Him, either just before or immediately after consecration, that His consecration made Him enter into a course of dying for the world and living righteously to work out a true righteousness of justice for it, as well as arising as a new creature in the resurrection life of a new creature; for He started out for Jordan to symbolize these things (Matt. 3: 14). Thus God did certain things to and for Jesus as to His consecration.

The second thing that God did to Him in connection with these two things was to beget Him of the Holy Spirit. Jesus, as we have seen, had three begettings:

(1) as the Logos (Col. 1: 15; Rev. 3: 14); (2) as the embryo Jesus (Matt. 1: 20; Luke 1: 35); (3) as the New Creature Christ at Jordan (Matt. 3: 16, 17; Mark 1: 10, 11; Luke 3: 22). The Apostle John refers to this third begetting of Jesus in John 1: 14, when he says, "We beheld His glory, the glory as of the only begotten of the Father, full of grace and truth." The Apostles beheld this glory, full of grace and truth, after they were called to be Apostles. Hence it is to that begotten condition that he refers when speaking of Him as the only begotten of the Father. In v. 18 he refers to the same begetting when he says, "The only begotten Son, which is in the bosom of the Father, he hath declared him." It was after that begetting at Jordan that Jesus is here spoken of as the only begotten Son, in the Father's bosom, revealing God to us. To which of these three begettings any passage refers must be gathered from what the passage itself and its connection indicate. The begetting of the Spirit is necessary, if one would enter into membership in the Kingdom class, as well as to understand the things pertinent to that class (John 3: 3, 5); for in bringing into existence the Kingdom class God is creating a new order of beings, that is, one of the Divine nature (Eph. 2: 10;

2 Cor. 5: 17; Gal. 6: 15; John 5: 26; Heb. 1: 3-5; 2 Pet. 1: 4). And Jesus was made the Head of this class, as He is its Forerunner (Heb. 6: 20; Eph. 1: 22, 23; Col. 1: 18); for He is the King of kings (the Church is these kings) and Lord of lords (the Church is these lords), as we read of Him and them in 1 Tim. 6: 16; Rev. 19: 16. These, then, Jesus and His faithful Church, are the Kingdom class (Rev. 1: 6; 5: 10); and to obtain membership therein one must be begotten of the Spirit (John 3: 3, 5); and this is what occurred to Jesus at Jordan when the Spirit in a dove's form came upon Him. God Himself testifies to this begetting unto the highest family of God immediately saying, "This is my beloved Son, in whom I am well pleased" (Matt. 3: 17; Mark 1: 11; Luke 3: 22).

This begetting of the Spirit gave Jesus what it has given everyone else who has received it: a spiritual capacity in each one of His brain organs, adapting it to reach out and act upon the things on the spiritual plane corresponding to the things on the human plane to which alone each brain organ reached out and acted upon before the begetting. This act of the begetting of the Spirit began in Jesus the Divine life as to mind, heart and will, as the beginning of His creation on the Divine plane of being, even as it has done this to His footstep followers throughout this Age. The necessity for this is evident when we recognize that God is creating a new order of beings—beings for the Divine plane of existence, and that He gave Jesus the first opportunity to gain this change of nature! for if He was to be born on the Divine plane, evidently He had first to be begotten unto that nature. Let us note again what His Spirit-begetting gave each of His brain organs; a spiritual capacity adapting it to spiritual things out of spiritual motives and in a spiritual manner. Before that begetting His brain organs were adapted to human things out of human motives and in a human manner. Before His Spirit-begetting each of His brain organs was limited to such uses; it could not act on

spiritual things; from spiritual motives and in a spiritual manner, for the simple reason that it was human and not spiritual. Just as a dog, not having the necessary brain capacities, cannot reach out to, and lay hold on things peculiar to the human mind, heart and will, so human beings, because of the lack of the necessary capacities, cannot reach out to, and lay hold on things limited to spiritual natures. Accordingly, if Jesus were to reach out to, and lay hold on spiritual things, He had to have capacities that humans do not have given to His organs of mind, heart and will, which means that, if He were to become Divine in nature, He had to have Divine capacities added to His organs of mind, heart and will; and this is exactly what His begettal of the Spirit added to His brain organs.

Let us look a little closer at what this means, first as to His intellectual brain organs. Whereas before His Spirit-begettal His intellectual brain organs were limited to reaching out to, and laying hold on things for which His human mental organs were adapted, and could not reach out to, and lay hold on things peculiar to spiritual natures; He thus could perceive, remember, imagine and reason on the former, but not on the latter things; so after that begettal of the Spirit He could not only perceive, remember, imagine and reason on human things, but by the spiritual capacities implanted by the Spirit-begettal in His brain organs He could also perceive, remember, imagine and reason on spiritual things, *i.e.*, on things beyond human ken. It was not only on His mental faculties that such added powers were bestowed; but they were also imparted to His semi-mental and semi-moral faculties, *i.e.*, His artistic faculties, so that they could reach beyond the objects of human feelings as to beauty, sublimity, constructiveness, imitativeness, oratory, humor and music, to which objects His feelings in His artistic sentiments were limited before the Spirit-begettal, to the objects of these feelings in the spiritual sphere, from spiritual motives and in a spiritual manner. Thus, too, before

His Spirit-begettall His religious feelings of faith, hope, self-control, patience, piety, brotherly love and charity were limited to their human exercise from human motives and in a human manner. They could in Him not exercise themselves to spiritual ends, from spiritual motives and in spiritual manners, because He lacked spiritual capacities in the pertinent brain organs; but after His Spirit-begettall He could and did exercise them in spiritual, heavenly respects, from spiritual motives and in spiritual manners. And by His Spirit-begettall these seven religious graces became His spiritual will, *i.e.*, the graces that controlled His motives, thoughts, words and acts, and as such controlled His human and spiritual selfish and social affections, by making His spiritual selfish and social sentiments reach out to, and act on their spiritual objects from spiritual motives and in spiritual manners, by suppressing the efforts of both His spiritual and human selfish and social sentiments to control Him when they attempted so to do, and that out of spiritual motives and in spiritual manners, and, finally, by enslaving His spiritual and human selfish and social affections to the service of truth, righteousness and holiness.

Let us notice a little more particularly how these seven religious affections and graces made His Spiritual selfish and social sentiments reach out to, and act on the things on the spiritual plane corresponding to the things on the human plane to which His human selfish and social affections were limited as the objects to which they reached out and laid hold on. In such exercise He detached His selfish and social affections from their human objects and attached them by their spiritual capacities to the corresponding things on the spiritual plane. Thus by these seven religious affections and graces He detached His love for a good opinion of Himself as a human being in self-confidence, self-satisfaction and self-respect, and attached it to a good opinion of Himself as a new creature in self-confidence, self-satisfaction and self-respect, and that out of

spiritual motives and in spiritual manners; He detached His love for humans' good opinion of Him and attached it to God's good opinion of Him, from spiritual motives and in spiritual manners; He detached His love for rest, comfort, pleasure, *etc.*, from human rest, comfort, pleasure, *etc.*, and attached it to spiritual rest, comfort, pleasure, *etc.*; He detached His love for His human safety, secretiveness, providence, food, drink, health, life, self-defense and aggressiveness, from spiritual motives and in spiritual manners, and attached it to love for His spiritual safety, secretiveness, providence, food, drink, health, life, self-defense and aggressiveness, out of spiritual motives and in spiritual manners. He could not have set His affections on such spiritual things, had He been merely human, since as such He lacked spiritual abilities so to do; but His Spirit-begettal enabled Him so to do; for it gave every one of His faculties a spiritual capacity. In a similar way, by these seven religious affections and graces He detached His social affections from their human objects and attached them to their corresponding spiritual objects. Thus He detached His love for the opposite sex from the opposite human sex and attached it to the opposite spiritual sex—the prospective Church, to which He desired to be espoused, and which He desired to love as such out of spiritual motives and in spiritual manners. In the same way He detached His love for a prospective human wife from such an one, perhaps Mary of Bethany, and attached it to the Church as His prospective wife, out of spiritual motives and in spiritual manners. Similarly He by these seven religious affections and graces detached His love from earthly parents, brethren, children, friends, home and country, and attached His love for such to God as His heavenly Father, to the Sarah Covenant as His heavenly mother, to His footstep followers as His brethren, to the restitution class as His children, to His followers as His friends, to the heavenly resurrection body as His Heavenly home and to the Truth and its Spirit as His

heavenly country. None of these things could He have done as an un-Spirit-begotten human, but as a new creature He could and did do them; and the ability to do them was the fact of his having Spiritual capacities that the Spirit-begettal implanted in all His brain organs. Such Spirit-begettal made it possible for Him to undergo the change from human to Divine nature. And God's making this possible for Him by that begettal was the second great thing that God did for Him in connection with His entrance into the narrow way. His Spirit-begettal is a complete refutation of the God-man theory. Had he been God, how could He have been given the Spirit, since as such He necessarily had it?

Finally, there was a third thing that God did for and to Him in connection with His entering the narrow way; and that was the beginning of His anointing. As the prospective High Priest of the Church and prospective Head of the World's High Priest, and as the prospective King of the Church and the world, it was necessary that He be anointed as such, *i.e.*, be qualified as such, which the anointing did to Him. This had its beginning at Jordan, when the Holy Spirit was poured out upon His New Creature that in the twinkling of an eye just before was begotten in Him. His New Creature is the Priest and King that was anointed; His humanity was the sacrifice (Heb. 9: 14). Hence His new creature had to exist before it could be anointed. Hence His Spirit-begettal preceded, if but by the twinkling of an eye, the beginning of His anointing. That He was begun to be anointed at Jordan is evident from Matt. 3: 17; Mark 1: 10; Luke 3: 22: That this action at Jordan was at least the beginning of His anointing as Priest and King is evident from Acts 10: 38; Is. 11: 2, 3; 61: 1, 2. As a human being Jesus was perfect in all His faculties, physical, mental, artistic, moral and religious. This implies perfection in His human intellect, heart and will. Accordingly, He had perfect perceptive, remembering, imagining and reasoning powers in His intellect; perfect tastes as

to beauty, sublimity, constructiveness, acting, oratory, humor and music in His artistic powers; perfect higher and lower primary graces, secondary and tertiary graces and accordant affections in His heart; and a perfect will especially acting through His higher primary graces. Not only so, but all of these human faculties, affections and graces were strong and balanced as human qualities in Him as a perfect man. The anointing, which was His qualification for service, as Acts 10: 38; Is. 11: 2, 3; 61: 1, 2 prove, qualified every one of His faculties, affections and graces and His will for service as High Priest and King. By the begetting every one of His graces was made spiritual and every one of His affections was given a spiritual capacity; and those graces and capacities were made immediately perfect as such by the anointing there at Jordan. And His perfect human will was by that anointing also made a perfect spiritual will. And to His intellectual faculties there was given perfection in spiritual respects, though not yet were they given all the spiritual knowledge that belonged to the anointing. Thus the anointing of the affections, graces and will in possession, in strength and in balance was completed at Jordan. We say this, because if the anointing of these had not been complete He would have been imperfect in character, but He always was flawless in disposition, both as a human and as a new creature.

He began at Jordan to get the anointing of His mind, which is what we understand the words, "the heavens [spiritual things] were opened" (Matt. 3: 16), to mean; but it was not completed there, though that of the heart and will was there completed. As much of the anointing of knowledge and understanding of the Old Testament, which His perfect intellect had learned by heart before His consecration, as He received at Jordan, combined with the full anointing of heart and will that He received there, as God's Spirit in Him, made Him see that He needed more of such knowledge and understanding, in order to be qualified properly to execute

the office of Savior, for which the anointing was His qualification. He, therefore, concluded that He needed privacy, in order to study undisturbedly the Word of God, where He knew were hidden the things of God's plan necessary for Him to know and understand, as the rest of the qualification for His ministry. Hence His Holy Spirit moved Him to retire into the wilderness, where the needed privacy for such study could be had (Matt. 4: 1, 2; Mark 1: 12, 13; Luke 4: 1, 2), amid which study He experienced His first temptations as a new creature. So intently did He there study God's Word that He forgot to eat for 40 days and nights. But the result of that study was a clear knowledge and understanding of God's plan and of His place and office in that plan. We are not to understand this to mean that He in those 40 days' study came to know and understand every detail in God's Word; for He Himself tells us two days before His death that He did not understand when the day and hour of His Second Advent would set in (Mark 13: 32). Nor are we to understand it to mean that, apart from this one item, He in the wilderness learned to know and understand everything in God's Word; for as typified by Moses' getting the typical revelations gradually, Jesus got the antitypical ones gradually; hence we are to understand that He in the wilderness gained of good knowledge and understanding of its general details, as much as was needed for Him intelligently to enter into His ministry; for as He had to walk by faith; and as the Truth is clarified only as due, from time to time advancing Truth became clear to Him, as He needed it. This we gather not only from the type of Moses, but particularly from Ps. 119, where His love for, study of, and gaining a knowledge and understanding of the Word are set forth. But this much is sure: He gained in the wilderness enough of the anointing pertinent to knowledge and understanding of the Word to undertake perfectly His ministry. The anointing of His mind, therefore, was a rather long-drawn-out matter before it

was completed. This anointing gave Him His name *Christ*, which means *anointed* in Greek, and *Messiah*, which means *anointed* in Hebrew.

It would be well to consider a little more in detail the passages Acts 10: 38; Is. 11: 2, 3 and 61: 1, 2, cited above to prove Jesus' anointing. All three passages teach that it was the Holy Spirit with which He was anointed. Please take note that He was not anointed *by*, but *with* the Holy Spirit, which, accordingly, was the symbolical oil of His anointing (Ps. 45: 7; Is. 61: 3), typed by the holy oil with which, *e.g.*, Aaron as priest and David as king were anointed. In addition Acts 10: 38 tells us that He was anointed with power, by which we understand the extraordinary ability for working miracles bestowed upon Him to be meant, additional to the Holy Spirit, disposition, with which He was anointed. Acts 10: 38 definitely states that He was anointed *by* God *with* the Holy Spirit and *with* power. Is. 11: 2, 3 defines this anointing very clearly. It tells what that Spirit was which rested upon Him; and from what the passage says it proves that the Spirit was the holy disposition that God gave Him, for v. 2 defines that Spirit as the disposition of wisdom [truth] and understanding [He was given an understanding of the meaning of the Truth given Him], as the disposition of counsel [that planned what and how to do] and might [power to do what His office required Him to do], as a disposition of knowledge [cognition of the things of His ministry] and of the fear [reverence, which consists of duty and disinterested love] of the Lord. In other words, His anointing gave Him, among other things, the four great attributes of God's character, or to put it in other words, the seven higher primary graces; for faith, fortitude [hope] and knowledge [of the Truth] are the three ingredients of the attribute of wisdom as the tactful application of the Truth, which it trusts and uses in hope of accomplishing good. In Is. 11: 2, by the words *wisdom* [in the sense of the Truth], *understanding*, *counsel* and

knowledge wisdom in the sense just defined is meant. By the word *might* the attribute of power in the sense of self-control and patience, the ingredients of power, is meant; and by the words, *fear* [reverence] *of the Lord*, justice, as duty-love, and charity, as disinterested love, are meant. Accordingly, we see that Is. 11: 2 tells us that Jesus had as the main parts of the anointing the four great attributes of God as His disposition, or, according to Peter's analysis of these four, the seven higher primary graces. These were His controlling graces, that dominated and used or left unused, as the case would require, all His other graces, His intellect and affections. This passage shows, therefore, that the Spirit that rested on Jesus as His anointing was the Holy Spirit, disposition, of God. Vs. 3-5 show that this disposition has been His qualification for His office, while in the flesh and in the spirit. On the other hand, Is. 61: 1, 2 speaks of His anointing as His qualification for executing His ministry while in the flesh. God's holy disposition was upon Him as an anointing, enabling Him to preach to the meek, to comfort the brokenhearted, to proclaim freedom for sin's captives and the awakening of the sleepers in the cells of the tomb and to announce the high calling. Jesus' anointing, like His Spirit-begetting, is proof that He was not a God-man; for not the man but the new creature was anointed; but Had He been God, He would have needed no anointing, even as the Father needed it not. What added qualifications could God have received as fitting Him for a ministry such as Jesus performed?

There is but one other item connected with our Lord's entering the narrow way upon which we would briefly touch, *i.e.*, the day of His Spirit-begetting and the anointing of His heart and will. Above it was hinted that this act occurred some time during the 14th day of the 7th month. This is inferred partly from the fact that it was a good four days' journey from Nazareth to the Jordan just above its entrance into the Dead Sea. But there is yet a better reason for this: It was

called for by the type. We know that the feast of tabernacles was begun at 6 P. M. of what we would call the 14th of the 7th month, but of what God calls the beginning of the 15th (Lev. 23: 34). In EJ, 183-185, we have shown the antitype of Israel's dwelling in booths (vs. 40-43), *i.e.*, for each one of God's real and nominal people to take his final standing before the Lord. Jesus' only and thus final standing before God was that of a faithful New Creature in the High Calling. To take that standing He had first to be a New Creature and have His anointing begun; and He had to take it on the day that the typical feast of tabernacles set in, because here is an institutional type fixed to a date. Hence the antitypical dwelling in a booth had for Him to set in at 6 P. M. of the 15th of the 7th month, just as the typical feast of tabernacles set in. Hence just before 6 P. M. His begetting of the Spirit and the anointing of His mind had to begin, and of His heart (affections and graces) and will had to take place as a completed thing. Hence these took place in that late afternoon of the 14th, just in time for Him to sit in His antitypical booth when the 15th set in. Hence the time of His Spirit-begetting and the anointing of His heart and will occurred completely and that of His mind began in the late afternoon of the 14th of the 7th month. His consecration on the 10th and Spirit-begetting on the 14th made it exactly 3½ years to the day until His setting aside on Nisan 10 and slaying as the Lamb Nisan 14, which corroborates the correctness of the thought of the dates of His consecration and Spirit-begetting as given above.

We have now completed our study of our Lord's experiences in entering the narrow way and have found them to be, first, those in which He was active and, secondly, those in which He was passive, God being the Actor and He being the Recipient responsive to God's pertinent acts. Those in which He was active were His consecration at Nazareth and His symbolizing that consecration at Jordan, with the assistance of

John the Baptist. Those in which God was the Actor and He the Recipient responsive to God's pertinent acts, were God's rousing Him to consecrate and to symbolize His consecration; God's begetting Him of the Spirit, in which He was entirely passive, and God's anointing Him, the part of which that had to do with the heart and will occurring while He was entirely passive and the part that had to do with the mind occurring while He by study cooperated with God.

We are now ready to enter into a study of Jesus' progress over the narrow way. On this feature of our study we will limit ourselves to the generalities of that progress, leaving details to be studied under other and more appropriate features of our subject. Jesus' progress over and through the narrow way was the fulfillment of His consecration vow. Above we saw that His consecration vow consisted of two sub-vows: He vowed to God (1) to be dead to self and the world, and (2) to be alive to God. And His progress in the narrow way consisted simply in His keeping these two promises or vows. Thus amid all the circumstances into which the Divine providence brought Him He remained dead to self and the world and alive to God, *i.e.*, He did not allow self-will or the world's will to rule Him, but made Himself be ruled by God's will; when self-will, either toward self or the world, sought to assert itself in any matter, He promptly suppressed it, and whenever the world, acting through His mother, brothers, sisters, friends, neighbors, disciples, scribes, Pharisees, the Jewish priesthood, the Sanhedrin, Herod, Pilate or any of their underlings, sought to dominate Him as to His mission, He remained dead to their wills. But He ever sought to learn and do exactly what the Father desired of Him, regardless of whether it was easy or hard, toward or untoward, pleasant or unpleasant, agreeable or disagreeable, painful or pleasurable, to His flesh. Always, everywhere, by all lawful manners, all just methods and all righteous means, He sought to fulfill and did fulfill God's holy will at every stage of

His progress over the narrow way. This course made Him sacrifice to God His human all as a result of His remaining dead to self and the world, holding back in no particular any part of His human all, but using up all of His time, talents, means, influence, reputation, strength, health, life—in a word, all that He was and had and hoped to be or hoped to have as a human being—in God's service. This He kept up faithfully and perfectly until and unto death. His taking perfectly God's will as His own always, everywhere, in every right manner and method and by all proper means, resulted in His maintaining His holy disposition in flawless perfection and in crystallizing His heavenly affections, His graces of all three classes, primary, secondary and tertiary, with the higher primary in full control as His new will, not only in flawless actuality and strength, but also in faultless balance. All this He maintained amid and despite most crucial trials and temptations, as He traveled over the narrow way.

This brings us to a study of the steps that He took as He traveled the narrow way. Travelers take different kinds of steps as they go on their ways, *e.g.*, as to speed: slow, average, quick, double quick and very rapid; as to size: short, medium, long and very long. So Jesus took seven kinds of steps as He walked the narrow way: (1) self-and world-denial (2) study of God's Word, (3) spread of God's Word, (4) practice of God's Word, (5) watchfulness, (6) prayer and (7) endurance of the experiences incidental to faithfulness in the six preceding steps. Let us see how He did in each of these seven kinds of steps that He took as He journeyed over the narrow way. The first of these was self-and world-denial, or, to put it in another way: refusing to indulge any sentiment of His own or of others that ran counter to His doing God's will. As a free moral agent He could indulge His selfish and social sentiments in self-gratification or in gratifying the world, or He could in loyalty to His consecration refuse to gratify self and the world therein. He refused

to indulge in such gratification of self and the world in any way that would in the slightest particular make Him disloyal to God and His Divinely-given mission. As a human being He loved a good opinion of Himself in self-confidence, self-satisfaction and self-respect; but if He was tempted to indulge these at the expense of His loyalty to God He rejected the temptation, *e.g.*, He did not allow His self-respect to hold Him back from associating with publicans and sinners or from washing His disciples' feet, His self-confidence to make Him cast Himself down from the temple's pinnacle, nor His self-satisfaction to despise the imperfect sinful race. He did not allow His love for others' approval to make Him stop pursuing the course of loyalty to His mission, despite its unpopularity with the world, though it brought Him the loss of His good reputation. He did not allow His love for rest and comfort, when His weariness made resting desirable, to make Him refrain from discoursing to the Samaritan woman on the waters of life at Jacob's well, where He had taken a seat to rest, but He gave up His rest and comfort to bless that woman with life's waters. He did not allow His love for safety to make Him flee from those who sought to arrest Him and bring Him unto death, when He knew that it was the Father's will that He drink of the cup of crucial sufferings and cruel death.

He did not succumb to His love for hiding anything about Him whose making known would bring Him disadvantage, when His judges demanded to know whether He was the Messiah, to answer which truthfully would bring upon Him a death sentence; but knowing that it was the Father's will that He avow Himself such before the Jewish highest court as a testimony against them, He, despite His human love of secretiveness, made the confession. He did not allow His love for gaining and retaining possessions to divert His talents from God's service into money-and property-making, but He repudiated every suggestion of enriching Himself at the expense of God's cause. He

did not allow His love for food to induce Him to misuse His Messianic powers of miracles to satisfy His hunger by changing stones into bread or making water out of air, against God's will for Him to use miraculous powers for others only and not for self. When loyalty to God's cause called upon Him to deny Himself that degree of health which healing the sick made Him sacrifice, as He bore our infirmities and carried our diseases in taking out of His own body the virtue necessary to heal the sick, He gladly denied Himself His love of health. When loyalty to God's cause in effecting reconciliation between God and man called upon Him to die as man's substitute, He willingly denied Himself His love of life and laid it down for man's redemption. When God's cause required that He do not defend Himself from attacks that sought His life, no word of self-defense fell from His lips before the Sanhedrin and Pilate. He refused to indulge His love for aggressiveness that could have destroyed His mortal enemies in the garden of Gethsemane, in the high priest's home, in the praetorium and on Calvary. Thus He successfully denied Himself the indulgence of every one of His selfish sentiments, as they sought to control Him, by submitting His human cravings selfward to God's will, and thus successfully took that step of self-denial pertaining to His selfish propensities.

And with equal success He denied self of the selfish use of His social propensities. As a perfect human being He had, *e.g.*, the social sentiment of love for the opposite sex and was, while being tempted at every point of character, apart from sin (Heb. 4: 15), tempted along this line. There was some woman whom He loved with a perfect human love, whom He would gladly have made His wife; for if He was tempted at all points like us, sin apart, He was also tempted on this point. That woman very likely was Mary of Bethany. But knowing that faithfulness to His mission forebade Him to marry or to allow His love for the opposite sex to control Him into disloyalty to God's

cause, He denied Himself the possession of a sweetheart and a wife, and, therefore, denied Himself the human privilege of being a husband, and by the same act and for the same reason denied Himself the joys and privileges of fatherhood; though He had a perfect love for children, as can be seen in His calling them to Himself and holding them close to His bosom, "hearted them," as Luther feelingly translated the pertinent words. He denied Himself His perfect human love of close association with His mother, brothers and sisters, in order to be faithful in doing the work that His heavenly Father gave Him to do. He gave up the pleasure of comradeship with earthly friends at Nazareth when it was due to embark on the great mission for which He became carnate and of mingling there as a friend among friends. He denied His love for His Nazareth or any other earthly home, which must have been dear to His perfect heart, in loyalty to His Messianic calling. Yea, therefore He became, as it were, a vagabond, a tramp preacher, who pathetically contrasted Himself, the Father's only begotten Son, with foxes and birds, as being better off than He as respects a home, saying, "The foxes have holes, and the birds of the air have nests; but the Son of Man hath not where to lay His head" (Matt. 8: 20). Loyalty to His mission of truth, righteousness and holiness made Him, *e.g.*, at Nazareth, *etc.*, antagonize His fellow citizens to the degree that aroused murder in their hearts and lives against Him; and thus He denied Himself the indulgence of His love for native land and fellow citizens as such. Accordingly, we see that He denied Himself as to the indulgence of His selfish and social affections whenever their indulgence ran athwart His loyalty to God's will and the interests of His cause.

And He also denied the world its will, whenever it sought to control Him. When His mother intruded into the exercise of His office, as she did at the wedding at Cana of Galilee, He rebukingly refused to allow her to direct His course. When she and his brothers, under

the impression that He was beside Himself, sought to dissuade Him from carrying out His mission, He disregarded their busy-bodily interferences and steadfastly went about His work, yielding not an inch to them. When He was importuned to become a judge and a divider of an inheritance, He declined to submit to this pertinent worldling's will, saying, "Who made me a judge or divider over you?" When one tried to frighten Him to leave His work undone in Galilee, with the threat that Herod was seeking to stop Him, He refused to submit to that one's will and sent a message to Herod refusing the request. When His disciples, especially Peter, sought to subject Him to their will not to become a martyr, He rebuked them and then steadfastly set His face toward Jerusalem. To His fellow townsmen who sought to subject Him to their will, even unto an attempted lynching, He refused to own their will as His and went out of their midst unharmed. When the contradiction of sinners in the form of scribes, Pharisees and the multitude sought to break His will as to fulfilling God's work, He refused to assent. And when on another occasion, contrary to God's plan, the multitude sought to make Him a king, He declined their offer. When the Jewish rulers desired to make Him cause the multitude and the children to cease praising and hailing Him, he refused their will, assuring them that, if these ceased their acclamations, the very rocks would cry out, since the prophetic Word forecast of the occasion: "Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem." Nor are we to think that His submission to arrest, to binding, to being led a captive to trial and condemnation by the Jewish court, to trial and condemnation by Pilate, to mockery, scourging, cross-bearing, crucifixion and death, was a violation of His world denial. Rather, it was a submission of His will to God's will, wherein the Father was pleased to test His obedience to the utmost; and hence His consecration did not require Him to deny the world's will in

this matter. Accordingly, He took faithfully the first kind of steps in walking the narrow way.

The second kind of steps that Jesus took in walking the narrow way is meditation on God's Word. As a perfect man Jesus had a perfect memory, which implies that His reading and study of the Old Testament from His youth up to manhood until just before His consecration had fixed it fully in all its parts in His memory. Accordingly, when He retired to the privacy of the wilderness He had the Old Testament perfectly in His mind as a matter of memory. But while as a result He understood the letter of the Old Testament as a perfect natural man could, *e.g.*, its histories and the Law's features, their inner meanings as types of things to come He did not understand. The bulk of the prophecies were at that time a closed book to Him. He doubtless had a good understanding of the earthly doctrines, precepts, promises and exhortations of the Old Testament in so far as they were due to the Jews to understand. But the spiritual significances of these He did not as a natural man comprehend. Before such thoughts of the Old Testament could be opened to His eyes of understanding, He had to be begotten of the Spirit; for it alone can search out the deep things of God imbedded in the Bible (1 Cor. 2: 10). Not understanding the details, not even all the generalities, of His mission at the time of His baptism, He, of course, felt the need of coming into an exact knowledge of these, that from it He might know what His ministry required of Him to be, to do and to bear; for He needed for the purposes of His ministry to understand the doctrines, precepts, promises, exhortations, prophecies, histories and types of the Bible, particularly as they applied to Him, His work and those with whom He was to work and from whom He was to bear. Hence during His 40 days' sojourn in the wilderness He studied these lines of thought in their relation to His person, character and work, particularly; but not exclusively, as they pertained to His earthly ministry.

There were parts of all three divisions of the Hebrew Old Testament that pertained to Him (Luke 24: 27, 44, 45). And the bulk of these He learned to understand during the 40 days in the wilderness. He doubtless there learned of His sin-atonement death as typed by Adam's falling asleep just before Eve was separated from Him, by Abel's sacrifice and death, by Isaac's offering up, by Joseph's providing the corn to save life, by the paschal lamb, the atonement-day bullock, its subsequent blessing work and other sacrifices typing Him. Thus He in the wilderness learned that as Christ He had first to suffer and then afterward enter into glory. In the wilderness He learned to understand the Church as His joint sufferers and reigners. In the wilderness from the types and prophecies He learned to know and understand the 21 different offices that He as Savior was to exercise. The Kingdom in both its phases there became clear to Him. There He came to know that some would not believe in Him during His earthly ministry, and that someone would betray Him. He there learned what uses He might make, and what uses He might not make, of his miraculous powers. He there came to understand the two salvations, as well as His two advents. As a Jew He had before His consecration come to understand the nature of the soul, death as the penalty of sin and the unconsciousness of the dead, as well as the oneness of God; but doubtless deeper insights into these were given Him in the wilderness, as well as into other teachings of the Old Testament understandable, at least in part, by the natural man. His anointing making Him quick in the understanding of God's Truth, particularly in those parts that pertained to duty and disinterested love toward God, the brethren and the world of mankind, including His enemies, He made very rapid progress in learning God's plan in the wilderness. And when He emerged therefrom He was very learned, more so than the human teachers that He previously had, in the knowledge and understanding of the Word.

Nor was His study of it done merely as an intellectual exercise. It was done primarily out of duty and disinterested love for God, the brethren and the world of mankind. His love for the Word was also a strong motive impelling Him to meditate thereon. The Word was indeed within His heart, affections, as well as in His head (Ps. 40: 8). He delighted, as a godly man, in the law of God; and, therefore, He meditated thereon day and night (Ps. 1: 2). Ps. 119 above all other Scriptures describes prophetically the Christ's delight in, love for, and study of the Word; therefore it describes these in Jesus also. We will quote some of its expressions on these lines of thought: "Thy word have I hid in mine heart, that I might not sin" (11). "Teach me thy statutes" (12). "I have rejoiced in the way of thy testimonies" (14). "I will meditate in thy precepts, and have respect unto thy ways" (15, 78). "I will delight myself in thy statutes; I will not forget thy word" (16). "Open thou mine eyes, that I may behold wondrous things out of thy law" (18). "Hide not thy commandments from me" (19). "My soul breaketh for the longing that it hath unto thy judgments (20, 40). "Princes ... speak against me; but thy servant did meditate in thy statutes" (23). "Thy testimonies also are my delight and my counsellors" (24, 143). "Quicken me according to thy word" (25). "My soul melteth for heaviness; strengthen me according to thy word" (28). "I have chosen the way of truth; thy judgments have I laid before me" (30). "I have stuck unto thy testimonies" (31). "Teach me, O Lord, the way of thy statutes" (33). "Make me to go in the path of thy commandments; for therein do I delight" (35). "I seek thy precepts" (45). "I will speak of thy testimonies" (46). "I will delight myself in thy commandments, which I have loved" (47, 48, 70, 77). "Remember thy word ... upon which thou hast caused me to hope" (49). "Thy word hath quickened me" (50). "I have not declined from thy law" (51, 157).

"I remembered thy judgments" (52). "Thy statutes have been my songs" (54). "I have not forgotten thy law" (61, 83, 93, 109, 141, 153). "Teach me good judgment and knowledge; for I have believed thy commandments" (66). "The law of thy mouth is better to me than thousands of gold and silver" (72, 127). "I have hoped in thy word" (74, 81, 147). "Mine eyes fail for thy word" (82). "Unless thy law had been my delights, I should then have perished in mine affliction" (92). "Thy commandment is exceeding broad" (96). "O how love I thy law; it is my meditation all the day" (97, 148, 159, 163, 165). "Thou through thy commandments hast made me wiser than mine enemies" (98). "I have more understanding than all my teachers; for thy testimonies are my meditation" (99). "I understand more than the ancients, because I keep thy precepts" (100). "How sweet are thy words unto my taste! yea, sweeter than honey to my mouth" (103)! "Through thy precepts I get understanding; therefore I hate every false way" (104). "Thy word is a lamp unto my feet, a light unto my path" (105). "Thy testimonies have I taken as an heritage for ever; for they are the rejoicing of my heart" (111). "I hate vain thoughts; but thy law do I love" (113). "I keep the commandments of my God" (115, 117). "I esteem all thy precepts ... to be right; and I hate every false way" (128). "Thy testimonies are wonderful" (129). "The entrance of thy words giveth light; it giveth understanding to the simple" (130). "I longed for thy commandments" (131). "Order my steps in thy word" (133). "Thy testimonies ... are righteous and very faithful" (138). "Thy word is very pure; therefore thy servant loveth it" (140). "Thy law is the truth" (142, 151). "The righteousness of thy testimonies is everlasting; give me understanding" (144). "I beheld the transgressors, and was grieved, because they kept not thy word" (158). "Thy word is true ... endureth for ever" (160). "My heart standeth in awe of thy word" (161). "I rejoice in thy word, as one that findeth

great spoil" (162). "My soul hath kept thy testimonies; and I love them exceedingly" (167). "My tongue shall speak of thy word; for all thy commandments are righteousness" (172). "I have chosen thy precepts" (173). "Thy law is my delight" (174). Certainly, in this, the longest of the Psalms, the love of the Christ, Head and Body, for God's Word is graphically described, and that from many standpoints. In reading these passages it is well for us to remember that in them judgments mean doctrines; precepts, charges; commandments, laws; statutes, exhortations; testimonies, histories and types. The motives from which Jesus studied the Word are in Ps. 119 well described.

The Word was indeed the man of His counsel. Its study was His instruction, making Him the wisest of men, the truest of teachers, the best of counsellors, the purest of souls, the clearest of thinkers, the greatest of expounders and the best of preachers. Its study comforted Him in all His afflictions, imparting hope to His heart, fortitude to meet His enemies, courage to war a good warfare. Its study gave Him faith to understand His mission, strengthening Him in every good word and work, nerving Him to perform His exhausting labors, emboldening Him to meet opposition and giving Him firmness to meet trials and temptations and resignation to overcome in His final crucial sufferings. Its study enabled Him to carry out the consecration that He made, to deny self-and world-will, and in all ways, times, places and circumstances to take God's will as His own. Its study gave Him peace amid turmoil, self-control amid disturbing conditions, perseverance amid overawing obstacles and difficulties. Its study gave Him victory when others went down to defeat, steadfastness when others wavered and fled, longsuffering when others acted exasperatingly, endurance when others opposed. Its study enabled Him to give up home and the associations of earthly loved ones and become, as it were, a tramp preacher, with no home or resting place of His own, and to endure alienation,

practical exile, hatred from enemies, forsakement by His own and betrayal by a favored friend. Its study gave Him power to exercise perfectly duty and disinterested love to God, the brethren and the world, including enemies, a love that shrank from no labor, gave up for no danger, disdained no human depravity, yielded to no hardship, succumbed to no trial, surrendered to no temptation or opposition and ceased at no suffering! Its study gave Him power to obey His Father's every wish, every suggestion, every charge and every command, flinching not in any particular, despite losses, disappointments, delays, others' sins, faults and weaknesses, hardships, necessities, strifes, alienations, siftings, divisions, treacheries, disloyalties, envies, oppositions, sorrows, pains, sicknesses, persecutions, even the cross itself! Yea, its study empowered Him to exercise every intellectual faculty to further His mission, to cultivate and keep fixed every spiritual affection on heavenly things, to operate every grace perfectly and to keep His new will in complete control of all operations of mind and heart. To Him that Word was the power of God, as well as the wisdom of God, unto His salvation of the high calling. He always, everywhere and in all circumstances found it to be "the good word of God." Accordingly, He successfully meditated upon the Word and thus He took the second kind of the narrow way's steps.

The third kind of steps that Jesus took in walking the narrow way was spreading God's Word, *i.e.*, teaching, preaching, expounding, proving, illustrating and applying God's Word to the needs and conditions of His hearers, as well as refuting opposing errors. In His spreading that Word He touched upon every form of it. Thus He stressed its doctrinal features: God, Christ, the Spirit, creation, Law, man, sin, the fall, the curse, covenants, ransom, repentance, faith, justification, consecration, election, free grace, the Kingdom, the second advent, the Harvest, the day of wrath, restitution, judgment, resurrection, final rewards and punishment.

In spreading God's Word He stressed its character-developing features, counselling faith, hope, obedience, self-control, patience, duty and disinterested love Godward and manward. Inculcation of meekness, humility, hunger and thirst after righteousness, honesty, goodness, reverence and holiness held a large place in His ethical teachings. So, also, did self-denial, cross-bearing, longsuffering, forbearance and forgiveness. He emphasized generosity, simplicity, candor, tact, courage, aggressiveness, temperance, selflessness. Fidelity in all one's duties, privileges and relations formed a good part of His teachings. In all of them He exalted God and God's laws. His discourses and conversations were replete with God's promises and with exhortations against sin, error, selfishness and wordliness, as they were full of encouragements to wisdom, power, justice and love. He always pointed out the weightier things of the Word, without, however, neglecting its lesser aspects. He quoted and expounded prophecies, *e.g.*, Isaiah and Daniel, and also delivered some not hitherto given. Many of His illustrations were gathered from Old Testament histories, from nature and from life; and His discourses abounded in typical allusions, *e.g.*, the flood, Jacob's ladder, Lot, his wife, Sodom, Moses' lifting up the serpent, the manna, David, Elijah, Jonah and the great fish, *etc.* He spread the Word!

His motives and manner therein were certainly commensurate with the work. He certainly was holy in bearing the vessels of the Lord. Love for God in His person, character, word and works animated Him in declaring God's plan. Love for that Word and the work of witnessing to it likewise filled His heart as a teacher, preacher, expounder, prover, illustrator and applier of the Word and as a refuter of opposing errors. Love for His disciples figured largely in His telling out the Truth. Pity love stirred in Him, when He saw the multitude as sheep fainting and scattered, to speak to them and to prepare helpers to minister to them in the work that He did to fit the Twelve and the Seventy as heralds

of the Kingdom. It was pity love that moved Him to clothe His teachings in parables when their import was too deep for the public or would injure them, if opened up to them before they were in mind, heart and will prepared to receive them. There was a tenderness in His manner, a sympathy in His heart, a graciousness in His language and an unction in His facial expressions and vocal intonations that could have had no other source than Divine love and mercy. He knew how to speak a word in season to the weak and discouraged, a word of comfort to the poor, the distressed and the bereaved. With the utmost gentleness did He treat the weak, the faint and those out of the way. Surely, the bruised reed He did not break, nor quench the smoking flax. Most winsomely and encouragingly did He invite those that labored and were heavy laden to come to Him and rest. How kindly was His manner with the rich young ruler, even though the import of His words discouraged him who loved riches more than God and men. No wonder that His hearers "marveled at the gracious words that proceeded out of His mouth," and that enemies sent to arrest Him were so carried away by His words and manner of their expression as to desist from their errand and report to their superiors, "Never man spake as this man." There was a mingling of humility, dignity and majesty in His personality that so awed the multitude that came to arrest Him that on seeing and hearing Him speak they fell backward to the ground. How beautiful and instructional was His sermon on the mount! How sublime and beautiful were His final discourse and prayer in the upper room, despite the cross then casting its cruel shadow over Him! He was indeed "the faithful and true Witness."

His methods in His witnessing were striking. He blended tact and candor in His presentations. He condescended to those of lowly estate, as can be seen by His manner, words and illustrations in speaking to the Samaritan woman at the well. He held not Himself aloof from His hearers, however degraded and besotted

with sin they were, as can be seen in His consorting with publicans and sinners and graciously allowing the sinning but repentant woman to wash His feet with her penitential tears and to dry them with the tresses of her hair, in preparing to anoint them. To the unbegotten He used the best illustrations available to give some idea of His thoughts to those who could not grasp them in their entirety, as we see Him doing to Nicodemus. In giving His deeper thoughts He withdrew from the multitude, as we see in the case of His sermon on the mount, in the case of His explaining His parables to the disciples after they had been uttered in the hearing of the multitude and in the case of His final discourse, the one delivered in the upper room, just before the Gethsemane agony. In His teachings He generally proceeded from the known as a stepping stone to the unknown. Goodly comparisons oftentimes characterized His teachings, as in the discourse on the water of life, at the well, that on manna in the synagogue at Capernaum, and that on the shepherd and his sheep, at Jerusalem. At other times most striking contrasts marked His utterances, as can be seen in the sermon on the mount and His woes denounced on the scribes and Pharisees, *e.g.*, straining out a gnat (A.R.V.) and swallowing a camel, devouring widows' houses and making long prayers for a pretense, tithing the least grains and passing by judgment and the love of God, etc. Please note the figures and contrasts in the following: "Behold, I send you forth as sheep in the midst of wolves; be ye therefore wise as serpents and harmless as doves." He used His unparalleled power over language in accommodation to the differences in the hearers' capacities. Markham, the author of the poem, *The Man with the Hoe*, made a comparison of similar thoughts of Jesus and Shakespeare and showed that Jesus expressed such thoughts in better forms than did Shakespeare, who is generally recognized as the world's supreme literary light. Certainly, His methods of presenting the Truth were unexcelled for the purposes that He had in mind.

In studying His narrow way's step of spreading the Truth it is in place to consider His hearers and His treatment of them. His hearers for our present purposes may be divided into three classes: (1) disciples, more prominent and less prominent, (2) the multitude and (3) the clergy. He gave the most weighty of His teaching activities to His disciples, as was quite the thing to do. And in His teaching them He aimed on developing their minds, hearts and wills in the direction of their life's work, while He was with them on earth and while He would be away from them in Heaven. The Twelve and the Seventy, as His most prominent disciples, He trained for the present and future, by teaching them the message that He desired them to deliver, by giving them miraculous powers as a support of their work and, especially, by giving them methods and character fitness for their work. Hence He gave to them a deeper knowledge of these things than to others. Matt. 10 is a good sample of His training them in methods for their work; and throughout His stay with them He gave them heart lessons for them as individuals and as public teachers of the Truth. Jesus expounded to them the message of the Kingdom, prayer, religious liberty, holiness, features of His person, character and office, self-denial, cross-bearing, the graces, especially love, faith and humility, the spirit in which they should live and serve, the evil of the clergy, the rejection and affliction of Israel, the mission of the Spirit. All of this trained them to be saints and servants of the Word. The purposes that He had in mind warranted His giving a large part of His time and strength to His disciples, especially to the Twelve and the Seventy. But He gave considerable of His time and strength to the multitude. In this He had a twofold purpose: (1) to give them a testimony of sin, righteousness and of the coming Kingdom, both in its militant and in its reigning aspects; and (2) to draw out from among them responsive hearts unto discipleship for their being prepared for membership, first, in

the embryonic, and second, in the born Kingdom. Thus He preached, taught, conversed, associated with the multitude. In their interests in part He wrought His miracles; and many of them with their fleshly views were more or less deeply impressed. Yet He led them not to delusive hopes, and, therefore, tested them, *e.g.*, by His talk on the typical and antitypical manna in the synagogue at Capernaum, and sifted out the unworthy. At some places and circumstances He spoke only in parables to them, reserving the explanations for the disciples. Part of His preaching and teaching was to and of the clergy, who then consisted of the priests, Pharisees, Sadducees and scribes. His contacts with them were mainly controversial; for they were the ones who made Him endure the contradictions of sinners. They gathered to Him as hornets, stinging Him at every turn; and increasingly He was forced to rebuke them until He gave them, in Matt. 23, the most scathing denunciation that ever fell from the lips of man.

Jesus spread God's Word under all kinds of circumstances of place, time and conditions. Hence He spread it at every place where He could, in harmony with God's will, find hearers. Thus He traveled throughout Galilee in country, village, town and city, as well as in those of Judaea, on his journeys. He even did it on one occasion at the Samaritan well and village. He spoke it in synagogues, private homes, in the open air, on land and sea, at the wayside and in the temple. Sometimes He preached it to immense public audiences, sometimes to His disciples alone, particularly to the Twelve, sometimes to but one individual, *e.g.*, Nicodemus, the Samaritan woman, the rich young ruler, Mary of Bethany, etc. He did it by day, by night, early in the morning, late at night, as in the case of Nicodemus, and under the hot rays of the noon and afternoon sun. He preached in all seasons of the year, in all kinds of weather, to all kinds of hearers and in all forms of speech accommodated to the varied capacities of His hearers. He did it in good report and in evil

report, in responsiveness and unresponsiveness, in popularity and unpopularity, in easy conditions and in hard conditions, to repentant and unrepentant ones, to the rude and polished, to the learned and unlearned, to the loyal and treacherous, to friend and enemy, in weariness and painfulness, in hunger and thirst, as a deceiver and yet true, always bearing about in His body the sacrificial death. And the results of His preaching were in harmony with God's will. He gave a good testimony as to sin, righteousness and the coming Kingdom to all of His many hearers; and to the Israelites indeed, who were responsive to His call and teachings, He gave an understanding of the deeper things, mysteries of the Kingdom, as their capacities enabled them to take in, reserving many things for their enlightenment until the Holy Spirit would come. In number they totaled at least over 500. To all of these, in addition to increasing their store of Biblical knowledge, particularly on the Kingdom, which was the main theme of His teaching and preaching, He ministered character culture, as to good natural men, along the lines of the human graces and to the overcoming of the grosser defects of their natural depravity. And the bulk of these, though sorely tested by His death, and troubled at first by the news of His resurrection, remained loyal, at least for over 25 years (1 Cor. 15: 6), some of them finishing their course earlier. Many others were deeply impressed by His preaching, and were at Pentecost and shortly afterward brought to a full decision as disciples by the Apostolic preaching. Thus, if not many truly believed under His earthly ministry, it was not without good fruitage (John 12: 37, 38); for those won by it became the nucleus and up builders of the Church.

The fourth kind of steps that Jesus took in walking the narrow way was exercising and crystallizing God's Spirit perfectly. In connection with His anointing we saw that, as a perfect human being, He had before His Spirit-begetting developed all of the human graces, as well as had strengthened and balanced them; but had

not yet crystallized them, which occurred during the 3½ years of His ministry. During that time He was tested under the Mosaic Law as a Jew and under the natural law as a human being; and overcoming perfectly in His human trials, He crystallized His human character, and thus wrought out for mankind a perfect human righteousness to be its righteousness. At the same time as His human character was being tested and crystallized under the Mosaic Law and natural law, His new-creaturely, character was being tested and crystallized under the covenant of sacrifice. We also saw that His begettal made His graces spiritual, as well as gave them spiritual strength and balance, and gave each of His affections a spiritual capacity. The higher primary graces, now by the Spirit-begettal made spiritual and dominating as such over His other graces and over His now spiritually capacitated selfish and social sentiments, detached His human selfish and social affections from their earthly objects, and attached them to their corresponding spiritual objects. He continued these two things throughout His 3½ years' ministry and as a result crystallized His selfish and social sentiments into heavenly affections. Moreover, by His loyalty in maintaining His new-creaturely affections and graces in activity, strength and balance amid all His activities, trials, temptations and sufferings, He crystallized them before He reached Gethsemane. His final experiences, beginning with His Gethsemane agony, and ending with His death, were the trials, temptations and sufferings whereby His crystallized character experienced its final tests, which were faithfully and perfectly met, resulting in His demonstrating to God's complete satisfaction His unbreakable loyalty to do God's will perfectly under all circumstances.

Let us look a little more closely at these two things—His exercising God's Spirit as a new creature and His crystallizing that Spirit as a new creature—as the ways that He practiced God's Word. His exercising God's Spirit implied that by the higher primary graces—

faith, hope, self-control, patience, piety, brotherly love and charity—He abhorred, avoided and opposed evil. Evil was to Him in all its general forms—sin, error, selfishness and worldliness—and in all the particulars of these general forms most repulsive—He hated iniquity. He, therefore, avoided it with more aversion than He would an adder, and opposed it with all the power of His graces, especially His higher primary graces. He showed these three attitudes toward evil in the temptations that He underwent in the wilderness, particularly in the three main forms of those temptations: selfishly to use His miraculous powers, to use faked methods to attract attention and to submit to Satan in ruling over the kingdoms of this world. And while thereafter the tempter left Him a while, He returned with other and many temptations, as He implies by His word to the disciples: "Ye are they that continued with me in *all* my temptations." Though He was tempted in every point of character, amid every temptation He maintained the same abhorrence and avoidance of, and opposition to evil, as it sought to overcome Him, and thereby overcame it. He likewise showed the attitude of opposition to evil in others, flowing from that abhorrence of it that His higher graces wrought in Him. In His teachings He opposed it, exposing its exact nature and effects, as He sought to make it repulsive to His hearers. The controversies into which He entered were on His part an expression of such abhorrence and opposition. His rebukes of sin, especially the sin of hypocrisy, flowed from the same attitudes in Him. His struggles against the perverted religiosity of His time flowed from the same source. Even His miracles were in part performed from His abhorrence of the effects of sin and the curse. The stinging rebukes with which He overwhelmed the hypocritical clergy flowed in part from His hatred of, and warring against evil. His ministry, wholly on its destructive side and partly on its constructive side, was an expression of hatred and avoidance of, and battling with evil. In

this respect He crystallized character against evil.

But He exercised the Holy Spirit in its expression of good in its relation to constructive good, and this as an expression of the balance of His higher primary graces and of their domination over all His perceptive, remembering, imagining and reasoning faculties and over His affections and other graces. This exercise expressed itself in supreme duty and disinterested love to God, duty and disinterested love to the Truth and its Spirit, and such a love for the brethren and even for the world and His enemies as laid down life on their behalf. Deeply did He exercise sympathy for the faint, lost and scattered sheep of Israel and for others, a sympathy that expressed itself in exhausting teaching and preaching on their behalf, that expressed itself in pouring out life in cures of body, mind and heart on their behalf, in freeing many of them from the possession of demons, that even wrought miracles of increasing a few loaves and fishes to more than enough to feed on one occasion 4,000 men, besides women and children, and on another occasion 5,000 men, besides women and children, that shed tears at Bethany over the spoils that death had taken from the home of Mary and Martha and at Jerusalem over its impending fate, and that felt keenly the grief of the widow of Nain and of Jairus and his wife. He exercised appreciation as to Peter's confession, the rich young ruler's keeping the commandments ("He loved him"), the faith of the centurion and the Syro-Phoenician woman, the repentance of the harlot who with penitential tears washed His feet and with her glory, her tresses, wiped them, the studiousness of Mary of Bethany, sitting at His feet learning of Him, and her tender love anointing Him for His burial with the costly spikenard. He exercised His Holy Spirit in innumerable Acts of kindness to His disciples, in body, mind, heart and will, of mercy on the multitudes of sick and unfortunate, in taking upon Himself their diseases and infirmities and pouring out upon them health of body and strength,

and of numerous teachings, preachings, conversings, rebukings, correctings, comfortings and encouragings, as each case coming under His attention required.

But duty and disinterested love in its various elements and expressions is not the only grace of Jesus' Holy Spirit that He exercised. He exercised all other graces of the three classes of graces. Next to love He exercised faith more than He did any other of His higher primary graces; for His whole life was one of faith in God, as to His person, character, word and work. His mental appreciation of, and heart's reliance upon God, in person, character, word and work, were thus a prominent characteristic of Jesus. His consecration was based upon it, as well as upon love; and it showed itself in His journey from Nazareth to Jordan. His wilderness experience certainly showed His confidence in God, particularly as to His Word and works. What a remarkable expression of faith was His starting out on His Messianic mission of proclaiming the nearness of the embryonic Kingdom! For it implied the inauguration of a change of dispensation from the Law Covenant to the Grace Covenant, the rejection of Judaism and the start of Christianity, all to be brought about by the cross and "the foolishness of preaching." Such was indeed a sublime operation of His faith; and every step of the way, as seen in the seven steps of His traveling the narrow way, was a step of a sublime faith. Was it not faith that animated His teaching, preaching, prophesying and miracle-working, as well as accepted unquestioningly the teachings of prophecy and type as to His mission? Was it not faith that marked His contacts with the doubting multitude, His believing disciples and the inimical clergy? Was it not faith that made Him set His face steadfastly toward Jerusalem, where He knew that the cross awaited Him? Was it not faith that made Him overcomingly face the band sent for His arrest, the chief priests, the Sanhedrin, Pilate, mockery, scourging, the way to Calvary and crucifixion? Yea, was it not faith in God's

character and word that enabled Him to enter the very jaws of death and hell, with the assurance of victory over both for Himself, the Church and the world? Yea, verily, He demonstrated throughout His narrow way His mental appreciation of, and heart's reliance upon God, in His person, character, word and work.

He exercised in His Holy Spirit the grace of fortitude, strong bravery, whose heart is hope of victory; for it is written of Him, "Who for the joy set before Him endured the cross, despising the shame." That joy contained a number of elements: (1) His hope of pleasing His Heavenly Father; (2) the hope of His personal victory over His enemies, the devil, the world and the flesh, unto heirship of God and the Divine nature; (3) His hope of teaching, justifying, sanctifying and delivering the Church, the Great Company, the Ancient and the Youthful Worthies, as the four elect classes; (4) His hope of ministering restitution to the World; (5) His hope of suppressing all evil and those who would not separate themselves from evil; (6) His hope of giving the race to God, eternally free from evil and fixed in good; (7) the hope of becoming with the Church God's Agent and Vicegerent in the execution of all God's purposes in the Ages of Glory following the Millennium. These seven hopes mightily energized Him to do and finish the work on earth that God gave Him to do, to face all forms of difficulties, overcome all sorts of opposition and surmount all kinds of obstacles. They enabled Him to fight the good fight of faith against sin, error, (natural) selfishness and worldliness, as these were manipulated against Him by the devil, the world and the flesh; and they nerved Him to meet all His trials and temptations unscathed. They made Him calm amid the greatest oppositions, dangers, pains, disgraces and rejections. Yea, they enabled Him to endure the cross and death themselves. He exercised in His Holy Spirit self-control to such a degree that He ruled Himself in self-containment in good days and in evil days, in good report and in evil report, in popularity

and in unpopularity, as a deceiver yet true, as poor but making many rich, and as devoid of human ambition but filled with heavenly ambition. Finally, of the higher primary graces He exercised in His Holy Spirit the grace of patience, not merely longsuffering, as many mistakenly understand patience to mean, but perseverance in well-doing in spite of obstacles, which it cheerfully endures. Such patience marked every one of the seven steps by which He trod the narrow way, and was powerful enough in Him to enable Him to persevere therein in the face of the greatest difficulties, the severest of hardships and the most stubborn of obstacles ever to be encountered by any of His footstep followers. Such patience helped to make Him finally victorious.

Our study so far has shown that our Lord exercised perfectly in His Holy Spirit all seven of the higher primary graces. And He did the same with His lower primary graces. In all His conduct toward His disciples and all others, especially His judges, He retained His self-esteem in self-confidence, self-satisfaction and self-respect. Always did He seek God's approval, as He retained His peace even amid the most contrary experiences, *e.g.*, before the chief priests, Sanhedrin, Pilate and on the cross. His cautiousness we see when He avoided needless danger, *e.g.*, in connection with the mob at Nazareth that desired to lynch Him, in His addresses to the multitude, in His leaving Jerusalem when His enemies sought to lay hold on Him before His time. His secretiveness was evidenced in His withholding from the multitude and His disciples too strong meat, deferring it until they were ripe enough to receive it, in many cases deferring it until after Pentecost (John 16: 12-15). It is seen in His frequent use of dark speech, figure and parable, in His withholding His announcement of His Messiahship, in His course of saying almost nothing in His trials before the chief priests, the council and Pilate. His providence is seen working in His conserving the fragments after feasting the two multitudes, sending the disciples to buy

food from the Samaritans, providing the tax money, arranging for a treasurer for Himself and the Apostles, the foal and the colt for His entry into Jerusalem, for the passover celebration just before His death and for a home for His mother as one of His last acts. His appetitiveness is seen in His partaking of food and drink, on account of which His enemies falsely charged Him with gluttony and drunkenness, especially in His feasting on the Word of God and opportunities of service as His real meat (Matt. 4: 4; John 4: 32-34). His love of life is seen in His shielding Himself from the murderous designs of enemies before the due time, guarding His health, and especially in His laying hold on eternal life and maintaining His spiritual life. His self-defensiveness was exercised in His Holy Spirit by avoiding the machinations of His enemies and defending His character, teachings and works from their attacks. And His aggressiveness was exercised in His attacking error and wrong practices in others and His natural selfishness and worldliness in Himself. Accordingly, He exercised His Holy Spirit in his activities and uses of His lower selfish primary graces.

He did the same thing with those of His lower social graces that He could use in earthly and spiritual relations. He suppressed the activities of His human sexliness, husbandliness and fatherliness, because to have used them would have made Him unfaithful to His heavenly calling. But He used His spiritual sexliness in wooing a Bride for Himself. In acting as God's Representative in bringing others to Spirit-begetting, He acted as a spiritual husband to the Covenant, as implied in Paul's designating himself as fathering certain ones from the same standpoint (1 Cor. 4: 15; Phile. 10). And as a part of the Covenant He was a part of the mother of Jehovah's children (Is. 54: 1-17). Thus the three human social graces that He suppressed from acting at all were compensated for by His exercising their spiritual counterparts. Certainly, these three spiritual social graces He has been exercising in the

noblest ways, as we who have been recipients of the actions of these three graces by experience know. How tender has been toward us His symbolic courting! How benevolent has His fathering us as God's Representative been! How tenderly has He acted toward our spiritual mother during our embryonic condition in that mother! And how tender has His mother love in the Covenant been toward us! The same graces has He exercised all through the Age toward the pertinent ones. He exercised real filiality toward His earthly mother in consigning her to the care of the loving John, though He did not permit her to dominate Him in His office. And to the Covenant as His spiritual mother He certainly showed the filiality of faith, love, honor and obedience. We may be sure that He manifested real brethrenliness to His earthly brothers and sisters, though there is practically no notice given of this during the time before His ministry, and scant notice of it during His ministry. But He exercised real brethrenliness toward His brethren in the faith, yea, so much of it as to lay down life for them, as well as for the world. This He shows to us yet, though no longer in the flesh. He was then, and still is the Friend that sticketh closer than other brothers, and thus He then exercised friendship. And what a friend He has been to the whole world, expressing His friendship in its highest form by laying down His life for them! He loved the home that God was preparing for Him—His resurrection body, and was glad to lay down His human home and body to obtain it. And His love for His earthly country and countrymen was manifested by His ministry confined to them and by His weeping over its and their prospective desolation. And with all the greater love did He love His heavenly country, the Truth and its Spirit, and the citizens of that heavenly country. Thus Jesus in His Holy Spirit exercised all of the lower social graces, and that unto the perfection that received the Father's smile of approval.

Jesus in His Holy Spirit exercised the secondary graces, both those resulting from His higher primary graces suppressing the efforts of the lower primary selfish graces to control Him, and those resulting from the former suppressing the efforts of the lower primary social graces to control Him. His humility resulted from His higher primary graces suppressing the efforts of self-esteem from controlling Him. In fact, His whole course from Jordan to hades was one of humility, as it is written, "Having taken the form of a slave, after becoming in the likeness of men and after being found in fashion as a man, He humbled Himself, after becoming obedient, until death" (I. V.). Was it not humility to become a homeless teacher and preacher, dependent on the kindness of those to whom He ministered? Was it not humility to associate with the poor, the publicans and the sinners? Was it not humility to endure the contradictions of sinners, the cavils of the scribes, Pharisees and the priesthood and to stand the weaknesses of His disciples? Was it not humility for Him to perform the service of the most menial servant when He washed His disciples' feet, after it was manifest that none of them had the humility to perform this service? Was it not humility that enabled the Lord of glory to submit to arrest, unjust trials, condemnations, mockery, buffeting, scourging, cross-bearing, crucifixion, as a malefactor amid malefactors, and most shameful reviling and death? Certainly, as in all other exercises of the graces, He is the greatest example of humility in human history. His modesty, resulting from His higher primary graces suppressing the efforts of His approbateness to control Him, was manifest in the unostentatiousness of His words and acts, in the simplicity of His appearance and carriage and in the reticence that marked His dealings with the great and the little. His industriousness, arising from His higher primary graces suppressing the control of His love of rest, ease, comfort and pleasure, shines out of His much preaching, teaching, counseling, traveling,

watchfulness, prayer and miracle-working, whereby in 3½ years preceding Gethsemane He used up almost as much vitality as Adam did in 928 years under the curse. His courage, springing from His higher primary graces suppressing the efforts of His cautiousness to control Him, enabled Him to undertake the hardest of missions, address the largest audiences, face the greatest dangers, yea, even of death everlasting, if He did the least imperfection, brave the fiercest opposition, hatred, cruelty and shameful sufferings and death, in a conflict with the most cunning of foes—Satan.

His candor and sincerity, eventuating from His higher primary graces suppressing the efforts of His secretiveness to control Him, made Him stand out as supremely unique in His above-boardedness in speaking the unpopular truth, whether advantageous or disadvantageous to Him, and made Him rebuke wrong in small and great and advocate right and truth, regardless of their being desired or not desired by His hearers. Of course, it could come only from a heart free from hypocrisy and full of sincerity. He, therefore, desired no axes to be ground that would have made Him curry favor with poor and rich, little and great, weak and strong, unwise and wise, ignorant and learned. It was His love of truth, righteousness and holiness that made Him sincere and thus candid. His liberality, coming from His higher primary graces repressing the efforts of His providence to control Him, made Him most openhanded in bestowing from His own vitality gifts of health, amendment of defective organs, delivering from demonic possession and cure of mental, moral and religious ills. Thus freely He gave of His time, health, strength, means, influence, reputation, comfort, talents and graces, with which He blessed and enriched others at cost of impoverishing self. His temperance, arising from His higher primary graces suppressing the efforts of His appetitiveness to control Him, was so strong that, buried in thought and study, He abstained from food and drink 40 days and nights. At other times

the conditions of His work brought hunger upon Him. Despite His great temperance as to food and drink, His enemies had the effrontery to charge Him with gluttony and drunkenness. His self-sacrificingness, proceeding from His higher primary graces dominating the efforts of His love for life to control Him, evidencing itself in His long and exhaustive labors, journeys, healings, fastings, watchings, prayers and endurance of all sorts of trialsome experiences, was so great that in the short space of His 3½ years' active ministry He was fully 99% dead by the time that He came to Gethsemane. His longsuffering, springing from His higher primary graces dominating the efforts of His combativeness to control Him, was always in evidence. How it shone out brightly over against the ununderstanding of disciples and others! How it displayed itself amid the stupidity of many with whom He had to deal! How marked it was amid the naturally exasperating circumstances into which He was brought, occasioned by the follies of the people, the contentions of the disciples, especially for preeminence, and the criticisms, bickerings and contradictions of the scribes, Pharisees and clergy! How marvelous it was at the time of His arrest, binding, unjust treatment by the chief priests, Sanhedrin, Pilate, abandonment by His disciples, denial by Peter, the mockery and tortures of the soldiers and the spectators at His crucifixion! Such longsuffering!

He was also forbearing, which came from His higher primary graces overcoming the efforts of His aggressiveness to control Him. He could have prayed for 12 legions of angels to confound His enemies and deliver Him out of their hands, but refrained therefrom, willing to drink the cup to its dregs, as desired by His Father. He allowed not wrath to arise in His heart against His unjust judges, tormentors and crucifiers, but forbore with them in wonderful self-collectiveness. He bore with the fickle multitude that on Monday hailed Him as the Messiah and on Friday called for His death. O, how full of forbearance was He, the

Lamb of God! So, too, was He full of forgiveness, which proceeded from His higher primary graces conquering the attempts of His destructiveness to control Him. He cherished no malice toward Judas for betraying Him, toward the chief priests and Sanhedrin for excommunicating and declaring Him guilty of death, toward Peter for denying Him, toward Pilate for handing Him over to the will of cast-off Israel and toward His crucifiers. He freely forgave Peter; and He prayed forgiveness upon all who had to do with His murder! Accordingly, we see that Jesus exercised every one of the secondary graces that are manifested by His higher primary graces suppressing the efforts of His lower primary selfish graces to dominate Him. The same is true of the lower primary social graces. By suppressing through His dominating graces the efforts of His sexliness to control Him He exercised chastity. By the same graces fully restraining the efforts of husbandliness and fatherliness from controlling Him He exercised subhusbandliness and subfatherliness. By conquering through His higher primary graces the efforts of His mother and brethren to control Him He suppressed the efforts of parentliness and brethrenliness to control Him and thus exercised suffiliality and subbrethrenliness. By overcoming through His controlling graces the efforts of friendship to rule Him He exercised the grace of subfriendship. By repressing through His higher graces the efforts of domesticity to control Him He exercised the grace of subdomesticity; and by His suppressing through His controlling graces the efforts of patriotism to dominate Him He exercised suppatritism. Thus He exercised all of the secondary graces related to His lower primary social graces.

Finally, He exercised in His Holy Spirit all of the tertiary graces, and that perfectly, even as He exercised perfectly all the primary and secondary graces. The following are the tertiary, or compound graces: zeal, meekness, joy, obedience, reverence, gentleness, goodness (magnanimity), contentment, resignation, moderation,

impartiality and faithfulness. These arise from higher primary graces combining themselves with secondary graces, and in a few cases with certain tertiary graces. As a human being Jesus had all of these, and, of course, as a new creature He had them. Nor did He let them lie dormant in Himself, but kept them in vigorous activity whenever His circumstances called forth their exercise. His zeal in study is seen in His wilderness activities; and His zeal in service is seen in the energy, constancy and aggressiveness of His teaching, preaching, traveling and healing, and is especially noted in His cleansing of the temple. It even showed itself in His trials, temptations, perseverance and sufferings. His meekness was always in evidence toward God and the Truth. Certainly, He exercised the docility of meekness, in that He learned all that He knew from God. And His meekness toward the Bible as the source of the Truth evidenced itself in His zealous study of it and His being docile toward it. While the leadability of meekness He manifested in His ready subjection of His motives, thoughts, words and Acts to God and the Bible; not only amid easy and agreeable conditions, but also amid hard and disagreeable conditions, even as it is written of Him: "He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth!" Yea, He was the meek Lamb of God! Closely related to the two foregoing tertiary graces was another one—joy. He had a large measure, yea, a perfect measure of joy. He was anointed with the oil of gladness above His brethren. This joy in part flowed from the great hopes set before Him; but its main source was the oneness, especially that of love, in which He stood with the Father; whose will He delighted to do, in whose Word He delighted to meditate. He rejoiced in every feature of God's plan, accordingly in that part of it that hid the Word from the wise and the prudent and revealed it unto babes, babes because they had humility and meekness in good measure in their characters. Among other

Scriptures, Ps. 119 has much to say of His joy. The generality of His experiences were joyous, despite the fact that He was a man of sorrows, acquainted with grief, characterizations that belonged almost entirely, though not exclusively, to His final experiences from Gethsemane until He was dead. He was joyous.

The tertiary grace of obedience was also His in perfect measure. As a human being before His consecration He was obedient to the Law Covenant, but His obedience entered into a higher stage at His consecration; for therein He not only continued to obey God's will of justice, but, accepting God's will of charity, He obeyed its every feature perfectly; for His consecration not only obligated Him to deny self-and world-will, but also to take God's will in all things as His own will. And this He did perfectly. Indeed, in taking every one of the seven steps of the narrow way He was simply obeying His consecration obligations. Thus His obedience to God expressed itself in self and world-denial, in studying, spreading and practicing God's Word, and also in watchfulness, prayer and endurance of evil according to that Word. He always, everywhere and in all matters studied to find out God's will and then resolutely performed it, thus always doing those things that were pleasing to God; and thus He practiced obedience in His Holy Spirit. Reverence is another tertiary grace that He in His Holy Spirit exercised. Its heart is supreme duty and disinterested love to God with all the heart, mind, soul and strength; and, among others, its less prominent features are humility, modesty and cautiousness, while its elements are appreciation, worship and adoration. Jesus had and exercised this grace perfectly. This is apparent from His reverent attitude toward God's person, character, word and work. It is manifest in His spirit of watchfulness and prayer. It is seen in the way in which He conducted Himself in His study, work and sufferings. This made Him put God first in all things. Note the reverence characterizing what is called the Lord's prayer in Matt. 6

and His High-Priestly prayer in John 17. This spirit of reverence colored even His contacts with His disciples, the multitude and the Jewish clergy. It shed a holy sheen about Him in all that He spoke and did. It was the main feature of what John means when He said, "We beheld His glory, the glory as of the only begotten of the Father, *full of grace aged truth*."

Goodness, or to use a non-Biblical term of the same import, *magnanimity*, largeness of soul, was still another of His tertiary graces. Paul contrasts a righteous, with a good man. The former yields to everyone his rights, as He would have his rights yielded to him, while the latter not only yields to others their rights, but sacrifices his own in others' interests, regardless of the resultant loss to self. The former is more or less austere; the latter flows over from a gracious disposition. The former fills the measure evenly full; the latter to overflowing. Jesus did nobody the least wrong, rather yielded to each his rights; but He went far beyond that; for self-denyingly He gave up freely, generously, overflowingly and most graciously His own rights, in order to bless others. This goodness caused gracious words to proceed out of His mouth. His sympathies were ever in evidence; His generosity flowed out copiously from His kind heart, even as the Sacramento flows as a full-grown river out of the base of Mt. Shasta. His helpfulness was ever winsomely active; and His benignant face harmonized completely with His generous heart and liberal hand. His looks and manner must have been an everlasting benediction to responsive souls that beheld them. And this goodness not only exercised itself in the activities of His life, but also in its passivities, as can be seen in His reactions to the unbelief of the people, the misunderstandings, errors and faults of His disciples, and during the torments of crucifixion His prayers for His tormentors, His comfort of the penitent thief and His care for His mother's future. Contentment was another of the tertiary graces that marked His exercising His Holy

Spirit. Never once do we hear a murmur pass His lips at His hard lot. He makes no complaint of those who so greatly wronged Him. Not even in His heart was the least murmur felt, nor the slightest complaint cherished. He was content with His lot, despite its hard and sad experiences, despite its losses, disappointments, weariness, hunger, cold, necessities, hardships, pains, sicknesses, persecutions and final mistreatments and sufferings. He would not have it otherwise than it was, unless the Father had willed it to be otherwise. Even under the fear that He would be unable to stand perfectly in His Holy Spirit the shame, disgrace and sufferings of His final experiences, He did not desire them removed, unless the Father willed it; and when the Father showed Him that He willed these experiences, in heart's contentment Jesus went forth to those experiences; and amid them His contentment with His lot made Him the calmest of all in His final scenes.

Gentleness, another of the tertiary graces, was a fixed part of His character, both as a human being and as a new creature. This quality was in evidence in His dealing with the children whom "He hearted"; for had He not been winsome in His gentleness they would not have come to Him. It expressed itself in His dealing with the woman taken in adultery and with her accusers. How gentle He was in His rebukes and corrections of those who in weakness or ignorance or in both were out of the way! How gently He wrought His miracles! How gently He comforted the mourners, *e.g.*, Mary and Martha! The bruised reed He did not break, nor quench the smoking flax. No wonder Paul could beseech the brethren "by the gentleness of Jesus"! This spirit of gentleness blessed the penitent, the forlorn and the unfortunate. Had he not been the soul of gentleness the women would not have been the last at the cross and the first at the tomb. Certainly, His gentleness must have been a factor in attracting such men as the Sanhedrinists Joseph and Nicodemus, and must have been a factor in drawing

forth from the centurion his conviction: "Truly, this man was righteous ... the son of God!" So, too, was resignation a tertiary grace in His Holy Spirit; and, as such, He exercised it on all pertinent occasions. It showed itself in His setting His face steadfastly toward Jerusalem, where He knew that crucifixion with all its harrowing antecedents, concomitants and outcomes awaited Him. It was movingly felt by Him when He wept over Jerusalem's blindness and impending disaster. It was exercised by Him when He recognized that He was going to be betrayed by one of His chosen Twelve. It was felt by Him when the shadow of the cross loomed up before Him in all its awfulness, when, beholding that shadow, He cried out: "Now is my soul troubled; and what shall I say? Father, save me from this hour; but for this cause came I unto this hour. Father, glorify thy name" (John 12: 27, 28). Please note the thought here: His soul is distressed at His foresight of the events of His last experiences; and for a moment He is at a loss as to what He should say. Then His poor humanity, the sacrificial victim, trembling at the prospect, desired to be freed from undergoing those fateful experiences: "Save me from this hour"; but immediately His New Creature asserts itself: "but for this cause [to give an atoning sacrifice] came I unto this hour." Then it takes, in full resignation, complete control of the situation, desiring that at any cost to Himself God be glorified: "Father, glorify thy name." That same resignation was active in the Gethsemane agony, in His arrest, unjust hearings before the religious and civil authorities, mockery, scourging, cross-bearing, crucifixion, agonies and death!

Again, moderation, as another tertiary grace, marked Him. This grace made Him take a conservative, a wise view of principles, persons and things, and act accordingly. He was zealous without being a zealot, generous without being a spendthrift, meek without being craven, gracious without being weak, and condescending to the lowly without being fawning. Never do we find Him

going to extremes; for He well knew how to take the golden middle. His moderation did not make Him a trimmer, nor a compromiser of principle; but He knew how to take a broad view of things from an intimate knowledge of the persons, principles and things involved in each case. Accordingly, He knew how to take into consideration human weaknesses and ignorance in the various phases of human depravity, for which reason He made allowances for the differences in temperament prevailing among His disciples, and held back His enemies from extreme measure with Him until God's due time. He was moderate in His sentiments and in His teachings as a reading of them reveals, *e.g.*, in the sermon on the mount and in His last discourse—the one in the upper room. Note the moderation in His manner and words when dealing with the woman taken in adultery and her accusers. He was moderate in dress, food, shelter. Even in anger and under opposition His moderation shone out brightly. Yea, He was perfect in this grace. He also had and exercised the tertiary grace of impartiality. Neither riches, rank, station, talent, influence, reputation, nor anything physical, controlled His judgment of persons. Even favors shown Him did not make Him forget to judge everything and treat everyone according to the principles of truth, righteousness and holiness underlying the conditions. It was, therefore, the Divine mind that controlled His attitude and Acts toward all.

This does not mean that He treated everybody alike; for He certainly made broad differences between outsiders and His disciples. And he made differences between these also; for He made some of them Apostles, others evangelists, and others He gave no office at all; but in all this He was determined in His course by the applicable principles. His honoring John, Peter and James above the others of the Twelve was not from partiality, but from the fact that their characteristics, viewed from the standpoint of principle, warranted it. Again, His putting John first, Peter second and James

third among the three was due to the principles underlying the case. His using Peter more than the other two in service was due to his greater zeal and aggressiveness. It was His impartiality that made Him pray all night before choosing the Twelve, that thus He might learn God's will on this subject. Thus in all His dealings it was principle that moved Him to choose and reject, to promote and demote, to favor and disfavor.

We now come to the last of the tertiary graces: faithfulness, which also our Lord Jesus exercised in His Holy Spirit. He was faithful, first of all, to God; and by His faithfulness He demonstrated to God that Jehovah could depend upon Him under any and all circumstances to take His side, despite the utmost pressure that might be brought to bear on Him to break His faithfulness. God was His all in all. He lived for God; He labored for God; He suffered for God; and He died for God. His every thought, motive, word and act were surcharged with loyalty to God. This grace permeated Him through and through in all that He was and did for God. Accordingly, He was faithful in His self-and world-denial, in His study, spread and practice of God's Word, in His watchfulness, prayer and endurance according to God's Word. He was, therefore, faithful in His office as High Priest, Prophet, Redeemer, Justifier, Sanctifier and Deliverer, while in the flesh, as well as since He has come into the Spirit. He was faithful to the Apostles and Evangelists and the others of His disciples. He was faithful to the lost sheep of the house of Israel. He was faithful to the few Gentiles with whom He came into contact. And when He cried out, "It is finished!" among other things He asserted that He had completed the demonstration of His faithfulness; and by that fact He completed the making of His calling and election sure. We say this, because faithfulness is the final and universal grace; for it permeates His every operation of the perceptive, remembering, imagining and reasoning faculties, His every affection of the heart, His every determination of

the will and His every operation of all the graces. And it was Jesus' faithfulness throughout His course that brought Him into the crystallization of the best and greatest character of all God's sons. O, how glowing in the beauty of holiness was and is His character, the exactest image of the Father's glory in perfect wisdom, power, justice and love, each of these graces perfect in itself, each perfectly balanced with each other and in that balance dominating all His other physical, mental, artistic, moral and religious qualities unto unbreakable crystallization! Worthy is the Lamb, who faithfully took in all perfection every one of the seven steps of His narrow way, even to its end!

In addition to all-outedness in taking the four steps of Christ's narrow way hitherto discussed, He was especially helped in taking them by two other things: watchfulness and prayer according to God's Word, which are respectively the fifth and sixth steps of His narrow way. A brief thought on these four steps, self-and world-denial, study, spread and practice of God's Word, flawlessly and perfectly performed, should convince us that He had to practice watchfulness and prayer, in order so to take these four steps; for the least departure from perfection in any or all of these four steps would have ruined Him and the outworking of God's plan. Hence He had to exercise the greatest carefulness on how He took them and had frequently to repair to the Throne of Grace for help to take them flawlessly and perfectly. And these two activities, therefore, greatly helped Him in taking them; and, of course, His doing such watchfulness and prayer was His taking the fifth and sixth steps of the narrow way. His future life and ministry and the execution of God's plan in its elective features toward the Little Flock, Great Company, Ancient and Youthful Worthies and in its free-grace features toward the restitution class of Law-bound Jews, faith-justified Jews and Gentiles and unbelieving Jews and Gentiles depended on His taking all of the steps of the narrow

Way unto the complete satisfaction of God. And these two steps were also very helpful to Him for taking the seventh and last step of the narrow way: endurance of evil in loyalty to, and accordance with God's Word. All this indicates the high importance of His exercising unto perfection watchfulness and prayer. We will now study these two steps of Jesus' pilgrimage over the narrow way, taking up first the consideration of watchfulness, which naturally precedes prayer.

Watchfulness is the mental, moral and religious scrutinizing and guarding of one's disposition, thoughts, motives, words, acts, surroundings and the influences operating on him. Accordingly, Jesus' watchfulness was His perfect scrutinizing and guarding of His disposition, thoughts, motives, words, acts, surroundings and the influences operating on Him. As to His disposition, which was perfect, this implied that He carefully studied it to see that nothing sinful, erroneous, selfish and worldly found lodgement there and that wisdom, power, justice and love as His dominating graces held full sway there. As to His thoughts, this implied that He carefully studied them, so that any sinful, erroneous, selfish and worldly thought that Satan, the world or His flesh would suggest to Him would be quickly recognized and guarded against as such, and, therefore, quickly cast out of His mind, and that He closely scrutinized the true, the righteous and the holy thoughts that came into His mind, that they might after being recognized as such be kept there. As to His motives, it implied that He examined them in the light of truth, righteousness and holiness; and if He found any motive suggestion in any way to impinge against any one of them, He promptly expelled it and guarded Himself, so that only appropriate motives, affections and graces that perfectly promoted the glory of God, the fulfillment of His consecration, the blessing of man and opposition to evil influenced Him. As to His words and acts, this implied that He scrutinized them and guarded them, so that they would be free

from evil and full of good. As to His surroundings, this implied that He studied and guarded Himself as to them, so that amid them He might not think, feel, speak and act in any way unfitting to their demands from the standpoint of wisdom, justice, power and love dominating Him, but according to such dominated demands act aright amid them. Good, bad and indifferent influences from without operated upon Him at every turn. Accordingly, He had to examine them and guard Himself against the bad and indifferent ones and yield Himself to the good ones required by the higher primary graces to operate in those conditions. Accordingly, His watchfulness included afar-flung and careful activity always exercised by Him.

The figure of a faithful sentinel is a good illustration of Jesus' activities in watchfulness. As a sentinel must not fall asleep, which would leave his position unguarded, neither could Jesus allow Himself to fall spiritually asleep—come into a condition in which His eyes of understanding would cease to see the things of God, His ears of faith also cease to perceive the subjects of faith, His spiritual scent cease appreciating the things of God, his spiritual taste cease delighting in the sweetness of God, His Spirit, the Truth, etc., His spiritual touch cease to feel the things of God, His spiritual hands cease to work for God, the Truth, the brethren and others, His spiritual feet cease to take the seven steps of the narrow way and His spiritual imagination run riot in speculations and fancies. On the contrary, as a sentinel has to remain awake at his post, so Jesus had to remain awake at His post—keep His eyes of faith open to see and His ear of understanding open to perceive the things of faith, His spiritual scent appreciative of His spiritual taste delighted with, and His spiritual touch in full sympathy with God, His Truth and Spirit, His spiritual hands active, His spiritual feet swift and His spiritual mind full as to God's Word and work. As a sentinel must challenge every one who would enter or leave the camp at his

post, so Jesus had to challenge every thought and motive that would enter or leave the camp of His mind, heart and will, and every word, act, surrounding and influence that would come under the preview of the camp of His mind, heart or will. As a sentinel must ask for the countersign from every one desiring entrance into, or exit from the camp at his post, so Jesus had to challenge every influence, thought or motive that would enter His mind, heart and will and every word and act that would leave them. As a sentinel must be skeptical of the professions of all, since all answer the challenge, "Who goes there?" with the statement, "A friend," while some are spies, or deserters, or soldiers without right desiring to leave or enter the camp, so Jesus, knowing that the devil, the world and the flesh sought with hidden deceit to inject evil influences, thoughts and motives into, and to draw out evil words and Acts from His mind, heart and will, and that God desired to inject good influences, thoughts and motives into, and to draw out good words and Acts from His mind, heart and will, was skeptical of all things that would enter or leave them, since all alike claimed to be "friends," and some He knew to be spies, deserters or unsanctioned ingressors or egressors.

As a sentinel must demand the countersign, "Advance, friend, and give the countersign," with his rifle held in a ready position, to guard against a treacherous attack, as a proof that one is permitted to enter or leave the camp as he may desire, so Jesus had to require of each influence, motive and thought that would enter His mind, heart and will and of each word or act that would leave them that it give the proof of its right to enter or leave His mind, heart and will. This figurative countersign was the absence of sin, error, selfishness and worldliness from the pertinent influence, thought, motive, word and act, and the subjection of the influence, thought, motive, word and act to the higher primary graces, blended and dominating. As a sentinel listens carefully to the sound of what is given as the

countersign, so our Lord very carefully scrutinized, in keeping with His surroundings, His pertinent disposition, the influences, thoughts, motives, words and acts, to find out, if there was in them the presence or absence of sin, error, selfishness and worldliness and the presence of the subjection of His disposition, the pertinent influences, thoughts, motives, words and Acts to the higher primary graces, blended and dominating. As a sentinel, as a result of his investigation, renders a decision as to challenged ones' giving or not giving the countersign, so Jesus, as a result of His pertinent scrutiny, rendered a decision as to each challenged disposition, influence, thought, motive, word or act, on its giving or not giving the symbolic countersign. As a sentinel allows ingress or egress, as the case requires, to those giving the right countersign, so Jesus did with each pertinent disposition, influence, thought, motive, word or act—allowed it to enter or leave His mind, heart or will, as the case required. As a sentinel refuses ingress or egress, as the case may require, to anyone not giving the right countersign, so Jesus refused ingress or egress, as each case required, to any influence, thought, motive, word or act that did not square with the higher primary graces, blended and dominating. As a sentinel, if he has any reason to suspect the challenged one to be a spy or deserter, will secure his arrest, detention for trial and condigned punishment, so Jesus saw to the proper disposal of every inappropriate influence, thought, motive, word and act that attempted to enter, or in time of temptation to leave, His mind, heart or will. Thus in this He was a true sentinel.

A true sentinel surveys the whole sphere of his post, keeping under his watchful eye the territory between him and the camp and beyond him and the camp, looking intently that no one approach within his post without his challenging him and requiring him to give the countersign, before permitting him to pass. Even if the one who wishes to pass is well known to him, yea, his best loved friend, he will not let him pass without his

giving the countersign. This illustrates several things in Jesus' watchfulness. In the first place, nothing in Him escaped His watchfulness. It included His entire disposition, every one of His thoughts, motives, words, acts, surroundings and every influence operating on Him, and that in their entire compass. This means that He examined His fleshly mind, heart and will, as well as His new-creaturely mind, heart and will in all their details, and made them submit to the sway of balanced and dominating wisdom, power, justice and love. He did not merely examine and bring into subjection to His balanced and dominating higher primary graces certain features of His disposition, thoughts, motives, words, acts, surroundings and influences operating on Him; but He did this to everything of them. No matter how attractive to His humanity any selfish or social sentiment of His own or of others might have been, He subjected it to the same diligent scrutiny and disposal as His balanced and dominating higher primary graces required. Indeed, His watchfulness was thorough and all-embracing, showing no fear nor favor to anything sinful, erroneous, selfish or worldly; but He did favor wholeheartedly the domination of His new-creaturely will in His watchfulness.

Again, the true sentinel remains on guard until He is relieved. No matter how long the hours of his sentinelship last, no matter if relief fails to come at the appointed time, no matter what the weather may be, whether it be hot or cold, rain or shine, he keeps his post until relief comes, watching everything that comes his way, and only then leaves off watching when the relief has taken his place. So with our Lord, He continued throughout the 3½ years of His ministry to watch. He did not do it for a little while and then, wearying of it, give it up, but kept it up at all times, in all places, under all circumstances, in every experience and in connection with every surrounding and influence. Thus He watched continually, everywhere, in dealing with all sorts of persons, in every activity and passivity

of His experience, and did this until He had finished to the full what the Father appointed for Him to do, to bear and to suffer. So, too, when a sentinel sees the enemy approaching, or sees a mutiny arising within the army's own ranks, he forthwith sounds the alarm, arouses the army into preparedness against a surprise attack and into readiness to attack the approaching enemy or the mutineers, or to repel their attacks. So Jesus, as He watched, if He caught sight of the devil, the world or the flesh, through sin, error, selfishness or worldliness, advancing to attack, He immediately sounded the alarm, which aroused His new-creaturely thoughts, motives, affections, graces and will to repel the attack or to advance to attack the approaching enemy. And if His natural selfishness or worldliness sought to gain escape from self-denial or world-denial at the expense of His New Creature, and thus set up a mutiny within Him, He at once squelched it, as we see Him doing in the three great temptations in the wilderness (Matt. 4: 3-10), those at Jerusalem in sight of the cross (John 12: 27, 28) and on the cross, according to the description that Ps. 22: 1-18 gives of the reactions of His perfect humanity to its crucifixion experiences; for vs. 1-18 give His human trials.

Jesus not only watched generally in all His experiences, but He did it with particular carefulness when He was specially tempted; for during temptations there was all the more need of watchfulness; for temptation times were danger times, as well as testing times. Jesus was tempted at every point of His character. His temptations, like all others' temptations, were appealing suggestions; for temptations are not merely suggestions; they are appealing suggestions, such suggestions as find in one something to which they come with appealing force. He was not tempted to sin (Heb. 4: 15), for sin found nothing in Him to which it could make appealing suggestions. His temptations were along the line of His natural selfish and social affections. Thus in the wilderness His love for food, under the appeals of hunger, was used as the basis of tempting

Him to use selfishly, *i.e.*, to satisfy His hunger, His miraculous powers, given Him to help others and not self. Thus there His love for gratifying His spiritual hunger for successful service ("I have meat to eat that ye know not of") was appealed to as the basis of tempting Him to use fakir methods to attract the attention of the multitudes; thus the appeal was to a lower spiritual selfish affection to misuse His ministerial powers, which, of course, was contrary to the spirit of a sound mind. Thus, also, His human love for life and His human desire to be free from human suffering were appealed to as the basis of tempting Him to obtain the Kingdom, which God had promised Him, if He would faithfully serve and suffer unto death, without suffering, but by being subject to Satan. This temptation also had an appealing effect on His humanity. But all three of these temptations, by Jesus' watchfulness in the light of the Word, stood stark naked before Him as suggestions that, despite their appealing power on His lower selfish affections, if followed, would make Him unfaithful to His consecration vows to remain dead to self and the world and to be alive to God. Hence His watchfulness, sounding the alarm that they were approaches of the enemy to attack, aroused by the Word His new-creaturely mind, heart and will to the battle, which, faithfully fought with the armor of God, resulted in victory for Him. Several others of the many temptations of Jesus given in the Bible will be briefly discussed. In John 12: 27, 28 Jesus is set forth as fearing the death of the cross and as loving His human comfort and life. This was a temptation, an appealing suggestion, that laid hold on His human love for safety, ease and life; and Satan made these the basis of a tempting offer of escape from the cross. And the passage shows how his New Creature, reminding Him of His mission as requiring His crucifixion, conquered His human love for safety, ease and life. It was a glorious, hard-won victory.

In Gethsemane the temptation to have the cup, not of death, but of the particular kind of death, public crucifixion,

with its shame and disgrace of excommunication and outlawry, removed, had as its basis, not the fear of His humanity, but the fear of His New Creature, *i.e.*, the lower primary grace of spiritual cautiousness was the basis of the temptation; for Jesus there feared that He had not hitherto done perfectly and that He would not be able to stand perfectly the harrowing trials following Gethsemane, and thus feared that the whole plan, in His feared failure, would go by default and that He would not return from the dead. Therefore, He struggled for an hour to have that cup of shame and disgrace involved in the death of an excommunicate and outlaw on the cross to be changed, if God were willing thereto; but during the hour's struggle He was constantly resigned to God's will—"Not my will, but thine, be done." Thus fear of failure to have maintained and to maintain perfection, and consequently fear of the plan going by default and His everlasting non-existence, formed the basis of the temptation in Gethsemane. But He watched and prayed in the temptation. God giving Him the assurance of His support, His new-creaturely will suppressed the efforts of His lower primary grace of spiritual cautiousness to control His new will, and thus He overcame. In this temptation Satan made these powerfully appealing attacks: (1) that He had not hitherto done everything perfectly, (2) that He would not be able to stand perfectly the trials following Gethsemane, (3) that, therefore, as the way out, He ask for the removal of the cup, and (4) that He insist on His will being granted in this matter. That the first three of these suggestions had powerfully appealing effect we can see in the threefold asking for the removal of the cup; but that they did not appeal to Him to the degree of dominating His new-creaturely will to make Him insist on His desire being granted, we can see in the fact that at each of the three requests for the cup's removal He asked that it be not done unless it was according to the Father's will. His new-creaturely will, after an hour's struggle, He all the time continuing to watch,

recognizing that it was not God's will to grant His desire, which will required a demonstration of faithfulness in Him extended to the utmost limit, to remove the cup, was completely submissive to God's pertinent will. And the heart of His prayer was answered—grace sufficient to endure faithfully, as well as the assurance of His past faithfulness, and of the resurrection of His New Creature according to His Spirit of holiness. Thus for His piety He was saved from death, with the assurance that He might go forward and carry out successfully the plan of God. Gethsemane was His hardest temptation and trial, surely! But it was one of the new creature.

According to Ps. 22: 1-18, His new-creaturely will was tempted by every one of His lower primary selfish and social graces during the time He was on the cross; indeed, we are warranted in including all of His experiences following His Gethsemane struggle. The time from His capture until His death was probably 13 hours; and into those 13 hours were condensed testings of every one of His human and spiritual qualities. His sense of justice by the injustices heaped upon Him was sorely tested. It was not wrong for His human affections to desire deliverance from them; but it would have been wrong for His New Creature to have permitted these human affections to have controlled. It kept them under control, even though they struggled to prevail. His self-respect as a human being amid the outrages heaped upon Him during those 13 hours was trampled upon. His approbateness was severely dealt with by His public rejection and insults. His love of ease was severely jolted by the sleepless night of His Jewish trial, the buffeting of the Jewish guard, the scourging, the cross-bearing and every minute's torture of His crucifixion. His love of safety, as well as His secretiveness, was trampled upon by His public mistreatment. His providence was trampled upon by His being bereft of every human possession, including His clothes. Surely, His hunger and thirst were not gratified during those hours. His self-defense

was kept in abeyance, as was His aggressiveness, all of those 13 hours. His love of the opposite sex in the women who bewailed Him was suppressed. His filiality was sorely tried at the sight of His mother's grief, as she beheld Him, her life's pride, on the cross; and His brethrenliness and friendship were given harrowing experiences, as He saw some of His followers at the cross. The discomforts of the cross were a sad contrast to the home comforts for which His humanity yearned; and His patriotism was severely set at naught by the thought of His being cast off by His people and His soon cutting off from His native land; and the deepest draught from the cup of woe that His humanity had to drink was the sense of His abandonment from God. Under these hard experiences of His humanity His human mind was in deepest trouble, yearning for relief, as Ps. 22: 1-18 shows. But, despite His flesh's intense yearnings for deliverance, His New Creature kept them under control. To maintain this control His New Creature had to watch with closest scrutiny and guardianship, lest His human cravings, so sorely wrought up, obtain the mastery, which His new will maintained victoriously, despite the temptations of the devil, the world and especially His flesh, pleading for relief in those 13 hours.

Yea, He was tempted at all points of character, sin apart. If He were a God-man, He could not have been tempted, since according to that theory His humanity had no personality of its own, its personality being that of God, which He is by that theory alleged to be; for that would have meant that appealing suggestions to unfaithfulness were made to God—an impossibility (Jas. 1: 13). But understanding that He was a perfect man with all the thoughts and affections of perfect humanity, who, however, had additionally in all the faculties of His mind, heart and will, spiritual capacities, spiritual affections, spiritual graces and a spiritual will, we can see clearly the conflict in the form of temptations, between His human, fleshly, mind and heart, His human will being dead by His consecration, and His

spiritual mind, heart and will, each struggling for controllership, which was successfully maintained by the spiritual will's overcoming the temptations of His flesh, a conflict that is common to all new creatures in the flesh (Gal. 5: 16, 17). And how, we ask, was Jesus able to triumph in all His temptations? We answer, Among other things, by His faithfulness in watching. From our discussion of His taking the fifth kind of steps of His narrow way we have learned that His watchfulness consisted of two elements: scrutiny and guarding. His scrutiny, so far as it concerned Himself, consisted of self-examination, *i.e.*, that part of scrutiny that made Him, Himself, its object; for He scrutinized Himself as to His disposition, thoughts, motives, words and acts, which, of course, was self-examination; but He practiced two features of scrutiny that were not a part of self-examination: His surroundings and the influences that operated on Him. However, He scrutinized these in part from the standpoint of their relations and effects on Him. He also scrutinized these two from the standpoint of their relations and effects on others, a thing which He did also as to His disposition His thoughts, motives, words and acts. His guarding was as to keeping Himself secure from harm from the temptations of the devil, the world and the flesh, by taking a successful oppositional stand toward their temptations, all of which required watching in both of its elements; and it was also as to keeping Himself faithful in practicing the other six kinds of steps of the narrow way. His guarding also operated toward those with whom He had to do, especially toward those over whom He had a supervisory office, *e.g.*, the Apostles and evangelists particularly, and the other disciples generally. He had a guarding work toward outsiders of Israel, especially toward the Jewish clergy. A goodly share of His watching was devoted to seeing God's Word fulfilling and God's providences unfolding, especially in relation to Him and the cause of truth, righteousness and holiness. This kind of steps, like the other kinds studied above, He took perfectly.

The sixth kind of steps that Jesus took in walking the narrow way was prayer. His prayers were His uttered or unuttered heart's sincere desires going out to God for good things. Thus He had the heart of real prayer: sincere desires going out to God for good things. His prayers were sometimes uttered in words, sometimes unuttered. Yea, His heart always prayed, for it always desired the good things that God was pleased for Him to have. And they were utterly sincere, in that He desired only to have what God's will was for Him to have for God's glory. The good things that He desired were almost entirely spiritual, though they included such earthly things as He knew God desired Him to have. His prayers had all the elements of true prayer. These are seven in number: Invocation, praise, thanksgiving, acknowledgment of dependence on God, petition, communion and assurance. There was no confession of sin in His prayers, as there is in our prayers, because He had no sins to confess. Nor do we find all of the seven above-mentioned parts of prayer in every one of His prayers, *e.g.*, in some of His prayers there are only invocation, thanksgiving and assurance, as can be seen in His prayer in Matt. 11: 25, 26, wherein He thanked God with assurance that the plan was for the understanding of the humble and meek and not for that of those wise in their own esteem—the proud and the heady; and at Lazarus' tomb (John 11: 41, 42) we see only these three elements, though the latter prayer implies that He had previously asked God for Lazarus' resurrection. In His High-Priestly prayer in John 17, while there are invocation, petition and assurance present, the largest part of it is communion with God. In all His prayers there was the spirit of submission, which we can see especially in His Gethsemane prayers. His oneness of spirit with God made it the most appropriate and natural thing for Him to pray. We may be sure that He prayed regularly mornings and evenings, at meals and at every other appropriate time; for always did His heart's desires go out to God; and, as called for,

they expressed themselves in words privately and publicly in ways appropriate to God and Christ.

The needs of His New Creature, especially for knowledge and strength to take the steps of the narrow way, impelled Him to pray. He was encouraged thereto by the Father's bounty toward Him. God's invitations to Him to approach the Throne of Grace greatly influenced Him to come near to it for help in time of need. Then God's many promises to Him, especially to be found in the Psalms and the Prophets, particularly in Isaiah, emboldened Him to plead those promises as His to claim in believing prayer. God's willingness to hear Him was a mighty inducement for Him to pour out His heart's needs and desires to His Heavenly Father. And as He progressed in the narrow way and with that progress the answers to His prayers, ever increasing in number, were so many more encouragements to Him to lay His petitions before God; His sense of oneness with God in spirit greatly influenced Him to supplicate the God of all grace and goodness. Accordingly, Jesus had many inducements to approach God in prayer. The burden of His petitions for Himself were doubtless those contained in the Lord's Prayer, except the fifth petition, "Forgive us our debts as we forgive our debtors," the reason for this omission being that He had no sin, for which to ask forgiveness. In the first petition, "Hallowed be Thy name," He prayed that He and the faithful might make their calling and election sure; for by so doing do they hallow, reflect glory upon God's name in all seven senses of the word *name*. In the second petition He prayed for the establishment of the Kingdom in its two phases, for each of the two sets of two classes belonging to each phase, to work restitution for the obedient. In the third petition He prayed that ultimately everlasting righteousness may be established for the Ages of Glory following the Millennium. Thus in these three petitions He prayed that the plan of God may be accomplished successfully in all its parts. In the fourth petition He asked God to supply Him

the Truth as spiritual food, as well as the needs of His body. In the sixth petition He prayed that God stand by Him in His temptations with needed helps of His Spirit, Word and providences; and in the seventh petition He prayed for grace to overcome Satan in his direct evil attacks and in his indirect evil attacks—through the world and His flesh, and to give Him victory throughout His course. As we consider these requests we recognize that they covered all His personal needs and, by adding the forgiveness of sins, the needs of the Church and the world in their relation to the Divine Plan of the Ages.

The answers to His prayers were conditional on His humanity's obedience to the natural law written in His heart and to the Mosaic Law, and upon His New Creature's obedience to His covenant of sacrifice, which implied faithfulness in all seven kinds of steps of His narrow way. And He yielded as a human being perfect obedience to the natural law written in His heart and to the Mosaic Law, which continued to make His humanity as a man and as a Jew acceptable to God as a sacrifice, with the result that anything that His humanity desired compatibly with its being sacrificed was granted it—food, shelter, raiment, as needed. And His fulfilling His covenant of sacrifice progressively in each one of the seven kinds of steps of His narrow way was rewarded by God in His having access to the Throne of Grace for the supply of every one of His new-creaturely needs. And always were His prayers for their supply answered (John 11: 41). To Him especially, as the Head, and to the Church, as the Body, did the promise apply, "Call upon me in the day of trouble; and I will deliver thee; and thou shalt glorify me" (Ps. 50: 15). His prayers, therefore, came before God as incense—most pleasingly acceptable, because they were surcharged with the graces, particularly those graces that were active amid His trials, temptations and tribulations. What sweetness must He have felt as He communed with God! What assurance of Divine acceptableness must He have experienced in

His prayers! And what joy and love must have been His when He could speak to and with His Father; for He always knew in His heart of hearts that He was the Father's delight; and this was the fullest satisfaction to Him. From Jesus let us learn to use in His Spirit our privileges of access to the throne of grace; and then we will ever find a most Fatherly welcome there making for true communion!

It will be profitable for our study for us to consider briefly some of Jesus' prayers. We have already briefly called attention to those of the petitions of the Lord's Prayer adapted to His use, and now will consider some others. He prayed at His baptism (Luke 3: 21), privately while on a preaching tour (Mark 1: 35; Luke 5: 16), preparatory to choosing the Twelve (Luke 6: 12), as to experiencing the transfiguration (Luke 9: 28, 29) and for Peter (Luke 22: 32), and publicly when feeding the 5,000 and the 4,000 men, besides women and children (Matt. 14: 19, 23; Mark 8: 6), over the bread and wine in the Lord's supper (Matt. 26: 26, 27; Mark 14: 22, 23; Luke 22: 17, 19, 32; 1 Cor. 11: 23-25), on receiving the report of the Seventy (Luke 10: 21), on blessing the children, in Jerusalem (John 12: 27, 28) and in Gethsemane (Matt. 26: 36-44; Mark 14: 32-39; Luke 22: 41-44), explained above. In none of the foregoing cases, except on receiving the report of the Seventy, in John 12: 27, 28 and in Gethsemane, are the words of His prayers given. It is to those that give the words of His prayers that we desire to add a few comments. When the Seventy returned and showed the various features of blessing wrought by their ministry, we gather from Jesus' prayer (Luke 10: 21) that they reported that the meek and humble heard them gladly, but that the Pharisees and scribes did not make a favorable response. And this feature of their report moved Him to rejoice in spirit and pray, "I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes; even so, Father; for so it seemed

good in thy sight." In this prayer no petition was made; but Jesus rejoiced in, and thanked God for that feature of God's plan wherein His wisdom, power, justice and love hid its elective features from the proud, heady and self-sufficient, and made them clear to the meek and humble. And this was for the good of both classes: the babes, because of fitness for trial under the plan's elective features, and the others, because of unfitness therefore, for whom its free-grace features will be suitable. Hence Jesus could rejoice as to God's present purposes as to both classes. At the tomb of Lazarus our Lord offered a remarkable prayer of thanksgiving without petition; however, this prayer implies that the petition had been previously offered: "Jesus ... said, 'Father, I thank thee that thou hast heard me; and I knew that thou hearest me always; but because of the people which stand by I said it, that they may believe that thou hast sent me'" (John 11: 41, 42). As Jesus here says, He offered this prayer of thanksgiving on account of the people there present, that the miracle that He would work might convince them that He was God's Messenger. How simple is the prayer! What assurance it expresses! How close does it reveal the oneness of the Father and Son to be! This thanksgiving unites simplicity and sublimity in a most marked manner. We have already commented on His prayers in John 12: 27, 28 and in Gethsemane, hence will say no more thereon.

The longest and most informing prayer of our Lord, recorded as His High-Priestly prayer, is given in John 17. In it there are only five petitions made, one for Himself, that the Father glorify Him (1, 5), three for the Apostles: (1) that they might all be one as the Father and Son are one (11), (2) that they might be kept from the evil one (15) and (3) that they might be sanctified by the Truth (17), and one for the rest of the Church, that they may be one as God and Christ are one (21). All the rest of the chapter consists of Christ's communing with the Father. Briefly would we summarize this communion! He mentions to the

Father that His hour has come (1), His commission as Savior (2), for what purpose the saved were to have everlasting life (3), His faithful performance of His ministry (4), His revealing God in the sevenfold meaning of His name to the elect Apostles given Him by God and their keeping God's Word (6), who knew Him in His office powers (7), to whom He gave God's Word committed to Jesus' ministry, who received them with the full assurance of His having left heaven for earth as God's Ambassador (8), He making them, not the world, the objects of His intercession as gifts to Him from God (9). He recognized His partnership with God and His being glorified in His Apostles (10), recognizing the nearness of the end of His stay on earth and His soon going to God, which moves Him to ask God by the exercise of His character to bring them into and keep them in oneness, as God and He are one (11). Then He tells the Father of His having kept them by God's character while with them, except Judas, the second-deather, whose perdition is Biblically forecast (12). About to go to the Father, He declares that He had clarified to them the Word, that they might share with Him His joy (13). He declares that their receiving from Him the Word has brought upon them the world's hatred, as it had brought the same upon Him (14). He was not asking that they be taken out of the world, but that God might keep them from the evil one (15), because they, like Him, were not of the world (16). Then He prays that they be sanctified in will, body and spirit by the Divine Truth (17), because, as He was by God, so they were by Him, sent on the Gospel-Age mission into the world (18), and for their Truth sanctification He had sanctified Himself in will, body and spirit (19). Please note how as a skillful Advocate He commends the Apostles to God's favor, by telling all the good possible of them and mentioning nothing evil against them.

Having presented His three petitions on behalf of the Apostles, with commendatory remarks on them, He begins to pray for the rest of the Church, as believers

on Him through the Apostolic word (20), asking that they might all be one, like the oneness between God and Him, to the end that the world might in the Millennium be brought to faith (21), since the honor of the high calling, which the Father offered Him, was by Him offered to them, to the end of their becoming one, as God and He are one (22), a oneness that He describes as of the same Spirit as was in the Father and Him, for their perfection as one, to the end that Millennially the world might recognize Him as God's Messenger and that God loves the Church with the same kind of love as He gives to Jesus (23). Then He expresses Himself as being in full accord with God's plan to make them His partners in glory, honor and immortality and witnesses of His high place in God's gift, because of God's pre-creation love for Him (24). He recognizes God's righteousness and, despite the world's not appreciating God, He has always appreciated Him, and was by His own recognized as God's Ambassador (25). Yea, He has revealed to them, not only God's appellation, but also His nature, character, reputation, office, honor and word, and will continue to do so, in order that they might receive from God the same kind, though not the same degree, of love as He, Himself, has received from God, and that His Spirit may be in them (26).

What a revelation of our Lord's able and faithful advocacy is this prayer! For simplicity, sublimity, communion, skillfulness in intercession, love and candor it eclipses any other recorded prayer. This prayer entered as heavenly incense into the very presence of God; and the Church as a product of the entire Gospel Age is the Father's answer to it. This prayer, offered just before Jesus left the upper room for Gethsemane, is all the more noteworthy for its contents in consideration of this fact. It is a blessed exercise for the Lord's people to sink themselves in contemplation of this matchless High-Priestly prayer of Jesus, the Advocate of God's people, and draw from it comfort.

Above we have commented sufficiently on Jesus' prayers in Gethsemane and will, therefore, pass on to a brief meditation on His prayers on the cross. The first of these is His prayer on behalf of all who had to do with His crucifixion, except Judas, who did know what he did: "Father, forgive them; for they know not what they do" (Luke 23: 34). Some ancient MSS. omit these words; but Biblical Numerics proves their genuineness. Hence it was actually offered by Jesus, and proves His loving and forgiving spirit toward His enemies. But in contemplating this prayer we are not to go to the extreme of believing that Jesus prayed for the forgiveness of the willfulness in the sin of those who had to do with His death. As Jesus did not atone for the willfulness in man's sins, a privilege given the Great Company, but for the Adamic features of mankind's sins, *i.e.*, sins of ignorance or weakness or a combination of both, this prayer was not offered for the forgiveness of the willfulness in the sins of His mistreaters, for the simple reason that He knew that God would not forgive it, but require them to expiate it by stripes, and hence He would not ask God to forgive it, as a thing against His will. And history proves that God did not forgive that willfulness, but made them suffer 1845 years for it. Jesus' very words indicate that He prayed for forgiveness of the ignorance in their sin—"for they know not what they do"; for had they known it, as Judas knew it, they would not have crucified the Lord of Glory (1 Cor. 2: 8). The fact of the affirmative answer to Jesus' pertinent prayer is God's Gospel-Age preservation of Israel as still beloved for the fathers' sakes, while making them expiate by terrible stripes their involved willfulness. This prayer is an impressive proof that Jesus practiced His teaching that we are to pray for them which despitefully treat and persecute us!

Jesus' second prayer on the cross was: "My God, my God, why hast thou forsaken me?" (Matt. 27: 46; Mark 15: 34). If He were a God-man He could not have offered this prayer; for, according to that theory,

He was God and could not forsake Himself. But being a human being, in whom His New Creature as priest resided and whose New Creature was sacrificing His humanity as the sin-offering, we can readily understand this cry. It occurred just before He died, and was uttered by His humanity, not by His New Creature, as Ps. 22: 1-18 proves. As Adam's substitute He had in His humanity to suffer all things that Adam suffered for his sin. One of the things that Adam had to suffer for his sin was abandonment by God. Hence Jesus as Adam's substitute had to suffer this part of the curse. Hence for a while His humanity suffered what was the climax of evil to a perfect sinless human being—abandonment by God; for when the force of the terrible thought of being abandoned by God was realized by Him, He cried out as a sinless human being the acme of the grief of His human griefs: "My God, my God, why hast thou forsaken me?" His brain, now that He was in the extremity of death, having almost no more life-principle to operate its thinking processes normally, could not understand why He, who had perfectly fulfilled the natural law and the Mosaic Law, should have been forsaken by God. But, as often occurs with the dying, shortly His little remaining vitality returned to His brain, and He recovered from this deep agony. The supreme agony of Jesus' New Creature was experienced in Gethsemane, and the supreme agony of His humanity was experienced in one of His last moments on the cross, when He recognized that as a human being He had been forsaken by God! His final prayer, "Father, into thy hands I commend [the Greek word means *deposit*] my spirit" (Luke 23: 46), contained two thoughts: (1) that He deposited with the Father His new-creaturely right to life, for God to keep it safely until the time for His resurrection, when God would return it to Him, and (2) that He deposited His human right to life, for its use by Him after His resurrection in the Divine nature, in an imputation for the Church during the Gospel Age, and for an application for the world in the Millennium; and He

made the deposit in the full assurance of faith that God would keep both deposits for their intended uses. Certainly, our study of Jesus' prayer participations proves that He took the sixth kind of steps of His narrow way in perfection.

We now come to the seventh and final kind of steps that Jesus took while walking the narrow way: perfect endurance of evil, from and in loyalty to God's Word, for and while taking the preceding six steps. It will be noted that this step was not taken alone, apart from the other steps; but it was taken while He was taking the other six steps. In the beginning of taking each stage of the other six kinds of steps, He was spared the enduring of evil until He had progressed somewhat in developing such stage; then after that stage was somewhat developed, endurance of evil for and while taking it set in; for we are to remember that every one of these seven kinds of steps had various stages of development; and He was permitted to take part of each one of these stages of development, relatively free from trialsome experiences, until it was sufficiently developed to undergo testing amid untoward experiences which required endurance. And such experiences He drew upon Himself by His faithfulness in the exercise of each stage of development in each of the six kinds of steps. And all of His endurance, of course, came upon Him because of His loyalty to God's Word and flowed out of such loyalty. As faithfulness marked each stage of these six kinds of steps and marked every bit of progress in each stage of these steps and in the whole of each stage, and thus was an ever-present grace in His character, so that faithfulness marked every feature of the seventh kind of steps that He took in His traveling the narrow way. Faithfulness was, therefore, not only His universal grace, *i.e.*, one that acted throughout every feature and expression of His disposition, thoughts, motives, words, acts, in His surroundings and amid the influences operating on Him in all six kinds of steps of the narrow way, but was also, in its universality, His final

grace, permeating every stage of the seventh kind of steps of His narrow way. We cannot think of any experience of His narrow way's journey but was thoroughly permeated by His faithfulness. And that permeation was perfect, in the sense of being complete and flawless. It is one thing to take the first six kinds of steps amid favorable, easy, pleasant, agreeable, encouraging, friendly and toward experiences; but it is an entirely different thing to take them amid unfavorable, hard, unpleasant, disagreeable, discouraging, unfriendly and untoward experiences. And Jesus took them amid both kinds of such experiences; and it was in connection with the second kinds of experiences that He had to exercise endurance. Some details on these second kinds of experiences will serve to clarify the seventh kind of steps of His narrow way: perfect endurance of evil, from and in loyalty to God's Word, for and while taking the preceding six steps.

Many were the kinds of experiences in endurance of evils that fell to His lot. One of these was losses. He lost His reputation, ease, safety, right of self-defense, possessions, strength, influence with many, health and life, and every one of His social privileges in human respects. His human qualities, in strong attachment to these, much stronger than fallen human qualities could feel attachment to them, made it hard for Him to endure these losses; yet He faithfully underwent them. Many were His disappointments. He felt deeply His disappointment over the little faith of some, the unbelief of many, the well-meant opposition of His family, the hostility of the priests, scribes and Pharisees, the fickleness of the multitude, the siftings that separated not a few from Him, the materiality of the public expectations as to the Messiah, the treachery of Judas, the forsaking of Him by all, the denial of Peter, the rejections by the clergy, the rulers and the people, and, above all, His temporary abandonment by God. Yet He endured all these things and did not let them sway Him from His loyalty. The restraints that the people's earthly-mindedness and the clergy's opposition

and persecution imposed upon Him were hard for Him to endure. The first restrained Him in what He could teach them, making Him restrain the free flow of His thoughts and words. The clergy's opposition and persecution imposed restraint on His speech, limited His sphere of activity, making Him avoid some places, and made Him guard His speech against their guile, *e.g.*, the matter of paying tribute to Caesar or not; and the attempts to lynch Him at Nazareth by casting Him over a precipice and at Jerusalem by stoning restrained Him in His ministries in these places. The covetousness of those whose herds of swine were drowned restrained His labors in those regions. John's imprisonment and Herod's evil designs on Him likewise laid Him under restraint. Even the attempts to make Him a king imposed restraints on Him. These to one so zealous as He taxed His endurance. The faults of humanity, even the best representatives of them, as exemplified in His disciples, acted on His endurance. His perfect mental, artistic, moral and religious tastes as a human being must have made it hard on His humanity, as He contemplated human ignorance, error and superstition. Their bad tastes as to nobler things of beauty, harmony and sublimity in human relations must have grated on His refined human sensibilities. Their violations of the law of duty love to their fellows in home, society, state, business and sex must have been exceedingly trying on His moral sense. And, most of all, man's religious depravity, yielding to the creature the love and devotion that he owed to God, his blasphemies, hypocrisies, superstitions, errors, sectarianism, clericalism, formalism and lack of consecration and the rest of faith certainly rasped on His supreme love for, faith in, obedience to, and honor of God. All these faults gave Him as a perfect man and new creature much to endure.

The hardships of Jesus' ministry gave Him very much to endure. His preaching and teaching so wearied Him that at times He had to withdraw from the people to rest and gain time to eat, which their

thronging Him at times prevented (Mark 6: 31, 32). His loss of sleep, His many journeys, taken in all kinds of weather by foot, and His taking out of His own body the vitality necessary to restore the depleted vitality of the sick, maimed, halt and blind, thereby effecting the cure, to His own weakening, His watching and prayer, His bracing Himself against the contradictions of sinners—all gave Him hardships to endure, very hard on His endurance. Necessities of all kinds came upon Him; some were as to food, some as to rest, some as to foot journeys, in rain and shine, in heat and cold, by day and by night, all of these without the conveniences and inventions that reduce such necessities in modern life to a minimum, all quite taxing on His endurance. His temptations along the line of misusing His human rights, which were consecrated until and unto death sacrificially in God's service, required such careful watchfulness and fervent prayer as made Him exercise much endurance to cope with them. Particularly was this the case in His last 13 hours; for great was the concentration required to keep Himself aright amid them; and great was the exercise of will power necessary to meet successfully these temptations which, accordingly, made Him endure much in and from them. His sweating blood during the Gethsemane temptation and His agonizing cry, "My God, my God, why hast thou forsaken me?" on the cross, are proofs of the great endurance that His temptations called upon Him to undergo. Opposition to His ministry, expressing itself in debates and contradictions, often accompanied by hatred, guile, and attempts at violence, gave Him much to endure; for these called upon Him to exercise properly controlled combativeness and aggressiveness, which, eating up much vitality, gave Him much to endure, *e.g.*, His cleansing the temple twice, once shortly after His ministry began, and the other time shortly before its close, gave Him much exhaustion, as the Scriptures witness of at least the first cleansing, "The zeal of thy house hath consumed me." Consequently He had to

exercise endurance in those experiences. Any one who has had to undergo much opposition and contradiction and to meet them by counter opposition and refutation, as Jesus had to do in loyalty to His mission, knows how debilitating they are on nerve and vitality. Hence endurance is much taxed thereby.

The siftings among His disciples that He had to witness, was another experience that required endurance on His part, to bear them. And to His kind, sympathetic heart these caused severe jolts, which He had to endure, *e.g.*, the sifting that occurred in connection with His discourse in the synagogue in Capernaum on the manna, typical and antitypical. That discourse was too strong meat for many of His bearers, not a few of whom as a result gave up being His disciples. Their course deeply moved Him and prompted Him with deep pathos to ask the Twelve, "Will ye also go away?" How His sad heart must have been comforted by Peter's reply, "Lord, to whom shall we go? Thou hast the words of eternal life." The sifting that turned the applauding multitude at His entrance into Jerusalem into the mob that demanded His crucifixion four days later was part of the experience that pained Him to the heart. Of course, such experiences called for the exercise of perfect endurance, in order for Him to be an overcomer therein. Alienations which He had to undergo certainly called upon Him to endure, if He would prove faithful therein. There was a slight alienation between Him and His mother, brothers and sisters, when they feared that He was beside Himself. He was pained as He saw it coming up in His relations with Judas. It began on a small scale with the priests, Pharisees and scribes, then increased, until within a few months before His death it had become intense. And this was hard to endure, but in faithfulness He bore it perfectly. This alienation in the last few months of His life grew into hatred, which became so extreme as to express itself in the injustices marking His arrest, trial before the Jewish court and trial before the Roman court, culminating

in its securing His condemnation to torture and the cross. He endured this hatred without returning it in kind; on the contrary, He cherished perfect love for His enemies; and to bear such hatred in the spirit of love, forbearance and forgiveness that He exercised showed endurance of evil in its highest perfection. The fickleness of the people and of His disciples was hard for Him to bear. At first He was very popular. His wonderful eloquence, kindly demeanor and great miracles made Him popular—so popular that at first the opposition of the clergy could not overcome it. So popular did He become that the people wanted to take Him by force and make Him a king. This was followed by siftings, as His dark speeches puzzled the people and sifted out others. The climax of this fickleness was evidenced within the short compass of four days, on the first of which they hailed Him as the Messiah and on the last of which they demanded and secured His crucifixion. His disciples' fickleness is manifest in all of them following Peter's example, pledging about 11 P. M. that they would go with Him into death and about 2 A. M. in danger's hour, not so extreme as death, forsaking Him. How pathetically did He express Himself over their leaving Him: "Ye ... shall leave me alone" (John 16: 32)! Judas' course was also one of fickleness trialsome to our Lord. This, too, tested His endurance, but in faithfulness He perfectly stood the test, as a faithful Overcomer.

Sorrow was another part of the cup that He had to drain. One of the descriptions applied to Him by Isaiah was: "Man of Sorrows, acquainted with [literally, educated in] grief." We are not to think that it was only in connection with the final 13 hours of His earthly career that this description fits Him, though doubtless it applies then in more aggravated forms than before. All through His ministry sorrow gnawed at His tender, sympathetic heart. The many expressions of the curse with which He came into contact throughout His ministry made Him feel distress. The physical blemishes, so many examples of which He healed, made

Him feel pain at heart for the ravages that the curse had wrought in the flesh of His flesh—humanity. This reached its culmination in the tears that He shed at Bethany, when He felt the griefs of the stricken family of His friends, when death had cut down Lazarus, His friend. The errors and ignorance of the lost sheep of the house of Israel wounded His tender heart and almost made it burst for grief at their fainting and undone condition. The opposition of the clergy and their ledlings was an added dreg in His cup of sorrow. A true lover of His people, His heart almost burst with suffering and His eyes overflowed with tears as He bewailed Jerusalem's blindness and its impending overthrow. So much did it pain Him that, on His way to Calvary He forgot His own condition and in commiseration of the daughters of Jerusalem who bewailed Him, He told them not to bewail Him, but their and their children's impending woes. Words fail us adequately to describe His sorrows in Gethsemane, before the Jewish and Roman courts, during His mockery and scourging, His journey to Calvary and His crucifixion, with its attendant shame, disgrace, pain and slow, lingering dying, culminating in death. He was indeed the man of sorrows, acquainted with grief! Never was there such sorrow experienced by any other mortal. And He endured it all faithfully and perfectly. Surely He endured the cross, despising the shame, and gained right-handship with God.

He endured disfellowshipment from the house of Israel and outlawry from the judicial representative of Rome. The Israelites were God's chosen people; and it was by them considered the highest of earthly honors to be Israelites. They believed that this made them God's favorites; and to be excommunicated from Israel meant to them, not only the loss of that high favor, but additionally they believed that, if an Israelite would die excommunicate, without a reconciliation with and a reception again into Israel, he would have no part in the resurrection, but would remain dead forever. So did the clergy and their ledlings regard one

who died excommunicate. This, their view of Him, added sorrow to His other griefs; and when He became conscious of God's having abandoned His humanity, He perhaps had the same fear for Himself—that He would not return from the tomb. How great was the involved despair! He was the most obedient of subjects, and never lifted, nor would He lift even a finger against the powers that be. Despite this, He had to suffer the crucifixion sentence of a rebel, with its consequent outlawry, and as a result to endure the reproach and disapproval of the people heaped upon Him from their regarding Him as such. All of this because of His loyalty to the Word! Apart from the nervous prostration that He experienced in the garden, evidenced by His sweating blood, Jesus did not in His own person suffer any sickness of His own; but by taking out of His own body life-principle and giving it to those suffering from various sicknesses and infirmities to replace their depleted vitality, and thus effecting the cure, He suffered the weakness consequent on His giving up such vitality. Thus "Himself took our infirmities and bare our sicknesses." (Matt. 8: 17). And certainly, this was very trialsome on Him, to bear which required much endurance on His part; and He exercised it in faithfulness perfectly.

Persecution is mistreatment done one for his opinions and opinion-activities, especially for his religious opinions and activities. And Jesus had to endure such. Opening up a new dispensation, of necessity Jesus had to spread new views that seemed strange to those who sat in Moses' seat. And their accumulated errors, wrong practices and burdensome traditions being refuted by His new dispensational truths, and thus their prestige becoming undermined or in danger of becoming undermined, all of which their bigotry made them think to be of God's arrangement, they, of course, became His persecutors. They reproached Him to His face with all sorts of ugly, but untrue charges, even going so far as to charge Him with blasphemy. Behind His back they slandered Him widely. They

reviled Him and stirred up the people against Him as a deceiver of the people, as an introducer of error among God's people. More than once they sought to put Him to death before His hour came. And, finally, their persecuting spirit became so exaggerated as to make them guilty of bringing Him to a martyr's death through the grossest breaches of Divine and human law. But He endured all His persecutions in the Holy Spirit in all perfection, never once returning reproaches with reproaches, revilings with revilings, threats with threats, misrepresentations with misrepresentations, slanders with slanders, malice with malice, hatred with hatred and violence with violence. In it all He preserved His faithfulness perfectly, and that under conditions of severest trials and temptations. His endurance often exercised itself amid the severest pains, even unto death. The rough laying hands on, and binding Him pained Him. His being smitten on the face and having hairs of His beard pulled out (Is. 50: 6) increased this pain. His binding to be led away to Pilate, His scourging and crowning with thorns, His bearing the heavy cross on His lacerated back, the driving of the nails through His hands and feet, the jerk of the cross as it lit, falling to the bottom of the hole made for its support, the burning fever and thirst and the excruciating headaches of crucifixion, the paralyzing of His heart, proven by water and blood issuing therefrom—one and all gave Him severe pain; but in all faithfulness He bore it all perfectly.

Let us sum up the evils that He endured, that we may obtain a bird's-eye view of them, the more succinctly to comprehend what He endured. They were losses, disappointments, restraints, the faults of others, hardships, necessities, temptations, opposition, siftings, alienations, fickleness of the people and even of the disciples, sorrow, disfellowshipment, outlawry, sickness, persecution and pain unto death. When the variety, the severity, the degree, the continuance, the concentration, the climax and the all-outedness of His trials are considered, it is easy to recognize that He

was tested at all points of character to the very limit of the endurance of a flawless, perfect New Creature, as His humanity was tested beyond the power of endurance of a perfect human being's ability to preserve life, but not beyond its ability to remain sinless. And He did in His humanity endure sinlessly unto death, though His humanity could not stand the trials and yet remain alive. It was the victim that was in its sinlessness sacrificed unto death by the Priest, Christ's New Creature. How superhuman was the endurance of His New Creature! and how sinlessly human was the endurance of His humanity! We stand all astonished with wonder at His strength of character as a human being and as a New Creature. For His humanity to have endured all its sufferings and yet to have preserved its sinlessness in perfect human duty and disinterested love, is the height of human glory and sublimity. And for His New Creature to have endured all its sufferings and to have preserved, not only sinlessness, but perfect Divine duty and disinterested love, is the height of new-creaturely Divine glory and sublimity. Worthy is the Lamb that was slain! O, beloved brethren, let us consider Him, lest we become weary and faint in our mind. Behold the Lamb of God, that taketh away the sin of the world! And behold Christ in His narrow way, that we may follow Him in our narrow way, as we take the seven kinds of steps that constitute our walking the narrow way after Him, our Forerunner. If we ever feel like relaxing our steps or even like ceasing to take them, let us consider Him, for our encouragement, as He took in faithfulness and perfection all seven kinds of steps of His narrow way: self-and world-denial, studying God's Word, spreading God's Word, practicing God's Word, watching according to God's Word, prayer according to God's Word and endurance of evil from loyalty to, and from harmony with God's Word. Then, if we so do, and also imitate Him in the same seven steps of the narrow way, we will overcome, as He also overcame.

CHAPTER III CHRIST: HIS SUFFERINGS

CAUSES. FORMS. SPIRIT. PURPOSE. RESULT.

CLOSELY related to our Lord's walking the narrow way are His sufferings. Indeed, while treating of His walking the narrow way, particularly of His endurance of evils incidental to that way, we gave some thoughts on His sufferings. But the sufferings were so very many and varied, and were so insufficiently set forth when we wrote of His endurance of evils as a part of His walking the narrow way, that we are warranted in giving them a more thorough study, which we will now do by God's help. The theme is in itself a rich one; and to the justified it is a holy one; but to the consecrated, especially to the Little Flock, it is most holy; for it brings them into closest touch and deepest sympathy with, as well as into highest appreciation of Him. Let us, therefore, with penitent hearts, because our sins brought upon Him His sufferings, with believing hearts, because His sufferings' merit brings us justification, and with loving hearts, because His sufferings kindle our love, come to Him, the unparalleled Sufferer, and thus in repentance, faith and love meditate upon His sufferings; for in such meditation we will find fresh faith, hope, love and obedience, which will draw us nearer to Him, to His and to our Father, whose boundless love gave Him as God's costly sacrifice on our behalf.

In considering Jesus' sufferings let us first study their causes. These are, first, His loyalty as a servant of the Truth and, secondly, the enmity of those who opposed the course that His faithfulness, as a servant of the Truth, caused Him to travel. He was a faithful servant of the Truth. Accordingly, His ministry is one of the Truth. He did not serve all kinds of truth.

E.g., He did not devote His time, talents, strength and influence to witness to scientific, world-historical, philosophical, philological, artistic, business, archeological, mathematical or political truth, as good as these are in their separate spheres; but He devoted Himself to the ministry of the Divine Truth as it is revealed in the Bible. Hence He testified of doctrinal truth as to God, Christ, the Spirit, the Divine law, creation, the covenants, man, the fall, the curse, redemption, justification, consecration, Spirit-begetting, His Second Advent, the overthrow of Satan's empire, the day of wrath, the Kingdom in its two phases, election, free grace, the Church, resurrection of the just and unjust, restitution, the Millennium, the final trial and final rewards and punishment. He ministered to the Bible's ethical truths, more especially to its duty and disinterested love as to God, Christ, the brethren, the world and one's enemies. Additionally He stressed on ethical lines the other graces, especially the other higher primary graces—faith, hope, self-control and patience. He also testified of the lower primary graces, both those of the selfish and those of the social kind. Many times He taught various of the secondary and tertiary graces, and in these and other ways served the Bible's ethical truths. Much of His teachings consisted of expositions of the promises of the Bible's covenants. Frequently He emphasized the hortatory teachings of the Bible. Not only did He expound prophecies of the Old Testament, but He also gave not a few of the New Testament prophecies. He frequently alluded to historical events given in the Bible, as well as lived out others of them; and repeatedly He alluded to its types, as well as worked out others of them. Thus He gave the antitype of Jacob's ladder (John 1: 51), of the manna (6: 31-58), of the serpent in the wilderness (3: 14, 15), of the flood, of Sodom, *etc.*, of Lot and his wife (Matt. 24: 37-39; Luke 17: 26-32), *etc.*, as well as lived out new types (John 2: 11).

He served the Truth by preaching (Matt. 4: 23) and by teaching (7: 29), as well as by encouraging others to preach and teach it, giving them the necessary instruction and equipment therein and thereto (Matt. 10: 5-42; Luke 10: 1-12). He did this in the temple (Matt. 21: 23), at the seaside (Mark 4: 1), in synagogues (Luke 4: 15; 6: 6), in Galilee, Samaria and Judaea (23: 5). He did it by night as well as by day (John 3: 2-21; 4: 6-21). He did it on the mountain (Matt. 5: 7), on the plain (Luke 6: 17-49). He did it in private homes (Luke 7: 36-48; 19: 1-10), as well as in open fields; He did it on mountains, as well as in synagogues and the temple. He preached in boats on the sea (Matt. 13: 1-3), as well as on land. He preached in the open desert fields (Matt. 14: 13-21; 15: 33), and on the wayside (Matt. 20: 29-34). In fact perhaps the only available place where He did not preach or teach was in city streets (Matt. 12: 19). He frequently taught or preached to single individuals, like Nicodemus, the Samaritan woman, the rich young ruler, Mary of Bethany, *etc.* In some cases family circles were so favored, as in the case of Simon the Pharisee, Simon the leper and Zacchaeus; often too, individuals among His disciples, like Peter, Philip, Nathaniel, or two of them, like Peter and John, or three of them, like Peter, John and James, and often all twelve of them, as upon the mountain and in the upper room. At other times He spoke to the 70 and to his unofficial disciples. Then, too, at times He would address small audiences, at times medium-sized audiences and at times audiences of many thousands; for we read of the multitudes of His hearers as being so great as to trample upon one another. He shunned none; He despised none; He neglected none. Wherever He found a hungry heart and a willing mind gladly did He pour into that heart and mind the best tidings that they were capable of receiving. The anointing that was upon Him moved Him to preach good tidings unto the meek, to bind up the hearts broken by earth's tribulations, to proclaim liberty to sin's captives and the

opening of the prison of the tomb for death's sleepers and to proclaim the Gospel Age as the time of the high calling being open to willing sacrificers, making them acceptable through His merit.

He was a faithful Witness of the Truth. In answer to Pilate's question He assured him that He was born among men and entered the sphere of His ministry in order to bear witness to the Truth, to which those who were of the Truth would give attentive ears (John 18: 37). It is testified of Him that He is the faithful and true Witness of God's Truth (Rev. 3: 1, 7, 14). His confining His earthly ministry to the Jews was an expression of His faithfulness, since the Truth was not then due to go out to the Gentiles (Rom. 15: 8; Matt. 10: 5, 6; 15: 24). Above all things in His witnessing to the Truth He was faithful to God, whom He regarded and treated as the sole Source of the Truth that He witnessed. Such faithfulness made Him give the message exactly as His Father revealed it to Him, and made Him in every use of it make it reflect credit upon God. Accordingly, He gave a true witness of it with all fidelity, using every power of His Humanity and New Creature in such witnessing. Having consecrated to God all His time, strength, talents, means, influence, reputation, yea, His life, as well as His rights in others, to be used in His ministry as a Witness of the Truth, He employed them to the utmost of His ability in all His opportunities of service, to the Divine pleasing. While He was first of all faithful to God, the Truth and its Spirit, He was next to these faithful to the Church. Hence with special fidelity did He minister the Truth to the twelve Apostles, next to them to the seventy Evangelists, and then to the rank and file of His disciples. His faithfulness made Him make each one of them an individual object of His help; *i.e.*, in fidelity to them He gave each one of them, without stint and most self-denyingly, the help that was best fitted for him to receive according to his needs for himself and for others. He was faithful in His ministry to

non-disciples according to their needs and heart's attitude. His loving heart went out to the whole race even unto giving Himself up unto and until death on their behalf. He was faithful in the interest of enemies.

Not one act of unfaithfulness to His ministry as a Witness of the Truth can be justly charged up against Him. His challenge, "Which of you convinceth me [proves me guilty] of sin?" can also be made by Him as to His faithfulness, Which of you can prove Me guilty of unfaithfulness? In every application of the Truth to His Apostles, Evangelists and unofficial disciples, He was faithful to God, the Truth and the brethren. His praise of them, His encouragements of them, His warnings of them, His rebukes of them, were all given in faithfulness. His course toward Peter is a good example of this. The name *Peter*, given Him in allusion to his confession of the rock truth of Christianity, that Jesus is the Christ, the Son of the living God, was in praise of Peter's confession. His rewarding him with the privilege of the keys as a result of this confession, to unlock (1) the closed door of access to the high calling to Jews, which He did at Pentecost, and to unlock (2) the closed door of access to that same calling to Gentiles, which he did in Cornelius' home, was an expression of praise for Peter's confession. Faithful was He in reproving Peter as an adversary, when He sought to dissuade Him from faithfulness as to the death on the cross. Faithful was He in warning Peter against His too great self-confidence. Faithful was He in restraining him in the garden, against using the sword. Faithful was He in giving Peter the disapproving look after his denial of Him; and faithful was He in correcting and restoring him on his manifesting true repentance. Faithful was He in praising Nathaniel as an Israelite indeed; in reproving Philip for requesting a physical manifestation of God, all the disciples for each desiring to be first, and John and James with their mother for their ambitious request to be, one on the right, the other on His left in His kingdom.

His course was faithful toward outsiders. He was faithful toward the centurion in healing his young man, toward the Syro-Phoenician woman as to her demonized daughter, toward the sick, the halt, the maimed, the deaf, the dumb and the blind as to their cure, toward the multitude in giving them enlightenment to the degree of their ability of receiving it. Even in hiding the deeper things from the outsiders He was faithful to them; for thereby He did not increase their responsibility in the face of their not being of the faith class, and thus unable to overcome amid faith-exacting conditions. To Mary and Martha and Lazarus His loyalty shines out in His every word and act in relation to them as a Witness of the Truth. His faithfulness toward the scribes and Pharisees is manifest in His treating them mildly at first, then gently reproving their shortcomings, then warning others against their corrupting effects, and finally, when they proved themselves incorrigible, most severely denouncing them to their faces and before the people to curb their evil lives and influences. He was faithful in correcting the Sanhedrin at His trial and in His delicate correction of Pilate. Faithfully did He treat the women of Jerusalem who bewailed Him; and by His silence He faithfully witnessed to the Truth and its Spirit before all His detractors during the last thirteen hours of His life. From every standpoint and toward everybody with whom He had to deal He was a faithful Witness of the Truth.

And such faithful witness was, first of all, in its reflex effect a cause of His suffering; for it doubtless saddened Him very much that so much of His witnessing had to take the forms of reproofs, rebukes, corrections and warnings. It also was a fruitful means of His suffering the loss of vitality, with its consequent weariness and wakefulness. This reflexly made Him suffer. These features of His sufferings in their cause are amply set forth in certain of the Psalms and Prophets. Thus His course of faithfulness, as a Witness of the Truth, was the first cause of His sufferings. He thereby

drew down upon Himself certain of His sufferings that He, as the first Sin-offering, had to endure, sufferings inseparably connected with His ministry.

The second cause of Jesus' sufferings was the enmity of those who opposed the course that His fidelity to the Truth made Him pursue. There was much error taught, which His faithfulness made Him refute. There was much of false rites practiced, which His faithfulness required Him to disclaim. There was much wrong committed against God that His fidelity required Him to rebuke, expose and attempt to set aside. There was much formalism practiced instead of true heart and head religion, which He had to correct and to attempt to reform. The shepherds sought the golden fleece instead of the welfare of the sheep, which His devotion required Him to bring to the light of day. The so-called laity were oppressed by the powerful clergy, which made His zeal seek to set the pertinent evil aside. The religious leaders were full of hypocrisy, conceit and ostentatiousness, which His faithfulness corrected and sought to end. There was much profanation of sacred things and places, which stirred Him up to counteractive speech and acts. The interests of the common people were neglected for the advantage of the hierarchy, which His devoted mind, heart and will severely rebuked. Great stress was laid on tithing the smallest seeds and minute quantities of them at that, while the weightier matters of the Word—the Truth and the Spirit of the Truth—were grossly neglected, all of which stirred His true soul to remonstrance. Their making a pretense of prayer, while in covetousness taking advantage of the poor and weak, stirred up His pure being to resentment and correction. His great popularity with the common people as a Preacher, Teacher and Healer, stirring up the envy of the hierarchy, did not at all ease, rather it made the situation more difficult. In His day the religious world was living on a very low plane, and religious feeling was at a low ebb; and His

seeking to reform these conditions brought down upon Him the wrath of the religious leaders and ledlings.

A few illustrations of the low tide of religion will be in place here. The rabbis had elaborated the 613 rules that Moses gave, into over 10,000, enslaved the people in a bondage that destroyed heart religion, *e.g.*, they set up a rule that limited a Sabbath walk to 1000 yards; but when they desired to go a longer distance all they needed to do so was before Sabbath to deposit some food there, thereby allegedly making it their home, or to have a string tied from their home to the place desired to be journeyed to, which made the two places, they claimed, one place, their home; hence they could walk in their own home back and forth, as much as they pleased, without violating their Sabbath-day journey ordinance! By the same reasoning and in the same ways they overcame their law on not visiting on the Sabbath; for were the two places not made one house by the deposited food or connecting string? And certainly it was not visiting to go from one place to another in one's own house! They had rules as to on what side, left or right, of the body one should arise from sleep. They decided, among other like things, that for a beggar to reach out his hand to receive an alms on the Sabbath was not working on the Sabbath, unless it was reached out of or into a door or window to get it! We recall that they faulted the disciples, when passing through the field hungry, for plucking on the Sabbath ripe grain from the stalks and blowing the chaff therefrom, as harvesting on, and thus violating the Sabbath! Their endless washing of their hands, dishes and pots to avoid ceremonial uncleanness is also noted in the Bible. Verily "they strained *out* [A.R.V.; not *at*, A.V.] a gnat and swallowed a camel." No wonder that such sticklers for the letter and neglecters of the spirit took offense at the principles of Jesus, who made religion a matter primarily of the head, heart and will and not in observing vain traditions and man-made, but not God-inculcated, ordinances. Of course, their systems had to go

down, if His principles were ever generally accepted; and the more they felt this, the more their enmity was aroused against Jesus for the course that faithfulness to the Truth required Him to go. This enmity progressed from faint to outright contradictions, from dislike to hatred, from slight to all-out opposition, from murmuring to bitterest complaint, from suspicion to bold accusation, and from hostility to murder. All of this because of the course that His faithfulness to the Truth, under the then conditions, required Him to go.

Next we will consider the forms that His sufferings assumed. They may be reduced to three, physical exhaustion, mental sorrow and physical violence, which will be considered in the order just given. First then His sufferings assumed the form of physical exhaustion. This was brought about by a variety of His acts. His constant teaching and preaching, often to large audiences, at times in the open air, which is especially exhausting, were means contributing to His exhaustion. People inexperienced with teaching and preaching do not realize their exhausting effect, especially if the heart is put into them, as Jesus' was. Their exhausting effects can be readily seen, if one knows how vocal sound is produced. Voice is simply an explosion of nerve force on the surface of the throat, combined with some breath. Accordingly, one who is constantly speaking, as Jesus did, is constantly giving off nerve energy, which in time produces nervous exhaustion. Hence this is one of the causes of Jesus' exhausting Himself physically. Jesus' constant watching and prayer combined with heavy loss of sleep were another way in which He, in part, brought physical exhaustion upon Himself. His suffering hunger contributed to the same end. His many journeys by foot over mountain, hill, valley and plane were very wearying on Him, especially in the burning torrid heat of parts of Palestine, in the great heat of all parts of the Holy Land in summer. These journeys were made at 11 seasons of the year, in all kinds of weather and amid inconvenient conditions.

Jesus had no airplanes, coaches, parlor cars, sleeping cars, carriages, autos or buses, not even motorcycles or bicycles, to relieve the toilsomeness and weariness of His journeys. His sandaled feet, made uncomfortable by ever-present sand, were His vehicle of travel. Often He suffered very much from weariness (John 4: 6). These conditions conduced to His physical exhaustion.

Jesus' day was not one replete with time and laborsaving and ease-conducing inventions. Indeed, living conditions in His day were far from convenient. The houses were illy aired, hot in summer, cold in winter, but illy furnished and bent toward the hard rather than the easy life, which was hard on Jesus' vitality. While the Mosaic dietary laws made Israel's diet more healthful than that of the Gentiles, they knew next to nothing of the chemistry of foods, and, of course, could in most cases not plan what was even a fairly balanced dietary, which condition bred ill results on the body, and from which Jesus doubtless suffered some in His vitality. His constant undergoing "the contradiction of sinners" certainly was exhausting on His vitality. Not the least factor contributing to His physical exhaustion was His working miracles, especially those of healing, for these were wrought at the expense of His own vitality. We read in one place of a woman with a years-long infirmity coming to Him in the press of a large throng, and touching the hem of His garment, at the touch receiving the instant cure of her issue of blood. Jesus, knowing that virtue [vitality] had gone out of Him, turning, asked, "Who touched my clothes?" (Mark 5: 25-34). Chidingly the disciples asked how He could ask such a question with such a crowd thronging Him. But Jesus was right, and seeing the cured woman, commended her faith and sent her away in peace. On another occasion (Luke 6: 19) he cured multitudes of the sick by virtue [vitality] that went out of Him. He cured them by taking out of His own body the vitality necessary to restore their depleted vitality, giving it to them as the remedy of their illnesses. In this sense

He took our infirmities and bore our sicknesses for thereby He suffered the weakness resulting from curing them in this way (Matt. 8: 16-18). According to these records Jesus gave up His vitality to effect the cures. Sometimes He spent whole nights in effecting cures, and, as a result, felt very depleted in strength.

Thus His constant teaching, preaching, watchings, prayings, loss of sleep, hunger, journeys, weariness, plain living, imperfect diet, enduring contradictions, and giving vitality in curing people miraculously, one and all contributed to His physical exhaustion. When Jesus came to Gethsemane, mainly due to these things, He was 99% dead; for He lasted only six hours on the cross, while strong men in their prime have been known to last seven days undergoing crucifixion. His sweating blood in the garden proves that He was suffering from the most extreme form of nervous prostration; for medical science assures us that such extremity of nervous prostration can be experienced by those only who are 99% dead, so far as loss of life-principle is concerned. As we showed above, this extreme form of nervous prostration has only a few times in human history been experienced. When we remember that Adam was 928 years dying under the curse, and when we consider that in His 3½ years' ministry Jesus expended 99% of the vitality that Adam lost in 928 years, we have a most impressive proof of the self-sacrificing love exercised by Jesus in His ministry previous to the last 13 hours of His life, during which suffering was His unmixed portion. How He loved and sacrificed! On earth there has never been such love exercised by another! What self-forgetfulness! What generosity toward the Church and the world! Surely He is "Jesus, lover of my soul," as the poet put it!

The second form of Jesus' suffering was mental sorrow. This form of His suffering is meant by Isaiah when he speaks prophetically of our Lord as "a Man of sorrows acquainted with grief"—a description that is pathetic in the extreme. Manifold was the mixture of

sorrows poured into the cup of grief for Him to drink. His becoming a human being, and thus degraded in nature, must have caused Him some sorrow after He became conscious of it, though His love for God and man and the hope set before Him must have quickly turned that grief into joy. Missing visible and physical contact with God and the other spirit beings must have made Him feel—what shall we say?—homesick for them, which, too, was overcome as in the preceding case. Having to associate with fellow but fallen humans could not but have been an occasion of sorrow for one so pure and good. Yea, even among the best of humans, as His disciples were such, their selfishness and worldliness, as well as their sinfulness and erroneousness, could not but make Him feel sad over their fallen condition. The many cases of physical depravity that He met, and in many cases cured, did work deeply upon His sympathetic heart, and made it bleed for the open sore of the flesh of His flesh, the blood of His blood and the bones of His bones. The mental ills, in deficient remembering, perceptive, reasoning and imagining powers, especially as seen in demoniacs, appealed deeply to His sympathizing heart, and made it bleed times without number. As He meditated on man's moral depravity and witnessed many examples of it in practice—"man's unkindness to man that has made countless numbers weep"—He was pained to the depth of His holy heart. But worst of all was His grief over man's religious depravity, which He saw exemplified on all sides. No wonder that the Bible tells us that as He saw the people fainting and scattered abroad as sheep without a shepherd, He was moved with deep compassion for them (Matt. 9: 36). The Greek word rendered here *moved with compassion* expresses a deep mingling of sorrow and pity. Etymologically it means a quivering in the intestines caused by a mingling of sorrow and pity. When these two qualities do mingle there is a quivering in one's intestines, felt by the one who undergoes it.

Other things occasioned Jesus' sorrow. He felt sad

at the weaknesses of His Apostles. Their unholy ambitions to be chief pained Him. Their inappreciativeness, their slowness to believe, their contentiousness, their dullness of understanding, one and all combined to sadden Him when He thought of them, though the best of humans as more or less sordid. The many evidences of the curse constantly before His eyes could not but distress a loving heart and clear head like His! The contentiousness and the contradictions of the scribes, Pharisees and Sadducees must have pained His clear head and kind heart. The fickleness of the multitude, now enthusiastic enough to make Him a king, then inimical enough to demand with insistence His crucifixion, could not but have sorrowed Him. The contemplation of the spoils that death had won in seizing upon Lazarus and bereaving his sisters made tears flow from His eyes. As with prophetic eye He beheld the woes of Jerusalem, both in its present and future blindness and its future desolation, He was so moved in His sympathetic heart that His eyes overflowed with tears. The sorrow of disciples and mother at His death grieved Him.

But the acme of His grief, greater than that of any others of the children of men, came in the last fourteen hours of His life, evoking our sympathy by the words Gethsemane, Sanhedrin, Praetorium, Via Dolorosa and Calvary. Jesus' agony in the garden lasted an hour (Could ye not watch with me one hour); and from the eight large and small wonderful days we conclude that it began after 1: 00 A. M. and ended after 2: 00 A. M. While His trial on the cross was particularly that of His humanity, that in the garden was particularly one of His New Creature. St. Paul, in Heb. 5: 7, refers particularly to His Gethsemane trial: "Who in the days of his flesh when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death and was heard because of his piety." This passage gives us the clue of our Savior's Gethsemane agony. He prayed to be

saved from death; and His prayer was answered. It was, therefore, not from the sacrificial death that He was saved; for He underwent it unto a completion, as His cry, "It is finished," proves. Accordingly, by His resurrection the answer to His prayer was given. Hence He prayed to be saved from the second death, which, had He undergone it, would mean that in some way He had either not done perfectly before coming to Gethsemane or failed to do so thereafter. The expression, "He was heard because of his piety," proves that He had perfectly and flawlessly done the Father's will unto and until death. These considerations of His Gethsemane agony give us the clue as to why "He had offered up prayers and supplications with strong crying and tears": He feared that in some way He had failed previously to please God perfectly, and that He would be unable to meet flawlessly the harrowing experiences from the garden onward until His death was completed. It was, of course, Satan who shot the sharp arrow into His tender conscience to the effect that He had previously sinned. This thought astounded Him, and for a while nonplussed Him. But soon He was able to shake it off, doubtless by such thoughts as are given in Ps. 16: 8 and Is. 53: 9 coming to His mind. But the other thought that He would not be able to meet the severe experiences from Gethsemane onward with perfect flawlessness stayed with Him longer. Indeed, it took an hour's struggle, combined with an angel's support and assurance of God's help, for Him to overcome it.

There were several things that bore down heavily upon His New Creature that made the Gethsemane the severest of all His trials and temptations. He knew that if He should break down, even in the slightest measure, under the sore experiences ahead of Him, He would displease His Father and lose His favor. And loving God supremely and desiring above all else to be pleasing to Him, His very being was filled with the deepest agony of which it was capable of feeling, at the thought of such a calamity. He also knew that such, even the

slightest shortcoming from perfection, would vitiate the entire plan, resulting in dishonor to God, in the ruin of the four elect classes, of the penitent angels and of the Jewish and Gentile world and in the triumph of Satan, sin, error, death and hell, and that all due to fault in Him. And He also knew that such a fall on His part would result in His going into the second death. He was in the greatest distress of soul at these three considerations. It was this that, by prayers and supplications with strong crying and tears, made His agonized soul plead for an hour with the Father to remove the cup, not of death, but of the peculiar form of His death, that of an excommunicated blasphemer and of a rebellious, convicted outlaw, with all their implied shame and disgrace. No wonder that He sweated blood; no wonder that the weight of His agony nearly crushed out His life, as He said, "My soul is exceedingly sorrowful even unto death"; no wonder that He cried aloud with many tears; no wonder that His perturbation was so great that He could hardly think soberly and logically; no wonder that three times He sought some comfort from the three disciples whom three times He found asleep, and not watching and praying with Him. But in it all His New Creature was fully submitted to God's will, "Not my will, but thine be done." Never before or afterward did His New Creature experience so severe a trial and temptation; but it was able to triumph after an hour of the severest struggle. Assured of His past faithfulness and of the Father's support in the sufferings of the following 13 hours, and of the fulfillment of the prophecies of His victory, He emerged from His agony the calmest of the calm, ready to drink the cup of shame and disgrace of execution as an excommunicated blasphemer and an outlawed rebel. By all odds His Gethsemane trial and temptation was the keenest mental sorrow that He ever experienced, and was a trial and temptation of His New Creature in the extremest climax of His experiences.

Much mental sorrow was felt by Him during the next 13 hours, even as Is. 53: 3-11; Ps. 22: 1-18 and the four Gospels describing those 13 hours prove. This sorrow was felt mainly by His humanity, as the expression, "*man* of sorrows and acquainted with grief," proves. The acme of His sorrows as a human being was felt by Him when as a human being He felt Himself abandoned by God, and when He expressed this woe in the words, "My God, my God, why hast thou forsaken me?" (Ps. 22: 1; Matt. 27: 46, *etc.*) If He were God this language would be an absurdity—God forsaking God! But the language is clearly explicable as follows: In becoming Adam's substitute as a man, He had to undergo every feature of the punishment that Adam underwent. One of these features were abandonment by God, which Adam had to experience for his sin, the opposite of his fellowship with God enjoyed by him before he sinned. Hence the Man Christ Jesus, in undergoing Adam's penalty for him, had to undergo the experience of being abandoned by God. Jesus' humanity did not taste of this form of the dregs in His cup of woe until just before He died. Up to just before the ninth hour His humanity, hoping for deliverance, as we gather from Ps. 22, felt that God was with Him as a man; but at the ninth hour, feeling Himself surely to be dying and almost dead as a human being, He saw that He was not getting human life for Himself as a reward of keeping the natural and Mosaic law, and thus concluded that, as a human being, He was evidently abandoned by God, which was also true. This filled His human soul, which always before had basked in the Father's smiling face, with the deepest woe that a perfect, sinless human being could feel. The thought drove His humanity into the deepest perplexity, almost to despair; for it could not see why, sinless as it was, God could forsake it. Hence the woeful cry, My God, My God, why hast thou forsaken me? The unutterable woe of being abandoned by God was the bitterest draught from the cup of woe that His humanity drank.

Of course, such sorrows as His new creature and His humanity underwent devoured no small part of His life-principle. Sorrow affects injuriously the bodily life, as it often does the mental, moral and religious life; for it, like fear, worry and hurry, turns the body's healthful juices into poison, which attacks the nerves, the blood and the vital organs, causing them injury in their various functions, and that in proportion to its degree and the body's condition. Often it afflicts the body with disease, and in not a few cases kills the victim that it smites. Jesus Himself testifies that His Gethsemane sorrows brought Him to death's door (Matt. 26: 38). His sorrows, therefore, endured for 3½ years, and especially those of His last 14 hours, were a major form of His sufferings. But on account of His good character, though injurious to His humanity, they helped Him to the crystallization of character, especially along the lines of obedience, sympathy, pity, mercy, faithfulness, as well as of all the higher primary graces (Heb. 2: 10, 17, 18; 4: 15, 16; 5: 7-9). While the Bible mentions His rejoicing, it never mentions His having laughed; but it does stress His weeping and His many sorrows. At times His face must have been drawn; and though He was but young in years, His face doubtless showed lines of sorrow combined with sympathy. To delineate His face has been a favorite effort of Christian artists. Munkacsy has perhaps best of all painted the expression of unspeakable sorrow and agony in His face, in his picture of Jesus on the cross at the time of His cry, "My God, my God, why hast thou forsaken me?" Hoffmann's Christ in Gethsemane, which is justly and widely admired and one of the most famous of the paintings of Christ, has not so well depicted the Gethsemane agony in Christ's face. That face pictures forth faith more than submissive agony. While faith was doubtless operating in our Lord at that time, it was more in the background, while submissive agony was in the foreground of His heart.

As to the subject of physical violence, the third form of Christ's suffering, we gave the essential features of

it while discussing Christ's endurance of evil as the seventh step of His narrow way. These features we will not here repeat, though they belong to our subject, since they have already been set forth; but here it will be profitable as belonging to His suffering physical violence, to give a brief explanation of Ps. 22: 1-18, except the first clause of v. 1 which was given enough discussion above. Let us remember that these verses give our Lord's reactions as a human being, not as a New Creature, to His crucifixion and its concomitants. His humanity could not then understand why God was so far from delivering Him, and from giving heed to His deepest human feeling expressed in emphatic words (1). In the day and night of His last day His humanity called for help, without a favorable response from God (2). Yet His humanity acknowledged that God was holy, indwelling wisdom, power, justice and love (3). It remembered that God was the object of His ancestors' trust, which trust was honored by God with deliverance (4). As Ancient Worthies they appealed to God for help when in need and obtained it. Their confidence was fixed upon God; and it was not put to shame (5). But by contrast Jesus' humanity was treated as ruthlessly as one treats a worm when he tramples upon it, and was not treated as befitted a human being; for practically everybody reproached and despised Him that day (6). His claims made them laugh at Him as an impostor; their disdain of Him they showed by extended lips; and in disapproval of Him they shook their heads despisingly (7). Mockingly they spoke of Him as one having claimed to trust in the Lord for deliverance. Fully convinced that He was an impostor, in irony they cried out of the Lord, Let Him rescue Him, His alleged favorite, from the death of the cross and we will accept Him (8).

His humanity calls to mind God's past kindnesses to it from its earliest days, giving it providential care at its birth, caring for it in babyhood's days and giving it hopeful prospects (9). It was made an object of Jehovah's care during its embryo condition and at its

birth, even at those times the Lord was its God (10). It now at His crucifixion yearningly besought God not to absent Himself from it, because it was in the climax of human trouble, and it longed for God to be on its side, since human helpers gave it no assistance (11). Powerful ones surrounded it hostilely, yea, the most powerful of God's nominal fleshly Israel, the Sanhedrin, especially its chief priestly members, were these besiegers (12). They opened wide their mouths for its destruction, even as a hungry lion opens its mouth wide in roars while making prey of its victim (13). It felt that its powers and vitality were poured out, even as water discharged from a vessel. The jerk that it felt when the cross with the weight of itself and of His humanity struck the bottom of the hole where it was held standing, dislocated its joint bones in arms, legs and vertebrae. Its heart, suffering paralysis, evidenced by blood and water coming from it at the spear-thrust, dissolved as wax before the fire (14). The fever of crucifixion devoured its strength, leaving it like a broken piece of a potter's vessel. Intense thirst made its tongue stick to its jaws. It, at that time, recognized that, though serving the Lord faithfully, God had forsaken it and was letting it die (15). Sectarious, hungering to devour its flesh, surrounded it; even a reprobate Sanhedrin besieged it. They caused its hands and feet to be pierced by the nails of crucifixion (16). Each of its bones, separate and distinct from one another, because disjointed, so pained it that it could, by their separate pains, count them as separate and distinct from one another. And to these evils was added the fact that it was made a gazing-stock to man's inimical eyes (17). Its few possessions—its clothes—its crucifiers divided among them and threw the dice to determine which of the four crucifying soldiers might have its robe (18). So far is the description of Jesus' experiences as a human being on the cross. And from this description we recognize that it was sinless, despite the sore treatment that it received.

It would be well for us to paraphrase the rest of the Psalm, first giving its divisions: Vs. 19-21 describe Jesus' new-creaturely course on the cross; vs. 22-24 His Gospel-Age ministry to the Church; vs. 25, 26 His ministry to the Millennial priests and Levites, and vs. 27-31 to the restitution class. His New Creature longed for and had on the cross the favor of God, who was its support, and for whose speedy help it prayed (19). It prayed for deliverance from sharp error and from the power of sectarianism (20). It prayed to be saved from Satan's mouthpiece, the Sanhedrin, especially its chief priests, a thing that God could well do, since God had delivered it from the power of Satan himself (21). Throughout the Gospel Age Jesus has manifested to the Church God's plan as due, as a demonstration of God's character which, of course, was a praise of God (22). The Church as Spiritual Jacob, or Israel, as reverencers of God, were by Jesus exhorted to praise God by declaring His Word as that which reflects credit upon God, and which thus glorifies Him (23). They should do this, because God highly esteems Jesus' sufferings as meriting the cancellation of the Adamic sentence and as qualifying Him to be a merciful and faithful High Priest, who as such had God's favor and answers to His prayers (24). Throughout the Millennium Jesus will reflect credit upon God by revealing to the Little Flock, the Great Company and the Ancient and Youthful Worthies, as the great congregation, the Millennial truths, and, before them as God's reverencers, will fulfill His promises to God to carry out the Millennial features of the Plan (25). These four classes, who have in this life proved themselves to be teachable and leadable, will appropriate to themselves the blessings of the elect, and be fully pleased therewith. As seekers after God in this life, they Millennially will reflect credit upon God by declaring His Word, and in this life will develop such characters as will be given eternal life (26).

The whole race after having then been taught the Word, and remembering its teachings and their past

experience with evil and their then experience with righteousness will, for a while, turn to the Lord, and all the families of the earth will for a while serve Him (27), and that because the Kingdom will then be the Lord's; and He will then be the Governor over the nations (28). The love-filled restitutionists everywhere will appropriate the blessing of the Truth and its Spirit with all the blessing of restitution coming with such appropriation; and they will serve the Lord by feeding those hungry for the bread of life, by giving to drink the waters of life to those thirsty therefore, by clothing with the robe of righteousness those naked thereof, by giving the sin-sick the medicines pressed out of the leaves taken from the tree of life, by praying for the return of dead ones from the tomb and by caring for them after their return, until they will be able to care for themselves. All of the dead shall return from the tomb and subject themselves to Christ's rule, *i.e.*, those who by reason of the curse could not keep themselves alive, but submitted to the death process until it brought them down into the death state (29). The Little Flock will be the special ones to serve Jehovah as the Millennial Kings and Priests, by setting aside every feature of the curse and by operating restitution toward the race unto a completion. And this Little Flock will be God's special family enjoying life upon the Divine plane as Christ's Bride and Joint-heirs (30). They in the Kingdom will take their offices and exercise their powers, which will result in their making known to the whole world of mankind through the Millennial Truth, Spirit and providences, the Divine character as perfect in wisdom, power, justice and love, perfect in their blending with one another and perfect in their domination of all God's other attributes, all of which are also perfect. By this course they will regenerate in righteousness and life all of the willing and obedient of mankind. This is a thing that God will accomplish (31). Our study of Ps. 22 reveals the fact that Christ's sufferings (vs. 1-21) would be followed by His Gospel-Age ministry of blessing (22-24), by

His Millennial-Age ministry to the four elect classes (25, 26) and by His and the Church's Millennial Age ministry to the world. With this we bring to a close our discussion of the forms of Jesus' suffering.

Next we will consider the spirit in which Jesus bore His sufferings. First of all, we would say that the spirit in which He bore His sufferings was one that expressed perfectly every one of the higher primary graces—faith, hope, self-control, patience, piety, brotherly love and charity, each in itself, each in harmony with the other six and in that harmony dominating His other graces. His, certainly, was a life of faith as to God's and His own person, character, word and work. This is very apparent when we consider the mission of study, service, life and endurance that He attempted to, and did carry out, a mission that in great detail was made known to Him during the 40 days of His stay in the wilderness. If ever one had to walk by faith it was Jesus; for He was the pioneer in the High Calling—the Forerunner of all who have followed Him. At every turn He found a new feature of the life of faith opening up before Him; and He entered and passed through it with full assurance. Every step of the narrow way, every feature of His suffering, regardless of whether it was physical exhaustion, mental sorrow or physical suffering, yea, every experience of each one of these three forms of His sufferings required Him to exercise faith, both as mental appreciation and heart's reliance. Hope, too, was a quality characterizing His suffering. In every one of its forms He desired and expected to please God, win the Church as His Bride, ransom the world and become fitted for the glory following His sufferings. Certainly He had every moment of His course to exercise self-control; for He was continually surrounded with circumstances calling upon Him to rule Himself in well-doing, if He were to be an overcomer. Even greater demands were made upon Him to act out patience, the quality whose special sphere of action is amid circumstances of obstacles, hardships and sufferings. He had to endure the oppositions and contradictions

of sinners against Himself, and in spite of physical suffering, mental sorrow and physical violence He persevered in the course of well-doing, despite the concomitant difficulties which He cheerfully endured—which is exactly what the Bible means by patience.

Piety was even a more prominent characteristic of the spirit in which He endured His sufferings; for piety is duty love to God with all the heart, mind, soul and strength; and we are expressly told that amid His sufferings He was heard in His Gethsemane prayers, *because of His piety* (Heb. 5: 7, Diag.). God was to Him all in all. He put God first in all things (Ps. 16: 8). Everything that He did or left undone He did or left undone in part because of His piety. Every act of His He did from full love of God; every suffering of His He endured in part because of His all-pervading duty love for God. He reduced all His Acts and sufferings to terms of loyalty to God, first to that form of loyalty which is built upon, flows out of, and is in harmony with supreme duty love to God, and afterward to that form of loyalty which is built upon, flows out of, and is in harmony with supreme disinterested love to God. This piety in part permeated and surcharged every motive, manner and spirit that His sufferings had. Brotherly love played a part in the spirit in which He suffered. By His carnation having become flesh of our flesh, bone of our bone and blood of our blood, His duty love toward His fellow-men cooperated with His other higher primary graces in putting the Lord's Spirit into His sufferings. It was not a main motive therein, as supreme duty love and disinterested love toward God were, yet it cooperated with them therein; for it was not duty love toward His neighbor that moved Him to sacrifice Himself through suffering unto death, yet it was not at all quiescent, but acted a subordinate part therein. It made Him have a fellow feeling for the poor, sin-condemned and lost race.

The grace that above all others characterized His spirit of suffering was disinterested love—the good will that, based upon a delight in good principles—

harmony with the Truth and its Spirit—delights in and is in fellowship oneness with those in harmony with good principles, sympathizes with those not in harmony with, or treated contrary to, good principles, and from such delight, oneness, and sympathy delights to lay down life to advance those good principles in the blessing of others. First of all, as an expression of disinterested love, He gave it to God in its delight, oneness, sympathy and sacrifice; for God was the chief object of His disinterested love. Next did He give it to the brethren in its delight, oneness, sympathy and sacrifice. To them He gave that form of sympathy that felt with them in the mistreatment that they received and for them in their faults, lacks and mistakes—the latter form of sympathy being one that, for obvious reasons, He did not give to God. And from such delight, oneness and sympathy He sacrificed unto death for them. The third object of His disinterested love was mankind in general. To these He gave such a measure of appreciation as the vestiges of God's image in them that survived the ravages of the fall warranted His giving, *e.g.*, the faith of the centurion and of the Syro-Phoenician woman. But the chief feature of His motivating disinterested love toward them was His pity love for them for their physical, mental, artistic, moral and religious degradation and for the terrible mistreatment that they had received from fallen angels and fallen men. Certainly the ravaging effects of the curse upon them deeply drew on His sympathies and in part characterized His spirit of bearing His sufferings. All of these strongly impelled Him to undergo His sufferings in sacrifice for their good. So, too, disinterested love for His enemies, mainly taking the form of pity and sacrifice, was a quality of the spirit in which He endured evil. His love for truth, righteousness and holiness, and His hatred of error, sin and unholiness, cooperated in constituting the spirit in which He suffered. These higher primary graces, by dominating His other graces—the lower primary, the secondary and the tertiary graces—made

them to act, as constituents of the spirit of His sufferings. Thus the spirit in which He suffered was perfect.

The purpose for which He suffered was many-sided. First of all He designed to serve, please and glorify God. Having consecrated His all to God, He designed to make His all serve God, which He did by furthering God's cause of truth, righteousness and holiness—advancing God's Plan of the Ages. It was His soul's delight to further that cause, because He purposed to please God. And, finally, through such service and pleasing of God He designed to glorify God, whose plan, as a blending of perfect wisdom, power, justice and love, is to effect the salvation of the four elect classes, the penitent fallen angels, obedient Jews and Gentiles—seven classes in all—and by such effect will reflect the greatest possible credit upon God. Thus Godward Jesus' sufferings had most noble and elevated purposes. The second purpose of His sufferings was to redeem the Church in order to make her His Joint-Heir and Bride in the Divine nature. The third purpose of His sufferings was to redeem the other three elect classes: the Ancient Worthies, the Great Company and the Youthful Worthies—in order to fit them to be the companions of Him and the Church in the Millennial and post-Millennial rewards, honors, works and inheritances. His fourth purpose in suffering was to redeem the world from the Adamic curse and to offer them, under favorable conditions, the Millennial blessings of restitution and to reward the faithful of them with perfect everlasting human life in the post-Millennial earth. A fifth purpose of His suffering was to give the fallen angels an opportunity of becoming reconciled with God and actually to effect that reconciliation for those of them who reform. A sixth purpose of His sufferings was to put Him into a position in which He might destroy all evil and all incorrigibly wicked beings. The seventh purpose of His sufferings was to make truth, righteousness and holiness everlastingly to prevail throughout all God's universes. Most praiseworthy are His seven purposes in undergoing sufferings.

A word on the results of His sufferings. The first was their effect on Himself, which was twofold. First, they put His humanity into a condition wherein He no longer needed it for His own use, and that made it as a thing of value available to ransom Adam and His race; for His sufferings, by effecting His death as a perfect human being, made its merit all sufficient for the redemption of Adam and the race in him. Second, they developed in Him certain of the graces whose cultivation is in God's creatures inseparable from sufferings. All of His graces received their perfection through His sufferings (Ps. 45: 8); but the graces that especially must have sufferings for their cultivation are faith, sympathy, mercy, patience and faithfulness (Heb. 2: 10, 17, 18; 4: 15; 5: 7-9; 1 Pet. 1: 7). These graces, with the rest of the higher primary graces, especially fit Him in qualification for His ministry for the elect and non-elect, as well as for the fallen angels. Hence we see that His sufferings were to Him educational for His future work, honor, office and inheritance. The other effects of His sufferings were in the interests of others: God has gotten in Him, thereby and therefrom, a competent Vicegerent; the Church a competent Head, *etc.*; *the* other elect classes a competent Leader, *etc.*, the world and the fallen angels a competent Redeemer. And the eventual result will be His successful outworking of God's plans and purposes, not only for the angels and Adam's descendants, but for the new orders of beings that God purposes to bring in the universes' planets unto perfection by Christ as His eternal work, in which the elect, from the human race and from the angels, will be privileged to share. Infinitely fruitful, therefore, will the results of Jesus' sufferings prove, unto the glory of God and the blessing of others. O let us praise God, the source of these wonders; and Jesus, their Agent (Rev. 5: 12, 13); and let us trust, love and obey Them for these wonders as our reasonable service!

CHAPTER IV

CHRIST: HIS RANSOM

THE CORRESPONDING PRICE. AN UNDERDONE RANSOM: CALVINISM. AN OVERDONE RANSOM: UNIVERSALISM. A MISCELLANY ON THE RANSOM.

THE DOCTRINE of the ransom is the heart and soul of the Bible. It is such in its nature and in its effects as only Divine wisdom could plan, as only Divine justice could require, as only Divine love could give, and as only Divine power could operate in its various vast and intricate ramifications. The word ransom is in the New Testament translated from the Greek words *lytron* and *anti*, either as separate words or as compounded into one word, *antilytron* (1 Tim. 2: 6; Matt. 20: 26), which by etymology and use in Greek mean price instead, *i.e.*, corresponding price, and as applied to Jesus means that He gave for Adam's redemption and the race condemned in him a price exactly equal to their indebtedness to Divine justice and thus purchases them from Divine justice and its death-exacting sentence. Unbelief rejects the ransom, the *antilytron*, in the Scriptural sense of that word, corresponding price; for Christ crucified still is to the Greek foolishness and a stumbling block to the Jew (1 Cor. 1: 23). Hence they reject the ransom as the corresponding price that Jesus laid down in exact offset of what Adam forfeited for himself and the race. While using the Biblical terms, "ransom," "We are bought with a price, *etc.*," infidelistic Bible interpreters give them a non-literal meaning which denies an actual purchase as well as a corresponding price, and use them in the sense in which we employ the following language, "Eternal vigilance is the *price* of liberty," and "By great sufferings and sacrifices our fathers *bought* liberty for the Negro." In neither of these cases was there an actual, a literal price paid. They were figurative purchases.

Not so does the Bible represent the ransom and its use in Jesus' act of purchasing from God's justice the race and its forfeited right to life and life-rights.

In the strictest terms and facts of a commercial transaction does the Bible set forth this matter which is of the greatest possible moment in the whole plan of God, for the ransom doctrine is the hub from which all the teachings of the Bible, as spokes in a wheel, emanate, on which they are based, and about which they revolve. It is for this reason that those who deny the ransom in its Biblical sense deny logically every Scriptural teaching. In vain do they protest that they are falsely charged with denying the ransom. They do deny it, despite their claim; for if the corresponding price is the Biblical idea of the word *antilytron* and they deny that sense, then they deny the ransom, however much they may claim to believe it in their sense of the word. Their sense of the word is only then the ransom, if it is God's sense of the word. But if they deny God's sense of it, they deny the ransom, despite their protestations. We will first briefly expound our understanding of the ransom as to its nature, then will give briefly, for so vast a subject, our proof of it from the Scriptures, and then show how it proves the Bible to be a Divine revelation. To show that we are using the word *ransom* as a noun we will often add to it the word *price*, *ransom-price*. The texts that especially emphasize the corresponding price idea as that of the ransom are 1 Tim. 2: 6; "Jesus Christ gave Himself a ransom [*antilytron*, price instead, *i.e.*, corresponding price] for all men," and Matt. 20: 28: "The Son of Man came ... to give His life [literally soul, being] a ransom [*lytron*, price] for [*anti*, instead of] many." The most important doctrine of the whole Bible is the ransom. The whole plan of God rests upon it as its foundation, and flows out of it, as a stream from a spring; for it is the center and spring of every doctrine. Not to understand it is a calamity indeed. To understand and conform oneself to it is a great blessing. It is impossible

to understand the generalities and details of the Bible plan, which embraces vast, intricate, yet harmonious, logical and reasonable generalities and details, unless we can understand its place for the ransom itself.

To discuss in fair detail the subject of the ransom is our present purpose. We limited the discussion of the term, ransom, as a corresponding price in our book, *The Bible*, its nature and object, to prove the Bible to be a Divine revelation. Herein we will give more details on it. We notice, in the first place, its *antecedent*. The Bible indicates its antecedent in what Father Adam was and the effects of what he did. Father Adam, created in the image of God, on the human plane, had a perfect body and life and all the rights that pertained to perfect humanity. God gave him as the right to life the privilege of perfect human existence as long as he would remain in harmony with justice. He also gave him as his liferights the privilege of generating a race with perfect life, the privilege of perfect conditions in climate, health, food, home, air, *etc.*, the privilege of controlling as its ruler this earth and all that are in it, and the privilege of perfect fellowship with God and man. Their retention was subject to a condition—that of obedience; for there was a covenant implied in the relation of God and Adam (Hos. 6: 7; see margin and R. V.); and as long as Adam maintained his part of this covenant; that long God would continue him in all the rights given him as a present at his creation. The right to human life and its life-rights, therefore, embraced all those things that Adam as a perfect human being was given in his creation as conditional presents. He might have them so long as he remained in harmony with the condition upon which their continuance depended. Father Adam did not fulfill that covenant. He chose to disregard his Almighty Friend and Provider and to prefer his wife instead. Therefore, he plunged himself into sin and lost his right to life and his life-rights for himself and race, to whom, of course, he could not give these after he no longer had them.

Thus, his existence and all his rights were forfeited, because of his sin, for himself and his race (Gen. 2: 7; 3: 9; Rom. 5: 12-14).

His rights were taken from him, so far as rights were concerned, instantly, but the use of vestiges of them was permitted him until, little by little and more and more, by the dying process, they were wholly removed from him at death. While he no longer had the right to life and its life-rights, yet God gave him the privilege of dying gradually instead of suddenly; for a temporary dying life, under imperfect living conditions, was all that Father Adam had after the sentence. This, then, is the condition into which Father Adam entered: the forfeiture of all he was and had and his right to them, his right to live and his life-rights. All of this being forfeited, the race by heredity of necessity shared with him in the forfeiture and thus lost all the rights that it would have gotten from him, had he remained sinless. This condition into which Father Adam and we entered is the antecedent of the ransom. Christ could not have been a corresponding price available for Adam, unless Adam had forfeited these things. Thus Father Adam's sin brought on him and his race the forfeiture of all he was and all his rights, which condition had to be, as the antecedent of the ransom, if there was to be a ransom for him.

Next will be considered the *causes* of the ransom-price. First there was a *requiring cause*, which was God's justice. The justice of God required a ransom-price, if God again were to deal with the race from the standpoint of salvation. God's justice having properly sentenced man to death, there must be made up for man that which justice required, before God could deal with man as free from His just sentence. The justice of God being just, it would have been unjust to remove the sentence without meeting the requirements of justice—a perfect man that had the right to life with its life-rights for the perfect man Adam that had forfeited himself, his right to life with its life-rights (Ex. 21: 23-25;

Deut. 19: 21). Therefore, the justice of God required the ransom, before man can be freed from these forfeitures. We read of this, for example, in Rom. 3: 25, 26: "Whom God has set forth to be a propitiation [propitiatory—justice; which Jesus became for us in becoming our righteousness (Rom. 10: 4; 1 Cor. 1: 30). That the propitiatory represents justice is evident from the fact that the blood was sprinkled thereon—justice, satisfied by Christ's merit] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness; that He might be just, and the justifier of him which believeth in Jesus." This passage teaches that it was the justice of God that required the sacrifice of Jesus, the ransom, in order for God to forgive sin, and yet remain just, while so doing.

Secondly, there was the *planning cause* of the ransom, which was the Divine wisdom. In proof we might cite 1 Cor. 1: 23, 24: "But we preach Christ *crucified* [the ransom], unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the *wisdom* of God." Thus Christ crucified, *i.e.*, the ransom, is shown to be the concentration of God's wisdom, as well as power, with regard to man's salvation, in His sacrifice by which He laid down the ransom-price; for only Divine wisdom could have planned the ransom unto fitness to make operative God's plan.

Thirdly, there was a *moving cause* of the ransom-price—Divine love. We are not to think that the race's deliverance costs God nothing; for He Himself furnished the price in giving up His Son; and that which impelled the Father thereto was His marvelous love, which was so great as to empty heaven of its dearest treasure and to send the Son of His bosom into the world to become our ransom. Thus we read in Rom. 5: 8: "But God commendeth His love toward us, in that while we were yet sinners Christ died for

us." John 3: 16 is another passage to the point: "For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." Such love by others was never shown, and perhaps will never be by God again.

Fourthly, there was an *efficient* cause of the ransom—God's power as it operated through the Holy Spirit in our dear Redeemer. We find this stated in Acts 10: 38: "God anointed Jesus of Nazareth with the Holy Spirit and with power." This power of God acting in our dear Redeemer enabled Him to lay down His life as the ransom-price (Heb. 9: 14), as it also enables Him to operate all its many great effects.

Finally, we might call attention to the *meritorious cause* of the ransom. This was our Lord Jesus' obedience. That which made it possible to give the ransom was an obedient and perfect heart, one that could say in the language of the prophet: "I delight to do Thy will, O My God; Thy law is within My heart." And of this we have testimony in Rom. 5: 19: "For as by one man's disobedience the many were made sinners, so by the obedience of the one shall the many be made righteous." Thus our dear Redeemer's holy obedience, maintained faithfully unto death, was the meritorious cause of the ransom and made it possible. What He obediently laid down in death had a genuine merit, which was by His death made available for mankind. Thus we have pointed out what the Scriptures show us to be the causes of the ransom: God's attributes, His justice, wisdom, love and power (each working in a different way—the justice of God requiring it, the love of God moving it, the wisdom of God planning it and the power of God effecting it), and the obedience of Jesus as the meritorious cause.

The precedent of the ransom is Jesus' carnation. None of Adam's fallen race could be the ransom, because being under the death sentence, none of them had the right to life with its conjoined life-rights, and because, being under the dying effects of that sentence,

none of them had a perfect humanity and life. Hence none of them could be a corresponding price for the perfect Adam who had the right to life and its liferights before he sinned (Ps. 49: 7, 8). Hence a human being had to be made who did not have on him Adam's sentence and in him Adam's imperfection, if there was to be a ransom given for Adam. God could, as in Adam's case, have newly created a perfect man out of the dust of the ground and have given him perfect life, with the right to life and its life-rights, as he did Adam; but He did not so do because He desired to make the Ransomer the highest of all His creatures on the highest, the Divine plane of life; hence, because the Word, Michael, the archangel, the highest of the then heavenly beings, had always been the most faithful the efficient of God's heavenly host, He decided to give Him the chance to become the Ransomer. This he did by emptying Him of His spiritual nature, office and home, in order to make, and in the process of making, Him a human being. Therefore instead of using the semen of a death-sentenced human male, He used the life-principle and the personal, the soul, qualities of the Word to fructify the ovum in Mary; and thus in nine months the Word was changed from a perfect spirit into a perfect human being free from the death sentence of Adam and thus fit to be a ransom for Adam; for Jesus, thus begotten, born and grown to sinless manhood, had perfect humanity and life, the right to human life and the life-rights that go with such a right to human life. Hence He could be the Ransomer. His carnation into a perfect human being having perfect life, human right to life and its accompanying life-rights had to take place before He could become the Ransomer. Hence His carnation was the precedent of the ransom (Matt. 1: 18; Luke 1: 31-35; John 1: 14; 2 Cor. 8: 9; Phil. 2: 6-8; Heb. 2: 14, 16, 17).

Let us now study more closely the nature of the ransom-price itself. The Bible sets the matter before us under decidedly commercial terms. It sets before us

a creditor; and this is Jehovah. It sets before us a debtor; and this is Adam and his race. It sets before us a friend of the debtor; and this is Jesus, who is willing to buy the debtor by paying the debt and so free the debtor. The fact of the matter is: the debtor—Adam—made himself utterly bankrupt. He forfeited to Divine justice all he was and had, and not only for himself, but for his descendants. Hence the creditor owned the debtor for his debt. The debtor having surrendered himself up with all he was and had, Jesus, the friend of this debtor, was willing as a purchase price for the debt to substitute Himself with all He was and had as a human being—His perfect humanity and life and its right to life with its life-rights, in offset to the debt (Adam, with all his rights—his right to life and its life-rights) to free the debtor by a transfer of ownership from justice to Jesus through the purchase. This is the way in which the Bible presents the matter. It is presented, therefore, under the terms of a commercial transaction, especially indicated in the Greek term *antilytron*—corresponding price, our ransom-price.

We are aware that there are people who object to this idea of the ransom-price, but we are also aware that the Bible again and again lays stress on it, and pivots on it the whole possibility of our salvation and the successful outworking of God's plan. Had there been anything wrong with the ransom-price, there would have been a total failure in what God intended to do with it. There is an utmost necessity to see this. Therefore we now call attention to how the Bible refers to this matter in commercial terms. In the Greek of the Bible there are a number of words that are used to indicate this commercial transaction to our minds. The one most frequently used in verb form is *agorazo*, which means literally, "I buy." It is derived from a noun, *agora*, which means, "market," and etymologically *agorazo* means, "I buy at a market or public place." The idea of a purchase, therefore, is involved in this word. We call attention to the fact that this word is

used repeatedly in the Bible with reference to Christ's redemptive work. For example, this commercial transaction is described by the Apostle in 1 Cor. 6: 20 and 7: 23 (the same language being used in both verses): "For ye are *bought with a price*." He does not state in this connection what that price is; but he does state the fact that God's people are purchased *with a price*. Treating of certain ones who had once been of God's people and then made shipwreck of everything by repudiating the ransom, Peter uses the following language: "They even deny the Lord that *bought* them, and [thereby] bring upon themselves swift destruction" (2 Pet. 2: 1). Thus certain ones were bought.

In the book of Revelation we have a number of occurrences of this word, *agorazo*. It has there been translated by the word *redeem*. We prefer the word *purchase*, because the word *redeem* has also another meaning. The first of such occurrences is in Rev. 5: 9, 10: "Thou hast *redeemed* them to God by Thy blood out of every kindred and tongue and people and nation, and hast made them unto their God kings and priests, and they shall reign on the earth." Here we are told a purchase was made. We are told what the means of that purchase were: *viz.*, Christ's blood. "Thou hast *purchased* them to God *by Thy blood*." This passage does not say that all are bought. It simply says that certain ones are bought. "Thou has purchased them OUT OF" [out from among] every kindred, *etc.* All the world has not yet been purchased. The purchase-price was laid down for everybody, but so far it is made available for purchasing only certain ones, that is, the Church, those who are given by God the privilege of becoming kings and priests. In Rev. 14: 3, we find this expression: "And they sang as it were a new song before the throne and before the four beasts and the elders, and no man could learn that song but the hundred and forty and four thousand, which were *redeemed* from the earth." Then in the next verse: "These are they which follow the Lamb whithersoever

He goeth. These were *redeemed* from among men, being the firstfruits unto God and to the Lamb." So certain ones are bought out from among the race of mankind before the rest, and these are the ones referred to in these passages. There is not a passage in the Bible that tells us that the world has already been bought. The purchase price was laid down for all at Calvary; but it is not God's time yet to use it in purchasing the world. The only ones (Heb. 9: 24) reached so far by the atoning blood of Jesus is the Church. The world will be bought by it in the Millennial Age.

The Bible also uses this word *agorazo* in a compound word—*exagorazo*. *Ex, ek*, means "from," "out of," or "from among." We have in the New Testament two occurrences of this word: First, in Gal. 3: 13; "Christ hath *redeemed* us [literally, *bought us out*] from under the curse of the Law, having become a curse for us." This verse shows us how it happened, *viz.*, by a substitutionary arrangement. This verse teaches that He has bought the Jewish brethren from under the curse of the Law. It does not say that He bought all the Israelites. He has bought *us*. He has bought us out from under the curse of the Law, by becoming a curse for us. Then, again, in Gal. 4: 4, 5, the Apostle makes this statement, using the same word *exagorazo*: "When the fullness of the time was come, God sent forth His Son, made of a woman, under the Law, to *redeem* them that were under the Law [*to buy out* them that were under the Law. The Law is spoken of here as having them enclosed within it, and He bought them out from under the Law], that we might receive the adoption of sons."

There is still a third word the Bible uses in this connection—*lytroo*. It is from this word *lytroo* that the word for price is derived—*lytron*. And both come from the root of the verb *lyo*, "I deliver." *Lytroo* occurs three times, with the meaning, "to buy deliveringly." In Luke 24: 21 we read as follows: "We had trusted that it had been He which should have *redeemed* [*lytroo*] Israel." The word means, "to deliver on the basis of

a price." The Israelites mistakenly thought the price to be a figurative one—a great war by which they would be delivered from the Roman yoke; and the disciples gave expression to that erroneous thought to Jesus. "We had trusted that it had been He which should have *redeemed* [delivered on the basis of a price] Israel." The Apostle Paul also uses this same term in Titus 2: 14: "Who gave Himself for us, that He might *redeem* us from all iniquity [that He might deliver us on the basis of a price from all iniquity], and purify unto Himself a peculiar people, zealous of good works." The Apostle Peter, likewise, uses the same word on this point (1 Pet. 1: 18, 19): "Ye were *redeemed* [*lytroo*—delivered on the basis of a price], not with gold or silver, but with the precious blood of Christ, as of a lamb without blemish and without spot." Here, again, is indicated that the price was His blood, His life, for which blood stands in the Bible.

There is still another word the Greek Testament uses to imply this purchase transaction—*peripoieomai*, which means literally "I acquire," and the connection proves it to mean acquire by a price, *i.e.*, purchase. In Acts 20: 28 the Apostle uses this word in speaking to the elders of the Ephesian Church: "Take heed, therefore, unto yourselves and to all the flock over which the Holy Spirit hath made you overseers to feed the Church of God which He hath *purchased* [acquired] with His own [Son's] blood." Here we are again told that a purchase was made. We are also told what was given as the purchase price: the blood of the Son of God, *i.e.*, the human life of Jesus laid down in death. In Eph. 1: 13, 14, the Apostle again uses this word, however in the form of a noun: "After that ye believed ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the *purchased possession*," *i.e.*, acquired by a purchase. "*Peripoiesis*" is the word here used. Thus we find in all these Scriptures one and the same thought is set before our minds—that there was a business transaction,

a purchase made, a price given, something bought, that there was one from whom something was bought (the Father, Heb. 9: 14), that there was one to be bought (Adam and the race, Matt. 20: 28; 1 Tim. 2: 6), and that there was a third one who does the buying (Jesus, by His humanity).

Having in a general way shown that the Scriptures set forth the ransom as a business transaction, a purchase, we now desire to set forth the proof that the ransom-price is a *corresponding price*. Our chief proof is the meaning of the words, *antilytron* and *lytron anti*. This meaning is implied in the etymology and use of the words. The word *antilytron*, as we find it in 1 Tim. 2: 6, is a compound word. It consists of a preposition and a noun compounded. *Lytron* means "price" and *anti* means "instead of." Hence *antilytron* means "a price instead of," "a corresponding price." We have the same word, or rather the same two words not compounded, in Matt. 20: 28: "The Son of Man came ... to give His life a ransom [*lytron*] for [*anti*; instead of] many,"—a price instead of many, a price corresponding to many, a price equal in value to many, the whole Adamic race. The *many* of this verse are the same as the *all* of 1 Tim. 2: 6. Father Adam forfeited his all, including his right to life and his life-rights, for himself, as well as for his race. An exact equivalent to these is what the ransom-price is. Jesus was a perfect human being. As such He had a perfect body and perfect life. As such He had the right to life and the life-rights of a perfect being. He had the right to propagate a race with the right to life and its life-rights. He had a right to rule over the earth, and to enjoy perfect living conditions therein. There was an unborn race in His loins, corresponding to the unborn race in Adam's loins. Jesus laid down as the ransom-price all of this, as an exact equivalent of all that Adam had forfeited. Divine justice, in exacting its due, is enunciated in this language: "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Deut. 19: 21,

compared with Ex. 21: 23-25); and, by parity of reasoning, we might add, "a perfect life for a perfect life." Since Adam had to give up all he was and had to justice as his debt, an exact equivalent had to be given to satisfy justice, if the debtor might be freed. Less would not do; and more could not be asked; for justice could not ask more than the actual amount any more than it could be satisfied with less; for it demands an exact equivalent of the debt. The one who gave the ransom-price could not be more or less than a man, but had to be man, and a perfect man at that; for He could not be an imperfect man, because he had to be exactly the same kind of a man and in the same condition as Father Adam was before he forfeited his all by sin; and thus He could become the *antilytron*. Jesus' perfect being as a man is a substitute for Adam's perfect being; Jesus' human rights are a substitute for Adam's rights; both are absolutely equal. Hence He gave a corresponding price, an *antilytron*, a price instead, something exactly equal to the other's debt. One of the cherubim or the Archangel, Michael, would have been too much, an imperfect man too little. The Logos, a spirit, was too much; hence His carnation—His becoming a perfect man—had to occur before He could be an *antilytron* for Adam. It required a perfect man that had all the rights that God had given the perfect Adam, to give an equivalent to God for Adam and his forfeited rights.

We now will present some further Scriptural proofs that the above exposition is correct. The meaning of the word itself is our chief proof of the nature of the ransom-price. And this meaning is proven true also by the other Bible words given above proving that the pertinent act is one of purchasing. No one can successfully deny the proof of this; for not only the meaning of the word itself, but also the two texts especially examined (1 Tim. 2: 6 and Matt. 20: 28) show us the nature of the price by which in many Scriptures we are spoken of as bought—a price to correspond. In addition to these proofs we desire to give twelve facts

from the Bible that prove that the ransom-price means a corresponding price, an exact equivalent of, no more and no less than, the debt.

(1) The first of these facts is this: *EQUAL THINGS* were given for the things that constitute the debt. Thus, for the first man a man was given. For the perfect man a perfect man was given. For the rights of the first perfect man the rights of another perfect man were given. For the first soul an equal soul was given. The Scriptures show each of these thoughts to be correct. The Bible assures us that Father Adam was a man, and this required that the ransom be furnished by a man. Thus we read in 1 Cor. 15: 21, 22: "For since by *man* came death, by *man* shall also come the resurrection of the dead. For as all in Adam die, even so all in Christ shall be made alive." Thus we are shown that a man was given for a man. From Heb. 2: 7-9 we see that a perfect man was given for a perfect man, and the rights of a perfect man for the rights of a perfect man: "Thou madest him [Adam] a little lower than the angels." In the preceding verse the prophet (Heb. 2: 6; Ps. 8: 4-8) asks: "What is man that Thou art [wert] mindful of him, even a son—man [Adam in Hebrew] that Thou visitest [visitedst, hadst fellowship with] him?" He is asking for a definition of the man Adam—not his descendants. What is man *even a son—Adam* [so the Hebrew of Ps. 8: 4]? Apart from Jesus, Adam was the only man crowned with glory and honor. Then he gives a definition of Adam: "Thou madest him a little lower than the angels." The first man, Adam, was made a little lower than the angels, since human is a little lower than angelic nature. Then he shows certain of his rights, his rights to perfection and the rulership over the earth: "Thou crownedst him with glory [image of God] and honor [likeness of God]." Adam in his perfection of faculty and disposition was created in the image of God; and just as God was ruler over the universe the first man was made ruler over the

earth, in God's likeness *as Ruler* over the universe. (Gen. 1: 26, 27, 31). Thus we have it stated: "Thou madest him a little lower than the angels; Thou crownedst him with glory and honor and didst set him over the works of Thy hands." Thus the first man, Adam, had these rights given him: the right to be a perfect man, with the right to life and its life-rights.

In v. 9, the Apostle calls our attention to the fact that all these things that Adam was and had, Jesus was and had: "But we see Jesus, who was made a little lower than the angels," made a human being. What kind? Sinful like us? No. One just like Adam before his fall. He tells us why He was made lower than the angels: "For the suffering of death." Jesus was given the same perfection and rights that Adam had—"crowned with glory and honor." He also tells us the reason it was so, which gives the ransom thought: "That He by the grace of God should taste death for every man." He was made exactly like Adam in order that He might take Adam's place and undo what Adam did for himself and the race, through death—the ransom-price laid down. So, too, Adam was called a human soul and Jesus was called a human soul, and as the one had to forfeit his soul, so Jesus sacrificed His soul. We read, for example, in Gen. 2: 7; 3: 19: "And the Lord God formed man of the dust of the ground and breathed into his nostrils the breath of life, and man became a living soul." "Dust thou wast and unto dust thou shalt return." On the other hand, in Is. 53: 10, we read of Jesus' giving an equivalent thing—His soul: "When Thou shalt make His *soul* an offering for sin." The same in v. 12: "He hath poured out His *soul* unto death." This is shown in the Greek of Matt. 20: 28: "to give His *soul* a price instead of many,"—a passage we have already noted, where the term *soul* occurs in the Greek, though it is rendered in English by *life*. Thus, then, we find that He gave exactly what Adam had to forfeit—equal things—a perfect human being, with the right to life and its life-rights for a

perfect human being, with its right to life and its liferights, and a perfect soul for a perfect soul. This is the first argument that, in addition to the etymology of the word and its parallel expressions, we give to prove that the ransom is a corresponding price.

The second fact is this: *Equal parts were given by Jesus for Adam's parts*. In the one case a perfect life and a perfect body were forfeited, and so in the other case a perfect life and a perfect body—equal parts—were sacrificed. Adam had a perfect life and a perfect body; for we find this stated in the words connected with his creation in God's own image, as they are elsewhere explained in the Holy Scriptures (Gen. 1: 26, 27, 31; Deut. 32: 4; Eccl. 7: 29). As for Adam's parts we read in Gen. 2: 7: "And the Lord God formed man of the dust of the ground [here we have the body of the perfect man], and breathed into his nostrils the breath of life [here we have the life of the perfect man], and man became a living soul." So the parts of which that soul consisted were a perfect life and body. Jesus, according to the Bible, had to give equal parts in order to furnish a corresponding price; and this we find was done. The language is in Luke 22: 19; Matt. 26: 26-28: "And Jesus said, Take, eat, this is My body which is given to you ... This is My blood [which contained the life] ... which is shed for many." "He offered Himself *without spot*" (Heb. 9: 14), *i.e.*, His body and life were perfect. Thus He gave His perfect body and life. Therefore, equal parts were given; the perfect life of one was substituted for that of the other, and the same is true of the perfect body of the one for the other's.

(3) This brings us to the third fact: *The sane thing was endured, death*, by Jesus, when He laid down the ransom-price, as Adam endured in paying his debt. Or to put the matter in another form, the collection of the debt in the one case was through the process of death, and the making available of the price for the payment of the debt had to go through the same process—death.

Many do not understand the nature of sin's penalty; many have the thought that it is eternal life in torment. With that thought of it they have concluded that a corresponding price could not have been paid, because Jesus does not endure eternal life in torture. We must accept their argument, if the premise is correct. But the Bible tells us that the penalty that Adam had pronounced upon him, and that he endured, was death, no more, no less. Thus, for example, we read God's statement of the case in Gen. 2: 17: "In the day that thou eatest thereof, thou shalt surely die." The speaker (God) considers a thousand of our years as one of His days, and Adam experienced the entire dying process during over 925 years of one of God's days. When God pronounced the penalty, He made the following statement to Adam (Gen. 3: 19): "Dust thou wast [in the A. V. it reads "art," but it should read "wast"] and unto dust thou shalt return." That is, he would go into extinction, into death. The Bible repeatedly gives the same thought. For example, in Rom. 6: 23: "The wages of sin is death"—not eternal life in torture. Again, in Ezek. 18: 4, 20: "The soul that sinneth, it shall die." These Scriptures show that death is the penalty. From this standpoint we see that Adam had to pay his debt through the process of death. Thereby he had taken from him all he was and had—his being and rights. Jesus in furnishing the ransom had to go through the same process to make the same rights available for the race, and, therefore, we find that the Scriptures everywhere tell us that He bore our penalty. Note Is. 53. In almost every verse from the 4th on this is stated. "He was wounded for our transgressions. He was bruised for our iniquities; the chastisement of our peace was upon Him, and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way, and the Lord hath laid upon Him the iniquity [penalty of sin (Ezek. 18: 19, 20)] of us all." In v. 8: "For the transgression of my people was He stricken." In v. 10: "Thou shalt

make His soul an offering for sin." In v. 12: "He poured out His soul unto death, and He was numbered with the transgressors." St. Paul epitomized the whole Scriptural testimony on this point in 1 Cor. 15: 3, saying: "Christ *died for our sins according to the Scriptures*." These Scriptures show that in providing the ransom-price, Jesus had to go through the same process as Adam did, when he gave up to justice all He was and had as a human being. Death was the process through which both had to pass—the same process, as the means of giving up their all—and that demonstrates again the corresponding price.

(4) This brings us to a fourth fact that demonstrates the same thing: *Justice is satisfied by the ransom-price to the degree that it was dissatisfied by Adam's sin*, which dissatisfaction required Adam's all to appease it. This, again, proves the ransom-price to be a corresponding price. Why? Because justice is unbending. It requires an absolute equivalent for the debt. An eye for an eye, a tooth for a tooth, a nail for a nail, a life for a life, a right to life for a right to life, life-rights for life-rights, and a perfect life for a perfect life (Ex. 21: 23-25; Deut. 19: 21). There can be not the shadow of a difference, so far as justice itself is concerned. If, therefore, we can demonstrate that what Jesus gives effects the satisfaction of justice for the release of Adam and his race from the claims of justice, then we have proved that the ransom-price is a corresponding price. We find this stated in a number of Scriptures. For example, in Rom. 3: 25, 26, a passage already quoted: "Whom [Jesus] God hath set forth to be a propitiation [propitiatory—justice—Christ's righteousness] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness, that He might be just and the justifier of him that believeth in Jesus." Here God's justice is set forth as being satisfied by Christ's merit to release its debtors—God can remain just and still justify

the sinner that becomes of the faith (faithfulness, righteousness) of Jesus. We have this same thought presented to us in 1 John 2: 2: "He is the propitiation [the satisfaction] for our sins, and not for ours only, but also for the sins of the whole world." The same Apostle in the same epistle (4: 10) gives the same idea: "Herein is love, not that we loved God, but that He loved us and sent His Son to be the propitiation [satisfaction] for our sins." Also Heb. 2: 17, where the words *to make reconciliation* should be rendered *to make propitiation*, satisfaction. Thus the Bible sets forth the thought that justice is satisfied, propitiated, by what Jesus does. And since the law of justice is this, that an absolute equivalent must be given for the debt (Ex. 21: 23-25; Deut. 19: 21), it follows that the ransom is a corresponding price, and that the price that is furnished by our dear Redeemer is one exactly equal to the debt of Adam and the involved race.

(5) A fifth probatory fact is this: *As Father Adam's sin made us unavailable for communion with God, so Jesus' ransom makes the whole race available for communion with God.* One of the things that Adam had to endure for sin was his separation from his Creator's fellowship. God refused to deal any more with him as a child or friend or on covenant basis, or with his race in the same respects; for they were rebels. What Jesus does makes it possible for the race to come back into fellowship with God; and this proves that the ransom works a reversal of man's inavailability of fellowship with God into an availability of such fellowship. Note 2 Cor. 5: 19: "God was [from Jordan to Calvary] in [by] Christ reconciling the world unto Himself [making the world available for at-one-ment with Him. The actual reconciliation of the world will be in the next Age, as this is the Age for the reconciliation of the Church (Rom. 5: 11)], not imputing unto them their trespasses [but imputing them to Christ]." Thus we see again that our dear Redeemer's sacrificial death is a corresponding price, from the standpoint that it reverses

the world's inavailability for communion with God to an availability for communion with Him.

(6, 7) This brings us to a sixth and seventh fact that the Bible gives, demonstrating the same thought: (6) *The doctrine of justification by faith upon the Church now*, and (7) *the doctrine that by and by the world will have freely cancelled from it the Adamic sin and condemnation and be brought back front the tomb free from Adam's sin and the death sentence*. We do not hold this latter as being justification by faith, because justification in the next Age will be by works. But the world will be freed from the Adamic sin and sentence before the bar of justice the moment the ransom is applied for them; and in this freedom they will be brought back from the tomb, which proves that a corresponding price will have been given for their debt. The forgiveness of sin is appropriated by faith now; and the imputation of Christ's righteousness is applied to faith now. In the next Age they will have instantly the forgiveness of sin and the cancellation of its sentence, on the application of the ransom merit for them; but they will gradually come to an actually righteous condition by works. However, the same two things appear at both times—the forgiveness of the Adamic sin and the cancellation of its penalty. Now it is on condition of faith. Then without any condition, as soon as the ransom is applied—a fact that is evident; for the blood will be applied while the bulk of the race will be in the tomb, and is the meritorious cause of their return therefrom. Let us now point out a further justification feature as a point that proves this: As a thing that must precede faith justification we must have a condemned race unable to save itself. If the race were uncondemned there would be no need of faith justification; and if the race could save itself there would be no need of faith justification. It is because the human family is lost and undone under the just sentence of God for its sin, utterly incapable of doing anything that would commend itself to God, that a faith justification

has to be arranged for the Church now and an immediate cancellation of Adamic sin and condemnation for the world by and by.

Note please how the Scriptures state the thought that none of us could come back to fellowship with God by our own works; for of the most favored of the race it states that they could not, and certainly, therefore, none of the rest of us could. We read, for example, in Rom. 3: 19, 20: "Now we know that; what things soever the Law [covenant] saith, it saith to them who are under the Law [covenant, *i.e.*, to Jews], that every mouth may be stopped, and all the world may become guilty [under sentence] before God." And if the most favored and best—the Jews—were condemned by the Law, of course the rest would be condemned by the same justice acting through the natural law covenant in which Adam was, and thus every mouth is stopped by that one fact, though not all were under the Law Covenant of Israel. Thus the whole world is condemned. "For by the deeds of the Law there shall no flesh be justified in His sight; for by the Law is the knowledge of sin." Justice convicts us all as being guilty and, therefore, no works justification for us now. No fallen man can redeem himself or give a ransom for his brother (Ps. 49: 7, 8). So, then, this is the first proposition for faith justification: There must be a race condemned, and therefore unable to save itself. But this fact makes it necessary that one should come as a substitute for the race, bearing the penalty for the race, supplying merit for the race, if at least some of the race might get justification; and this is exactly what is stated in 2 Cor. 5: 21: "God made Him to be sin [a sin-offering] for us, who knew no sin, that we might be made the righteousness of God in Him." Thus the Apostle here shows that our Heavenly Father sent forth His Son as a sin-offering, even such a Son as was not guilty of any sin. Had He been, He could not be a sin-offering, since justice cannot accept an imperfect sacrifice. This text also explains the purpose: that we

might be the righteousness of God in Him—might attain the, righteousness that God provided for us in Him.

Thus, then, we see that the ransom sacrifice stands here connected as the middle point between our condemned and lost condition and our getting justification by faith. The sacrifice of Christ stands here as the means necessary to bridge over this condition, and it does afford us faith justification. We find in the following passage this thought, which proves that faith justification is a fact demonstrating the ransom-price to be a corresponding price (Rom. 3: 21-26). Here the Apostle gives a lengthy argument on this point. Having stated that by the Law is the knowledge of sin, he adds: "But now the righteousness of God [called such because provided by Him through Jesus] without the Law is manifested, being witnessed by the Law and the prophets [the Law in its sacrifices, the prophets in their statements, gave witness to the fact that there would be a righteousness that through Jesus God had arranged for, and that it would come without the works of the Law]. Even the righteousness of God which is by [the] faith [fullness—righteousness] of Jesus Christ unto all and upon all that believe. [Here he shows how faith justification comes. It is a righteousness that God has provided for. He has wrought it through Christ's faithfulness, and made it available for all that will become of the faithfulness—the righteousness—of Jesus.] For there is no difference, for all have sinned and come short of the glory [a perfect character] of God [The fact of sin is a universal one], being justified freely by His grace through the redemption that is in Christ Jesus [Here is a passage that shows that we do not have our justification vitalized until we are in Him, that is, at consecration. Then the Apostle shows how God's justice is satisfied], whom God hath set forth to be a propitiation [mercy seat—justice] through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time His righteousness,

that He might be just and the justifier of him that believeth in Jesus." Thus we see running through this lengthy passage the same line of argumentation, that the justice of God is satisfied by the price that is paid.

Note Rom. 4: 2-8: "What shall we say concerning Father Abraham? He believed God and it [his faith] was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not [does not perfectly fulfill the Law], but believeth on Him that justifieth the ungodly, his faith is counted for righteousness, even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered; blessed is the man to whom the Lord will not impute sin." St. Paul in Rom. 10: 4 gives us the same thought: "For Christ is the end of the Law for righteousness to every one that believeth." He puts an end to it for Jewish believers, not for every Jew. In 1 Cor. 1: 30 he gives us the same thought: "Who of God is made unto us ... righteousness." In Phil. 3: 9 the same idea is given: "Not having mine own righteousness which is of the Law, but that which is through the faith [fullness—righteousness] of Christ, the righteousness which is of God [its source] by faith." Thus we see that the sixth and seventh fact that demonstrates the ransom-price to be a corresponding price is the Bible doctrine of justification by faith now, and what will occur, somewhat like it, in the next Age; for when the ransom is then applied for the world, the race will be freed from the Adamic sin and sentence, coming back from the tomb without being under their condemnation (Rom. 5: 18, 19).

(8) The eighth fact is: *Through our faith justification we now have peace with God.* St. Paul in Rom. 5: 1 says: "Therefore being justified by faith we have peace with God through our Lord Jesus Christ." This takes away from us God's disapproval which we inherited from Adam (Eph. 2: 3), and makes us grow in

the sense of His approval more and more into peace with His righteous will, which, instead of regarding as a burden, we grow more and more into loving. It puts us back into God's friendship, where Adam was before he sinned. Hence, effecting the reversal of the disfellowship which Adam brought upon us, it proves the ransom, whose merit effects it fully, to be the corresponding price, undoing the debt and freeing the debtor, taking away the enmity.

(9) The ninth fact is: *Jesus' ransom sacrifice, justifying us, makes us acceptable as sacrifices*. God's justice not accepting an imperfect sacrifice, the ransom justifying us from Adamic imperfection must be a corresponding price to effect this. Jesus' merit—His human all and its rights—makes our humanity in God's sight just like Adam's in his perfection, reckoning to us all that Adam had: a perfect humanity, a perfect life, the right to life and its life-rights. Thus, by the imputation of His ransom merit to us, there is reckoned to us all those things that belong to human perfection, and that make us acceptable for sacrifice. This is proven by Rom. 12: 1: "I beseech you therefore, brethren, *by the mercies of God* [forgiveness of sins and imputation of Christ's righteousness], that ye present your bodies a living sacrifice, *holy, acceptable*." Holy and acceptable—these two terms show the quality of our sacrifice in God's eyes, and Christ's ransom merit received in justification makes it so, *i.e.*, makes us reckonedly perfect as Adam actually was, and thus makes us as sacrifices with our Lord Jesus Christ acceptable to God who accepts only a perfect sacrifice, actual or reckoned.

(10) Now our tenth fact: *All the sacrificing through which our humanity goes, even unto death, is acceptable to the Father through the merit of Jesus*. Imperfect sacrifices are abominations to God (Prov. 15: 8; 21: 27). Hence our daily sacrifices must be perfect in His sight to be acceptable. Jesus' merit makes them so (1 Pet. 2: 5): "Ye also as lively stones are built up a spiritual house, an holy priesthood, to offer up sacrifices

[not our consecration in its beginning, but its offering up day by day after our consecration was first made], acceptable to God *by Jesus Christ*." The ransom as a corresponding price imputed to us makes our daily sacrifices acceptable. Please see also Heb. 10: 14; 13: 15, 16.

(11) The eleventh fact that demonstrates the ransom-price to be a corresponding price is: *The ransom-price guarantees that there will be given to the whole world gradually what it lost in Adam, if and as it obeys in the next Age*. What the world lost in Adam is perfect humanity and perfect life with the right to perfect human life and its life-rights (1 Cor. 15: 21, 22). All that will come into Christ, but no one else, will then get these again. His Millennial reign will gradually destroy every vestige of the effects of Satan's reign—which effects are meant by the expressions, all rule, all authority and all power (1 Cor. 15: 23-26). St. Paul in this passage tells us that all rule, authority and power are the enemies to be destroyed. The effects of Satan's rule, authority and power are by these terms here meant—by metonymy. For he names death as one of these enemies that must be destroyed; hence we know that all rule, authority and power here mean all the effects of Satan's work—Adamic sin, dying process with its resultant physical, mental, artistic, moral and religious imperfections and its death state (John 3: 8). Jesus' thousand years' reign is gradually to accomplish this destruction of all effects of Satan's works: for He must reign until He has put all enemies under His feet. Compare Heb. 1: 8: "Thy throne [Christ's Mediatorial reign] is for the Age [the Millennial period exclusive of the Little Season at its end (1 Cor. 15: 24)] of the Age [the Millennial period including the Little Season (Rev. 20: 4-9)]"; also Heb. 10: 12, 13: for the Millennium is the time that His enemies will become His footstool. This implies that the right to life and its life-rights will gradually be given to the race, even as it appears also from St. Paul's explanation of the antitype of the sprinkling of the bulls' and goats' blood

as taking place through the World's Mediator in the next Age—a thousand years' giving of the antitypical blood (ransom-price merits) to the world (Heb. 9: 23). So, too, the Second Adam and Eve will gradually be giving during the thousand years—"in the regeneration"—the right to life and its life-rights to those who will act as children—obey. The right to life and its life-rights, as the ransom merits, gradually being conferred on the obedient during the Millennium and bringing them to perfection at its end, prove that the ransom-price is a price corresponding to the totality of Adam's forfeiture for himself and us.

(12) Now for the twelfth fact in proof of our point: *The actual perfect human life with all its rights being sealed to the obedient at the end of the Millennium through Christ and the Church as the tree of life, proves that the ransom-price is a corresponding price, in that it will then actually have given to the obedient all that Adam lost for them.* This is stated in Rev. 21: 3-5; 22: 1, 3: "And I heard a voice out of heaven saying, Behold the tabernacle of God is with men, and He will dwell with them. [Fellowship will be restored between God and the race just as it existed between Adam and God before Adam's fall.] And He will be their God [they will be in covenant relation with Him as Adam was before he sinned], and God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things [all the effects of the curse] are passed away. And He that sat upon the throne said, Behold I make all things new [the obedient will be restored to every good thing Adam lost for them]." Why? Because of that tree of life [the Christ, whose virtue is in the ransom-price] that shall have been yielding its fruits, twelve manner of fruits, twelve months of the year, all the Millennial time, for the race of mankind, until the obedient shall have been perfected (Rev. 22: 1-3).

Some teach that Jesus' sufferings, not Himself, are

the ransom-price. This cannot be true for several reasons: (1) Scriptural facts teach that Jesus had to be dead before His right to human life and its pertinent life-rights and Himself as a human being would be available as the purchase price to be used to do the buying. As long as He lived that long the purchase price was not in a condition to be available for the act of purchasing; for his life was then necessary for his own existence as a human being. It was by His complete death that He sacrificed completely the corresponding price; and hence, arising from the dead a Divine being and no longer human, "put to death in flesh, and made alive in spirit," not in flesh, His human all was in a condition, so far as His no longer needing it for His own personal existence was concerned, to be made available for the purchasing act. Jesus, in first having to lay down completely unto death His human all so that He could have it available for the purchase of the world, was like a man who desires to buy a house—he must first make the money available by which the purchase can be made, before it can be made. Then, having the available cash, he can proceed to buy the house. (2) Not only Scripture facts, but also Scripture passages teach this. After Jesus had died, antitypical of Aaron's complete sacrifice of the bullock, He entered heaven with His merit, antitypical of Aaron entering the most holy with the bullock's blood. And as Aaron typically accomplished the satisfaction of justice, by sprinkling the bullock's blood on the typical mercy seat—typical of God's justice—in the typical holy of holies, typical of heaven; so he represents Jesus in heaven by His ransom-price purchasing us from God's justice out of the Adamic indebtedness and bankruptcy (Heb. 9: 24; 2: 17; 1 John 2: 1, 2). It is because Jesus thus becomes, in heaven, not on Calvary, our justice—righteousness—before God (Rom. 10: 4; 1 Cor. 1: 30), that He is declared to be our propitiatory—mercy seat—not propitiation, as the A. V. incorrectly renders it in Rom. 3: 25. Thus the purchasing is done in heaven,

after Jesus' death, a thing that proves that the thought of some that Jesus' sufferings did the buying is an error. Not understanding the ransom as the corresponding price, completely laid down at Calvary, and thereby made available for the actual purchasing, makes them open to their error on Christ's dying being the act of His allegedly figuratively purchasing of us.

Having seen the Scripturalness of the corresponding-price view of the ransom and the unscripturalness of contrary doctrines, whose indefiniteness is a sure proof of their erroneousness, we desire now to point out how this doctrine overthrows a current brand of universalism. It claims that Adam represented all mankind on trial, and that in his failure all have failed. It further claims that Jesus in His trial represented all mankind, and that in His overcoming all overcome and must, therefore, eventually get eternal life. This view is thoroughly unscriptural. The Scriptures teach that the perfect (Gen. 1: 26, 27, 31) Adam, with the right to human life and its life-rights (Heb. 2: 6-8), was put on trial for life (Gen. 2: 15-17; Rom. 5: 16, 18) on the basis of a covenant with God (Hos. 6: 7; literally, "They like Adam [so the margin and the R. V.] have transgressed the covenant"). Nowhere does the Bible say or imply that he represented us in a trial resulting in death. The Bible teaches that we were in him—in his loins, while he was on trial, and, therefore, his sentence and its effects came upon us indirectly, *i.e.*, by heredity, and not directly, *i.e.*, in a representative, which would require us to have been sentenced with him, whereas we get his sentence only by heredity (Rom. 5: 12-19; 1 Cor. 15: 21, 22). The Bible nowhere says or implies that we were in any sense in Christ in His trial; for He stood trial for Himself alone as *a new creature* (Heb. 2: 18; 4: 15; 5: 7-9) at the same time as He was laying down His humanity as a corresponding price for mankind. Therefore, mankind could not have been in Him in His trial as in a representative, and certainly not in Him as a human

being, *i.e.*, in His loins, as we were in Adam. Therefore, the representative idea falls to the ground in both of its alleged aspects as nowhere taught in the Bible. Our relationship, therefore, to Adam and to Jesus not being that of representation, and our hereditary relation to Adam—in his loins—being entirely different from that which we sustain toward Jesus, we not having been in His loins, we must look to some other relationship as that implied in the corresponding price; and it is this: Adam by his sin forfeited for himself directly all he was and had as a perfect human being, and begetting us while he was dying, while having a forfeited right to life and its forfeited life-rights, he transmitted to us by heredity his bankrupt condition. Thus we inherited from him his sentence and its results (Rom. 5: 12-19). Justice held as a debt against him, and by heredity against us, all the conditional rights granted him at his creation, continued as long as he obeyed, and forfeited when he disobeyed.

For the price of self-indulgence he sold what he was and had, which includes us, to God's justice for death (Gen. 2: 17; 3: 17-19; Rom. 5: 12-19; 7: 14). Thus justice held against him for his sin all he was and had as a price owed to it, which effected his death. The *Man*, Jesus (1 Tim. 2: 6; Matt. 20: 28), not the New Creature, Christ, gave Himself as the corresponding price. Why? To propitiate God's justice (Rom. 3: 26, 27; 2 Cor. 5: 21; Heb. 2: 17; 1 John 2: 1, 2; 4: 10). What does justice require to propitiate it? "Life for life, eye for eye, tooth for tooth, hand for hand, foot for foot" (Ex. 21: 23-25; Deut. 19: 21), *i.e.*, a corresponding price. It is for this reason that the blood of bulls and goats could not satisfy justice (Heb. 10: 4), which they could have done, if justice were a non-exacting and easy-going thing, not requiring a corresponding price. But justice *demanding* an exact equivalent, no more and no less, bulls and goats not having the value of Adam and the race in him, never could take away their sin before justice; but justice is not the

easy-going, putty-like thing that some represent it to be. It is severe and exacting. It asks for no more than its due, and also will receive no less than its due. God never ignores its demands; but blessed be His grace; His wisdom planned, His love sacrificed and His power wrought out the corresponding price as the means whereby He might remain just while justifying the believer (Rom. 3: 26, 27). Jesus as a perfect human being was an exact equivalent—a corresponding price—to what Adam forfeited (Heb. 2: 9; compare with 6-8). By His death in obedience Jesus laid down His human all as a price corresponding to Adam's forfeited human all; and being raised a spirit, and no more needing His human all for His own existence, He held it as an asset equal to the debt justice held against Adam and us in Adam. During the Gospel Age, by imputation, He uses this price to buy the Church out from the hands of justice (Heb. 9: 24); and in the beginning of the Millennium, by an actual payment, He will use it to buy the world out of the hands of justice (Rom. 5: 18, 19). Thus, the corresponding price is related to Adam directly in respect to what he was and had and indirectly to the race in him, *i.e.*, in his loins.

The purchasing of the race will not give it everlasting life; it merely transfers the race from the ownership of death-exacting justice to that of the life-offering Jesus, for the purpose of giving all an opportunity, through the Divinely-imposed conditions, to get the right to live forever—"the free gift [the forgiveness of sin; Rom. 5: 16] shall come to all men in order to justification of life"; because this free gift—the forgiveness of sins—merited by the obedience of Christ unto his ransom-sacrificial death shall constitute all righteous of the Adamic sin and sentence in order to justification of life (Rom. 5: 18, 19). And this is apparent from the fact that Adam, though having the right to life as long as he obeyed, did not have everlasting life, proved by the fact that he later died; but was by obedience to his covenant (Hos. 7: 5) to maintain the right to life

while under trial, so that he could ultimately, having finished his trial in success, gain eternal life, which then would be his as an inalienable possession, and as reward of such tested obedience to his covenant obligations. But he fell into sin while yet on trial for everlasting life, which, not having, he could not lose for us. Hence, the ransom, instead of guaranteeing everlasting life for all, only guarantees a chance for all to be put on trial for life, without the sin and sentence of Adam resting on them, which chance Adam forfeited for them by his sin, and also guarantees that, if faithful, and only if faithful, they will get perfect life as Adam had. Thus, a trial for life eternal, at least as favorable to their overcoming as Adam's was to his overcoming, is the purpose of the ransom, whose merit will minister the right to perfect human life to the obedient only. As a matter of fact the experience of evil now on the world and the Millennial arrangements, bringing the world an experience with righteousness, will make the trial for all under the ransom's application much more favorable than was Adam's, as was shown above.

In a word, the universal working of the ransom is not eternal life for all, but (1) the cancellation of the Adamic sin and sentence before justice for all; (2) a trial for eternal human life for all, under conditions at least as favorable as Adam's trial was, and (3) the right to perfect human life with its life-rights to the obedient alone. The ransom, therefore, guarantees eternal salvation from the Adamic sin and sentence for all men (1 Tim. 2: 4); additionally guarantees to all, at least, as favorable a chance to gain eternal life as the chance was that Adam lost for the race (1 Tim. 2: 5, 6); and finally guarantees justification of life to the obedient (Rom. 5: 18, 19; Acts 3: 22, 23; 1 Cor. 15: 22, 23). The universality that the Bible teaches as an overflow of the ransom is *from* the Adamic sin and sentence and *to* a favorable opportunity to gain eternal life on condition of obedience under trial—it does not teach as an overflow of the ransom or of anything else, universal

eternal salvation. The ransom, in its nature, purpose and effects, Biblically overthrows the universalism that teaches universal eternal salvation. This proposition we will prove in detail when we examine those passages connected with the ransom, as well as others, that Universalists think teach universal eternal salvation. But, as pertinent to our discussion of the ransom, we desire to go no further than we have; and that discussion shows that the ransom guarantees universal salvation from the Adamic sin and sentence and a universal opportunity of gaining salvation on Scripturally stated conditions, which conditions being fulfilled will be accompanied by granting of the right to life and its life-rights contained in the ransom. It proves that it will undo the Adamic sin and sentence by bringing back the race from death, free from the sentence, and by canceling the Adamic sin from the claims of justice, and will effect an opportunity to all to gain a favorable trial for everlasting life, from which, the Scriptures teach, the obedient, through the ransom-secured right to life with its life-rights, will gain eternal life, while the disobedient will undergo eternal death—annihilation.

This glorious ransom doctrine has not been revealed by God in an uncertain way. So centrally established is it as the heart of the Bible, that it implies everything of the Bible plan. The above twelve facts are the main things in the plan of God, and are all built upon, are in harmony with, and flow out of this precious doctrine. But, more than this, the ransom conditions all other Biblical doctrines. It proves the unity of God, since the Ransomer cannot be a part of Him whose justice must be satisfied. It proves human mortality; for it requires the death of both soul and body. It proves death to be the penalty of sin; since Christ laid the ransom-price down by death. It proves Christ's resurrection as a spirit; since had He taken back His humanity, He would not have the ransom-price available to purchase us. It proves the Second Advent, the judgment day, the resuscitation of the dead and future

probation to be the objects of the Kingdom for the blessing of the non-elect, since the ransom has in this life been used for the benefit of the Elect alone. It proves eternal life on earth in human nature to be the reward of the righteous in the next Age, and death eternal—annihilation—to be the punishment of all who make shipwreck of their opportunity for life, whether given in this or the next Age; for "Christ dieth no more," "there remaineth no more sacrifice for sin." Reversely, it overthrows the doctrine of the creedal as distinct from the Bible trinity, human immortality, eternal torment, probation limited to this life or to the Elect, universalism, evolution and every other doctrinal error. It is a touchstone of truth and error. It is, as we have said, the hub from which radiate, as spokes in a wheel, all Bible doctrines. Hence, whoever denies it denies the Bible plan, despite their denials of this fact.

For our present purpose—proving the great importance of the Ransom—we have discussed such features of the ransom as furnish a ground work for that proof, leaving for later discussion other features of it not discussed above. As said above, it is, next to God's character of perfect wisdom, power, justice and love, the greatest touchstone of truth and error, demonstrating the former as truth and the latter as error. It conditions, as just shown, every doctrine of the Bible, and gives it its proper setting in relation to God's plan. It is the key that unlocks the storehouse of the Bible, exposing all therein to view. It dominates and assigns their proper bearings to all Bible teachings that logically precede, accompany and follow it. It unites them in a perfect blending into one harmonious, logical, practical and errorless whole. It satisfies the exactions of the severest logic, and gives unspeakable comfort to the bruised and contrite heart, as it is the inspiration of the Church now and the hope of the world for the Age to come. Mismatch it, and disharmony sets in between it and all other Bible doctrines; or mismatch any other Bible doctrine, and immediately contradiction and confusion

set in between that mistaught doctrine and the ransom, just as confusion sets in with an intricate puzzle, if its main feature is distorted, or any of its parts is misshapen. In the marvelously logical, beautiful, harmonious and practical arrangement called God's plan, consisting of many interdependent and interlocking parts all harmonious with one another, the ransom is made the center, conditioner and activator of all, just like the main spring of a watch in relation to the watch's many interdependent and interlocking parts. To have made such an arrangement for satisfying Divine justice completely, unto providing deliverance from the curse, all pivoted upon, and activated by the ransom considered in connection with the vast ramifications, agents and subjects of the plan, displays omniscient wisdom, and to operate it displays an omnipotent power, while to provide such a ransom manifests an all-surpassing love. No wonder, therefore, that Christ crucified, the ransom, is the concentration of the wisdom and power of God (1 Cor. 1: 23, 24). And because it is such it is a proof that the Bible is a Divine revelation; for only God could have planned, thought out the ransom.

The Ransom doctrine as the Bible's doctrine has had and still has many, many enemies. The chief of these, of course, are Satan and his impenitent fallen angels, who have attacked it from almost every conceivable standpoint. These attacks have been direct, which they have launched through unbelieving Jews and Gentiles; for Christ crucified has always been an offense to unbelievers: foolishness to the Greek and a rock of offense, stumbling, to the Jew. These attacks have also been indirect, by their advocates' presenting sectarian doctrines that logically deny it, *e.g.*, human immortality, eternal torment, creedal trinity, absolute predestination of individuals, the mass, *etc.* It has been attacked by under doing it: by limiting its objects to a comparatively few, as Calvinists have done and still do, and has been attacked by overdoing it as implying eternal universal salvation, as Universalists

have done and still do. The Truth refutes all of such attacks, those of unbelievers and those of misbelievers. We present it in its Scriptural exactness and reasonableness as a refutation of the position of unbelievers and misbelievers alike; for when it is presented as the heart of the Divine plan of the Ages it certainly refutes them by its logical consistency, reasonableness, necessity and practicability. From every standpoint it is logically consistent, *E.g.*, with itself, with all Bible passages and doctrines, with God's character, with the two Sin-offerings, with facts and with the purposes of God's plan. It is reasonable, among other standpoints, because it is the complete antidote of the evils that Adam brought upon himself and his race. It solves the question of why evil has been permitted, and harmonizes all the teachings of God's Word. It is necessary, because of the sin and consequent curse and death resting upon Adam and his race. And it is practical, because it exactly fits as to the Adamic sin, curse and death as their undoer.

Passing by the direct infidelistic attacks upon it, as well as the indirect attacks on it inherent in the Romanist and in most so-called orthodox Protestant systems, we will refute two theories as indirect attacks upon it: the Calvinistic theory of a limited ransom as under doing it, and the Universalistic theory of universal eternal salvation as overdoing it. And we will find the Truth as the golden middle between these two systems of error in the corresponding-price view, which guarantees a favorable opportunity of gaining eternal salvation for both the elect and non-elect, but secures eternal salvation for those only of the elect and non-elect who faithfully use it in harmony with the Divinely-set conditions of salvation. Calvinism teaches three great errors as against the ransom: (1) God's love for salvation purposes is limited to the elect; (2) Christ died for the elect only; and (3) the Spirit works for salvation in the elect only. It also errs by confounding predestination and election, claiming that God before the

world's foundation elected a few from the lost race, through predestinating them to eternal life, and in time exercises irresistible grace unto their conversion and unchangeable, irresistible grace for their preservation unto eternal life. Some Calvinists teach that God predestinated the fall in angels and men, with everything since sin began (supralapsarians), others that He predestinated, not their fall, but all things since their fall (sublapsarians). The Truth view is that predestination, which occurred before the foundation of the world, is limited to the features of God's plan, but does not involve the predestination of individuals at all; and that the election, or the selection, of the individuals, which operates since the fall, more particularly during the Gospel Age, begins to operate at the call of the individuals. Thus predestination before the foundation of the world unchangeably outlined a plan to rescue whosoever wills of the race from the effects of Adamic sin and death, fixed it that there would be a ransomer, determined that salvation operate for the responsive elect and non-elect, for the faith class to be given the privilege of election after the fall and before the Millennium, and that the non-elect, dead and living, be given the opportunity of salvation in the Millennium, without any predestination of individuals, since predestination is limited to classes as features of God's plan and does not involve individuals. Biblical predestination is illustrated by the pertinent arrangements that Congress made in the draft bill that it passed as to creating our armed forces. It predetermined that there should be armed forces, and that of certain numbers, having certain qualifications and organizations, but did not select the soldiers. Election is illustrated by the selection of the armed forces of certain numbers, qualifications and organizations after the draft law was passed determining to have the armed forces of certain numbers, qualifications and organizations, which selection was to carry out the purpose of the law containing the provisions for the

armed forces. Thus the passing of that draft law illustrates predestination, and the selection of the armed forces thereafter as individuals illustrates election.

First, as against Calvinism's limiting God's love, Christ's ransom and the Spirit's work for salvation to the elect only, the proof will be given that God's love, Christ's ransom and the Spirit's work for salvation are for the whole human race: (1) God's love and provision for everybody for salvation; (2) Jesus' death for everybody for salvation; and (3) the Spirit's work for everybody for salvation. Numerous Scriptures prove these three propositions. Let us briefly look at the main ones on each of these three points: (1) God's love and provision for everybody for salvation. Thus God so loved the world as to give His son to save it (John 3: 16, 17). He recommends His love for the race by giving Christ to die for the ungodly (Rom. 5: 6-8). His love for the world makes Him determine to save all men from the Adamic sentence, and bring them to an exact knowledge of the Truth (1 Tim. 2: 4). He thus from His love is the Savior of all men from that sentence (1 Tim. 4: 10). His love is the grace of God that "hath appeared, bringing salvation for all men" (Tit. 2: 11; the literal translation is that within quotation marks). His love for all for salvation expressed itself in giving Christ to die for mankind, as we read in Tit. 3: 4: The kindness and love of God, our Savior, toward man appeared. Certainly, these and numerous other passages teach that God loves all men for salvation and provides for it.

(2) Now some passages that prove that Christ died for all men for salvation: Our Lord's death for the whole sinner race is most graphically and prophetically described in Is. 53: 4-12. He is the Lamb of God that taketh away the *sin* of the *world* [Adam's sin, participated in by the entire race], (John 1: 29). Jesus said that if He were nailed to the cross for man's sin He would favorably influence all men to Himself (John 12: 32, 33). As Adam's sin and disobedience brought

sin and death to all men, so Christ's obedience and righteousness will bring cancellation of that sin and death, to enable all to gain the right to life (Rom. 5: 18, 19). Jesus' ransom was laid down for all men, which makes Him the Mediator for all humans (1 Tim. 2: 5, 6). He by God's love, grace, tasted death for every man, and for this purpose had to be made Adam's corresponding price (Heb. 2: 7-9). He is the satisfaction to God's justice, not only for the Church's, but also for the world's sins (1 John 2: 2).

(3) As a result of God's love that gave Christ to be a ransom for all men, and of Christ's death for all men, the Spirit's work for salvation will in the Millennium extend to all the non-elect of Adam's race without exception, as it now extends to the Elect. Very many, indeed, are the Scriptures teaching this thought, of which we will cite a comparatively small number: The Christ, as the Seed of Abraham, in doing the Millennial Spirit's work, will bless for salvation purposes all the families, kindreds and nations of the earth (Gen. 12: 3; 18: 18; 22: 18; Gal. 3: 16, 29). At Christ's Millennial asking, God will give Him the nations and the ends of the earth [all mankind] as His inheritance and possession (Ps. 2: 8). All the ends of the earth, all the kindreds of the nations and all that go down to the dust [all the Adamically dead] shall turn to, worship and bow down before the Lord (Ps. 22: 27-29). God made all nations, some of whom no longer exist, and these will Millennially worship and glorify Him (Ps. 86: 9). God will reveal His plan to all; and the whole world will see it (Ps. 98: 2, 3). All nations will become parts of God's Kingdom (Is. 2: 2); for the knowledge of God shall be sea-deep and world-wide; and all nations will seek Christ (Is. 11: 9, 10). The Kingdom will destroy every effect of the curse and make all glad, some only for a while (Is. 25: 6-9). All the non-elect as errant from the Divine Truth will see it clearly (Is. 29: 18, 24). All blind eyes and deaf ears of understanding shall see and appreciate the Truth; the morally

lame shall make rapid progress up the highway of holiness, and the Lord's ransomed (gave Himself a ransom for all men) will return from the tomb for the joys of the Kingdom, and the sorrows of the curse will be wiped out (Is. 35: 5, 6, 10). All flesh shall see [experience] the salvation from the death sentence that God will work (Is. 40: 5). So deeply impressed will all the non-elect become that according to the oath-bound promise for a while all will be consecrated, though some will later fall away (Is. 45: 22, 23; Is. 26: 9, 10). As a result of God's revealing the Christ to all the world, all will clearly perceive God's work of salvation (Is. 52: 10). Yea, all, from the least to the greatest, will know the Lord (Jer. 31: 34); for God has prepared salvation as a joy to all the non-elect, even raising up again those of Israel who fell in the Jewish Harvest (Luke 2: 10, 31-34), since Jesus as the true Light will teach the Truth to every man that came into the world (John 1: 9), in the day when the crucified Jesus will favorably influence all men toward Himself (John 12: 31, 32). In Phil. 2: 10, 11, in harmony with Is. 45: 22, 23; Rom. 14: 11, we are told that every knee, including the knees of those who were in the death state ("under the earth"), will bow to Jesus, and every tongue, including the tongues of those who were in the death state, will confess Jesus as Lord. God gives some in this life, the rest in the next life, the testimony of His love for all, Christ's death for all and the Spirit's work for all (1 Tim. 2: 5, 6). While now the Spirit's work extends to the elect only (Joel 2: 29), in the Millennial Age it will extend to all the non-elect (Joel 2: 28; Rev. 22: 17); for then Christ will become the Lord, Ruler, of the dead (Rom. 14: 9), including the people of Sodom, Gomorrah, the cities of the plains and the people of the two-tribed kingdom of the South and the ten-tribed kingdom of the North (Ezek. 16: 53-63). Hence these three considerations: (1) God's love for all, (2) Christ's death for all and (3) the Spirit's work for all, completely refute this error of Calvinism.

Calvinism is right in denying that the ransom has up to now benefited the non-elect for salvation purposes, and in claiming that only the elective salvation has so far been operative; for the Bible and facts prove that the vast bulk of the human family, in fact the non-elect, have up to the present not gotten the benefit of the ransom, *i.e.*, an opportunity to gain salvation, *e.g.*, the heathen and many in Christendom deceived by gross error. But Calvinism is in error in its denial that the ransom will ever benefit the non-elect for salvation purposes; for the Bible teaches that the object of the Millennial Kingdom is to bless with ransom benefits all the non-elect, giving them an opportunity of gaining eternal salvation on Divinely-imposed conditions. This point we offer as another proof of the ransom as containing salvation benefits for the whole race. We will quote and explain some pertinent Scriptures in proof of this: Our first proof is Ps. 22: 27-29, which we will quote, with bracketed comments, from the Amer. Rev. Ver.: "All the ends of the earth will remember [their present experience of evil and the Word that they will then learn] and turn unto Jehovah [for a while at least, all will respond favorably to the Lord's ransom-effected drawing (John 12: 32, 33)] and all the kindreds of the nations ["all the nations *that Thou hast made* (many of whom, like those of the cities of the plain, the seven nations of Canaan, *etc.*, have perished from the earth several thousand years ago) shall come and worship before Thee" (Ps. 86: 9)] shall worship before Thee; for the kingdom [of Christ and the Church] shall be Jehovah's; and He shall be the ruler over the nations [This passage refers to the Millennium]. All the fat ones [the Elect] of the earth will eat [appropriate their office powers] and worship [serve Jehovah] and all that go down to the dust [the Millennium will not only bless the then living, but will witness the return of all the dead to receive its proffered blessings] shall bow before Him [Phil. 2: 10. The following definition that the Lord gives

of "all that go down to the dust" proves that all the non-elect dead are thereby meant—those who were under the Adamic sentence and could not avert its full execution, death:], even he that cannot [because of the curse] keep his soul [himself] alive." The serving seed spoken of in v. 30 is the Little Flock in its Millennial work, and the people that shall be born, of v. 31, is the fully developed restitution class. Here is a passage that undoubtedly treats of the Millennium; and it proves that during the Millennium all the non-elect dead will return from the tomb and serve the Lord, which refutes Calvinism.

Is. 25: 6-9, compared with 1 Cor. 15: 54-57, proves that during the Millennium both the Adamic death process and the Adamic death state will be destroyed. If this is true, the Adamic death state will of necessity be emptied of all therein long before the Adamic death process is destroyed. "In this mountain [Millennial Kingdom of Christ and the Church (Is. 2: 2-4; 56: 7; Dan. 2: 34, 35, 44, 45)] will Jehovah of hosts make unto all peoples [hence such peoples as are dead] a feast of fat things [the Bread of life, Christ's perfect humanity, its right to life and its life-rights], a feast of wines on the lees [rich truths], of fat things full of marrow [Christ's soul-appetizing and soul-satisfying perfect humanity, its right to life and its life-rights], of wine on the lees well refined [rich truths freed from error]. And He will destroy in this mountain [Millennial kingdom] the face of the covering [Adamic sin] that covereth all people ["all have sinned" (Rom. 5: 12)] and the veil [error] that is spread over all nations. He will swallow up death in victory [1 Cor. 15: 54 tells us that this will follow after the change of the Church from corruptibility and mortality to incorruptibility and immortality, and thus it refers to the world of mankind. Hence this passage teaches that death will be destroyed during the Millennium. This means two things: (1) that all the non-elect will be raised from the tomb comparatively early during the

Millennium, and (2) that gradually the death process will be plagued out of existence during the Millennium until by its end the Adamic death state and death process will be out of existence (Hos. 13: 14; 1 Cor. 15: 55). This victory over death in both of these senses the Christ class (1 Cor. 15: 57) will win through the all-prevailing power of the ransom merit which, presented to God on behalf of the non-elect, will cancel the Adamic sentence from them and thus will prevail to bring back those of them from *hades*, tomb, who are there; and, offered to the world as the Bread of life (John 6: 51), it will lift up to human perfection those who by faith and obedience appropriate it completely] and the Lord Jehovah will wipe away tears [sorrow—a result of the Adamic curse] from off all faces [Rev. 21: 3-5; 22: 1-3]; and the reproach of His people will He take away from off all the earth [the unpopularity now attendant on faithfulness to the Lord will then cease to be]. And it shall be said in that day [the Millennial day], Lo, this is our God; we have waited for Him and He will save us [Rom. 8: 19-22; Heb. 9: 29]; this is Jehovah; we have waited for Him; we will be glad and rejoice in His salvation [Is. 35: 5-10]." This passage teaches the destruction of every phase of the Adamic curse and the bestowal of restitution for faithful non-elect ones through the ransom. It therefore overthrows Calvinism.

Is. 45: 22, 23, compared with Gen. 22: 16-18 and Phil. 2: 9-11, proves that during the Millennium all the non-elect, those out of and those in the death state, are to receive the invitation to an opportunity of life: "Look unto Me, all ye ends of the earth [(Ps. 22: 27-29), everyone on earth will get this call, hence the non-elect, not the elect, who get a call limited to them alone] and be ye saved [by appropriating the ransom merit—Christ's perfect humanity, its right to life and its life-rights]; for I am God and there is none else. By Myself have I sworn [in the Oath-bound Covenant of Gen. 22: 16-18, which guarantees through the seed

the destruction of all enemies of man ("Thy seed shall possess the gate of his enemies")—sin, error, the curse, the death process, the death state, sorrow, a hostile public sentiment, *etc.*—and the blessing of all the non-elect with opportunities of restitution ("in thy seed shall all the families of the earth bless themselves"). The word hath gone forth from My mouth in righteousness [the ransom makes the promise and performance of the Oath-bound Covenant a thing harmonious with God's justice, because it satisfies justice for the Adamic debt, which would have to be satisfied before that covenant's promises could be performed in righteousness] and shall not return [void and unfulfilled], that unto Me every knee shall bow [Christ's ransom sacrifice is given in Phil. 2: 7-9 as the reason of Christ's exaltation and of every knee (vs. 9 and 10) bowing to Him. This does not mean that all will be saved, though all will be invited thereto; but it does mean that, at least for awhile, all will yield subjection to Him during the Millennium] and every tongue shall swear [allegiance, make consecration, to Him as Lord in the Millennium. With some this will not continue long (Is. 26: 9, 10; 65: 20)]." The terms of this passage, compared with Ps. 22: 27-29; Gen. 22: 16-18 and Phil. 2: 9-11, prove that it applies to the Millennium and that, therefore, all the non-elect from Adam's day to the end of the Millennium are to be blessed by the seed of Abraham, and this implies that the non-elect in the death state will then be brought back for the Millennial opportunities and blessings, the ransom guaranteeing the offer of these to all of Adam's non-elect descendants. This, again, overthrows Calvinism.

John 5: 25-29 proves the same thing: "The hour cometh [the Millennial Age here is meant by the coming hour, even as the hour that now is the Gospel Age (1 John 2: 18; here the word for *hour*—the Gospel Age is the last hour or Age of the second World—is mistranslated *time* in the A. V.)] and now is [the Gospel Age] when the dead [not the dead in the death

state, who are treated of in v. 29; but the dead who are in the death process (Matt. 8: 22; 2 Cor. 5: 14); Rev. 20: 13, in the expression, Death [the death process] and *hades* [the death state] gave up the *dead* which were in them, is a clear case in which the word *dead* is used in both senses, as the word *death* is used sometimes in one, sometimes in the other, and sometimes in both of these senses in the Bible] shall hear [understand (Mark 4: 9)] the voice [the teachings] of the Son of God, and they that hear [obey. Certainly here the word *hear* does not mean to take in with the external ear, nor does it even in this place mean to understand, for by neither of these kinds of hearing alone is life gained] shall live; for as the Father hath life in Himself [immortality, a death-proof existence] even so gave [in promise] He the Son to have [as a reward of His obedience unto death] life in Himself [immortality, a quality inherent in the Divine nature, but absent from every other nature. Hence the Son, being Divine since His resurrection, no more has or needs His human nature for His own existence, and thus He has it and its right to life and its life-rights as an asset for the purchase of Adam and his race]. And He [the Father] gave [in His offer of the opportunity to Him to give Himself as the corresponding price] Him [the Son] authority to execute judgment [to act as God's Executive in administering to the elect and the non-elect a trial for life], because He is the Son of Man [the pre-eminent Son of Adam, who as such became the ransom-price, and thus gained the right to administer a trial of life for all (1 Tim. 2: 5, 6)]." In the preceding three verses Jesus points out how in the Gospel and Millennial Ages He is the Executor as to a trial for life for those never in the grave.

In the following verse He shows what He will do during the Millennium for those who have entered the death state—both the just and the unjust: "Marvel not at this [that during the Gospel and Millennial Ages He by virtue of His ransom gives a trial for life to

the *dead* who never entered the death state]; for the hour cometh [He does not add "and now is"; hence the Millennial Age alone is here meant] in which all that are in their graves shall hear His voice [will by Him be awakened from the dead] and come forth [from their graves], they that have done good [the righteous—the elect—of this life shall in the coming hour, the Millennial Age, come back] unto the resurrection of life [their restanding out of imperfection to perfection will bring them into a condition that will last forever (John 11: 25)]; and they that have done evil [the non-elect shall in the Millennial Age, the coming hour, according to this and the preceding verse, *i.e.*, in the *same Age* as the elect will come back from the death state, be called back from the death state into consciousness existence again] unto [for the purpose of] the resurrection [restanding from imperfection to perfection by a process] of judgment [a trial for life]." That this judgment process will be operated upon them during the Millennium is not only evident from v. 29, but also from those Scriptures that teach (1) the identity of the Millennium and the Judgment Day (2 Tim. 4: 1; Luke 22: 29, 30; Matt. 19: 28; Ob. 21; Jer. 23: 5, 6; 33: 14-16; Is. 32: 1; Ps. 72: 1-4, compared with 5-19, and (2) the purpose of the Millennium to put away all evil and introduce all good for all who shall be on the earth during that time, in order that life may be ministered to the obedient (Gen. 12: 3; 22: 18; Ps. 2: 8; 22: 27-29; 86: 9; 98: 2, 3; Is. 2: 2-4; 11: 9; 25: 6-9; 29: 18, 24; 35: 5, 6, 10; 40: 5; 45: 22, 23; 52: 10; Jer. 31: 34; Luke 2: 10, 31-34; John 1: 9, 29; 3: 16, 17; 12: 32, 33; Rom. 5: 17-19; 1 Tim. 2: 4-6; 4: 10; Titus 2: 11; 3: 4; Heb. 2: 9; 1 John 2: 2; Rev. 22: 17). The identity of the judgment Day and the Millennium results in this: Everything that is to occur in the judgment Day is to occur in the Millennium, and *vice versa*. And since all of the dead are to be raised during the judgment Day, it follows that all of the dead will be awakened during

the Millennium; and since all on the earth during the Millennium are to be blessed with opportunities of gaining life by obedience under most favorable conditions, it follows that all of the non-elect—those who never entered the death state, as well as those who did—will, during the judgment Day be blessed with opportunities of gaining life by obedience under most favorable conditions. This overthrows Calvinism.

Rom. 14: 9, compared with Rev. 19: 16 and Heb. 1: 6, is another passage that proves that our Lord will exercise His gracious rulership over all the non-elect (those in the death process and those in the death state, as well as over new creatures and the penitent fallen and unfallen angels), and that as the purpose of His ransom sacrifice and His resultant exaltation: "For to this end [purpose] Christ died [laid down the ransom-price] and lived again [attained, as a result of His ransom sacrificial death, exaltation to the Divine nature and Vicegerency for God and Executorship of all His plans and purposes (Phil. 2: 8, 9; Heb. 1: 3-5)], that He might be Lord [literally, act as Lord; at His ascension He became this to the good angels and the Church, but not then to Adam's non-elect children and the penitent fallen angels. Rev. 19: 16 and Heb. 1: 6 show us that He becomes Lord of these during His Second Advent. These two citations prove that during His Second Advent Jesus becomes Lord to the non-elect and the penitent fallen angels] of both the dead [Adam's non-elect death-sentenced children, regardless of whether they are in the death process or in the death state (Matt. 8: 22; 2 Cor. 5: 14; Rev. 20: 13). Rev. 19: 16 shows this to be during His Second Presence; hence the non-elect in the death state will be brought back from the tomb during the Millennium, that then He might be their Lord] and the living [those never under the death sentence, *i.e.*, new creatures as such, and the penitent fallen and the unfallen angels. To the new creatures and the unfallen angels He became Lord from His ascension and Pentecost

onward; and to the penitent fallen angels He becomes such during His Second Advent (Heb. 1: 6; 1 Cor. 6: 2; Eph. 1: 10; 2 Pet. 2: 4; Jude 6)]." Hence this passage with its parallels overthrows Calvinism.

"Jesus Christ, who will judge [separate as the result and according to their use of an opportunity to gain life (Matt. 25: 34)] the living [new creatures as such and the fallen angels, none of whom have been death sentenced] and the dead [the death-condemned non-elect children of Adam, regardless of whether they are in the death process or in the death state], both during His Epiphany [when He separates the new creatures into the Little Flock and Great Company, and the fallen angels into the repentant ones and the non-repentant ones] and during His kingdom [when He will separate all the non-elect humans—those who never entered the death state and those who will have been awakened out of it—to His right or to His left, according as they will prove faithful or unfaithful under their Millennial opportunities of gaining life (Matt. 25: 31-34)]." This passage (2 Tim. 4: 1) demonstrates when final trial for life will be granted to all the non-elect—during the Millennium. Hence previous to and for such a trial all the non-elect in the death state will arise. This disproves Calvinism.

Phil. 2: 8-11, compared with Is. 45: 22, 23 and Gen. 22: 16-18, proves that the ransom sacrifice guarantees that all the non-elect and the fallen angels will in the Millennium bow the knee to Jesus and confess His Lordship. We have already examined Is. 45: 22, 23 and have shown that the oath to which it refers is that made in the Oath-bound Covenant of Gen. 22: 16-18. This proves that the blessings of which Is. 45: 22, 23 speaks are included in those described in the Oath-bound Covenant. In Phil. 2: 10, 11, St. Paul quotes and explains parts of the statements in Is. 45: 23. We will quote Phil. 2: 8-11 from the Imp. Ver., with bracketed comments: "After becoming obedient [by His consecration he accepted God's will in all things as

His] He [from then on] humbled Himself unto death, yea, the death of the cross [here His laying down the ransom (Heb. 2: 9) is shown and the next verses show what God does for Him because of such self-abasement in laying down the corresponding price]. Therefore God also super-exalted Him and graciously [even our Lord's sacrifice of His humanity did not *merit* the Divine nature, office and honor, since humanity and its rights are not so valuable as Divinity and its rights] gave Him a name [Divine nature (Rev. 3: 12; Heb. 1: 3-5), office (John 14: 13, 14; Matt. 28: 18) and honor (John 5: 23)], the one above every name [the Father's alone excepted (1 Cor. 15: 28)], so that by the name [nature, office and honor in their exercise] of Jesus [working as Savior] every knee should bow [to bow the knee does not imply salvation, but implies subjection, which may be either a constrained thing or from the heart. The Apostle after quoting these words from Is. 45: 23 adds, as explanatory of whose knees are meant, the following]: of heavenly ones [the fallen and unfallen angels—the unfallen angels have been doing this from the heart ever since His ascension, the repentant fallen angels have been bowing the knee from the heart during the Gospel Age and will do it ever afterward, and the impenitent fallen angels will of constraint do this when Satan's empire will have gone down (2 Tim. 4: 1; 2 Pet. 2: 4; Jude 6). This is typed by Pharaoh's (type of Satan) noblemen (type of the impenitent angels; Ex. 11: 8; 12: 30-32) bowing down and appealing to Moses (type of Christ) to leave them and take with them God's people. Egypt types the present evil world (Rev. 11: 8), whose ruler is Satan (John 16: 11). Pharaoh and his noblemen perishing in the Red Sea represents the eternal annihilation of Satan and the impenitent angels at the end of the Little Season. Thus the bowing of the knees of all heavenly ones does not teach the eternal salvation of all angels], of terrainean ones [some human beings, the Elect who do this bowing in this Age.

The non-elect will do this bowing in the Millennium] and of subterranean ones [the non-elect who have, as such, entered the death state and are thus under the earth. These will do such bowing during the Millennium, when all the non-elect will have their opportunity to gain everlasting life under very favorable conditions. There is not a word in this passage on their all getting eternal life. However, parallel passages, typical and literal, show that the penitent fallen angels and the non-elect humans get their trial for life during the Millennium, as we have shown], and [so that] every tongue [of heavenly ones, terrainean ones and subterranean ones] shall confess [acknowledge] that Jesus Christ is Lord [that such acknowledgment does not always imply eternal salvation is manifest from the fact that it sometimes does (1 Cor. 12: 2) and sometimes does not come from the heart (Matt. 7: 21-23)], unto the glory of God, the Father [God, who will bring credit to Himself through these things by His Son. Those who acknowledge Christ's Lordship from the heart will glorify God in His wisdom, justice, love and power; while those who do it from constraint or selfishly will glorify God especially in His power. This Scripture teaches just what we hold it to teach—an opportunity offered to all humans and angels to make submission to Christ and to acknowledge His Lordship, and that all will do these two things; but far more than these two things are required in order to obtain eternal life]." This disproves Calvinism.

The next passage that we will explain in proof of our present point—that during the Millennium through the ransom merit all the non-elect, both those in the death process and those in the death state, will be granted a favorable opportunity to gain everlasting life on condition of obedience—is 1 Cor. 15: 21-28. V. 24 we will quote from the Imp. Ver., with which the R. V. and A. R. V. agree: "Thereafter [shall come] the end when He *shall* [italics ours] deliver up [present subjunctive in the Greek, denoting time *contemporaneous*

with that of the understood verb *shall come*] the kingdom to God, even the Father, when He *shall have* [italics ours] destroyed [aorist, past, subjunctive in the Greek, denoting time *prior* to that of the verb *shall come*, which the connection shows must be supplied] all rule and all authority and power." What follows from these considerations? Especially two things: (1) At the arrival of the end (for the end here is the end of the Millennial Kingdom) the mediatorial throne, the Millennial throne of Christ, will be vacated, as the present subjunctive of v. 24 clearly proves: for His occupation of the throne as respects His reign over mankind is limited to the Millennium (Heb. 1: 8; Rev. 20: 4, 6). Therefore the *end* of 1 Cor. 15: 24 is the end of the Millennium—the reign of Christ over the earth—in the narrow sense of that word; and immediately thereafter comes the Little Season (Rev. 20: 7-9). (2) Before the end of Christ's Mediatorial reign—before the Millennium ends—all rule and all authority and power will be destroyed, as the aorist (past) subjunctive of v. 24 clearly proves. But one might ask, What is meant by the expression, all rule and all authority and power? We answer: Every effect of the Adamic curse brought upon man by Satan's bringing sin into the human family and increasing it by his reign over the human family in exercising the power of death over mankind (Heb. 2: 14). How do we know that such is the meaning of the terms, "all rule and all authority and power"? We answer: Vs. 25-28, particularly vs. 25 and 26, prove this to be true.

We now proceed to show this, quoting from the Imp. Ver.: "For He must reign until He has put all the enemies under His feet [hence these enemies are overcome before His reign ends]. As a last enemy the [Adamic] death is destroyed [the Apostle takes his stand at the end of the Millennium and exults at the completed destruction of the Adamic death]." It will be noted that the connective, "for", between vs. 24

and 25 shows that the expression, "all rule and all authority and power," is descriptive of the enemies of Christ. Certainly the expression, "all rule and all authority and power," cannot mean the fallen angels, the officials of Satan's empire; for that would make the verse, compared with v. 26, teach the eternal annihilation of all of them. What, then, are these enemies? From v. 26, where the last one of these—the Adamic death—is named, we see that they are not persons, but things. And this one being a work of Satan, and the purpose of our Lord's two advents being the destruction of all of Satan's works (1 John 3: 8), we understand the expression, "all rule and all authority and power," to mean every expression of Satan's usurpation. This includes everything that he has accomplished and the means used to that end. Hence Christ's reign will abolish every feature of Satan's empire and the evils that he has effected through introducing sin into the world and usurping the rulership of the world. This includes the Adamic sentence and its effects: physical, mental, moral and religious imperfection. Adamic sin, the Adamic death process (this is the last enemy of v. 26), the Adamic death state (*hades*, destroyed by awakening the Adamicallly dead), Adamic tears, sorrow, crying, pain, *etc.*, in a word, all the effects of the curse (Rev. 21: 3-5; 22: 1-3; 20: 13, 14; Is. 25: 6-9). Thus the Millennial reign of Christ is to annihilate everything that Satan and Adam brought upon the race. The Apostle begins his argument on this subject in v. 21—"for since through a man [Adam] came [the Adamic] death, also through a man [Jesus] shall come a resurrection [a perfecting—a reversal of what Adam effected] of dead ones"—and develops it gradually to a completion in v. 28, as we will see.

V. 27 gives the proof that all things of Satan are to be destroyed by Christ as God's Commissioner and that Christ will be God's eternal Vicegerent—"for He [God] subjected all things under His [Christ's] feet." Then the rest of v. 27 and v. 28 shows the eternal subordinate

relation of Christ to God: "But when He [Christ] will have said [aorist subjunctive] that all things are subjected [to Christ], it shall be evident that He [God] is expected who subjected all things to Him [Christ]; but when all things shall have been subjected [aorist subjunctive] to Him [Christ], then also the Son Himself shall be subjected to Him [God] who subjected all things to Him [Christ], that God may be all in all [may have the supremacy over, and the sufficiency for, all]." We now turn back to 1 Cor. 15: 21-23. V. 22 gives the proof of the statement of v. 21: "For as all in Adam die [all human beings did not die in Adam; for our Lord was a human being; but He was not in Adam, nor did He die in Adam; hence the verse must read as in the Imp. Ver., just quoted, and not as the A. V. gives it, "as in Adam all die." To die in Adam means to have been in Adam's loins and, consequently, to be subject to the Adamic death process as a result of the Adamic death sentence. This is evident because the first clause of v. 22 gives the reason for the first clause of v. 21: "for since through a man came (the Adamic) death"], so also all in Christ shall be made alive [not, in Christ shall all be made alive]." The contrast between the two members of the sentence is a double one; all in Adam are contrasted with all in Christ, and the Adamic death process unto the death state is contrasted with the Christic life or resurrection process out of the death state and process, even as the expression, "all in Christ shall be made alive," is the proof of the second clause of v. 21: "also through a man shall come a resurrection of dead ones." The contrast proves that as the Adamic death process makes its subjects physically, mentally, morally and religiously imperfect, so the Christic life or resurrection process brings its subjects out of the imperfection of the Adamic death state and death process up to perfection. Thus, to make alive, here does not mean simply to resuscitate one from the death state and then to leave him in his former imperfect condition,

but to free him from every effect of the Adamic death process and state—in a word, to lift him up to perfection, regardless of whether it finds him in the death state or in the death process; for only that is life in God's sight which is actually or reckonedly perfect (John 1: 4; 3: 36; 5: 24, 25; 1 John 1: 2; 5: 11, 12).

V. 23 shows that there are two classes that will experience this lifting up to life. Many miss the thought of v. 23. They take the expression, Christ a firstfruit, to mean Jesus' resurrection, and the expression, they that are Christ's at His coming, to refer to that of the Church. Therefore they claim that the resurrection of the World is described as taking place after the Millennium in vs. 24-26. We have already shown that the grammatical construction of v. 24 proves that the full resurrection perfection of all the resurrection classes is completed by the end of the Millennium, and this disproves the thought that the world's resurrection will take place after the Millennium. We disagree with the claim of some that v. 23 treats, in the expression, Christ a firstfruit, of Jesus' resurrection, and in the expression, they that are Christ's at His coming, of the Church's resurrection. Why so? Because in v. 23 the Apostle is explaining in what orders *all in Christ shall* be made alive, *i.e.*, in two distinct and non-contemporaneous companies. Hence the connection between vs. 22 and 23 proves that the future verb, shall be made alive, must be read from v. 22 into v. 23, as its predicate. That a predicate must be supplied is evident, because a sentence cannot be complete without one. One cannot use his whim in supplying predicates when they are omitted. The connection must show what predicate is implied. Fortunately the construction of vs. 22 and 23, as well as the run of thought between them, is clear and proves that the future verb, "shall be made alive," must be read into v. 23 from v. 22; for, as said above, the Apostle is explaining in v. 23 in what orders *all in Christ shall* be made alive, *i.e.*, every one in Christ shall be made alive in his own order or class. Hence

v. 23, completed, reads as follows: "But everyone shall be made alive in his own order [class]: A firstfruit, Christ, shall be made alive [perfect], afterward the ones [who become] the Christ's during His presence shall be made alive [perfect; resurrection makes perfect]."

We ask, Does the expression, a firstfruit, Christ, mean Jesus? It certainly does in v. 20; but it certainly does not in v. 23, now under examination. Why not? Because Jesus arose from the dead over twenty years before St. Paul penned v. 23; and in that verse he is describing the classes of resurrections that had not yet taken place. Hence the term, a firstfruit, Christ, means here the Church, which frequently in the Bible is called, Christ, because the Church as Christ's Body and Bride is honored with the Head's and Bridegroom's name and office (Rom. 8: 10; 1 Cor. 12: 12, 13; 2 Cor. 1: 5; Gal. 2: 20; 3: 16, 29; Eph. 4: 13; Phil. 1: 21; Col. 1: 24, 27; Heb. 3: 13; 1 Pet. 4: 13); as she is with Him also called, firstfruits (Rom. 8: 23; James 1: 18; Rev. 14: 4). Therefore the expression, "a firstfruit, Christ shall be made alive," describes the resurrection of the Body of Christ, the Bride of Christ, the Church—the first resurrection (1 Cor. 15: 41-54; Phil. 3: 11, 21; Rev. 20: 4-6; 1 Thes. 4: 16, 17; 2 Cor. 5: 1-10). Whose resurrection is described by the expression, "afterward the ones [who become] the Christ's during His presence [during the Millennial stay and reign of Christ on earth] shall be made alive"? We answer, that of the obedient of the world. Those who become His in the Millennium by consecration and faithfulness therein will gradually be lifted up out of all the imperfection of the death process through their gradually appropriating the ransom merit, Christ's perfect humanity with its right to life and its life-rights, as the Bread of Life. And to gain the opportunity of such a gradual resurrection the non-elect in the death state will be awakened and will dwell again on this earth during the Millennium. It is during this period that God by Christ will by resuscitating all the dead destroy *hades*—the Adamic

death state—and will by restitution processes plague the Adamic death process out of existence (Hos. 13: 14; Rev. 20: 13, 14), even as vs. 23-28 prove. The above discussion overthrows Calvinism on the non-elect. Our examination of the passage that proves the object of the Millennial reign to be to give the non-elect the benefit of the ransom disproves Calvinism.

The other major error that impinges against the ransom is the view of Universalists, most of whom so teach as to the ransom as to claim that it guarantees the eternal salvation of everybody. Above we pointed out the fallacy of their position on this supposed implication of the ransom. Additionally, it should be said that the doctrine of universalism contradicts so many Scriptures that it must not only be false, but that their ransom claims for it must be false. The Bible clearly teaches that those who while on trial for life prove to be incorrigibly wicked are eternally lost. This we see from the contrasts in which it places the fates of the faithful and the incorrigibly wicked as being the opposites of each other: life eternal for the former and death eternal for the latter (Deut. 30: 15, 19; Rom. 5: 21; 6: 23; 8: 13; Gal. 6: 8). It clearly teaches that the latter go into eternal non-existence (Job 6: 15, 18; 7: 9; Ps. 37: 10, 35, 36; 9: 12; 104: 35; Prov. 10: 25; 12: 7), that they will be destroyed (Job 31: 3; Ps. 9: 5; 37: 38; 73: 27; 145: 20; Is. 1: 28; 1 Cor. 3: 17; Phil. 3: 19; 2 Thes. 1: 9; 1 Tim. 6: 9; 2 Pet. 2: 1, 12; 3: 16). It teaches that they will be consumed (Ps. 104: 35; Is. 1: 28; Heb. 12: 29). It teaches that they will be devoured (Is. 1: 20; Ezek. 22: 25; Heb. 10: 26-28). It teaches that they will be cut off (Ps. 37: 9, 34, 38). It teaches that they will perish (Job 4: 9; 6: 15, 18; Ps. 73: 27; when to perish is set forth as the punishment of the incorrigibly wicked it means eternal annihilation, as the following passages prove or illustrate: Ps. 37: 20; Matt. 8: 32; John 3: 15, 16). The Bible uses the above-given expression not only of the bodies, but also of the souls of the incorrigibly wicked. Thus

it says that their souls die (Ps. 78: 50; Is. 53: 10, 12; Ezek. 18: 4, 20; Jas. 5: 20), that the dead soul is not alive (Ps. 22: 29; Ezek. 13: 19; 18: 27), that the wicked soul becomes non-existent (Ps. 49: 8), that it is destroyed (Prov. 6: 32; Ezek. 22: 27; Matt. 10: 28; Acts 3: 23; Jas. 4: 12), that it is consumed (Is. 10: 18), that it is devoured (Ezek. 22: 25), that it is lost, literally, that it perishes (Matt. 16: 25, 26) and that it is cut off (Lev. 22: 3; Num. 15: 30, 31).

In view of these expressions that teach or imply the eternal annihilation of the incorrigibly wicked, there must be something wrong with the doctrine of those Universalists who teach that the ransom guarantees the eternal salvation of all humans and devils. Wherein, in a word, does this error lie? In this: that the passages that teach that the ransom saves all men from the Adamic condemnation and death are misapplied to teach the eternal salvation of all men. If this is kept in mind, the fallacy of their doctrine will be manifest to all. We will now discuss such passages and will, we trust, see that while they teach the salvation of all men from the Adamic condemnation and death, they do not teach that all men will gain eternal life. 1 Tim. 2: 4-6 is one of the passages so used. We will quote it from the Improved Version with bracketed comments: "God willeth to have *all men* [the elect first, then the non-elect, dead and living, who together constitute "all men"] to be saved [not everlastingly in eternal life, but everlastingly from the Adamic sentence] and [additionally] to come unto an accurate knowledge of the Truth [after being freed from the Adamic sentence. For these two blessings the Apostle in the next two verses gives three reasons]; *for* [reason 1] there is one God [the one God is the wise, just, loving and powerful Jehovah, whose unity finds its most emphatic expression in the perfection of His character, wherein perfect wisdom, power, justice and love blend in harmony with one another, and in such harmony dominate His other attributes of character,

as well as His plans and works. Such a unity, especially such a character unity, is the first guarantee for the two blessings mentioned in v. 4], and [reason 2] one Mediator between God and men [this is the second reason given why God wills *all men* to be saved everlastingly from the Adamic sentence and, additionally, to come unto an exact knowledge of the Truth; therefore the word *men* in the phrase, 'between God and men,' means *all* non-elect men, dead and living, when the New Covenant operates, *i.e.*, in the Millennium; hence the New Covenant is intended not only for Jews and Jewish proselytes, but for all the rest of the non-elect, regardless of whether they happen to be living or dead at the inauguration of the New Covenant], the man Christ Jesus, who gave Himself a ransom [a corresponding price for Adam's debt, not a corresponding *deliverance*, as Universalists would have it; and thus He is empowered to free all from the Adamic sentence] for all men [this phrase additionally to proving that the ransom covers the elect, also proves that the word *men* in the phrase, 'between God and men,' in v. 5, means the whole non-elect world, dead as well as living, those with whom the New Covenant will deal in the Millennium; for they, in addition to the elect, add up to all men], the testimony for its seasons [reason 3; *seasons*, plural, not *season*, singular. The Gospel Age is the season to give the testimony of the ransom for all men, in order to the deliverance of the elect from the Adamic sentence, and in order to their coming into an accurate knowledge of the Truth. This has been done on their behalf, that they might have a chance to gain the elective salvation. The Millennium is the season to give the testimony of the ransom for all men, in order to the deliverance of the non-elect, dead and living, from the Adamic sentence and in order to their coming unto an accurate knowledge of the Truth, whereby they may be put on trial for life everlasting under the New Covenant arrangements]. This passage therefore refutes the view of Universalists

and shows that they misapply it. It teaches a deliverance of all from the Adamic condemnation and death into an accurate knowledge of the Truth, but says not one word on universal salvation to eternal life.

Rom. 11: 26, 27, "all Israel shall be saved," as the connection shows refers not to eternal universal salvation, but to all Israel's deliverance from their Gospel-Age blindness, and from its punishment for their sins against the Law and Christ, as well as from their Adamic and Judaic sins.

John 12: 32, 33 is another passage that Universalists use to prove universal salvation to eternal life, which it does not teach, though it does imply by its reference to the ransom, not only that, as a result of our Lord's death and exaltation, all will be delivered from the Adamic sentence, but additionally, through certain restitution blessings guaranteed by the Oath-bound Covenant for all and offered to all during the Millennium, that all will be so impressed as to be favorably influenced toward Christ: "I, if I be lifted up from the earth [as the next verse teaches, this includes His death on the cross (John 3: 15, 16)], will draw [favorably influence by My teachings and works of blessing] all men unto Me." But favorably to influence all toward Him is far different from their living faithfully during the thousand years and standing the final tests during the Little Season. As not a few who by the Father (John 6: 44) were drawn to Christ (favorably influenced toward Christ) have failed to maintain their steadfastness during their trial for the elective salvation (Heb. 6: 4-6; 10: 26-29; 2 Pet. 2: 1, 12, 20-22; 1 John 5: 16); so, according to the Scriptures (Is. 26: 9-11), many who will experience these favorable influences will later prove refractory and perish eternally in the second death (Is. 65: 20; Rev. 20: 15; 21: 8). Hence Universalism by eisegesis reads its error of eternal life for everybody into John 12: 32, 33. By the same kind of eisegesis it reads its universalism into John 3: 17: "For God sent not His son [in His

First Advent] into the world to judge [bring a sentence upon it, as God did through Adam's sin (v. 18)], but that the world through Him might be saved [from the Adamic sentence, as the connection (vs. 15, 16) shows Him as giving the ransom for this purpose and, additionally, for the purpose of giving everlasting life to the faithful]."

Eph. 1: 3-12 is a passage proving that the Lord has during the Gospel Age been selecting the Elect to use them in the Millennium to give the non-elect humans—dead and living—and the fallen angels an opportunity of becoming again subject to God as their Head. In vs. 3-8 the Apostle shows how before the foundation of the world God predestinated the Elect class, and how He has been during the Gospel Age favoring them individually with elective blessings. We will quote and explain vs. 8-12 as they occur in the Improved Version: "Which [favor of elective blessings] He caused to abound [He graciously gave them, not stintingly, but overflowing] toward us in all wisdom and prudence [using the best of judgment and tact in their bestowal] after making known to us the mystery [the secret, unknowable and un-understandable, except by a special act of Divine illumination] of His will [plan of the Ages with reference to the Church, the world and the fallen angels], according to His good pleasure [Jehovah delights to work out so beneficent a plan] which He [Jehovah] purposed for Him [Christ. God's plan and good pleasure are Christo-centric] for an administration of the fullness of the seasons [the Millennium, as the Age of the Ages, the most important Age in the plan of the Ages, is the fullness of the seasons into which God's plan is divided. That the Millennium is meant by the expression, fullness of the seasons, is evident from the fact that it is the Age in which (a) the non-elect humans and (b) the fallen angels will be given their opportunity to become subject to God in the Christ.—(a) Ps. 22: 27-29; Is. 25: 6-9; 45: 22, 23; John 5: 25-29;

Rom. 14: 9; 2 Tim. 4: 1; Phil. 2: 8-11; 1 Cor. 15: 21-28; *etc.*; (b) Heb. 1: 6; 1 Cor. 6: 2; 2 Pet. 2: 4; Jude 6], again to make Himself Head as respects all things in the Christ [the fallen angels, and also the human family in Adam and Eve in Paradise, once heartily accepted God's headship over them, *i.e.*, before they fell into sin; but by sin they repudiated His headship. God's purpose is to restore His headship over all who will enter and remain in the Christ]."

Grossly do some Universalists, in the interests of universalism, pervert the translation of words in v. 10 on which we are now commenting. We will quote with bracketed comments one of their translations: "In which [there are no corresponding words for these in the Greek] the universe [a mistranslation for the accusative of specification in the Greek expression for, *as to all things*, *i.e.*, *in the Christ*, which the rest of the verse shows is limited only to those of the fallen angels and men who will come into and remain in the Christ. Moreover, instead of rendering the Greek expression, for *as to all things*, as an accusative of specification, as the Imp. Ver. gives it—'as respects (or, as to) all things,' it makes it the subject of the verb, as the following shows:] is to be headed up in the Christ [here it translates the middle voice (equivalent to an English reflexive verb and its pronoun object, and therefore must have a reflexive pronoun as object) as though it were the passive voice. It has thus tampered with every word in its translation so far given. They use this passage, so perverted, as one of their main proofs for universalism. Properly translated, this verse proves that God again will make Himself Head as to all who will during the Millennium come into and remain in the Christ; but He will not again make Himself Head to any who fail to come into and to remain in the Christ], those [the saved fallen angels] upon the heavens and those [the saved non-elect humans] upon the earth." We now continue with the Imp. Ver.

"In Him [the Christ] in whom also we were made

an inheritance [the Christ is God's special inheritance], after being foreordained [as a class] according to the purpose of the One [God] working all things [connected with His plan] according to the plan of His will [the plan that in the exercise of His wisdom, justice, love and power, He deliberately formed], to the end that to the praise of His glory we may be, who before [now, in the Gospel Age we do our hoping, prior to the world, which will do its hoping in the Millennial Age] have hoped in the Christ [in the Christ Body; the Elect now have their hope—"Christ in you, the hope of glory." The obedient world will in the next Age come into the Christ, not as parts of the Body, but as children of the Christ, and this will be their hope—a later hope than ours—for life eternal]. Here is a wonderful section of God's Word. In the Christ it shows two times of hoping; the Gospel Age and the Millennial Age, the former being the time for the Christ class, before the world, to exercise its hope, and the latter being the time for the obedient world to exercise its hope. The passage further shows that the elective blessings are given the Christ class to fit them to administer the Millennial affairs, to the end that they might bring the obedient non-elect humans and the obedient fallen angels into and keep them in the Christ, in whom to all such, and to such only, God will again make Himself Head. This disproves Universalists' use of this passage and proves our use of it.

Next to 1 Cor. 15: 21-28, which we studied above, Universalists stress Rom. 5: 15-19 more than any other Scripture as a proof of universalism. But it is by a process of eisegesis that they read this thought into the passage. This passage has not one word to say on eternal universal salvation, much less does it teach it. We will here discuss this passage. To understand this section of Scripture aright we must notice strictly the comparative contrasts that it makes and the conditions that it implies for salvation. This passage does not directly use the word, ransom, but uses

expressions that are synonymous with it, as will be shown. The thought running through this passage is that by God's grace Jesus, as the ransom sacrifice, secures the cancellation of the Adamic sentence and Adam's sin and its resultant sins (vs. 15, 16), so that during the Gospel Age, as against the Adamic sentence and its reign of death, by faithfulness in justification and the high-calling privileges the Elect may gain the privilege, by their reign over the Millennial world, of dispensing life through our Lord's ransom (v. 17), and so that during the Millennial Age the non-elect world may have, through the ransom's canceling effects on the Adamic sentence and sins, the opportunity of gaining the right to live forever (vs. 18, 19). The passage has not one word to say as to all being saved eternally, which thought Universalists read into the passage. This passage teaches one, and but one, opportunity for all by Christ's merit to gain salvation, showing that through the ransom, to a certain class, the Elect, such an opportunity is given during the Gospel Age (v. 17) and that through the ransom to all the rest such an opportunity will be given when the Elect reign, *i.e.*, during the Millennium (vs. 17, 18, 19). Thus this section teaches the opportunity of gaining salvation for all, and precedingly the cancellation of the Adamic sin, sins and sentence from all, Christ's ransom sacrifice being the ground for it. Nor does this passage have one word to say on the thought that some Universalists read into it, *viz.*, that Adam stood trial for all and in his failure all failed *in a representative trial for life* (though the passage and vs. 12-14 teach that we by heredity get his sin and sentence), and that Christ *stood trial for all* and by His success *all succeeded in a representative trial for life* and hence must be saved eternally. This particular form of error was one of Mr. Paton's and Mr. Knock's infidelistic teachings and forms a part of the second slaughter weapon.

We will quote Rom. 5: 15-19 from the Imp. Ver.: "But not as the trespass [of Adam], so also the free

gift [from the last clause of this verse we see that the free gift is the ransom—the grace of God and the gift by the grace of the one man, Jesus Christ. The following part of this verse explains and proves what the comparative contrast of this verse is]: for if by the trespass of the one [Adam] the many [all generated by and from Adam. This excludes Jesus, who was not generated by or from Adam] died [came legally under the death sentence. That this does not mean that all come into the Adamic death state is evident from two things: (1) the fact that the aorist (past) tense (*died*) refers to a non-continued past action, and (2) the fact that those who will not have entered the death state by the time the ransom is applied in the Millennium for the world, never will enter the Adamic death state], much more the grace of God [His unmerited kindness that gave the Son of His bosom to become a ransom for all men (John 3: 16; Rom. 5: 8; 8: 32; Heb. 2: 9)] and the gift by the grace of the one man, Jesus Christ [who graciously as a gift gave Himself up as the corresponding price on behalf of all men (Eph. 5: 26; Matt. 20: 28; 1 Tim. 2: 5, 6)], abounded [the aorist (past) tense proves that the grace of God and the gift by the grace of the one man, Jesus Christ, here referred to, had already been exercised, when St. Paul wrote these words. They were completed when Jesus died on the cross. Thus the ransom-price furnished by God and Christ was the free gift that abounded] for the many [the very ones, no more and no less, than are covered by the expression, 'the many died.' This teaches that the ransom was laid down for as many as the Adamic sentence reached, even as the citations just given prove. This verse, therefore, does not have one word to say on all being saved forever. It teaches no more and no less than that God and Christ graciously had already furnished the ransom for as many as the Adamic death sentence reached].

"And not as through the one that sinned [Adam] was the gift; for, on the one hand, the sentence was

from one [trespass] unto condemnation [Adam's one sin brought the death sentence on all]; on the other hand, the free gift [the ransom] was [given in order that it might avail for deliverance] from many trespasses [Adam's sin and all Adamic sins resulting from it] unto justification [for cancellation of the Adamic death sentence, sin and sins. Here, again, is nothing said of universal eternal salvation. The passage teaches that the ransom was given for the purpose of actually freeing all from the Adamic sentence on Adam's sin and its resultant sins. It has actually been doing this, during the Gospel Age, for the Elect at the time it has been by our Lord imputed on behalf of each one of them at his consecration; and it will do this, in the Millennial Age, for all the non-elect when the second appearance of antitypical Aaron shall take place in the presence of God with the antitypical blood. This passage, therefore, teaches *universal salvation from the Adamic sentence*, but *not universal eternal salvation*. Therefore Universalists by eisegesis read universalism into this passage. The difference between vs. 15 and 16 on the one hand and vs. 17-19 on the other is this: Whereas vs. 15 and 16 show the general contrasted relation between the Adamic sin, sins and sentence on the one hand, and the ransom on the other hand, the latter to cancel the former; v. 17 shows the ransom's delivering power *for* the Elect from the Adamic sentence and its life-giving power in justification for the high calling during the Gospel Age, and its life-giving power exercised *by* the Elect during the Millennial Age; and vs. 18 and 19 show the Millennial delivering power of the ransom from the Adamic sin and sentence for the non-elect for the purpose of giving them an opportunity of gaining life. In brief, vs. 17-19 show the use to which the ransom will be put at two different times of salvation in delivering power for the purpose of giving all an opportunity for salvation].

"For if through the one trespass the [Adamic] death [process by the sentence] reigned [as a tyrant, oppressing

the race] through the one [Adam], much more they that receive the abundance of the favor [the high calling to its overflowing into Divine glory, which only the faithful of this life will receive] and the gift of righteousness [justification by faith, which only those have fully received who have consecrated. We thus see that salvation is conditional] shall reign [as kings in the Millennium] in life [in dispensing life in the Millennium to the obedient of the non-elect world] through the one, Jesus Christ [His ransom merit by canceling the Adamic sin, sins and sentence from the Elect and giving them reckoned perfection in this life makes it possible for them to make their calling and election sure to the Kingdom, and in the Kingdom will make it possible for them to minister life. Here, again, not one word is said in favor of universal eternal salvation. But here is taught the ransom's power to deliver the Church from the Adamic sentence and to reckon the Church perfect while they make their calling and election sure to a place wherein they will reign in dispensing life through the ransom given by our Lord Jesus]. Therefore as through one trespass the sentence came [St. Paul is here giving with some elaboration the thought of the first contrasted members of v. 16] to all men unto condemnation [the Adamic sentence condemnatorily came to all in Adam], even so through one righteous act [the ransom-sacrificial death of our Lord] the free gift [*i.e.*, the ransom merit. Here St. Paul is drawing out the application of the thought of the second contrasted members of v. 16, this time to the world, as in v. 17 he did it to the Church] shall come [the future tense of v. 19, which gives the reason for this statement, proves that the future tense must here be supplied, as also does the fact that St. Paul is describing the non-elect's time of blessing] to all men [thus the ransom will in the Millennium come to all in the sense of canceling their Adamic sin and sentence] unto [for the purpose of offering them the opportunity of gaining] justification to life [which they will get,

if and as they "eat" the ransom, as the bread of life, by faith and obedience, John 6: 31-58]."

This verse proves that the ransom will cancel the Adamic sin and sentence of all the non-elect and will do this for the purpose of enabling them all to gain the right to live forever, which right they will gain on condition of obedience, but not otherwise. For one can gain life only by partaking of Christ as the bread of life, *i.e.*, His perfect humanity and its right to life and its life-rights; but if the condition of eating this bread will not be fulfilled, the non-fulfiller will not gain life (John 6: 51, 53-58). Here again no universalism to eternal life is taught; but this verse does teach that all will be saved from the Adamic sin and sentence, in order that they may have the opportunity to gain the right to live forever. That the universal salvation of this passage is not that of eternal life, but that from the Adamic sin and sentence, the Apostle expressly teaches in v. 19, where he gives in the following words the proof for his statement that the free gift—the ransom-merit—will come to all men for the purpose of giving them the chance to gain eternal life: "For as through the disobedience of the one man [Adam] the many [all in Adam] were made sinners [partakers by heredity in Adam's sin], even so through the obedience [whereby the ransom was laid down] of the one [Jesus] the many [all in Adam] shall be made righteous [as to Adam's sin, through the application of the ransom, when it as the free gift shall come to all men]." Here Adam's sin in its making all sinners through their partaking in it by heredity, is shown to be removed from all by Christ's ransom. The particle "for," connecting v. 19 with the last clause of v. 18, proves that v. 19 gives the reason for the statement, "the free gift shall come to all men unto justification of life"; for it is because Christ's ransom will cancel the Adamic sin (v. 19) that it will cancel the Adamic sentence (v. 18) in order to justification of life. In this verse there is not any thought of eternal universal salvation. It proves

the forgiveness of the Adamic sin on behalf of Adam and all the non-elect in Him, whence comes salvation for all of them from the Adamic sentence. In the section, Rom. 5: 15, 16, 18, 19, *in its application to the non-elect*, not one word is said as to the ultimate outcome of God's plan as respects their attaining to eternal life. As respects these it teaches nothing more than that all of them by virtue of the ransom will be delivered from the Adamic sin, Adamic sins and the Adamic sentence, in order that they might get the chance to gain the right to life. It does not say whether none, some, many, a majority or all of them will gain and ultimately retain that right. Other Scriptures prove that some will not gain that right and that some others will not retain it, which refutes universalism. Our examination has proven that Rom. 5: 15-19 does not teach universalism, and that it by eisegesis reads universalism into this passage. This Scripture, like others, teaches that the ransom will cancel the Adamic sin and sentence from all in Adam. It teaches that these are of two classes: (1) such as will become kings in the Millennium, when they will through the ransom dispense life, *i.e.*, the Elect; and (2) the rest of mankind—the non-elect—from whom the Elect will, through the ransom, work the cancellation of the Adamic sin and sentence during the Millennium, and will do this to give the non-elect an opportunity to gain life from the ransom by obedience to the conditions of receiving it as the bread of life. Hence this passage refutes the idea of universalism, while it is one of the most powerful passages of the Bible in proof of the Truth view of the ransom, the high calling, restitution, Millennium and the offer to all of eternal life, which, as other Scriptures teach, will be obtained by the obedient and withheld from the disobedient.

Nor do the other passages that Universalists quote to prove universalism teach their doctrine. *E.g.*, Luke 2: 10 teaches, not that all will gain everlasting life, but that all will have joy through the saving work of

Jesus. The Elect get that joy in this life; the non-elect will for awhile all rejoice in such work in the Millennium, but after awhile, like some now, some of these will prove incorrigibly disobedient and forfeit all further privileges of joy and other good things of that glad day. John 1: 9 does not teach eternal universal salvation. It does teach that all will be enlightened as to the Truth. Neither does 2 Tim. 4: 10 teach it, when it calls God the Savior of all men, especially of the faithful. He is indeed the Savior of all men from the Adamic sin and sentence; but He is the Savior to the uttermost, "especially," of those only who are faithful: now, of the faithful Elect, and in the Millennium, of the faithful non-elect, but of no others. Nor is its universalism taught in Titus 2: 11: "For there shined brightly the grace of God [in the ransom] salutary for all men." This passage shows that the grace has already shined brightly. It is the ransom grace and is salutary for all men, saving all now or in the Millennium from the Adamic sin and sentence, additionally, as the bread of life, offering eternal life to all who will partake of it on the Divinely-arranged conditions and withholding it from all who will not, as some will not. The same general remarks apply to 1 John 2: 2, where our dear Lord is set forth as: "the propitiation for our sins [He satisfies God's justice as to them on behalf of the Church during the Gospel Age], and not only for our [the Church's, the Elect's] sins [of Adamic source], but also for the sins of the whole world [the non-elect's sins of Adamic source during the Millennium]." This passage refers to nothing more than Christ as the Satisfier of Justice for the Adamic sins on behalf of the Elect and the non-elect. It has nothing to say on eternal universal salvation. John 3: 17 and 1 John 9: 14 teach that Jesus is the Savior of the whole world from the Adamic sentence and sin; but do not teach universalism; for both of them refer to His coming to redeem, ransom, the world.

This brings us to a consideration of the sophistries of Universalists on the doctrine of reconciliation, which they present, in gross perversion, as probably their leading proof for universalism. They probably use the word, conciliation, in this connection as preferable to the word, reconciliation, because the latter word is more likely to expose their sophistries on the subject. The word, reconciliation, presupposes that two parties are at variance with each other, that both are unfriendly to one another, because, for one reason or another, displeased with one another. Reconciliation is the work that makes them friendly with each other by removing out of the way the things that cause their displeasure with one another, and by effecting such things as make them pleased with one another. Applying this to God and men, we find that they are displeased with one another: God is displeased with man because of man's sin, and man is displeased with God because of God's holiness. This unfriendliness in God was brought about by Adam's sin, and has been increased by man's further sin; and in man it was brought about by God's enforcing the penalty of sin and insisting on man's obedience to the Divine law, which displease sinful man. Accordingly, reconciling these with one another implies every feature of the work that will make God pleased with man and man pleased with God. Accordingly, the word reconciliation can be applied to each and all of the acts that go to make God pleased with man, and to each and all of the acts that go to make man pleased with God. For the sake of clearness we will call the work of making God pleased with man the first phase of reconciliation, and the work of making man (and fallen angels) pleased with God its second phase.

Every use of the words, reconciliation and reconcile, on this subject, except three, is in the Scripture made to refer to all or to part of the acts that go to make God pleased with man. There are a number of acts to which these words are applied in the use of the word expressive of God's being made pleased with man.

These are Acts of God, and of Christ Godward, necessary to remove God's displeasure with man; and there are especially three of these: (1) God giving His Son to become the ransom as the basis of making God pleased with man. This part of the work of reconciliation is set forth in 2 Cor. 5: 19: "God *was by Christ* reconciling the world to Himself," which refers to His giving His Son to become the ransom so that through it the Son might satisfy God with the world. (2) Our Lord giving Himself unto death that He might lay down the ransom as the basis of His making God pleased with the world. This part of the work is especially referred to in the first part of Rom. 5: 10, where it is said that while we were yet enemies we were reconciled to God *by the death of His Son*, which was finished at Calvary. And (3) the act of our Lord by which, through the imputation or application of the ransom, propitiation is actually made whereby God is made pleased with man. This work our Lord now does in heaven for the Church (Heb. 9: 24; 2: 17), antitypical of the atonement that Aaron wrought when he sprinkled the blood of the bullock in the Most Holy. In the next Age our Lord will make such propitiation for the non-elect world, when He sprinkles the anti-typical book with the blood, *i.e.*, satisfies God's justice toward the world. This part of the work of reconciliation by our Lord's making propitiation is expressed for this Age in Rom. 5: 10 ("after being *reconciled* [propitiated for to God], we shall be saved by His life"); Rom. 11: 15; Col. 1: 20; Eph. 2: 16; Col. 1: 21, 22. Of the last two citations, the first shows that this propitiation is made for the brethren at the time they come into the Body in the sense of the Body of Christ class, *i.e.*, when they become new creatures, and the second shows that this propitiation is made at the time they come into the Body in the sense of the body of the Jesus class, the humanity of the sacrificing class as distinct from their New Creatures, both occurring when the consecration was accepted by the vitalizing

of justification and spirit-begetting. Col. 1: 20 is a passage that refers to the work of reconciliation in this third part, *i.e.*, in the sense of propitiation, applicable to the Church in this Age and to the world in the next Age and also to the fallen angels, Satan excepted (Heb. 2: 14); for their deception by Satan taking place in connection with their efforts to stay the Adamic corruption in the race, Christ's death satisfies God's justice for this phase of their sin, other phases of their sin they, not being put under a death sentence but under an imprisonment sentence, make good, by their own imprisonment sufferings in their outcast condition and by their acts of reformation. In the first clause of 2 Cor. 5: 18: "God reconciled us to Himself through Christ," the word *reconcile* seems to be used for the three parts of the work whereby God is made pleased with man, in this case the Church.

There is only one passage in which the word *reconcile* is used in the sense of man doing something connected with making God pleased with him. After stating in v. 19 that to the faithful the word, the message, of reconciliation has been given to minister to others, St. Paul in 2 Cor. 5: 20 uses an expression to show how this ministry of reconciliation (2 Cor. 5: 18, second clause) was conducted. The work of this ministry is a reduction to action of the words: "Be ye reconciled to God," *i.e.*, our ministerial acts as well also as words preach these words. This implies that for people in the Gospel Age to have God made pleased with them, they have had to do something. What is this? We answer: They have had to exercise repentance toward God, faith toward Christ as their Savior and entire consecration to the Lord. For those who have done so Jesus has acted as Advocate and has made propitiation (1 John 2: 2), thus making them pleasing to God.

The other side of reconciliation, *i.e.*, man being made pleased with God, is also shown in the Scripture. Rom. 5: 11 is a clear passage on this point: "And not only so [*i.e.*, that God has become pleased with us through

Christ's propitiating His justice toward us], but we also glory in God [we are so delighted with Him that He is the entire object of our glorying], through our Lord Jesus Christ, through whom [by His developing us in every good word and work we became pleased with God and everything about Him] we have now received the reconciliation [*i.e.*, we have received the spirit that delights in God and thus is pleased with Him]." The sprinkling of the antitypical people with the blood after the antitypical book was sprinkled (Heb. 9: 19, 23) types the world's becoming pleased with God. Thus we have found the Scriptures to teach both phases of the reconciliation, *i.e.*, God made pleased with man and man made pleased with God. Both phases of the work of reconciliation are included in the expression, the "word of reconciliation" (2 Cor. 5: 19), in the sense that the message explains the work of reconciliation as a whole, in its two phases and in every one of the parts of its two phases, while the expression, "the ministry of reconciliation" (2 Cor. 5: 18), implies the work that God's priesthood do in bringing men (1) through repentance, faith and consecration into a condition in which Christ can make God pleased with them through the imputation of His merit on their behalf; and (2) through doctrine, reproof, correction and instruction in righteousness helping them to grow in grace, knowledge and fruitfulness in service, until they are pleased with God and everything connected with God.

With just a word we will expose the sophistry of Universalists in using reconciliation as a proof of universalism: Certain passages that teach that by the merit of Christ's sacrifice God will be pleased with all human beings and with the fallen angels, *i.e.*, passages that apply to the first phase of reconciliation, they apply to the second phase of reconciliation. This is a gross error, for that would mean that all men and the fallen angels will become pleased and remain pleased with God. The Bible most clearly teaches that through the ransom merit God will become pleased with all

fallen men and angels and will give them a favorable opportunity to become pleased with Him. But the Bible nowhere teaches that all men and fallen angels will become pleased with God. On the contrary, it teaches that some of these will not make a faithful use of such an opportunity and therefore will perish eternally. The most noted example of Universalists' perverting Scriptures that mean that Christ in the work of reconciliation will make God pleased with all men and fallen angels into meaning that all men and fallen angels will be made pleased with God, is Col. 1: 20, which passage clearly refers to God's being made pleased, by Christ's merit, with all men and fallen angels, even as it says: "and through Him [Christ] to reconcile all things unto Him [God, *i.e.*, to make all things in heaven and earth pleasing to God. Undoubtedly the expression, to reconcile certain ones *to God*, as this Scripture used it, means to make God pleased with them, *i.e.*, it characterizes the first phase of reconciliation, as can be seen from the parallel passages: Rom. 5: 10; 2 Cor. 5: 19, 20; Eph. 2: 16. It does not, as Universalists claim, mean to make man and angels pleased with God, which is the second phase of reconciliation], after making peace through the blood of His cross [after furnishing by His death the ransom as the basis of making propitiation. Let us not forget that while the ransom was laid down at Calvary on the cross, propitiation, satisfying justice, was not made there, but is made in heaven, the antitypical Holy of Holies (Heb. 9: 24, 23; 2: 17)]." The above completely refutes Universalists' use of reconciliation as a proof of universalism. Thus we have refuted all the main arguments of universalists as an outflow of the ransom. The ransom guarantees the deliverance of all men from the Adamic sentence so that on condition of receiving the ransom merit and faithfully using it they may gain eternal life. But those who do not faithfully use it will not gain eternal life; they will die the second death, eternal annihilation.

Having seen the fallacy of Calvinism as unscripturally limiting the ransom to the Elect only, and the fallacy of some Universalists who draw conclusions that overdo its effects, we are now prepared to look at other teachings that contradict it. Since it is the very heart of God's plan, Satan has attacked it more than any other Bible doctrine; for we are not to think that only by Calvin's under-doing and by Universalism's over-doing it has he attacked this doctrine. Usually he seeks to deny it, either by indirection, *i.e.*, setting up doctrines that contradict it logically but not expressly, or by direction, *i.e.*, by outright denying of it expressly. Of the former kind of his denying it we might mention the doctrines of creedal trinity, human immortality, eternal torment, the mass, various forms of self-atonement and evolution. Of the latter kind of his denying it are the various denials of the corresponding price made by Rationalists, Concordant Versionists, Barbourites, Patonites, *etc.* A specious form of its denial is the teaching that dying is the penalty of sin, and that man by dying pays his own penalty and thus ransoms himself, and by his so doing allegedly merits his own resurrection from the dead. If this reasoning were true, of course there would be no need of Christ's being the ransom. But is this reasoning true? It certainly is contradicted both by reason and Scripture; for reason shows that man is born imperfect, hence he cannot satisfy the perfect justice of God by his imperfect dying. Moreover, reason shows that there is no merit in dying, since in almost all cases it is unwillingly as well as imperfectly undergone, its subjects usually seeking in all ways known to them to prevent it; hence it could not by merit satisfy justice, which requires full perfection.

Moreover, this view contradicts the Bible, which nowhere teaches that dying is the penalty; for the Bible teaches that death, a lasting state reached by dying, is the penalty (Gen. 2: 17; Jer. 31: 30; Rom. 1: 32; 5: 12, 15, 17; 6: 16, 21, 23; 7: 5; 1 Cor. 15: 21, 22, 56;

Jas. 1: 15; 1 John 5: 16). The soul suffers this penalty (Job 36: 14 [margin]; Ps. 56: 13; 78: 50; 116: 8; Is. 53: 10, 12; Ezek. 18: 4, 20; Matt. 26: 38; Jas. 5: 20). Thus the penalty is eternal non-existence (Job 6: 15, 18; 7: 9; Ps. 37: 10, 35, 36; 49: 12; 104: 35; Prov. 10: 25; 12: 7). Since dying is not, but death is the penalty, dying cannot satisfy God's justice as fulfilling the penalty. Nor can being in the death state a short or long time satisfy God's justice as paying the penalty, since the penalty is eternal death, proved by Christ's humanity going into eternal death to provide the ransom that was satisfactory to God's justice to redeem the dead race from death; for had His humanity not gone into eternal death, but returned, He would have vitiated the ransom, with the result that the dead would have to remain eternally dead. Since, therefore, the penalty of sin is eternal death, also proven by the eternal death of those who go into the second death, neither man's dying nor his death ransoms him from death. It is the eternal death of Jesus' humanity that makes possible as a ransom the return of the dead from the death state. And this it will effect on the great day when all that are in their graves will hear the voice of the Son of God and come forth. A further proof that the penalty of sin is eternal death we find in the following Scriptures, compared with those cited above: Ps. 145: 20; Matt. 10: 28; Phil. 3: 19; 2 Thes. 1: 9. Therefore, neither dying nor death merits the satisfaction of justice, and hence a return from the dead. The only thing that merits this is the ransom, to give which Jesus Christ tasted death for every man (Heb. 2: 9), and died for our sins according to the Scriptures (1 Cor. 15: 3).

The Bible uses many terms that, without expressly using the word ransom or purchase, implies the thought, because connected with its varied features or thoughts. One of these expressions is that of His "body" given for His people, shown in the Lord's Supper and elsewhere, as this is set forth in Matt. 26: 26;

Mark 14: 22; Luke 22: 19; 1 Cor. 11: 24; Heb. 10: 5. Another is His flesh given for the world as the true bread, as we read this in John 6: 32, 33, 48, 50-59; Heb. 10: 20. Another of these is the gift of righteousness, the free gift (Rom. 5: 15, 16, 17, 18; 6: 23; 2 Cor. 9: 15). A fourth is His blood, whereby His right to life and His right to the life-rights are meant, as this is seen in Matt. 26: 27; Mark 14: 24; John 6: 53-56; Acts 20: 28; Rom. 3: 25; 5: 9; 1 Cor. 11: 27; Eph. 1: 7; 2: 13; Col. 1: 14, 20; Heb. 9: 12, 13, 14; 10: 19; 12: 24; 13: 12; 1 Pet. 1: 2, 19; 1 John 1: 7; Rev. 1: 5; 5: 9; 7: 14; 12: 11. In Biblical symbols blood in the veins represents life (Lev. 17: 11, 14; Deut. 12: 23); but shed it represents death, as can be seen in sprinkling the shed blood on the mercy seat and the altar (Lev. 16: 14, 15, 18; compare with Heb. 13: 11-13). Hence the expression, blood of Christ, means the death of Christ, *i.e.*, His ransom merit. A fifth term implying the ransom is the expression, death, and to die, as applied to Jesus; for it was by Christ's death that He laid down the ransom, as the following passages show: Is. 53: 12; John 12: 33; Rom. 5: 10; 6: 3-5; 1 Cor. 11: 26; 15: 3; Phil. 2: 8; 3: 10; Col. 1: 22; Heb. 2: 9, 14; 9: 15; 1 Pet. 3: 18.

A sixth expression that implies the ransom is that which speaks of Jesus' giving up His life for others, exemplified in the following passages: Matt. 20: 28; John 10: 11, 15; 13: 37; Acts 8: 33; 1 John 3: 16. And a seventh Biblical term also implies the ransom: Christ's suffering, He suffered: Matt. 16: 21; Luke 22: 15; 24: 46; Acts 3: 18; 17: 3; 26: 23; Phil. 3: 10; Heb. 2: 9, 10, 18; 5: 8; 9: 26; 13: 12; 1 Pet. 1: 11; 2: 21, 23; 3: 18; 4: 1, 13; 5: 1. An eighth term implying the ransom is the expression, righteousness, or righteousness of God (the righteousness that God provided by Christ's sacrifice) or obedience of the one, as we see in Rom. 3: 21, 22; 5: 18, 19; 10: 4; 1 Cor. 1: 30; Phil. 3: 9. A ninth expression implying the ransom, and a synonym of righteousness, is the term, faith of Christ,

of Jesus Christ, in which the word faith is used in its third sense, faithfulness, *i.e.*, of His humanity, as we can see in the following passages: Rom. 3: 22; Gal. 2: 16 (twice), 20; 3: 22; Phil. 3: 9. And a tenth term implying the ransom is the expression, sacrifice, offering, sin offering, offer (Heb. 7: 27; 8: 3; 9: 14, 23, 25, 26, 28; 10: 12, 14, 26). A study of these ten (the number of human perfection, which is involved in the ransom) expressions in themselves and their contexts, as well as in the whole tenor of the Bible, will convince any faithful child of God that they imply the ransom.

The Givers of the ransom will next command our attention. Its primary Giver is God; for He is its originating Giver, since He planned it, making it the center of the plan of the Ages (Job 12: 13, 16; Dan. 2: 20-22; Rom. 11: 33-36; 16: 25, 26; 1 Cor. 1: 24; Eph. 1: 8; 3: 8-11; Tit. 1: 2, 3; Rev. 13: 8). He was also the moving Giver, inasmuch as His love was so great that He could give His only begotten Son to become our ransom (John 3: 16; Rom. 5: 8; 8: 32; 2 Cor. 5: 18-21; Eph. 1: 6-8; 1 John 4: 8-10). He is likewise the effective Giver, since by His power He sustained Christ, enabling Him to become our Savior. In carrying out this matter, by His power He caused Christ's carnation to occur (Matt. 1: 18, 20; Luke 1: 35; John 1: 14), gave Him the power to fulfill his ministry (Is. 11: 2; 61: 1, 2; Acts 10: 38), strengthened Him in His trials and experiences (Is. 42: 1; 49: 1, 2, 5-8; Matt 4: 11; Luke 22: 43; Heb. 5: 7, 8), and finally He exalted Him in power and to a position in which He could fulfill His saving work (Ps. 2: 9; Luke 22: 69; John 13: 31, 32; 17: 5; Acts 2: 33, 34; 5: 31; Eph. 1: 20; Phil. 2: 9-11; Col. 3: 1; Heb. 5: 9; 8: 1; 10: 12, 13; 1 Pet. 3: 22). Jesus Himself is the secondary Giver of the ransom. Thus He freely presented Himself to be such (Ps. 40: 6-10; Is. 50: 6; 53: 12; Matt. 26: 24, 39, 42, 53, 54; Luke 9: 51; John 10: 17, 18; Phil. 2: 6-8; Rev. 5: 12). He underwent all the experiences bringing upon Himself the ransom sacrificial

death (Ps. 69: 21, 26; 109: 25; Is. 52: 14; 53: 7-12; Matt. 21: 37-39; John 10: 11; Acts 26: 23; 1 Cor. 15: 3; Gal. 3: 13); and in His ministry after His exaltation He gives others the benefits of His death (2 Cor. 5: 19-21; 8: 9; Gal. 1: 4; 4: 4, 5; Eph. 1: 6, 7; 2: 13-16; 5: 2, 25-27; Col. 1: 14, 20-22; 1 Tim. 2: 6; Tit. 2: 14; Heb. 1: 3; 10: 10, 12, 14, 19, 20; 12: 2; 1 Pet. 1: 2, 18-21; 3: 18; 1 John 1: 7; 2: 2; Rev. 1: 5, 6; 5: 9, 10; 7: 14, 15). The copious references given in this paragraph are only a selection from many Scriptures proving how abundant is the Biblical evidence on God as the primary and Christ as the secondary Giver of the ransom on our behalf.

The Recipient of the ransom should be emphasized. In the Dark Ages the thought prevailed that Jesus gave the ransom to Satan to buy from him the race that he held in slavery. It is true that Satan has held the race in the bondage of sin and death (Heb. 2: 14, 15; 1 John 5: 19, A. R. V.). But his sway over it is not one of God's ordering; but one of Satan's usurpation. He does not by right own the race. At most God allows him as a usurper to rule over it as an executioner who has doomed man in his power. Satan not being the owner of the race, the ransom was not due him, and we may be certain that the ransom was never paid over to him. God by right of Creation is the Owner of the race. And man's sin and death made His none the less its Owner. But it transferred man from the gracious ownership of God's special love to the rigid ownership of His justice, which required of him his life, his being, his existence, for his sin. And that justice has ever since held that ownership as man's debt to God's offended law—His justice. God then is the Owner of the justice-condemned race, both in its dying process and in its death state; and if man was ever to be brought out of the debt-ownership, it must be by a ransom, a corresponding-price, paid to the creditor-owner of the justice-owned and condemned race. And this is the way the Bible presents it. It tells

us that Christ by the eternal Spirit of sonship, as the ransom-price, offered Himself without spot as a human being, to God (Heb. 9: 14), that He thus satisfied God's justice for our and the world's sins (1 John 2: 2; 4: 10, 14; Rom. 3: 21-26). Hence the reckoned purchased ones are transferred from the debt-ownership of death-exacting justice to God's love as a result of Christ's reckoned purchase (1 Cor. 6: 20; 7: 23), while when the ransom is actually used to purchase the world, in the Millennium, it will be absolutely turned over to Christ as His property (Ps. 2: 2; Eph. 1: 14) for Him to use for its good.

But we are not to view the matter of Christ's having laid down the ransom price as obligating justice to sell the race to Christ for the ransom price. Justice could have refused to accept the ransom price for the purchase of the race, just as the fact that one has enough money to buy a house does not obligate the owner of that house to sell it to him. The owner for reasons satisfactory to himself can refuse to sell the house. Thus God's justice could have refused to sell the race to Christ for the ransom price, if it had reasons satisfactory to itself to refuse to sell it. In other words, there was no compulsion put upon justice to sell the race to Christ. Nor should we from this conclude that justice temporarily was unwilling to sell the race to Christ. In accepting the ransom price justice does it freely from the good will of justice, while love reinforces this good will. It did not act from compulsion. Nor was Christ by justice forced to die for the race, nor afterward to buy the race; for justice never forces sacrifice nor the use of sacrificial merit. Christ's purchasing us is thus seen to be also an act of free grace and not compulsion on His part. Freely both the primary Giver and the secondary Giver act in all the matters connected with the ransom's laying down, and with the selling and purchasing connected with the ransom; for justice was not obligated by it.

Something on the beneficiaries of the ransom: The primary beneficiary of the ransom is Adam; for he is the one whose exact corresponding price Jesus is. Hence the ransom is primarily laid down for Adam (Heb. 2: 6-9; Rom. 5: 12-19; 1 Cor. 15: 21, 22). Indeed, apart from Adam's primary involvement in the ransom transaction, there could not be a corresponding price for Adam's race; for separated from Adam there is no equivalency between the demerit of the about 22,000,000,000 of Adam's descendants and Christ's merit; for the unborn race in Adam's loins that finds in the unborn race in Jesus' loins a corresponding price, can have that corresponding price only as they are viewed in Adam's loins, and, therefore, inherit his debt as against them; hence without Adam's being the primary beneficiary of the ransom, they could have no share in it, since Adam's debt was inherited by all of them. And Adam's share in it must be paid for, to release the race therefrom. This consideration fully overthrows the recent error of the Society, which teaches that Adam is not a beneficiary of the ransom. The secondary beneficiaries of the ransom are Adam's fallen race, and that because the ransom as the corresponding price of Adam's perfect body, life, right to life and his right to the life-rights, when paid over for Adam will relieve the race from the debt of Adam's forfeited perfect body, life, right to life and his right to the life-rights, and thus ready it for restitution.

Above, in giving the Scriptures on God's love, Christ's death and the Spirit's work for all as to salvation, we gave abundant passages in proof of the entire race being beneficiaries of the ransom. The fallen angels, except Satan, are also beneficiaries of the ransom, not in the sense that it is a corresponding price for them, for they were never sentenced to a forfeiture of their perfect bodies, life, right to life and the right to life-rights, imprisonment within the atmosphere about this earth being their sentence (2 Pet. 2: 4; Eph. 2: 2), while, if they had had such a forfeiture,

they would have had, as a corresponding price, as many angels of their respective ranks die for them as there were individuals of their respective ranks; and, of course, one perfect human being was not a corresponding price for them. He would be less than a corresponding price for even one of them, since a perfect human being is less than an angel (Heb. 2: 6-9). If as a corresponding price Jesus' ransom does not meet the fallen angels' debt, how are they then beneficiaries of the ransom? The following seems to be the way that they are such: It was in a measure due to the depravity of the Adamic sin in the Antediluvians that occasioned their fall. Since Satan originated sin among all fallen beings, he originated sin in the fallen angels, who were induced to marry the daughters of men, while seeking to reform the race (Gen. 6: 2-4). Their ardently seeking, as its powers of spiritual control, the reformation of the race, gave Satan the opportunity to tempt them to marry the daughters of men. Their ill success at such reformation had a discouraging effect on them. Amid this state of mind Satan told them that they were leaving out of sight the real root of the Antediluvians' increasing sin—hereditary depravity, whose only cure was the propagation of children free of Adamic depravity. This they could bring about by materializing human bodies, and in them marrying women and propagating a race that would inherit their perfection and thus secure the reformation of the race, and by allowing no Adamites to become fathers. Some, not all, of these powers of spiritual control in the world that was, were deceived into carrying out Satan's suggestion and, by doing this unauthorized thing, fell into sin. Thus their deception was occasioned in part by the prevalence of Adamic depravity and their desire to overcome it; and since Christ's merit is an offset not only to Adam's original sin, but also to all sins resulting from the transmitted Adamic depravity, it takes care of that part of the fallen angels' sin due to that depravity.

Hence the Bible also teaches that the ransom covers that part of the fallen angels' sins that resulted from the Adamic depravity in the race (Col. 1: 20). Thus Paul tells us that Christ died and arose again, that He might become the Lord [ruler] of both the dead [Adam's condemned race] and the living [the fallen angels, never put under death sentence] (Rom. 14: 9). He also tells us in Phil. 2: 8-10 that Jesus died, that, among other things, every knee in heaven [spirits] might bow to Him. The saints will judge, not the good, but fallen angels during the Millennium (1 Cor. 6: 3; Eph. 1: 10) because of the ransom's having an indirect application to them. In certain aspects there is now a judging going on over them, to demonstrate who of them will have that Millennial opportunity, which will be given to the penitent only among them (2 Tim. 4: 1; 2 Pet. 2: 4; Jude 6). It is to help them to repentance that during the Gospel Age God has been having the Church preach His plan (Eph. 3: 10, 11). Now is the crisis of their Gospel-Age opportunity to repent (2 Tim. 4: 1), and before the Epiphany is over, they will be fully divided into two classes, the penitent and impenitent, the latter not to have the Millennial trial, but as condemned to death will be imprisoned with Satan the 1,000 years, the former to be favored with that Millennial trial. Thus the latter will make shipwreck of Gospel-Age opportunity to benefit from the ransom to the degree of repentance, the former getting it and that of the Millennium for the chance of full restoration.

The Elect are also beneficiaries of the ransom. The Ancient Worthies got a benefit from it by way of anticipation, *i.e.*, in view of its coming God granted them tentative justification (Rom. 4: 1-8); and they will get their full share in it actually, when it is applied for the whole world in the Millennium, actually receiving it as an instantaneous gift, perfecting their faculties, it their resuscitation and the covering of it throughout the Millennium for any imperfection of which they

may become guilty. The Youthful Worthies obtain tentative justification, not like the Ancient Worthies, in anticipation of a future laying down of the ransom, but in view of its having already been laid down. In the Millennium they will be beneficiaries of it exactly like the Ancient Worthies. The Little Flock are likewise beneficiaries of the ransom, which, received in faith-justification, puts them in line for the High Calling, and have its benefits to cover their human lacks, faults and weaknesses throughout their consecrated course. The crown-losers shared in it before their crowns lapsed in the same sense as the Little Flock, of which they were actually a part until they lost their crowns. Their sins as Great Company members continue to have the benefit of the ransom merit; for they wash their robes white in the blood of the Lamb (Rev. 7: 14) and are thereby covered until death. We can even speak of the good angels as being beneficiaries of the ransom, not that in any sense as being involved or covered by it, but in the sense that it fitted Christ to be their beneficent Lord, directing them in all their works as they too are implied in the living of Rom. 14: 9; and in those whose knees in heaven will bow to Jesus and acknowledge Him as Lord (Phil. 2: 9-11). Yea, Christ in a certain sense may be called a beneficiary of the ransom, not in the sense that it bought Him, for He was not involved in the Adamic sin; nor in the sense that it covered Him, for He was sinless; but in the sense of His getting the high reward of glory, honor and immortality because of laying it down (Rom. 14: 9; Eph. 1: 20-23; Phil. 2: 8-11; Heb. 12: 2; Rev. 5: 9, 12). And finally, in a certain sense God can be spoken of as being a beneficiary of the ransom, not, of course, as having been purchased by it or covered by it; for He is absolutely sinless and perfect; but in the sense that its laying down perfected Jesus as a New Creature unto God's gaining Him as His best loved Son, His absolutely dependable Executive for all His plans and His efficient Vicegerent in

all future Ages and in all universes (Matt. 28: 18; Heb. 1: 3-6; Col. 1: 18, 19).

Its beneficiaries imply certain things in its sphere of activity. But its sphere of activity implies other things, *e.g.*, it implies that the race is a set of bankrupts sold by itself into the slavery of sin and death for the price of self-indulgence in sin. It implies, too, that this bankrupt, enslaved race is in part in the cells of the prison of the tomb and in part in the prison-yard behind securely locked gates. It implies that there is a Creditor of this bankrupt and enslaved race whose justice holds them in their bankruptcy and enslavement, and will not liberate them, unless a ransom is furnished and paid for them. It also implies that there is a Son of this Creditor who at the same time is a friend of this bankrupt and enslaved race, and who by the ransom becomes their purchaser from their bankruptcy and slavery; and, finally, it implies the release of this bankrupt and enslaved race by imputatively or reckonedly purchasing the Elect from this bankruptcy and slavery and by actually purchasing the non-elect from their bankruptcy and slavery. The sphere of the ransom is the condition into which Adam's sin plunged him and his race in their relation toward God; and in this sphere it works most efficiently and effectively to the glory of God and the blessing of man for the furtherance of the Divine Plan.

Nothing forced God to arrange for the ransom. Certainly there was nothing in God's justice forcing Him to arrange for the ransom; for justice having justly sentenced Adam to death, since he refused to fulfill the condition on which the continuance of the grant of life, freely given him, might be had, *i.e.*, to keep it as long as he would fulfill the gracious Creator's demand for him to use it as He required it to be used. Thus His justice was satisfied to have him in death, and, of course, it could not be compelled to bring Him out of death of its own initiative; for that would have turned His justice into injustice. Nor was there anything

in God's wisdom to compel His justice to free man. Even love, which in due time prompted the ransom as planned by wisdom, could not compel justice to refrain from exacting the penalty. Nor was there anything in power to compel justice to withdraw the penalty of sin righteously put upon man; for God's wisdom, power and love never set justice aside, since it is the foundation of His rulership (Ps. 89: 14), and whenever they act, they act harmoniously with, and never contrary to justice. But justice in harmony with itself could accept the ransom as a corresponding price to the debt as it was planned by wisdom, prompted by love and executed by power, and for its merit release the condemned race from its sentence. And thus in complete harmony with its demands justice is willing for the sake of the ransom to let love and power take them from its condemning hands, and to transfer them to the hands of love and power for deliverance. Thus justice, without any compulsion whatever, willingly accepts the ransom as a complete satisfaction of its demands against the death-sentenced race, as without the ransom justice would keep the race forever in death for the satisfaction of itself.

The ransom from every standpoint is reasonable. It is reasonable as to justice to require the price corresponding in value to the debt; for the matter was one of a justly owed debt which could reasonably be met only by a corresponding price. It is reasonable as an expression of God's wisdom, love and power. It is reasonable because the ransom put the Ransomer into a position in which He could restore to the race the same valuable things that Adam and the race in him lost. It is reasonable in that it covers all who have the debt of Adam against them; for it is equal to that debt. It is reasonable because it will put the race into at least as favorable an opportunity to gain eternal life as Adam had to gain it and then lost it for them. It is reasonable that as a deposit, without Christ's losing His right to its value, He could let it be security

to cover the Church during its trial time, so that when that security is no longer embargoed by reason of the Church's having by death no more need of that security, it would and will, unembargoed, be used to purchase the world. It is reasonable from the standpoint of economy of suffering; for by Jesus' becoming the corresponding price to Adam, He could, by the death of His sole self and of the unborn seed in His loins, become the purchaser of Adam and the race lost in Adam's loins for purposes of regeneration.

For had the whole race been created perfect and been put on trial, Adam being an example of what an inexperienced perfect man on trial for life would do, it would be reasonable to infer that all would under similar circumstances have done what he did, sinned; then to redeem them there would have had to suffer and die as many saviors as there were individual sinners. The ransom as the corresponding price for Adam, has, therefore, saved the lives of billions of sinners, with the billions of sinners suffering less than they would have suffered had they as individuals been perfect and then have fallen, since successive generations inheriting increasing weakness, have suffered less and a shorter time than had they, perfect, been individually condemned, even as Adam suffered more than any of his descendants in the loss of perfect life, *etc.*, and that for nearly 930 years. From the standpoint of our Lord the ransom is reasonable. It makes reasonable His incarnation in order that He could become a corresponding price to Adam. It makes reasonable His eternal death as a human being, since had He taken back His humanity, He would have undone the ransom. It makes reasonable His resurrection as a Spirit being of the Divine nature, whereby He could dispense with His vitiating the ransom through taking back the ransom. And it makes reasonable His fitness to be the Savior of the Elect and the world; for in laying it down He developed the qualities that fitted Him to be a faithful and merciful Imputer and Applier

of its merit and to minister according to the needs of both classes. It makes reasonable the experience with evil through its securing the experience with good. Thus from the standpoint of God, the world, the Elect, Jesus and the experience with evil, the ransom is most reasonable for the head and comforting for the heart.

It is a very advantageous thing. It gives God the opportunity to be just and yet be the justifier of the Church and its inviter to the High Calling, and to retain His justice while freeing the world from the curse and giving it the Millennial opportunities. It gives Him a most glorious opportunity to reveal Himself as perfect in wisdom, power, justice and love, and all in perfect balance and crystallization to the Church and angels now and to the world later. It gives Him the opportunity of making Himself the Head again of the fallen angels who will develop good and of the fallen race who will reform. It gives Him the opportunity as Creator of bringing into existence beings on various planes in sinlessness and perfection for everlasting life, in which they will always, in their characters, manifest the reign of moral laws. It gives Him the riches of fatherhood to all the elect humans and angels on various planes of being as very special sons and servants, particularly the Christ. It gives Him a clean universe forever free from sin and imperfection. O, glorious in fruitage to God is the ransom, which He Himself provided as the avenue of all these glories! It is advantageous to Christ, since it has resulted in His personal, official and honorable exaltation as Jehovah's Executive and Vicegerent over every one and thing under the Father; it has made it possible to win the Church as His Bride, the Great Company and the Ancient and Youthful Worthies as His assistants, to gain the universe as His inheritance and the human race as His possession for Him to lift up by restitution processes unto perfection, and to have the victory that will destroy all evil and irreformably evil persons, and make permanent all good and all good

persons. Fruitful to Him is the ransom. To the Little Flock and Great Company it is fruitful, helping them in all the steps of salvation and making it possible to gain their respective exaltations in nature, office, honor, inheritance and relations. In a similar manner it has in part been and will entirely be to the Ancient and Youthful Worthies. It will be advantageous to the world and the repentant angels, since it puts Christ into a position to give them their Millennial opportunities, as it gave such angels certain Gospel-Age opportunities, to further them on as to repentance. Even the good angels are benefiting by it, since its laying down fitted Christ to be a most able leader of them. Great, indeed, have been the advantages of the ransom.

Some attention should be given to the ransom's uses, which are fourfold; (1) its delivery, (2) its deposit, (3) its imputation and (4) its application. Each of these may well deserve our study. By its delivery we mean its laying down, *i.e.*, Jesus' giving up unto death His human body, life, right to life and the right to the life-rights. Just before coming to Jordan He consecrated these unto death, and immediately after Jordan He began the hard process of laying these down unto death during His 3½ years of ministry through physical exhaustion due to His great labors, privations and hardships, through mental sorrows, culminating in Gethsemane and on the cross, and through the physical violence marking His last thirteen hours. We have given details on these things in Chapter II: Christ: His Narrow Way, and in Chapter III: Christ: His Sufferings, hence will write no more on this feature of the ransom. Its second use is the deposit. This is referred to in Luke 23: 46, in the words, "Father, into thy hands I *commend* [deposit] my spirit." The form of Greek word here used means deposit, to commit or entrust something into another's charge or care. Thus the act of depositing money with a banker was and is yet regularly expressed by the form (middle voice) of the, word *paratithemai* here used. See also Luke 12: 48;

Acts 14: 23; 20: 32; 1 Tim. 1: 18; 2 Tim. 2: 1; 1 Pet. 4: 19. Hence Jesus was here entrusting, depositing, or committing (not commending, as the A. V. gives it) His Spirit to the Father's charge. As we have often seen, the word *spirit* has 12 different meanings in the Bible, one of which is the right to life (Ps. 3: 5; Acts 7: 59). Jesus had two rights to life, (1) that of His humanity, and (2) that of His New Creature. He refers to both of them here; and at the moment of death He deposited both of them with the Father, in full faith that He would care for them aright; that of His humanity, *i.e.*, the ransom, He deposited with the Father, that in harmony with God's will He might use it to purchase from God's justice every member of Adam's race, and that of His New Creature, that He might in due time, in His resurrection, receive it back for His spirit-being existence in the Divine nature, according to God's promise (John 5: 26). In the ransom transaction we here are concerned with the deposit of His human right to life; for that involves the ransom, since whoever has the right to human life has by it the right to a perfect human body and life and the right to the human life-rights. In other words, the whole ransom is implied in the expression, the right to human life. Hence this language, "Into thy hands I deposit my spirit," teaches that He was also depositing the ransom merit in the Father's care.

The imputation is the use of the ransom made by Jesus during the Gospel Age, as distinct from the application, which is its use to be made by Jesus during the Millennial Age. That Jesus does not now actually buy us and then actually give us the ransom merit is evident from several facts: (1) If He did, we would now be actually perfect, which, of course, is not true, evidenced by our physical, mental, artistic, moral and religious imperfections, lacks, faults and weaknesses; (2) if He did, our justification would now be an actual one, which it is not; for if it were an actual one we would be actually in every way perfect; (3) but it must

be a reckoned one, proven by our imperfections; and (4) since the actual lifting of the Adamic sentence and the actual giving of perfection requires as much of the merit for even one as for all of the race, if the merit were actually *given* to the Church during the Gospel Age, there would be none of it left for the purchase of, and the giving to Adam and the race in the Millennium. These four reasons unanswerably prove that the use of the ransom is not now that of an actual purchase by, and giving of the ransom merit now. It, therefore, must be a reckoned purchase and giving that now operates; for the Bible teaches that righteousness, *i.e.*, Christ's merit, is now imputed, not given to us. Our faith appropriating Christ's righteousness is by that appropriated thing imputed to us for righteousness; hence Jesus' merit is now an imputed one, not one actually given us (Rom. 4: 5). Moreover, God is directly said to impute to us righteousness, *i.e.*, the righteousness of Christ is ours by imputation through faith (Rom. 4: 6). Hence Jesus, in His ransom merit, is now by faith, not by works, *i.e.*, reckonedly, not actually, the righteousness of the believer (Rom. 10: 4; 1 Cor. 1: 30; Phil. 3: 9). His righteousness like a robe covers our iniquities and sins, whereby God gives us forgiveness (Rom. 4: 7, 8). What is this imputation that God gives? It is the loan to the believer of the credit of the merit deposited with God. Thus it is not an outright gift. It is not a gift, but a loan, which covers our indebtedness and counts, reckons us as perfect, while we are actually not perfect. It is because we are loaned the credit of Christ's deposited merit that actually none of it is given up by Christ, though by reason of these loans of credit there are embargoes placed on that deposited merit which estops Christ from drawing out anything from that deposit, or of using any of it otherwise than as a loan of credit to believers. These embargoes are lifted, (1) by the sacrificial death of the fully faithful, (2) by the constrained death of the measurably faithful, and (3) by

the new-creaturely deaths of the fully unfaithful, since in these three kinds of death states the merit is no more needed to cover its former loans. Hence at the end of this Age, when all three sets of those having had imputations will no longer be alive, the deposited merit will be in the Father's care without any embargoes, outstanding imputations, being operative against it, and is Christ's without any embargo.

Then Christ can and will take it out of deposit, and by it purchase the race from God's justice and give it on condition of obedience to the race. This transaction we call the application. As distinct from the Gospel Age's loans of credit against the deposited merit, there will be no loans of credit in the Millennium; for while a loan of credit can and does operate in connection with a reckoned justification, a reckoned righteousness, it cannot operate in connection with an actual justification, an actual righteousness, such as will operate during the Millennium. Here then lies the distinction between the imputation and the application: As to the act of purchase, the one is a loan of credit that Jesus makes for the Gospel-Age beneficiaries of the ransom, which loan the Father accepts as a reckoned purchase, while the other is an outright actual purchase, which the Father accepts as an actual purchase for the world. As to the bestowal of the ransom merit, the one is reckoned as given to the ransom's Gospel-Age beneficiaries, while it is not actually given them; the other is an actual bestowal of the ransom's merit to the obedient of the world. Both the imputation and application Godward are instantaneous works. Manward the imputation is an instantaneous one to the Church as a whole, having occurred at Pentecost (Acts 2: 38), and an instantaneous work for the individuals, tentatively when they accept Jesus as Savior (Rom. 3: 21, 22; 4: 1-8), and vitalizedly when in consecration God was about to accept the consecration by the Spirit-begetting (Heb. 9: 24; 10: 14), and continuing to cover later sins on repentances and faith setting in (1 John 2: 1, 2),

while manward the application will be a gradual bestowing work requiring the full thousand years for its complete bestowal (1 Cor. 15: 23-26). Godward the application will be made instantaneously after the complete death of the Great Company and Youthful Worthies, who are covered, the former vitalizedly, the latter tentatively, by the imputed merit, and just before the marriage supper of the Lamb. Manward the application will begin with the Ancient and Youthful Worthies, raising them from the dead, perfect in all their faculties and keeping them so, while they will become perfect in character gradually by obedience during the Millennium. Shortly after the resurrection of the Worthies the application manward will reach those of the restitution class who will not have entered the death state and will gradually lift them up physically, mentally, artistically, morally and religiously, as they obey the Kingdom arrangements. After the living will have advanced sufficiently in restitution, and will have made preparations to receive the dead, the first, then later the second company, *etc.*, with a fitting amount of time lapsing between each company's resuscitation, will come back from the tomb; and as they obey, they will gradually receive the applied ransom merit. And so it will continue, until at the end of the Millennium all of the applied ransom merit will have been actually given to the obedient, resulting in their complete perfection (Rev. 21: 4, 5; 22: 1-3). Only the willfully disobedient will fail to get all of the applied merit, they dying the second death after 100 years of misused opportunity (Is. 65: 20).

The ransom suggests only one side of the saving work of Jesus; but there are as many sides to His saving work as there are effects of the curse; for the curse has evilly affected the race from 21 standpoints, and there is a separate feature of Christ's office work as Savior for each one of these 21 features of the curse. In Chapter II of our book, *The Bible*, some details are given on these 21 effects of the curse and the

separate 21 offices of Christ for their cure. It will clarify our understanding of the ransom, if we compare the other 20 features of the curse and of Jesus' Savior works, with the ransom as the first of such 21 features. In ten features the merit of Christ directly affects the cure, and is the basis of the cure in every feature, but it does so in these ten cases from a different standpoint in each case in which it affects the cure, since the Savior acts in a different one of His offices in curing each effect of the curse. The ten offices in which Christ's merit directly affects the cure of the pertinent evils are Ransomer, Advocate, Justifier, High Priest, Mediator, Father, King, Physician, Lord and Provider. Thus as Ransomer He purchases by His merit the enslaved race out of its debt unto death. As Advocate by His merit He satisfies justice in the Divine Court for the Church's, the convict's, crime. As our Justifier by His merit His righteousness supplies our lacks as to righteousness. As our Bridegroom He delivers us from selfishness and worldliness. As our High Priest by His merit He makes reconciliation between God and us. As our Teacher He enlightens us. As our Deliverer He frees us from Satan as our captor. As our Captain He leads us to victory in our battles with our natural enmity to righteousness, holiness and truth. As our Head He supplies us with the ability to think, feel and will God's will, from which we were disabled by the curse. As Mediator by His merit He guarantees God, who distrusts the race, and the world, which distrusts God, to one another for the New Covenant in the Millennium. As the world's Father He will give life to the dying and dead race. As Lawgiver He will give a perfect law to the lawless race. As the Prince of Peace He will pacify all worry and strife. As King He will rescue the world from its unruliness and rule over it. As Revealer He will supply man's lack of a Divine revelation. As God's Executive He will rescue man from his curse-made impracticability. As Physician by His merit He will cure all man's physical,

mental, artistic, moral and religious diseases. As Lord by His merit He will take and keep possession of the race that Satan usurpatorily seized as his possession. As Judge He will enable the unable race to stand successfully the judgment process. As Purifier and Refiner He will purge the race from all impurity. And as Provider by His merit He supplies all the needs of our deep impoverishment. Thus in affecting the cure of nearly a half of the feature of the curse the merit of Christ is the direct means that affects it, and is the basis of the cure in all other features of the curse; but in each case in which it effects the cure it is differently used to affect that cure, because these 21 evils of the curse need in each case a different treatment from what the other 20 need. How great is God to have provided such a Savior, and how great is Jesus in His saving offices as the Savior!

The blessings of the ransom are many and very great, both in the Gospel Age and in the Millennial Age. In the Gospel Age it works first of all to the penitent believer in faith justification a tentative forgiveness of the debt that made the race the slaves of the dying process and the death state (Rom. 4: 1-8), and later in consecration it works a vitalized forgiveness of that debt (Heb. 10: 14). Thus it, in justification, tentatively frees from this slavery, and in consecration, by vitalized justification, it frees actually from that slavery. Moreover, it gives peace with God to the penitent believer (Rom. 5: 1). It also enables him to overcome more and more his inherited and acquired depravity; and while the entrance of new consecrators into the High Calling was open, it made one acceptable for that High Calling in consecration (Rom. 12: 1), and avails to make acceptable to God his separate sacrificial Acts whereby he daily carries out his sacrifice (1 Pet. 2: 5). And this it continues until the death of the faithful. Moreover, after the crown-losers renew their consecration, it makes them acceptable, not

as sacrifices, but as servants of God. It also gives the good Youthful Worthies through their tentative justification the privilege of carrying out their consecration, not as sacrificers, but as servants of God. It gives the defiled Youthful Worthies after their cleansing from their defilements as defiled Youthful Worthies to renew their consecration and thus become acceptable servants of God. These are the main Gospel-Age blessings of the ransom. But it will confer many Millennial blessings; the main ones of which are the following: It will, by its application Godward, cancel the Adamic sentence, which will result in the awakening of all the non-elect dead and the elect Ancient and Youthful Worthies, as parts of the world.

The latter will then be the first to have the ransom's application made to them, whose first step will be that they be inaugurated as the Millennial-Age princes, constituting the earthly phase of the Kingdom. This will be followed by the application of the ransom merit being made to the non-elect living and dead, which will place them under the administration of the Kingdom for the Millennial-Age Kingdom blessings. As we saw above, the ransom merit: perfect human bodies, lives, right to life and the right to the life-rights, will be gradually given them as they obey. This will result in the wiping away of every feature of the curse and the bestowment of their opposites in restitution. Among the curse features, all of which will be removed, the following will be the main ones ended: sickness, disease germs, accidents, sorrow, pain, trouble, dying, death, enmity, wars, revolutions, famines, pestilences, swamps, deserts, earthquakes, volcanoes, tornadoes, tidal waves, droughts, extremes of temperature, crop failures, pests, danger from beasts and reptiles, extreme nationalism, poverty, panics and depressions, sin, error, false religions, predatory aristocracies, oppressive governments, arrogant labor organizations, persecution, boycotts, corruption and alienation in government, religion, aristocracy, business, labor and society,

presence of the devil and his fallen angels, with their powers of deception and the worst features of the curse: alienation between God and man and between man and man. The ransom merit, as it is gradually given, will remove these and all other features of the curse; for its nature requires this.

On the contrary that merit will spread among the obedient the blessings that are the opposite of these curse features: health, health conditions, safety, joy, pleasure, quietness, rejuvenation, life, brotherly love, peace, contentment, earth turned into Paradise, abundance of rain, equitable temperature, abundant harvests, prosperous methods of fertility, taming of beasts and reptiles, international fraternity, universal wealth, prosperity, righteousness, truth, the true religion, benevolent aristocracies, fostering government, helpful labor, religious fellowship, mutual helpfulness, righteousness, truth and benevolence in government, religion, aristocracy, business, work and society, presence of Christ and the Church to uplift man, peace between God and man, and between man and man. The ransom merit as it is gradually given will spread increasingly these blessings until at the Millennium's end these blessings will result in the obedient's being lifted up out of the curse's degradation, physical, mental, artistic, moral and religious, into restitution's perfection, physical, mental, artistic, moral and religious; for Christ's ransom-merited right to life and right to the life-rights will destroy every vestige of the curse and inaugurate every feature of the restitution.

Some have concluded that the ransom merit will force the immediate enactment of perfect restitution of faculties. This will be accomplished in the Ancient and Youthful Worthies, because of their having faithfully stood trial for faith and righteousness, but not in the non-elect living and dead; for the Bible proves that the whole thousand years will be required to free the race from all the effects of the curse and to bestow all the features of the restitution perfectly. This Paul

tells us in his argument in 1 Cor. 15: 23-28: He shows that after the restitutionists will have become Christ's during His 1,000 years' presence (23), the Little Season will come at the end of the Kingdom, before which He will have surrendered the Kingdom up to God for the final testing of the race, and which will not come until He has put down all effects of Satan's reign over the race, which effects are here called all rule, all authority and power (24). That these baleful effects are meant by the expression, all rule, all authority and power, the causes are here being put for the effects, we can see from his calling the dying process the last one of these to be destroyed (26). Christ will accomplish this result, because through the ransom everything of the curse and of restitution has been put in His control, together with everything else and every one else in the universe, except God (27). And when He by His reign has brought everything on earth and in heaven into complete subjection to His all-conquering power, then He will hand over the Kingdom to God, that God may be accepted as supreme over, and sufficient for all (28). This passage proves that the non-elect dead and living will not be perfected until the last vestige of the curse has been removed (26); hence to effect that perfection will take the 1,000 years. The fact that 100 years' trial for progress up the highway of holiness will be the least time given anyone (Is. 65: 20) proves that the living and dead non-elect will in its progressing ones be given a longer time than 100 years for progress to perfection. The fact that correctional stripes will be given to help onward to perfection proves the same thing (Is. 26: 9). The fact that it is during the kingdom that all the effects of the curse will be removed and the opposite blessings will be given, proves the same thing (Is. 25: 6-9). The following Scriptures imply the same thing: Ps. 22: 27-31; 72: 1-17; Is. 2: 2-4; 11: 4-9; 29: 17-19, 24; 35: 5-10; 60: 4, 5, 14, 21; 65: 16; Ezek. 16: 53, 55, 60, 61-63; John 5: 28, 29; Acts 3: 19-21; Rev. 22: 2, 3).

Many Biblical teachings and facts prove the same thing. If the living non-elect at the time of their coming under the Kingdom were instantly made perfect in their physical, mental, artistic, moral and religious faculties, they would undergo an operation that would make it impossible for them to recognize and to identify themselves. It would be an operation that would be most painful for them, *e.g.*, greatly enlarging their heads to make them large enough to have perfectly sized brain organs, while their gradually receiving such faculties would not have any such undesirable effects. Moreover, for the non-elect dead to be given such perfection in the act of their resuscitation would make it impossible for each to identify himself; and for friends, acquaintances and relatives to recognize one another. Again, if they should gain such a perfection at once they would be put on final trial for life immediately, since Christ's ransom merit will have exhausted itself in giving them everything of restitution, with freedom from every feature of the curse at once; and that means that by their sinful dispositions every one of them would be immediately sentenced to the second death. The reason that such a result will not follow the Ancient and Youthful Worthies' instantaneous perfection is that the ransom merit not yet being exhausted, but prevailing for the whole Millennial dispensation, they will thereby be shielded, though perfect in faculty. But if all of it is used up for everybody in the Millennium's beginning, it could shield no one afterward, which disproves this view.

Furthermore, if perfect in faculty, why should 1,000 years be devoted to their trial? Like Adam's, their trial would be much shorter. Again, why should God have prepared a priesthood that can be touched for 1,000 years with the feeling of man's imperfections of faculty, if he had none, as he would not have any, if made perfect at once on coming under the Kingdom? Why would God have arranged for such an elaborate Kingdom with its many facilities to remove the curse

and work its opposite blessings to operate, if restitution will be given instantaneously? And how can God's arranging first for an experience with evil to teach its miseries as a deterrent from sin, and then an experience with righteousness, as a gradual cure of evil and as an incentive to good, be made to make sense, if the ransom merit is given the race instantly? The experience of evil would be made practically of no effect and the second one would be impossible of enactment, if the ransom merit made the race perfect instantly on the race's coming under the Kingdom. How could faithful living restitutionists minister the blessings that Jesus says they will minister to later comersback from the tomb and the unfaithful living restitutionists fail so to do (Matt. 25: 31-45), if all of the dead ones are awakened perfect? How could the varied experiences of the Millennium described in Ezek. 18 be had, if they were made perfect at once? These experiences require the Millennium for their enactment. Their coming back as they were when they died, and being given abundant time to become free from the effects of the curse and to gain restitution perfection as a reward of well-doing, is in harmony with everything of God's purpose with them, and has none of the objections against it that are against the error that we have just refuted, hence it is doubtless true.

To obtain the ransom's benefits certain conditions must, during the Gospel Age, be fulfilled. For the Gospel Age there is first a tentative justification, *i.e.*, one in which there is not a real but a reckoned imputation of the ransom merit made. God has arranged for this, so that if one failed to consecrate and thus failed to get into the High Calling, there being no real imputation made for him, he would yet be a candidate for the Millennial application, since one real and only one real use of the merit is by God apportioned to everybody. If there had been a real imputation made for one and he failed to enter the High Calling through failure to consecrate, he would go into the second death. But

such having no real imputation, they will get an actual use of the merit in the Millennial Age for its trial for life. Thus tentative justification is a gracious provision of God to give certain ones the opportunity of the High Calling and all the faith-justified who did not consecrate in the High Calling the Millennial opportunity for life. To obtain tentative justification two conditions must be fulfilled: (1) repentance toward God, and (2) faith toward our Lord Jesus (Acts 20: 21). In repentance there are seven things: knowledge of, sorrow for, hatred of, opposition to, and avoidance of sin, and love for, and practice of righteousness. In faith there are two parts, each having three ingredients: (1) mental appreciation, working along the lines of knowledge, understanding and belief as to the Lord Jesus Christ as Savior; and (2) heart's reliance, working along the lines of assurance, appropriation and responsiveness as to the Lord Jesus Christ as Savior.

Whoever takes the steps of repentance toward God and faith toward our Lord Jesus Christ receives tentative justification by faith, *i.e.*, Jesus makes a reckoned, not actual imputation of His ransom merit to God for him, and God makes a reckoned, not actual imputation of Jesus' ransom merit to him; and treats him accordingly for the time being as though the imputation for and to him were actual. Thus we see how those who would come to God must fulfill two conditions: repentance toward God and faith toward our Lord Jesus Christ, if he would attain tentative justification through faith. But to have had his justification vitalized he must have fulfilled two other conditions, while it was possible of attainment, *i.e.*, while the High Calling was open to its aspirants. These conditions were: (1) faithfulness to righteousness while trusting in Jesus' merit for acceptableness to God, and (2) entire consecration of oneself to God in deadness to self and the world and aliveness to God. If one did these two things, after his consecration and just before God was about to accept that consecration by Spirit-begetting, God had

Jesus make an actual imputation of His ransom merit for him; and God Himself actually gave this imputation to him. And by this actual imputation for and to him his justification was vitalized (Rom. 3: 24; 1 Cor. 6: 11; Heb. 10: 14; Jas. 2: 14-26). Vitalized, like tentative justification, though requiring works, is not through them, but through faith. Thus we have seen the conditions of the ransom's imputation now.

Let us see the conditions of justification that will prevail during the Millennial Age. During that Age there will be neither a tentative nor a vitalized justification, since both of these kinds of justification operate on the basis of the imputed ransom merit, as distinct from the applied ransom merit; and the Millennium will have no imputed, but an applied ransom merit operating. Without anything at all being required from the non-elect, the mere application of Christ's ransom merit for them will effect forgiveness of their sins and will cancel their Adamic sentence. This is evident from the non-elect in the death condition: Since they are unconscious they can know and do nothing; yet they will be awakened from the death state, which implies the cancellation of the Adamic sentence, whose cancellation implies the forgiveness of their sins. Unlike the Gospel-Age justification, which is instantaneous in both of its kinds, the Millennial justification will require the entire Millennium to complete, because it will be an actual as distinct from the reckoned justification of the Gospel Age. And the conditions on which it will be bestowed will be faith and obedience unto perfection. They will have to believe in the sense of mental appreciation and heart's reliance as to the Millennial teachings and arrangements; for without such a faith they could not come into harmony with them; for never in any Age will God save or deal with unbelievers. But the Millennial faith will not be a sightless faith such as we must now exercise, but one that will have indisputable evidence convincing to everybody; for when all the effects of the curse, mentioned

in large part above, will be removed and their opposite blessings will everywhere prevail, of course, all will have a sight faith, but they will have to obey the Millennial teachings and arrangements completely to gain justification in completeness; for Jesus and the Church will give them the healing of the curse and the bestowal of restitution through giving them His right to life and the right to the life-rights gradually.

He will not give them these instantaneously, as we saw above, but gradually as they obey His teachings and arrangements. *E.g.*, He will offer to heal one's diabetes and give him a proper blood stream, if he obeys certain commands, and as he gradually obeys these, he will gradually receive the pertinent healing and health, and so with all other effects of the curse and features of the restitution; and a certain amount of faith and a certain kind of works will thus be required from the non-elect to receive each feature of the healing and health, which will be given in proportion to the pertinent faith and works. These teachings, arrangements and helps will be along the line of every feature of the curse and of restitution; and faith and obedience will be required at every healing of these features of the curse and restoration, and as, and only as, they are exercised will a corresponding healing and restoration be administered. Thus will this process go on for the entire Millennium; and at its end as the faith and obedience, even external faith and obedience, will be exercised in all details, will all the effects of the curse be destroyed and full physical, mental, artistic, moral, religious perfection in faculty be completed; for the healing and restitution will be as gradually administered as the faith and obedience will appropriate the ransom merit, the right to life and the life-rights, gradually and will have appropriated them completely by the Millennium's end. The result will be that they will be completely justified by works at the end of that Age. In a word, faith is the justifying instrumentality and thus the condition of justification

in this Age, while obedience will be the justifying instrumentality and thus the condition of justification in the next Age. These Ages' purposes account for this.

There have in human history been other things tried as the merit of justification than the ransom; but these could not accomplish the desired effect. Thus in Romanism: the alleged merit of the saints and Mary, the alleged merit of the works of hermits, monks and nuns, the alleged merit of the works of penitence charged as expiations in the confessional, the alleged merits of masses, indulgences, pilgrimages, alms deeds, founding of institutions of mercy, education, *etc.*, and asceticism. But these avail nothing as prices to free the sin and death enslaved children of Adam. In the heathen world things similar to those in vogue in Romanism have been used to purchase freedom from the curse and its effects, to propitiate the Deity, but these have failed to gain the desired result or to give the guilty conscience peace. No efforts of sinners to make self-atonement can be successful, because they are not a corresponding price to the debt that holds all as captives of death; moreover, being the works of imperfection, they cannot satisfy a God who requires absolute perfection in the worker to be acceptable to Him. Hence all are concluded in unfitness to redeem themselves; and to gain the desired freedom they must avail themselves of the ransom merit, the corresponding price, saying in act, if not in word, the words of the hymn, "Nothing in my hand I bring; simply to Thy cross I cling." Even of the sacrifices of the Levitical priesthood it must be said, "It is not possible that the blood of bulls and of goats should take away sins" (Heb. 10: 4); because they are not a corresponding price. The best they could do was to work out for a year a typical atonement, to be repeated annually, until the time of the antitype, when the real atonement came into existence through the death of Christ, our costly ransom sacrifice, whose merit is fully sufficient to set aside the Adamic sin and sentence with all

the sins flowing out of them, and bring the comers thereto to perfection.

We now bring our discussion of, Christ: His ransom, to a close with the sweet songs of salvation in our mouths, the harmonious thoughts of salvation in our minds and the triumphant joys of salvation in our hearts. Glory be to God, who in harmony with His justice, by His wisdom, love and power, has furnished the ransom as the costly gift of His well beloved Son! And glory be to Christ, whose love could give Himself to be our ransom. Glory be to God and Christ for the ransom, the present faith of the Church and the coming hope of the world!

In the cross of Christ I glory,
Tow'ring o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

When the woes of life o'ertake me,
Hopes deceive and fears annoy,
Never shall the cross forsake me;
Lo! it glows with peace and joy.

When the sun of life is beaming
Bright and clear upon my way,
From the cross the radiance streaming
Adds new lustre to the day.

Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there that knows no measure,
joys that through all time abide.

CHAPTER V. CHRIST: HIS POSTHUMAN EXPERIENCES.

HIS RESURRECTION. ASCENSION. GOSPEL-AGE MINISTRY.
MILLENNIAL-AGE MINISTRY. TITLES.

WE DISCUSSED in E2, 37-80 in considerable detail Jesus' prehuman existence, honor and works—His prehuman experiences. In our book on the Bible, 228-268 we treated of His offices in their 21 parts as adapted each one of them to cure its correlative feature of the 21 parts of the curse. In the first four chapters of this book we treated in fair detail His human nature, ministry and experiences, and ransom, which implies Jesus' actual and continued death as a human being; for if He had not actually died as a human being, He would not have put the ransom merit into a condition in which it could be used for others, since in that circumstance He would not have entirely divested Himself of it, but would have had it for His continued use of it for Himself. Thus the ransom refutes the idea that Jesus did not actually die, as they hold who claim that He merely swooned on the cross, and came back from that swoon the third day. This view has nothing in it to commend it to us; for it implies that the testimony of those who saw Him die and witnessed to it is untrue. John, the women, other disciples, the Jews as spectators and the soldiers, including the centurion, all testified to His having been actually dead. The Bible prophecies and histories, as well as the testimony of the Evangelists and the Apostles prove it; and human experience proves it; for no human being whose heart was pierced by a spear could have survived such a thrust. Nor could a human being survive such a thrust and paralysis of the heart, which Jesus experienced,

proved by *water* coming from it with the blood on its being pierced. Accordingly, Jesus actually died.

The creedal view of the God-man actually denies that Jesus died. From its standpoint His death was a mere *pro forma* death, since it teaches that His personality was not in His human, but in His Divine nature, which it teaches remained alive while His human nature died on the cross; but from the standpoint of the God-man, that in which His personality was, not dying, the person actually did not die, did not temporarily cease to be; hence the creedal view of the God-man denies His death, reducing it to a *pro forma* death. This view violently contradicts the ransom, which according to this view was not surrendered in actual death; hence it could not be made available to purchase others. The many passages that declare that "Christ died for our sins" demonstrate that He actually died. The doctrine that a human being does not really die but lives on as a spirit at death, as the first and second of the three first lies that Satan as the father, inventor, of lies told in Eden, is a second basis of the creedal view that Jesus actually did not die. But these two doctrines by Jesus' testimony, being falsehoods (John 8: 44), we recognize that Jesus' death was an actual one; and this His actual death is the necessary antecedent of His resurrection; for where there is not an actual death, there cannot there be an actual resuscitation of the dead.

The two great facts on which God's plan is pivoted are the death and resurrection of Christ (1 Cor. 15: 3, 4). Abundant testimony having been above given as to His suffering and death and their purposes, it will now be in place to prove His resurrection as an actual historical fact. For this we submit 14 strong reasons. The first of these is this: God's prophecies guaranteed it. Jesus' resurrection was repeatedly foretold by God, who cannot lie or err. Ps. 2: 7 foretold it when it forecast that during the Gospel Age God would bring Him to birth on the Divine plane, which occurred at His resurrection (Heb. 1: 3-5). According to Ps. 16: 8-11

God comforted Him in view of His sufferings and death by the promise that He would not be left in the death state, but would be brought out of it into the fullness of the Divine Nature and life. We all recall how Peter on Pentecost quoted this passage by Divine inspiration as a proof that Jesus was not left in the death state, but was resurrected out of it. In Ps. 22: 1-18 Jesus' sufferings unto the death of His humanity are described; and in vs. 19-21 His New Creature's experiences are described while His humanity was thus suffering unto death. Thereupon vs. 21-31 describe His Gospel-Age ministry to His Church and His Millennial-Age Ministry to the world, which, of course, necessarily imply His resurrection. Is. 53: 1-9 describes His suffering and death for the world's sin; and vs. 10-12 describe His post-resurrection ministry for the Church and the world, which, of course, again necessarily implies His resurrection. Dan. 9: 26, 27 is another passage to the point. V. 26 tells of Jesus' being cut off, not for any fault of His own, since as the sinless one He died for the world's sin. In v. 27 He is foretold as limiting the call to Israel for the High Calling for the seven years in the midst of which He was cut off, which implies His being alive during the second half of that week of years, Apr., 33-Oct., 36, a fact that implies His resurrection. V. 27 also further implies His resurrection, since it shows that He would not only for its sins pour out wrath upon Israel from 66-73, but also during the entire Gospel Age, facts that imply His resurrection to have occurred.

It will be noted that Paul says that Jesus was to arise the third day after His death. This is foretold, not in literal, but in typical passages set forth in the Old Testament, which is the part of the Bible to which he refers in 1 Cor. 15: 4. One of the typical statements is given in Lev. 23: 9-14. As the antitypical Lamb (1 Cor. 5: 7, 8) Christ died Nisan 14, on the anniversary of the slaying of the typical lamb in Egypt commemorated by the annual passover lamb. He is the first of

the antitypical first-fruits (1 Cor. 15: 20). The typical high priest waving on Nisan 16 the first ripe sheaf of the first-fruits in the Most Holy, the day after the Passover Sabbath, Nisan 15, types Christ, the antitypical High Priest, entering and making Himself active as the first ripe of the first-fruits in the Spirit-born condition. Nisan 16 was, of course, the third day from Nisan 14, Christ's death day. Hence these types prove that Jesus was to arise the third day. In Jonah's experience in being swallowed by the great fish, remaining in it 3 days and being vomited forth on the third day we have, according to Jesus' own explanation (Matt. 12: 38-40), another typical proof of Jesus' resurrection on the third day. The expression of the Son of Man's being in the heart of the earth three days and three nights does not mean that Jesus would be buried that long; but it means that the symbolic earth, Jewish society, would have Him in the condition that it desired, in its power first and in the power of the grave three days and nights. Their having Him as they desired (heart) in their power set in at His capture by them Thursday night; and Friday night and Saturday night, when He was in the power of the grave, as they desired, were the second and third of the three involved nights. Friday, Saturday and the first part of Sunday were the three days in which Jewish society had its desire wreaked upon Him. Hence the sign that He said would be given to the apostate Jews was His captivity, death and resurrection. Jonah's entering the great fish types Jesus' falling into His enemy's power and into death's power. Jonah's three days' and three nights' stay there types Jesus' three days' and three nights' stay in the condition desired by His enemies in—their and death's power; and Jonah's being vomited forth from the whale types Jesus' resurrection, which ended His stay in the desire of the then Jewish society. Thus the foregoing Scriptures prove that God prophetically set forth Christ's resurrection on the third day.

Our second proof of Jesus' resurrection is: Trustworthy

evidence attests its factuality. The soldiers guarding His grave, employees of the Romans and the Sanhedrin, whom we may call neutral witnesses (for up to the time that they were bribed to circulate the to them known falsehood that His disciples stole His body while they slept, they personally had nothing at stake as to whether He arose or not), told the actual situation to the Sanhedrin, *i.e.*, that Jesus arose from the dead. Their evidence on this subject before being bribed was that of neutral, impartial and true witnesses. The next set of witnesses to, and declarers of Jesus' resurrection were good angels who, of course, would not lie. They most explicitly affirmed His resurrection—"He is not here (a negative testimony); He is risen (a positive testimony)." And their testimony is completely trustworthy. The third set of witnesses of His resurrection are the disciples, first Mary Magdalene, then the other women who went early to the sepulcher to anoint His body, then Peter, then the two on the way to, and at Emmaus, one of whom seems to be James, the Lesser, then the ten Apostles in the upper room the night following His resurrection; then a week later the ten and Thomas, then the seven at the Sea of Tiberius, then the upward of 500 in Galilee, then the eleven at His ascension; and finally Paul on the way to Damascus, there being thus ten appearances of the resurrected Jesus to His disciples. It has been alleged that these being friends of Jesus they were prejudiced in His favor and that their testimony is, therefore, unreliable. To this objection we answer, first of all, they doubted His resurrection until they were given infallible proofs thereof. Again, they had nothing to gain of fame, ease, wealth or power, but much to lose of these for giving witness to it. Thirdly, their characters were of utmost probity; hence their witness is trustworthy. Fourthly, they endured utmost self-denials, persecution, losses, hardships, necessities, tortures and in many cases death for their testimony; but never were shaken therefrom. Hence they were the

most credible witnesses. Then some of His enemies gave witness to His resurrection. The first of these were the Sanhedrists. When the guard reported Jesus' resurrection to them, they were powerless to disprove their story. Having to admit it, they enlisted the soldiers by a bribe to publish a report that they knew was false, whereby they admitted His resurrection as an actual occurrence. And the story that they put into the soldiers' mouths not only betrayed their desperate straits, but was self-evidently false; for it implied that people can give credible witness of things that happened while they slept—an absurdity and a self-evident proof that they were lying and that to cover up facts! Their accepting a bribe to change their true testimony into what self-interested enemies of Jesus desired to be told against Him and in their favor proves the worthlessness of their bribe-procured-story, an evident falsehood. While the circumstances forced the Sanhedrists to admit the truth of Jesus' resurrection to the soldiers, and thus to give a proof; another enemy, Saul of Tarsus was by ocular proof convinced of Jesus' resurrection, and gave his evidence of it at the loss of home, position, fame, influence, friends, goodly prospects, *etc.*, and at the gain of degradation, infamy, persecution, poverty, privation, sickness, nakedness, cold, thirst, hunger, torture, weariness, shipwreck, imprisonment and beheading. His life was one of utmost conscientiousness and loving self-sacrifice to spread the story of the crucified and resurrected One, hence his testimony as of an enemy converted by ocular proof is of the highest evidential value. Hence the witness of neutrals, angels, disciples and enemies is a strong proof of the factuality of Jesus' resurrection.

The character of Jesus, both as a human being and as a New Creature, is a guarantee that "it was impossible that He should be holden of" death (Acts 2: 24); for as a human being He kept perfectly the natural law and the Mosaic law; hence He incurred no impediment to His resurrection. As a New Creature He had

a character as nearly like the Father's as is possible for any creature to attain. Hence His New Creature deserved resurrection by virtue of right, even as Paul assures us that He experienced it for the Spirit of holiness that He exercised (Rom. 1: 4). In a moral order of affairs it would not only have been wrong for Him to have remained in death; but it was required by right that He be resurrected. His character as a human being was the purest of any of the sons of men (Ps. 45: 2), and as a New Creature was finer than those of cherubim, seraphim, principalities, powers, thrones, dominions and angels. Hence it was not possible that He should be holden of death. He had in a moral order of affairs to arise from the dead.

Again, the character of God required His resurrection. It would have been most unwise to permit such a being with such a good and useful character to become forever extinct, as He would have become, had He not been resurrected. It would have been character weakness to have allowed Him to remain forever dead, which would be the case, if He had not been awakened from the dead. It would have been an injustice to have kept Him in death, since He has violated none, but kept all of God's laws. And it would have been loveless not to have given another life to Him who was so full of the spirit of wisdom, power, justice and love. Thus, from the negative standpoint we see that the character of God forbade His being holden of death. But positively God's character demanded His resurrection. It was wise to give so loyal a one a resurrection life for the furtherance of God's plans and purposes, which He, resurrected, was qualified to further as a perfectly reliable Executive and Vicegerent. It was powerful to do it, inasmuch as it required the greatest of power to exalt Him to be of God's nature and in such to act as God's Executive and Vicegerent throughout all of God's universes. It was just to resurrect Jesus; for God assured Him by a promise and an oath that He would so do after He had fulfilled His earthly ministry; and

justice required that its promise and oath be kept. And it was loving that God should resurrect Him; because God delighted in Jesus' character, sympathized with Him in the mistreatment that He received while in the flesh from wicked angels and weak, ignorant and wicked men; and, therefore, God's love for Him moved Him to raise Him from the dead. Thus we see that both the negative and positive operation of God's holy character required Him to raise Jesus from the dead, which is a proof of His resurrection.

Our fifth proof of Jesus' resurrection is that the human family needs a living Savior to effect its deliverance from the 21 evil effects of sin and the curse. We have pointed out these 21 curse features and their cure in our book, "The Bible," 228-268, as there we also pointed out the 21 offices of our Lord, each one as the cure of a correlated curse feature. A dead Savior knowing nothing, thinking nothing, doing nothing, could not help Himself. How then could He apply and effectually operate these 21 offices and cure the 21 ills of sin and the curse? It would require a living Savior to operate even one of them, let alone all 21 of them. And successfully to operate them, He would have to have all the powers that the Bible teaches that His resurrection existence possesses. Hence the need of the world's cure from its 21 curse features demands a living Savior endowed with the resurrection powers that the Bible ascribes to Him in His resurrection condition. Hence, if the world is to be rescued from all its curse disabilities, as sometime it will be, the resurrection of Jesus is required to enable Him to effect it.

The sixth proof that we give for Jesus' resurrection is that the ransoming of the race requires it. Jesus' death did not ransom, buy, the race. It merely put Him into a position in which the ransom, the corresponding-price, was made available to be used to purchase the race, even as a man's earning enough money to buy a house does not by that earning of it do the buying. All it does is to provide the money by which the purchase

may later be made. If, therefore, Jesus were to purchase the race, it was not only necessary that He provide the purchase price, which He did by His sacrifice unto death; but it is also necessary that He go forward with that purchase price and with it purchase the race. Hence He had to be raised from the dead to go forward with that purchase price and by it buy the race; for, dead, He was unconscious and could do nothing, hence could not use the purchase price as the wherewithal to buy it, while dead. Hence to ransom the race for which He died He had to be resurrected.

That He is now alive, hence was resurrected, the already fulfillment of part of the prophetic program that God told us He would fulfill proves. And this we present as the seventh argument for His resurrection. There are very many features of the prophetic program that in His post-resurrection ministry He was to fulfill and that are fulfilled. We will mention some of these: His causing the Jewish Harvest to be gathered under His direction by the Apostles and their co-laborers, as is proven by the record of His post-resurrection acts as given in the Acts of the Apostles; His bringing His Church safely through its seven Epochs; His revealing and smiting Antichrist; His guiding, teaching, administering, testing, supporting and protecting His Church in good days and in evil days; His permitting His Church to lose large measures of the Truth and to go into captivity in symbolic Babylon; His delivering it from symbolic Babylon; His giving in the end of the Age the Truth in its Parousia and Epiphany forms, His gathering the Harvest of the Age; His superintending the testing of His people individually and collectively, in the six great siftings; His separating the Little Flock from the Great Company; His developing the Youthful Worthies; His raising up the Parousia and Epiphany Messengers to be His hand, eye and mouth in each one's respective time of service; His beginning to overthrow Satan's empire in the World War Phases I and II, accompanied

by famines and pestilences; the first phase of Jacob's trouble—that which loosed it from Europe as its habitat. To perform these acts He must be alive again—be resurrected. Hence their enactment proves His resurrection to have occurred.

We offer as an eighth proof for His resurrection the following: The parts of the prophetic program not yet fulfilled require His resurrection existence to fulfill them. The Bible sets forth other features of the prophetic program that He is to execute and that are not yet fulfilled. Hence to fulfill them He will have to have undergone resurrection. We will set the main ones of these forth: the complete destruction of Antichrist; the complete destruction of Babylon; the complete overthrow of Satan's empire; Armageddon as the World Revolution; World Anarchy; the second phase of Jacob's trouble; the full deliverance of the Body of Christ from the World; the cleansing of the unclean Levites, both of the Great Company and the Youthful Worthies; their great and successful public work; the deliverance of the foolish Virgins from Babylon; the establishment of the two phases of the Kingdom; the operation of restitution toward the then living of mankind; the awakening of the dead world; operation of restitution toward them; the death of the incorrigibly wicked after 100 years' trial; the completion of restitution; the Kingdom delivered up to God; the Christ as God's representative placed over the world for its final trial; the loosing of Satan; the final trial of the restitution class; the manifestation of the righteous and the wicked as separate and distinct; the bestowal of final rewards on the righteous; executing final punishment on the wicked; a clean universe with all reflecting credit upon God and Christ. None of these things is as yet fulfilled. But Christ is set forth as their Fulfiler. Hence He must be alive. The fact that they are not yet fulfilled does not prove that they will not be fulfilled; but just as the fact that there was a time when none of the already fulfilled ones had as yet been fulfilled did

not prove that they would not be fulfilled; so with these not yet fulfilled ones, each of which has its due time of fulfillment when it will be fulfilled, just as certainly as those that have been fulfilled were not fulfilled before due, but were fulfilled when due.

We offer a ninth argument for Jesus' resurrection: Our enlightenment and our justification demanded it (1 Cor. 1: 30). To teach us He must be alive, resurrected. Our justification, which Paul tells us He arose (Rom. 4: 25) to accomplish, depends on a number of things: His laying down in death the ransom-price, His resurrection, ascension, glorification, appearing before God to impute His merit on our behalf, His procuring from the Father the office of working in us repentance toward God and faith toward Himself, His imputing as God's Agent His righteousness to us, restoring instrumentally fellowship between God and us, helping us to overcome our depravity and helping us to live righteous lives. To work out these things a dead person is incapable; they require a living Savior to effect them. But we and millions of others have experienced the effects of His offices as Teacher and Justifier; hence He must be alive from the dead, resurrected, to do these things.

A tenth argument proves the same thing: our having been enabled to consecrate ourselves with all that we are and have and all that we hope to be and hope to have to the Lord. The Bible sets forth Jesus not only as our Teacher and Justifier, but also as our Consecrator (1 Cor. 1: 30). Of ourselves we are unable to consecrate ourselves wholly to God; for to do this one needs more strength than he has; and, of course, none is stronger than himself; for the act of consecration implies that one gives up self- and world-will and instead thereof accepts God's will as His own. To give up one's own will completely implies that one has become stronger than himself. No man has made us stronger than ourselves. Devils would not make us so for good purposes, which become ours in consecration. It must be the Lord

Himself that accomplished this in us. And the Bible and our experiences prove that Jesus as God's Agent accomplished this by developing two graces in us—a consecrating faith which trusts God where it cannot trace Him, and a consecrating love, which thankfully and appreciatively delights in Him to the degree that it with consecrating faith surrenders self's and world's will and accepts God's will. Jesus developed such consecrating faith and love in us by causing the Word of Truth so fully to rest upon our minds, hearts and wills as to enkindle these two graces to a consecrating degree. To accomplish such a ministry Jesus must be alive, resurrected, since the dead know, devise, think, feel, will and do nothing—they are unconscious.

An eleventh argument demonstrates that Jesus arose from the dead: He is the Agent that God has used to beget aspirants to the High Calling of the Holy Spirit. Since the Church is undergoing an experience of regeneration unto the Divine nature (2 Pet. 1: 4), it must have been begotten of the Holy Spirit, as the Bible so copiously teaches. We by nature are humans, and as such have vestiges of God's image surviving the fall. This fact, that we have such vestiges in all our mental, artistic, moral and religious faculties, furnishes the possibility of our change from human to Divine nature. But to become Divine in nature we must be begotten to the Divine nature, *i.e.*, be given the capacities that under cultivation can be fitted for existence on the Divine plane of being. How is this wrought? By communicating to every one of our brain organs a spiritual capacity, not before had, to project itself beyond the objects to which it naturally cleaves, from human motive, in human manners and by human methods to the corresponding things on the Divine plane to which these capacities reach out, lay hold on and cleave to from Divine motives, in Divine manners and by Divine methods. This gives the new will that was created in us at consecration the power to will Divine things from Divine motives, in Divine manners and in Divine

methods. Thus we have been made embryonic Divine New Creatures in the begettal, and it goes without saying that a dead person could not thus begin our creation as New Creatures. To do this He must be alive; but the Bible and our experiences prove that Jesus did this in us. Hence He must be alive.

A twelfth proof of Jesus' resurrection we find in our experiences as New Creatures from the time of our begettal onward until we are brought to birth as such. The Bible teaches that Jesus as our Sanctifier and Deliverer ministers these experiences to us. In these offices He enlightens us on the deep things of the Word, enables us to continue to be dead to self and the world and alive to God in an ever-increasing growth in knowledge, grace and fruitfulness in service, as well as in endurance of all of the pertinent trialsome experiences, giving us therein victory over the devil, the world, the flesh, death and the hope of victory over the grave. In this He helps us to rid ourselves from the filthiness of the flesh and the spirit and to perfect holiness in the reverence of the Lord. He helps us to develop and amid trials and temptations to maintain the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity, as well as the lower primary graces: proper self-esteem, approbateness, rest, cautiousness, tactfulness, providence, appetitiveness, self-defensiveness, aggressiveness and vitativeness, sexliness, conjugality, parentliness, filiality, fraternity, sorority, friendshipliness, domesticity and patriotism. He also helps us to develop and amid trials and temptations to maintain the secondary graces: humility, unostentatiousness, industriousness, courage, candor, generosity, temperance, longsuffering, forbearance, self-sacrificingness, chastity, subwifeliness, subhusbandliness, supparentliness, suffiliality, subsorority, suffraternity, suffriendshipliness, subdomesticity and suppatriotism. Additionally, He helps us to develop and amid trials and temptations to maintain the tertiary graces: zeal, meekness, joy, reverence, obedience, resignation,

contentment, moderation, gentleness, goodness (magnanimity), sincerity and faithfulness. Furthermore, He enables us amid hard experiences to become strong in every one of these graces. Then He ministers to and maintains amid hard experiences balance of them in us and finally He enables us to become crystallized in all of them amid sufferings. Each faithful New Creature has these experiences in character growth, strengthening, balancing and crystallizing at Jesus' hands, which, of course, implies that He is alive from the dead.

A thirteenth proof of His being alive from the dead, resurrected, is the civilizing uplift that He through His faithful Church has effected among the nations of Christendom far above the conditions as to civilization prevailing among heathen nations. It is from the standpoint of His uplifting the nations, nominally Christian, by effects that He has wrought among them through His faithful followers that He calls the latter the salt of the earth and the light of the world (Matt. 5: 13, 14). In the Pagan Roman world, Christianity found society in family, state and religion deeply corrupt. The father was a tyrant, having power of life and death over wife and children; the wife and daughters were deeply degraded; divorce and marital infidelity were rampant; slavery was universal and most degrading morally; exposure of children was almost universal; public cruelty as seen in the theatres was inhuman and murderous. The salt of the earth and the light of the world gradually reformed these evils and spread the opposite good things in the old Roman World. The Middle Ages witnessed in the extra-Roman nations of Europe much evil in the degradation of woman, wife and child, feuds and private wars, wager of battle, the ordeal, torture, inhospitality to strangers, wrecking ships for spoil, piracy, serfdom, slavery, ignorance, superstition, *etc.* The light of the world and the salt of the earth gradually set these evils aside and introduced their opposite good things. The Modern period from the Reformation to 1878 tells the same story. It took

this period to give woman, wife and child their proper place in the home; the light of the world and the salt of the earth reformed divorce and lifted up marriage to a higher plane. Here international law displaced the view that each nation was a law to itself. Here arbitration of family, national and business differences came into vogue. Slavery, slave-trade, and serfdom were cast out. The duel has been outlawed largely, and greatly circumscribed; private wars no longer prevail. Prison and temperance reform have swept away much of correlative evils. Pauperism has been much limited in extent. Free-trade, humanity and liberal government have very much neutralized their correlative evils. Persecution by violence and torture for religion are set aside. All of these good things have increasingly displaced their opposites from the Reformation time onward to 1878. And they are the works of the risen Jesus effected by Him through His faithful people as the light of the world and the salt of the earth and, of course, prove Christ's resurrection.

The signs of the times, secular and religious, prove that Christ's Second Advent has set in, which, of course, implies and proves, as a fourteenth argument, that Jesus is alive from the dead, is resurrected. The Bible shows that there would be certain secular and religious events enacting when the Second Advent would set in, and these since 1874, and even up to now being enacted, we conclude, among other reasons, that our Lord's Return has set in and this, of course, proves that He must have arisen from the dead. The following are the main secular signs of the times marking Christ's Return: increase of travel and knowledge (Dan. 12: 4); exposure of the evils of Satan's empire in the form of vice, poverty, education, statecraft and politics, aristocracy, capital, business, finance, labor, society, power, home (1 Thes. 5: 1-4; 2 Pet. 3: 10; Rev. 16: 15; 1 Cor. 4: 5; Ps. 82: 1-5); great calamities (Luke 21: 11); Israel's return to God's favor (Rom. 11: 25-27) and to Palestine (Jer. 16: 14-16; Ezek. 37: 21, 22, 25;

Amos 9: 14, 15); great war preparations (Joel 3: 9-11); the World War in its two phases (1 Kings 19: 11; Rev. 7: 1); conflict between capital and labor (Jas. 5: 1-5; Amos 8: 3-7); bundling of the tares (Matt. 13: 29, 30, 40, 41); general unrest (Luke 21: 25, 26); general conviction of the presence of an unmanageable crisis (Luke 21: 26; Is. 29: 14). These are the secular things that the Bible teaches would mark Christ's Return, and they are here; hence His Return has come to pass; and He, therefore, must be alive from the dead, must be risen. But the Bible teaches that there would be certain religious signs indicating His second presence. The following are the chief of these: the Gospel preached among all nations, already fulfilled (Matt. 24: 14); widespread religious error (Matt. 24: 24); widespread wickedness (Matt. 24: 12); scoffing at Christ's Return as having set in (2 Pet. 3: 3); falling away in the churches (2 Tim. 4: 3, 4); federation of churches (Is. 8: 9-11); Romanism and Protestantism approaching each other for mutual help (Rev. 6: 14); false Christs and prophets (Matt. 24: 24); Antichrist's further revelation, consuming and approaching destruction (2 Thes. 2: 1-9); Elijah's revelation (Mal. 4: 5, 6; Matt. 11: 14, 15); general expectation of the Kingdom by the consecrated (Matt. 25: 1-12); declaration of the Bridegroom's presence (Matt. 25: 6); recognition of the Bridegroom by the faithful (Matt. 25: 7-10); the Pyramid's testimony to God's plan (Is. 19: 19, 20); clarifying of the Truth (Dan. 12: 10; Is. 52: 6, 7; 60: 1, 2; Luke 12: 37; 1 Cor. 10: 11); harvest work (Ps. 50: 5; Matt. 13: 29, 30, 41-43); testing of the consecrated (Mal. 3: 1-4); sifting out of the unfaithful (2 Tim. 3: 1-9; 1 Cor. 10: 1-11); manifestation of that servant (Matt. 24: 45-47; Luke 12: 42-46); manifestation of that wicked servant (Matt. 24: 48-51); separation of the Little Flock and the Great Company (2 Tim. 4: 1); dealing with the Great Company (Mal. 3: 2-4); dealing with the Youthful Worthies (Judg. 8: 1-3); the beginning of the

cleansing of the Truth Levites (Num. 8: 6, 7); and the rapidly approaching clarification of everything in the Bible (Rom. 15: 4; Prov. 4: 18). We see these secular and the religious signs of the times fulfilled or fulfilling about us on all sides on a scale grander than any of us ever imagined. They being the accompaniments of the Second Advent, it must have set in. If so, Jesus is now alive; and must have arisen from the dead, must have been resurrected.

These 14 arguments in some of them prove Jesus' resurrection to be true to the world, and in all of them prove it to be true to the Church. Some of them do not prove it to the world, because it does not have the spiritual ability to understand them. But the Church having both the human and the spiritual ability to understand and appreciate all of them can and does do both of these things. Have we ever contemplated the unspeakably calamitous results that would have set in, if Jesus had not arisen from the dead? Such a contemplation would be well to be made for the good of all. If Jesus had not arisen from the dead, God would have been proven unwise, powerless, unjust and loveless; as well as a falsifier and perjurer. He would have been defeated in His conflict with Satan. His plan would have proven a failure. Jesus would have made a failure of the purposes of His carnation, His ministry, His sufferings and death. He would have passed out of existence for all eternity. He would not have gained glory, honor and immortality, nor heirship, executorship and vicegerency of God. He would have failed to exercise any of His 21 saving offices. There would have been no enlightenment, justification, sanctification and deliverance for the Church, no Gospel-Age ministry of it to itself and the world, no Great Company, no Youthful Worthies; and the Ancient Worthies would be dead forever. There would be no Second Advent, no first resurrection, no Kingdom of God, no Millennium, no lifting of the curse, no restitution, no final rewards of the faithful, no destruction of evil

and no eternal enthronement of good and Ages of glory after the Millennium with the post-Millennial work of the Elect. The Word of God would have proven to be a delusion, our faith vain, the Apostles false witnesses and preachers, the Church the most miserable of all men, the faithful dead forever; we would be yet in our sins! Unspeakable calamities indeed! How glad we are they are not realities! How glad we are that their opposites are some already realities and the others in due time will be actualities. Let us glory in God for His raising Jesus from the dead, and glory in Christ for His being raised from the dead. Let us praise God for this one of His chief blessings and always rejoice in Him and in His resurrected Son!

We will examine the claim that our Lord in His resurrection took back His humanity, laid down in His ransom, sacrificial death, and therefore comes again in flesh. The many points involved will require us to be brief on each. Before we refute the sophistries that errorists use in their attempts to prove that He took back His humanity in His resurrection, we will Scripturally prove that Jesus did not take back His fleshly body in His resurrection, nor at any subsequent period. These proofs are as follows: (1) No human being has seen, nor can see our Lord's glorified body, which He received at His resurrection. See 1 Tim. 6: 16; compare Heb. 1: 3-5 and Acts 13: 33, which passages prove that it was in His resurrection that our Lord was given a Divine body, the impress of God's substance. Hence, 1 Tim. 6: 16—"whom [Jesus in His resurrection body] no man hath seen nor can see"—proves that St. Paul did not see the actual resurrection body of our Lord, but a representation of it—a vision of it, as he expresses it (Acts 26: 19). Biblical visions are always, not the actual thing, but a representation of the actual thing. The glory light coming out of that body is what St. Paul saw as the vision, representation, of that body; but before his eyes could penetrate through the light to the body from which it came, he was blinded. 1 Tim. 6: 16

proves that the different bodies in which the disciples saw Him after He arose were not His resurrection body, and they did not see His resurrection body.

(2) St. John saw a number of those bodies in which Jesus appeared, but despite this he expressly says "it hath not [by about 95 A. D.] yet appeared what we [the Church] shall be [in our resurrection]; but when He [our Lord] shall appear, we shall be like Him, for we shall see Him as He is," *not as He was* (1 John 3: 2). But it did appear what those bodies were in which Jesus appeared after His resurrection to His disciples. They found them to be of flesh and bones. Hence, they were not the resurrection body of Christ, which to see requires us to be like Him—spirits, as He has, *since His resurrection*, been a spirit. Since after, but not before, the resurrection of the Spirit-born class is the time for them to see our Lord *as He is*, St. Paul speaks of his being as one prematurely born, when he saw, as the vision, representation of our Risen Lord Himself, the glory light of His resurrection body (1 Cor. 15: 8).

(3) The Bible expressly teaches that in the resurrection the body that was laid down in death is not taken back. Hence, the body that Jesus laid down in death He did not get in His resurrection. "How are the dead raised up and with what body do they come? Thou fool, ... that which thou sowest, thou *sowest not that body that shall be*" (1 Cor. 15: 35-37). The Apostle illustrates the subject by a seed of grain in a most clarifying manner. The seed of grain sown never returns. So the body laid down in death never returns in the resurrection. The life powers and the kind or character of the seed are preserved and come back in the new grain; so the New Creature [a spiritual character] with its Divine life powers that were in the human body is preserved and brought back in the resurrection of the Spirit-born class. New seeds with the preserved life powers and character are produced instead of the old ones; so a new body with the Divine life powers and character is raised. Other phases of the illustration we

here pass by because not germane to our present purpose; but we will bring them up in another connection. This passage clearly teaches that the body that is laid down in death never comes back in the resurrection, and that another body is given one in his resurrection. Therefore, in His resurrection Jesus got a different body from the one He laid down. But it may be objected that the six awakenings—three by Jesus and three by Elijah and Elisha—were in the same bodies as the six pertinent persons had before death. Granted; but these were not resurrections, for they all occurred before Jesus arose from the dead, and the Bible expressly states that Jesus was the first one to experience resurrection (Acts 26: 22, 23)—*anastasis*, which Greek noun when used with reference to the dead means a standing up out of the imperfect condition of reckoned or actual death into actual perfection of body and life. These six were indeed resuscitated from the imperfect condition of actual death, but not to perfection of body and life; for they came back from death with bodies imperfect in themselves and in their life powers—these being in and after their resuscitation under the imperfection and sentence of the Adamic sin and death. The rule that St. Paul, in 1 Cor. 15: 35-37, gives is with reference to the *resurrection*; for he is treating of the resurrection and is therefore here using the word *egeirontai* to mean the act of *resurrection*, a raising up. *Egeiro* sometimes also means rousing, but not usually and not here, as the connection shows in part, and as we will later prove in detail.

(4) The Ransom made it necessary that Christ should not take back the body He laid down in death; for had He done so He would not have had His humanity as the corresponding price in an available condition for the purchase of the Church and the world; He would in that case have to have His humanity for His own existence, and thus could not have it available for purchasing the race.

(5) The purchasing of the Church, occurring about fifty days after His resurrection—sometime between His ascension and Pentecost—proves either that He died again after His resurrection (a thing expressly denied in the Bible—Rom. 6: 9), or that He did not take back His body in the resurrection. Aaron in the type we know did not make atonement in the Court, nor in the Holy, though he there performed the service essential to making the atonement, but he made it in the Most Holy after he came up from under the second vail and advanced to the mercy seat. So our Lord in the antitype of this did not ransom us in the antitypical Court (while in His earthly life as a justified human being), nor in the antitypical Holy (His Spirit-begotten condition, while sacrificing His humanity), in both of which He laid down His life as essential to making the Ransom available for purchasing, but in the antitypical Most Holy—in His Spirit-born condition—for as the first born from the dead, He arose from under the antitypical vail and ascended to heaven, where He made the atonement Godward with the blood of the antitypical bullock by ransoming us (Heb. 2: 29). Hence, He did not take back in the resurrection the body—His humanity—that He laid down in death.

(6) It was contrary to God's designs in the carnation of Christ to have Him in His resurrection take back and retain His humanity (which He would have done had He taken back His human body; for one's organism always determines one's nature). God had especially two purposes in the carnation of Jesus: (1) to give Him human nature to sacrifice as a Ransom for Adam and his race (Heb. 2: 9; 10: 5); (2) to give Him as a New Creature, which He became at Jordan (Matt. 3: 16, 17), through His human sufferings attendant on His laying down the Ransom price, opportunities by obedience to develop a character fitted for the Divine nature, Vicegerency for God and the Executorship of God's plans and purposes toward all other creatures present and future (Heb. 2: 14-18; 5: 7-10; 12: 2). In giving

Him back His humanity, God would have vitiated both of His purposes in the carnation of Christ, which, of course, He would not do.

(7) It would be pointless, inconsistent, untrue and misleading to speak of the days of Christ's humiliation as "the days of His flesh," if He still has His flesh—humanity—now in the days of His exaltation to the Divine nature (Heb. 5: 7; 1: 3-5). But if He did not take back His humanity in His resurrection, it would be apposite, consistent, true and properly informative now in the days of His exaltation to the Divine nature to speak of that past and no longer present condition of His, as a human being, as "the days of His flesh."

(8) Had Jesus in the resurrection taken back His body and thus necessarily His human nature, He would now be lower than angels; for human beings are lower than angels (Heb. 2: 6-18); but the Bible proves that He is since his resurrection higher than angels (Heb. 1: 3-14). Hence, He did not take back His body in His resurrection from the dead.

(9) Had Jesus in His resurrection taken back His body, laid down in death, He could not have the inheritance of the kingdom of God and immortality, both of which he has since His resurrection (Col. 1: 13; 1 Tim. 6: 16; 1 Cor. 15: 53, 54); for "flesh and blood [human nature] cannot inherit the kingdom of God; neither doth corruption [the human body is here called corruption, because of consisting of corruptible matter—of earth earthy] inherit incorruption (1 Cor. 15: 50). [The human body cannot be made incorruptible, though one who is now human and thus is a corruptible person may by a change of nature, from the human to any one of the spirit natures, put on incorruption, a body consisting of spiritual substances—"of heaven" "heavenly" (1 Cor. 15: 47, 48, 53, 54)]." This proves that Jesus did not take back His human body in the resurrection. But some say, "We agree, 'flesh and *blood* cannot inherit the kingdom,' but flesh and bones can!" But flesh

and bones and blood are corruption, and therefore, according to 1 Cor. 15: 50, cannot inherit incorruption. Moreover, the expression, "flesh and blood," in 1 Cor. 15: 50, does not mean our fatty, muscular and fluid parts, for this expression here means human nature, just as it does in Heb. 2: 14; Gal. 1: 16, and thus stands for a human being who as such cannot inherit God's kingdom. Certainly Jesus did not mean by saying to Peter that flesh and blood did not reveal to him His Messiahship and Sonship with God, that his or another's fatty, muscular and fluid parts did not reveal these truths to Peter, but that a human being did not do it, adding that it was God that did it (Matt. 16: 17). Certainly St. Paul did not have in mind anyone's fatty, muscular and fluid parts when he said that he did not confer with flesh and blood (Gal. 1: 16); but he did mean that he did not consult with any human being on the matter at hand. Heb. 2: 14; Matt. 16: 17 and Gal. 1: 16 prove that the expression in 1 Cor. 15: 50 means human nature and thus a human being as its possessor. This disposes of the sophism that assumes by an unprovable contrast that while the Scriptures prove that flesh and *blood* will not inherit the kingdom, they teach that flesh and *bones* will. This is a most stupid kind of a sophism based upon a falsely assumed contrast as being made between Luke 24: 39 and 1 Cor. 15: 50.

(10) Had our Lord in His resurrection taken back and retained His humanity—His human body—He would be everlastingly degraded in nature; for He had before coming into the world a nature higher than the human (Heb. 2: 16; Phil. 2: 6-8; 2 Cor. 8: 7); but the Bible teaches that He has by His resurrection been now exalted to a higher than any other nature—even to the Divine nature (Phil. 2: 9-11; Heb. 1: 3-5; 1 Tim. 6: 16; Eph. 1: 20, 21). This, of course, proves that He was not everlastingly degraded in nature, which He would have been by taking back His humanity—His human body—in the resurrection.

(11) Jesus' character as a New Creature proves that He did not take back His humanity in the resurrection. His character as a New Creature was perfected in heavenly-mindedness and thereby crystallized against earthly-mindedness during His 3½ years' ministry (Heb. 2: 10; 5: 8, 9; Col. 2: 12; 3: 1-4). Accordingly, this characteristic of sacrificing His humanity was unbreakably crystallized. This means that, had He received His humanity again in the resurrection, He would have immediately proceeded to sacrifice it again, and thus would have died again. "But Christ, being raised from the dead, dieth no more" (Rom. 6: 9). Therefore, He did not take back His humanity in the resurrection.

(12) Had Christ taken back His humanity in the resurrection, it would have made it impossible for Him to have the knowledge, power, *etc.*, to control beings of higher natures, and greater powers than humans have, to administer the affairs of the universe as God's Vicegerent (Matt. 28: 18) and to be over every being in it, God alone excepted—things that one lower than angels, which taking back His humanity would make Him, of course, could not do.

(13) Had He taken back His humanity and thus become a human being again in His resurrection, human qualities being too weak for such things, He would not have the powers and other qualifications to test and fit for heavenly natures the four elect classes of God's Plan, and give the repentant fallen angels and the Adamic race, dead and living, their Millennial trial, which the Bible teaches to be His work. Nor would He be able to do multitudes of other things that from Age to Age His Executorship for God will, according to the Bible, require Him to do.

(14) God's character of perfect wisdom, justice, love and power forbids that He should raise Jesus in His humanity; for God promised Him exaltation to the Divine nature, vicegerency for God and executorship of God's plans and purposes toward all creatures present and future throughout the universe, as the joy set

before Him, if He would become a man and prove faithful to the Father unto death (Heb. 12: 2; 2: 9, 14-18; 1: 3-5; Phil. 2: 6-8; John 1: 14; 1 Cor. 8: 9; Heb. 1: 3-5; 1 John 3: 2, compare with 2 Pet. 2: 4; Phil. 2: 9-11; Matt. 28: 18; Rom. 14: 9; Is. 53: 10-12; *etc., etc.*). According to these passages, to carry out the Father's will He emptied Himself of His prehuman nature, honor and office, and became a perfect, sinless man, and proved faithful to the Father unto death. Had God refused to give Him the promised Divine nature in His resurrection, but brought Him back as a human being, which would have been the case had He brought Him back with the body that He laid down in death, instead of exalting Him in nature, He would have everlastingly degraded Him in nature to one below that one—lower than the Divine, but higher than those of other spirit beings, God's excepted—that He had before He came into the world. It is contrary to God's character to break His word and to degrade His servants that loyally abase themselves for Him, lower than they were before they loyally abased themselves for Him. But this He would have done with Jesus, had He brought Him back from the dead with the body that He laid down in death; for this would mean that He was everlastingly made a human being in His resurrection. This view, necessarily implying that Jesus arose a human being, violates God's character, and therefore must be false; while the thought that God brought Him back from the dead a spirit being of the Divine nature most gloriously reflects credit on God's wisdom, justice, love and power.

(15) Jesus in His resurrection did not take back His body laid down in death; for the Bible teaches that He is since His resurrection a spirit being. In the first place God directly tells us that Jesus is now a spirit being. Among other places this is stated in 1 Cor. 15: 45: "The first man Adam [Gen. 2: 7] was made a living soul [a human being with a human body], the last [Jesus, the Second (v. 47)] Adam was made a quickening [life giving] *spirit*." Therefore as the Adam of earth was

made a human being, so the Adam of heaven (Jesus in His resurrection) was made a spirit being. In v. 46, St. Paul expressly tells us that the Adam of earth was not spiritual in body; and that the later Adam, our Lord, is spiritual in body. St. Paul proves this by showing in v. 47 that the first Adam had a body made of earth—of material substances, "flesh and bones," *etc.*—while the Second Adam, our Lord, had a body made of heaven—of spiritual substances, "our house from heaven" (2 Cor. 5: 1, 2). In the Greek of v. 47 the expression translated "*of*" in the phrase "of earth" is the same as that translated "*from*" in the phrase "from heaven." The omission of the word *heavenly* after the phrase "of heaven" in contrast with the word "earthy" after the phrase "of earth," is compensated for in the next verse by the expression, as is the "heavenly" [one, Jesus]. The word Lord in v. 47 is an interpolation: "Of earth" "earthy" and "of heaven" "heavenly" is the contrast. In both cases the substances from which the respective bodies were formed are meant. These three vs. (1 Cor. 15: 45-47) by their direct statements and by their contrasts of the two Adams, as well as by their bodies and by the substances from which they were made, prove that our Lord was raised from the dead a spirit being with a spirit body, and not a human being with a human body; and since flesh and bones are "of earth earthy," His resurrection body being of heaven heavenly was not of flesh and bones; "for a spirit hath not flesh and bones." Further, our Lord Jesus is in 2 Cor. 3: 17 again directly called a spirit: "Now the Lord is that spirit." St. Paul in 2 Cor. 5: 16 says: "Though we [he and the rest of the Apostles] have known Christ after the flesh, yet now [and henceforth] know we Him [so] no more." They no more knew Christ as a human being—"according to the flesh"—though they had once known Him as such—before our Lord's death. This verse, therefore, implies that Jesus was no more a human being when St. Paul used this language of Him, though He had previously been a human being. The

reason for the change was that when our Lord was resurrected He was raised from the dead a spirit being, not a human being. 1 Pet. 3: 18 is strongly to the point when it says of Jesus' death and resurrection, "being put to death *in flesh*, but made alive [not "in flesh," be it noted, but] *in spirit*." Let the reader particularly note the contrast as given in this verse between that in which He was put to death and that in which He was made alive. According to those who teach that our Lord was raised from the dead a human, and not a spirit being, this verse should read, Being put to death *in flesh*, and made alive *in flesh*. But God, who cannot lie, declares the exact opposite, saying, "Being put to death *in flesh*, but made alive *in spirit*." The article "the" is lacking in the Greek before the words for *flesh* and *spirit*. Hence our Lord is now a spirit. The four passages just quoted and briefly explained demonstrate that our Lord since His resurrection is no more a human being, but is a spirit being, and that, according to other passages, of the Divine nature—the highest of all spirit natures.

(16) Not only do the Scriptures directly teach that our Lord since His resurrection is no longer a human, but is a spirit, being; but they also teach it by necessary inference in declaring that the saints in their resurrection will have spirit bodies, and that thereby they will have bodies like His body. Hence His body must be a spirit body. That the saints are to have spirit bodies we can see from 1 Cor. 15: 42, 44: "So *is the* resurrection of *the* dead [The article *the* in both cases is emphatic in the Greek, meaning the special resurrection, the first resurrection (Phil. 3: 11; Rev. 20: 4, 6)]. It is sown in corruption [material bodies are corruptible]; it is raised in incorruption [spirit bodies are incorruptible]. It is sown a natural [fleshly, *i.e.*, material, earthly] body; it is raised a spiritual [immaterial, heavenly] body." This passage proves that the saints will have spirit bodies, and thus will be spirit beings in the resurrection, as now they have human bodies, and hence are human beings. The same thought is expressed in vs. 50-54:

"Flesh and blood [a human being as such] cannot inherit the Kingdom of God; neither doth corruption [our fleshly bodies] inherit incorruption ... We shall all be *changed* [in nature] in a moment; ... for the trumpet shall sound and *the* [emphatic in the Greek] dead [the saints, the preeminent dead] shall be raised incorruptible [not in fleshly bodies, which would be corruptible, because made of material or earthly substances, but in spiritual bodies, which will be incorruptible, because made of spiritual or heavenly substances] and we shall be changed [in nature]; for this corruptible [person, not body, which above he says cannot inherit incorruption] must put on incorruption [by gaining a spiritual, heavenly body and thus getting a spirit nature] and this mortal [person] must put on immortality [by gaining a spiritual body of the highest of all spiritual natures—the Divine]." But the Scriptures clearly teach that the bodies of the saints will be just like Jesus' resurrection body. If this can be proven, it would follow that Jesus at His resurrection received a spirit body, and therefore He is no more a human, but a spirit being. Not a few Scriptures prove that the saints in their resurrection bodies will be just like Jesus in His resurrection body: 1 John 3: 2 is an example of these: "It doth not yet appear what we shall be; but we know that when He shall appear we shall be like Him; for we shall see Him *as He is*"—*not as He was*; for if we should be like Him *as He was* while in the flesh (Heb. 5: 7), it would now appear what we shall be. Again, 1 Cor. 15: 48, 49 shows the same thought: "As is [was, the words *is* and *are* throughout this verse are, or should be, in italics, which means that they were supplied by the translators without any corresponding words in the original Greek. That the word "was" should have been supplied here is evident from the fact that Adam is here meant] the earthy [one, Adam], such are [shall be] they that are [shall be] earthy [the world, apart from the saints, in the resurrection];

and as is the heavenly [one, Jesus in His resurrection body], such are [shall be] they [the saints] also that are [shall be] heavenly [in their resurrection bodies]. And as we have borne the image of the earthy [one, Adam, *i.e.*, as we now have bodies like Adam's, "of earth earthy"]; we shall also bear [literally, let us also seek to bear] the image of the heavenly [one, Jesus, *i.e.*, let us make sure our calling and election, so that we in the resurrection may have bodies like that which our Lord Jesus now has, "of heaven" "heavenly"]. The same thought is taught in Phil. 3: 21. These verses prove the thought that the saints in their spirit bodies, gained in the resurrection, will have bodies like our Lord's resurrection body. But since the saints will have spirit bodies in the resurrection, Jesus must be having a spirit body since His resurrection.

(17) If Jesus had taken back His human body in the resurrection, He, now being a spirit being, would now be a hybrid—a thing that is a blemish and, therefore, obnoxious to God's perfect creation; and we may be, therefore, sure that He is no hybrid, and therefore did not take back His human body in the resurrection.

(18) The teaching that Jesus is now a spirit, and not a human being, since His resurrection, is in harmony with all the lines of Scriptural teaching presented foregoing as against His resurrection in His human body, and all other Scripture passages and doctrines; while, if Jesus, since His resurrection were a human being, we could not harmonize the foregoing lines of Scriptural teaching with themselves and all other Scripture passages and doctrines. Moreover, this view is very conducive to godliness; for it makes us appreciate God, Christ and our own privileges more, while the other view, degrading as it does our Lord, is contrary to the development of godliness in us. This Truth is, therefore, greatly conducive to faith, hope, love and obedience, while the contrary doctrine hinders these.

(19) Our Lord's becoming a spirit being in His resurrection is the outcome of the new creative process through which He and all other faithful Spirit-begotten people of God pass; and consequently, having begun with the Spirit-begettal and continued faithful unto death, of course, instead of finishing this process by becoming a human being again in His resurrection, He finished it by being born of the Spirit—becoming a spirit being in His resurrection. He has inherited the kingdom of heaven appointed to Him and to His faithful followers by God as part of their inheritance (Luke 19: 11; 22: 16); but nobody can do this unless first begotten and then later born of the Spirit (John 3: 3, 4; 1 Cor. 15: 50-52), *i.e.*, receive a change of nature, not simply of disposition, from human to spirit nature. Whosoever is born of the Spirit, which occurs in the resurrection, is a spirit being, as whosoever is born of the flesh is flesh—a human being (John 3: 8). Jesus and all the faithful, at the acceptance of their consecration, were begotten of the Spirit (Matt. 3: 16, 17; 1 Cor. 4: 15 [here St. Paul says that he, through bringing them to consecration, was God's agent in begetting the Corinthians whom he calls, with himself, members of the Christ—the mystery class—in 1 Cor. 12: 12-14, 27]; Jas. 1: 18; 1 Pet. 1: 3; Philemon 10; *etc.*) [St. Paul as God's agent begat Onesimus, a Gentile. St. Paul says (2 Cor. 5: 17; Gal. 6: 15) that everyone who is in Christ is a new creature, while St. Peter tells us that the brethren to whom he sent his first epistle were in Christ. Hence they were new creatures—1 Pet. 5: 14]. Jesus as a New Creature was developed and perfected in character as a New Creature by being loyal to God amid sufferings (Heb. 2: 14-18; 5: 8-10). Having therefore been perfected as an embryo New Creature, He was thereafter in the resurrection born of the Spirit. (Acts 13: 33; Heb. 1: 3-5 [in neither of these passages is Jesus' Spirit-begettal referred to, but His Spirit-birth—His resurrection; and the rendering should be, "this day have I brought Thee to birth"];

Col. 1: 18; Rev. 1: 5 [first born, not first begotten, from the dead].) Thus by His Spirit-birth in the resurrection He became the first born among many brethren, having before His Spirit-birth been, like them, Spirit-begotten (Rom. 8: 29). He thus underwent His new creation to a completion and is, therefore, no longer flesh, a human being, but a spirit being (John 3: 8). Praised be God for Christ's exaltation!

(20) Hitherto we have shown the harmony of our understanding with six of the seven axioms for deciding the truth or error of a teaching, as well as their disharmony, with the view that Christ came back from the dead a human being. With this, our next argument, we will show that our view agrees with the facts of the resurrection history, while the errorists' view violently contradicts them. The task of our Lord during the forty days, among other things, was to convince His disciples that He was alive from the dead. Remembering that the disciples believed the dead to be dead and hence unconscious, and remembering that in His resurrection Jesus became a spirit being, and as such was not seen and could not be seen by any man (1 Tim. 6: 16), we at once see that He could not show them a body such as His resurrection body was—one that no one could see. How, then, should He proceed to prove to them that He was alive from the dead? First by convincing them that He was active, a thing that they did not believe the dead could be (Eccl. 9: 5, 6, 10).

But how should the activities of Him, a spirit being, show themselves? We answer, in the way other spirit beings, who likewise are invisible to the human eye, have shown their activities to certain human beings—by creating bodies in which to appear to these human beings. Jesus' activity in thus creating bodies of material substances for manifesting Himself to the disciples as alive is described in Acts 1: 3 by the word *optanomenos*, making visions or representations of Himself. This verb is derived from the same root as the word *optasia*, which is the New Testament Greek noun for

vision, representation (2 Cor. 12: 1; Acts 26: 19; Luke 1: 22; 24: 23). All the facts of the case are in harmony with this idea. Errorists claim that such creations which are materializations—creations of bodies by angels out of matter—are peculiar to the fallen angels and use that thought as an objection to our interpretation of the facts of Christ's various resurrection manifestations. Their contention we deny; for good angels have likewise done this during the time the Lord's Plan was in process of revelation. Thus good angels made such creations or materializations when appearing to Abraham, the Logos being one of the three, to Lot, Jacob, Moses, Joshua, Gideon, David, Daniel, the three youths in the furnace, Zacharias, Mary, the woman at Jesus' tomb, Peter, *etc.*, some of which angels in these materialized bodies ate food with those to whom they appeared; for being in their spirit bodies invisible, they must have created material bodies for the purpose of making themselves visible. Jesus in His resurrection, being a spirit being, and that of the highest—the Divine—order, the impress of the Father's substance (Heb. 1: 3), must have performed such creations or materializations; for He assured the disciples (who, at first, when they saw Him within the door-closed room, not having seen Him enter, believed that they saw a spirit, which, being invisible, they could not have seen) that a spirit does not have flesh and bones, which they saw, and hence did not see a spirit, which He was, as we above proved. Jesus did not add the word "blood" to the words flesh and bones, in Luke 24: 39, because, while by handling the body that He showed them, they could "see"—know—that it had flesh and bones, their handling it would not enable them to "see" that it contained blood.

Let us with clear heads and true hearts, look at the facts. Would Mary not have recognized Him had He appeared in the body He had before death, instead of mistaking Him for the gardener? Certainly! but by assuming an unfamiliar body, that of the supposed gardener, He was unknown to her until by speaking in His

own familiar voice He made Himself known to her. The ear is harder to convince than the eye; and if the voice convinced her when her eye did not identify the body she saw with Jesus' fleshly body, we may be sure it was because the eye did not see a body like the one Jesus had before death. Again, we are told that the eyes of the two disciples were holden on the way to Emmaus. How this was done Mark explains by telling us that He appeared in another form to them, when he appeared as a pilgrim, not as a gardener, the two disciples seeing no nail prints (Mark 16: 12). Thus we find a still different body used with the two disciples from the one that He used in manifesting Himself to Mary, and still different from the one that was nailed to the cross. He made Himself known in the familiar manner of breaking the bread and the familiar sound of His voice, at once disappearing by dissolving the assumed body.

The body He manifested in the upper room was created after Jesus entered the room; for it appeared suddenly before their eyes as coming out of nothing. He seems not to have made this body look like His former body, otherwise they would have immediately recognized Him, and not taken Him for a spirit; and there is no record that He at this appearance showed them a body with the prints of nails in the hands and feet. Such a body He condescendingly did show to Thomas to convince him. The fact that He came these two times into the door-closed room without any hindrance proves that He created after entering that room the body with which He convinced the ten the evening of His resurrection and Thomas a week later. The body that He manifested at the sea of Tiberias was certainly not the body that was nailed to the cross, nor like any other used in His other manifestations; for if it had been, the remark explanatory of the disciples' mental state would not be made, for that state would not have existed: "None of the disciples *durst* ask Him, Who art Thou? knowing that it was the Lord" (John 21: 12). How, then, did they know it was He, if not by the assumed

body, this time different from those of former manifestations? We answer: By the miracle of the great catch at His direction, after fishing all night in vain. This event shows that by now the Apostles had learned to recognize Him not by His assumed bodies, which were always different at each appearance; but by His peculiar acts and manner. When the Lord appeared before the 500 in Galilee, (the eleven having previously been convinced), why did some of the disciples doubt (Matt. 28: 17)? We may be sure that they would not have doubted, had they seen Him in a body like that slain on the cross; for such a body, as in Thomas' case, would have convinced the most skeptical. Evidently in this case still a different body was used. That none of the disciples saw even the light shining out of His resurrection body, let alone that body, we may be sure; for it would have blinded them as it blinded Saul. As with the bodies of manifestation Jesus doubtless created the clothes in which He made His appearances, varied to suit the appearance of a gardener, pilgrim, *etc.*; for the soldiers at the crucifixion took His own clothes, and His grave clothes were left in the tomb. His appearing and disappearing and His remaining among the disciples invisible, apart from the brief periods of His manifestations, are all in harmony with the thought of His not having taken back His flesh and bones in His resurrection. Thus we see that the facts of the resurrection history during Jesus' forty days' stay on earth before His ascension prove what our other nineteen Biblical reasons prove—that our Lord in His resurrection did not take back His humanity, but was raised a life-giving spirit of the highest order of spirit beings—the Divine—the very impress of the Father's substance (Heb. 1: 3). These facts, so contrary to the errorists' view, completely overthrow their theory.

(21) The invisibility of our Lord in His Second Advent is in line with, and is because of His no more being a human, but a spirit being. That Christ in His

Second Advent will be invisible to the natural eyes of men, but will be seen with the eyes of their understanding, the Scriptures certainly teach. The world will never again with the eyes of their bodies see Him, though the faithful with their spirit eyes will (John 14: 19; 1 Tim. 6: 16). He will come secretly as a thief in the night, and none but the faithful watchers will see Him (1 Thes. 5: 1-3; 2 Pet. 3: 10; Rev. 16: 15); and the watchers will be aware of His presence, not by bodily sight (1 Tim. 6: 16), but by the prophecies and the signs of the times (Luke 21: 28, 31; Matt. 23: 33). The invisibility of the kingdom, of which Jesus is the chief Part, to outward sight proves this (Luke 17: 20, 21). The fact that during His days—during the first stages of His presence—the world will be ignorant of it, and will be going about their regular ways of living a long time in such ignorance proves this (Matt. 24: 37-39; Luke 17: 26, 28-30). This is proved by Jesus' words in Matt. 23: 39; for the Jews, who on Wednesday of His last week in flesh, he said would not see Him until His Second Advent, saw Him with their bodily eyes the following Thursday and Friday. Hence He meant that the eyes with which they would see Him in His Second Advent would not be their physical, but their mental eyes. This is proved by the fact that when the Thessalonians fell into the belief that the Second Advent had already set in, which would not have been done, had they expected Christ visibly, St. Paul did not seek to refute their error by pointing out the fact that they had not seen Him with their natural eyes, as he certainly would have done if that were the way that He was to be seen in His Second Advent, but by an appeal to an unfulfilled prophecy—the full rise, the exaltation, the revelation and the smiting of Antichrist—which had to be fulfilled before the Second Advent (2 Thes. 2: 1-8). The fact that scoffers will mock at the claim that this Second Advent had set in shortly after its taking place, alleging that things were going on as from the world's beginning, proves that it was to be invisible as of that of a

spirit being (2 Pet. 3: 3). And, also, this is proved by the fact that the manner of His coming will be the same as that of His going—secret, unknown to the world, silent, acting outwardly through things that would represent His presence and without showing His real body, and for some time known as having taken place only by His faithful followers (Acts 1: 11). The fact that Second Advent things have been and are being done and His not being seen proves it to have taken place with Him invisible, *e.g.*, reaping of the wheat, binding of the tares, separation of the Little Flock and Great Company, *etc.* (Matt. 13: 40-43; 24: 31; 2 Tim. 4: 1). These ten facts prove that His Second Presence will be invisible and this is due to the fact that He is no longer flesh—a human being—but a spirit being, since His resurrection. Hence the Second Advent is in spirit.

These twenty-one proofs that our Lord's flesh was not taken back in the resurrection, but that He came back from the dead a spirit being, and that of the Divine nature, completely refute the error on this subject. Only one passage mentions the body that He had before His crucifixion in connection with His resurrection. We refer to the words of Ps. 16: 9, 10—David's prophecy of Christ's resurrection, quoted by St. Peter on Pentecost in proof of our Lord's resurrection. But a careful examination of these verses shows that the passage does not teach that Christ's fleshly body was brought back from the dead. Ps. 16: 9, 10 teaches that Christ would be resurrected, but says not a word to the effect that His flesh would be resurrected. The compound word *lebetach* in v. 9 has been incorrectly rendered "in hope." It should have been rendered "safely." The Hebrew word *betach* occurs but once as a noun (Is. 32: 17). In its 41 other occurrences, whether simple or compounded, it is always used as an adverb—*securely*, *safely*. The Septuagint mistakenly translated the word "in hope" into Greek in v. 9. St. Peter, of course, quoted the passage as it reads in the Greek; and because it would not have been practical to his present

purpose, he made no correction of the translation, nor did he use the expression, "neither shall Thy Holy One see corruption," as a direct, but as an indirect proof of Christ's resurrection; for it was a promise given Him as to His flesh that it would remain lifeless without corruption, while His soul—being—would experience resurrection on the Divine plane. In other words, the expression, "Also my flesh shall rest safely," is what is meant by His flesh not seeing corruption. The word "also" implies that another thing was mentioned as having received a promise: Christ's heart, His glory that rejoiced. It was His New Creature developed in God's likeness, just as the same expression, *heart*, is used of the New Creatures of the Church as to their resurrection (Ps. 22: 26, 22-25; Heb. 2: 12). His New Creature was not left in sheol, and hence His soul was not left there, but experienced resurrection, while His flesh was preserved safely from corruption, without resurrection. Thus the two parts of our Lord referred to in v. 9 are set forth, in v. 10, as each obtaining a different promise in fulfillment. These promises were made to Christ to comfort Him in His sufferings: (1) the resurrection of His soul as a new creature on the Divine plane, which was the special joy set before Him for His future existence and work (Heb. 12: 2); and (2) the preservation of His body, though not taken back, from rotting and thus from being food for maggots. Both of these, promised in different ways, comforted Him amid His suffering; but the promise to keep the flesh safe in the sense of not permitting it to experience corruption, does not mean that it would be resurrected. It is mentioned by David and St. Peter, not as being a part of Christ's resurrection, but as a blessing having an indirect relation to it, as indirectly implying it—in the sense of something given Him contemporaneously with and over and above, but distinct from His resurrection, as the latter is by Peter directly proved by the words, "Thou shalt not leave My soul in sheol—hades." This indirect relation justified Peter in using the incorruption of

Jesus' flesh as an indirect proof of His resurrection as he does in v. 31, where the direct proof is given by the words we last quoted.

It is in place to give more detailed proof that Jesus was resurrected a Spirit being of the Divine nature—the same nature as God has. The first passage which we will quote, with bracketed comments, is Heb. 1: 3-5, which we will quote from the I. V., and which is much like the A. R. V., except that it is somewhat more literal: Who being the effulgence of His [God's] glory [His character is a reproduction of God's in splendor], and being the very impress of His [God's] substance [had a body of the same substance as God's, a Divine body] and administering all things through His mighty word [exercising authority throughout God's universes], after making a purification of the [the Church's Adamic] sins [by sprinkling His blood on the antitypical mercy seat], He sat down at the right hand [condition of chief favor and power] of the majesty [God] in heights, after becoming by so much superior to angels as He inherited a more excellent name [nature] than they; for to which of the angels did He ever say, "Thou art my Son, today have I brought thee to birth" [St. Paul in Acts 13: 33 quotes this verse from Ps. 2: 7 as a prophecy of Christ's resurrection. Accordingly, it was in His resurrection that Christ obtained a nature superior to that of all other created spirits, *i.e.*, the Divine nature]. Please note that the present participles of this passage show that when Christ sat down at God's right hand His character was the effulgence of God's character, His nature was the same as God's nature and His office was that of God's Executive and Vicegerent throughout all universes, whereas the past participle, "*after* making," proves that before He sat down at God's right hand, but after His ascension (Heb. 9: 24), He made atonement for the Church's sins, and whereas the past participle, "*after* becoming," shows that before He sat down at God's right hand, *i.e.*, in

His resurrection, He had received the Divine nature, the nature superior to those of all other created spirits, the angels. This passage, accordingly, proves that He obtained the Divine nature in His resurrection, which proves that none of those bodies in which He manifested Himself after His resurrection was His actual resurrection body. They were mere materializations.

Phil. 2: 9-11 is another passage that proves Christ's exaltation to the Divine nature. It is quoted also from the I. V.: On account of which [Christ's abasement from His prehuman nature, honor and office to human nature and His humbling Himself in obedience even to the death of the cross (vs. 6-8)], God super-exalted Him and graciously gave Him the name [nature, honor and office. Note the contrast here between the nature, honor and office that He gave up to be carnate and the one here set forth] which is above every name [nature, honor and office], so that at the name [nature, honor and office] of Jesus every knee of celestials [spirits], terrestrials [living humans] and subterrestrials [dead humans] may bow and every tongue may own that Jesus Christ is Lord, to the glory of God the Father. When the contrast between vs. 6-8 and vs. 9-11 is kept in mind, it will be readily recognized that our Lord's exaltation to the Divine nature, honor and office for His self-abasement is taught in vs. 9-11. In Eph. 1: 20-23 Christ's post-resurrection and post-ascension glorification is taught: Which [energy of His mighty power, v. 19] He wrought in Christ, after raising Him from among dead ones, and after seating Him at His right hand [giving Him the place of chief favor and power] among celestials, far above all principalities and authorities and powers and lordships [These four are among the highest orders of angels] and every name [nature, honor and office] conferred, not only in this [Gospel], but in the future [Millennial] Age, and subjected under His feet all things [made Him His plenipotential Vicegerent throughout all the universes] and appointed Him Head over all things to the Church, which is His body.

This passage proves that under God He is over all things and beings, which necessitates His being Divine in nature or He would not have the capacities to exercise such powers.

The same thing follows from the fact that the Church in the resurrection becomes Divine and shares with Him in His resurrection. That the Church becomes Divine in the resurrection is evident from 1 Cor. 15: 42-44; 2 Pet. 1: 4. That the Church will in the resurrection be made like Him in His resurrection is evident from Rom. 6: 5; Phil. 3: 10, 21; 1 John 3: 2; 1 Cor. 15: 48, 49. It also follows from the fact that as the Church gets immortality, an essential attribute of the Divine nature in the resurrection and shares in His resurrection; so He must have gotten immortality, *i.e.*, Divine nature in His resurrection. That the Church gets immortality in its resurrection is evident from 1 Cor. 15: 51-54; Rev. 20: 6; Luke 20: 35, 36; and since they undergo the same kind of a resurrection as Jesus, He was resurrected immortal, *i.e.*, Divine. Moreover the Scriptures expressly attribute immortality, the Divine nature, to Him. The Bible definition of immortality is life in oneself, a death-proof condition (John 5: 26), which passage shows that God has it as an inherent possession of His nature, the Divine nature, and which passage teaches that God promised the Son to have life in Himself, *i.e.*, immortality, the Divine nature, which we have seen He received in His resurrection, and to obtain which God requires faithfulness in justification and consecration as indispensable in the Church, as we read in John 6: 53. Moreover, the Bible expressly teaches that at the time when St. Paul wrote 1 Timothy, Jesus was the only one of God's kings, of whom Jesus is *the* King, the chief, who had yet received immortality (1 Tim. 6: 16) because He was at that time the only one of them that had experienced resurrection. Having immortality, He must be Divine, which, as shown, He became at His resurrection.

The next posthuman experience of our Lord Jesus was His ascension, which occurred forty days after His resurrection (Acts 1: 3). As an act His ascension was His leaving this earth and going back to heaven, whence He had come down at His carnation. As in all cases of His manifesting Himself to the disciples after His resurrection, so preparatory to His ascension He appeared to them in a visible, materialized body. This was necessary so that the disciples might be assured that His return to heaven was to be a reality. This materialized body He continued to keep intact until He disappeared from their sight behind a cloud, when He doubtless dissolved it; for such a body would be out of place in heaven. When He disappeared behind a cloud, it had fulfilled our Lord's purpose in making and using it; and as He does no useless thing, after it had fulfilled its purpose, He doubtless dissolved it, as He had done with the other bodies that He had materialized to manifest Himself after His resurrection to His disciples. His Divine body was suitable for His further ascending and for His appearing before God and the heavenly host. His ascension is typed by Aaron's advancing in the Most Holy from the second veil to the Mercy Seat and was a necessary antecedent to all His future work.

To Him it was the antecedent of His glorification. It brought Him back to the scenes of His former glory. It was like that of a conquering general returning to His country after waging victorious warfare on behalf of His native land, its good cause and its joyous people; for Jesus was the Conqueror in the holiest warfare waged against the subtlest enemy in the hardest of campaigns for the best of all causes and the Achiever of the grandest and most salutary of results for all concerned. How His holy heart must have thrilled with joy at the thought of such a home coming, after an absence of over 34 years, after a victorious mission and in anticipation of the coming glorification. His ascension was the precursor of a most joyful meeting

with His Father, whom with duty and disinterested good will He loved with all his heart, mind, soul and strength, and who in turn was loved by His Heavenly Father above all of His other sons. What a meeting that was when the Son could present Himself to the Father as the Achiever in perfection of all that the Father desired Him to do! How joyful was the Father at meeting Him after His hard battle and glorious victory! How joyful the Son must have felt in the consciousness that He had completed His hard mission to the Father's entire satisfaction. We are with our weak minds incapable of fully appreciating Their mutual joy: the Father most joyful to have so worthy a Son; the Son so joyful to have so worthy a Father! What expressions of love, appreciation and triumph must have come from Each toward the Other!—the Son delighted in having fully pleased His Father; and the Father delighted in having a Son who had proven Himself so faithful to the Father's interests and cause! Our powers of imagination are inadequate to mount to the heights of that meeting. Lost in wonder, love and praise we bow down and worship Them at the thought of Their blessed meeting.

His ascension meant His acclamation by the heavenly hosts. They had known, loved and admired Him when as the Father's supreme Agent in creation, providence and revelation He had been their chief. They wondered at and admired Him when, giving up His former nature, office and glory, He became for God's glory carnate. They stood in reverential awe while He was carrying out His consecration. They felt the highest appreciation for Him at His completing at such great pain and cost His sacrifice. They gloried in His victory and on His arrival at His heavenly home they received Him with every holy demonstration of joy, love, praise and adoration. Yea, before He reached His heavenly home some of them met Him to accompany Him home in triumph. There is good ground for believing that the poet struck a right chord when he

sang, "Cherubic legions guard Him home, and shout Him welcome to the skies." The presence of two angels with the disciples at His ascension, assuring them of His return in due time, is in line with this thought. And certainly, if a multitude of the heavenly host sang a celestial anthem at His birth, a by far lesser event than His ascension as Victor, we may well conclude that the heavenly host acclaimed His triumphant ascension! What music they sang, by far excelling that by which they sang at creation and at His carnation!

For Him His ascension meant His receiving the place of the Chief One in God's favor. He had enjoyed before His carnation God's chief favor for His character, nature and works connected with creation, providence and revelation; but as great as that favor was, it was small in comparison with that which He received for His work of redemption; for His redemptive work was far greater in itself and in God's esteem than His creative, providential and revelatory works, since it required a finer character in Him to perform than did the latter works. God esteems a good character more highly than anything else in the universe. And Christ's redemptive work demonstrated next to the Father's the finest, noblest and best character in the universe. Hence for it God gave Him His chief favor, which is one of the things implied in the expression "sat down at the right hand of the Father." God knows that His will is so completely one with the Father's that He can favor Him to the utmost. Him God loves, esteems and appreciates above all others and, accordingly, favors Him supremely. So supremely does God favor Him as to seat Him with God in the Father's throne (Rev. 3: 21). Hence anything that Christ desires the Father gives Him in His great favor toward Him. God has many other sons on the Divine plane, as well as on other spiritual planes, to all of them He is very gracious; but none of them individually or collectively does He so highly favor as Jesus, who in the possession

of such favor finds His chief joy, which naturally flows from His supreme love for God.

Christ's ascension implies His inheriting all things (Heb. 1: 2). God is the Owner of all the universes with all they contain. This makes Him wealthy to the utmost. All of the universes' solar systems, numbering in the billions, each one carrying along as their parts many planets, belong to God. The ownership of all the spirit beings present and future and all the other beings that now are or yet will be belongs to God. These universes in the Ages of Glory in their planets and in their suns will be perfected and their planets will be inhabited by perfect beings, which the wisdom of God will plan, and which Christ will, as God's Chief Agent, bring into being unto perfection. These universes, with their suns, moons, planets and the planets' perfect inhabitants, are a part of God's wealth, of which He has made Christ His Heir; for the Lamb has been found worthy of inheriting all things, including God's riches, as well as God's power, glory, honor, wisdom, strength and blessing (Rev. 5: 12, 13). He was made such an Heir immediately after His ascension was completed. And to all eternity, cooperated therein with His joint-heirs, the Church, His work will be to develop His inheritance unto perfection. Worthy is the Lamb of this glorious and rich inheritance. And most generous is God to have made Him such an Heir. And one of the glories of His inheriting all the Father's possessions is this, that it is not coupled with the sorrow that loving earthly heirs have—the consciousness of the loss by death of their fathers. While in most cases it is unwise for fathers while living to give their children the inheritance, it was not unwise for the Heavenly Father, while alive and never dying, to give the Lord Jesus the inheritance, since so at one is the Son with the Father that He will use it only as the Father desires, always unto God's praise.

In connection with Jesus' ascension He was given the office of exercising Jehovah's chief power. This is

implied in His being seated at the right hand of God, which expression not only means that He has obtained the position of God's chief favor, but also that of His chief power. This means that God has entrusted Him with the privilege of using God's omnipotence whenever necessary. That is a power that operates throughout God's universes, upholding all things by the word of His power (Heb. 1: 3). It makes Him the One who exercises God's power toward the angels, good and bad, even setting limits to the operations of the evil angels, as it is by Him exercised toward and for the good angels. It is this power that is exercised by Him toward and for the three classes of the elect—the Little Flock, the Great Company and the Youthful Worthies, whenever necessity calls for its exercise. It is also exercised by Him toward the fallen race, setting it metes and bounds as the Divine will desires. That power is operating now in the Day of Wrath, working toward the overthrow of Satan's empire, which it will in God's due time accomplish. It will be the power by which He will imprison Satan and his fallen angels during the Millennium, and operate restitution to the obedient of the Millennial mankind, as it will also be the power that He will operate in sustaining the faithful restitutionists to eternity, and the power by which He will destroy Satan, his impenitent angels and the unfaithful restitutionists at the end of the Little Season. It is by that power that He will bring endlessly the solar systems to perfection and bring new orders of beings into existence and perfect them in eternal life. Mighty indeed will be the sweep of that power's operation; and it will always work as the Father will direct.

Christ's ascension implies His glorification in office and honor; for that glorification was wrought in and for Him by God's mighty power in placing Him at His right hand in the heavenlies, far above all principality and power and might and dominion and every name that is named, not only in this world, but also in that which is to come. Thereby God put all things under

His feet [subjected everything to Him] and gave Him to be the head over all things to the Church, which is His body, the fullness of Him that filleth all in all (Eph. 1: 20-23). By His glorification God superexalted Him and gave Him a name [honor and office] which is above every name, that at the name of Jesus every knee of celestials, terrestrials and subterrestrials shall bow and every tongue shall confess Jesus Christ as Lord to the glory of God the Father (Phil. 2: 9-11). Yea, by Him all things subsist and He is the Head of the body, the Church, to whom it behooves that in all things He have the preeminence, since it pleased the Father that in Him all fullness should dwell (Col. 1: 17-19). The Revelator points out this exalted glorification, saying, I beheld and heard the voice of many angels round about the throne and the beasts and the elders and the number of them was ten thousand times ten thousand and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing. And every creature which is in heaven and on earth and under the earth and such as are in the sea and all that were in them heard I saying, Blessing and honor and glory and power be unto him that sitteth upon the throne and unto the Lamb for ever and ever (Rev. 5: 11-13). Certainly it was to the greatest honor and office to which our precious Lord was exalted when He ascended unto heaven. Glory, glory, glory unto God and the Lamb for Christ's ascension!

In the foregoing it was set forth what Christ's ascension implied to Him as the Overcomer. Now will be set forth what His ascension meant to others. First of all, God was a Gainer thereby; for Christ's ascension brought to Him not only the most loved of all His sons, but also a super-faithful Vicegerent upon whom He could depend always to do faithfully, unselfishly, efficiently and most pleasingly whatever He desired Him to do, not only in the outworking of the Divine

Plan of the Ages, but also the many other plans that the Divine Wisdom may form for the development unto perfection of God's universes and the free moral agents that will as Age rolls on Age be created by God through Christ. Thus the Father without the slightest doubt as to the Son's faithfulness, unselfishness, efficiency and pleasement can and will entrust the Son with the execution of all His plans and purposes. While as the Logos the Son was always faithful to the Father's entrustments, since His ascension He has been entrusted by the Father with by far more responsible and difficult operations so that His present vicegerency is of a much higher order than was that which He exercised as the Logos. He now has higher offices to fulfill, harder works to perform and more extensive operations to superintend than He had as the Logos. God can safely entrust Him therewith, because He demonstrated while in the flesh the highest possible degree of faithfulness and dependability, having developed a character as nearly like the Father's as is possible for a creature of God to do and have. Hence at His ascension the Father obtained a Vicegerent fully capable and willing to do anything whatsoever the Father would desire. To have gained such a Vicegerent was a benefit that God obtained at Christ's ascension.

His ascension implied a great benefit accruing to the good angels—the cherubim, seraphim, principalities, thrones, dominions, powers, mights. Accordingly, among the angels there are seven orders. All of these serve the Lord from various standpoints and in different ways. The precarnate Logos had charge of these and directed under God's arrangements their various works. But by His glorification He was exalted in nature, honor and office far above His Logos' nature, honor and office. Hence the seven orders of angelic beings have received at His glorification a Director of them far superior to the One that they had in Him while He was yet the Logos. According to the Bible one of the activities of these angels is to minister providentially,

but not by the Word, to the elect (Heb. 1: 14); and in this ministry they are directed by the glorified Jesus. They also work under His charge in the bringing of new solar systems into existence, as well as develop, and sustain those already in existence. We may well conclude that due to the greater efficiency than that which He had as the Logos, He is directing them in greater works than those in which He directed them as the Logos. Thus due to His glorification the angels are favored with a far more able and efficient Director than they had in Him before His carnation. And this is a great benefit to them. Thus by His glorification they received the benefit of a greater and better Director of them in their works. Hence His ascension was a great advantage to the good angels.

Christ's ascension implies blessings for the elect of all three Gospel-Age classes—the Little Flock, the Great Company and the Youthful Worthies. In dealing of the 21 offices of Christ as Savior in our book, "The Bible," we stressed, among other things, His Gospel-Age offices as Savior. Hence we need not here repeat them. Here we will merely mention the main blessings that He confers upon the three Gospel-Age elect classes. St. Paul refers to them in 1 Cor. 1: 30, telling us that of God He has been made unto us Wisdom, *i.e.*, He is our Teacher, righteousness, *i.e.*, the one who imputes His righteousness to us—He is our Justifier, sanctification, *i.e.*, He is the One who not only enabled us to consecrate ourselves to God, but also enables us to carry it out in laying down unto death our humanity for the Lord and in the developing of an overcoming character, which He does varyingly for each of the three Gospel-Age elect classes, and deliverance, *i.e.*, He makes us victorious over the devil, the world and the flesh and finally gives us victory over death and the grave. His ascension implies His obtaining the office and power to be these four things to the elect, and He accomplishes them most wondrously with the utmost wisdom, justice, love and power. We

will not here elaborate on this phase of our subject, since details will be given thereon later, when we describe His posthuman experiences throughout the Gospel and Millennial Ages.

His ascension implies benefits for the world, ministered to it on a small scale during the Gospel Age and on a very large scale during the Millennial Age; for His ascension, culminating in His glorification, gave Him the privilege of making His Church, with Him, the light of the world, *i.e.*, to give it whatever of Divine Truth is due to the world during the Gospel Age. This light gives the world teachings on sin, righteousness and the coming kingdom, which have resulted in an uplift to Christendom out of the dense darkness of heathendom. His ascension, culminating in His glorification, has also given Him the power to make His Church the salt of the earth, whereby it has proven to be a nourishing, seasoning and preserving factor in human society, which has resulted in the social elevation of society in Christendom far above the social degradation prevailing in heathendom. His ascension, culminating in His glorification, has enabled Him to build upon a hill His Church, where it cannot be hid and where it is seen of all in Christendom and in part in heathendom. His ascension, culminating in His glorification, has put Him into a position in which He is preparing the Church in this Age to become in the Millennial Age the Bride, the Lamb's Wife and the Mother of His children, which He will make of the world as they obey, honor, love and trust Him as their Father and His Bride as their Mother. Moreover, that position enables Him to develop the Great Company and Youthful Worthies as able assistants of Himself and His Bride in ministering restitution to the obedient, honoring, trustful and loving of the world.

His ascension, implying His glorification, has given Him the position of testing the fallen angels during the Gospel Age, as to whether they would repent and thus become eligible to the Millennial trial for full reinstatement

into God's favor as overcomers, or whether they would continue impenitent and not get that trial. To this end He has used the Church to preach the Truth in the world in the hearing of the fallen angels (Eph. 3: 8-10; 1 Cor. 4: 9). Yea, by His faithfulness unto death and His resurrection our Lord preached to the fallen angels, imprisoned within the atmosphere about this earth (1 Pet. 3: 18, 19), and will give the penitent among them the Millennial deliverance (Jude 6; Eph. 1: 10; 1 Cor. 6: 3). Accordingly, the fallen angels in their penitent members gain a great blessing from Christ's ascension coupled with His instatement into His office as Deliverer.

And finally, Christ's ascension, introducing Him to His office of being God's eternal Vicegerent, implies that He will develop His heirship eternally, perfecting one planet after another in God's universes and solar systems and bringing unto perfection new orders of beings as God's wisdom will plan these in the Ages of Glory following the Millennium. Oh, how highly exalted in office, honor and work did our Lord become at His ascension! Let us for this worship, praise and adore God and Christ for Christ's ascension!

Following His ascension, the next set of experiences of our resurrected Lord was the exercise of His Gospel-Age offices. In the third chapter of our book, *The Bible*, there were set forth 21 features wherein the curse has injured the human family; and, as an antidote for each one, an office of Christ was set forth, making 21 in all whereby He delivers from these 21 curse effects. The first post-ascension work of our Lord concerns the great purpose of the Gospel Age, the selection from among the children of men of the Church as His Body; and in that pertinent work our Lord has made use of about 18 of these offices, overcoming about 18 pertinent effects of the curse upon those who have become of the Church.

The first of these offices for Him to exercise is that of Ransomer, *i.e.*, the office of the User of the ransom

merit for the deliverance from that effect of the curse that had made those who became members of His Body enslaved under debt unto death. It was Adam's sin that enslaved him and all his descendants under debt unto death; and Christ, as Ransomer, purchases out from under that debt those slaves who become God's sons during the Gospel Age. The purchase that He makes is a reckoned, not an actual one. If it had been an actual one, there would not be a sufficiency of merit left for Him with which to purchase the world of mankind in the next Age; for there is as much merit required to release one as to release all from this enslavement under debt unto death. Since it is Adam's sin which made him a debtor to justice, that has to be canceled, either reckonedly or actually, in order that any of his descendants may be freed from the enslavement under debt unto death into which he brought them. The representations of the New Testament are that as Ransomer Jesus, instead of actually purchasing the race or the Church from this enslavement, does so reckonedly for the Church; *i.e.*, having deposited into the hands of justice at the time of His death the entirety of His merit, when He said to the Father, "Into Thy hands I commend [deposit] my spirit [my right to life]," He used that deposit which was a sufficiency of merit to cover Adam's debt, and He imputes from it as much as is needed to bring each one of the Church up to a reckoned perfection in God's sight. And this act is a reckoned, not an actual purchase. Actually, the merit remains deposited in God's hands all the time of the Gospel Age, and is imputed to cover the sins of the Church and to reckon them righteous, or perfect, as human beings in God's sight. By doing this ransoming work, Jesus carried out the first part of His Gospel-Age ministry toward the Church. To those who exercised repentance toward God and faith toward the Lord Jesus He tentatively imputed of this merit to them a sufficiency to reckon them perfect in God's sight. And only to those among such tentatively-justified ones who

consecrated from time to time did He actually impute, as Ransomer, the value of His merit sufficient to complement, to bring up, their lack of perfection unto perfection. Glorious is the power of His merit.

Another evil that the curse has brought upon every member of the human family is that it has made them law-condemned convicts; and Jesus' Gospel-Age ministry toward the Church delivers them from this condition by His exercising His office as Advocate. This word *advocate* suggests a court scene. In this court the Judge is God; the law is the Divine justice—supreme duty love to God and equal love to neighbor. Against every member of the human family Adam's sin brought this law-condemned conviction, which has been in process of execution; and Jesus, in exercising His office as Advocate, frees the Gospel-Age Church from this condition. The Judge has already condemned the convict; he stood before the bar of justice, according to the requirements of the law. The convict was undergoing the infliction of the sentence, Death; but those who are members of the Church, having exercised repentance toward God and faith toward the Lord Jesus unto tentative justification and having been so loyal in their tentative justification as to consecrate, found Jesus entering into this court before the Judge as their Advocate, their Lawyer, pleading forgiveness for them. He agrees that the sentence of the law was just, but He also presents to Divine Justice His merit as that which meets the law-condemned convict's penalty. He therefore imputes this substitutionary merit actually on behalf of such consecrators, and by that imputation secures, not the abrogation of the law, but the satisfaction of the law against the convict, through the penalty having been met by the Advocate Himself. This office of Advocate, therefore, secures a vitalization of the justification of the law-condemned convict, from whom therefore the wrath of God as expressed in the sentence is removed. And this Advocate office of Jesus has prevailed throughout the life of each one of the

faithful consecrated, taking care of all his future Adamic sins, in that it secures forgiveness for them. Thus we see in His office as Advocate that the court scene is brought to our attention (1 John 2: 1, 2), with the various details of it carried out, for the convict was undergoing execution. Being relieved of the sentence, the execution is estopped, and the formerly law-condemned convict is declared free from the sentence of the court of high Heaven.

Another office of Jesus' posthuman experience is His becoming the righteousness of all who exercised repentance toward God and faith toward the Lord Jesus and consecrated themselves unto Him; for we are not to forget that not only does the Lord Jesus satisfy Divine justice against our sins, but He also, by His merit, becomes our righteousness before Divine Justice. In the tabernacle picture both of these thoughts are brought to our attention. In sprinkling the blood upon the mercy seat the high priest types Jesus imputing His merit for us, thereby securing for us the forgiveness of our sins. But we also recall that the high priest sprinkled the blood upon the altar, and that brings to our mind the thought that Jesus imputes His righteousness to us. The necessity of this is obvious; for God does not only desire that we have no sin, but He also desires that we have a positive righteousness; and we, being unable to effect either the forgiveness of our sins or the practice of perfect righteousness, Jesus, by His merit, effects both of these things for us, and does so by becoming our righteousness; whereas, apart from this imputation of His righteousness to us, we are simply destitute of a righteousness that would be pleasing to God. For example, it was not enough for Adam not to sin; he had to develop supreme duty love to God and equal duty love to neighbor as his righteousness; for stones are without sin, but they could have no righteousness. So for Adam it was necessary that he be not only without sin, but that he have positive character like God's, a righteous character. These two

things that Adam should have had, but failed to work out Jesus imputatively does for us as one of His post-ascension office works.

There is still another figure used in the Bible to set forth a Gospel-Age office of our Lord Jesus. He is there represented as having those who will become the Church espoused to Him to become His future Bride, when He would become her Bridegroom. As an actual matter of fact, to become a part of the Bride of Christ one must have an unselfish and heavenly disposition, but under the curse all of us have developed a selfish and worldly life, and Christ, as the one to whom the Church is espoused, to fit the Church to become His Bride in due time has wooed her away from selfishness and worldliness to love and heavenly-mindedness, that thus she may be fit to be the Bride, the Lamb's wife. So a post-ascension experience of our Lord has been faithfully to do the part of the One to whom the Church is espoused, *i.e.*, faithfully to fit her to become His Bride at the marriage of the Lamb. He has been wooing her away from selfishness and worldliness unto love and heavenly-mindedness, and thus has been delivering her from that effect of the curse that made her selfish and worldly.

The fifth office work that marks our Lord's post-ascension experience is His work as our High Priest. He began His work as our High Priest while He was in the flesh, for which He had to perform two things: (1) sacrifice His humanity unto death on behalf of the Church and the world; and (2) develop a character that would make Him a merciful and faithful High Priest amid very trialsome experiences. These two things Jesus brought to perfection while He was in the flesh. Since He has come into the spirit He still remains and acts as our High Priest, and as such has done a variety of things for the Church. In the first place, He imputed His merit for the Church before Divine Justice. In the second place, He imputed His

merit to the Church for her to have a righteousness that would prevail before God. In the third place, as our High Priest He intercedes for us as a part of His Gospel-Age High-Priestly ministry. Then, He offered us in consecration to God as gifts; and, when God accepted these gifts by the begetting of the Spirit, God turned the gifts into parts of the second Sin Offering of this Age, which Jesus then proceeded to sacrifice as a sin offering. The offering of these gifts and this sin offering is the fourth thing that Jesus does for us as High Priest in His posthuman experience. And the fifth thing that He does for us as High Priest during the Gospel Age in His posthuman experience is to bless us as New Creatures unto perfection of character in His and the Father's likeness by the operation of the Spirit, Word and providences of God on our behalf. Thus we see that as High Priest He has been doing seven things for the Church—two while in the flesh, and five since He has entered into the spirit. Thus as our High Priest He does all the work required to make reconciliation between God and the Church, for reconciliation is the actual work of a High Priest; and by doing this work as our High Priest He heals us from the alienation between God and us. Thus He overcomes another one of the evils that the curse has brought upon us from Adam's sin.

A sixth evil that the curse has brought upon us is ignorance, especially of God's Truth. Our minds under the conditions of the curse were naturally blinded by the Adversary, and Jesus found us in this blinded condition when He began to work upon us for Gospel-Age purposes; and He gradually, by His office as Teacher to the Church, through the knowledge of the Lord's Word, Spirit and providences, removes this ignorance from us and educates us in the true knowledge of God. Therefore, He is made unto us wisdom. He Himself is the One whom He means when He says, "One is your master [teacher], even Christ." That is the reason why we are called His disciples, His

pupils. He has been constituted by God to be the Interpreter of God's Word and God's Spirit and God's providences to the Church; and in His teachings in these three respects He fulfills His office as Teacher.

Another evil effect of the curse in which those who have become of the Church found themselves is captivity to Satan. Satan captured the whole human family when Adam fell into sin; and he has kept them in such captivity ever since. The only escape from such captivity is through Christ as Deliverer. As Deliverer He gives us victory over sin, error, selfishness and worldliness, which made us Satan's captives, into righteousness, truth, heavenly-mindedness and love. We have many battles and many temptations through which we must pass, but we come to the final victory by being faithful unto death, led in this warfare by Christ as our Deliverer from Satanic bondage.

Closely related to His office as our Deliverer is His office as Captain. This office presupposes that there is a war; and this war is being waged between God and Satan. In this war, on Satan's side are sin, error, selfishness and worldliness, and on God's side is Jesus, who as His General or Captain teaches us the principles of victory, which are truth, righteousness, holiness and heavenly-mindedness. Satan seeks to involve us by subtle temptations into some form or forms of sin, error, selfishness and worldliness, even into as many of these as he can bring to bear upon us. Jesus, as our Captain, leads us in the fight against these principles of Satan, in which fight the weapons of our warfare are truth, righteousness, power and love, as well as heavenly-mindedness. If we are obedient and brave soldiers in this warfare, we will ever be looking to our Captain for direction, and will gain His direction in time of need; for He is unfailing in His care of His hard-pressed soldiers. Finally, He leads us to a complete victory over the principles for which Satan's empire stands, and in the interests of the principles for which the Kingdom of God stands—and thus we "fight

the good fight of faith." Thus we endure hardness as good soldiers of Jesus Christ. Thus we put on the whole armor of God and in and with it withstand the evil one; and, as we faithfully follow our Captain's orders, He leads us to victory after victory in the minute battles of this warfare until finally He leads us to complete victory in the entire war.

Jesus has another office that He has been exercising during the Gospel Age on behalf of the Church. By God He has been appointed to be the Head of the Church; and the reason why God has appointed Him to be its Head is that under the conditions of the curse we are unable properly to think God's thoughts, feel His affections and will His will; and God has provided a remedy for this evil feature of the curse by making Jesus our Head, *i.e.*, making Him the one who does our thinking for us, does our feeling through His Spirit for us and does our willing through our new wills for us. And thus he acts as the Head of the Church, and has exercised this office throughout the Gospel Age to the Church. Whoever sets aside Jesus as the One to do his thinking, his feeling and his willing sets Jesus aside as His Head, and this makes him leave that Body in which Jesus is the Head. Thus Jesus, by being our Head, supplies our every necessity as New Creatures insofar as our thinking and feeling and willing are concerned. And He has proven to be such a Head throughout the Gospel Age to all who have faithfully followed His Headship and have submitted to it. This is very necessary, because the Body of Christ is a normal Body, and can therefore have only one Head. If every member of the Body of Christ had a separate head of his own, there would be all kinds of confusion in the operation of this Body; but, by having Jesus alone as the Head of this Body, it is a perfect and enduring unit, which cheerfully accepts its Head in every particular, and thus performs its part in the particular function that it has to perform as the Body of Christ; for with such a Head it is not only a

perfect and enduring unit, but it also has all the diversity and harmony needed for its functions as such a Body, as the facts of history prove.

During the Gospel Age our Lord Jesus does not mediate the New Covenant; but He works on the seal of that Covenant, which seal will become completed when He will have completed the sacrifice of the Church. The Covenant itself will be sealed, made operative, during the Millennial Age. Therefore, apart from working on the seal of the New Covenant to prepare it for its Millennial-Age use, Jesus does not exercise the office of Mediator in the Gospel Age, nor does He exercise the office of Father during the Gospel Age—an office that He will exercise toward the world of mankind in the Millennial Age. But during the Gospel Age He does exercise the office of Perfect Lawgiver. On account of the curse, there is an absence of a perfect law and lawgiver to Adam's condemned race. However, Jesus is a perfect Lawgiver to the Church during the Gospel Age, and thus exercises His office as such. This implies that He has made a very thorough revelation of the law of duty love and of the law of disinterested love. We recall that while He was yet in the flesh He interpreted the law of duty love, when the scribe asked Him which was the greatest commandment of the law. He pointed out that it is love to God with all the heart, mind, soul and strength, and that next to this law as a part of duty love is love to neighbor as to self, as a part of the law of justice, or duty, love. It was in connection with that exposition that He gave us the beautiful parable of the Good Samaritan, pointing out how that neither the priest nor the Levite exercised duty love to the man fallen among thieves, and how the Samaritan did act as neighbor toward the victim of the thieves. He expounded the meaning of the law of duty love to neighbor when, in the Sermon on the Mount, He stated, "All things whatsoever ye would that men should do unto you, do ye even so

unto them." And, certainly, this was a marvelous exposition of duty love while He was in the flesh. And since He has come into the spirit as a perfect Lawgiver to the Church He has set forth that law through His mouthpieces in the Church. So also, while in the flesh, He expounded the law of disinterested love. Whereas, duty love is the love that by right we owe to God and man, disinterested love is not owed. It is an unselfish, sacrificial good will which goes out to God with all the heart, mind, soul and strength, and to Jesus in the same way; and which goes out to the brethren in more love for them than for self, and which even lays down life sacrificially for the world and for enemies. Jesus, through His star-member mouthpieces and their assistants, certainly made a remarkable exposition during the Gospel Age of these two laws of love, duty love and disinterested love; and thereby demonstrated that He was the perfect Lawgiver who undoes the evil of the curse wherein man under the curse lacks a perfect law and a perfect lawgiver.

His office as Prince of Peace does not prevail at the present time, but will operate during the Millennial Age. His office as King does operate now in the restricted sense that He is the King of those who shall become kings; for He is King of kings and Lord of lords. The kings of whom He is the King are His faithful footstep followers; and these are likewise the lords of whom He is Lord. As King He undoes for His faithful at the present time that effect of the curse which manifests itself in man's unruliness. As a perfect King He rules His Church, and they submit to His rule as their King in loyal obedience, faithful service and devoted loyalty. Jehovah has made Him the King of kings; and as such He is a perfect King, having every power, attribute and official definition as King. As King He drives out of His kingdom all those who have turned from the Holy Commandment into unholy living; and thus He exercises this office in the siftings in driving away from His own those who

would seek to make them bereft of the Divine knowledge as another of the effects of the Adamic curse. Man has not the ability to originate the Truth, to expound it, or to prove it; and this inability on man's part our Lord supplies for the Church by His revealing to them the Law of God. He not only reveals the Law of God in the sense that He was God's Agent in inspiring the writers of the Bible, but also, as each truth is due, through His chosen mouthpieces at the time He makes that truth clear, for He is the Lamb that was found worthy to take the book and open the seals thereof, *i.e.*, to take the office of Executor of the Divine Plan and clarify the hidden things that are found therein. All through the Age He used chosen mouthpieces to make such due truth clear to His Church; particularly in the Harvest of the Jewish Age and in the Harvest of the Gospel Age, including both its Parousia and Epiphany phases, has He made the Truth very luminous. The vast amount of Truth that has been clarified to God's people since 1874 is nothing more or less than the product of Jesus' office as Revealer of the Divine Truth; and blessed are we who by the Lord have been found worthy to see these two phases of the Truth, the Parousia and the Epiphany Truth. More blessed will we be, if we faithfully live out these truths. To receive these revelations from Jesus one must be called; he must be hungry for the Truth; he must be humble, meek, good, holy, honest and faithful to the measure of the Truth that he already has. And by one's exercise of these qualities more and more will Jesus reveal to him the precious Truth, as He has declared in John 15: 15-19; and He will remove it from those who prove unfaithful to it.

Jesus exercises still another office during the Gospel Age as one of His posthuman experiences, *i.e.*, He acts as God's Executor. In the great panorama of Rev. 4 and 5 He is represented as the Lamb that has been found worthy to take the book, *i.e.*, He has been found to be worthy to be the Executor of the Divine Plan;

for that book in the hand of God represents the Divine Plan. Every feature of its outworking has by God been put into Jesus' hands as Executor; and all through the Age as feature after feature of that plan has become due to be seen and enacted, Jesus not only saw it as the due Truth, but He also enacted the features due at these various times. His executiveness is certainly demonstrated as of the most efficient kind; for He has now nearly completed the Gospel-Age purpose of carrying out God's plan; for all that will ever be of the Little Flock, or that will ever be of the Great Company, have, by His executive work, been brought into existence as such; and ere long He will complete His work of perfecting the Church. A little later He will complete the work of perfecting the Great Company; and He is now gathering the Youthful Worthies as another faith class that will have its part in the outworking of the plan of God. His great successes, therefore, in working tentative justification, consecration, sanctification and deliverance, as well as instruction, demonstrates Him to be an Executive of the highest order. He will also exercise the office of Executive from another standpoint in the Millennial Age.

Still, further, during the Gospel Age Jesus has exercised the office of Physician, because the curse has made people physically, mentally, morally and religiously sick; and, as the Great Physician, He has made a perfect diagnosis of the ills that afflict those who later become of the Church while they are yet in the world and in sin, and healed their mental ills by giving them the Truth as medicine. He healed their moral ills by working in their hearts repentance toward God and faith toward the Lord Jesus in duty love Godward and manward; and He has been healing their religious ills by taking away from them all false gods and ideals of the sinful, selfish, worldly, erroneous heart, and by giving them a proper religious attitude toward God, toward Himself, toward one another

as brethren and toward the world of mankind from the standpoint of religion. Thus He has proven Himself to be the Good Physician during the Gospel Age in healing the ills of the curse that have afflicted such as have become His Gospel-Age faithful people. He does not now heal in the full sense of the word their physical ills, which He uses as means of healing their mental, moral and religious ills.

Another one of the effects of the curse upon the human family is that it has become, by usurpation, Satan's *quasi*-property, and, by usurpation, has been brought under his control. Jesus has become the Lord of such of the human family as become God's during the Gospel Age. He became their Lord, first, by redemption, by His reckoned purchase of them. Secondly, He has become their Lord by enabling them to consecrate themselves to Him and accept His will as their will. Thirdly, He has become their Lord by enabling them to carry out that consecration by loyalty to Him. And, fourthly, He has become their Lord in that He owns and controls them against all the efforts of the Adversary to gain ownership and controlership over them. Thus, during the Gospel Age we find that one of His posthuman experiences is His acting as Lord, Owner and Controller to the Church.

Again, He has also become the Judge of the Church. He assured us that the Father Judgeth no man, but has committed all judgment into the hands of the Son. The judgment process includes four distinct lines of activity, all of which are implied in the original meaning of the words translated *Judge* and *judgment* in the Bible, *i.e.*, *krino* and *krisis*. The first meaning of the word *krisis* as a noun is *instruction*; and *krino* as a verb means *to instruct*. The second meaning of the word is *to try*, *to test*, in order to produce in the obedient ones under trials and tests characters like God's and Christ's. The third meaning of the word as a noun is *chastisement*, and as a verb is *to chastise*. And the fourth

meaning of the word as a noun is *sentence*, and as a verb is *to sentence*. Here another Greek word comes in, viz., *krima*, derived from the verb *krimo*; and it means *a sentence*. It has not the other three meanings of the noun *krisis* as mentioned above. This judgment process is really the salvation process, for it is through this process that people are prepared for salvation; and none will ever gain everlasting life who does not pass through the processes of judgment as the Bible uses that word. It is Jesus' work to operate all four of these processes of the judgment; for He is the Teacher who instructs those who are being Judged. He is the Tester who tries them as to their devotion to truth and righteousness and holiness. He is the One who stripes those who fail properly to act under the trial process; and, finally, He is the One who pronounces sentence: life for those who have acted faithfully under the judgment process and death to those who have been unfaithful under that judgment process. And thus our Lord Jesus, by conducting the judgment process, has made it possible for those who once were condemned through Adam's failure in the judgment process applied to him, to gain everlasting life by being faithful under the judgment process to which our Lord Jesus has subjected them. And this operating of the judgment process is another one of our Lord's posthuman experiences as to the Church as His Body.

There is another effect that the curse has had upon the human family: it has made them impure. A pure condition is one that is unmixed with foreign elements; and Adam and Eve, as they came from the creative hand of God, were pure. There were no evil elements mixed in them; but, when they fell into sin, they and their descendants became impure, *i.e.*, there was a mixture of evil with the good that was in them. There were some of the vestiges of God's image that were in Father Adam after he fell; and these have been transmitted to his descendants. But, mixed up with these vestiges of God's image are features of Satan's

image—sin, error, selfishness and worldliness. These are the impurities that have been mixed with the purity in which the human race was first created. Some are more impure than others, *i.e.*, some have a larger mixture of evil with the good that is in them than others have; and, accordingly, some have a smaller amount of impurity mixed up with their good. Jesus is the Purifier of those who become the Lord's during the Gospel Age, and He purifies them, first, by applying the cleansing truths to their hearts, minds and wills. And, secondly, after their consecration and begetting of the Spirit, He purges out of them much of the impurity that they inherited through their ancestors and that they have developed by their own misconduct. And then He uses also the providences of God, chastisements, untoward experiences and punishments for wrong-doing, to rid them of these impurities. Some of these processes that He uses are not punitive in character, but merely cleansing in character. Thus some of our experiences by which we get rid of evils are not punishments, but are merely disciplines helping us to get rid of these evils. In exercising this office as our Purifier Jesus sits and refines the sons of Levi, both the Priests and the Levites among these. He refines them as gold is refined, developing thus the Little Flock; and He refines them as silver is refined, thus developing the Great Company class (Mal. 3: 1-4). The refining processes, of course, insofar as they involve the Divine providences as the means of the cleansing are more or less painful to the humanity, but the New Creature, properly exercised by these experiences, gets rid of the faults against which they are applied. And, in a minor degree, our Lord is acting as a Purifier of the Youthful Worthies, especially to the extent of removing from them whatever would make them disobedient to righteousness and the principles of faithfulness. Thus we see by His officiating as the Purifier of God's people another one of Jesus' posthuman experiences.

We would lay stress on another and final Gospel-Age posthuman experience of our Lord, *viz.*, He acts as the Provider of God's people. In this, too, He is, as in all His other offices, God's representative, working in us both to will and to do the Father's good pleasure. He provides for us raiment. Not only does He give us the Robe of Righteousness as an imputation, but He also enables us to embroider that robe so that it will become our wedding garment at the marriage of the Lamb, if we are faithful in the working out of this embroidery, wrought gold in which the Queen shall be presented unto Him, the King. He also provides for us the necessary food, the food that is needed for the head and the food that is needed for the heart—the food that strengthens the head in every good thought with every truth He has for us, and the food that strengthens the heart in every good word and work in the graces of the Holy Spirit, to help us on in our journey toward the Heavenly Canaan. As our Provider He also gives us the necessary shelter from storms coming into our lives. Waves of affliction frequently overflow the bank of our faith, but He protects us, so that no experience will be allowed to come upon us that is too hard for us to bear, as we continue faithful; for He is the faithful Executor of God, who will not permit us to be tempted beyond what we are able to bear, but with the temptation He provides a way of escape that we may be able to bear it. Thus He shelters us against too strong attacks of sin, error, selfishness and worldliness, as Satan seeks to manipulate these against us. Thus He shelters the Truth that we have already gained and the graces that we have already developed against overthrow by the Adversary's fell purposes, as we prove faithful. He keeps us in the house of God, whose lintels and doorposts have been sprinkled with the precious blood of our Passover; and, by our remaining in that house, we are preserved as firstborns of antitypical Israel from the destruction that the firstborns of the antitypical Egyptians

must undergo. Thus He provides everything that we need in the way of clothing, food and shelter; and thus He preserves us from falling and keeps us standing in the grace of God to the end of our way. And in exercising this office as Provider of God's people, He exercises the final office that we will consider in this article, so far as the Church is concerned, connected with His posthuman experiences.

In the foregoing we have treated of 18 features of our Lord's official works done during the Gospel Age. Some of these features belong exclusively to the Gospel Age; and some of them belong to the Gospel and Millennial Ages. Jesus' posthuman experiences accordingly have not only been undergone during the Gospel Age, but some of them will be undergone during the Millennial Age; and these experiences as expressions of His official work at that time will, with the Lord's help, now be set forth. One of the great differences between the two Ages is that the Gospel Age is a faith dispensation, dealing with the faith class as the elect. The Millennial Age will be a works dispensation, not, of course, without faith, but one in which faith is not the most important feature, as during the Gospel Age it is such. Then it will be "as their works shall be."

During the Millennial Age our Lord will work as Ransomer, not by a reckoned purchase, as is the case in His Gospel-Age Ransom work, but by an actual purchase; for, when all of the outstanding imputations will have been exhausted through the Little Flock's sacrificing these faithfully, through the Great Company's giving them up under more or less of compulsion and through their being taken away forcibly from the second-death class, there will be no outstanding imputations as embargoes on the merit deposited in the Father's hand when our Lord died. The merit thus free from all imputation embargoes will be available for the purchase of Adam and all who fell in Adam; and that purchasing act, an actual as distinct from a reckoned purchase, will be one of Jesus' Millennial-Age experiences.

By right of an actual purchase He will own the whole race, *i.e.*, the non-elect part of it, and will become such an Owner by right of purchase; for He will use the merit that He had deposited with God when He died to purchase actually Adam and Adam's race from their enslavement under debt unto death; and this He will do in order to give the right to life and life-rights, with perfect bodies and perfect lives in those bodies, to all that will obey Him. This will be done after the last member of the Great Company has been taken from this earth to spiritual conditions, and after the last one of the second-death class has been put to death as a new creature. It will be the foundation of the whole Millennial work; and the race as the effect of that purchase from enslavement under debt unto death will have the opportunity of gaining a restitution to human perfection, such as Adam lost for himself and it by his sin. During the Millennial Age our Lord will not be an Advocate, though He will give of His merit, *i.e.*, His right to life and His life-rights, a perfect human body and a perfect life in that body, to all who will obey Him. These will not be given them by faith as they are now given the Church by faith, but by works, as they respond to His commands along the lines of righteousness and truth. A gradual healing from the effects of the curse as they obey will set in, until by the end of the Millennial Age all of the obedient will have righteous characters, as well as the right to life, the life-rights of perfect humans, perfect human bodies and perfect human lives in those bodies. Thus their righteousness will be an actual one gained from Jesus' merit as they obey. During the Millennial Age Jesus will not be espoused; but He will be the Bridegroom married to the Church, who will be His married Bride; and together they will become the Father and Mother of the obedient race.

But, before speaking of that feature, we desire to lay some stress upon the High-Priestly experiences of Jesus in the Millennial Age as the Head of the High

Priest for the world. He will *apply*, in distinction from *imputing*, His merit for all the Adamically dead, regardless of whether they are in the dying process or in the death state. The sacrifice that He performed as High Priest while in the flesh, and the character that He developed as High Priest while in the flesh, will fully qualify Him to be, with the Church His Body, the World's High Priest. During that time He will also as High Priest, cooperated in by His chosen Underpriests, offer the antitypical burnt offering, *i.e.*, give the evidence of God's acceptance of His sacrifice and that of the Church for the world. Not only so, He will also offer the peace offerings—the consecrations made and carried out that the world of mankind under His High-Priestly work will make to Him. These peace offerings include the vows that the world will make in connection with their consecrations. Their vows will be a promise to be dead to sin and error and alive to God's righteous will. The people's meat offerings and drink offerings, the former representing their proclaiming the deeper truths and the latter their presenting the simpler truths of the Lord's Word, will by the High Priest be presented to our Heavenly Father. As Priest, for example, He will offer the people's trespass offerings, which means their making good for the wrongs they have done and mending their characters of the evils that these wrongs have inflicted upon their characters; and in doing this work on their behalf the World's High Priest will make atonement for those wrongdoers. There is an important difference between the sin offerings of the Gospel Age and the trespass offerings of the Millennial Age. The sin offerings of the Gospel Age were made to God's Justice in the Most Holy; while the trespass offerings of the people will be made to the World's High Priest, Head and Body. Jesus will direct all of the work of the Underpriesthood as the World's High Priest ministers the people's peace offerings, their burnt offerings, their meat and drink offerings and their trespass offerings. As High Priest,

cooperated in by the members of His Body, Jesus will bless the whole world with restitution blessings and thus actualize the typical blessings of Aaron and Aaron's sons bestowed upon the people.

The world of mankind, due to the fall, will come back ignorant of God's ways; and Jesus as the Great Prophet, and the Head of the Great Prophet class, will teach them the ways of God in every detail, so that by the time this teaching work will have been completed, the earth will be full of the knowledge of God as the waters cover the great deep. The world will come back from captivity under Satan to be delivered by the World's High Priest, Jesus always acting as its Head, from this captivity; so that, as they obey, little by little and more and more the shackles of sin and error will be broken from their symbolic hands and feet, until in the end of the Millennial Age those who have been thoroughly obedient will be entirely free from the captivity that they once had under Satan. In so doing, Jesus will act as Deliverer of those who once were Satan's captives. The world will come back with its sinful habits and its erroneous notions and will be enlisted in the holy war against these by Jesus as the great Captain, the antitype of Joshua; for Joshua's conquest of Canaan does not only type Jesus leading His faithful to victory over sin, error, selfishness and worldliness during the Gospel Age, but also types Him, cooperated in by His Body, as the Captain of the army of God that in those days will fight every form of sin, every form of error, every form of depravity. In so acting Jesus will experience the operation of His office as Captain. He will, of course, act as the Head of the Church, His Body, at that time, doing all their thinking, all their feeling, and all their willing for them; but that Headship, of course, will be differently exercised from what it has been during the Gospel Age.

In the Millennial Age a special office will operate, and Jesus will have posthuman experiences in connection with that operation that He did not have during

the Gospel Age, *viz.*, as Head of the World's Mediator He will be the Mediator between God and men. Many mistakenly think that the New Covenant operates during the Gospel Age. During the Gospel Age the Mediator works only on the seal of the New Covenant. That seal Jesus acquired by His holy obedience unto death, and the Church shares in serving on that seal by its sacrifice unto death, whereby the merit imputed to it is brought back to God through the death of the Church, free from all outstanding imputations as embargoes, ready to be used for the remainder of the world. So Jesus does not mediate now, nor has He at any time during the Gospel Age mediated between God and the human family, *i.e.*, He has not during this Age been making the New Covenant operative; He has not sealed the New Covenant during the Gospel Age, though He wrought out its seal. He will seal the New Covenant during the Millennial Age by two distinct acts antitypical of Moses sprinkling the blood upon the book and upon the people. Moses sprinkling the blood on the book represents the World's Mediator, Head and Body, sealing the Covenant Godward, *i.e.*, with the merit of Jesus acquired by Jesus' holy obedience and maintained thereby, imputed to the Church, then by it sacrificially brought back to God, so that the merit would be free from outstanding imputations as embargoes, as the means by which the seal of the Covenant Godward, as well as manward, will be made.

The sprinkling of the blood on the people by Moses types the World's Mediator, Head and Body, giving the people the merit, *i.e.*, Christ's right to human life, His human life-rights and His right to a perfect human body and to a perfect human life, as the merit that will seal the Covenant manward. The Covenant will be sealed Godward instantaneously, but will gradually during the thousand years be sealed toward the world of mankind, *i.e.*, as people obey, and thus receive more and more of the merit, the more will they be lifted up into a condition in which they can fulfill their part of

the Covenant. When the race comes back from the dead early in the Millennium their imperfect bodies will make it impossible for them to fulfill the terms of the Covenant; and for that reason during the Millennium God will put the race into the hands of the Mediator and will not deal at all with them. The Mediator guarantees the race, by sprinkling the antitypical blood upon the antitypical Book, *i.e.*, Divine Justice. He pledges to God that He will bring the race up to perfection by a gradual giving to them of His merit as they gradually obey; and He guarantees that He will destroy those who will not obey. Thus He creates a condition in which the obedient will be able to fulfill the Covenant, which ability will become theirs when they will have fully appropriated the merit by obeying the Mediator fully. Thus at the end of the thousand years the race will be perfect: those who obey from the heart will be perfect in character as well as in body; and those who only externally obey from the head though not from the heart will be perfect in body, but not in character.

The race thus made perfect and thus able to obey the Covenant will be by the Mediator brought into Covenant relationship directly with God. Then will they be tested as to their obedience by God's letting Satan become free from the bottomless pit, during which freedom he will tempt the race to sin; and all who will have failed to develop perfect characters during those thousand years will fail under this test and will accordingly be destroyed by the Mediator; while those who, from the heart as well as the head, externally will have obeyed the Mediator until they are made perfect in character will triumph under the test and will be given everlasting life by the terms of the New Covenant; for the terms of that Covenant are simply these: God will promise to give the race everlasting life, if it obeys perfectly; whereas the race on its part will promise to obey perfectly, if God will give it everlasting life. Thus Jesus in doing everything that will bring into operation the Covenant between God and man will be

fulfilling His part of the World's Mediator. The reason why there must be a Mediator between God and man in the Millennial Age, whereas there has been no such thing during the Gospel Age, is this: Those dealt with in the Millennial Age will be the *unbelief* class, who by the Millennial restitution will be lifted up into believing that God will keep His part in the Covenant; whereas the class dealt with during the Gospel Age is the *faith* class, who do not need a Mediator, for they trust God and God trusts them. A Mediator always acts where two parties to a contract distrust each other more or less and require a guarantee that each party of the covenant will fulfill his promise. So God will distrust the ability of fallen man, and the unbelief class will distrust God's willingness to keep the Covenant. Jesus and His Body will thus guarantee God to the world and the world to God, the latter being brought to perfection by the time He will have fulfilled His thousand years' Mediatorship on behalf of the race, sealing the Covenant to them; and thus the race will be able and by God will be regarded to be able to keep the Covenant, on whose keeping their life will depend.

The race has lost life and has come into the dying process and its bulk has entered into the death state on account of the sin of father Adam, cooperated with in that sin by mother Eve. One of Jesus' posthuman experiences in the Millennial Age will be His fathering the race; and in that act He will be using the Church to mother the race. He will thus be acting as the Second Adam, and the Church as the Second Eve. Whereas the first Adam and Eve generated the race in sin and death, the Second Adam and Eve will regenerate the race in righteousness and life; but this fathering and mothering will require of their children that they act as children, first, by obeying; second, by trusting; third, by honoring; fourth, by loving their Father and their Mother. And any of the race who refuse to fulfill these filial duties will fail to become the children of the Second Adam and the Second Eve; for

they will be given life and perfection as children of this Father and Mother only as they will obey, trust, honor and love them, as true children should do.

The world of mankind returning from the tomb will come back in its same lawless sinful condition as it entered the grave, for there is no change in the tomb. Their unruliness, therefore, and lawlessness will require that they have a perfect lawgiver bestowed upon them; and this lawgiver will be no less than Jesus the Head and the Church His Body, especially Jesus the Head. He will give them perfect laws in their relationship to God: the law of duty love, loving God with all the heart, mind, soul and strength for the good that He has done them, and loving Christ and the Church in the same way for the good they will have done them; and these laws will likewise cover all the social relations of man to man, summarized in the law, Thou shalt love thy neighbor as thyself. Multitudes of applications of these two great laws will the Great Lawgiver set forth, and mankind will be required to live in harmony with these laws. If they persistently refuse to do so, it will bring upon the refusers the penalty of the second death as enemies of righteousness.

Another posthuman experience of Jesus in the Millennium will be His reign as the Prince of Peace. He is called the Prince of Peace, first, because He will have made peace between God and man, and, secondly, because He will make peace between man and man, so that all strife, all enmity, all violence and war and all worries will be banished from the earth through the great reign of this Prince of Peace. And the peace that He will give will be lasting. Nations shall no more lift up arms against one another, nor learn war any more. Neighbor will not strive with neighbor after that reign has come to its climax. Then will be realized the words of the angel spoken at our Lord's birth: Glory to God in the highest, and on earth peace, good will to men. The nations now dread war because of its fearful possibilities. That will all be taken away under the glorious

reign of the Prince of Peace; for He will give a firm foundation to peace—peace between God and man, which will, as a result, effect peace between man and man through the work of this Prince of Peace.

Another posthuman experience of our Lord in the Millennium will be His work as King. He is the King of kings; these kings are no less than His faithful Church, who own Him and acknowledge Him as their King. He is the Chief; and this King will reign in peace, will reign in blessing, will give His subjects the ability to live in harmony with the laws of God, will give them all of the blessings that God has in reservation for the children of men. Everything good that the human mind can conceive and the human heart can desire will be bestowed upon them on condition of obedience as they obey this King of kings. Thus will He reign successfully, gloriously, victoriously, loved and praised by His subjects, obeyed and honored by them.

The race through the curse has been bereft of the Divine knowledge, and during the Millennial Age one of our Lord's posthuman experiences will be to reveal to the race new lines of thought that God is going to give the human family in that Age; for there will be a third book added to the Bible. During the Jewish Age God gave the Old Testament; during the Gospel Age God has given us the New Testament, as parts of the Bible. But according to Rev. 20, another book will be expounded to the children of men, and this will contain the Millennial revelations, the New Covenant revelations, the laws and the teachings of Jesus as Lawgiver, as Prince of Peace, as King of kings. And these revelations will be perfectly adapted to their purpose of bringing to man a knowledge of God that is reasonable, satisfying the exactions of the intellect and the cravings of the heart; and it will be by Jesus, cooperated in by His Church, that God will make these revelations for the salvation of men. Certainly this will be a rare experience for our Lord, when He makes known the wonderful

truths that will bless the human family in the Millennium, since He will make truth universal.

Mankind, by the curse has become impractical as to making saving arrangements; it cannot save itself. It has tried its hand at this through many religions during the experience with evil, and all have proven failures, except that which has developed the Christ class. Just what to do, how to do, why to do, when to do, where to do and with whom to do, Jesus, as the Great Executor, will know how practically to apply as the terms of revelation to the human family in the Millennial Age. And, certainly, it will be a glorious experience of His posthuman condition for Him to put into exercise these executive arrangements and make them work successfully to the end for which they will be instituted. By the time the Millennial Age will have ended, on all hands He will be recognized as the most practical and successful of all executives.

The unbelief class, with whom the Millennial Age will have to do, is physically, mentally, morally and religiously sick; and Jesus, cooperated with by His Body, the Church, will become the Great Physician, healing all the mental diseases, exposing all the errors that have been planted in the human mind, healing all the moral diseases, ridding man of the evils that he has had in his relation to his fellow man, healing him of all the physical diseases that have preyed upon his body and healing all the religious sicknesses that have made man an enemy to God and out of harmony with God. The most successful of all physicians will He be. He will know how perfectly to diagnose each case and prescribe the proper means of healing in each case, and will bring to complete mental and moral health all who will obediently accept and use the cures that He will put at their disposal. And thus He will experience in His posthuman activities the privilege of being the greatest of all physicians—He will heal all diseases: physical, mental, moral and religious.

Another one of His posthuman experiences will be the things that He will do as Lord of the human family; for He is not only Lord of lords, the One who is Owner and over the members of His Body, but He is also the Lord, Owner and Controller, of the race. Satan has been controlling the unbelief class. Jesus, by right of purchase, will become their Owner, and by His Divinely-delegated authority He will become the Controller of every human being; and He will use His office as Owner and Controller to put His subjects into conditions of healing and health, joy, gladness, life, liberty and the pursuit of happiness. To be such a Lord will be one of Jesus' posthuman experiences.

He will also have the experience of being the Judge of the human family in the Millennial Age as one of His posthuman experiences. He will apply to the whole race the judgment process. This process implies four things: (1) It will include adequate instructions along every line of thought that they will need, to undergo their judgment aright as they obey. (2) Having given them development in the first process, He will test them by a variety of experiences as to how they have profited by the instruction and uplift that He will have given them in the judgment process. (3) As they fail in this judgment process He will apply to them the chastisements that will help to correct those failures of the unbelief class, for they are to come forth to a resurrection of judgment, *i.e.*, a resurrection that will be administered by the judgment process. (4) After their full trial period is over, after they have had all the instruction and development, all the correction and chastisement needed for their reformation, He will put them on final trial whereby they will be required perfectly to stand the tests that will be applied to them; and those who are faithful under these tests will gain life everlasting, and those who fail under these tests will be destroyed in the second death. Thus He will finish His posthuman experiences as man's Judge.

He will also act as a Refiner and Purifier of the human family. Terrible, indeed, has been the degradation, physical, mental, moral and religious, that has come upon the human family through their experience with evil; and Jesus, as the Refiner and Purifier of these, will cause them to pass through the Millennial fires of reformation whereby He will burn out of them, figuratively speaking, all the dross of evil, to leave them a pure symbolic metal, as they submit faithfully to those refining and purifying processes. This will continue throughout the whole thousand years; and at the end of that time it will succeed into bringing into perfect purity and sinlessness all who will be faithfully obedient during the time of their purification and refinement, fitting them for eternal life.

Finally, in the Millennial Age as one of His posthuman experiences He will undergo His experience as the Provider for the human family. He will provide them all their needs—every mental need, every moral need, every physical need and every religious need—and this provision will increasingly be theirs as increasingly they obey; for throughout that Age they will be expected to perform works of righteousness and thereby purify themselves by His assistance from the effects of the curse. He will provide them food that they will need to strengthen them physically, mentally, morally and religiously; and He will provide them shelter that will keep them free from temptations from the Devil and the world, their only temptations being such as will come from their flesh. He will provide them righteousness as garments of salvation, as they render obedience to His holy law; and thus will He prove that He is, indeed, a marvelous Provider for His children. He will provide the faithful every help needed to overcome, when Satan is loosed at the end of the Millennial Age to test them; and only then will He cease from such provision when willful disobedience sets in. Such willfully disobedient ones He will let go their way—willfully disobedient ones He will put to eternal death.

Thus Jesus will have a great variety of experiences in the Millennial Age, which, of course, will be posthuman experiences. Wonderful, indeed, are His offices, both toward the Church and toward the world. Gloriously, indeed, will He fulfill every requirement of each office that He has to those who faithfully fulfill the conditions that His office operations will require them to fulfill, even those who will gain the blessings that He has for them. The Church has been gaining such in the Gospel Age; the world will gain such in the Millennial Age; and at the end of His posthuman experiences with the human family will be His handing over to God the race perfected from sin and error, for them to serve God in the beauty of holiness.

Jesus, in the Ages of glory that will follow the Millennial Age, will have other office works to perform in the development of the universe of God, which is His Heirship, the Church being His joint-heir therein; for we should not think that He will get an Heirship that is not to be developed. The Bible says that of the increase of His Kingdom there will be no end; so, as His Kingdom will constantly increase with new subjects and new creations added thereto, as the Ages follow one another, He will work and produce fruitage unto God for the development of all of God's future plans and purposes. Rich, indeed, beyond the power of human imagination are the posthuman experiences of our Lord. Glory be to God and Glory be to Christ for these, His posthuman experiences!

In considering our Lord's posthuman experiences we stressed His various office functions; but there are many titles and names given our Lord in the Bible that did not come up for discussion under the consideration of His office work in the Gospel and Millennial Ages, and it would be well for us to study such titles as belong to our Lord in His post-Millennial condition; and we, therefore, will make such a study. Our Lord is called in 1 Cor. 15: 45-47 the "second man" and the last or "second Adam." Our Lord became the *second man*, which word in Hebrew is "*Adam*," and

the last or "second Adam" in His resurrection, as is proven by 1 Cor. 15: 45; for it there says in contrast with the creation of Adam as the first Adam that the last or second Adam became in the resurrection "a life-giving spirit." So this is the title that belongs to our Lord in His posthuman experience. Remembering that the Hebrew word "man" is *Adam*, and that Jesus in v. 47 is called the "second man" or "second Adam," we consider that there are only two Adams—the first, who sinned in Eden, and the second, who rose from the dead the third day after He was crucified. The peculiar significance of this term "second Adam" or "man" is that he is to become the second father of the human family, who with His bride, the Church, the second Eve, will regenerate the race in life that the first Adam and Eve generated in death. So the title, second Adam, gives us the hope of restitution to the world of mankind after the second Eve has become developed and become the Bride, the "Lamb's wife."

The term, Alpha and Omega, is applied in Rev. 21: 6 and 22: 13 to Jesus; but that same term is applied to the Father in Rev. 1: 8. The Greek very clearly shows this when it speaks of the Lord God who exists now, who has always existed and who always will exist as the Almighty. While the Bible shows that Jesus was given all authority (*exousia*) in His resurrection, there is no Scripture that indicates that He is almighty, for this is an attribute of God. The Greek word for might is *dynamis*, and that is not the word used in Matt. 28: 18. Thus as Jehovah's Vicegerent the Father lodged all authority in heaven and earth in Christ's hand. He has not given Jesus His almightiness, which is a power that rests in God exclusively. Hence in Rev. 1: 8 when God is called "the Alpha and Omega," which are the first and last letters of the Greek alphabet, the fact is shown that God was the first and last Being that never was created. But when Jesus in Rev. 21: 6; 22: 13 is called "the Alpha and Omega," the words have a slightly different meaning applied to Him from that applied to the Father. They designate Him as the

first being that God directly created and the last being that God directly created, which is proven when He is spoken of as the first-begotten of the Father, for His begetting was His creation. In Rev. 3: 14 He is called "Amen." And this peculiar designation represents Him to our minds as the one who will bring into existence actually and in truth everything that the Father desires Him to do. All His promises are reliable and sure of fulfillment if unconditional promises, and sure of fulfillment if they are conditional promises and the conditions are fulfilled. That is the Amen.

In Heb. 12: 2 He is called the "author and finisher of our faith." As the Author of our faith He is the Agent whom God has used to create in us the quality of faith in its sense of mental appreciation and heart's reliance, and in the sense of faithfulness. Instead of being called the "Finisher" of our faith in Heb. 12: 2 the R. V. calls Him the "Perfector of our faith"; and this is right, for He who began to develop the quality of faith in us in its mental appreciation and heart's reliance will bring it to perfection, *i.e.*, crystallization. When He is spoken of in Heb. 5: 9 as the "Author of eternal salvation," He is spoken of not as the source of salvation, which the Father is, but as the instrumentality of salvation, or cause. The Greek word here translated "author" in the A. V. is translated "cause" in the Diaglott. In Rev. 3: 14 our Lord is called "the beginning of the creation of God"; *i.e.*, He was the first one to be brought into existence of all the creations, as we also find this to be the statement with reference to Him in Col. 1: 15, where He is called "the firstborn of every creature." If He is the firstborn of every creature, of course He is a creation and the first and only direct creation brought into existence, God having brought everything else into existence through His Son. He is called "the first and only Potentate" in 1 Tim. 6: 15, a passage that refers to Him only after His resurrection. He is in the same connection spoken of as "the King of kings and Lord of lords." The kings of whom He is the King are His

footstep followers when glorified, and the lords of whom He is the Lord are the same persons as are meant by the expression kings in this passage. At the time St. Paul used this language He was the only Potentate, but in the Millennial Age when the Church reigns as kings with Him He will not be the only Potentate, but the kings will be potentates with Him. Evidently this passage refers to conditions after Christ's resurrection but before the Church was made kings; He was the only Potentate at that time and the only Potentate who was King of kings that at that time had immortality, the Church getting all these things—kingship, potentateship—after its resurrection.

In Zech. 3: 8 and 6: 12 He is called "Branch." The allusion here is to Him as the "olive tree" of which Paul speaks in Romans 11. The root of that olive tree was the Abrahamic Covenant in its Sarah feature. The tree itself represents the Little Flock as a whole, while the branches of that tree represent the Little Flock individually. And He is one of these branches, in fact the most important of these branches. And because of that position He is going to deliver God's people in the Millennium as the passage in Zechariah proves in this connection. In Heb. 2: 10 He is called the "Captain of our Salvation." The allusion here is to an army. The soldiers of this army are Jesus' faithful followers as new creatures. The King of this army is God, who has placed over the army our Lord in His posthuman experiences as the Captain. As such He leads this army in holy warfare against every form of sin, error, selfishness and worldliness and brings the faithful new-creaturely soldiers who follow His orders to complete victory in this matter. Massed against this army is a wicked army, consisting of Satan's servants, whether they are knowingly so or unknowingly so. And Satan seeks by these servants, as well as by the fallen flesh of Jesus' soldiers, to lure them into sin in this warfare, by which, if he would succeed, he would bring them to defeat. But those who follow faithfully the Captain's directions defeat Satan in the incidental warfare and

in the war as a whole and thus prove to be "conquerors" and more than conquerors, whom He has bought with His precious blood.

In Acts 4: 27 Jesus is called God's holy child; but the R. V. more correctly translates the word "*God's holy servant*." He is God's holy servant because He consecrated Himself to God and proved such faithfully unto death and now is carrying out God's plan that is due to be carried out, and in the Millennial Age will continue God's will in carrying out the rest of God's plan. One of the most frequently occurring names given to our Lord in the Bible is *Christ*, a name that applied to Him during His human experience and that applies to Him since His human experience; *e.g.*, as Paul shows us in Phil. 2: 9-11, where he calls Him Christ the Lord. The word Christ is derived from the verb *chrío*, and it means *anointed*, and this refers to the qualification that God gave Him to be the High Priest and King. This anointing was the bestowal upon Him as a new creature at His begettal of every grace that He needed to fulfill His ministry while in the flesh and since He has become a Spirit. In Is. 11: 2 this anointing is referred to as the "Spirit of God" that would rest upon Him, the "Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the reverence of Jehovah." And in these various expressions the four attributes of God are implied—wisdom, power, justice and love, which completely qualify Christ for His earthly ministry and completely qualify Him for His post-Millennial ministry now and forever. He is called the "corner stone" in Eph. 2: 20; 1 Pet. 2: 6; and a "living stone" in 1 Pet. 2: 4. This title refers to Him under the figure of the temple, set forth under the imagery of the Pyramid. He was represented by the main corner stone of the Pyramid, in harmony with whose lines all the other surface stones of the Pyramid are wrought. He is thus the chief one in God's temple, and in His foundation stones, the Apostles and the other star-members as the holy prophets of this passage in Ephesians, while the

rest of the faithful Little Flock are living stones that are brought to this "headstone of the corner" to be built up under Him as the rest of God's temple. In Is. 9: 6 He is called the Counsellor, and this title especially applies to Him in His posthuman experiences and describes Him as the Adviser, as well as the Teacher, of God's people. When they are in any perplexity or in difficulty He gives them advice that in harmony with wisdom, justice and love applies to that situation. Those who follow this advice are led into the paths of truth and righteousness. Blessed are those who follow Him as their Counsellor, for they shall never be misled as long as they follow His counsel, but will always be directed into paths of righteousness and holiness by His counsel. He is, therefore, the best Counsellor that we can think of under the Father. The name "David" is also applied to Him in His present condition. In Jer. 30: 9; Ezek. 34: 23, 24 and 37: 24, 25, He is spoken of as the Messiah under the name of David, the King through whom God will bless the world, as well as Israel, in the Millennial Age. The word "David" means *beloved*, and He certainly is the Father's and the Little Flock's Beloved. When in Rev. He speaks of Himself as having the key of David, He speaks of Himself as having the power over the Little Flock and over the world by and by. In Luke 1: 78 He is called "the Dayspring," and that is because He is the one who brings the Dawn of the Millennium into actuality and thereby gives the world the promise that the night of sin is nearly over and that the day of God with all its blessings will soon be ushered in. In 2 Pet. 1: 19 He is called the "Day Star," that is, the star that ushers in the day; and the Church is told in that passage to give heed to the Lord's Word until the day dawn is complete and until the day star is fully received in their hearts, which, of course, would be in the beginning of the Millennium. We are not to understand from this passage that we are to heed God's Word only until the Dawn, but throughout that Dawn into the Millennium, until we have passed beyond the veil.

In Rom. 11: 26 in a passage that is quoted from Is. 59: 20, where He is called Redeemer, He is called the Deliverer, and thus the words Redeemer and Deliverer are shown at times to be synonymous, though the word Redeemer may also be used of Him as the one who ransoms the Church and the world. He is a mighty Deliverer, who has delivered God's people from their sins, delivering them now from the power of Satan and sin and selfishness and worldliness and from the fear of death, and who will in the resurrection deliver them from the tomb and will deliver the whole human family from the tomb and give the obedient of them liberation from its effect. In Is. 7: 14, quoted in Matt. 1: 23, He is called Immanuel. These words mean "God with us." And by this name His office as God's representative is indicated and as such representative He is the Proof that God is on our side, that God will deliver His Church and that God will deliver the world of mankind by Him. This expression does not mean that He is God Almighty, but that He is a representative of God as being on our side, which He proves to be true by His Gospel-Age and Millennial-Age post-resurrection experiences. In Is. 9: 6 He is called the "Everlasting Father." And this alludes to a posthuman experience in the Millennium when He will give everlasting life to all who will become and remain His children through His giving them the life-rights and the right to life and perfect bodies and perfect life in those bodies that constitute His merit as the Life-Giver. He will be an everlasting Father from two standpoints. His faithful children will live forever and He will live forever as their Father. So from both standpoints we can consider Him as the "Everlasting Father." In Rev. 1: 5 and 3: 14 He calls Himself the "Faithful Witness"; and this means that not only did He bear testimony to God's Word faithfully while He was in the flesh, but also since He left the flesh and has been in the spirit He has been faithful in witnessing to the Truth. He did this to God's people in the Gospel Age and will faithfully witness to the world of mankind in

the Millennium. No power could make Him unfaithful as a witness for God and the Truth. Faithfulness permeates His character through and through, and whatever He does He does it faithfully. Therefore whatever He does He does it with faithfulness. In Rev. 1: 17 He is called "the first and the last," and here we have an explanation of the meaning of Alpha and Omega when applied to Him. Therefore this expression means that He was the first one that God created directly and the last one that God created directly. He is called the firstborn in the A.R.V. of Heb. 1: 6, Rev. 1: 5 and Col. 1: 18. He was the firstborn when He was created and in His resurrection became the firstborn from the dead, as these passages prove. The A.V. mistakenly renders it "first begotten" in Heb. 1: 6 and Rev. 1: 5, since He was the first *born* from the dead; and Heb. 1: 6 refers to Him in His Second Advent, hence the translation evidently should be "the firstborn"; and since in Rev. 1: 5 and also in Col. 1: 18 He is called the firstborn from the dead, this is the title evidently belonging to His posthuman experience. For we are to remember that He at Jordan was begotten of the Spirit and the third day after His crucifixion He was born of the Spirit, when resurrected from the dead.

In Matt. 2: 6 He is called a "Governor" of God's people—Spiritual and Fleshly Israel now and in the Millennial Age, for He will rule as God's representative, Governor, over the Church in the Gospel Age, and will do the same over Fleshly Israel and the world of mankind in the Millennial Age. In Eph. 1: 22 He is called the "head over all things to the Church," which means that He is not only the One who thinks and feels and wills for and in the Church, but that He is such in all things, in harmony with the Father's will; *i.e.*, His Headship refers to everything in His relation to the Church and in her relation to Him, and does not admit of His headship covering some and not other things in the Church. In Heb. 1: 2 He is called the "heir of all things"; *i.e.*, God has made Him the Heir of all of God's possessions; *i.e.*, all of the universes

of God are made His possession. And He will share that possession with the Church as His joint-heir. Having treated of Him as High Priest above, nothing more need be said on that subject here. In Acts 2: 27 He is called the "Holy One," and in the R.V. the addition is made of the "Righteous One." And in Rev. 3: 7 in the R.V. He is called "He that is Holy." This title shows Him to be completely consecrated to God, shows Him to be completely conformed to God's character likeness, and shows Him to stand for everything righteous and holy. In Luke 1: 69 He is called "A horn of salvation." In Bible symbolisms horns are used to represent power; *e.g.*, as the lamb with 7 horns His perfect powers are set forth. He is the One who is the power that works salvation for the Church, for the Great Company, for the Ancient and Youthful Worthies and the world of mankind in the Millennium. The power to save rests in Him, and all because He became man's ransom from the curse.

Our Lord in His posthuman existence is "the image of God" (2 Cor. 4: 4). This does not refer to the likeness of His body to the Father's body, but refers to His character being like God's. Not that we are to understand that His character is equal to God's character in its wisdom, power, justice and love, any more than we understand that Adam in God's image was equal to God in attributes of character. But we understand this passage to mean that He is almost like God in character and is as nearly as God in character as it is possible for a creature to be. For the character of our Lord will be greater in wisdom, power, justice and love than the character of the members of His Body, who, while conformed to His image, as we read in Rom. 8: 29, are nevertheless and will be nevertheless inferior to Him in wisdom, power, justice and love, though images of His own character.

Our Lord's personal name both while in the flesh and since He has come into the spirit is Jesus. The Latin equivalent of the Hebrew is Joshua. This name, as we read in Matt. 1: 21, means His office as the

Savior of all who become His people, since He will deliver them not only from condemnation but also from the power of sin. Another name that belongs to Him in His posthuman existence, though it also belonged to Him in His human existence and prehuman existence, is that of "the Just One" or "Righteous One," A.R.V., Acts 3: 14; 7: 52; 22: 14; 1 John 2: 1. This is an attribute of Him in a character absolutely indispensable to become man's Savior, for had He not been just or righteous He could not have become a Savior or an acceptable ransom for us, for justice makes Him acceptable to God's justice and one able as our Advocate to impute His righteousness to God for us and to us before God.

Above we briefly considered Him as the King of kings as this name is applied to Him in 1 Tim. 6: 15; Rev. 17: 14; 19: 16. Let us repeat, however, that the kings of whom He is the King are the Little Flock. This name represents Him as the Chief of these kings in His office of reigning over the Church and men in the Millennial Age and in all future ages. He was such a King when Paul wrote the first epistle to Timothy. He is such a King in His warfare against the kings of Satan's empire. And He is such a King throughout the period of the consummation of the Age, *i.e.*, throughout the Parousia and Epiphany, according to Rev. 19: 16. While the term, "Lamb of God," applied to Him primarily while He was in the flesh (John 1: 29, 36), He is, nevertheless, repeatedly called the Lamb in the Book of Revelation, in relation to Him in His posthuman existence, and since He has come into the world (Rev. 5: 6; 6: 1, 16; 13: 8; 15: 3; 19: 7; 21: 22). In its primary significance this term represents Him as the antitypical Passover Lamb slain in Egypt. Through His blood sprinkled on the doorposts and lintels of the Israelites' houses they escaped death when the messenger of destruction went throughout Egypt. And the blood of this antitypical Lamb now secures us who are of God's House as we abide under that blood, which is on the lintels and doorposts of our hearts on which

that blood was sprinkled. The blood sprinkled on the doorposts we understand to be the satisfaction of Divine Justice Godward and manward, while the blood sprinkled on the lintels we may understand to be righteousness imputed to us. Safely lodging in the house of God under such doorposts and lintels the firstborn—Little Flock and Great Company—are safe from the second death throughout the Gospel Age. The name *Lamb* applied to Him in the book of Revelation is applied there to His posthuman condition and indicates that He is the same One now as had suffered unto death to save God's antitypical firstborn from the second death. This name is thus one that properly applies to Him now from the standpoint of its allusion to Him in its sacrificial character while in the flesh. As Law-Giver we have considered Him above, therefore need say nothing further on this line of thought.

In John 14: 6 He calls Himself the "life" in the celebrated passage, "I am the way, the truth and the life." That passage makes for Him one of the supremest claims ever uttered. For in that passage by the term "Way" He points out Himself as the exclusive means of approach to God. And when He calls Himself the *Truth* He speaks of Himself as the one who lived out and continues to live out and work out the Truth of God. And as He speaks of Himself as the *Life*, He refers to Himself as the Agent whom God uses to give life, first to the Church and in the Millennial Age to the world. Certainly, these three names of His are sublime indeed! And only God's special Agent in the work of salvation and truth and continued existence could truthfully call Himself the Way, the Truth and the Life. In His posthuman experiences He is realizing these three things—first to the Church, and will realize them to the world by and by. In John 6: 35 He calls Himself the Bread of Life, and alludes here to Himself as the antitypical Manna from which if one partakes he will gain life. And He is the Bread of Life to us because He is for us to feed on by faith, and we do feed on Him by faith when we appropriate Him

as the one who imputes to us His human right to life and life-rights and His perfect human body and the life therein. He will be to the world the Bread of Life when they appropriate Him by faith and obedience as the one who will give them the right to perfect human life, the life-rights that belong to such a right to life, together with a perfect body and a perfect life in it. In John 8: 12 and 9: 5 He calls Himself the Light of the World. Under Satan's dark dominion the world has been kept in blindness and darkness, as we read in 2 Cor. 4: 4. And all the Truth, that is symbolic light, that the world has gotten so far has come from God through Him as the symbolic Sun. And in the Millennial Age He will flood the whole world with the light of life, the light of Truth, until every one will know the Truth. Thus in the fullest sense of the word He will be the Light of the World. It is for this reason He is called in John 1: 9 the true light that will lighten everyone that has come into the world.

Another significant title that belongs to Him in His posthuman existence is that of the "Lion of the tribe of Judah" (Rev. 5: 5). In Bible symbols lions are used to represent strength—power; and the tribe of Judah in Bible symbols represents the most powerful of the antitypical tribes. And His being called the Lion of the tribe of Judah represents Him in His posthuman experiences as the most powerful of the most powerful class of the tribe of antitypical Judah on the Divine plane. In 1 Pet. 2: 4 He is called a living stone and is such because He is full of energy as the Headstone of the corner of God's temple. All the members of that temple are built up as living stones under Him as the Headstone of the corner. The name Lord is applied to Him both in His human and posthuman experiences and is applied in His posthuman experiences so often that it is unnecessary to consider it here. He is "Lord of all," according to Acts 10: 36, not only the Lord of His body members, but also the Lord of the whole world in due time. And this term also applies to Him in 1 Cor. 2: 8 and Jas. 2: 1, as the Lord of glory. The

expression, Lord of lords, we have already considered, so will say no more on that subject.

The title, "our Righteousness," is more than once applied to our Lord, as we can see from Jer. 23: 6; Rom. 5: 18; 10: 4; 1 Cor. 1: 30; 2 Pet. 1: 1. This title brings to our mind the thought that the Lord Jesus on account of His perfect obedience to the Father's will as a human being maintained a righteousness that prevailed before God for us. This righteousness was His full obedience to God's law of justice and by imputation to us it supplies the lack of righteousness that we inherited from father Adam and our other ancestors. This righteousness is in the Bible spoken of as a robe of righteousness and as such it covers all of our imperfections from Divine justice and reckons us perfect in God's sight. It is, of course, ours now by imputation and will become the world's actually by application in the Millennial Age. The word Messiah as applied to Him is derived from the Hebrew and is synonymous with the Greek word for Christ. For just as the word Christ is derived from the Greek word *chrío*, so the word Messiah is derived from the Hebrew word *mashah*, which means *He anoints*. And this Hebrew title, like the Greek title, Christ, points Him out as the One fully glorified by the Holy Spirit to carry out His mission as High Priest and King both in His Gospel-Age ministry and in His Millennial-Age ministry. In Rev. 22: 16 He calls Himself the "*bright and morning star*." And this title brings to our mind the fact that in the dawn of the Millennial Day, while yet darkness is covering the earth and gross darkness the people, He shines forth as the star that ushers in the Millennial morning. And from its rays God's faithful people have been enlightened and given the glorious promise of the facts of approach of the day of God. In 1 Cor. 5: 7 He is spoken of as the "Passover," which title is a typical allusion to Him as being the antitype of the Lamb slain in Egypt and is the practical equivalent of the title "Lamb" so often applied to Him in the Scriptures. In this passage the Apostle Paul brings to our

attention the fact that God's new-creaturely people are the antitypical firstborn, that being in the family of God, on whose symbolic lintels and doorposts the blood of our Passover is sprinkled, whereby justice is satisfied for us and Christ's righteousness is imputed to us, we are saved in that family of God as long as we abide within the blood-sprinkled doorposts and lintels. There the firstborns who antitype Israel are secure; whereas on the doorposts and lintels of antitypical Egyptians there is no such blood sprinkled; the firstborn of antitypical Egyptians must go into the second death. This type in a general way has been fulfilled throughout the Gospel Age and in a particular manner is fulfilled at the end of the Age in the Parousia and Epiphany. In Heb. 5: 6 He is called a "Priest forever," and that is because by the sacrifice of Himself and the use of that sacrificial merit Godward and usward He makes reconciliation between God and us in the Gospel Age and will do the same for the world of mankind by application of His merit in the Millennial Age.

In Acts 5: 31 He is called Prince; in Acts 3: 15 He is called the Prince of Life. He is called a Prince because He is the leader of God's people and is called the Prince of Life because as such He ministers life to God's people. We have above considered His title, Prince of Peace, as we find this in Is. 9: 6. In the A.V. of Rev. 1: 5 He is called the Prince of the kings of the earth, which expression is better translated in the R. V. as: the ruler of the kings of the earth. These kings are not the present kings of Satan's empire, for they neither recognize Him nor can as though He were their ruler, while, as a matter of fact, Satan is the ruler of the kings in the second symbolic earth. The title therefore applies to Him in the Millennial Age, where He will be the ruler, first, of the Church as the kings that rule over the world in the Millennium and, secondly, over the whole saved human family, who, like Adam, will be the kings of the earth.

The title "Prophet" is applied to Him, *e.g.*, in Deut. 18: 15 and means the same as the title "Teacher" applied

to Him. We are not to forget that in Bible usage the word Prophet is not limited to those who forecast the future, but to those who stand before others and teach them, regardless of whether the things taught are in the past, present or future, and regardless of whether they are persons, principles or things. In this wide sense of the term the prophet is, of course, the teacher. In Rom. 3: 25, according to the Greek, He is called our Propitiatory, *i.e.*, our "Mercy Seat." The Mercy Seat represents God's justice in its primary significance. But inasmuch as Christ is made unto us the righteousness that prevails before God, and inasmuch as His righteousness sprinkled upon the Mercy Seat makes atonement, He may well be called our Propitiatory, and our Righteousness, provided by God, that avails before God for us. In 1 John 2: 2 He is called our "Propitiation"; and this represents Him as the One who satisfies Divine justice on our behalf by the imputation of His merit for us and to God. And in the next Age He will make actual propitiation for the world, while in this Age He makes actual propitiation for us. The term "Redeemer" as we find the expression in Job 19: 25; Is. 59: 20, and the term "the righteous" as we find it in 1 John 2: 1, have already been explained and need no more explanation here. In Rev. 5: 5 He is called the "Root of David" and in Rev. 22: 16 He is called the "Root and offspring of David." To some these terms seem rather hard to reconcile, but considered in the light of the Scriptures they become quite clear. Thus in the Millennial Age because He will give life and sustenance and growth to David He will be his *root*, and He will be such as the Second Adam to David. But in His humanity, being a descendant of David according to the flesh, He is an "offspring of David." Thus as a Divine new creature He will be the "root of David," and as a perfect human being born of the virgin Mary He was the "offspring of David." Thus we see the two expressions are harmonious with each other, as we should expect.

In Micah 5: 2 He is called a "ruler in Israel."
Prospectively

when He was born in Israel He was the ruler in Israel. Actually He will become such when He sits upon David's throne in the Millennial Age and administers affairs on behalf of Fleshly Israel; and in a still wider sense He will be the ruler of the Millennial Israel, which will consist of the restored human race divided into the twelve antitypical tribes of mankind after they become the Israel of God. In Heb. 13: 8 our Lord is spoken of as the "same yesterday, today and for ever." By the term "yesterday" Paul is alluding to the Jewish Age. By the term "today" he is alluding to the Gospel Age, and by the term "for ever" he is alluding to the Millennial Age. And he shows us that despite Jesus' diversity in three natures, His prehuman, human and posthuman natures, He is the same person. Thus when the Logos became flesh He was the same person as existed during our Jewish Age as the Logos, and after He entered the Spirit nature in the Divine order He still remained the same person as was once the man Christ Jesus, and as was once the spirit-being Logos. Sometimes this passage is quoted to prove that Jesus was eternal, but the term "yesterday" refers not to eternity but to a day or an Age before the Gospel Age; and the term "for ever" as two words refers to the Millennial Age. Thus three important Ages in God's plan are brought here to our attention, and we are here assured that Jesus is the same person in all three of these Ages, and will be so eternally.

Very frequently in the Bible He is called our Savior; *e.g.*, in Luke 2: 11; Acts 5: 31; 13: 23; Eph. 5: 23; 2 Pet. 1: 1; 3: 2; 1 John 4: 14; Jude 25. The Greek word translated Savior (*Soter*) is derived from the Greek word "*Sozo*" which means "*I heal*," and etymologically therefore refers to Jesus as the Healer of the Church and the world from the evil effects of the Adamic curse; and as such the name is indeed very dear to our hearts; for He heals us from all our blemishes. In Is. 52: 13 He is called by God "my Servant," and is called such because as the Father's Vicegerent He serves unto a completion the plans and purposes of

our God and will, therefore, as such serve God in the carrying out of all His other plans and purposes not yet revealed. The term "shepherd" is a very frequent one applied to Jesus. *E.g.*, He is called the Shepherd and Bishop of souls in 1 Pet. 2: 25. He is called a shepherd in Zech. 13: 7, "the great shepherd of the sheep" in Heb. 13: 20, the "chief shepherd" in 1 Pet. 5: 4 and "the good shepherd" in John 10: 11. What a shepherd does for literal sheep so He does for the sheep of God's flock. He does everything that is described of the shepherd in relationship to the flock as set forth in the 23rd Psalm. As "the Bishop of souls" He is taking care in the service that God has placed in His hands to preserve the beings of God's people. In Zech. 13: 7 He is spoken of as God's Shepherd against whom the sword would arise, which occurred at His arrest in Gethsemane, and who would be smitten for the sheep during the last 13 hours of His life. In Heb. 13: 20 He is called "the great shepherd of the sheep," because while God has other shepherds under Him to care for the flock, He is the supreme Shepherd under God among the shepherds, and, therefore, is the Great Shepherd of the sheep. The same idea is brought to our minds in 1 Pet. 5: 4 when He is called "chief shepherd." All who have been Apostles, prophets and pastors in the Church have been shepherds of God's flock; but of all of these Jesus is the Chief. This is the thought that is brought to our attention in 1 Pet. 5: 4. In John 10: 11, in His being set forth as the Good Shepherd He is given every attribute that belongs to a shepherd that tends to and feeds God's sheep. In Gen. 49: 10 He is called "Shiloh," which means the *one sent*. This represents Him as God's special messenger sent forth by God to perform God's good pleasure and bring to a successful conclusion the Father's marvelous plan. In Heb. 14: 6 He is called "a Son faithful over God's House." He has the spirit of sonship toward God, as God is actually His father—Life-Giver, and has found Him in every way a dear Son. This term "Son," sometimes "beloved Son," refers to our Lord,

e.g., Ps. 2: 12; Heb. 1: 8; Matt. 3: 17; and He is often spoken of as "the only begotten son," as in John 1: 14, 18; 3: 16, 18, because He is the only one of God's people that He has directly created. All other sons of God have been created through the agency of Jesus. Thus He is and remains the only direct and faithful Son of God. And this is the thought behind the words, "only begotten Son." The term "son of David" applied to Him in Matt. 21: 9 alludes to His being a descendant of Israel and David. The term "son of God" is applied to Him in very many Scriptures. Of these we might cite a few only: Matt. 3: 17; Luke 1: 32, 35; John 1: 34, 49; Rom. 1: 9; Heb. 1: 2, 5, 8. This term is applied to Him, signifying the fact that He is God's Son from a variety of standpoints. As the Logos He is God's Son; as a human being born of the virgin Mary, and as a spirit being in His resurrection He is God's Son also.

Another term applied to Him and especially by Himself to Himself is that of the "son of man." In the Greek it reads: "*the* son of *the* man," and it refers to our Lord Jesus as the preeminent descendant of Adam. The Son being Jesus and the man of this verse being Adam, He is thus by this emphatic term brought to our attention as the greatest of all of Adam's descendants, the most preeminent of Adam's descendants and the best of Adam's descendants. When in Luke 1: 32 He is spoken of as the "Son of the Highest," or as the R. V. puts it: "the son of the Most High," this expression refers to Him as the actual Son of God as a human being. In Mal. 4: 2 He is called the "Sun of Righteousness." Here His office in the Millennial Age is set before our minds under the picture of a Sun who has brought rays which are those of truth and righteousness and who by shining His healing and enlightening beams upon the human family will give them righteousness and life; for that Sun shall shine upon the whole earth, dispelling the darkness of sin and error and introducing truth and righteousness and by its rays will heal the race from the curse. In John 15: 1

He is referred to as the "vine," and that because just as branches receive their growth out of a vine and receive out of a vine the sap intended to bring forth fruit unto perfection, so all who come into Him find in Him sustenance supporting life and fruitfulness. In Is. 9: 6 He is called "Wonderful" and this is true of Him in His person as having existed in three natures with marvelous attributes in each nature in His character as the exact impress of God's character in His teachings, as being perfect and causing astonishment to the hearers and in His work as being surpassingly marvelous; for as God's Agent He has wrought the works of creation, providence, instruction, redemption, justification, sanctification and deliverance; and in all these works He has indeed been "Wonderful" and will therefore be Wonderful. A final Scriptural term that we will explain is in Rev. 19: 13, where He is called "The Word of God"; and this is true of Him from several standpoints: (1) as the Revealer of that Word, (2) as the Expounder of that Word, (3) as the living Example in the outworking of that Word, (4) as the Father's Illustration of the details of that Word, and finally (5) as the One that will make that Word victorious. Thus every accomplishment of the Word of God will be wrought by Him, as the Scriptures as God's Word are Christo-centric, all of their teachings emanating out of Him as the Father's Agent in revealing teachings and making victorious the Truth of God. Certainly the Scriptures apply an immense number of very fine titles to Him. Those of His titles that are connected to the 21 titles of His Saviorhood having been discussed above, we have not discussed under the term of His titles. And those of His titles which have no relation to His posthuman experiences we have likewise passed by without discussion here. We trust that our discussion of our Lord in His prehuman existence, in His carnation, in His narrow way, in His sufferings and in His posthuman experiences, covering His resurrection, glorification, ministry of titles, will enhance God to our hearts and magnify and glorify Jesus to them.

CHAPTER VI. THE HOLY SPIRIT: ITS NATURE.

NEGATIVELY. POSITIVELY. GOD'S POWER. GOD'S DISPOSITION IN HIMSELF. IN CHRIST.

IT IS our purpose to discuss in considerable detail the subject of the Holy Spirit; and we will begin the discussion with an examination of the nature of the Holy Spirit; and because it has been widely and erroneously held that the Holy Spirit is a person, we will approach the discussion of its nature in a negative way, *i.e.*, we will show what it is *not* before discussing what it *is*. The Scriptures use a variety of appellations in referring to it, *e.g.*, the Holy Spirit, the Spirit, the Spirit of God, the Spirit of the Lord, the Spirit of Christ, *etc.*, besides descriptive terms, like the Comforter, Spirit of Grace, Spirit of Holiness, *etc.* The basal part of the name, Spirit, is the translation of the Hebrew and Chaldee word, *ruach*, and of the Greek Word, *pneuma*, to the former of which is sometimes added the Hebrew word for holy, *kodesh*, and to the latter of which is often added the Greek word for holy, *hagion*, and in connection with which the definite article is sometimes used, and sometimes is omitted. The A. V. is unhappy in usually rendering the words *ruach* and *pneuma* in this connection with the word, *ghost*, a mistake that the A.R.V. has corrected by rendering them uniformly by the word, *Spirit*, when they are used with reference to the Holy Spirit. In E Vol. II, 511-518, it is Scripturally proven that the words *ruach* and *pneuma* have twelve meanings, the most of which do not concern our subject. Here we will discuss their meaning alone as related to our subject.

In arriving at the meaning of Biblical words, we should not accept as true meanings those that contradict Scriptural uses of these words; for if such contradictions

are found between the suggested meanings and any of their Biblical uses, we may be sure that there is something wrong with the suggested meanings. This principle enables us to see whether the proposition that the Holy Spirit is a person is true or false. It is true that many teach that the Holy Spirit is a person, but do so in the teeth of Scriptures that cannot be harmonized with that thought. We will set forth 14 sets of passages that cannot be harmonized with the thought that the Holy Spirit is a person, and that prove that it is not a person. And since these 14 sets of passages cannot be reconciled with the thought that the Holy Spirit is a person, we are warranted in teaching what we above tersely said: *The Holy Spirit Is Not A Person*. We now proceed to the discussion of these 14 sets of passages that are irreconcilable with the thought that the Holy Spirit is a person.

(1) The first of these sets of passages is the one that teaches that God's people at Pentecost and in Cornelius' home were baptized with the Holy Spirit. The following passages set forth this thought: Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 5; 11: 16. Please note that in this matter the means with which the baptizing was done was the Holy Spirit, just as in water baptism the means with which the baptizing is done is water. The one doing the baptizing with the Holy Spirit according to these passages was Christ, who used the Spirit as the element with which the act of baptism was done. Without pausing to prove whether baptism is to be performed by sprinkling, pouring or immersing, the only three methods that have advocates, it is easy to see that a person could not be used as the element, corresponding to water as the element of water baptism, with which the baptizing was done; for how could one be sprinkled with a person? How could a person be poured out upon one? Or how could one be immersed in a person? Evidently this set of passages contradicts the thought that the Holy Spirit is a person.

(2) Again, many Scriptures teach that some are filled with, and are full of the Holy Spirit. The following are passages that so teach: Luke 1: 15, 41, 67; Acts 2: 4; 4: 8, 31; 6: 3, 5; 7: 55; 9: 17; 11: 24; Eph. 5: 18; Ex. 31: 3; 35: 21, 31. We can readily see how one can be filled with certain good qualities, like goodness, love, faith, *etc.*, or certain evil qualities, like wrath, hatred, malice, *etc.*, but cannot see how one person can be filled with; and thus be full of another person. The difficulty is greatly increased when many persons are said by the Bible to be filled with the Holy Spirit, if the Holy Spirit were a person; for manifestly such a thought would be absurd as well as impossible. Hence we have here another Scriptural fact that is taught in many passages, and that contradicts the thought that the Holy Spirit is a person.

(3) A third set of Scriptures tells us that the Holy Spirit was poured out, shed forth on certain persons, in fact upon all of God's real people of the Gospel Age, and that it will be poured out for all mankind in the Millennium. Please note the following passages as teaching this thought: Acts 2: 17, 18, 33; Is. 32: 15; Ezek. 39: 29; Joel 2: 28, 29. If the Holy Spirit were a person these passages would teach that a person is poured out upon another, a thing that is incompatible with the thoughts involved in such a transaction; for to pour out something upon a person implies that either a fluid, or a quality or a force is the thing that is poured out upon him. The absurdity becomes all the greater, if many persons are the ones poured upon at the same time, as was the case at Pentecost and in Cornelius' home. Evidently the idea of the Holy Spirit's being a person is inconsistent with our third set of passages.

(4) A fourth consideration proven by a large number of passages contradicts the idea that the Holy Spirit is a person; for numerous Scriptures teach that the Holy Spirit is in, abides in and dwells in God's true people. The following are such passages: John 14: 17; Rom. 8: 9, 11; 1 Cor. 3: 16; 6: 19; Eph. 2: 22; 2 Tim. 1: 14;

Jas. 4: 15; 1 Pet. 1: 11; 4: 14; Num. 27: 18; Is. 63: 11; Ezek. 11: 19; 36: 26, 27; 37: 14; Dan. 4: 8, 9, 18; 5: 11, 14. That a quality, a power or a force can be in a person is evident; but that a person can be in another is unthinkable; and all the more is it unthinkable that that person should be in many persons the world over at one and the same time, as the Holy Spirit is in many persons the world over at one and the same time. Accordingly, this set of passages contradicts the thought that the Holy Spirit is a person.

(5) A fifth set of passages teaches that the Holy Spirit is upon God's people, as the following Scriptures prove: Matt. 3: 16; Luke 1: 35; 2: 25; John 1: 32, 33; Acts 10: 44; 11: 15; 19: 6; 1 Cor. 3: 16; Num. 11: 17, 25, 26, 29; 24: 2; Judg. 3: 10; 6: 34; 11: 29; 14: 6, 19; 15: 14; 1 Sam. 10: 6, 10; 11: 6; 13: 6; 19: 20, 23; 2 Chro. 15: 1; 24: 20; Is. 11: 2; 42: 1; 44: 3; 59: 21; 61: 1; Ezek. 11: 5. If the Holy Spirit were a person, these passages would teach that he was sitting, standing or reclining not only upon one, but upon many persons, the world over and that at one and the same time. Such a thought is not only unthinkable and nonsensical, but is also contradictory to our fifth set of passages.

(6) A sixth set of Scriptures declares that God's people are in the Holy Spirit, as can be readily seen from the following: Rom. 8: 9; 14: 17; Gal. 3: 3; 5: 16, 25; Ezek. 37: 1. If the Holy Spirit were a person, this set of Scriptures would prove that he would have to be spread out all over the world, since God's people are scattered over the whole world. Consequently each one would be in but a part of Him which would make their possession of Him to be of but an infinitesimal part of Him. Of course, such absurdities are not taught in these Scriptures, which they would have to teach, if the Spirit is a person. Hence this set of Scriptures contradicts the thought of the Spirit's being a person.

(7) A seventh set of Scriptures teaches that Jesus and the Church are anointed with the Holy Spirit. The following passages prove this thought: Luke 4: 18; Is. 61: 1;

Acts 4: 27; 10: 38, compared with Matt. 3: 16; 2 Cor. 1: 21; 1 John 2: 20, 27. Please note the fact that in these passages the Holy Spirit is not spoken of as the anointer, but it is described as the ointment itself, that *with* which, not *by* which, the anointing is done. A literal anointing makes one fragrant, beautifies, and qualifies one to do his task smoothly and frictionlessly by pouring or rubbing the ointment upon the one to be anointed. A symbolic anointing makes one spiritually fragrant, beautiful, and qualifies one to do his work smoothly and frictionlessly. Neither a literal anointing nor a symbolic anointing can be performed with a person used as the ointment; for such a thought is preposterous, and certainly contradicts the set of Scriptures just cited. Hence the Holy Spirit is not a person.

(8) An eighth consideration disproves the thought that the Holy Spirit is a person; for according to the Bible in 1 Cor. 12: 13, God's faithful people drink the Holy Spirit. For the proper translation of the pertinent words please see the A.R.V. or Rotherham. In this passage the thing drunk is declared to be the Holy Spirit. But if the Holy Spirit were a person how could we drink him? Such a thing would be nonsense. Hence this passage proves the Holy Spirit not to be a person.

(9) Again, the Holy Spirit is said to be in our hearts the earnest of our inheritance until our deliverance, as we read in 2 Cor. 1: 22; 5: 5; Eph. 1: 14. An earnest is the hand-payment that the buyer of a property gives as a guarantee to its seller that he will purchase and pay in full for the property at the stipulated time, and that the seller accepts as a guarantee that the seller will complete the selling process. Accordingly, God gives the Holy Spirit to His people as a part payment and His guarantee to them that He will give them the complete inheritance on the day of deliverance, after they have completed their part in the transaction, *i.e.*, completed the carrying out of their consecration. As the Holy Spirit, according to these passages, is the earnest, the hand-payment, *i.e.*, part of what God agrees to give

His faithful, it cannot be a person; for it is a part of their inheritance. Moreover, who, apart from slavery, ever heard of a person's being a part-payment of an inheritance? Such a thing is absurd. Hence we can see from the fact that the Holy Spirit is the hand-payment of our inheritance given us as a guarantee, until we get the entire inheritance, that it is not a person.

(10) Moreover, the Bible tells us that the Holy Spirit is given us by God as the seal set upon our relation to God until the day of our deliverance, which is proven by 2 Cor. 1: 22; Eph. 1: 13; 4: 30. Seals are used to sanction or make valid a transaction (Jer. 32: 9-12; John 3: 33; 6: 27; 1 Cor. 9: 2) and to give security or a guarantee to a thing (Esth. 8: 8; Job 41: 15; Dan. 12: 4; Rev. 5: 1). It will be noted that the Holy Spirit is itself in Eph. 1: 13 and 4: 30 called the seal, *i.e.*, the thing with which God's people are sealed. It makes valid our relation to God as sons and heirs and is the guarantee of that relation as existing between God and us. But how a person can be a seal with which we are sealed with the impression of validity and guarantee, nobody can explain or understand; for a person is not the impression that attests as valid and that at the same time guarantees a paternal, filial and hereditary relationship as existing between God and us. Hence the Holy Spirit cannot be a person.

(11) Those who claim that the Holy Spirit is a person claim that as such he is God Almighty Himself in a third person. This cannot be true; for if it were, St. Paul would not so solemnly exhort us not to quench the Spirit (1 Thes. 5: 19); for he would then be exhorting us not to put out of existence God Almighty, a thing that is impossible to do. Imagine weak humans putting the Almighty out of existence! This same passage proves that the Holy Spirit is not a person; for persons are not quenched. Fires are quenched; fevers are quenched; warm feelings are quenched; but persons are not quenched. But this passage, prohibiting a

thing that can be done, proves that the Spirit of God is not a person, let alone the third person in God.

(12) The Bible speaks of the Holy Spirit as symbolic ink, as we can see from 2 Cor. 3: 3. The Apostle in this verse is making a contrast between literal epistles written by him with literal ink, and symbolic epistles written by him with the Holy Spirit as a figurative ink. The former were written by him as a human agent on paper, parchment, *etc.*, with pen and ink; the latter by the heart's labor of himself as God's servant who used the pen of God's Word and the ink of God's Spirit to write symbolic letters—epistles of Christ, as He calls them. If the Holy Spirit is symbolic ink, it cannot be a person; for how could a person be the symbolic ink with which epistles of Christ are indited? Accordingly, this passage, contradicting the thought that the Holy Spirit is a person, proves it not to be a person.

(13) Again, those who teach that the Holy Spirit is a person likewise teach that He is God Almighty in His third person. If this be true, then the Holy Spirit is omniscient and is so intuitively, and consequently does not come to a knowledge of matters by studying, searching them out, but has always known them intuitively, *i.e.*, without study and investigation. But the Bible teaches (1 Cor. 2: 10) that the Holy Spirit does study out, search out all spiritual things. Hence it is not God Almighty in a third person and is not a person at all; for it does this studying through the mental faculties of God's people, as 1 Cor. 2: 7-16 teaches. Hence the Holy Spirit is not a person.

(14) Finally, the Bible speaks of the Holy Spirit as a gift offered by God to, and received and possessed by God's people as a personal acquisition in ever increasing measure as they obey, and is gradually decreased in the unfaithful. The passages that prove this are the following: Luke 11: 13; John 3: 34; 7: 39; Acts 2: 38; 8: 17, 18; 10: 45, 47; 15: 8; 19: 2; Rom. 5: 5; 8: 15; 2 Cor. 13: 14; Gal. 3: 2; 4: 6; Phil. 2: 1; 1 Thes. 4: 8; 2 Tim. 1: 7; Heb. 6: 4; 1 John 3: 24; 4: 13. The bare

mention of these facts is inconsistent with the thought that the Holy Spirit is a person. Its greater inconsistency is manifest from the fact that these things are true of a number of persons; for if the Holy Spirit were a person he could not be offered, received and possessed, and that increasingly by many, and decreased, and that gradually by not a few. These verses disprove the view that the Holy Spirit is a person.

The 14 points given above refute the position that the Holy Spirit is a person. Accordingly, the thought expressed above is factual, true and Biblical. It will be noticed that we have not above attempted to prove what the Holy Spirit is; for above we have, as it were, pulled down a condemned edifice and carted away its debris preparatory to the erection of a new and true building exhibiting what the Holy Spirit is, which, God willing and helping, we hope to do somewhat further on. We trust that our readers will look up and study carefully all the references cited above, and thus come to the Scriptural assurance as to what the Holy Spirit is not—a person, which proves our thought to be true.

We have given 14 Biblical proofs that the Holy Spirit is not a person. But the translators of the A. V. and those of most other "orthodox" translations, believing the Holy Spirit to be a person, colored their translations in a way to favor their view on the subject. One of their worst perversions on this subject is rendering the Greek words for Holy Spirit, *pneuma hagion*, by the words, the Holy Ghost. To most minds the word *ghost* conveys the thought of a disembodied spirit being, a spirit being which at death, they hold, left the body that while one was alive it inhabited. Hence they attach the idea of a person to the word *ghost*, and thus this wrong translation enables them to transfer the thought of a person to the Holy Spirit. Hence to them the expression, Holy Ghost, means a spirit person. This is one of the worst mistranslations in the A. V. The A. R. V., which is one of the best translations in the English language, and

which as a whole was made by orthodox theologians, has dropped entirely the expression *Ghost* and put in its place the word *Spirit*, whenever the Holy Spirit is meant. And by this it has corrected one of the most serious A. V. blots, its rendering the expression, *pneuma hagion*, 90 times by the term, *Holy Ghost*.

Another serious A. V. mistranslation that tends to convey the thought that the Holy Spirit is a person is its insertion of the definite article *the* into the translation of the expressions, *pneuma* and *pneuma hagion*, where the Greek definite article is wanting. While the Greek language has the definite article for *the*, it does not have the indefinite article for *a* or *an*. The general rule for the translation of a common noun without the definite Greek article into a language like English, which has the indefinite article *a* or *an*, is the following: Common singular Greek nouns without the definite article are to be translated, *e.g.*, into English, with the indefinite article *a* or *an*, *e.g.*, there is not the definite article in the Greek before the words italicized in the following passages taken from John 1-3, as examples for the whole Greek Testament; and therefore the A. V. was right in inserting the indefinite article *a* before the italicized words: There was a *man* sent from God (John 1: 6). After me cometh a *man* (30). The Spirit descending from heaven like a *dove* (32). He made a *scourge* of small cords (2: 15). Make not my Father's house an *house* of merchandise (16). There was a *man* of the Pharisees, a *ruler* of the Jews (3: 1). Thou art a *teacher* (2). There arose a *question* (25). A *man* can receive nothing, except it be given him from heaven (27).

This rule has been frequently and greatly transgressed against by the insertion of the definite article *the* before the translation of the expressions, *pneuma* [Spirit] and *pneuma hagion* [Holy Spirit], whereas in the Greek there is no article at all; and therefore the indefinite article should have been used before them in the English translation: a spirit [power], a

Holy Spirit [power]; for *power* is the first meaning of the Hebrew word *ruach* and of the Greek word *pneuma*, as we will now show, both from the Old Testament and from the New Testament. First we will quote some Old Testament passages to prove the point, that the Hebrew word *ruach* means *power*: The spirit [power] which is upon thee (Num. 11: 17). The spirit [power] that was upon him (25). The spirit [power] rested upon them (25). The spirit [power] rested upon them (26). O that the Lord would put His spirit [power] upon all His people (29). In these passages we are told how God took a part of His power with which He had endowed Moses to enable him to do his work, and gave it to the 70 elders to enable them to assist him to do his work. Let there be a double portion of thy spirit [power] upon me (2 Kings 2: 9). Here in prospect of becoming Elijah's successor Elisha asks that a two-class power from Elijah as mouthpiece for the Lord become his as Elijah's successor. After Elisha got this two-class power as Elijah's successor, he was recognized by the sons of the prophets as having received it: The spirit [power] of Elijah doth rest on Elisha (15). God commends Joshua's having power in him, saying that he had power: In whom is spirit [power; the word for *the* is lacking in the Hebrew; Num. 27: 18]. God's making the power of princes naught is described as follows: He shall cut off the spirit [power] of princes (Ps. 76: 12). The power of God as exercised by His Truth is called the spirit [power] of judgment; and that of destructive punishments is called the spirit [power] of burning (Is. 4: 4). The power that acted in and on Ezekiel is called *a* spirit [power] (the A. V. here mistranslates the word by *the* spirit) in the following passages: A spirit [power] entered into me (Ezek. 2: 2; 3: 24). A spirit [power] took me up (3: 12, 14; 43: 5; 8: 3; 11: 1, 24; 37: 1).

We will now quote a few passages from the New Testament proving *power* to be one of the senses of the word *pneuma*: Veiled by the mistranslation with the definite article, the sense of *power* is clearly seen in Jesus' words, How then did David by spirit [a power Divine] call Him [Christ] Lord (Matt. 22: 43). Which had a spirit [a power] of infirmity (Luke 13: 11). The words that I speak unto you, they are spirit [power, John 6: 63; compare with Heb. 4: 12]. St. Paul, exhorting the brethren to seek earnestly for spiritual powers, of miracles, tongues, *etc.*, says, Be zealous of spirits [powers, 1 Cor. 14: 12, mistranslated spiritual gifts in the A. V.; please see the margin for the correct translation]. In the same chapter he shows that the powers of prophets are harmonious with one another: The spirits [powers] of the prophets are subject to the prophets (32). Thus the Revelator shows how the power of life entered the two dead prophets: The spirit [power] of life from God entered into them (Rev. 11: 11). Thus we see that one of the meanings of the Hebrew word *ruach* and the Greek word *pneuma* is *power*. In fact the sense *invisible power* underlies all 12 senses in which these two words are used, as we have shown in detail in E2, 511-523. These remarks will help us better to see that one of the meanings of the expression, *Holy Spirit*, is God's power, which is a holy power. The translation with the definite article where the indefinite article should have been used occurs 53 times, to the darkening of the thought, whereas had these 53 translations been correctly made, the idea of power as one of the meanings of the expressions, *spirit* and *Holy Spirit*, would have been very patent. We will have occasion to refer to this matter when giving some of our proofs for the meaning of God's power as being one of the senses of the expression, *Holy Spirit*, which is the first definition of the term, *Holy Spirit*.

The expression, *Holy Spirit*, has several meanings. It primarily means God's power, however or by whomsoever

exercised. This becomes apparent, *e.g.*, from Luke 1: 35: "The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee." All of us are familiar with the fact that, among other ways, Hebrew poetry is made by repeating the same thought in different words, which is called *parallelism*. Here we have a case of a parallelism: the expression, the Holy Ghost shall come upon thee, means the same as the expression, the power of the Most High shall overshadow thee. Hence the expression, Holy Ghost, means the same as the expression, power of the Most High. The definite article is here wanting in the Greek before the expression, *pneuma hagion*; hence it should have been rendered *a* Holy Spirit [a holy power], not *the* Holy Spirit; and, of course, the word *Ghost* should not at all have been used here. Hence the indefinite article also proves that here a Holy power of God is meant by the expression, a Holy Spirit.

The same two mistranslations occur in John 20: 22, where the translation should be: Receive ye a Holy Spirit, not *the* Holy *Ghost*. That the words, a Holy Spirit, here evidently mean a holy power is manifest from the transaction itself; for Jesus was here giving the Apostles, and in them representatively the entire Priesthood, a holy power, *i.e.*, the power as God's mouthpieces to declare ministerially to the repentant believer the forgiveness of his sins and to the impenitent the retention of his sins. Thus the nature of the transaction, as the words following those quoted above prove, demonstrates that here the expression, *pneuma hagion*, means a holy power.

Again, Jesus in a number of other passages speaks of the Holy Spirit as power, *e.g.*, He tells us that by God's Spirit He casts out devils (Matt. 12: 28), and yet calls this same Spirit in connection with the same act, the finger [power] of God (Luke 11: 20). In the same connections He accused the Jews who blasphemed this holy power of blaspheming the Holy Spirit (not

Ghost!), as can be seen in Matt. 12: 31, 32; Mark 3: 11; Luke 12: 10. He tells the disciples that they would receive the promise of the Father (Luke 24: 49; Acts 1: 4), which was the Holy Spirit; and in the same connection He calls it *power* (Luke 24: 49; Acts 1: 8). In speaking of the powers in the gifts of the Spirit Paul calls them *spirits* (mistranslated *spiritual gifts* in the A. V.; see margin for the right translation), which clearly proves that one of the meanings of the word *spirit* is *power*, as can also be seen from the many examples given in the third and fourth paragraphs preceding this one.

We desire to quote a large number of passages in which the A. V. misrenders the expression, *pneuma hagion* [a Holy Spirit], by the expression, "*the holy Ghost*," and in which, when the misrendering is corrected, the passages very clearly teach that one of the meanings of these terms is *a holy power*. Instead of quoting the mistranslations of the A. V., we will give the literal translations, and every reader will be able quickly to see the proper thought: She was found with child from a Holy Spirit [a Holy Power, Matt. 1: 18]. That which is conceived in her is of a Holy Spirit [a Holy Power, 20]. He shall baptize you with a Holy Spirit [a Holy Power, 3: 11; Mark 1: 8; Luke 3: 16; Acts 1: 5; 11: 16]. He shall be filled with a Holy Spirit [a Holy Power, Luke 1: 15, 41, 67; Acts 4: 8, 31; 6: 3, 5; 7: 55; 9: 17; 13: 9, 52]. But which a Holy Spirit [a Holy Power] teacheth (1 Cor. 2: 13). No man can say that Jesus is the Lord, but by a Holy Spirit [a Holy Power, 1 Cor. 12: 3]. Gifts of a Holy Spirit [a Holy Power, Heb. 2: 4]. Made partakers of a Holy Spirit [a Holy Power, 6: 4]. Preached the gospel with a Holy Spirit [a Holy Power] sent down from heaven (1 Pet. 1: 12). Holy men of God spake as they were moved by a Holy Spirit [a Holy Power, 2 Pet. 1: 21]. In this paragraph we quoted a fair number of the 90 passages in which the A. V. contains the misrendering of the Greek expression,

pneuma hagian [a Holy Spirit], as *the Holy Ghost*. Properly rendered they very plainly show that this Greek expression means a Holy Power. In other connections we quote others of these 90 misrendered passages, from which it will all the more clearly appear that one of the meanings of the words, *pneuma hagian*, is a Holy Power.

A few examples in which the word *pneuma* occurs as an abstract noun without the Greek definite article will be given in proof that it means *power*. Thus we read that the Lord's power translated Philip from the presence of the Ethiopian eunuch: The spirit of the Lord [the power of the Lord] caught away Philip (Acts 8: 39). St. Paul, pointing out that his speech and preaching were not by eloquence or human wisdom but by Divine power, says: My speech and preaching were ... by demonstration of spirit, even power [thus he defines spirit to mean power here] ... that your faith ... stand ... in the power of God (1 Cor. 2: 4, 5). He also shows the many qualities, conditions and activities in which he conducted his ministry and, among other things, he says that it was by Holy Spirit, holy power, not by *the Holy Ghost*, as the A. V. puts it with its two misrenderings (2 Cor. 6: 6). He inquired of certain Ephesians whether they had received Holy power by which they could work miracles, speak in tongues, *etc.*, and they replied that they had never heard of there being such a holy power: Have ye received Holy Spirit [Holy power, mistranslated, *the Holy Ghost*]? ... we have not heard whether there be any Holy Spirit [Holy power, Acts 19: 2]. Thus he mentions the fact that the offering up of the Gentile brethren was sanctified by holy power when he says: I should be the minister ... to the Gentiles ... that the offering up of the Gentiles might be ... sanctified by Holy Spirit [Holy power, not as misrendered in the A. V., by *the Holy Ghost*, Rom. 15: 16]. Speaking of the things of God which he taught in power, he says: Which things

also we speak, not in the words which man's wisdom teacheth, but which Holy Spirit [Holy power, not as the A. V. mistranslates, *the Holy Ghost*] teacheth (1 Cor. 2: 13). Speaking of the power by which the star-members have been enlightened with the mystery of Christ, he says: It is now revealed to the holy Apostles and Prophets by Spirit [power, not as the A. V. renders it, *the Spirit*, Eph. 3: 5].

If the Holy Spirit, among other things, is the Holy Power of God, we can readily see how the Bible can speak of people's being filled with the Holy Spirit (Luke 1: 35, 41, 67; Acts 2: 4; 4: 8, 31; 7: 55; 9: 17; 13: 9), as we saw under point (2) above, people cannot be filled with a person. If the Holy Spirit, among other things, is the Holy Power of God, we can readily see how people can have the Spirit upon them (Matt. 3: 16; Luke 1: 35; 2: 25; John 1: 32, 33; Acts 10: 44; 11: 15; 19: 6; 1 Cor. 3: 16; Num. 11: 17, 25, 26, 29; 24: 2; Judg. 3: 10; 6: 34; 11: 29; 14: 6; 19: 15; 1 Sam. 10: 6, 10; 11: 6; 13: 16; 19: 20; 2 Chro. 15: 1; 24: 20; Is. 11: 2; 42: 1; 44: 3; 59: 21; 61: 1; Ezek. 11: 5), as we saw under point (5), this cannot be true of a person. If the Holy Spirit, among other things, is God's Holy Power, we can readily see that one can be baptized with it (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 5; 11: 16), as we saw under point (1) above, this cannot be done with a person. If the Holy Spirit, among other things, is the Holy Power of God, we can readily see how it can be poured out upon people (Acts 2: 17, 18, 33; Is. 32: 15; Ezek. 39: 29; Joel 2: 28, 29), as we saw under point (3) above, this could not be done with a person. If, among other things, the Holy Spirit is God's power, we can readily see how it can be in and dwell in people (Num. 27: 18; Is. 63: 11, Dan. 4: 8, 9, 18; 5: 11, 14; 1 Pet. 1: 11), as we saw under point (4) above, a person cannot be in and dwell in one or more persons. If the Holy Spirit, among other things, is God's Holy Power, we can readily see that it is

given to, and is received by many people (Acts 8: 17, 18; 10: 45, 47; 15: 8; 19: 2; Rom. 5: 5), as we saw under point (14) could not be done with a person, *i.e.*, be given to, and be received by many people.

Apart from a few passages cited from the Old Testament above, our proofs that, among other things, the Holy Spirit is God's power, have been taken from the New Testament. Accordingly, we will now present some Old Testament proofs on this subject. While other senses of the word occur more frequently in the New Testament than does the sense *power*, in the Old Testament, apart from prophecies of Gospel and Millennial Age matters, the expressions, Holy Spirit, the Spirit of the Lord, the Spirit of God, My Spirit and His Spirit are almost exclusively used in the sense of God's power. In the beginning of this article we saw from not a few passages that the word *ruach* means, among other things, power, and that the thought of invisible power underlies every one of the 12 senses of this word in the Bible. Now we will show that in the Old Testament the (usual) meaning of the above-mentioned expressions is *holy power*. The expression, *ruach kodesh* [Holy Spirit], occurs only three times in the Old Testament (Ps. 51: 11; Is. 63: 10, 11). Ordinarily the terms, the Lord's Spirit, Spirit of the Lord, Spirit of God, my Spirit, His Spirit, are the pertinent expressions.

We will now quote a number of passages containing these expressions, with some brief comments; and from them we can see that they mean, among other things, God's power. Thus the creative power of God acting through the prehuman Word upon chaos is presented to us: The Spirit [power] of God moved upon the face of the waters (Gen. 1: 2). Pharaoh, speaking of Joseph as a unique one in whom was God's power to interpret dreams and to exercise executive authority, asked, Can we find such an one as this is, a man in whom the Spirit [power] of God is (Gen. 41: 38)? David, telling how God by His power

inspired him to speak, says, The Spirit [power] of the Lord spake by me (2 Sam. 23: 2). Obadiah, expostulating with Elijah against his telling Ahab of Elijah's presence, told him that God's power would carry him away to a place unknown to the first before Ahab could reach where he was, and this would bring Obadiah into trouble with Ahab: As soon as I am gone from thee the Spirit [power] of the Lord shall carry thee whither I know not (1 Kings 18: 12). Zedekiah, the false prophet, smiting the true prophet, Micaiah, on the cheek, demanded that he tell him which way God's power left the former and came to the latter: Which way went the Spirit [power] of the Lord from me to speak unto thee (1 Kings 22: 24; 2 Chro. 18: 23). The sons of the prophets, reasoning with the unwilling Elisha, express a thought somewhat similar to that expressed by Obadiah above, saying, The Spirit [power] of the Lord hath taken him up, and cast him upon some mountain, or into some valley (2 Kings 2: 16).

Again, the good Word, omitting the definite article before the word *ruach*, says, Spirit [power] came upon [literally, clothed] Amasai (1 Chro. 12: 18). Elihu declared of the creative power as God's Spirit, The Spirit of God hath made me (Job. 33: 4). David, overcome by a consciousness of the greatness of his sin, fearing that God would take the Divine power from him that he as the Lord's anointed had, pleaded that this be not so, in the following language: Take not the Holy Spirit [power] from me (Ps. 51: 11).

On the contrary, he pleaded that that freely bestowed power might continue to uphold him. Uphold me with Thy free Spirit [power, 12]. The Psalmist tells of the Divine power acting creatively as God's channel of operation, as follows: Thou sendest forth Thy spirit [power]; they are created; and Thou renewest the face of the earth (104: 30). Knowing that he could not take himself away from God's power, the Psalmist cries out, Whither shall I go from Thy

Spirit [power, 139: 7]? Knowing that nothing can put God's power into difficulty, the prophet Micah asks, with the expectation of receiving a negative answer, Is the Spirit [power] of the Lord straitened (Mic. 2: 7)? Zechariah, pointing out the willfulness of the Israelites, speaks of their disregarding God's words that He had sent by His power through the earlier prophets, saying, Lest they should hear ... the words which the Lord of Hosts sent in His Spirit [power] by the former prophets (Zech. 7: 12).

In concluding the proof that the first sense of the terms, Spirit, Holy Spirit, the Lord's Spirit, God's Spirit, *etc.*, is *power*, we will briefly quote and comment on some Scriptures that speak of the Spirit, *etc.*, coming upon and being upon and in certain ones. Here belong Gen. 41: 38; Num. 27: 18; 2 Kings 2: 9, 15; 1 Chro. 12: 18, commented on above. Speaking of God's power coming upon Othniel, Gideon, Jephthah and Samson, enabling them to judge and deliver Israel, God says: The Spirit [power] of the Lord came upon him (Judg. 3: 10; 6: 34; 11: 29; 13: 25; 14: 6, 19; 15: 14). The same thing is said of Saul (1 Sam. 10: 6, 10; 11: 6), as it is also said of David, Saul's messengers and again of Saul, and of Azariah and Zechariah (16: 13; 19: 20, 23; 2 Chro. 15: 1; 24: 20). Ezekiel uses a similar expression. The Spirit [power] of the Lord fell upon me (Ezek. 11: 5). The language of the foregoing cited passages being practically the same as that quoted above from Judg. 3: 10, it is unnecessary to do more than to cite them. Now a few passages speaking of God's power being in or entering into God's servants will be quoted as proofs of the point under discussion: Of God's power in Joseph it is said, In whom the Spirit of God is (Gen. 41: 38). As to Moses as a type of Jesus God says of Himself as the One who had put His power in him, He who hath put His Holy Spirit [power] within him (Is. 63: 11). Ezekiel says this of himself, Spirit [power] entered into me [the word *ruach* here does not have the definite

article, Ezek. 2: 2]. Nebuchadnezzar and others said this of Daniel in passages in which, instead of the rendering of *holy gods*, it should be *the holy God*. Thus: In whom is the Spirit [power] of the holy God (Dan. 4: 8). I know that the Spirit [power] of the holy God is in thee (9). For the Spirit [power] of the holy God is in thee (18). In whom is the Spirit [power] of the holy God (5: 11). The Spirit [power] of God is in thee (14).

Having seen that the Holy Spirit is not a person, and that one of the definitions of the term, Holy Spirit, is God's power, and having submitted a sufficiency of Scriptures in proof of both propositions, it will now be in order for us to submit the second definition of the term and show its Scripturalness. In addition to the Holy Spirit's being God's power, it may as its second part be defined as God's disposition in Himself, in Jesus Christ, in the saints and in all other consecrated beings—the good angels, the Ancient and Youthful Worthies, the Great Company, the restored world of mankind and in all future creations of free moral agents, even as in Adam and Eve before their fall and in Jesus as a human being before His Spirit-begetting at Jordan, the Holy Spirit was God's disposition in them. By the word *spirit* in the sense of disposition, the natural or acquired mental, moral and religious character of persons is meant. Such character may be good, bad or indifferent. Hence we speak of one's having a good spirit, disposition, a bad spirit, disposition, or an indifferent spirit, disposition. The word spirit in the sense of disposition, is ordinarily used to mean the whole natural or acquired character of a person; but not infrequently it is used to denote any one of its parts. Thus we may speak of one's mental spirit, mental disposition, meaning thereby his intellectual character, the character of his intellectual faculties and thoughts; we may speak of one's moral spirit, disposition, to characterize his feelings, affections, graces and volitions as to his fellows; or we may speak of

his religious spirit, religious disposition, to indicate his feelings, affections, graces and volitions as to God, Christ or false gods. Accordingly, by God's spirit or disposition we mean His mental character, the cast of His mental faculties and thoughts, often Biblically covered by the word *wisdom*, as well as His moral character—feelings, affections, graces and volitions toward His creatures, Biblically indicated by the words *justice* and *love* and (will) *power* toward His creatures, as well also as His religious character—feelings, affections, graces and volitions as to good principles—the Truth and its Spirit, Scripturally implied in justice, love and (will) power toward these. For the purposes of this part of our discussion we will limit our present study to the Holy Spirit as God's disposition in Himself, leaving to later studies the discussion of the Holy Spirit as God's disposition in others.

First we desire to prove that the words *ruach* and *pneuma* in the Bible are used in the sense of one's natural or acquired mental, moral and religious character as to the constitution of his faculties, their thoughts, feelings, affections, graces and volitions, *i.e.*, in the sense of disposition. Accordingly, we will first quote from the Old Testament, showing that the word *spirit* Scripturally means disposition in general, then we will show that it means separately its intellectual, moral and religious features in thought, feelings, affections, graces and will, and afterwards do the same thing from the New Testament; for it is fundamental to our subject to prove Biblically that the words *ruach* and *pneuma*, *i.e.*, spirit, among other things, means disposition. In this part of our discussion we will quote and very briefly comment on a large number of Scriptures, as a rule giving the passages under various heads in the order of their occurrence in the Bible. We begin with passages using the Hebrew word *ruach*, *spirit*, in the sense of disposition in general. Telling of how the disposition of the Israelites toward the building of the tabernacle made them willing to give very liberally

the materials necessary for its construction, Moses says of them, Everyone whom his spirit made willing ... brought ... offering to the work of the Tabernacle (Ex. 35: 21). Contrasting the disposition of Caleb with that of the ten spies who falsely slandered the land, God says, Caleb ... had another spirit with him (Num. 14: 24). The wickedness of Abimelech and the men of Shechem aroused God, in preparing to send condign punishment, to occasion a quarreling disposition to come up between them. The Lord sent an evil spirit between Abimelech and the men of Shechem (Judg. 9: 23). *Hannah* was by her barrenness and the taunts of Peninnah, given a sad disposition and stated this fact: I am a woman of a sorrowful spirit (1 Sam. 1: 15). God's forsaking Saul for his wrongs and his contrary providences aroused in Saul a melancholy disposition which stirred him up to various wrongs. Thus God is spoken of repeatedly as punishing him with an evil disposition. An evil spirit from the Lord (1 Sam. 16: 14-16, 23; 18: 10; 19: 9).

Ahab's sorrow over Naboth's unwillingness to part with his patrimonial estate aroused Jezebel to inquire as to the cause of this disposition in him, Why is thy spirit so sad? (1 Kings 21: 5). The ambitious disposition of Pul and Tilgath-pilneser are spoken of in 1 Chro. 5: 26 as their spirit. God's arousing the Philistines' and Arabians' dispositions to punish Jehoram of Judah for his wickedness is described as follows: The Lord stirred up ... the spirit of the Philistines and of the Arabians (2 Chro. 21: 16). A contrasted thought is expressed of the disposition of Cyrus and the Israelites in 2 Chro. 36: 22; Ezra 1: 1, 5. Job speaks of his sadness of disposition as anguish of spirit (Job 7: 11). His friend falsely accused him of turning his disposition against God, Thou turnest thy spirit against God (15: 13). To him it seemed natural under the circumstance that his disposition should be agitated, Why should not my spirit be troubled? (21: 4). Elihu tells that his disposition constrained him to speak, The spirit

within me constraineth me (32: 18). Beautifully David describes the disposition of the reformed and forgiven sinner, In whose spirit there is no guile (Ps. 32: 2). He tells that God saves those who have a contrite disposition, in the words, The Lord ... saveth such as be of a contrite spirit (34: 18), as he also prays that God would renew a righteous disposition in him, Renew a right spirit within me (51: 10), and declares that the sinners' sacrifices to God are a broken disposition (17). He speaks of his disposition as overcome, My spirit was overwhelmed (17: 3; 142: 3; 143: 4). Speaking of the disposition of apostates, he declares, Whose spirit was not steadfast (78: 8). He speaks of Israel's murmuring as angering Moses' disposition, They provoked his spirit (106: 33). In contrast with talebearers, Solomon says that secret-keepers have a faithful disposition, He that is of a faithful spirit concealeth the matter (Prov. 11: 13). He disparages those who have hasty dispositions as exalting folly, He that is hasty of spirit exalteth folly (14: 29). He likewise shows that great sorrow breaks the disposition, By sorrow of the heart the spirit is broken (15: 13). God's testing the dispositions is asserted, The Lord weigheth the spirits (16: 2). Solomon speaks of a proud disposition (18), a humble disposition (19), of ruling one's disposition (32), of a broken disposition (17: 22), of an excellent disposition (27), of a wounded disposition (18: 14), of failing to control one's disposition (25: 28), in each case the word *ruach* being used and translated by the word *spirit*. The wise man enumerates many things that annoy one's disposition, as a vexation of spirit (Eccl. 1: 14, 17; 2: 11, 17, 26; 4: 4, 6, 16; 6: 9). He counsels in favor of a patient disposition (7: 8), and against the proud and hasty disposition (8, 9). God speaks of a perverse disposition (Is. 19: 14), of a sleepy disposition (29: 10), of one's being grieved in disposition (54: 6), of a contrite and humble disposition (57: 15), of a sad disposition (61: 3), of a poor and contrite disposition (66: 2), the disposition of the

Median kings (Jer. 51: 11), a new disposition (Ezek. 11: 19; 18: 31; 36: 26), a harlot's disposition (Hos. 4: 12; 5: 4), the residue of one's disposition (Mal. 2: 15), and watching one's disposition (2: 15), in each case the word *ruach* being used and translated by the word *spirit*. God asserts that He gave man his disposition, Formeth the spirit of man within him (Zech. 12: 1). Thus we have given a large number of the many Old Testament uses of the word *ruach* in the sense of the disposition in general.

Now we will quote and refer to a goodly number of the many New Testament uses of the word *pneuma* in the sense of the disposition in general. One of the beatitudes so uses it, Blessed are the poor in spirit (Matt. 5: 3); John was to come in Elijah's disposition (he shall go before him in the spirit ... of Elias, Luke 1: 17); he and Jesus grew strong in disposition, Waxed strong in spirit (80; 2: 40). John and James did not know that their disposition was a wrong one, Ye know not what manner of spirit ye are of (9: 55). The true worshipers worship and must worship God in their disposition (John 4: 23, 24). Apollos was fervent in disposition, This man was ... fervent in spirit (Acts 18: 25). Jesus had a holy disposition, The Son of God ... according to the spirit of holiness (Rom. 1: 4). St. Paul served God with his disposition, God ... I serve with my spirit (9). He speaks of the slavish and filial disposition in contrast with one another, We have not received the spirit of bondage ... but ... of adoption [literally, of sonship] (8: 15), and shows that the Word gives witness of sonship to those who have that disposition, The Spirit itself beareth witness with our spirit (16). He testifies of those who have a drowsy disposition, He hath given them the spirit of slumber (11: 8). He also speaks of a meek spirit (1 Cor. 4: 21; Gal. 6: 1). He counsels God's people to be holy in body and disposition, That she may be holy both in body and in spirit (1 Cor. 7: 34). One of the gifts of the Spirit was the ability to judge dispositions, To another the

discerning of spirits (12: 10). He exhorts us to cleanse our dispositions from all filthiness, Let us cleanse ourselves from all filthiness of the ... spirit (2 Cor. 7: 1). He prays that Jesus' grace be with brethren's dispositions (Gal. 6: 18), and also prays that God might preserve blameless the brethren's entire disposition, I pray God your whole spirit ... be preserved blameless (1 Thes. 5: 23). He exhorts Timothy, among other things, to be an example in disposition, Be thou an example of the believers in ... spirit (1 Tim. 4: 12), as he also tells him that God has not given us a cowardly, but a strong, loving and wise disposition, God hath not given us the spirit of fear, but of power, and of love and of a sound mind (2 Tim. 1: 7). He prays that Jesus be with his disposition, Jesus Christ be with thy spirit (4: 22). He declares that we are approaching the Ancient Worthies as just men perfected in their dispositions, Ye are come ... to the spirits of just men made perfect [literally, ye have approached ... God the judge of all, even of just men perfected in their spirits] (Heb. 12: 22, 23). And, finally, Peter speaks of the desirability of the sisters being of a meek and quiet disposition (1 Pet. 3: 4). Thus we have proven from both Old and New Testament Scriptures that one of the meanings of the Hebrew word *ruach* and the Greek word *pneuma* is disposition in *general*.

But we also said that various *particular* features of the disposition are indicated by these two words, *i.e.*, the mind as faculty and its contents, the thoughts, the feelings and affections, the graces and the will or volitions. These are all particular parts of the disposition, and the word *spirit* is also used to cover these individually—particularly. This we will now proceed to prove of each of them from the Old and New Testaments. First we will show this with reference to the mind as a faculty and its contents, thoughts, which constitute the mental part of one's disposition. Pharaoh's two dreams perplexed his mind. His spirit was troubled (Gen. 41: 8). Joshua was full of wise thoughts, Joshua

... was full of the spirit of wisdom (Deut. 34: 9). David's mind diligently studied his relations to God, man and himself, My spirit made diligent search (Ps. 77: 6). The fool lacks secretiveness and tells all his thoughts, A fool uttereth all his mind [*ruach*] (Prov. 29: 11). Our mind seeks to find the Lord and His ways, With my spirit within me will I seek thee early (Is. 26: 9). God knows all our thoughts, I know the things that come into your mind [*ruach*], every one of them (Ezek. 11: 5). God declares the non-fulfilment of the hopes that come into the mind of the wicked, That which cometh into your mind [*ruach*] shall not be at all (Ezek. 20: 32). Nebuchadnezzar's mind or thoughts were worried over his dreams, Dreams, wherewith his spirit was troubled (Dan. 2: 1), and his mind was distressed to learn its meaning, My spirit was troubled to know the dream (3). The papacy in its distress, due to the time of trouble, changes its mind as to cooperation with Protestants, Then shall his mind [*ruach*] change, and he shall pass over [into working cooperation with Protestants], and offend [transgress] (Hab. 1: 11). A few New Testament passages where in the sense of *mind* or *thought* the word *pneuma* has been translated *spirit*: Of Jesus' mind perceiving the reasonings of the scribes against Him for telling the paralytic that his sins were forgiven, it is said, Jesus perceived in his spirit that they so reasoned within themselves (Mark 2: 8). Paul urges the brethren to be renewed in their mental disposition, Be ye renewed in the spirit of your mind (Eph. 4: 23). He, speaking of his being absent bodily but present in mind, says, Though I be absent in the flesh; yet am I with you in the spirit (Col. 2: 5). John repeatedly speaks of himself as being in thought under certain conditions and acts, I was in spirit on the Lord's day (Rev. 1: 10); immediately I was in [the word *the* is not in the Greek] spirit (4: 2); So he carried me away in [the, not in the Greek] spirit (17: 3; 21: 10). In each of these four passages the word *thought* substituted for the word *spirit*, gives the

right sense, and is the meaning of the word *pneuma* there. Thus we have proven that *roach* and *pneuma* are Biblically used to mean the mental part of disposition as a particular use of these words.

We will now proceed to the proof that both words refer to the feelings, affections, and graces of the disposition, which are a part of the moral and religious disposition. These with the mental part of our natural or acquired character, the particular parts of our disposition, are included in the disposition in general. But we bring out these particulars to prove all the more cogently such inclusion. The feelings of dismay and non-plusment that overcame the queen of Sheba at Solomon's wisdom, greatness and power, are stated as follows: There was no more spirit in her (1 Kings 10: 5; 2 Chro. 9: 4). The Psalmist speaks of his losing his grace of courage amid his sore trials, O Lord, my spirit faileth (Ps. 143: 7). Again, he shows that the graces of courage, self-control and perseverance will enable us to bear our infirmities, The spirit of a man will sustain his infirmity (Prov. 18: 14). Thus we are warned to be cautious against stirring up the feelings of anger and wrath in rulers, If the spirit of the ruler rise up against thee, leave not thy place; for yielding pacifieth great offences (Eccl. 10: 4). The loss of the graces of courage, confidence and perseverance by Egypt is showed, The spirit of Egypt shall fail (Is. 19: 3). God is described as delighting to re-enkindle the graces of faith, hope and courage in the humble. I dwell in the high and holy place ... to revive the spirit of the humble (57: 15). God shows how in the time of trouble in the measurably unfaithful, the graces of faith, hope, courage, perseverance, *etc.*, will break down, Every spirit shall faint (Ezek. 21: 7). The Lord stirred up the graces of courage, zeal, piety, loyalty and obedience in Zerubbabel, Joshua and all the rest of the people to start rebuilding the temple, The Lord stirred up the spirit of Zerubbabel ... the spirit of Joshua ...

and the spirit ... of the people ... work in the house of the Lord (Hag. 1: 15).

The feeling of deep sorrow was experienced by Jesus at the unbelief of the Pharisees, He sighed deeply in his spirit (Mark 8: 12). Mary felt the grace of joy, at the honor bestowed upon her as the prospective mother of the Messiah, My spirit hath rejoiced in God, my Savior (Luke 1: 47). Jesus exercised the grace of joy at God's revealing and concealing the Truth according to the heart's attitude of those involved, Jesus rejoiced in spirit (10: 21). Jesus felt sorrow at the ravages of the curse, Jesus groaned in spirit (John 11: 33). Judas' treachery filled Jesus with the feeling of agitation, He was troubled in spirit (13: 21). The idolatry of the Athenians aroused in Paul the feeling of repugnance at the sin and love for, and desire to help the sinners, His spirit was stirred in him (Acts 17: 16). St. Paul exhorts us to cultivate the grace of fervency, Fervent in spirit (Rom. 12: 11). St. Paul declares that his graces of piety, reverence and adoration prompted his worship of God, My spirit prayeth ... I will pray with the spirit ... I will sing with the spirit (1 Cor. 14: 14, 15). He speaks of brethren refreshing the graces of others and his faith, hope, love, obedience, *etc.*, They have refreshed my spirit (1 Cor. 16: 18). His spirit was refreshed (2 Cor. 7: 13). He speaks of the brethren as having the same grace of faith, We having the same spirit of faith (2 Cor. 4: 13). Thus we see how the words, *ruach* and *pneuma*, in particular uses mean the feelings, affections and the graces as parts of the disposition.

Finally, we will quote and briefly comment on a few passages that use the words, *ruach* and *pneuma*, to mean the will and volitions of the disposition. Ex. 35: 21, quoted as the first passage on disposition in general, proves also that the exercise of the will, volition, is a particular use of the word *ruach*. The Lord, to punish him, shaping events in a way that He knew that Sihon's wickedness would move him to oppose Him, by

those events hardened his will that he might bring his punishment upon himself through his wickedness, The Lord hardened his spirit (Deut. 2: 30). Overcome by Solomon's wisdom, the queen of Sheba's disposition lost its will and its volition to nonplus him. There was no more spirit in her, a passage that also was properly used above to show her disposition of dismay and bafflement (1 Kings 10: 5; 2 Chro. 9: 4). Paul exercised his disposition in the volitions to go to Jerusalem and Rome, Paul purposed in his spirit ... to go to Jerusalem ... Rome (Acts 19: 21). Paul exhorts the brethren to be firm and persevering in the disposition of one will to do God's will, Stand fast in one spirit (Phil. 1: 27). The sense of will and volition of the disposition in these words, is not only implied in the general use of them as the whole disposition, but in the particular uses of them, as the moral and religious parts of the disposition and in some cases in the particular use of them as mind and thought. We have above quoted and briefly commented on a very large number of passages that use of our dispositions the words *ruach* and *pneuma* in a general sense and in a particular sense: In fact these words are used in these senses by far more frequently in the Bible than in any one of their other senses. They are so used perhaps as often as the other 11 senses combined and in the New Testament these senses occur decidedly more often than all the other 11 combined. These facts will in part account for our using so many of them; and another reason for such numerous use of them is to lay a good foundation for the proof that the words, the Holy Spirit, among other things, mean God's disposition in Himself; for when we recognize that this sense is the prevailing one in the Bible, we will not think it strange that this sense is the one expressed by the term, the Holy Spirit, when that term refers to God Himself. The fact that God is a spirit being (John 4: 24) utterly opposes the thought that the Holy Spirit is a person, a spirit being; for that would mean

that God has a spirit being residing in His spirit being—an absurdity of the first rank. Hence we should look for another meaning than that of a personal spirit being for the Holy Spirit among the twelve senses of the words, *ruach* and *pneuma*; and the only ones of the twelve satisfying all the Scriptures, reason and facts, are God's power and God's disposition.

We will now proceed to prove that the second sense of the expression, the Holy Spirit, in so far as it is in Him, is God's disposition. This we will prove by quotations with brief comments of both Old Testament and New Testament passages. Alluding to the grief that man's wilful wickedness, that refused to reform at the preaching of God's Word, caused God (Gen. 6: 6), He states that His holy mind, heart and will—His holy disposition, would not forever struggle with such sinners to bring them to repentance, but would in due time cease such endeavors, and apply the punishment of the flood, My spirit shall not always strive with man (Gen. 6: 3). In Ex. 31: 3; 35: 31, God defines certain things as what He, among other things, means by His Spirit and shows, among other things, that it is a disposition of wisdom, knowledge, understanding and practical ability, *i.e.*, power to accomplish His undertakings. Here, then, the mental, artistic and practical power phases of God's disposition are brought to our attention and prove that God's Spirit in Himself is, among other things, His mental, artistic and practical disposition, I have filled him [Bezaleel] with the Spirit of God—in wisdom and in understanding and in knowledge and in all manner of workmanship [ability to do the pertinent work] (Ex. 31: 3; 35: 31). These passages, as a key, enable us to see that similar qualities of features in God's disposition were bestowed upon Bazaleel's helpers. The wise hearted, whom I have filled with the spirit of wisdom (Ex. 28: 3). A decidedly comprehensive and all-around probative passage on God's Spirit being His general disposition is Is. 11: 2: The Spirit [disposition] of the Lord shall rest upon

him [here follows God's own explanation of what His Spirit is; for He defines it thus]: the spirit of wisdom [a wise disposition] and understanding [a disposition that perceives and reasons correctly], the spirit of counsel [a disposition that gives true advice and Acts with practicable ability] and might [a disposition that has the will power of self-control and patience, perseverance, to decide and to accomplish its decisions], the spirit of knowledge [a disposition that is expert in the Divine knowledge] and of the fear of the Lord [a reverent disposition in justice and love toward God and others]. Analysis of this passage results in the fact that it proves that God's Spirit, disposition, is one of that wisdom that tactfully applies His knowledge to obtain good results, of that power that works in self-control and patience, of that justice which gives duty-love to good principles and to His creatures, and of that love that delights in good principles and in those in harmony with them, that is in sympathetic oneness with them, that sympathizes with them in their disharmony with, or treatment against good principles, that pities the world for similar reasons, and that delights in sacrificing to advance good principles in the interests of others. This passage shows God's Spirit to be His wise, powerful, just and loving disposition.

But some may object that this passage treats of Christ, and what God gave Him. We agree to this (Is. 42: 1); but the passage teaches, as well as other passages, that God gave Him His own Spirit, disposition, in its fullness (John 3: 34; Acts 10: 38; Col. 2: 9). Hence Christ's Spirit [disposition] as here described and God's Spirit [disposition] are identical (John 10: 30; 17: 11, 21, 22). Moreover, the passage directly says that God gave Christ *His own* Spirit. Hence the Spirit here described is not a spirit being, but God's own Spirit [disposition] in Himself, even though put by God upon Christ. Accordingly, God's disposition, perfect in wisdom, power, justice, and love, each in itself, in their perfect balancing harmoniously with one

another and in that harmony dominating harmoniously in crystallization all His other graces, the lower primary, secondary and tertiary graces, is with His power the meaning of God's Spirit, the Holy Spirit. His disposition in every way is good, Thy Spirit is good (Ps. 143: 10). Such a perfect disposition makes God supreme over all, self-sufficient and independent of all. Hence the Bible denies that any can direct His disposition or counsel and teach Him anything, Who hath directed the Spirit of the Lord, or being His counselor hath taught him? (Is. 40: 13). Both nominal Fleshly and Spiritual Israel by their sinfulness and erroneousness have displeased God's Holy disposition, because it loves righteousness and truth and hates iniquity and error, But they rebelled and vexed his holy Spirit (Is. 63: 10). He promises to develop His holy disposition in Millennial Israel, I will put my Spirit within you (Ezek. 36: 27; 37: 14). So we see the Holy Spirit [*ruach*], among other things, to be God's holy disposition in Himself.

Now we will take up the main New Testament passages that teach, among other things, that the Holy Spirit is God's holy disposition in Himself. On Pentecost St. Peter points out that the phenomenon that the Israelites witnessed was a part of God's power and disposition, His holy wisdom, power, justice and love, poured out upon the Church in the Gospel Age, In those days [the Gospel Age] I will pour out of my Spirit upon my servants and handmaids (Acts 2: 18; Joel 2: 29). He also declared that God would pour out of His disposition for the whole human family in the Millennial Age, I will pour out of my Spirit for all flesh (Acts 2: 17; Joel 2: 28). To Ananias and Sapphira, St. Peter said that their course was one of bantering and presuming upon God's holy power and disposition, His holy heart and mind, Why have ye agreed to tempt the Spirit of the Lord (5: 9). Paul declares that the brethren's spirit is the disposition of wisdom, power, justice and love, if the Holy disposition of God dwells in them, Ye are in the Spirit, if so be that the Spirit of

God dwelleth in you (Rom. 8: 9). He also declares that if the disposition of the God who raised up Jesus from the dead dwell in us, God by His disposition of wisdom, power, justice and love will energize our dying bodies unto His service, But if the Spirit of Him that raised up Jesus from the dead dwell in you, he ... shall also quicken your mortal bodies by his Spirit that dwelleth in you (11). He further assures us that as many as are directed in their course in life by God's disposition—the disposition of wisdom, power, justice and love—they are sons of God, As many as are led by the Spirit of God, they are the sons of God (14). He also stresses the fact that the love which is characteristic of the disposition of God should be an animating motive of prayer, I beseech you ... for the love of the Spirit, that ye strive together with me in your prayers for me (15: 30). St. Paul assures us that unregenerated man does not accept the spiritual things that flow out of God's holy disposition of wisdom, power, justice and love, to His faithful people; yea, he tells us that he regards them as foolishness and cannot perceive them because of lacking spiritual discernment, The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned (1 Cor. 2: 14). Further on he speaks of the unregenerate knowing nothing of God's Spirit as His mind, mental disposition, and shows that it is identical with the mind, mental disposition, of Christ, which the faithful have, Who hath known the mind of the Lord ... but we have the mind of Christ (16). The Apostle speaks of God's having given us of the wisdom, power, justice and love that constitute His Spirit, He hath given us of His holy Spirit (1 Thes. 4: 8). He speaks of Second Deaths as insulting the disposition that animated God when He bestowed upon them the high calling, of which they have made shipwreck, They have done despite [insulted] unto the Spirit of the [so the Greek] grace [favor of the high calling] (Heb. 10: 29). St. Peter

tells those that suffer for truth and righteousness that they are highly favored; for thus the spirit of glory, even the disposition of God's wisdom, justice, love and power rests upon them, If ye be reproached for the name of Christ happy are ye; for the spirit of glory and [even] of God resteth upon you (1 Pet. 4: 14). The Greek word *kai*, here rendered *and* should here be rendered *even*, as just indicated; because the expressions, the spirit of *glory*, and, *of God*, are here in apposition to each other, and so mean the same thing.

Above we have shown that the words *ruach* and *pneuma*, among other things, mean disposition, as the mental, moral, religious and volitional character of persons as a whole, or in one or more of these parts, and have shown that applied to God's Spirit they mean His disposition of perfect wisdom, power, justice and love as a whole or in one or more of these parts. Hence one of the meanings of the Holy Spirit is God's disposition in Himself. It does not mean a spirit being or person.

Next we desire to treat of the Holy Spirit as God's disposition in Christ. This means that in Christ there is the same disposition—mind, heart and will—as is in the Father, *i.e.*, that Both of them have the same Holy Spirit, and that as God's Holy Spirit in Himself, either as power or as disposition, is not a spirit being, so also that Spirit in Christ, either as God's power or as God's disposition, is not a spirit being. In this discussion it is purposed to show from the Bible that the Holy Spirit in Christ is, not a person, but God's holy disposition—mind, heart and will—in Jesus. This will be shown both from Old Testament passages, and New Testament passages. The discussion will be begun with a study of Old Testament, and will thereafter be continued with one of New Testament passages.

Is. 11: 2 has already been discussed from the standpoint that it shows by definition that God's Spirit in Himself is His holy disposition, His holy mind, heart

and will, the chief attributes of which are perfect wisdom, power, justice and love. Here it will be discussed from the standpoint that the Holy Spirit is God's disposition in Christ, since the Spirit of both God and Christ is described in this passage. It will be noted that it is Jesus Christ who is here referred to in the spirit of prophecy, which, as the connection shows, applies to Him both while in the flesh and while in the Spirit. The passage pointedly by placing the words, "the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear [reverence, *i.e.*, duty and disinterested love] of the Lord," into direct apposition to the words, "the Spirit of the Lord," proves that these appositional words define the expression, Spirit of the Lord. It is, therefore, the spirit [disposition] of wisdom, understanding, counsel, power, knowledge, justice and love. The word *wisdom* here refers to the Divine truth, the words *understanding* and *knowledge* refer to that feature of faith that embraces cognition and comprehension of the Divine truth in faith. The word *counsel* here means the mental ability to plan the tactful use of this truth known and understood in faith, with the hope of accomplishing good thereby. The word *might* here refers to the moral and religious ability—power—to execute what the mental ability of such planning devises. And the words, *fear of the Lord*, refer to the justice and love that supply the motive powers to enable power to execute such devised plans. In brief, in this passage the Spirit of the Lord in other words is defined to be God's wise, powerful, just and loving disposition. That it cannot be a person is evident from the statement that it is upon our Lord, of whom to say that a person was upon Him implies an absurdity, while to say that upon and in Him was God's disposition of wisdom, power, justice and love would be saying a very reasonable and true thing. From this standpoint we recognize that Jesus, having such a disposition, could be so quick in the understanding of

the Divine justice and love (v. 3) and so impartial in His decisions (v. 3), but would deal righteously with the poor, equitably with the meek and in justice punish the wicked and wicked institutions (v. 4), and that He would execute the affairs of the Lord righteously and faithfully (v. 5); for such a disposition would so think, feel, will and act, and no other would so do.

Is. 42: 1 and its context is another Scripture to the point. Here we are told by God something that He would do to Jesus, "I have put My Spirit upon Him." The thought expressed is much like that expressed in Is. 11: 2, except that instead of God's saying that His Spirit would rest upon Jesus, He tells us here that it was He who put His Spirit (His disposition of wisdom, power, justice and love) upon Jesus. This statement is incompatible with the idea of the Spirit's being a person, who would not by God be put upon another; but it would be a very reasonable thing for God to give [so the Hebrew] His Spirit, His disposition of mind, heart and will, unto our Lord Jesus; for is the latter not the former's upheld servant and His delight as His choice one (v. 1)? And is Jesus not thereby qualified to give the Truth (judgment) to the nations (v. 1)? And did not such qualification make Him abstain from noisily haranguing the people (v. 2) and using unseemly places and positions to exercise His preaching office? Did it not make Him so gentle as to keep Him from injuring people especially marred by the curse (bruised reed) and from quenching even the weakest spirit ready to give up (smoking flax, v. 3)? Did it not also make Him so zealous for God and God's plan as to cause truth and righteousness to be victorious? Certainly, it will yet keep Him from failing and becoming discouraged in the arduous task of establishing truth and righteousness world-wide (v. 4). And will not this disposition in Him awaken the hope of island dwellers for Him to establish God's truth on doctrine and practice upon a firm and everlasting basis among them? It will be noted that the expression,

I have put, is expressed as of a past action. This is what is called the prophetic past, *i.e.*, the prophets use the past tense in prophesying future events to express the thought that they are so sure of its fulfilment as to speak of it as though already in the past. Please note on this point, among other numerous passages, Is. 53: 3-10, as describing our Lord's sufferings as though in the past, while in reality they came over 750 years after Is. 53: 3-10 was penned. Again, we see that the statement, "I have put My Spirit upon Him," is incompatible with the Spirit's being a person, as is also the case as the I. V. reads, "I have given Him My spirit."

In Is. 61: 1, 2 we have a passage which Jesus Himself (Luke 4: 18, 19) applies to Himself. That this passage refers to Him in the days of His flesh is evident from the fact that He in His quoting it omits the part of v. 2 that applies to His Second Advent, and the whole of v. 3, that also applies to His Second Advent. Very similar is the pertinent language of this text, "The Spirit of the Lord God is upon Me," to the pertinent language of Is. 11: 2. And the thought is very similar, except instead of God's being the Speaker, Christ is the Speaker. Of course, according to this passage, the Spirit could not be a person; for that would put a person upon Jesus! Evidently God's holy disposition—mind, heart and will—especially of wisdom, power, justice and love, is here meant by the expression, "The Spirit of the Lord God." That it is not a person is also evident from the fact that it is the Spirit that is the anointing itself, as the qualification of Christ for His ministry. It is because of this anointing that Jesus is called Christ; for the Hebrew word *mashach*, from which the Hebrew word *Messiah* (*anointed*, *Christ*) is derived, means *he anoints*, and the Greek word *chrío*, from which the Greek word *Christos* (*anointed*) is derived, means *I anoint*. To anoint means to qualify one to be a priest or king. Hence typical priests, like, Aaron, *etc.*, and typical kings, like Saul, David, Solomon, *etc.*, received the

typical anointing, *i.e.*, literal oil, whereas Jesus and His footstep followers, as prospective Priests and Kings, while in the flesh have received the antitypical anointing with the symbolic oil, the Holy Spirit, the holy disposition of God, that qualifies one for the Divine service as a prospective king and priest.

Sometimes this symbolic oil is called the oil of gladness (Ps. 45: 7; Heb. 1: 9), and sometimes the oil of joy (Is. 61: 3), and the unity of the spirit, whose seven features are set forth in Eph. 4: 4-6, as the antitype of the anointing oil poured out upon Aaron (Ps. 133: 1, 2), and it contains every grace of the Spirit (Gal. 5: 22, 23; 2 Pet. 1: 5-7). Hence the Holy Spirit is the antitype of the typical anointing oil; and as such Jesus received it (Matt. 3: 16; Acts 10: 38; Heb. 1: 9); and the Church has throughout the Gospel Age been receiving it (Acts 2: 1-4; 10: 44, 45, 47; 2 Cor. 1: 21, 22; 1 John 2: 20, 27). Not only do Is. 11: 1-5 and 42: 1-4 prove that this holy disposition qualified Jesus for His ministry while in the flesh and spirit, but Is. 61: 1-3 proves the same of Him; for while in the flesh it fitted Him to preach good tidings (the Gospel) to the meek, to bind up the hearts broken by the woes of the curse, to preach freedom to sin's slaves from its bondage and the deliverance of the dead from the prison-house of the tomb and to expound the doctrine that the Gospel Age is the period when those who have experienced both justification and consecration are acceptable to God in the high calling as sacrifices with Christ (v. 1; 2 Cor. 6: 1, 2; Rom. 12: 1; 1 Pet. 1: 5). Surely, the holy disposition of wisdom, power, justice and love, and no other disposition, is the qualification for the ministry of Jesus and His saints. This disposition also qualifies Jesus and the Church for the work of the Harvest of the Gospel Age, as is shown in the second part of v. 2 and the whole of v. 3. How could they have proclaimed the day of vengeance, except as qualified thereto by God's holy disposition in them (v. 2)? How could they comfort all the

mourners among God's people during the Harvest, unless they had this good disposition (v. 2)? Without it how could they set forth comfort for those who have bewailed the abominations of error and wrong in nominal Zion (v. 3; Ezek. 9: 4)? Without it how could they have led these into the beauty of holiness' joys out of sorrow's ashes? Without it how could they have given these joy instead of mourning (v. 3)? Without it how could they have clothed these with the graces so reflective of praise upon God (v. 3; Col. 3: 12, 13)? Without it how could they have made these fruitful in righteousness as God's fruitage unto His praise (v. 3)? Surely, such a disposition of mind, heart and will in wisdom, power, justice and love is the abundant qualification of Jesus and the Church as God's anointed to perform the ministry which He has given them to perform! Evidently, having another person upon one is no qualification for such a service in this life, let alone for the life to come as glorified Kings and Priests. Moreover, if Jesus were a God-man, without the bestowal of the Spirit, by virtue of His inherent divinity He would not have needed an anointing of the Spirit to qualify Him as King and Priest, since His Deity would more than have qualified Him as such.

We will now turn to New Testament passages which treat of God's Spirit in Christ; and our examination of them will prove to us that the Holy Spirit in Christ is not a person, but is God's holy disposition—His mind, heart and will of wisdom, justice, love and power—in Christ. First, we will study Matt. 3: 16 (its parallel passages are Mark 1: 10; Luke 3: 22; John 1: 32, 33); Acts 10: 38; Heb. 1: 9. We study the two latter with the former, because they are explanatory of the former, for by the language of Acts 10: 38, "God anointed Jesus of Nazareth with the Holy Spirit and with power," and Heb. 1: 9, "God, Thy God, hath anointed Thee with the oil of gladness above [Head over] Thy fellows [saints]." Sts. Peter and Paul describe here what is meant by the coming of the Spirit

from heaven upon Jesus in the form of a dove and abiding upon Him, as we are told in Matt. 3: 16; Mark 1: 10; Luke 3: 22; John 1: 32, 33. While in Jesus' case the Spirit descended upon Him in the form of a dove to symbolize love to be His highest grace in the disposition given Him, to the Apostles it came as a large flame, which quickly was divided into as many parts as there were Apostles present, taking the form of fiery tongues, one of which sat upon each Apostle, symbolizing that they were the special Divine mouthpieces to proclaim God's Word. In both cases we note that, not a person came upon them, but a representation of God's Spirit. We may be quite certain that if the Holy Spirit were a person, he would not have been represented by a dove, a flame, fiery tongues, or the oil that anointed Aaron, as typical of the Holy Spirit with which Jesus and the Church have been anointed. On the contrary, this oil is explained as typing, among other things, as shown above, the oil of gladness, of joy and the disposition of Christian unity, the sevenfold unity of Eph. 4: 4-6 (Ps. 45: 7; 133: 1, 2). The outward manifestation, the dove and the flame of fire, in each case, before resting on Jesus and the Apostles, represented the holy power of God that was about to beget them of the Spirit, which Jesus experienced (Acts 13: 33; Heb. 1: 5; 5: 5), as well as the entire Church (John 1: 13; 3: 3-8; 1 Cor. 4: 15; Phile. 10; Jas. 1: 18; 1 Pet. 1: 3, 23).

If Jesus at Jordan had been a God-man who had at His human birth by His Divine nature taken into the unity of His Divine personality human nature, as the creeds teach, it would be the height of the absurd to have given Him at Jordan the Holy Spirit; for the union of the two natures in the one person would have given His human nature the character attributes of His Divine nature. Hence there would have been no need to beget Him of the Spirit; since that begetting is, among other things, designed to make possible the

gift of such attributes. But Jesus, before His Spirit-begettal, being a perfect, sinless, human being and not a God-man, was by the bestowal of the Spirit given such attributes, by imparting to His perfect human graces the Divine character attributes. And this was the main part of His anointing, so far as His heart and will were concerned, while His mind anointing—giving Him the requisite knowledge to perform His ministry, began at Jordan, in the opening of the heavens to Him, and seems to have been mainly completed during the forty days in the wilderness. Partly from the facts of the experiences of the Church as to the anointing, and partly from the fact that Jesus was a perfect human being adorned with all perfect human affections and graces, we conclude that His begettal of the Spirit set in with effects that we will shortly describe. We are warranted in arriving at this conclusion, because of both Jesus and the Church the Bible, as shown above, teaches that they were Spirit-begotten and Spirit-anointed. In this He was our Forerunner (Heb. 6: 20), whose after-runners we are (Heb. 12: 1; 1 Cor. 9: 24-26), our High Priest (Heb. 2: 17, 31; 4: 14, 15), whose under-priests we are (1 Pet. 1: 5, 9), our King, whose under-kings we are (Matt. 19: 28; Luke 22: 29, 30; Rev. 1: 5; 3: 21; 5: 10; 17: 14; 19: 16; 20: 4-6). As we have seen in past studies, Jesus consecrated Himself at Nazareth the 10th of the 7th month and was begotten of the Spirit on the 14th day of that month at Jordan.

The following is what His Spirit-begettal wrought in Him: (1) It made His consecrated will able and willing to will God's will perfectly in *spiritual respects*, i.e., as a New Creature, whereas before His will, which was a human will alone, could will God's will perfectly as a human being only (Heb. 10: 5-10); (2) it gave every one of His brain organs a spiritual capacity enabling it to attach itself to the things on the spiritual plane corresponding to the things on the human plane, to which alone before that begettal it

could attach itself and work on, *e.g.*, His intellectual powers of perceiving, remembering and reasoning before His Spirit-begettal were limited in their activities to the things that such human powers can perceive, remember and reason on, while after His Spirit-begettal additionally the added spiritual capacities could project themselves beyond the limits that such human capacities could work on, to the corresponding things on the spiritual plane of existence in the intellectual sphere (1 Cor. 2: 6-16); so also with His affectional organs, which after His Spirit-begettal could project themselves beyond the things to which they were before limited in activity, to the corresponding spiritual things (Col. 3: 1-3); and (3) it enabled His formerly perfect human graces to get the capacity to project themselves in attachment to spiritual things, which before His Spirit-begettal He could not do (Rom. 6: 3, 4). Thus His Spirit-begettal began the Divine life in Him as a New Creature, which consisted of: (1) His new spiritual will, (2) His new spiritual, intellectual and affectional capacities and (3) His new spiritual graces. This New Creature not yet anointed was typed by Aaron as he stood before Moses during his consecration before his anointing set in.

Hence Christ's New Creature, which is the High Priest (Heb. 9: 14, "who through the eternal Spirit offered Himself"), had to exist before it was anointed. Therefore, the anointing of Him as High Priest had to occur after His consecration and Spirit-begetting. As a matter of fact, it did begin in will, in mind and in heart immediately after His Spirit-begettal. We see this beginning in mind in the heavens—spiritual things—opening to Him at His begettal (Matt. 3: 16). We see its beginning in His new will by His being moved by the New Creature that He had just gotten (Matt. 4: 1) to go into the wilderness for meditation, prayer and accompanying testing. In heart in the very nature of the case it had to begin and be mainly completed at His Spirit-begettal, because His begettal enabled

His every grace—all human graces perfectly had—to work as spiritual graces; for before His Spirit-begetting He was at the mark of perfect (untested) love as a human being. Hence immediately after His Spirit-begetting He was at the mark as a New Creature, and thus His anointing in heart was, at least *mainly*, had immediately after His Spirit-begetting. Additional to His being at the mark of perfect untested love and to His having every other grace and every affection in full measure, but untested as to spiritual uses, Jesus obtained the other two features of the anointing—strengthening and balancing—in part at least, during His wilderness experiences, and in completion shortly afterward, if it was not there completed. If afterward, how soon afterward we do not know. The crystallization process seems not to belong to the anointing; for it adds nothing new to the character as character features, though, of course, it makes every feature of character unbreakable. His perfecting, crystallization, continued up to the time of His death: for He was perfected in character through suffering (Heb. 2: 10; 5: 7, 8). We do not know whether His anointing in will and mind was completed by the end of His wilderness experiences, though when He left the wilderness He had it, if not complete, in will, mind and heart, fully enough to meet aright every progressive experience as it came to Him, beginning immediately after that, *e.g.*, while His perfect human memory doubtless had memorized the entire Old Testament before Jordan, and while He could not understand spiritual things until immediately after His Spirit-begetting, His 40 days' wilderness study of the Word may not have given Him all the knowledge of them needed for His entire ministry; if it did not, He got the rest of the anointing in knowledge, understanding, counsel and might as to the Truth and its use after the wilderness experience. Our uncertainty herein is due to the silence of the Scriptures on this subject. But this much is

certain, that before every unfolding experience of His 3½ years' ministry He had enough of the anointing in will, mind and heart to meet it perfectly and faultlessly as it came to Him. With this certainty we can content ourselves, even if we are uncertain as to the exact time and place of His will's, mind's and heart's complete anointing. So recognizing the nature of the anointing of the Spirit, it is self-evident that the Spirit in Christ is not a person, but is in Him God's holy disposition—His holy will, mind and heart, in wisdom, power, justice and love. This is clear.

Some other pertinent New Testament passages remain to be studied on our subject. These will be found to give added strength to the thought that the Holy Spirit in Christ is God's disposition of wisdom, power, justice and love, in will, mind and heart. Rom. 1: 4 is one of these passages: "Declared to be the Son of God with power, *according to the spirit of holiness*, by the resurrection from the dead." Without doubt the expression, spirit of holiness, means a holy disposition. By a Hebraistic idiom this expression is the equivalent of the expression, Holy Spirit; for very often Hebrews, and Paul was a Hebrew, use nouns in the genitive case as equivalent to adjectives; thus the expression, the steward of unrighteousness, means the unrighteous, unjust, steward; the mammon of unrighteousness, unjust mammon; the judge of unrighteousness, the unjust judge (Luke 16: 8, 9; 18: 6); the wicked heart of unbelief, an unbelieving, wicked heart (Heb. 3: 12); a vessel of choice, a chosen vessel (Acts 9: 15); words of grace, gracious words (Luke 4: 22); affections of vileness, vile affections (Rom. 1: 26); body of sin, sinful body (Rom. 6: 6); body of this death, this dead body (7: 24); body of our humiliation, our humbled or vile body; body of His glory, His glorious body (Phil. 3: 21); the body of flesh, the fleshly body (Col. 1: 22; 2: 11), *etc.* In a number of these cited cases the A. V. directly translates the genitive noun as an adjective, though in the Greek the

pertinent word is a noun in the genitive case. Such is the use of the word *holiness* in Rom. 1: 4, and undoubtedly the expression, spirit of holiness, means here the Holy Spirit in the sense of a holy disposition; for it was Christ's holy disposition that made God declare Him to be His Son by resurrecting Him.

Another very strong case to the point is Rom. 8: 9: "If any man have not the spirit of Christ, he is none of His." The expression, spirit of Christ, means the Holy Spirit as the Christlike disposition, as all will admit; and it is indispensable to one's being a part of the Christ Class that he have a Christlike disposition; and whoever has had and lost it is disowned by Christ, as whoever never had it never belonged to the Christ Class; hence the expression, spirit of Christ, means here Christ's disposition, the Holy Spirit in Him.

Gal. 4: 6 is another passage to the point: "Because ye are sons, God sent forth the Spirit of His Son [the Spirit of Christ, which is the Holy Spirit, the Christlike disposition] into your hearts, crying, Abba [the Syriac for *father*], Father." Here the filial disposition that all of God's sons have toward God, because they are, His sons, and that moves them to call out, Father, to Him, is called the Spirit, disposition, of Christ. It is certainly not a person, for such a person could not, according to the trinitarians, in truth call God his Father; for according to trinitarianism God is not the Father of the Holy Spirit as it views the Holy Spirit. Thus the Spirit of Christ, if conceived to be a person whom trinitarians call the Holy Spirit, could not in our hearts cry out, Father, to God; but if it is the filial disposition such as Jesus had and has, and as we have toward God as Father, it can and does most fittingly cry out, Abba, Father. Compare this passage with a parallel passage in Rom. 8: 15, where this disposition is called, the spirit of adoption, literally, spirit, disposition, of sonship. Undoubtedly both passages use the terms synonymously, in the sense of filial disposition, which certainly is Christ's disposition toward

God as His Father, and is that of all God's sons.

Phil. 1: 19 gives us the same thought in the expression: "This shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." St. Paul shows in v. 18 that the preaching of Christ gave him joy; and this joy he shows in v. 19 will result in his gaining the crown of glory by the operation of two things: (1) the prayers of his dear Philippian brethren and (2) by God's bestowing on Him a sufficiency of the Spirit of Christ. In what way does the Spirit of Christ bring salvation to any one? Certainly, not by putting a spirit person into him! But it does occur to the faithful as it did to Jesus (Rom. 1: 4), by their having a sufficiency of that same Holy Spirit, spirit of holiness, as Jesus had, for the having of which God raised Him from the dead (Rom. 1: 4); hence this spirit, disposition, of holiness is what is meant by the Spirit of Christ in this passage.

Here, too, belongs 1 Tim. 3: 16, where, among other things, Jesus as the Mystery of Godliness is spoken of as "justified in Spirit." Certainly, this cannot mean that a spirit being that supposedly came into Him was justified; for such a spirit being is not Jesus, who here is the one spoken of as being justified, and not a supposed spirit being in Him. The thought of the expression, justified in Spirit (the word *the* is not in the Greek), used here of Jesus evidently is this, that God amid Jesus' entire trial of 3½ years, finding Him perfect and without any flaw whatsoever in His disposition, pronounced Him the worthy Lamb (Rev. 5: 2-13). Hence, here, too, the word *Spirit* used of Jesus means God's disposition in Him.

In John 3: 34 God is spoken of as follows: "God giveth not the Spirit by measure unto Him [Jesus]". If the Spirit here meant God Almighty in His supposed third person, it would have been impossible for Jesus to have received Him without measure, *i.e.*, without limitation; for such a Spirit would be infinite

and the perfect Jesus, a human being, was finite, hence could not without limit have received such a person in His limited will, mind and heart. But if the Spirit of God in Christ was God's disposition in Him, His perfect human will, mind and heart would have placed no limitations on the full sway of such a disposition in Him, and this was actually true of Jesus; for whereas we by reason of our imperfect mental, moral and religious faculties do place limits on the full sway of God's disposition in us, Jesus' perfection of mental, moral and religious faculty and will power presented no such limits to its sway in Him. Thus only as disposition and not as an infinite spirit being, can it be said that God gave Jesus His Spirit without measure.

1 Cor. 2: 16: The Apostle here, contrasting the spiritual with the natural mind, that cannot perceive the mind of the Lord, says, "But we have the mind of Christ." The connection of the entire chapter, especially from v. 6 onward, with its comparisons and contrasts implies that by the expressions, the "mind of the Lord" and "the mind of Christ," the mental capacities of God and of Christ and the contents of those capacities, their knowledge and understanding are meant. Accordingly, when he says that we, in contrast with the fleshly mind, have the mind of Christ, he tells us that as New Creatures we have spiritual and mental capacities with accordant knowledge and understanding. Hence the expression, the mind of Christ, here means that part of the Holy Spirit that in His disposition constitutes the bent of His intellectual capacities, knowledge and understanding.

In 1 Pet. 1: 11 the expression, "Spirit of Christ," which worked in the prophets, evidently does not mean the spirit of Christ as His new-creaturely disposition; for this, apart from Jesus, to whom it was first given at Jordan, never had been given anyone before Jesus' glorification, *i.e.*, not before Pentecost (John 7: 39). Here in 1 Pet. 1: 11 the expression evidently means Christ's prehuman *power* working in the prophets.

CHAPTER VII.
THE HOLY SPIRIT: AS GOD'S
DISPOSITION IN SAINTS.

ITS BIBLICAL INGREDIENTS. ITS COMPARISONS AND CONTRASTS-
ITS NAMES AND SYNONYMS. ITS DESCRIPTIONS. ITS ACTIVITIES
AND PASSIVITIES. ITS FIGURES. ITS HARMONY WITH BIBLICAL
THINGS CONTRADICTORY OF ITS BEING A PERSON.

IN OUR study of the Holy Spirit so far we have shown Biblically that it is not a person, but is first, God's power, and second, God's disposition—mind, heart and will—in Himself and in Christ. In this chapter we will prove that, among other things, it is God's disposition—mind, heart and will—in saints. This we purpose to show by seven distinct lines of Biblical thought, buttressed by abundant Biblical proof. These seven lines of proof are the following: Its Biblical ingredients, comparisons and contrasts, names and synonyms, descriptions, activities and passivities, figures and harmony with the Biblical things that contradict the idea of its being a person. Our first proof of the proposition that, among other things, the Holy Spirit is God's disposition—mind, heart and will—in saints is that the Scriptural ingredients of the Holy Spirit in saints imply this thought. We will first briefly set forth these ingredients, then set them forth more detailedly, and thereafter give the Biblical proof of them as the constituents of the Holy Spirit in saints. Briefly the ingredients of the Holy Spirit in saints are the following three things: (1) spiritual capacities implanted in all saints' brain organs by the act of Spirit-begetting; (2) the new spiritual will that wills God's will; and (3) the spiritual character—heavenly affections and graces—that this new will develops in saints by its exercising their spiritual capacities implanted in their brain organs by the Spirit-begetting. These three things—the new spiritual will, capacities and character—constitute

the Holy Spirit in saints; for they constitute God's disposition in them. When a saint consecrated, the new human will, which Jesus developed in him, and by which He enabled him to consecrate his human all to God and to accept God's will as his own, in the act of Spirit-begettal had given to it graciously the capacity to will God's will in spiritual ways and from spiritual motives, while at the same time spiritual capacities were bestowed upon his brain faculties. This act of Spirit-begettal made him a new creature, and this new creature is, as above shown, developed into the character likeness of God and Christ. This new creature, consisting of these new spiritual capacities and will, is the beginning of the Holy Spirit in a saint; and his development unto completion in God's and Christ's character likeness is the Holy Spirit completion in him.

Now for an elaboration of this brief statement on the ingredients of the Holy Spirit as God's disposition in saints. The Bible uses the term Holy Spirit as the New Creature to designate several things:

(1) The beginning of the Divine nature in the Church, which is the start of a spiritual capacity and craving or desire implanted in each of our brain organs, (a) enabling our religious brain organs to act on their objects from spiritual motives and in a spiritual manner, (b) enabling our other brain organs to reach beyond the earthly objects to which they naturally reach to the corresponding spiritual objects, (c) enabling our religious graces previously had as the qualities of our pertinent religious brain organs to reach out to their objects from spiritual motives in a spiritual manner, and (d) enabling our other graces to reach beyond the earthly objects to which they formerly were limited to the corresponding spiritual objects. These four things make these capacities and graces act from spiritual motives in a spiritual manner toward earthly or heavenly objects, as the case may require, the beginning of these spiritual capacities, cravings or

desires and graces being sometimes Biblically called a begetting, sometimes a creation; and the resultant thing so created or begotten being sometimes Biblically called the New Creature, that which is begotten, he that is begotten, the new man, the inward man, the inner man, and the inner man of the heart; (2) as a result of our accepting God's will as ours in, and as the positive side of, consecration, these capacities and cravings or desires in our brain organs and in our previously had graces contain the spiritual will to will God's will in our heavenly and earthly relations, this being the second sense in which the Bible uses the term, Holy Spirit, as a New Creature, the expression, "the spiritual will to will God's will," being not in so many words found in the Bible, though its thought is there given as that of the Holy Spirit, as the New Creature, as we will show later; and finally, (3) the term, Holy Spirit, as the New Creature, means Biblically any one of our spiritual affections and graces, or any combination of any, or all of each at their various stages of development, even unto a completion. In the senses of (2) and (3) the names given it under (1) apply, as well as the following names: Christ, Christ in you, Christ in me, they and ye in Me and I in them (where Jesus is the speaker), members of Christ and in Christ. Various are the Bible names for it.

We now proceed to the proof that the Bible, without using the exact expression, does teach the thought that the Church was *begotten unto the Divine nature*. In 1 Pet. 1: 3-5 we find the expression: "God ... hath begotten us again unto ... an inheritance incorruptible [spiritual], and undefiled [pure as to character and organs of expression], and that fadeth not away [unfading, *i.e.*, immortal, or Divine]." It will be noted that in this verse our begetting is unto an inheritance reserved in heaven for us. St. Paul, in describing the body that will be a part of our inheritance reserved in heaven (2 Cor. 5: 1, 2), says that it will be incorruptible [spiritual] and immortal [Divine] (1 Cor. 15: 53, 54).

He thus covers by these two terms what St. Peter means by two of his three expressions, *viz.*, incorruptible and unfadable. St. Paul does not in 1 Cor. 15: 53, 54, refer to the third thing to which St. Peter refers, *viz.*, undefiled; because he is covering the thought of the Church's resurrection body only, while St. Peter is covering the thought of the Church's resurrection body and *character* and its *organs of expression*. Hence he uses the term *undefiled* to cover our resurrection character inheritance, assuring us that in the resurrection we shall have not only spiritual and Divine bodies, but also a character and a set of mental, artistic, moral and religious organs free from every imperfection and blemish, so different from those through which the New Creature while in the flesh must act as its organs of expression. Hence we see that St. Peter teaches that saints are begotten unto the Divine nature. The begettal consists of creating new spiritual capacities and the new spiritual will in a saint and these newly created things are the first two parts of the New Creature, the beginning of the Holy Spirit in a saint. And the Holy Spirit, in these two ingredients, begins the Divine nature in a saint; and when its third ingredient is completed, God's and Christ's character likeness in a saint, he is ready to receive the completion of the Divine nature, the Divine body in the first resurrection. A nature does not consist merely of a body belonging to that nature, but additionally consists of a heart, mind and will belonging to that nature. Thus the dog nature does not consist merely of a dog body; it also includes a dog heart, mind and will. That the Divine nature implies both a Divine body and a Divine disposition is self-evident, as all analogy proves. This is also proven by the first promise of the Sarah Covenant: Thy seed shall be as the stars of heaven—spiritual. This promise God partly fulfills to the Christ in this life by creating in the Christ a Divine character (one belonging to the Divine nature), and the

rest of it is fulfilled in the first resurrection, when this Divine character will be clothed upon with a Divine body. Both of these things belong to the Divine nature; and St. Peter refers to both of them in v. 4 by the expression, *begotten unto, i.e.,* the Divine nature. It means that the spiritual will, powers and cravings or desires are implanted in our brain organs and their graces, *to the intent* that by fulfilling certain conditions we may attain in this life to a crystallized Divine character, and in the resurrection to a Divine body. As to the attainment of such a heart and mind and body, St. Paul shows that this was the intent of his being laid hold on by Christ Jesus, *i.e.,* among other things, begotten of the Spirit (Phil. 3: 10-14). Moreover, such is the tenor of the whole New Testament on the subject.

But we are not dependent on 1 Pet. 1: 3-5 alone, nor on the general setting of the New Testament alone, for proof of the teaching that the Church is begotten unto the Divine nature. It follows from the doctrine of the recreation of the Church's members. The Bible teaches that the members of the Christ class are begotten in the womb of the Sarah Covenant, and are later born out of that womb Divine beings. Hence they are begotten unto the Divine nature (John 3: 3-13; Is. 54: 1-17; Gal. 4: 19-31; 1 Cor. 4: 5; Phile. 10; Heb. 1: 5; 5: 5; Rev. 1: 5; 1 Cor. 15: 52-54; 2 Pet. 1: 4). That in this creative process the Spirit as the New Creature exists before the third ingredient of the Holy Spirit, God's and Christ's character likeness, is developed, is evident from the fact that such character likeness is the fruit of the Spirit in the sense of its first two ingredients (Gal. 5: 22); for, of course, that which produces a fruit must exist and be active some time before the fruit is even begun. Evidently in this passage the word, *Spirit*, as the New Creature, means it in the first two senses set forth above. In Eph. 4: 21-24, we have another proof of our thought on the nature of

the Spirit. The expression, the Spirit, as the New Creature, is synonymous with that of the new man in Eph. 4: 24. Here the new man is spoken of as *created in the past*. That being true, the expression, new man, here carries the first and second senses that we have shown above for the word *Spirit*, as the New Creature; and the creation of the new man here means the begettal unto the Divine nature; hence here the production of the new man makes the product mean the New Creature in the first and second senses given above, which is the New Creature as the product of the begetting act. Later on we will show that St. Paul here does not use the imperative, but the infinitive mood in the verbs, put off, renewed and put on; which proves that these verbs here do not express exhortation.

The uses of the word *create* in connection with the Spirit in us also prove the first and second senses of the word *Spirit*, as the New Creature, to be true. The passage just considered (Eph. 4: 21-24) in its use of the word *create* belongs to this line of thought. Again, in Eph. 2: 10 we are spoken of as having been created in Christ Jesus [made New Creatures, Spirit-begotten] *unto* good works. Since the passage shows that we were created *unto* good works, the creation must have occurred before the good works were developed. In this verse, accordingly, that which was created—"we," the New Creatures—must be something that exists prior to the things implied in the third sense of the word *Spirit* as given above, which includes, among other things, love. It therefore must be the New Creature, or Spirit in the first and second senses of the word. And such it is, because such spiritual capacities, cravings or desires and graces and such spiritual will to will God's will are created simultaneously by the act of begettal, and they are just the things that were created in us unto, *i.e.*, to the intent that we might perform, good works; for by their very nature they are constituted to develop every good word and work in the Lord.

Col. 3: 9, 10, is a passage to the point, coming under the same head as Eph. 4: 21-24. Indeed, it is very similar in sense. We will quote it from the Improved Version, which gives the best translation of the forty odd versions in our library: "Lie not unto one another, seeing ye put off the old man with his practices, and seeing ye put on the new [man], the one renewed unto knowledge according to the image of Him that created him." Please note that the past putting off of the old, and the past putting on of the new man, are given as the reasons that we should not lie unto one another. Secondly, please note the sharp contrast here between the old man and the new man. What is the old man? It is our actually imperfect, but reckonedly perfect humanity (Rom. 6: 6; Eph. 4: 22). When was the old man put off? In consecration, when in and through the laying down of our human will we gave up with it our human all, all that we were and had and hoped to be and have as humans. Apart from our bodies and their possessions and privileges, this means the capacities, cravings, desires and graces of our brain organs and the natural will to will our own wills. So the contrast shows that, apart from the prospective Divine body and its possessions and privileges and the developments attained by the exercises of the new man after his creation, the new man when first created, which ordinarily occurred at consecration, when the Divine will was accepted as our will, consists of the things mentioned as the first and second senses of the expression, the Spirit, as the New Creature. By the expression, "the one renewed, *etc.*," St. Paul here defines the new man as that which was renewed at the time of the begettal to gain by the knowledge of the Truth the image of his Creator. The present tense of the participle, renewed, dependent on the past participle, put on, shows that contemporaneously with that past putting on the renewing occurred.

Another consideration conclusively proves our view that the New Creature at the time of its begettal consists

of the things mentioned above as the first and second of the three senses in the term, the Spirit, as the New Creature. It is the New Creature, it is not the old creature that is anointed. Or to put it in another way, the New Creature is the Priest that receives the anointing. The correct antitypes of the spices used in the anointing oil, show that these type "wisdom and understanding," "counsel and might" and "knowledge" (Is. 11: 2). But these spices were not the only thing used as the means by which the anointing was done. Oil was also used therein. The oil itself does not represent the same thing as the spices, but it represents the rest of the things of which the anointing consists. And these in Is. 11: 2 are included in the words, "the spirit ... of the fear of the Lord," *i.e.*, the graces of the Spirit, the fruits of the Spirit, which here are defined to be a part of the Spirit of God. Aaron, accordingly, as he stood before Moses in the consecration service before the holy anointing oil was poured upon him types the thing in the Christ class as Priests which received the anointing, and since that thing was not their humanity, but was their New Creatures as Priests (the eternal Spirit—Heb. 9: 14—that did the offering), it follows that since the anointing gives what comes under the third sense of the Spirit, as the New Creature, the Spirit [the Priest], as the New Creature, that received the anointing, was the Spirit, as the New Creature, in the first and second senses of the word. This is very conclusive from the idea of the priest, who had to exist before his anointing. And the very nature of the case proves this as self-evident; for before we as spiritually begotten ones can develop as fruits of the Spirit love and the other graces, as well as the requisite wisdom, understanding, counsel, might and knowledge, we must be spiritually begotten. The main pertinent Scriptures on the anointing of this class are Matt. 3: 16; Luke 4: 18; Acts 4: 27; 10: 38; Heb. 1: 9; Acts 2: 1-4; 10: 45-47; 2 Cor. 1: 21; 1 John 2: 20, 27; 1 Cor. 12: 12-14. Each of these proves our view.

The figure just studied opens up a series of terms, including and involving the word *Christ*, or its equivalent, used in various ways, all of which imply the three senses of the expression, the Spirit, as the New Creature; for they imply the anointing (the third sense), which implies the prior existence of the Spirit, as the New Creature, in the first and second senses of the word. These terms as indicating sometimes the whole class as such and sometimes an individual of the class, are: (1) Christ (1 Cor. 12: 12-14; 15: 23; Gal. 3: 16, 29; Eph. 4: 13; Phil. 1: 21; Col. 1: 24; 1 Pet. 4: 13; Heb. 3: 13). The proof given in the preceding paragraph implies in every one of these passages that before the individuals became of the Christ, or before the class as a whole in its individual members became Christ, *i.e.*, became anointed, they were New Creatures. Our three-fold definition of the Spirit, as the New Creature, applies the first and second senses to the thing anointed and the third sense of the term as nearly equivalent to the things received in the anointing. We say *nearly equivalent*, because the third sense of the term, the Spirit, as the New Creature, gets not only the qualities and endowments that come with the anointing, but is gradually thereafter strengthened, balanced and crystallized therein. Thus the third sense, for the Church, must never be viewed as existing apart from, or unrelated to, the term in the first and second senses. (2) Others of the various terms applied to this class coming under the subject of this paragraph are "Christ in you," "Christ in us," "Christ in me," "Jesus Christ in you," and, when Jesus is the speaker, "I in you," and "I in them" (Col. 1: 27; Rom. 8: 10; John 14: 19; 17: 23, 26; 2 Cor. 13: 5; Gal. 2: 20). It will be unnecessary in connection with these terms for us to repeat the arguments given in the preceding two paragraphs on the thing anointed, and the things of which the anointing consists, as proofs respectively of the first and second senses as distinct from the third sense,

since the thought of what is anointed and what are the anointing qualities and powers as given in the foregoing applies to this set of passages, though in class study it would be well to consider each passage as implying the first and second senses as distinct from the third. (3) The same proof follows from the expressions, "in Christ," "in Christ Jesus," "in Jesus Christ," "in Him," and, when Jesus is the Speaker, "ye in Me," and "they in Me," when the mystery class is referred to by these expressions; for the saints are by these expressions referred to as new-creaturely members in the Christ class (John 15: 2-7; Rom. 6: 3; 8: 1, 2; 12: 4, 5; 1 Cor. 1: 30; Gal. 3: 26, 27; Eph. 1: 4; 2: 6; Col. 1: 2, 28; 2: 11; 2 Thes. 1: 1). (4) The term *New Creature* in synonymous expressions, in the light of what was said above as to its first being brought into existence, proves the same thing (2 Cor. 5: 17; Gal. 6: 15). Some of these synonymous terms are: the perfect man, of Eph. 4: 14; the new man, of Eph. 2: 15; 4: 24; Col. 3: 10; the hidden man of the heart, of 1 Pet. 1: 3, 4; the inner man, of Eph. 3: 16, and the inward man, of 2 Cor. 4: 16. All of these prove the same thing, which is especially clear when, as in some of the cases, contrasted terms are used and are properly noted. Hence, from the entire preceding discussion on the nature of the Spirit, as the New Creature, we have in a general way proven that our expositions on the nature of the Spirit, as the New Creature, as meaning the three above-mentioned things, is entirely Scriptural.

We now desire to set forth particular proofs that our threefold definition of the Spirit, as the New Creature, is correct. We preface these proofs with the remark that our brains are capable of three separate and distinct modes of operation: (1) thinking, under which we include (A) perceiving, (B) remembering and (C) reasoning; (2) feeling, under which group come (A) the sensory feelings, *i.e.*, those working through the five senses, (B) the artistic feelings, (C) the moral

feelings, both (a) selfish and (b) social, and (D) religious feelings; and (3) willing, volition. The sensory and artistic feelings are more closely related to thinking than are the moral and religious feelings. And of the sensory and artistic feelings, the former are more nearly related to thinking than the latter. The combination of faculties through which thinking is done, is usually called *intellect*; that through which feeling is done is usually called *sensibility*, and that through which willing is done is usually called *will*. While the words *mind* and *heart* have various Biblical meanings in comparisons and contrasts, the Bible uses the former to mean the intellect, its contents and its bent, and the latter the affections, their contents and their bent, *e.g.*, in the expressions, he has a poor mind, but a good heart; he is all mind and no heart, by the mind the intellect, its contents and its bent are meant, and by the heart the sensibility and will and their contents and bents are meant. But when the heart and the will are contrasted or compared, especially in connection with the mind, Biblically the heart stands for sensibility, and the will for strength. A very fine example of these meanings is found in Matt. 22: 37; Mark 12: 30 and Luke 10: 27: "Thou shalt love the Lord thy God with all thy heart [sensibility and its contents, feelings and bent], with all thy soul [being], with all thy mind [intellect, its contents and bent] and with all thy strength [will, its contents and bent]." That this is the idea underlying *strength*, we can see from the Bible use of the word *power* as an attribute of God's character, as distinct from power, omnipotence, as an attribute of God's being. By the former God's strength of will, exercised as self-control and patience, perseverance, is meant. What, then, is meant by loving the Lord with all the mind, soul and strength, as distinct from the heart? We reply, that while the love here referred to comes exclusively from the heart, affections, to love Him with all the mind, in contrast with the heart,

soul and strength, means that we are to support this heart's love by all the cravings of the mind for knowledge and by all of the powers, contents and bent of the mental faculties; to love Him with all the strength in contrast with the heart, mind and soul, means that we are to support this heart's love with all our will power, its contents and its bent; and to love God with all the soul, in contrast with the heart, mind, and strength, means that we are to back this heart's love with all our being as it is concentrated in our bodies and lives, in all they are and have. We, of course, know that the constituents of the soul, being, are body and life. The personality of the soul is in this passage covered by the expressions, heart, mind and strength. Therefore the contrast between the four pertinent terms proves that the personality of the soul is not meant in this passage by the term *soul*. Hence in this passage the body and life in all they are and have are meant.

The details that will now be presented will show that new capacities and powers were by the Spirit-begettal imparted to our mental, artistic, moral and religious brain organs and to the graces of those that can have graces, the artistic, moral and religious ones. First we note this as respects our mental brain organs, through which we perceive, remember and reason. That the Spirit, as the New Creature, so far as the intellect is concerned, in the begettal, is the powers and cravings to perceive, reason out and remember spiritual things, is evident from John 14: 26: "The Comforter, which is the Holy Spirit, which the Father will send in my name, he shall *teach* you all things, and *bring* all things *to your remembrance*, whatsoever I have said unto you." That the Spirit-begettal imparts power and craving to perceive and reason on spiritual things until they are thoroughly learned, is also evident from John 16: 13, 14: "When he, the Spirit of Truth is come, *he will guide you into all Truth ... he will show you things to come ... he shall receive of Mine and shall*

show it unto you." Since the unconsecrated as the unbegotten cannot perceive, reason out and remember spiritual things (1 Cor. 2: 8, 9, 11, 14) and the Spirit-begotten man can (John 3: 3; 1 Cor. 2: 10-13, 15, 16), these powers must have been implanted into the mental brain organs by the begettal of the Spirit, which always until 1878 followed a true consecration. This rule was without exception until the general call ceased; the rule now does not apply against Youthful Worthies, who as consecrated ones understand spiritual things. Hence these powers are thus seen to be called the Spirit in all of the passages quoted and cited in this paragraph. Other passages that imply the same ability are Matt. 10: 20; Luke 11: 13; 12: 12; Acts 5: 32; Eph. 3: 13. This, then, covers the case for what Spirit begetting imparts to the mental brain organs.

Without the begettal the best of humans cannot desire spiritual as distinct from human things. This St. Paul tells us in 1 Cor. 2: 9, when he says that the spiritual things that God has prepared for those that love Him [the called according to His purpose (Rom. 8: 28)] have not entered into the hearts [desires, affections] of the unbegotten; for during the general call to the High calling all the consecrated were Spirit-begotten. Consequently, the power to have such desires, affections, is imparted at the begettal, which means that the moral, religious and artistic brain organs and their graces have been given in the begettal the power to reach out beyond the things to which they humanly cleaved to the corresponding spiritual things. Other passages that directly teach or imply the same things of the spiritual desires, either in whole or in part, are 2 Cor. 1: 22 [the earnest of the Spirit in *our hearts*, which had its beginning in the begettal]; Col. 3: 1, 2 [here the seeking of the heavenly things and the setting of the new affections (spiritual capacities and desires in the heart) are set forth as the things that characterize the resurrection of our new hearts and minds,

which has its beginning in the begettall]; 1 Pet. 1: 13 [combined with vs. 3-5 and 6-9, with which St. Peter connects it, as the word *wherefore* proves, shows that the power to hope (an affection) for Divine things is given at the begettall]. This is heart-satisfying.

The following passages show that such powers were implanted in all the brain organs at the begettall: Eph. 4: 23: "That ye were renewed in the spirit [power, capacity] of your mind, disposition." The verb *renewed* here is not in the imperative mood, as the A. V. suggests, but in the infinitive mood. Since it is dependent on the past tense of the verbs *heard* and *taught* of v. 21, it is here used to refer to a past act, as the Improved Version shows. Such renewal was the begettall. The verbs for *put off* (v. 22) and *put on* are likewise not imperatives but infinitives and are by their dependence on the past tense verbs *heard* and *taught* shown to refer to a past act and not to an exhortation. Note, please, what accordingly is done by the begettall: It renews one in the spirit (power, capacities, cravings and desires—E 173, par. 2) of the mind (disposition). Here it is taught that a power is imparted to every part of the disposition by the begettall and therefore the implantation includes the mental, sensory, artistic, moral and religious organs and their graces. This, of course, does not mean that new materials are imparted to these brain organs, but new capacities and cravings to the intellect and new capacities and desires to the heart and their developed qualities; Titus 3: 5: "He saved us ... by the renewal of the Holy Spirit" [Here, as the past tense of the verb indicates, the begetting of the Spirit is referred to, which, of course, gives to all our brain organs and their cravings or desires accordingly as the mind or heart is involved, as the passages just quoted prove, spiritual capacities and spiritual graces and desires to the graces of those of them that have graces]; Gal. 5: 25: "If we live in the Spirit let us walk in the Spirit" [That living in the Spirit

precedes walking in the Spirit is evident from the fact that this passage shows that walking in the Spirit presupposes living in the Spirit. We began to live in the Spirit at the begettal. Hence if living in the Spirit is the presupposition of walking in the Spirit, and we began by the begettal to live in the Spirit, evidently in the begettal there were given us the capacities, cravings and desires to walk in the Spirit, and thereby there were imparted spiritual capacities to all our brain organs and their capacities and cravings or desires as the case requires, as is quite evident].

Moreover, living in the Spirit implies the second sense of the Spirit, as the New Creature, *i.e.*, the spiritual will to will God's will, since this, too, is a presupposition of walking in the Spirit. 1 Pet. 1: 2 is a proof of the second sense of the Spirit, as the New Creature, *i.e.*, the spiritual will to will God's will: "Elect ... through sanctification of the Spirit *unto obedience*." Here St. Peter tells us how God selected us—through the sanctification of the Spirit. St. Paul in 2 Thes. 2: 13 tells us that we were selected in the beginning of our relations with God *in Christ* through the sanctification of the Spirit. Accordingly, this expression means the begettal of the Spirit. St. Peter in this text tells us that we were thus sanctified, begotten of the Spirit, *unto obedience*; hence the spiritual will to will God's will is that unto which we were begotten, which proves the second sense of the Spirit-begetting. While not using the word *Spirit* in 1 Pet. 4: 1, 2, yet there referring to our consecration, "hath suffered in the flesh," and showing that we are not to live to our or others' flesh (*i.e.*, our or the world's will), he shows that in consecration we are to live to the will of God; hence in consecration, in the begettal, which always up to 1878 occurred therein, we were begotten to the spiritual will to will God's will, which will we continue to exercise by God's working in us by His Spirit, Word and providences (Phil. 2: 13), until we finish our course.

Finally, St. John's statement (1 John 5: 4) proves this second sense: "*Whatsoever* is begotten of God overcometh the world." What is meant by *whatsoever* is begotten of God? Certainly not every person who is Spirit-begotten, for many of these fail to overcome the world and pass into the Second Death. It evidently means the thing begotten in the first and second senses of the word *Spirit*, as the New Creature, especially in the second sense, the spiritual will to will God's will. That will cannot sin, and that from the very nature of the case, for sin is the very opposite of the will to will God's will, since it is the will to will one's own will contrary to God's will. Hence the spiritual will to will God's will, with the simultaneously begotten spiritual capacities, cravings or desires and graces, overcome the world, do not sin and cannot sin. And these two things are also meant by St. John when he says that *he* and *whosoever* is begotten of God sinneth not and cannot sin (1 John 3: 9; 5: 18). With this we conclude both our general and special proofs of the first and second senses Scripturally given to the expression, the Spirit, as the New Creature.

We now proceed to the detailed proof of the third sense, God's and Christ's character likeness produced by the new spiritual will exercising the spiritual capacities and affections on and in connection with earthly and heavenly things. In Rom. 5: 5 St. Paul tells us that the Divine love is by *a* [so the Greek] Holy Spirit that is given us shed abroad in our hearts. Not only the nature of the act of the shedding abroad in our hearts of the Divine love by a Holy Spirit proves that the expression Holy Spirit here is used in the first and second senses of the word, but the expression, a Holy Spirit *which is given us*, proves it also; for it is the Spirit that in the begettal is *given us* that is here described. And that Spirit in the new spiritual will, lays hold on our organs of veneration, benevolence and appreciation and exercises them toward God, Christ, the brethren,

the world of mankind and enemies and thereby develops the Divine love; furthermore it sheds that love abroad everywhere in our hearts, affections, and thereby cultivates all the graces mentioned in 1 Cor. 13: 4-7, *i.e.*, long-suffering, kindness, generosity (envieth not) reticence (vaunteth not), humility (not puffed up), politeness and gentleness (not ... unseemly), unselfishness (not her own), forbearance (not provoked, literally, enraged), guilelessness (thinketh no evil), abhorrence of evil and joy in good (not in iniquity ... in the truth), sympathy (beareth), faith (believeth), hope (hopeth) and perseverance (endureth). This is the thought of Gal. 5: 22 where St. Paul tells us that the fruit of the Spirit, the product of the new will exercising our new spiritual capacities and affections, is love, joy, peace, long-suffering, gentleness, goodness, faith (fullness). Certainly these passages, compared with what St. Paul tells us elsewhere, *e.g.*, Rom. 8: 4-15, prove that the third ingredient of the Holy Spirit is a Godlike and Christlike character, disposition, a mind, heart and will like God's.

The same thought is given in Is. 61: 1-3, compared with Is. 11: 2; for the former passage refers to the Christ, Head and Body, as God's Anointed and the latter passage shows what the anointing gives—God's Spirit, disposition. This third ingredient of the Holy Spirit is also very clearly shown in 2 Tim. 1: 7, where St. Paul shows that God has not given us in the Holy Spirit a cowardly disposition; but a wise, strong and loving disposition. Above we showed that in Col. 3: 9, 10 the new man means the Holy Spirit as the New Creature's new spiritual will and capacities, because the putting off and putting on there refer to what occurred at consecration, which in the putting on was the Spirit-begetting. After showing that this—our human condition—makes no difference between God's people in God's esteem, but that the difference lay in our New Creatures, which he shows is the anointing, Christ, as

all things in all of us, he then (vs. 12-16) exhorts us as the new man, The Spirit, in the first and second senses, to put on, as God's holy and beloved elect, sympathy (bowels of mercies), kindness, humbleness of mind, meekness, long-suffering, forbearance, forgiveness, charity, peace, thankfulness and riches of the Truth. These graces, of course, are the third part of Divine disposition in saints and thus are the Spirit's third ingredient. In the third sense of this term the word *spirit* occurs in Rom. 1: 4, the spirit of holiness, 15: 3, the love of spirit, 1 Cor. 4: 21 and Gal. 6: 1, spirit of meekness, Eph. 1: 17, the spirit of wisdom, Heb. 10: 24, the spirit of grace [literally, of the favor], 1 Pet. 3: 4, a meek and quiet spirit, and 4: 14, the spirit of glory and of God. The many passages quoted above prove in detail that the Holy Spirit as the New Creature has as its third ingredient the sense of Godlikeness and Christlikeness in character.

But one may say that the bulk of the passages quoted and explained as proving these three to be the Spirit's ingredients do not *use* the express term Spirit. To this we reply that when they do not use that express term in proof they use a synonymous term and therefore prove the thought, while in a number of such proof passages the express terms, Spirit, Holy Spirit, God's Spirit, *etc.*, are used. In view of this objection we will quote from Rom. 8 sufficient proof of the use of the word *spirit*, as expressing the third ingredient and all three ingredients, remarking that, further on many more will be quoted. In the section, Rom. 8: 1-15, at times the word *spirit* is used in the sense of its third ingredient, but oftener in all three senses. In vs. 1, 4, the contrast between the words *flesh* and *spirit* proves that by the latter all three of these ingredients are meant. The same contrast in v. 5 proves the same thing of the three uses of the word *spirit*. In v. 6 the expression, mind of the spirit, disposition of the spirit, the word *spirit* is used in the sense of its first and second ingredients, while the word *mind* is used in the sense of

its third ingredient, Godlike and Christlike character. Again, the contrast between the words *flesh* and *spirit* in v. 9 proves that the word *spirit* is used in the sense of all three of its ingredients, which is also true of the words, Spirit of God, while the expression, Spirit of Christ, is used in the sense of the third ingredient in this verse. In v. 10 the word *Christ* is used in these three senses, so, too, is the expression, the Spirit. The same remark applies to the two uses of the word *spirit* in v. 11, as is the case of its use in v. 13. In v. 14 it is used in the sense of its third ingredient, and the contrast between the servile spirit and the filial spirit (14, 15) proves that the latter is used in the sense of the third ingredient. With this we close our discussion on the subject, that the Holy Spirit in saints is God's disposition in them from the standpoint of its ingredients: the new will, capacities, affections and graces; for these three, the new spiritual will, the new spiritual capacities and the graces of the character developed by this new will exercising these new spiritual capacities add up to, among other things, God's disposition in saints, and that disposition is the Holy Spirit. Hence the Holy Spirit is God's disposition in saints; for this is what the preceding discussion proves: the ingredients of the Spirit—the new spiritual will of the new spiritual capacities and the resultant character in saints—imply that the Holy Spirit is God's disposition in saints. This is the first argument on the thought.

As introductory to our second line of proof that the Holy Spirit in saints is God's disposition in them, we desire to make some remarks on the meaning of our oft-used expression, *mind*, in our appositional definition of one's disposition as his mind, heart and will. We have explained this term as meaning: (1) the intellect as a set of perceiving, remembering and reasoning faculties, (2) as the contents of these faculties: thoughts and knowledge along the lines of perceptions and memories and of conclusions reached by an exercise of the reasoning faculties, and (3) the bent

or character of the intellect and its contents. The word *spirit* in the sense of mind is used in all three of these senses and in each of them. In John 14: 26 the first and second of these features of mind are clearly implied in the fact that the Spirit, the spiritual intellect and its contents, teaches us advancing light and quickens our memories on past light, while in John 15: 26 the Spirit's testifying, and in John 16: 13, 14, its guiding into all Truth and its taking Christ's words, including future things, and making them plain, imply the same thing; for our Spirit-begotten intellectual faculties and their contents ever increasingly quicken our memories on past teachings, by studying the Bible's thoughts (take of mine), and make them ever clearer and progressively expansive as to its doctrines, precepts, promises, exhortations, prophecies, histories and types; and, of course, such a procedure ever makes the bent or character of our minds increasingly spiritual.

In 1 Cor. 2: 10-16 the word *Spirit* is detailedly discussed as our spiritual intellectual faculties, through whose studying heavenly things are revealed to us (v. 10); only such spiritual mental powers, and not natural mental powers, can know spiritual things (v. 11); and these spiritual powers of perceiving, remembering and reasoning are given us for the express purpose of enabling us to perceive, remember and reason on spiritual things (v. 12), as the Spirit also enables us to explain to our minds and others' spiritual minds advancing Truth (v. 13), since spiritual things cannot become clear as wisdom, but seem foolish to the natural mind, inasmuch as they are discerned only by the spiritually-minded (v. 14), who can discern both natural and spiritual things, but who are not understood by the natural man (v. 15); for no natural man has perceived, remembered and reasoned correctly on the spiritual contents of God's mind, except those who have the same kind of intellectual faculties, their contents and bent, as Christ has (v. 16).

Hence in the Bible the contents of God's mind as to Truth, His Bible, are spoken of as Spirit and Holy Spirit. It is for this reason that St. Paul in Hebrews calls the Bible and its sayings (God's thoughts expressed in the Bible) the Spirit, and Holy Spirit (Heb. 3: 7; 9: 8; 10: 15), as he and other Biblical writers also give the same thought elsewhere: [In the following the passages that use the word *spirit* to mean false doctrine, and thus not God's thoughts, are italicized] Gen. 6: 3; Neh. 9: 30; Is. 29: 24; 30: 1; 31: 3; 33: 11; 34: 16; Ezek. 13: 3; Hos. 9: 7; Mic. 2: 11; Zech. 13: 2; John 6: 63; Acts 16: 6, 7; 20: 23; 28: 25; Rom. 8: 16 [in its first use of the word]; 2 Thes. 2: 2, 8; 1 Tim. 4: 1; 1 John 4: 1, 2, 3, 6; 5: 6 [literally, the Spirit is *the* Truth]; Rev. 1: 4; 2: 7, 11, 17, 29; 3: 1, 6, 13, 22; 4: 5; 5: 6; 14: 13; 19: 10; 22: 17. These passages show that that part of God's Spirit which we call His mind, from the standpoint of His thoughts, His knowledge, *i.e.*, the contents of His intellect, whether considered as kept in His own intellect or put into the Bible as its teachings or as expressed by His mouthpieces as the contents of their teaching, is Biblically called the Holy Spirit, and the Spirit, because it is so spoken of from the standpoint of naming a part for the whole; for God's whole disposition—Holy Spirit—consists of His mind, heart and will; and any one or two or all three of these are Biblically called the Spirit, and the Holy Spirit.

We now present our second line of thought proving that the Holy Spirit in saints is God's disposition—mind, heart and will—in them. It is this: The Biblical contrasts and comparisons imply that the Holy Spirit in saints is God's disposition—mind, heart and will—in them. Apart from direct definitions one of the best ways of finding out the senses of words is the comparisons and contrasts made between them and other words. Hence the potency of this second line of proof. One of the most frequently occurring of these is the contrast

between the flesh and the spirit. In such contrasts the expression *flesh* refers to the natural disposition—mind, heart and will. Consequently, such contrasts imply that the expression *spirit* means the spiritual disposition, God's mind, heart and will, in saints. In Matt. 26: 41 and Mark 14: 38 Jesus gives us such a contrast and such meanings when He says that we must watch and pray against the danger of falling in temptations, giving as the reason the weakness of the natural disposition and the willingness of the spiritual disposition, God's mind, heart and will, in us. In John 6: 63 Jesus contrasts the unprofitableness to saints of the natural disposition, the fallen mind, heart and will, with the energizing power in saints of the Divine disposition, God's mind, heart and will, when He tells us that it is the Spirit that quickeneth, energizes, and that the flesh, the depraved natural mind, heart and will, profiteth nothing in spiritual matters. The same contrasts occur in Rom. 8: 1, 4-6, 9, 13. St. Paul tells us in vs. 1 and 4 that saints walk not after the flesh, the human disposition, but after the Spirit, God's disposition. In v. 5 he again gives us the same contrast between the flesh and the Spirit, assuring us that those who are fleshly minded are dispositioned according to the fleshly mind, heart and will and the things in harmony with these, while those who are spiritually minded are dispositioned according to the Divine mind, heart and will and the things in harmony with these. In v. 6 another contrast between the flesh and the Spirit is given, when the Apostle shows that to be carnally minded (literally, the character of the flesh) leads to death, if it controls the consecrated, while to be spiritually, Divinely, minded (literally, the character of the Spirit) yields the faithful life and peace; and the same contrast, differently worded, is clearly given us in v. 13.

After giving in vs. 7, 8 the reasons why the fleshly mind in God's people brings death upon them, St. Paul, in v. 9, again makes the contrast, showing that the faithful do not live according to the flesh, according to the

depraved natural disposition—mind, heart and will—but according to the Divine disposition—mind, heart and will—since God's Spirit, disposition, animates them as its habitat. That the expression, Spirit of God, here means God's disposition, is manifest from the comparison and identification here made of it with Christ's Spirit; for undoubtedly the expression, Spirit of Christ, here means a Christlike disposition, without which no one can be Christ's. There are other comparisons and contrasts that prove that the Holy Spirit in saints is God's disposition—mind, heart and will—in them. Please note the very clear contrast made in v. 15 between the servile disposition, the spirit of bondage, and the filial disposition, spirit of adoption (literally, spirit of sonship, the filial disposition). Certainly, as the spirit of bondage is not a spirit being, but the slavish disposition, so the spirit of sonship is not a spirit being, but a filial disposition; for the contrast between these two spirits in the text proves this. In 1 Cor. 2: 11, 12 there is another splendid comparison and contrast. In v. 11 St. Paul shows that as no one can know and appreciate human things, except for the human disposition that is in him, so no one can know and appreciate the things of God (spiritual things), except for the Divine disposition (God's mind, heart and will) that is in him. Here the comparison between the human and Divine spirits evidently proves that the expression, Spirit of God, means the Divine disposition, since the expression, spirit of man, evidently means the human disposition. This is made all the more sure by the contrast between the spirit of the world and the spirit which is of God, spoken of in v. 12. Certainly, the expression, spirit of the world, does not mean a spirit being of the world; for there is no such thing. It evidently means a worldly disposition. Hence the contrast proves that the expression, the spirit which is of God, means the Divine disposition that God gives His saints. Accordingly, 1 Cor. 2: 11, 12 proves that the Holy Spirit in saints is God's disposition, God's mind, heart and will, in them.

Another sharp contrast between the flesh and the spirit is made in 1 Cor. 5: 5: Deliver such an one [the Corinthian brother who married his stepmother] unto Satan for the destruction of the flesh, that the Spirit may be saved in the day of the Lord Jesus. This Corinthian brother, whose depravity of disposition (flesh) moved him to commit the great sin of marrying his stepmother, had such an evil fleshly disposition, which is here meant by the term *flesh*, as had to be destroyed by afflicting experiences coming in his excommunicated condition and received at Satan's hands, so that his disposition as a New Creature—the Holy Spirit as God's disposition—might be saved in the last day. Thus, again, the contrast between the flesh and the Spirit proves that the latter means God's disposition.

The contrast between the body and spirit in 1 Cor. 7: 34 gives the same proof; for here the pure body of a pure virgin is contrasted with her pure spirit, disposition. A very marked contrast between the flesh (the human disposition) and the Spirit in Gal. 3: 3 yields the same result. As the connection shows, St. Paul had been developing in the Galatians a spiritual, a Divine, disposition, such as the Gospel of the high calling produces in God's Gospel-Age people; but the Galatians had allowed themselves to be deceived into accepting the Law Covenant, which ministered a good human disposition in those obedient to it. They were thus stepping down from a higher covenant and its pertinent disposition, here called the Spirit, to a lower covenant with its pertinent disposition, here called the flesh. Not only is this thought proved by the contrast between the words *flesh* and *spirit*, but also by the contrast between the Law and the Gospel, and also by the contrast between the character that the Law works in its responsive ones and the character that the Gospel works in its responsive ones; for the Law works the spirit of bondage, the servile spirit, while the Gospel works the spirit of sonship, the filial spirit (Rom. 8: 15;

Gal. 4: 3, 4, 21-31). No wonder that St. Paul in Gal. 3: 3 charged the Galatians with folly for stepping down from the spiritual disposition to the fleshly disposition and from the Gospel of the heavenly calling to the Law of human works! In Gal. 4: 29 another passage to the point is brought to mind. As Ishmael, the typical fleshly-begotten one, *i.e.*, the one begotten as a type of the human-dispositioned class, Fleshly Israel, developed by the Law Covenant, persecuted Isaac, the typical spiritually-begotten one, *i.e.*, the one begotten as a type of the spiritual-dispositioned begotten ones; so the antitypical fleshly-begotten ones, the (human) children of the Law Covenant, Fleshly Israel, persecuted the antitypical spiritual-dispositioned begotten ones, the children of the Sarah Covenant, Spiritual Israel—Jesus and the Church. Here, again, the contrasts in the begettings and in the Covenants prove that the word *spirit* here means the Holy Spirit as God's disposition in saints.

In Gal. 5: 16-24 the Apostle sharply contrasts between the flesh as the depraved human disposition and the Holy Spirit as God's disposition in saints. Walking in the Holy Spirit, God's disposition in saints, prevents their fulfilling the lusts of the fallen human disposition (v. 16). The fallen fleshly disposition (flesh) desires things that are contrary to the spiritual disposition (Spirit), for the flesh gratifying these pulls away from the things that the spiritual disposition desires, even as the spiritual disposition desires things that are contrary to the fallen human disposition, which contrariness prevents our doing perfectly the good things that our spiritual disposition desires (v. 17). Nevertheless, the faithfuls' being led, actuated, by the Divine, in contrast with the fallen human disposition, proves them to be not under the Law Covenant, but under the Grace Covenant (v. 18). The long list of evils that St. Paul charges against the flesh in vs. 19-21 proves that he uses the word *flesh* to mean the depraved human disposition. Accordingly, the contrast that he makes between

it and the Spirit in the saints proves that by the latter he means the Holy Spirit, God's disposition—mind, heart and will—in saints. And this proof is reinforced by the further fact that the long list of graces (v. 22) that he gives as the fruit of the Spirit in saints proves that by this term God's disposition, the Holy Spirit, in saints is meant here. Against such there can be no Law Covenant, since they are not developed by, and thus not subject to the Law Covenant, but by, and subject to the Grace Covenant (v. 23); for those who are of the Christ Jesus class, New Creatures, Anointed ones, have entered into the course of putting the fleshly disposition to a crucifixion death (v. 24)—a slow lingering death brought about by driving the symbolic nails of self-denial, world-denial, sacrificial service and spiritual character development into the symbolic hands, evil services, and symbolic feet, evil conduct, of the depraved fleshly disposition.

In Gal. 6: 8 we find another sharp contrast made between the words *flesh* and *spirit*, which proves from the pertinent statements of the verse that by the term *flesh* the fallen fleshly disposition is meant and that, therefore, by contrast, the term *spirit* means the Holy Spirit, God's disposition in saints; for the one who practices the things of the depraved human disposition will receive death (corruption) as a result, while the one who practices the things of the Divine disposition, the Holy Spirit, will receive eternal life as a result. 2 Tim. 1: 7 is an especially strong proof of the point under discussion: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." Certainly, the spirit of fear is not a person, but is a cowardly disposition; hence the spirit of power, and of love, and of a sound mind, which is the Holy Spirit, is not a spirit being of power, and of love, and of a sound mind. Rather, the spirit of power is a strong disposition, the spirit of love a just and charitable disposition, and the spirit of a sound mind an intelligent

and wise disposition. In other words, this description of the Holy Spirit is very much like that given in Is. 11: 2, and though in slightly different words, means the same thing as in Is. 11: 2. We thus bring to a close our second line of proof that the Holy Spirit in saints is God's disposition—God's mind, heart and will—in them. This second line of proof is very conclusive.

Now will be presented the third line of proof that the Holy Spirit in saints is God's disposition in them. It is this: The Biblical names and synonyms for the Holy Spirit in saints prove this to be true. Helpful to this line of thought is the fact that by far the most frequently occurring sense of the word *spirit* in the Bible is that of disposition. Of the 12 different senses in which the Bible uses the word *spirit*, it perhaps uses it in the sense of disposition more often than in all the other 11 senses combined, while in the sense of a spirit being it is used, with but two or three exceptions, the least frequently of the entire 12. Disposition, then, is the usual meaning of the word, and, therefore, the burden of proof rests upon him who asserts its almost least used sense in any passage. On the other hand, the natural presupposition of correctness for the word *spirit* as meaning disposition has more in its favor than any other sense of the word. However, we would not rest the case on this natural presupposition, but will cite Bible passages and facts in proof that the Biblical names and synonyms of the Holy Spirit in saints prove that it is God's disposition in them. One of these names and synonyms is Spirit, which we present as our first proof of our third argument. In the many passages used to prove the preceding proposition, *i.e.*, that *Biblical contrasts and comparisons* prove that the Holy Spirit in saints is God's disposition in them, there occurs the word *spirit* in the sense of the Holy Spirit as God's disposition. Hence the expression *Spirit* is a name and a synonym for the Holy Spirit and proves that the Holy Spirit in saints is God's disposition in them. So a slight change

of the way these passages are used in the preceding point makes them prove from this name and synonym that the Holy Spirit is God's disposition—His mind, heart and will—in saints.

Our second point on this line of proof is: The very name *Holy Spirit*, itself proves it; for that term applied to saints, as their having it, naturally suggests that, in harmony with Biblical usage, it means God's disposition of holiness in Himself, in Christ and in saints. The following passages show how fitting is this meaning to their use of them: "Why hath Satan filled thine heart to lie to the Holy Spirit (Acts 5: 3)?" Ananias lied to the holy disposition of God in St. Peter; and St. Peter by the Spirit of discernment that that holy disposition gave him as an Apostle perceived the lie and remonstrated with him thereover. Acts 9: 31 gives us the use of this name *Holy Spirit* in the evident sense of God's holy disposition in saints: "The churches ... were edified; and walking in the reverence of the Lord, and in the comfort of the Holy Spirit, were multiplied." Certainly, God's holy disposition in His saints gives them comfort, as well as other blessed heart emotions, like joy, peace, assurance, *etc.* Acts 13: 2 is another passage to the point: "As they [the prophets and teachers of the Antioch Church] ministered to the Lord, and fasted, the Holy Spirit said, Separate me Barnabas and Saul [Paul] for the work whereunto I have called them." The Church at Antioch was one full of the Holy Spirit of love and zeal to help the poor brethren and win new disciples for the Lord (Acts 11: 22-30; 12: 24, 25; 13: 3, 4). This holy disposition moved them to advocate as a ministry for the ecclesia sending Paul and Barnabas on a missionary trip, as their representatives, whose involved expenses they impliedly agreed to pay. Thus this holy disposition in those saintly Antiochan brethren, who were the first to be called Christians, advocated that Paul and Barnabas be appointed to do the missionary work that it called them to do as their representatives.

In this way the Holy Spirit, God's disposition in those saints, said, Separate me Barnabas and Saul, *etc.* "So [in this manner], they, being sent forth by the Holy Spirit [the holy disposition of God in the Antiochan Church], departed (Acts 13: 4)."

A similar thought is expressed by St. Paul in Acts 20: 28, in his address to the elders of the Ephesian Church: "Take heed therefore unto yourselves and to all the flock, over [literally, in] which the Holy Spirit hath made [literally, appointed] you overseers, to feed the Church of God [better reading, Church of *the Lord*]." Elders and deacons were elected by the stretching forth of the hands, as the way of voting by the churches whose elders and deacons they thereby became (Acts 6: 2-6; 14: 23; 2 Cor. 8: 19). The churches were instructed to elect only those who had the qualifications described by St. Paul in 1 Tim. 3: 1-13; Tit. 1: 5-11. The individual members of the Church were to empty themselves of all favoritism and every other evil disposition and be wholly swayed by wisdom, power, justice and love, the Holy Spirit, holy disposition of God, in them, as to those for or against whom they would vote as nominees for elders and deacons. When thus brethren were elected elders and deacons, the Holy Spirit in saints, as God's disposition in them, set these into their office. St. Paul assured the Ephesian elders, as Acts 20: 28 shows, that they were elected by the brethren acting in this holy disposition and thus they were set in the Church as elders by the Holy Spirit, God's holy disposition, mind, heart and will, in saints. In Matt. 28: 19 we have another passage that proves that the name *Holy Spirit* means God's holy disposition. His mind, heart and will, in saints: "Baptizing them in [literally, into] the name [character likeness] of the Father, and of the Son, and of the Holy Spirit [as that holy disposition exists in saints]." In this passage the real, not the symbolic, baptism is evidently meant, because the symbolic baptism does not work in its subjects

the character likeness of God, Christ and saints, while the real baptism does. At most, the former merely symbolizes it. One of the meanings of the word *name* is character (Ps. 34: 3; 69: 30; 72: 19; 111: 9; 148: 13; Prov. 18: 10; 22: 1; Is. 57: 15; Ezek. 22: 5; Mic. 4: 5; Rev. 8: 11; 14: 1; 16: 9). This is its sense in Matt. 28: 19, as we have indicated above. The Lord's faithful have baptized their brethren into the character likeness of the Father, Son and Holy Spirit as God's disposition in saints, by arousing them to consecration and to carrying out their consecration by laying down their humanity unto death sacrificially, and by arising into likeness of Christ's resurrection in developing a character like God's, Christ's and the saints', which is the Holy Spirit, God's disposition of wisdom, power, justice and love. Accordingly, this name, Holy Spirit, in Matt. 28: 19 means God's disposition in saints.

In the literal translation of the first clause of Luke 4: 1: "But Jesus, full of a [so the Greek] Holy Spirit, returned from the Jordan," the name *Holy Spirit* implies that it was God's disposition in Him, the chief of all saints, consecrated, holy ones; for it declares Him to have been filled with a Holy Spirit, disposition, and thus the name itself implies that it is God's holy disposition in Him, a saint. The same is shown in the literal translation of Luke 11: 13: "How much more shall the Father, who is from heaven, give a [so the Greek] Holy Spirit to them that ask Him?" Here the name *Holy Spirit* is one that proves that it is God's disposition, a Holy Spirit, in saints. Rom. 14: 17 is another passage that by its contents and the name, a Holy Spirit, proves it to be God's disposition in saints: "The Kingdom of God is not meat and drink; but righteousness, peace and joy in a [so the Greek] Holy Spirit." Here the Apostle assures us that our higher privileges as the Lord's people are not freedom as to what we should eat or drink, as some would think, though we have that freedom as one of our lower privileges; but are freedom in righteousness, peace and

joy in a holy disposition; and for the advancement of those higher privileges if their better exercise requires it, in the interests of God, Christ and others, we will forego, as the context of the passage proves, our use of our lower privileges of freedom as to what we eat or drink. Note how this passage shows that righteousness, peace and joy belong, as parts of our Holy Spirit, to our holy disposition and hence are parts of God's disposition in saints. Here, again, by the name *Holy Spirit* and by the contents of this passage, our understanding of the Holy Spirit in saints is proven. While many other passages pertinent to our third proof could be used here for this particular proof, we will quote and briefly comment on but two more: 1 Thes. 1: 6: "Ye became followers [imitators, literally] of us, and of the Lord, having received the Word in much affliction, with joy of *a* [so the Greek] Holy Spirit." On its very face this verse rightly translated proves by the name, a Holy Spirit, that it is God's disposition in saints. The same thing is taught in 2 Tim. 1: 14: "That good thing which was committed unto thee [his office responsibilities] keep by *a* [so the Greek] Holy Spirit which dwelleth in us [saints]."

Another synonym of the name *Holy Spirit* is, the Spirit of God, and this proves that the Holy Spirit in saints is God's disposition in them. A few passages with this synonymous term will be briefly explained: Rom. 8: 9 is one of these: "Ye are not in [the article *the* is not in the Greek] flesh, but in Spirit [the article *the* is not in the Greek], if so be that the Spirit of God dwell in you." Here the Apostle shows that saints are not by God looked upon as fleshly, but as spiritual beings, if God's disposition is in them as saints; and in the last part of the verse he calls God's Spirit, the Spirit [disposition] of Christ. In v. 11, instead of the expression, Spirit of God, as in v. 9, the synonymous expression, Spirit of Him that raised up Jesus from the dead, is used; and the verse shows that God's disposition in them energizes their dying bodies unto God's service, all of which, by

the synonymous expression, proves that the Holy Spirit in saints is God's disposition in them. V. 14 is also to the point: "As many as are led [actuated in their motives, thoughts, words and acts] by the *Spirit of God* [God's disposition of wisdom, power, justice and love], they are the sons of God." Accordingly, again this synonymous expression proves our point. In Rom. 15: 18, 19 St. Paul speaks of what Jesus wrought through him as a missionary: "By word and deed, through mighty signs and wonders [literally, by the power of signs and wonders], by the power of the *Spirit of God*." Here he shows how Jesus operated through Paul as a missionary. He did so by his preaching [word], by his practicing his teachings [deed], by miracles [mighty signs and wonders] and by the strength of the holy disposition that he manifested [by the power of the Spirit of God]. Thus he shows that by four things Jesus used him as an efficient missionary to spread the Gospel: (1) as a propagandist [word], (2) as a practicer of his teachings [deed], (3) as a miracle-worker [mighty signs and wonders], and (4) as a holy-spirited, dispositioned, man [Spirit of God, by which he had the qualifications of head, heart and mind to be an efficient missionary]. Surely, these four things made him under the circumstances more efficient as a missionary than anything else that we can think of; and the last one proves that the Holy Spirit in saints is God's disposition in them.

This synonym for the Holy Spirit occurs in 1 Cor. 2: 14: "The natural man receiveth not the things of the *Spirit of God*; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." As we have seen, the term *Holy Spirit* may mean the mind, heart and will, or any one or two of them. Here its mind is meant, and by the words, things of the Spirit of God, the truths, the contents of that mind, are meant; and, of course, the mind is a part of the disposition. Accordingly, this passage teaches that the natural man does not, and can not comprehend spiritual truth, which those who have the mind of God can,

since such truth is foolishness to the former and can be understood only by those who are spiritually minded, those who have God's disposition. In 1 Cor. 3: 16 the same synonymous expression, Spirit of God, occurs: "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Here St. Paul indicates that saints constitute God's temple, because God's Spirit, disposition, lives in them. It also occurs in 1 Cor. 7: 40: "I have the Spirit of God." The connection, in which St. Paul is giving his understanding on marriage, shows that he is using this expression to prove that he had the part of the Divine disposition which we call the mind—the intellect, the contents and the bent of the spiritual mind. A fuller use of this synonymous term we find in 1 Cor. 12: 3: "No man speaking by the Spirit [the holy mind, heart and will] of God calleth Jesus accursed." God's disposition in them forbids any such thing. Other passages could be quoted under this subdivision of terms synonymous with the term *Holy Spirit*, but these are sufficient to demonstrate this feature of our third line of proof: The name *Holy Spirit*, and its synonyms, proves that in saints the Holy Spirit is God's disposition.

Having discussed the term itself and the synonymous terms, the Spirit, and the Spirit of God, we will now describe a third synonymous term proving that the Holy Spirit in saints is God's disposition in them, *i.e.*, the term, the Spirit of the Lord. Acts 5: 9 is one of the places where this term is used: "How is it that ye have agreed together to tempt the Spirit of the Lord?" After Sapphira, like Ananias, had lied as to the price gotten from the sale of the piece of property in question, St. Peter in this verse reasoned with her on their agreeing to lie to the holy disposition that was in him as an Apostle, and accused her and her husband of agreeing sacrilegiously to tamper with that holy disposition, which he here calls, the Spirit of the Lord. Another use of this synonymous term, Spirit of the Lord, is made by

our Lord in Luke 4: 18, where He quotes from Is. 61: 1: "The Spirit of the Lord [God's disposition] is upon me, because He hath anointed me, *etc.*" Certainly God's disposition rested without limitations on Jesus and qualified Him for His office work. The same is the sense of this expression in 2 Cor. 3: 17, 18, which, in view of our preceding remarks, calls for no further explanation.

A fourth expression synonymous with that of the Holy Spirit is, the mind of the Spirit. Its Greek term is *phronema pneumatōs*. This Greek term occurs but twice in the Greek New Testament. In one of these passages (Rom. 8: 27) it is translated, *mind of the Spirit*, and in the other (Rom. 8: 6) it is rather loosely translated, *spiritually minded*. This is not the Greek word *nous*, translated in the A. V. *mind* and *understanding*, which are the meanings of the word *mind* as we have used it so often in the expression, mind, heart and will, as the disposition. *Phronema* rather means the bent or character of the mind. It is used four times in the Greek New Testament (Rom. 8: 6 [twice], 7, 27). Two of these times, coupled with the word for flesh, *sarx*, it refers to the character of the fleshly mind; and both of these times its literal translation is: the character, or bent, of the flesh, the A. V. rendering it freely: to be carnally minded (v. 6), and, the carnal mind (v. 7). The rendering of the I. V. is better: the character [or bent] of the flesh. And its rendering of the expression, *phronema pneumatōs*, is: character [or bent] of the Spirit. So understood in v. 6, the thought is that the character of God's disposition in saints effects life and peace. And by the same expression in v. 27 the teaching is that God, the Heart-searcher, knows and appreciates the character of His disposition in saints. Hence, this synonymous expression is the fourth synonym of the name *Holy Spirit*, in proof of our understanding of the Holy Spirit as God's disposition in saints.

A fifth expression synonymous with the Holy Spirit is the term, *Spirit of Christ*. Evidently by this expression

in Rom. 8: 9, "If any man hath not the Spirit of Christ, he is none of His," the Christlike disposition in saints is meant, which, of course, means God's disposition in saints. With the addition of the word *Jesus* this same synonymous term occurs in Phil. 1: 19: "This shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ." St. Paul is showing that he was looking for his gaining salvation by God's answering the prayers of the Philippians therefore and by filling up in him a disposition like that of Jesus Christ, which, of course, is God's disposition in saints.

A sixth term synonymous with the Holy Spirit, the Spirit of His Son, we find in Gal. 4: 6: "And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father." We have already shown from this passage that the expression, Spirit ... crying, Abba, Father, cannot mean a so-called third person of the trinity, since according to the trinitarian view the Holy Spirit is not a son of God. Evidently the expression here means a disposition like that of God's Son, a Christlike disposition, which proves that the Holy Spirit by this term is God's disposition in saints.

As a seventh proof from the name *Holy Spirit* and its synonymous terms that the Holy Spirit is God's disposition in saints, we refer to a large number of Biblical expressions that mean God's Spirit in saints and that we gave as names equivalent to that of the Holy Spirit, in our first proof that the Holy Spirit is God's disposition in saints. These terms, among others, are connected with the saints' anointing and are: Christ (1 Cor. 12: 12-14; 15: 23; Gal. 3: 16, 29; Eph. 4: 13; Phil. 1: 21; Col. 1: 24; Heb. 3: 13; 1 Pet. 4: 13); Christ in you (Col. 1: 27; Rom. 8: 10); Christ in me (Gal. 2: 20); Jesus Christ in you (2 Cor. 13: 5); [and when Jesus is the speaker] I in you (John 14: 19) and I in them (John 17: 23, 26). Other expressions related to those having the anointing as constituting the anointed class are: In Christ (Rom. 12: 5; Col. 1: 2); in Christ Jesus

(Rom. 8: 1, 2; 1 Cor. 1: 30); in, and into Jesus Christ (Rom. 6: 3; Gal. 3: 26, 28; Eph. 2: 6; Col. 1: 28); in Him (Eph. 1: 4); in whom (Col. 2: 11); in our Lord Jesus Christ (2 Thes. 1: 1); [and when Jesus is the speaker] and ye in me (John 15: 2-7). Surely, none of these expressions refers to a spirit being in saints, but to them from the standpoint of having God's disposition in saints as making them a part of the anointed class, the Christ class. Here, too, belongs a series of names that are synonymous with the expression, *Holy Spirit in saints*: New Creature (2 Cor. 5: 17; Gal. 6: 15); the perfect man (Eph. 4: 14); the new man (Eph. 2: 15; 4: 24; Col. 3: 10); the inner man (Eph. 3: 16); the inward man (2 Cor. 4: 16); and the hidden man of the heart, which St. Peter defines as a meek and quiet spirit (1 Pet. 3: 4). None of these expressions refers to a spirit being in saints, but to God's holy disposition in them.

We now have given three proofs that the Holy Spirit in saints is God's disposition in them: (1) Its constituents—(a) the new will; (b) the new spiritual capacities implanted in all our brain organs by the begetting of the Spirit and (c) the spiritual character, Christlikeness, that the new will by exercising our new spiritual capacities develops in us; (2) its Biblical comparisons and contrasts; and (3) its Biblical names and synonyms. Each one of these points, taught by numerous Scriptures, proves our view.

The fourth proof of our proposition is its Biblical descriptions. The Bible uses many descriptive terms that prove that the Holy Spirit in saints is God's disposition in them. We will now present and briefly explain the main ones of these descriptive terms which prove this proposition. The first of these is the expression, the Spirit of *the* [so the Greek] Truth (John 14: 17; 15: 26; 16: 13; 1 John 4: 6). The trinitarian translators of the A. V. in all four of these cited texts omitted the definite article *the* before the word *truth*,

whereas the Greek construction of the whole expression, the Spirit of *the* Truth, makes that article definite and emphatic. They made the omission under the influence of their false doctrine of the Holy Spirit, since the expression without the article before the word *truth* makes the expression transformable into the expression, the true Spirit, as frequently an abstract noun in the genitive case can be changed into an adjective modifying its controlling noun, as was just shown. But the presence of the definite article before the word *truth*, especially because it is emphatic, as it reads in the Greek, forbids this, and shows that the spirit here referred to is the disposition that is created and sustained by, and is in harmony with the Truth. Hence the expression, the Spirit of the Truth, means such a disposition as the Truth creates, sustains and makes harmonious with itself. Hence this is the Holy Spirit, the disposition of God, which by the Truth He creates and sustains in saints, makes grow out of, and in harmony with the Truth, *i.e.*, the mind, heart and will of God in saints. This is all the more apparent from the contrast in 1 John 4: 6 between the expression, the Spirit of the Truth, *i.e.*, the disposition that the Truth creates, sustains and makes harmonious with itself, and the expression, the spirit of *the* [so the Greek] error, *i.e.*, the disposition that the error that denies that Christ came in flesh (vs. 2, 3) creates, sustains and makes grow out of, and in harmony with itself.

In Rom. 1: 4 St. Paul tells us that according to the *spirit of holiness* in Jesus, God raised Him up from the dead. Here we have another descriptive term showing what the Holy Spirit is; for the expression, spirit of holiness, means the disposition of holiness, the Holy Spirit. And the full text tells us that it was because Jesus had and maintained such a holy disposition faithfully amid all His experiences unto death, yea, even unto the death of the cross, that God in reward raised Him from the dead, as additionally He otherwise rewarded

Him as the unanswerable proof that He was the Son of God, in which rewards of the resurrection, *etc.*, the power of God was accordantly active (Phil. 2: 8-11). In Rom. 8: 2 the Holy Spirit is called the Spirit of life, the disposition that has eternal life and that God's people have, by virtue of their having in Christ Jesus the Holy Spirit of begettal, which implants the Divine life in their minds, hearts and wills. This disposition frees them from the Law Covenant, which, given to curb sin, brings death to fallen men under it. But from its dominion and penalty the disposition that has eternal life is delivered; for the New Creature, not under the Law Covenant, but under the Grace Covenant, by its sinlessness fulfils the Divine law, inasmuch as Christ's righteousness covers the blemishes of the flesh (vs. 3, 4). Here the descriptive term, Spirit of life, proves that the Holy Spirit in saints is God's disposition in them. In Rom. 15: 30 we have another descriptive term for the Holy Spirit in its main quality—the Divine love. In this passage St. Paul *through* (so the Greek) the Lord Jesus and *through* (so the Greek) the love of the Spirit exhorts the Roman brethren to strive together with him in prayer for his deliverance from unbelievers in Judea. His exhortation is made through the ministry of Jesus and the motive-power of that love which flows from the holy disposition of God in him. The expression, love of the Spirit, evidently here means that charity which is an outflow of God's holy disposition in St. Paul. Hence it was through the Lord Jesus Christ and that holy disposition of the Divine love, disinterested love, that he gave the pertinent exhortation for them to join with him in that prayer for the afore-said deliverance.

Another descriptive expression for the Holy Spirit is that which occurs in 1 Cor. 4: 21: "What will ye? Shall I come unto you with a rod, or in *love*, and [even] in the *spirit of meekness*?" In some cases, *i.e.*, those of more or less willful brethren, servants of the

Truth must by their Holy Spirit use stern, sharp rebukes (with a rod); and in other cases, those of properly disposed brethren, they use the Holy Spirit of loving meekness. Since they have the Holy Spirit that should be used either way, dependent on the requirements of each case, it is evident that by the term, spirit of meekness, a mild, submissive disposition as marking their Holy Spirit of love is here meant, and thus the spirit of meekness is God's disposition in them. A similar expression occurs in Gal. 6: 1: "If a man be overtaken in a [literally, in some] fault, ye which are spiritual restore such an one in *the spirit of meekness*." Evidently here we have another description of the Lord's Spirit in His people. It is here, as in 1 Cor. 4: 21, called the spirit of meekness, as one especially serviceable in helping to amendment of faultful brethren; for the successful performance of such a ministry requires a large measure of the Holy Spirit, especially in its feature of meekness.

Another illuminating description of the Holy Spirit is found in 2 Cor. 1: 22: "Who [God] hath ... given us *the earnest of the Spirit* in our hearts." The word *earnest* is the old English word for the handpayment that one gives another as a part payment of the full price on a piece of property whose sale they are negotiating. The giving of the handpayment proves that both parties are in earnest in the pertinent business, hence the name earnest, to describe the thing given and binding the giver to pay the rest of the price and the recipient to give the property to the buyer on his paying the rest of the price. This text calls the Holy Spirit the earnest, handpayment. How is this We reply that God promises to make Christ's footstep followers Divine beings, beings of the Divine nature (2 Pet. 1: 4). To be a Divine being, or to have the Divine nature, implies that one have (1) a Divine disposition, a Divine mind, heart and will as his character, and (2) a Divine body, which completes in

him the Divine nature. Accordingly, a part of a Divine being, or of the Divine nature, is the Divine disposition, the Divine mind, heart and will, which, of course, is the Holy Spirit, and which is a part of the full thing that God promises the faithful followers of Jesus, so far as giving them the Divine nature is concerned. Hence when God gives one of such faithful ones the Holy Spirit, He gives him the handpayment, earnest, of the Divine nature; for the text shows that the handpayment here referred to is the Holy Spirit in the hearts of saints, which proves that the Holy Spirit in saints is God's disposition in them.

Another informing passage to the point is 2 Cor. 13: 14: "The grace of the Lord Jesus, and the love of God, and the communion [literally, participation in, sharing in] of the Holy Spirit, be with you all." In this passage the special blessings that are bestowed upon saints are set forth: (1) the favor that the Lord Jesus by His ministry bestows upon them, *i.e.*, His freely giving Himself to them as their Teacher, Justifier, Sanctifier and Deliverer (1 Cor. 1: 30); (2) the special blessing that God gives them, *i.e.*, He makes them the special objects of His special good will, which goes out to them in a larger measure and in a higher degree than to any others of His creatures; (3) the special creative privilege that God gives them through Jesus Christ, that of making them, as new creatures, partakers of God's holy disposition as His pledge to them that He will exalt them to the Divine nature, heirship of God and joint-heirship with Christ in the first resurrection, if they continue faithful unto death. Accordingly, in this passage we find that saints have three of the very greatest privileges: they share in being recipients of Jesus' highest ministry, of God's highest love and of the highest form of the Holy Spirit, the Divine disposition, preparing them for the Divine nature, heirship of God and joint-heirship with Christ. Accordingly, the last clause of this passage proves that

the Holy Spirit in saints is God's disposition in them.

A very strong passage descriptive of the Holy Spirit in saints as God's disposition in them is Eph. 1: 13, 14: "After that ye believed, ye were sealed with *the* [so the Greek] Holy Spirit of *the* [so the Greek] promise, which is the earnest [handpayment] of our inheritance, until the redemption [deliverance] of the purchased possession." God has acquired us as His purchased possession by the price of His Son's blood (1 Pet. 1: 18, 19; 2 Pet. 2: 1). It will be noted that after saints came to faith (after ye believed) they were sealed with and given as an earnest the Holy Spirit, *i.e.*, they were given an attestation, a sanction, as well as a handpayment as to their inheritance (sealed ... the earnest [handpayment] of our inheritance), which was given to them as an attestation, a sanction, of their inheritance and as its handpayment until their deliverance as God's purchased acquirement in the first resurrection (until the redemption of the purchased possession). What is the seal with which they are sealed as an assurance, and the handpayment to them, if faithful, of their inheritance? The text says that the seal is the Holy Spirit of the promise (sealed with the Holy Spirit of the promise). The promise offers the Divine nature, heirship of God and joint-heirship with Christ (Rom. 8: 17). And what is the Spirit of the promise? The holy disposition that the promise of the Divine nature, heirship of God and joint-heirship with Christ works in saints. That disposition is a mind, heart and will in them like those in God and Christ. Hence the Holy Spirit of the promise in saints is God's disposition in them wrought by the above-mentioned promise; for it is by this promise that God, by our co-operation, works in us both to will and to do of His good pleasure (Phil. 2: 12, 13). How plain that the Holy Spirit of the promise means a disposition worked by God's promise and not a spirit being! And, accordingly, how plainly

does this passage, descriptive of the Holy Spirit, prove that the Spirit in saints is God's disposition in them!

Heb. 10: 29 is also a passage to the point: "Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, [by denying the ransom] and hath counted the blood of the [sacrificial] covenant, wherewith he was sanctified [not justified], an unholy thing [counted sharing in the sin-offering a polluted thing not belonging to God's holy altar], and hath done despite unto the Spirit of *the* [so the Greek] grace [favor]." This passage shows the three ways by which the sin unto eternal death, the sorer punishment than the Law inflicted, since the latter is not eternal: (1) denying the ransom; (2) denying one's share in the sin-offering; and (3) insulting the Holy Spirit by sin until it becomes extinct in the heart. It is in connection with the statement of the third of these sins that we find a description of the Holy Spirit proving it to be, in saints, God's holy disposition. The literal translation is: hath insulted the Spirit of the favor. The Spirit of the favor that animated God to offer the saints the Divine nature, heirship of God and joint-heirship with Christ, is the purest, greatest and highest expression of love. And that spirit of love begets the same spirit of love in saints, which remains in them as long as they prove faithful. But if they become utterly unfaithful by turning to willful sin from the love of it, they do despite unto, insult and grieve this holy Spirit of love unto extinction from their hearts. Thus the spirit of the favor is in saints the same kind of a loving disposition as moved God to bestow upon them the high calling, with its prospects of the Divine nature, heirship with God and joint-heirship with Christ. Hence this passage proves that the Holy Spirit in saints is God's disposition, especially of the Divine love, in them.

A final passage that describes the Holy Spirit in saints as God's disposition in them is 1 Pet. 4: 14:

"If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you." The Apostle is here giving us one of the witnesses of the Spirit, *i.e.*, the saints undergoing persecution for Christ's sake. Those of God's people who are reproached because of their holding to Christ's office ("name of Christ") are blessed indeed (happy are ye); and the reason is that this is a proof that the Spirit of glory and of God rests upon them. What does the expression, the spirit of glory, mean? We answer that the passage shows it to be identical with God's Spirit, which from many standpoints we have already proved and from other standpoints will yet prove, is God's disposition. Why, then, is it called the Spirit of glory? We answer that God's glory is His Holy character, His holy disposition. As the glory of a good man is his good character; so the glory of God is His good character, His good disposition. We speak of reflecting glory upon God, to do this and that good thing unto His glory. Thereby we mean to reflect credit upon His character as picturing it forth. The most creditable thing—the most glorious thing—in God is His holy character, disposition. Hence the term, glory of God, usually means His resplendent character. Accordingly, the expression, Spirit of glory, is equivalent to the expression, Spirit of God, which latter expression in the text is the explanation of the expression, the Spirit of Glory; and the Greek here might, therefore, properly be rendered: for the Spirit of glory (the glorious Spirit) even the Spirit of God, resteth upon you. Accordingly, this description proves that the Holy Spirit in saints is God's disposition in them. With this we close our fourth line of thought: Biblical descriptions of it prove that the Holy Spirit in saints is God's disposition in them.

We now present our fifth line of proof of the same proposition. It is this: What the Holy Spirit does to saints, and what is done to it in saints, prove that in

saints it is God's holy disposition in them. As has been done with all our lines of thought hitherto presented, so will we do with this one—show it to be taught in the Bible. One of the things that the Holy Spirit in saints does, is that it enlightens them, as well as quickens their memories, as a number of passages prove, *e.g.*, Luke 12: 11, 12: "Be not anxious [do not worry over] how or what ye shall answer [persecutors] or what ye shall say, for the Holy Spirit shall teach you in that very hour what you ought to say" (A. R. V.). In the preceding part of v. 11 Jesus told the disciples that their persecutors would deliver them accused before synagogues, rulers and authorities, but He tells them not to worry as to the manner and the substance of their defenses, or over whatever else they would say, assuring them that the holy disposition—mind, heart and will of God—in them will suggest from the circumstance, from the mentality and the attitude of their accusers and judges and from the Lord's Word, just how and what they should say in refutation of the charges and what else to add; for such a mind, heart and will suggest the wise and proper things to say. Hence the Holy Spirit, their holy mind, heart and will, under such circumstance will enlighten them on how and what to say in their defense. John 14: 26: "The Holy Spirit ... shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." Apart from inspiring the Apostles and refreshing their memories on what Jesus told them, this passage teaches that the holy mind, heart and will in saints in certain ones teach the others all the things in God's plan as due, *e.g.*, that Holy disposition in the Apostle Paul made clear to the brethren who had that same Spirit of begetting the mysteries of God, as it repeatedly did through his oral and written teachings. And that same spirit in those so taught enabled them to see the teachings so presented to them. Jesus did not mean by this

passage that the holy disposition in all the brethren automatically, without their being taught by the brethren as servants of the Truth set in the Church as teachers of their brethren, as of their intuition, would clarify all Truth matters to them; for if that had been His thought, He would not have set teachers as their instructors in the Church to enlighten the brethren (Eph. 4: 11-16). Moreover, experience proves that the holy disposition does not automatically enlighten each new creature without their more enlightened teaching brethren instructing them; for all of us learn the Truth from our better enlightened brethren. Both the purpose of the ministry in the Church and our experience prove the above explanation of this passage to be correct. It also teaches us that such teachers would cause the brethren to remember formerly taught, but later forgotten things, *i.e.*, the holy mind, heart and will in some of the brethren will recall to the holy memories of other brethren truths formerly taught and in the meantime forgotten. Hence this enlightening work of the Spirit proves it to be God's disposition in saints.

In John 15: 26 another activity of the Holy Spirit is set forth: "The Spirit of the Truth ... *shall testify of me.*" The holy disposition does this witnessing of Jesus in a variety of ways: (1) The very fact that we have the Spirit at all proves several things of Jesus, *i.e.*, that He to save us had to be virgin born and thus be sinless in order to be a ransom acceptable to God, to die sacrificially, to be raised from the dead, to ascend to heaven, to impute His merit for us, to be seated at the right hand of God and to exercise His Gospel-Age ministry on behalf of the Church; (2) This Spirit, holy disposition of God in saints, moves its possessors to explain the person, history, character and office of Jesus; (3) By its very qualities, which are the product of Jesus' ministry, it points Him out as the Savior, who enlightens, justifies, sanctifies and delivers those whom He saves. These are the three special ways in which the holy disposition of God in

saints bears witness of Jesus. And this enlightening work proves it in saints to be God's disposition.

In John 16: 13, 14 several features of the enlightening work of the Holy Spirit are set forth: "The Spirit of the Truth ... will guide you into all Truth; for he will not speak of himself; but whatsoever he shall hear that shall he speak; and he will show you things to come ... he shall receive of mine and shall show it unto you." In P '26, 120-122 and in our edition of E 492-499 we have shown that the masculine pronouns, he and himself, are here used of the Comforter, because the Greek word for comforter, *parakletos* (14: 26; 15: 26), is masculine, by its ending, *os*, and that Greek Grammar requires pronouns to agree in gender with the gender of the nouns to which they refer, Greek gender being determined not by sex and non-sex, as in English, but by the declension endings of the words, regardless of the sex or non-sex of the Greek word. Hence we cannot infer from the gender of a pronoun whether the noun referred to by it is a male, a female or a thing. Hence we cannot infer from John 14: 26; 15: 26; 16: 13, 14, where the word comforter, *parakletos* (masculine by ending), is referred to by the Greek masculine pronouns, that the Holy Spirit is a male or a person, since Greek Grammar uses Grammatical-ending-gender as distinct from the sex and non-sex gender of English. For details we suggest the reading of the article cited above. The disposition that the Truth gives (the spirit of the Truth) to the Spirit-begotten teachers, guides the other Spirit-begotten ones into all truth as due (guide you into all truth), not as the source of the Truth, which the Bible alone is (not speak of himself), but the channel through which the Truth comes (whatsoever he shall hear [learn from Jesus] that shall he [in the teachers] speak) from Jesus, who is the Bible's only Interpreter (shall receive of mine), and who thus makes it plain to new creatures (shall receive of mine and shall show it unto you), including future things

(shew you things to come) by the Spirit-filled mouthpieces in the Church. In this passage we have another proof that the holy mind, heart and will of God in certain new creatures makes God's truths, even including those on future things, clear to the Church. Hence this enlightening work of the Spirit proves it to be God's disposition in saints.

1 Cor. 2: 10 is another passage that proves that God's holy disposition in His people is the channel through which they obtain the enlightenment of the Truth. And, as shown above, this is true from two standpoints: (1) Jesus enlightens His saints through their Spirit-filled teachers; and (2) through their spiritual dispositions they are enabled to see—get enlightenment—as to the Truth: "God has revealed them [the things of His plan] unto us by His Spirit [in the two ways just pointed out]; for the Spirit searcheth [studies out in the teachers and in the taught new creatures] all things [of the plan], yea, the deep things of God [even its deepest features as due]." The fact that the Spirit searches, studies out, these things, proves that it cannot be God Almighty in a so-called third person; for God, of course, without study, knows everything in the Bible. But as God's disposition in the teaching and taught saints it certainly does study deeply into the things of God, yea, its deepest things, as due. V. 13 gives us more on the Holy Spirit in the Spirit-begotten teachers, as enlightening the Spirit-begotten learners among saints: "Which things [the spiritual things of God's Word] also [in addition to understanding them] we speak [in their capacity of teachers], not in the words which man's wisdom teaches [because the natural mind, not understanding, can, of course, not explain them], but which the holy Spirit [as the holy mind of the Divinely set teachers in the Church and as the channel which Jesus uses for giving the Truth to the saints] teaches." Here we see that the holy mind in the new-creaturely teachers, as well as the disposition of the latter, enables them to

get the enlightenment and enlightens saints; and thus the Holy Spirit in saints is God's disposition in them.

The Bible's teaching that certain features of justification are wrought by the Holy Spirit, proves from its justification work that it is God's disposition in saints. These features so wrought are those that come after God vitalizedly for the sake of Christ's merit through one's faith actually forgives him his sins, actually imputes to him Christ's righteousness and actually takes him into friendship with Him, *i.e.*, features coming after faith justification in its vitalized aspect; for after such justification one must live righteously, and thus be more and more made just in character. This feature of justification is wrought in saints by the Holy Spirit as God's disposition in them. The Scripture that treats of these features of justification is 1 Cor. 6: 11: "Such [fornicators, idolaters, adulterers, effeminate, sodomists, thieves, covetous, drunkards, revilers and extortioners (vs. 9, 10)] were some of you; but ye were [so the Greek] washed, but ye were [so the Greek] sanctified, but ye were [so the Greek] justified in the name of our Lord Jesus and by the Spirit of our God." The Apostle here reminds the Corinthians that some of them had, before turning to the Lord, been guilty of being very evil doers, as set forth in vs. 9 and 10. But alluding to the tabernacle picture with its laver of water, whereby the typical priests washed themselves from bodily uncleanness, he shows that saints as antitypical priests had washed themselves (were washed) from all filthiness of the flesh and spirit (2 Cor. 7: 1; Eph. 5: 26; Heb. 10: 22) in the laver of the antitypical Tabernacle's court. Again alluding to the tabernacle picture, and that to the first vail, as to its side facing the court, where the consecration of the priests occurred, he shows that at the time of the saints' consecration at the first vail of the antitypical Tabernacle they were set aside from selfishness and worldliness and dedicated to the Lord (sanctified).

Thus it is shown that the washing and consecrating occur in the antitypical court.

In the next expression (ye were justified) he refers to something that happens in the antitypical Holy. We say this, first, because the Spirit-begetting occurred immediately after justification was vitalized, not immediately after justification was tentativized, and that in the Holy. Hence the Spirit was not gotten until entering the Holy, just after justification was vitalized; and we say this, secondly, since the justification here referred to is by the Spirit of God, it cannot be either tentative or vitalized justification, but is one that occurs after justification was vitalized, and after the Spirit-begetting set in. It will be remembered that one of the goat's hair curtains was folded double above the first vail, the side facing the court, typing tentative justification, and the side facing the holy, typing vitalized justification. We ask, What kind of a justification is that made after tentative and vitalized justification and after Spirit-begetting? As distinct from the former two phases of justification, which is God's *declaring* one just in view of faith in Christ's merit, it is one that *makes* one just, *i.e.*, by God's disposition in saints it more and more makes them just, which is a thing that occurs at the antitypical table of shewbread, where one develops both duty (justice) and disinterested (charity) love. And this is done through the exercise of Jesus' office as our Justifier by works (Jas. 2: 14-26), as distinct from His office as our Justifier by faith (in the name of our Lord Jesus) and by God's disposition in us. Thus the justifying work done by God's Spirit, His disposition, proves our proposition.

There is a third great work that God's Spirit does in saints, *i.e.*, sanctification (2 Thes. 2: 13; 1 Pet. 1: 2)—not that part of sanctification—the act of making one's consecration—that sets in before one's vitalized justification sets in, a thing set forth (sanctified) in 1 Cor. 6: 11, as we have just seen, but that part of it involved in carrying it out daily until death. These

features of sanctification involve (1) laying down one's human all sacrificially unto death in the Lord's service, while (2) keeping the will dead selfward and worldward, and while (3) taking God's will as one's own unto overcoming evil and developing and maintaining Christlikeness amid the toward and untoward experiences of life even unto death. It is these three parts of the second feature of consecration that are done by the Holy Spirit as God's disposition in saints. The first passage that we will quote is John 6: 63: "It is the Spirit that quickeneth [energizes]; the flesh profiteth nothing. The words that I speak unto you they are spirit and they are life." In the first sentence of this verse Jesus refers to the quickening part of the process of sanctification, when He says, "It is the Spirit that quickeneth." In this feature of sanctification God's holy disposition in saints does two energizing things: (1) it arouses the new-creaturely mind to see opportunities of serving God's cause; and (2) it arouses the heart and will energetically to take advantage of these opportunities of service and energetically to perform them. The fleshly mind, heart and will (the flesh) is of no profit in seeing and energetically performing these services (profiteth nothing), but hinders them. Then Jesus shows that it is God's teaching (My words) that gives this disposition of energy (spirit) and conscious existence (life).

A still clearer passage on this point is Rom. 8: 11: "If the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you." It was God who raised Jesus Christ from the dead in both senses of His resurrection, *i.e.*, (1) that of His new-creaturely will, heart and mind, which were raised out of His dead human mind, heart and will by the Father, during Jesus' three and one-half years' ministry, into a Divine character like God's, which made the resurrection of His new-creaturely will, heart and mind complete (Col. 3: 1;

Rom. 6: 4, 5); and (2) that of His Divine Body the third day after His death on the cross (Acts 2: 24, 32; 13: 33-37; Rom. 1: 4; 6: 9; Eph. 1: 20); hence it is God's Spirit that is meant in Rom. 8: 11. The Apostle here assures us that God's Spirit quickens the saints' mortal bodies, *i.e.*, energizes them unto God's service. It will be recalled that when we made our consecration, we made a present of all that we were and had and all that we hoped to be or have as human beings, all of which is covered by the term *bodies* in Rom. 12: 1 and by the term *heart* in Prov. 23: 26. These bodies are mortal and more or less unadapted to serve God's cause, especially amid difficult internal and external conditions; but the Apostle assures us that God's disposition in us will lay hold on these dying bodies and energize them unto God's service. And that is one of the things in the process of sanctification, called quickening, that God's disposition (by His Spirit that dwelleth in you) in saints does—it makes them very energetic, quickens them, to lay down their dying bodies unto death in God's service. Hence also this passage teaches that God's disposition in saints does that part of the work of sanctification called quickening unto service, and thus clearly proves that the Holy Spirit in saints is God's disposition in them. A similar thought on the sacrificial service of the saints as being made by the Holy Spirit, is given in Rom. 15: 16: "The offering [sacrificial service] of the Gentiles is sanctified by a [so the Greek] Holy Spirit," as God's disposition in saints; which also proves our thought.

Another work that belongs to the process of carrying out our consecration is putting the human will to death, every time it seeks to assert itself, and keeping it dead while laying down our human all unto death in God's service; and the Bible teaches that this is a thing that is done by God's Spirit in saints. This is shown in Rom. 8: 12-14: "We are debtors, not to the flesh [the natural disposition] to live after the flesh [according to the natural disposition]; for if ye [who

are new creatures] live after the flesh, ye shall die [as new creatures]; but if ye through the Spirit [God's disposition in saints] do mortify the deeds of the body [put to death every effort of the human disposition to assert itself into control as to motives, thoughts, words and acts and to keep itself in such control, which would revitalize the old will] ye [as new creatures] shall live; for as many as are led [actuated in their thoughts, motives, words and acts to put the fleshly disposition to death and keep God's will alive in them] by the Spirit of God [God's disposition, His mind, heart and will in saints] they are the sons of God." In this passage the contrast between the words, flesh and Spirit, and the things that both do contrary to one another, which is shown in greater detail in Gal. 5: 16-24, prove that by the flesh the human disposition in saints and by the Spirit God's disposition in saints are meant. Hence v. 13 proves that through the Spirit, God's disposition in saints, the human disposition as it seeks to exercise itself into volitions as to motives, thoughts, words and acts, is to be put to death and to be kept dead, inactive; and the word *for*, with which v. 14 is introduced, shows that such an activity proves one to be led, actuated in his motives, thoughts, words and deeds, by God's disposition, which leading proves him to be a son of God, a saint. Hence we see that as a second feature of the process of sanctification the work of the Spirit is to put to death the fleshly will whenever it seeks to revitalize itself and to keep it dead. It will not be necessary for us to prove this thought from Gal. 5: 16-24, since our explanation of Rom. 8: 12-14 explains Gal. 5: 16-24 and since in giving our second argument, that on comparisons and contrasts, we proved from it that the Spirit in saints is God's disposition in them. Hence we will conclude our discussion of the second process of sanctification with the statement that Rom. 8: 12-14 and Gal. 5: 16-24 prove that this feature of sanctification being wrought by the Spirit proves our view.

We now offer the work of the Spirit in the third process of sanctification as a proof that the Holy Spirit in saints is God's disposition in them. This third process is taking God's will as one's own unto overcoming evil and developing and maintaining Christlikeness amid the toward and untoward experiences of life even unto death. This is the most important of all three processes of sanctification; and to it the other two are subservient and contributory. Gal. 5: 16-24 proves this thought; but enough was given on it when we discussed it in our second argument, the one on comparisons and contrasts. Hence we will elaborate a little here on two other passages. The first of these is Rom. 5: 5: "The love of God [a love in our hearts like the love that God has in His heart (1 John 2: 5, 15; 3: 17; 4: 12; 5: 3)] is shed abroad in our hearts by *a* [so the Greek] Holy Spirit which is given unto us." In this passage the words, Holy Spirit, mean God's disposition in the new will. This new will develops disinterested love (the love of God) in our hearts; and then takes this love and makes it arouse, permeate and fill every other grace of Christlikeness (shed abroad in our hearts), until every one of these graces is permeated and dominated by the Divine love. Hence St. Paul tells us that such love does exercise every grace which he shows in 1 Cor. 13: 4-8: "Charity suffereth long [long-suffering], and is kind [kindness]; charity envieth not [generosity]; charity vaunteth not itself [self-abasement], is not puffed up [humility], doth not behave itself unseemly [politeness and decorousness], seeketh not her own [selflessness], is not easily provoked [literally, is not enraged, forbearance, mildness, forgiveness], thinketh no evil [guilelessness, innocency], rejoiceth not in iniquity [abhorrence of evil], but rejoiceth in the truth [delight in good, appreciation of good]; beareth all things [sympathy], believeth all things [faith], hopeth all things [hope], endureth all things [endurance]; Charity

never faileth [patience, perseverance]." We note that Rom. 5: 5 compared with 1 Cor. 13: 4-8 teaches that it is by a holy disposition that love sheds as its ingredients all these graces abroad in our hearts, *i.e.*, in our affections. Hence this passage proves the third process of sanctification, and at the same time it proves it to be in saints God's disposition.

The other passage that we desire to use as a proof of the point under discussion is 2 Cor. 3: 18: "We all, with open face [having no vail of ignorance and error over our eyes of understanding, as the connection shows the unbelieving Jews of Paul's day had, vs. 14-16] beholding [contemplating] as in a glass [the mirror of God's plan, which gloriously reflects God's perfect character of wisdom, justice, power and love] the glory of the Lord [His glory is His character resplendent with every grace, especially with His four chief ones: wisdom, power, justice and love], are changed [transformed] into the same image [character] from [the] glory [of a less near likeness] to [the] glory [of a more near likeness], even as by the Spirit of the Lord." The Apostle's thought in this passage is the following: God's saints by their spiritual minds meditate continually on God's plan, and see that its thoughts, works and arrangements flowing out of God's wisdom, power, justice and love bring to their minds a picture of His glorious character; and as they continually and submissively contemplate that glorious character displayed as in a mirror, in His plan's thoughts, works and arrangements, there is a constant change taking place in their characters for the better, turning them from the beauty of holiness of a less near likeness into the beauty of holiness of a more near likeness of God's character, until the character likeness is full. And he assures us that this transformation (Rom. 12: 2) is wrought by God's Spirit, the new spiritual will, which, holding obediently on our minds and affections, the thoughts,

works and arrangements of the Lord's plan displaying God's wisdom, power, justice and love, develops in our minds and hearts these same qualities that constitute God's character, which is His glory, on the principle, As a man thinketh in his heart so is he (Prov. 23: 7). On this passage someone has said, Sow a thought and reap a motive, sow a motive and reap a word, sow a word and reap an act, sow an act and reap a habit, sow a habit and reap a character, sow a character and reap a destiny. Hence, by the Holy Spirit, the new spiritual will, we sow God's thoughts and finally reap a Godlike character and thereafter a Divine destiny. Again, we see that in this passage the Spirit in saints is shown to be God's disposition in them. This third process of sanctification is testified to in very many and extended Bible passages, *e.g.*, Rom. 12; 1 Cor. 13; Gal. 5: 13-26; Eph. 4: 15-32; Phil. 4: 4-9; Col. 3: 1-25; 1 Thes. 5: 8-23; Heb. 13: 1-9; 1 Pet. 5: 1-10; 2 Pet. 1: 5-10; 1 John 3: 4; 5; Jude 20-25. Here belong many of our Lord's teachings, especially portions of His sermon on the mount and of His discourse in John 13—16. And this feature of sanctification proves that the Holy Spirit in saints is God's disposition in them.

The fourth great work of the Spirit is our deliverance from evil. As saints we are in a warfare (Rom. 13: 12; 2 Cor. 10: 3-5; Eph. 6: 11-17; 1 Tim. 1: 18, 19; 6: 12; 2 Tim. 2: 3, 4; 4: 7); our leader is Jesus (Heb. 2: 10), against the devil (Gen. 3: 15; Eph. 6: 12; Jas. 4: 7; 1 Pet. 5: 8, 9), the world (John 16: 33; 1 Pet. 4: 2; 1 John 2: 15-17; 5: 4, 5) and the flesh (Rom. 7: 23; 1 Cor. 9: 25-27; Gal. 5: 17-21; 1 Pet. 2: 11). Deliverance is that activity and effect of the Christian warfare whereby saints fight their battles against the devil, the world and the flesh so victoriously as to be freed from their power. In it the New Creature, God's disposition in us, is the soldier that does the fighting and overcoming under Jesus'

leadership. Hence in describing this warfare and victory the Scriptures speak not of the Holy Spirit fighting and gaining victories, but of these soldiers as so doing, yet they so describe these in terms of the Spirit's graces. Thus the armor of the Christian warrior, The New Creature, consists of some of the constituents and graces of the Holy Spirit, God's disposition in them, as we see from Eph. 6: 13-17. These are as follows: (1) a girdle, *i.e.*, readiness to serve the Truth (v. 14), (2) breastplate, *i.e.*, Christ's righteousness and faith and love (v. 14; 1 Thes. 5: 8), (3) sandals, *i.e.*, conduct in harmony with the peaceableness of the gospel (v. 15), (4) shield, *i.e.*, faithfulness (the third meaning of the word faith, v. 16), (5) the helmet, *i.e.*, hope (v. 17; 1 Thes. 5: 8), (6) the sword *of the Spirit*, the Word of God (v. 17); (7) the greaves as leg protectors are not mentioned by Paul here, perhaps, since they as protectors of the means of walking and running would represent duty and disinterested love, the means of going the narrow way, the right one love to God, the left one love to the neighbor, because he had already in the breastplate pictured forth love. It is because only one feature of the armor is not a grace that he uses the word spirit in connection with it alone, the sword of the Spirit. God's Word is the sword that the Spirit, God's disposition in us, uses as its only aggressive weapon. Hence this entire passage impliedly and by its references to the graces, v. 17, expressly teaches that it is God's holy disposition that fits us and makes us fight unto victory against our enemies. Hence this feature of the work of the Spirit proves our view.

The same thing is by strong implication taught in 2 Cor. 10: 3, 4. The contrast between the flesh in vs. 3, 4 implies that the weapons of our warfare are those of the Spirit, which we know to be such as are described in Eph. 6: 13-17: "We do not war after the flesh [not according to the human disposition, but according

to the Spirit, Rom. 8: 1-8; Gal. 5: 16-24], for the weapons of our warfare are not carnal, but mighty [because of the Spirit, God's disposition in us] through God to the pulling down of [the] strongholds [of the devil, the world and the flesh], casting down imaginations [evil surmises and error], every high thing [pride-producing and enacting thing] that exalteth itself against the knowledge of God [the Truth], and bringing into captivity every thought to the obedience of Christ." In Rom. 8: 13 we see that one of the Spirit's works is using as weapons, the graces and the Word, to fight overcomingly the forces, activities and qualities of evil unto freedom from them. Hence deliverance is here shown to be a work of God's disposition (Spirit) in us, and hence in its work of deliverance we see that the Spirit in saints is God's disposition in them.

A fifth work of the Holy Spirit is that of watchfulness over one's disposition, motives, thoughts, words, acts, surroundings and influences operating from and on him. Among other things, Jesus shows that it is one of the Spirit's works to exercise such watchfulness, in Matt. 26: 41: "Watch and pray, lest ye enter into temptation; the Spirit indeed is willing, but the flesh is weak." As already shown, the contrast between the flesh (the natural human disposition) and the Spirit [spiritual disposition] proves that the latter is God's disposition in saints. Here Jesus shows that it is the Spirit's work to watch, so as not to fall into temptation. In Gal. 6: 1 St. Paul shows that while in the Divine disposition the spiritually developed brethren are to restore a sinning brother, they at the same time are to watch themselves lest they fall into temptation, which is thus shown to be a work of the Spirit: "If a man be overtaken in a fault, ye that are spiritual [who have God's disposition] restore such an one in the spirit of meekness, considering [watching] thyself, lest thou also be tempted." Eph. 6: 18 implies this

same work of the Spirit as God's disposition in saints: "Praying ... in the Spirit and watching thereunto with all perseverance." As in Matt. 26: 41, so here, too, watchfulness and prayer in the Spirit are coupled together, which evidently means that these two things are done by the Spirit. In 1 John 5: 18 the Spirit's work of watching is set forth: "He that is begotten of God [the New Creature, *i.e.*, God's Spirit, disposition] keepeth [guards, which is a part of watching] himself; and that wicked one [Satan] toucheth [defiles] him not." Here again the Spirit, that which is begotten of God, is shown to have the work of watching one's disposition, *etc.* It is the saints' holy minds, hearts and wills, God's Spirit in them, that does this watching. Hence this work proves that God's Spirit in saints is His disposition in them.

Prayer is a sixth work of the Spirit in saints. This is proven by the texts Matt. 26: 41; Eph. 6: 18, quoted under watchfulness, since both activities are in these passages asserted to be the Spirit's activities. It is saints' minds, hearts and wills that do the praying. But these passages speak of it as done by the Spirit. Hence such is a work of the Spirit, and these considerations prove the Spirit in saints to be God's disposition in them. Rom. 8: 26, 27 proves that the Spirit in saints prays: "The Spirit itself maketh intercession for us ... the Spirit ... maketh intercession for the saints according to the will of God." We know that it is the minds, hearts and wills of saints that pray. Hence these two verses identify the Spirit's praying with the saint's praying, which proves not only that it is a work of the Spirit to pray in saints, but also that the Spirit in saints is God's mind, heart and will in them. The same work of the Spirit is set forth in Jude 20, 21: "Building up yourselves in your most holy faith, praying in *a* [so the Greek] Holy Spirit, keep yourselves in the love of God." Self-evidently

this passage proves that prayer is done by the Holy Spirit; but experience, as well as the Bible, teach that prayer is made by the saints' minds, hearts and wills, which not only proves that to pray is a work of God's Spirit, but also that the Holy Spirit is God's disposition, mind, heart and will in saints.

The final work of the Spirit is to make saints endure faithfully the evils that attend the Christian course, the life of saints. A Scripture used in another connection proves this, 1 Pet. 4: 14: "If ye be reproached for the name of Christ, happy are ye; for the *Spirit of glory* and *of God resteth* upon you." The endurance of persecution is likewise shown in Matt. 5: 10-12, in the thought similar to that of 1 Pet. 4: 14 and, of course, through the same Spirit of God. Stephen's being filled with the Holy Spirit (Acts 7: 55) enabled him, while he was suffering the agonies of stoning, to pray for and forgive his enemies who were murdering him (vs. 59, 60). In Heb. 9: 14 Jesus and the Church, as God's Christ, are shown to suffer the hardships of the sacrificial death with all its severe sufferings by the power of the Holy Spirit: "Who through the eternal Spirit [God's Holy disposition] offered Himself [in Head first and then in body] without spot to God." These Scriptures prove that the Holy Spirit in saints endures the sufferings of the narrow way. This Spirit cannot be God Almighty in an alleged third person, for God cannot suffer and be tried. Hence it is His disposition in saints that endures these distresses. This completes that part of our fifth argument which relates to what the Spirit does, *i.e.*, the seven works of the Spirit in saints (which are often set forth under the expression, the office of the Holy Spirit), as proving that it is God's disposition in them.

The other part of our fifth argument is this, What is done to the Holy Spirit proves that in saints it is

God's disposition, His mind, heart and will, in them. Various Scriptures prove that it is the *means* with which Jesus and the Church have been baptized in the baptism of the Spirit. This is implied in Matt. 3: 16, where it is said that John the Baptist saw the Spirit descending upon Jesus in the form of a dove, and in John 1: 32, where he says that he saw this happen. Moreover, he declared (Matt. 3: 11) that Jesus would baptize the Church with the Holy Spirit, and Jesus expressly told the Apostles (Acts 1: 5) that they would be baptized with the Holy Spirit, which occurred when the Spirit was poured out upon them and the other Jewish brethren at Pentecost (Acts 2: 18). This Pentecostal baptism implies that Jesus was baptized with the Spirit at Jordan when the Spirit was poured out upon Him in the form of a dove; and it also implies that representatives of the Gentile part of the Church were baptized with the Spirit when it was poured out upon them in the home of Cornelius at Caesarea, during Peter's sermon to them (Acts 10: 44-47). Regardless of whether baptism with water or baptism with the Holy Spirit is referred to, it implies a complete covering by water or Spirit of the one baptized and a coming out of that covered condition. There are two ways in which this may be done: pouring or immersing, but in every case the person is to be completely covered by that with which he or she is baptized and then come out of it. This is self-evident in the case of immersion, but not necessarily so in pouring; for just a little, not enough to cover one, may be poured over him or her, in which case he or she is not baptized; but if enough is poured over him or her to cover him or her, and then they come out of it, he or she has been baptized.

Such was the case with representatives of the Jewish part of the Church at Pentecost; for the record is that the Holy Spirit—God's power—filled all of the house where they were assembled (Acts 2: 1, 2), and shortly thereafter they came out from that covered condition.

Hence we infer that the same occurred with Jesus when He was baptized with the Spirit, as we also infer that the same occurred when the representatives of the Gentile part of the Church were baptized with the Spirit at Caesarea, in Cornelius' home. Hence the baptism of the Spirit was not by immersion, but by pouring, as the record proves (Matt. 3: 16; Acts 2: 2, 3, 18; 10: 44-47), a pouring, however, which covered them entirely, and from which covered condition they subsequently emerged. Until the Spirit reached any of those in these three manifestations of the baptism of the Spirit, it was God's power; but as soon as it reached each individual of them it begat them unto new-creatureship in their new (the consecrated) wills and in their mental, moral and religious organs and graces, thus completing the work of the baptism of the Spirit. If we keep in mind that it is with the Spirit that the baptism of the Spirit occurred, as it is with water that water baptism occurs, and keep in mind that the first part of this baptism is an outpouring from the Father through the Son (Acts 2: 33) of God's power, and that the second part of it is a begetting of the Spirit unto new-creatureship, we see at once that the Spirit with which they were baptized is not a person; for it would be an impossibility to pour out a person upon one and more so on more persons than one. It is God's power first covering them, then entering them and begetting them unto a disposition like God's. Hence in the baptism of the Spirit some things are done with the Spirit which cannot be done with a person but can be done with a power creatively to produce God's disposition in one, which from the nature of that power's effect is the Holy Spirit in saints as God's disposition in them. Thus the baptism with the Spirit is a proof that the Spirit is not a person, but God's power and His resultant disposition produced by it in saints, and thus is in saints His disposition in them.

A second thing that the Bible frequently says is done with the Holy Spirit, and that proves that in

saints it is God's disposition in them, is that it is given to them and is received by them. We have used these two points to prove that the Holy Spirit is not a person; we will now use it to prove that it is in all saints God's disposition in them. In John 3: 34 we are told that God gave not the Spirit to the Son by measure, *i.e.*, with limitations. Because of the imperfection of our mental, moral and religious faculties we cannot receive the Spirit without limit; for God's disposition is hampered in its operations in our intellect by our imperfect perceptive powers, so that it cannot in us perceive things perfectly, by our imperfect memories, so that it cannot remember the things of God and man perfectly, and in our imperfect reasoning faculties, so that we cannot reason perfectly, inductively or deductively. Thus in our intellects we cannot be given the Spirit, except by measure, *i.e.*, with limitations. Moreover, on account of the imperfection of our ten selfish moral faculties, affections and qualities and of strengthening, balancing and crystallizing one into our seven social moral faculties, affections and qualities we cannot exercise perfectly any of these selfish and social moral faculties, affections and qualities toward self and our neighbor. Hence in our moral faculties, affections and qualities we cannot receive the Spirit, nor can it be given to us without measure, *i.e.*, unlimitedly, but must be given to us by measure, *i.e.*, limited to the ability of our imperfect moral faculties, affections and graces to receive and exercise it. By reason of the imperfection of our seven religious faculties, affections and graces, the Spirit cannot be given to and received by us without being hampered and limited in its religious operations by the very fact of those religious imperfections. Hence we cannot receive the Spirit religiously without measure, unlimitedly. Hence mentally, morally and religiously we receive the Spirit by measure, restricted in its use by our imperfections.

But Jesus as a perfect human being had no imperfection in any of His mental, moral or religious faculties,

affections and qualities; hence when He at Jordan was given the Holy Spirit it was given to and received by Him unlimitedly; for it worked without any hampering perfectly through His mental faculties; hence His perceptive faculties perceived spiritual and human things perfectly, His reproductive, remembering, faculties remembered spiritual and human things perfectly and his reasoning faculties reasoned inductively and deductively perfectly. Moreover, His perfect (natural, not sinful) selfish moral faculties, affections and graces and His perfect social moral faculties, affections and graces worked perfectly toward self and His neighbor. Hence the Spirit was not in the least limited in the operations of His moral faculties, affections and graces. And, finally, His perfect religious faculties, affections and graces offered no impediments to the free spiritual operation of the Spirit in His religious faculties, affections and graces toward God and man. Thus He received the Spirit without measure, in unlimited sway through all His mental, moral and religious faculties, affections and graces. But such an operation could not be worked by a person given to and received by Jesus or us. And to give and to receive such a person would be as impossible as it would be nonsensical. But understood as God's disposition in saints, the thought of God's giving His disposition to Jesus without limitations of any kind and to us to the degree that our imperfect faculties, affections and graces could respond, is possible, practical and sensible. The following are other passages that teach that God gives and saints receive the Holy Spirit, which some as they obey receive in ever-increasing measure and others by violation of their consecration vows decrease and in fewer cases through fully wilful sin lose altogether: Luke 11: 13; John 7: 39; Acts 2: 38; 8: 17, 18; 10: 45, 47; 15: 8; 19: 2; Rom. 5: 5; 8: 15; 2 Cor. 13: 14; Gal. 3: 2; 4: 6; Phil. 2: 1; 1 Thes. 4: 8; 2 Tim. 1: 7; Heb. 6: 4; 1 John 3: 24; 4: 13. In none of these passages can the things said to be done to or with the

Holy Spirit be asserted of a person, but fit well the thought of the disposition of God in saints.

A number of other Scriptures speak of the Holy Spirit's being poured out. These Scriptures are in part involved in the matter of the baptism of the Holy Spirit, but they view the matter somewhat differently from that standpoint; for so far as affecting those who are the objects of these two Acts are concerned, they differ as follows: The baptism with the Spirit stops as an act with the Spirit-begetting, *i.e.*, with God's Spirit as power giving the new will, which has accepted the Divine will instead of the old human will, spiritual willing powers, with giving all the brain organs spiritual, mental, moral and religious capacities and with giving the affections and graces a spiritual bent or character; while the pouring out of the Spirit does all these things, as well as does its part, with the saints' cooperation, in quickening, developing, strengthening, balancing and crystallizing us in Christlikeness. In other words, it does God's and Christ's part in bringing the new creation into existence and in raising them up into perfection. While there were only three separate baptisms and initial outpourings of the Spirit, *i.e.*, at Jordan, at Pentecost and at Caesarea, all other new creatures partaking of this baptism and initial outpouring as they came individually into the Body of Christ, the outpouring in its post-initial aspects continues throughout the life of each new creature, as long as he remains such, regardless of whether he remains a Little Flock member or becomes a Great Company member; for during the Gospel Age the Spirit is poured out, not only on the Little Flock (the servants), but also upon the Great Company, of which no one becomes a part until he has been a member of the Little Flock for some time, and for failure to be faithful is dropped out of it into the Great Company, a fact that proves that the pouring out continues to work after the baptism of the Spirit has taken place (handmaids). The great classic

passage on the pouring out of the Spirit upon the Church as a prophecy is found in Joel 2: 29 and as a fulfilment is found in Acts 2: 1-4, 18.

It should be remarked that the purpose of St. Peter's quotation of Joel 2: 28-32 was not to prove that this whole section was fulfilled at that time, but to show the mocking Jews, who accused the Apostles, *etc.*, of drunkenness, that the phenomenon that they witnessed was not drunkenness, but the outpouring of the Holy Spirit, a thing that God through Joel had prophesied. Turning back to Joel 2, we find that in vs. 1-14 the time of trouble is described, with pertinent exhortations; vs. 15-27 refer to the Lord's people in their harvest privileges. The rains of v. 23 are the High Calling and Restitution truths. The former came *moderately* in the Jewish Harvest, then both came together in the Gospel Harvest. V. 28 tells us what shall come afterward: "Afterward [in the Millennium, *i.e.*, after the days referred to in Joel 2: 1-27] I will pour out of my spirit upon all flesh." But during those days, *i.e.*, during those referred to in vs. 1-27, v. 29 applies: "Also upon the servants and upon the handmaids *in those days* [of vs. 1-27] will I pour out my spirit." The fact that God has been pouring out His Spirit upon His servants and handmaids throughout the Gospel Age, but has given the baptism of the Spirit in its only three parts during the first seven years of the Gospel Age, later comers getting their part in that baptism as they enter the Body, and not by fresh baptisms, and the fact that the Spirit is poured out on the handmaids, which one does not become until some time after he becomes a partaker of the baptism of the Spirit, not by a fresh baptism of the Spirit, but by his introduction into the Body that received that baptism from 33-36 A. D., prove that the outpouring of the Spirit and the baptism are not entirely identical, though part of the former is identical with all of the latter. Rom. 5: 5: "The love of God is shed abroad in [poured out all over] our hearts by the [literally, a]

Holy Spirit which is given unto us," is a passage that shows that, unlike the baptism of the Spirit, which is an instantaneous act, the outpouring of the Holy Spirit is a progressive and continued act. The fact of its nature, its progressiveness and its continuousness proves that it is in all saints God's disposition in them.

A fourth fact of what is done to or with the Holy Spirit proves that it is not in saints a person inside of them, but is God's disposition in them: God uses it with which to fill His saints. It would, of course, be impossible to fill even one saint with a person, let alone many of them, and that at the same time. The following Scriptures prove that God fills His saints with the Spirit: Luke 4: 1; Acts 2: 4; 4: 8, 31; 6: 3, 5; 7: 55; 9: 17; 11: 24; 13: 9; Eph. 5: 18. None of these passages is compatible with the idea of the Holy Spirit's being a person, but every one of them is clear and harmonious with itself and all other Scriptures, if the expression means God's disposition in saints. What is, then, meant by being filled with the Holy Spirit? First of all, it means that the new will is permeated with God's will; second, it means that the spiritual capacities are permeated with God's accordant capacities; third, it means that all of the affections are permeated with God's disposition; fourth, it means that all the graces are permeated with God's disposition, fifth, it means that all the thoughts are permeated with God's thoughts; sixth, it means that all the motives are permeated with God's motives; and seventh, it means that from such complete permeation flow one's words and acts. Of course, to be filled implies one's being empty of the spirit of sin, error, selfishness and worldliness. And when we look at the above cited Scriptures we see that such evidently is the meaning of the expressions, full of, and filled with the Holy Spirit. This is self-evidently true of our Lord as He came back from the wilderness (Luke 4: 1). The way the brethren acted at Pentecost under the influence of the Spirit, which impressed certain

Jews as their being full of new wine, shows that they were completely filled with ardor, which doubtless expressed itself in great emotion of mind, energetic action of body and copious flow of many languages, that which demonstrated that they were completely dominated by God's disposition (Acts 2: 4-13). St. Peter's being permeated through and through with God's disposition (Acts 4: 8) is the only way to account for his wonderful speech before the Sanhedrin as unexpected from an unlearned and ignorant man (so far as the rabbinical schools judged him by their standards, vs. 8-13). The same remark applies to all the brethren, as set forth in v. 31. Evidently the work of serving the poor, especially the poor widows, required men filled with the Lord's disposition, even as the Apostles required such to be their disposition (Acts 6: 3), a thing that Acts 6 and 7 proves to be true of Stephen (6: 5, 8, 10, 15; 7: 55). Certainly St. Paul's whole after-course shows that Ananias' words, to the effect that he was to be filled with the [literally, a] Holy Spirit, were true; for his whole being was permeated through and through with God's disposition (Acts 9: 17; 13: 9, *etc.*). Certainly Acts 11: 23-26 shows that Barnabas' being filled with the [literally, a] Holy Spirit means that God's disposition pervaded his very being. The contrast (Eph. 5: 18) between being drunk with wine [filled with intoxicants] and being filled with the Spirit not only refutes the idea that the Spirit is a person, but strongly suggests that in saints it is God's disposition in them. Accordingly, the phenomenon of being filled with the Spirit proves that in saints the Holy Spirit is God's disposition in them.

A fifth fact, on what is done to the Holy Spirit, proves it in saints to be God's disposition in them—the fact that it can be successfully—conclusively—resisted. If God's Spirit were God Almighty, it could not be resisted unto a conclusion; for who can conclusively resist God (Rom. 9: 19)? The fact, however, that the Holy Spirit in saints, as to the Truth in their

minds, as to its capacities and graces in their hearts and as to its work in their wills, as an expression of the Spirit, has been resisted as saints have sought to advance God's cause, proves that it can be resisted. It is with this evil that Stephen charged the Sanhedrin (Acts 7: 51) and they continued to resist it unto Stephen's death, as they resisted it in the Apostles, particularly in Peter, John, James and Paul. So was the Spirit as God's disposition in all of the subsequent star-members resisted by false brethren in the six following Epochs of the Church. Such resistance is thus a proof from the things done to the Holy Spirit, by its being resisted in saints, that it is God's disposition in them.

A sixth thing as to which the Holy Spirit is used proves that in saints it is God's disposition in them, *i.e.*, it is used as a symbolic ink with which to inscribe a symbolic epistle—a symbolic epistle of Christ—that proves to be a letter of recommendation of Truth servants. On this point we quote 2 Cor. 3: 2, 3: "Ye are our epistle written in [better, by] our hearts, known and read of [by] all men; forasmuch as ye are manifestly declared to be [literally, being manifested that ye are] an epistle of Christ ministered by us, written [literally, having been inscribed] not with ink, but with the Spirit of the living God, not in [on] tables of stone, but in [on] fleshly tables of the heart [literally, on tables—fleshly hearts]." Alluding to the custom of certain ones requiring a written recommendation to certify that one is commendable as trustworthy, efficient and conscientious, the Apostle in v. 1 assures the Corinthians that he and his colaborers did not require such letters of recommendation to them or from them to others, his reason for the lack of such need being (v. 2) that the Corinthians themselves, as the product of their ministry written by their heart affections, were themselves all the letter of recommendation that they needed as to the Apostle's and his colaborers' trustworthiness, efficiency and conscientiousness, and as such were recognized and read

by all Truth people. Enlarging on the figure, he declares that the Corinthians were demonstrated to be a letter of recommendation dictated by Christ Himself through the Apostle and his colaborers, as His secretary. Moreover, he declares that this letter of recommendation was not inscribed with literal ink, but with the Holy Spirit of the living God as a symbolic ink, *i.e.*, the new spiritual will, the new spiritual capacities and the new-creaturely disposition, abounding in all spiritual affections and graces, that this new spiritual will exercising the new spiritual capacities developed was a symbolic ink with which these symbolic letters of recommendation were inscribed. This was an inscription, not made on stone tables, as the ten commandments were inscribed, but was on the brain organs of human hearts—on the mental, moral and religious brain organs. Dropping the figure we would say that the Apostle's thought is this: His and his colaborers' work with the Truth upon the hearts and minds of the Corinthians by Jesus' superintendence produced in their characters a Divine disposition in which God's Truth and its resultant affections and graces abounded, and such product, fruitage, was all the recommendation that he and his colaborers needed and desired. Thus we see that inscribing God's disposition in its many details as a symbolic ink in the hearts of the Corinthians was a thing done with the Holy Spirit that proves it not a person, but God's disposition in saints.

The seventh thing done with the Spirit is making it grow fruits, *i.e.*, develop the heavenly graces, which again proves it to be, not a person, but God's heart, mind and will in saints. The Scripture that proves this thought is Gal. 5: 22: "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law." The figure suggested by the word *fruit* is that of a tree which produces fruit out of itself through the sap that it draws as elements from the earth. The sap corresponds to the Truth and the power of God that

the figurative tree draws out of the figurative soil, the Bible. The figurative tree is God's Spirit in the sense of the New Creature, *i.e.*, the new spiritual will and the new spiritual capacities. This new spiritual will taking into itself the Truth and God's power out of the Bible and communicating this to the new spiritual capacities and thereby exercising them, develops the graces above mentioned by the Apostle, as well as others mentioned elsewhere in the Bible. Thus out of itself, charged by the Truth and its power, does the New Creature produce the fruits of the Spirit, the spiritual graces. This proves that the Spirit is not another person in the saints, but is themselves, charged by God's Truth and power, as New Creatures that produce the fruits of the Spirit, which, of course, by what is done with the Spirit, made to produce the fruits of the Spirit, proves that the Holy Spirit is not God Himself but in saints is God's disposition.

An eighth thing that is done to the Spirit is to lie to it, and thus to tempt it, as we see that this was done to it in St. Peter, which proves it to have been God's disposition in him. The story of Ananias and Sapphira (Acts 5: 1-11, especially vs. 3, 9) proves that the Holy Spirit in St. Peter was lied to and was tempted, bantered by them. Certainly, they did not directly lie to and tempt God, v. 4; for they were not dealing directly with Him, but they did so indirectly; for they dealt with a representative of His, in whom God's Holy Spirit resided as his New Creature. And because they lied to him as such and thus tempted him as such, they are spoken of as lying to God and tempting, bantering, the Holy Spirit, for in this transaction St. Peter's New Creature, as that of an Apostle, a plenary representative of God and Christ, was lied to and tempted in his official capacity. Hence the great sin thereby committed and the swift exemplary punishment that followed. It was by the gift of discerning the spirits that St. Peter recognized the wrong and

pronounced Divine sentence on the guilty couple, who desired the honor of doing more than they actually did. There is no doubt that they lied to him as a new-creaturely representative of God and Christ; and there is no doubt that they bantered him as a New Creature while he was exercising his office as an Apostle, which made them lie to him and tempt him as such. While God can be directly lied to, as false consecrators actually do, and while God can be tempted in the sense of being bantered by wilful wrongdoers who presume upon His goodness, *e.g.*, as Pharaoh did, so certainly any person can be lied to and tempted, yet because St. Peter as a New Creature in the Apostolic office was lied to and tempted, and this is in vs. 3 and 9 called lying to and tempting the Holy Spirit, we see that in this case the Holy Spirit was the Apostle's disposition as an Apostle. Hence in these two passages the Holy Spirit in St. Peter was not a person in him, but God's disposition in him.

A ninth thing done to the Spirit is to sanctify it. This expression, "in the sanctification of the Spirit," is connected with the saints' election, and occurs in two passages: 2 Thes. 2: 13 and 1 Pet. 1: 2. It is an action that has its beginning in the Spirit-begetting and, indeed, this beginning is the thing exclusively meant in these two passages; for one's election to be a joint-sufferer with Christ was made in and by the begetting of the Spirit; and that begetting sets one aside unto God, the beginning of sanctification, for sacrificing on behalf of God with Christ. But while the sanctification of the Spirit has its beginning in the begetting, it does not end therewith, but progresses in an ever-increasing development of the new spiritual will, the new spiritual capacities and the new spiritual character, until when the sanctification of the Spirit is complete God's and Christ's character-likeness is crystallized in one. The fact of the begetting and the progressive development of the Spirit is proof positive that it is not a person, especially not God in a third person, for He has always

been, and has always been crystallized in character. But God's spiritual disposition in saints has its beginning in the begetting of the Spirit and progresses through its quickening; growth, strengthening, balancing and crystallization. Hence the thing here shown to be done to the Spirit, its sanctification, proves that it is in saints God's disposition in them.

A tenth thing done to the Holy Spirit also proves our proposition to be a Biblical doctrine, a thing already discussed, hence not given in detail here, *i.e.*, quenching the Spirit (1 Thes. 5: 19). This cannot mean quenching a person, making him cease to be, much less God Almighty in an alleged third person. But it does fit the thought of the Holy Spirit as God's disposition in saints; for alas! not a few have caused His holy disposition to cease to exist in them, extinguishing the flame of holy love, wisdom, justice and power by sin, error, selfishness and worldliness. Hence it proves that the Holy Spirit is God's disposition.

An eleventh thing done to the Holy Spirit proves our point to be Scriptural, *i.e.*, grieving the Spirit (Eph. 4: 30). While a person can be grieved, evidently here not a person is meant; because the Apostle here tells that the thing grieved is the saints' seal until the day of redemption; and a person is not a thing with which one is sealed. Evidently it is God's disposition in saints that is here meant, which is grieved when the consecrated indulge in any form of wrong.

The twelfth and last thing that is done to the Spirit is to make it experience its birth, which occurs in God's awakening the saints from the dead as spirit beings. That one is born of the Spirit in the resurrection is seen in the case of our Lord (1 Pet. 3: 18; Col. 1: 15, 18; Rom. 8: 29). In Acts 13: 33; Heb. 1: 6; Rev. 1: 5 the expression *firstbegotten* should have been rendered *firstborn*, for all these passages refer to Jesus, not in His begotten condition, which lasted 3½ years, from Jordan to Calvary, but in His born condition, which began at His resurrection and will last forever.

That the Church is in the resurrection born of the Spirit, is taught in the following Scriptures: John 3: 5-8; 1 Cor. 15: 42-54; Heb. 12: 23; compare with Rom. 8: 23; Jas. 1: 18; Rev. 14: 4; compare with 1 Cor. 15: 20. In this life we are begotten of the Spirit (John 1: 13 [literally, *begotten*, not *born*]; 3: 3; 1 Cor. 4: 15; Phile. 10; 1 Pet. 1: 3; 1 John 5: 1, 18—frequently in John the word translated *born* should have been rendered *begotten*). Just as a human being is begun by a begetting and progresses through a quickening, growing, strengthening, balancing and perfecting process before the birth; so is it with the New Creature: it is first begotten, then it progresses through the processes of the quickening, growth, strengthening, balancing and crystallization before it is born of the Spirit as a spirit, which occurs in the resurrection. Evidently it is not God Almighty in an alleged third person that is born in the resurrection. It is the New Creature, first Jesus' New Creature as the firstborn from the dead, then it will be *the* Church as the chief ones of the Church of the Firstborns and the firstfruits unto God. And it occurs through God's clothing the new-creaturely heart, mind and will with a Divine body, as St. Paul shows in 1 Cor. 15: 42-54 and 2 Cor. 4: 16—5: 10. The fact of the birth of the Spirit is one of the strongest proofs that the Spirit in saints is God's disposition in them; for it is this disposition that in the resurrection is clothed upon with our body, our house in heaven, eternal. With the conclusion of this twelfth fact we bring to an end our fifth line of argument, and that in its second part—what is done to the Spirit and what use is made of it—that the Holy Spirit in saints is God's disposition in them.

Our sixth line of thought proving that the Holy Spirit in saints is God's disposition in them is: The figures of it contained in the Bible demonstrate it. There are at least twelve of these and they will be presented in turn. The first of these is the holy anointing oil with which the priests were anointed. This is

described with its spices in Ex. 30: 22-25. With this Aaron and his sons were anointed. It types the Holy Spirit with which the Christ, Head and Body, the antitypes of Aaron and his sons, have been anointed (Ps. 133: 1, 2; 45: 7, compare with Heb. 1: 9; Is. 11: 2; 61: 1, 3, compare with Luke 4: 16-21; Acts 10: 38, compare with Matt. 3: 16; 2 Cor. 1: 21; John 2: 20, 27). A comparison of Ex. 30: 23, 24 with 31: 3; Is. 11: 2 enables us to see what the spices that were mixed in the oil type, as the following table will show:

Ex. 30: 23, 24	Ex. 31: 3	Is. 11: 2
Holy Anointing Oil	Bezaleel	Christ
Olive oil, an hin	Filled with the	The Spirit of the
Myrrh 500	Spirit of God	Lord shall rest upon
Cinnamon 250	Wisdom [Truth]	Him [reverence, <i>i.e.</i> ,
Calamus 250	Understanding	Justice and Love]
Cassia 500	Knowledge	Wisdom [Truth]
	Practicability	Understanding
		Knowledge
		Counsel and might
		[Power, practicability]

The fact that the weights of the cinnamon and calamus are equal types the fact that God gives His people a full understanding of what they know of His Word; the fact that the sum of their weights is equal to the weight of the myrrh types the fact that their knowledge and understanding embraces and thus is equal to all the Truth that God gives them; and the further fact that the sum of their weights equals the weight of the myrrh and cassia separately types the fact that they are given the practicability to work successfully with all of the Truth that they have in knowledge and understanding.

The olive oil itself used in the anointing types what is called the reverence of the Lord in Is. 11: 2; and the reverence of God consists of justice and love. That the holy anointing oil types the Holy Spirit is evident,

not only from the parallel statements of the three passages cited and analyzed in the three passages cited above, but is also seen in the statement of the passages cited just before the paralleling of the three passages and their analysis; for in Ps. 133: 1, 2 the antitype of Aaron's anointing ("It is like," *i.e.*, the antitype of, even as a type and antitype are like each other) is given as the unity of the Christ class brethren; and this unity is described in Eph. 4: 3-6 as of one Spirit [justice and love], body, hope, Lord, faith, baptism [consecration] and God. One of the graces of this Spirit is given as gladness, in Ps. 45: 7 and Heb. 1: 9; and Is. 61: 3 shows that one of its graces is joy. All three of these passages calling this gladness and joy a figurative oil, as well as the allusion to the oil poured upon Aaron's head (Ps. 133: 2), connect the antitype with Ex. 30: 22-24, 30; 40: 13, 14; Lev. 8: 12). Moreover, this is further elaborated in the statements as to the antitypical anointing in Matt. 3: 16, compared with Acts 10: 3, and in Acts 2: 1-4, compared with 2 Cor. 1: 21, and in 1 John 2: 20, 27. Not only does the Bible explanation of the ingredients of the holy anointing oil prove that the Holy Spirit is not a person, but is in saints God's holy disposition, but the impersonal things of which that figurative anointing oil consisted: olive oil, myrrh, cinnamon, calamus and cassia, are in harmony with this thought; for usually personal antitypes are typed by persons, *e.g.*, Jesus by Abel, Noah, Isaac, Joseph, Moses, Joshua, Gideon, *etc.*, *etc.*, *etc.* When it is recalled that Jesus and the Church are anointed with, not by, the Holy Spirit, *i.e.*, that it itself constitutes the thing with which the anointing is done, and when we consider what it gives us as such, the heavenly Truth, knowledge, understanding, practicability, affections, graces in symmetrical growth, strength and balance, we see that the figure of the olive oil and its thoroughly mixed spices fittingly prove it to be in saints God's holy disposition.

Olive oil apart from the holy anointing oil, hence unmixed with the above-mentioned and proportioned spices, is used as the second figure of the Holy Spirit. We see this in Ps. 23: 5; Matt. 25: 3, 4, 8; Jas. 5: 14, 15. There is a difference brought out as existing in these two figures—the holy anointing oil and simple olive oil. The difference is this: the holy anointing oil stresses the spiritual fragrance to God and the antitypical priesthood contained in the holy anointing oil, the appreciableness of the qualities represented by it in God's and the priesthood's sight; while the unmixed olive oil is used to picture forth the lubricativeness, the absence of friction, of nerve-racking squeaking, and the smoothness of movement in the heavenly truth, knowledge, understanding, practicability, affections and graces properly developed, strengthened and balanced. This is evidently the case in David's anointing as typical of Jesus' anointing in Ps. 23: 5; for only the priests were anointed with the holy anointing oil of the tabernacle and temple, while the oil used in anointing kings and prophets was unmixed olive oil, since Samuel (1 Sam. 16: 12, 13) and Elisha (2 Kings 9: 1-10), neither of them being priests, but prophets, did not have access to the oil in the tabernacle and temple. Nor did the anointing of David and Jehu give them priesthood and its qualifications, for which the holy anointing oil was indispensable and efficacious, but they were given thereby kingly qualities. Hence David's anointing of Ps. 23: 5 types Jesus' anointing, not as High Priest, but as King, who was thereby given certain executive qualities not His as High Priest.

The oil of Matt. 25: 3, 4, 8, giving as it did light, represents the Spirit of knowing and understanding the Truth as due, a thing that the faithful Little Flock as wise virgins had and has, but which the Great Company members referred to in the parable as foolish virgins did not have nor yet have, which Spirit of knowing and understanding the Truth cannot be automatically

given by one to the other, but must be acquired by paying the price of faithfulness amid trialsome experiences (vs. 8-10; Prov. 23: 23). That the oil here represents such a Spirit is evident, not only from the fact that the one set of virgins was wise and the other set was foolish, but also from the fulfilled facts of the parable from 1829 to the present, the fulfilment continuing to go on until 1956. The anointing of the sinsick one is also one that gives the Spirit of knowing and understanding the Truth; for in his repentance and faith whereby he was saved from his sinsickness (the connection from Jas. 5: 14 on to the end of the chapter shows that sinsickness, not physical illness, is here meant) he was helped by the elders anointing him, teaching him by the symbolic oil of the Truth, which is, of course, a part of that of which the anointing consists. The use of oil as a figure of certain phases of the antitypical anointing, as shown in the passages discussed in this paragraph, proves that the anointing is the impartation of the mind and heart of the Lord in the indicated relations.

A third Biblical figure illustrative, in part, of the Holy Spirit is that of the cloudy, fiery pillar which led Israel from Egypt to Canaan. In E Vol. 8, 620-646 is found an extended study of the cloudy, fiery pillar as set forth in Num. 9: 15-23. It is there shown that the cloudy, fiery pillar types the guide of God's Gospel-Age people, *i.e.*, God's Word primarily, and secondarily God's Spirit. In matters of doctrine the Bible is the sole source of faith; and in matters of practice it is the main rule of life; but the Spirit of God is also a rule of life, second in rank to the Bible. It is in these two senses that the Word primarily guides us in our antitypical wilderness journey from the present evil world as antitypical Egypt to heaven as antitypical Canaan. But in a secondary sense the Spirit is also our Guide in this symbolic journey. While, generally speaking,

even in difficult situations we get from the Word in its principles and examples enough light to guide our steps into learning and doing God's will, yet in some situations the application of the appropriate principles is sometimes so uncertain that we need help from the Spirit of God to determine with certainty what is God's will for us in the given circumstances. And what do we understand to be meant by the Spirit of God helping us to find out what the will of God in such circumstances is? We reply: From the harmonious blending of holy wisdom, justice, love and power in their dominating all our other graces—the lower primary graces, the secondary graces and the tertiary graces—and all our affections unto keeping self-will and world-will dead and the Divine will alive in us, we are enabled to see, the Word's enlightenment cooperating, just which of the Truth, principles under consideration should rule in the situation. And it is this operation and office of the Spirit that is typed in part by the cloudy, fiery pillar. But so viewed we immediately see that this figure proves that the Holy Spirit in saints is God's disposition in them.

A fourth Biblical figure illustrative of the nature of the Spirit is dew. This figure is used in Ps. 133: 3 in immediate connection with the figure of the holy anointing oil of vs. 1, 2. V. 3, literally translated (Note, the words in italics are to be omitted as not a part of the text and as supplied from a misunderstanding of the thought): "It [the sevenfold unity of God's people] is like Hermon's [mountain peak] dew which comes down upon the mountains of Zion [*light-giving, sunny*]; for there God everlastingly commanded the blessing—life." Hermon is the highest mountain of the Anti-Lebanon, the eastern range of the Lebanon mountains. The mountains of Zion are the four eminences of Jerusalem. Its south-eastern eminence has two peaks, the northern of which was Solomon's temple-site and the southern of which was his palace's site,

typical of the Christ as God's Temple and Kingdom; the south-western eminence types the Ancient Worthies; the north-eastern eminence types the Great Company and the north-western hill types the Youthful Worthies. Jerusalem is very hot and dry in summer, but the dew of Hermon coming upon it has a most refreshing effect for comfort and delight. In this Hermon's dew symbolized the Holy Spirit in its sevenfold unity as refreshing God's people amid hot and arid experiences, *i.e.*, amid their trials and temptations, most refreshingly comforting and delighting them. God has everlastingly on these four symbolic mountain heights, in His people as the light [Zion, *sunny*] of the world, arranged for the Spirit as the sevenfold unity of God's people to be their life, as His special blessing for them. Thus this Psalm figures forth under the symbols of the holy anointing oil of the priests and the dew of Hermon the Holy Spirit. And it is this symbolic dew, because God's disposition in saints, that affects God's elect people in their four classes refreshingly with comfort and delight, as the dew of Hermon refreshing the mountains of Zion.

Water is also Biblically used as a figure of the Holy Spirit. This we will present as the fifth of such figures, as we gather it from John 7: 37-39, where Jesus and John speak as follows: "Jesus stood, and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on [literally, into] me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on [literally, into] him should [literally, were about to] receive: for the Holy Spirit was not yet given; because that Jesus was not yet glorified.)" On this passage we remark, first of all, that here the expression, Holy Spirit, does not mean God's holy power, because as holy power the Holy Spirit had repeatedly been given before Jesus' glorification. It evidently means the Holy Spirit as the new-creaturely

will, capacities, affections and graces; for as such it was first given to some of Adam's fallen race at Pentecost. The reason for this is clear. Jesus had first to appear in heaven for us, where by the imputation of His merit He worked forgiveness of sins for believers; for it is alone such forgiven believers after their consecration that God has made sons by the Spirit-begetting, since sonship has not been offered to sinners, but to consecrated believers (Acts 5: 32). With this remark we turn to the special figure now under consideration, water as a symbol of the Holy Spirit. Our text is in agreement with Acts 5: 32, for the expression, to believe into Him [Jesus], means to exercise a consecrating faith, which brought one into Christ as a member of His Body. Of course, the expression, belly, is symbolic, and is used here to convey the thought that as our bellies digest and fit our food for assimilation, so the new mind, heart and will, taking up God's Word, develops out of that Word more and more of its graces, which are the product of the Spirit in its ingredients of the new spiritual will and capacities, just as the stomach develops out of food the elements of nutriment for assimilation. The Spirit in the sense of the spiritual character as the sum total of these graces sends forth these graces as rivers of living water, as energetic expressions of the Spirit; for these graces are full of vitality. And as natural water quenches natural thirst, so they quench spiritual thirst, they cool spiritual fever, they make one fertile, they nourish one and they cause other graces to grow; especially do the higher primary graces so do. It is because of these similarities that Jesus uses water for the Spirit.

Very similar to the figure of water as symbolic of the Holy Spirit is rain as a symbol of it, which we will discuss as the sixth of such figures. We find this taught in Hos. 10: 12: "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground; for it is time to seek the Lord, till He come and rain

righteousness upon you." This passage on its face is a highly symbolic one. The figure is that of an agricultural scene. The sowing in righteousness refers to the justified developing characters in harmony with the principles of justice; and the reaping in mercy refers to them as crowning their efforts at developing such a character with mercy. These two features of justice the justified are to practice. They are urged to plow up by reformation their unproducing heart qualities, so as to fit them to produce the fruits of justice; for during the time that the high calling has been open it is a very appropriate season to turn wholeheartedly to the Lord in justification and consecration. And this was to be done until the Lord would graciously give them the ingredients of a Christlike character from its beginning to its end, as a symbolic rain. The fitness of rain as a symbol of certain features of God's Holy Spirit in saints is seen from the following: As rain makes the soil bring forth abundant fruitage after growth has gone on for a while, so after certain of the graces, particularly faith, hope, self-control, patience, piety, brotherly love and charity, the higher primary graces, have grown, even before they are mature, they, like a symbolic rain, fall upon our lower affections and cause to grow in them the lower primary, the secondary and the tertiary graces. And this is the thought in the words, "rain righteousness upon you." It might be remarked that ordinarily the word *righteousness* refers to justice, in itself and in all its controlled virtues, even as we thus explained its meaning in the first and second clauses of this passage; but not infrequently it is used in the sense of the graces of charity, as well as of justice, *i.e.*, in the sense of the Christlike character, in any or in all of its stages of development. And in the sense of the higher primary graces we believe it to be used here. Hence we have explained it here as synonymous with the Spirit.

The next figure, in order our seventh, symbolic of the Holy Spirit to be studied here is that of a dove. It is this representation of the Holy Spirit that is given in connection with our Lord's Spirit-begetting, which occurred immediately after His water baptism, as the Gospel records prove (Matt. 13: 16; Luke 3: 21, 22; John 1: 32). Like the figures already studied and those that shall hereunder be studied, this one has its peculiar significance. In this figure the constant, faithful and tender love of Jesus is brought to our attention. The dove is a symbol of the love feature of the Holy Spirit as it existed in Jesus; for the dove is a very loving creature. Its cooing, even in popular parlance, is used as a symbol of a specially tender love. And pigeon fanciers know that doves are very constant and faithful in their love. In these respects a dove very fittingly pictures forth Jesus' constant, faithful and tender love; hence God used it to symbolize the love of Jesus in the act of His begetting and closely following experiences. The love of Jesus is as constant as the everlasting hills and the eternal mountains, "Having loved His own He loved them unto the end." Nothing can change it, mar it or quench it. It abides forever in His heart. It is also faithful. It fulfills all its duties and privileges without deviating from its perfect and free flow. Nothing can bribe it into cessation. Nothing can pervert it from its full expression. No sorrow, labor, pain, suffering, enmity, unpopularity, opposition can make it unfaithful. Yea, death itself, and that in its most cruel, painful and shameful form, could not move Him to give up its faithfulness. Nor was it faithful for the duration of His earthly ministry merely. It is faithful now in the exercise of His heavenly ministry. And the love of Jesus was and is tender. So tender that He was touched with the feeling of others' infirmities, and went out in the most feeling of sympathy to those who were weak and out of the way, and still does the same. The leper, the lame, the halt, the blind, the palsied, the sick,

the dead, the mourner, the heavy laden, the sin-cursed, felt His tender compassion that healed them at the expense of His own vitality that He freely gave them to effect their cure. This tenderness went out all the more strongly to His followers. His course proved and still proves that He is the friend that sticketh closer than a brother; and as the consoler of all who come to Him in sorrow He pours out on them His tender, sympathetic heart. "In all their afflictions He was afflicted." Most fittingly, therefore, the dove symbolizes His Holy Spirit of love; and this figure certainly proves that the Holy Spirit in Him was God's disposition of love.

Cloven tongues is the eighth Biblical figure symbolic of the Holy Spirit, calling for our study, as we read in Acts 2: 3: "There appeared unto them cloven tongues like as of fire, and it sat upon each of them." At our Lord's baptism with the Spirit a dove was used to represent it, to represent, as we have just seen, the holy disposition of love that so beautifully marked Him; but here a flame of fire appeared in the room, and was immediately divided into fiery tongues, which sat one on each of them, perhaps upon the Apostles alone. It is true that the text does not say that these tongues sat on the Apostles alone; but when their symbolism is understood this seems to be likely. In Bible symbolisms the tongue is used to represent one's uttered thoughts, one's teachings, one's doctrines, whether true or false. A few Scriptures will show this: The sharp, controversial teachings (tongue) of errorists are compared to a sword (Ps. 57: 4; 64: 3). The wholesome effect of true teachings (tongue) gives spiritual health and life (Prov. 12: 18; 15: 4). True teachings (tongue) give life; false teachings, death (Prov. 18: 21). The doctrine (tongue) of the true Church gives joyous hope and spiritual nourishment (Cant. 4: 11). God said that He would speak to His nominal people with another teaching (tongue) than theirs (Is. 28: 11). He promises that His servants

would refute every false doctrine (tongue) that would rear itself against them (Is. 54: 17), and that every false doctrine (tongue) would be destroyed (Zech. 14: 12). Thus the tongue symbolizes teachings, true or false.

While ordinarily fire in Biblical symbols represents (1) sharp trials and (2) destruction, it sometimes represents the enlightenment of God's Word, *e.g.*, the pillar of fire represents the Word giving enlightenment during the Interim and Epiphany (Ex. 40: 38; Num. 9: 15, 16; Deut. 1: 33). The same thing is represented by the fire of the altar (Lev. 1: 7, 8, 12, 17; 6: 9, 10, 12, 13). A similar thought is symbolized by the fire in Ezek. 1: 4, 13; 10: 1-7. God's knowledge, the Truth, (eyes) given to Gabriel were like lamps of fire (Dan. 10: 6). The sacrifices of God's people are to be seasoned with Divine enlightenment (fire, Mark 9: 49). The seven Biblical lines of thought are symbolized by seven lamps of fire (Rev. 4: 5). The Christ filled Bible passages (censer) with enlightenment (fire, Rev. 8: 5). Accordingly, we see that fire in the Bible, among other things, symbolizes the enlightenment of God's Word. Tongues as a symbol of doctrine and fire as a symbol of enlightenment give us in Acts 2: 3 the thought that enlightenment through the Truth was the office work, especially of the Apostles, as the mouthpieces of God and Christ. Thus the enlightening work of the Truth as an office work of the Holy Spirit in the Church is symbolized by the Holy Spirit as tongues of fire. In other words, not everything in the Holy Spirit is here symbolized by the tongues of fire, even as the dove did not symbolize everything in the Holy Spirit in Jesus, but its enlightening work in the New Creature. And because this was preeminently the work of the Apostles to the Church and the world, it is likely that such tongues sat on them only, though the symbolism can apply to the rest of the Church, even if in a minor degree. It was the holy mind, heart and will of the Apostles and in a less degree of the Church that exercised

this function of the Holy Spirit, which, then, proves that this symbol teaches our proposition.

A ninth Biblical symbol of the Holy Spirit is a seal (2 Cor. 1: 22; Eph. 1: 13; 4: 30). In the Bible seals are used for three purposes: (1) as a means of keeping a thing secure against tampering, *e.g.*, the soldiers sealed the stone of Christ's tomb, in order to prevent its opening (Matt. 27: 66; Dan. 6: 17). In ordinary parlance we use this sense of the word, *e.g.*, we seal a letter, a wrapper, a lid, *etc.*; (2) as a means of ratifying or confirming a thing as a pledge or authentication or a sanction (Esth. 8: 8; Rev. 7: 2-8); and (3) as a means of keeping a thing secret or unknown, like the seven seals on the book in God's right hand (Rev. 5: 1-5; 6: 1-12; 8: 1). It will be noted that Eph. 1: 13; 4: 30 tell us that the Holy Spirit is the seal, not by which, but with which God's people are sealed. There is a twofold sealing referred to as being done to the saints: (1) the seal in the forehead, *i.e.*, giving them as much of a knowledge of Truth as enabled them to leave Babylon or the world and come in among God's people, which is the seal referred to in Rev. 7: 2-8; and (2) the seal in the heart, which is the one referred to in 2 Cor. 1: 22; Eph. 1: 13; 4: 30. The seal in the second sense of the word, the seal in the heart, seems to be such an attainment of God's disposition in saints as makes them in harmony and pleased with everything in God: with every feature of His Word, with everything in His Person and character and with every expression of His providence. It seems to be a character attainment about midway between one's attaining the mark of untested perfect love and one's making His calling sure. We say this, because the seal in the heart is the expression of God's working in the saints the three things for which seals in the Bible are used:

(1) in the sense of their being secure, safe, in Christ, not in the sense that they cannot fall, but in the sense that as they continue in that sealed condition they will

be kept safe from falling (Rom. 8: 35-39; Ps. 91: 3-13; Jude 24); (2) in the sense of their being sanctioned, approved, by God and confirmed, strengthened in His special favor (Heb. 13: 16, 21; Ps. 11: 7; 37: 23; 149: 14; Prov. 12: 2; Eph. 1: 6); and (3) in the sense of their being kept in the secret place of the Most High (Ps. 91: 1) with their life hidden in God with Christ far above the world's understanding or meddling (1 Cor. 2: 15; Phil. 4: 18; Col. 3: 3; 1 John 3: 1). If the Holy Spirit is the seal in the sense that it is in saints delighted with everything in God, evidently it is God's disposition in them, as we have seen from an examination of Eph. 1: 13; 4: 30 in another connection.

The tenth Biblical figure that we will study as symbolizing the Holy Spirit is that of an earnest which in modern parlance is called a handpayment. This figure occurs in 2 Cor. 1: 22; Eph. 1: 14. In another connection we have commented on this figure, so will explain it here only enough to make the present point clear. In buying and selling a piece of property, after both parties came to an understanding of the terms of the bargain, an advance payment was required by the seller and given by the buyer, whereby the purchase was made obligatory on the buyer and the sale was so made on the seller, a receipt being given to the buyer and the partial payment being made by the buyer. These two things made the bargain binding on both parties, the one to buy, the other to sell; and because this partial payment, handpayment, proved that both parties were in earnest on the transaction, it was in old English called the earnest. Later on, after the deed was made out and at its delivery to the buyer, the latter paid the remainder of the price; and thus the property was transferred by the seller to the buyer. St. Paul in the two passages cited on this point calls the Holy Spirit the earnest, the handpayment. The following will clarify this figure as symbolic of the Holy Spirit: In the Sarah Covenant (Gen. 22: 16-18), at the time of the

begettal, God promises the faithful to give them (1) the Divine nature, which consists of a Divine disposition and a Divine body, (2) victory over their enemies and (3) joint-heirship with Christ in rulership and blessing. Thus these three things are pledged as the eventual possession of the faithful footstep followers of Christ. They are to obtain this inheritance in the first resurrection, after they will have demonstrated faithfulness to their covenant of sacrifice. But God gives them in this life an earnest, a handpayment, a partial bestowment of the promised possession. This is the Holy Spirit, which implies two things: (1) a character like Christ's, which is that part of the Divine nature called the Divine character, as a part of the promise, Thy seed shall be as the stars of heaven—Divine in character and body; and (2) victory over their enemies—sin, error, selfishness and worldliness, as they are marshaled against them by the devil, the world and the flesh. In this life He does not give them the Divine body, nor that victory over their enemies, sin, death and error, as these are in the world of mankind, nor does He in this life give them joint-heirship in kingdom rulership over, and blessing of all the nations of the earth, which parts of the promises will be given after this life, in the first resurrection. Thus what He gives us as a part payment of His promises is (1) a Divine character, one fixed in wisdom, power, justice and love, and (2) present victory in our warfare against our own sin, error, selfishness and worldliness. These two features are parts of the things promised the faithful; and St. Paul rightly in the two texts cited above calls them the earnest of the Spirit, *i.e.*, the handpayment that consists of that Holy Spirit, which proves that it is in saints God's disposition.

Our study's eleventh figure symbolic of the Holy Spirit is that of a guide leading travelers through an unknown country in the right way to their journey's end. This is taught in John 16: 13, a passage already

studied in another connection, but used again in order to clarify the figure under study. It is a figure similar to the cloudy, fiery pillar, in so far as this latter figure refers to the Holy Spirit; for as shown already, it also refers to the Word of Truth. In the Bible the Christian life is, among other things, portrayed as a journey over a narrow, difficult way (Matt. 7: 13, 14). This road is scarcely visible a step ahead. There are many bypaths leading off from it. At times, especially at their outstart, these are with difficulty distinguished from the narrow way, and run beside it often for a considerable distance. All travelers over this narrow way are strangers to and unfamiliar with it; hence they need a guide. The Holy Spirit as the spiritual mind, heart and will is that guide. In mind it points out every byway to be avoided, and in heart and will it gives the strength to avoid it, and in mind it points out exactly where to walk and why to walk therein; and in heart—through the heavenly affections and graces—and will it enables one to take the seven kinds of steps that one must walk to keep in this narrow way, *i.e.*, self- and world-denial, study of God's Word, watchfulness, prayer, spread of God's Word, character development according to God's Word and endurance of evil in the Lord's Spirit, while doing the six preceding things, amid untoward conditions. In giving such helps the Holy Spirit acts as Guide in the journey over the narrow way that leads to life. But the very mind, heart and will that does the guiding in saints is the Divine disposition.

Our study's twelfth and last figure symbolic of the Holy Spirit is that of eye-salve (Rev. 3: 18). Certain ones who have been and are spiritually blind among God's people in the nominal church have throughout Laodicea been exhorted to obtain eye-salve with which to cure their spiritual blindness. If we can see what the things are that enable one to be cured of spiritual blindness unto seeing, understanding, spiritual things,

we will learn just what this eye-salve is, and how it symbolizes the Holy Spirit. We know that the unconsecrated cannot see, understand, spiritual things (1 Cor. 2: 3-16). We also know that the unfaithful in consecration also lose more or less of their spiritual sight (2 Pet. 1: 8, 9). We know also that the Bible teaches that there are seven graces necessary for gaining and retaining the true understanding of God's Word. Hence these seven graces do what Rev. 3: 18 says the eye-salve does; accordingly, they are this figurative eye-salve. The following are these seven graces with the Scriptures proving that they must be had for one to receive and retain an understanding of God's Truth, His Word: They are (1) humility (Matt. 11: 25, compared with 18: 1-4; 11: 29; Ps. 138: 6; Prov. 11: 2); (2) meekness (Ps. 25: 9); (3) intense desire for the Truth, pictured as hunger and thirst (Matt. 5: 6); (4, 5) goodness and honesty of heart (Luke 8: 15); (6) reverence (Ps. 25: 12, 14; 111: 10; Prov. 1: 7; 9: 10) and (7) faithfulness (Luke 12: 42-46; 2 Pet. 1: 8, 9). Experience and observation corroborate the thought that these seven graces are necessary to gain and retain the Truth. Hence they are doubtless the eye-salve of Rev. 3: 18. But as it is the Holy Spirit's work to enlighten—give the Truth—and as these graces bring the enlightenment, they are evidently meant by the Spirit in its enlightening work. Hence they are parts of the Holy Spirit, the parts that bring and retain enlightenment.

The seventh proof that the Holy Spirit in saints is God's disposition in them is as follows: The fourteen sets of proof that were given to demonstrate that the Holy Spirit is not a person, and that contradict the idea that the Holy Spirit is a person, are in harmony with the thought that in saints it is God's disposition in them. We will use them here to prove that they are in harmony with the thought that in saints it is God's disposition, His mind, heart and will, in them. The first

of these is that Jesus at Jordan, the Jewish part of the Church at Pentecost, and the Gentile portion of the Church in Cornelius' house at Caesarea, were baptized with the Holy Spirit. The Scriptures that prove this are the following: Matt. 3: 11, 16, 17; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 1: 5; 2: 33; 10: 44-47; 11: 15-17. Let us mark well the thought that these Scriptures do not teach that these brethren were baptized *by*, but *with* the Holy Spirit, *i.e.*, the Holy Spirit is not the Agent that does the baptizing, which some of these passages expressly tell us was done by Jesus; but they teach that they were baptized *with* the Holy Spirit. In other words, as in water baptism the water is not the agent that does the baptizing, which the baptizer is, but is the element with which the baptizing is done, so in Spirit baptism the Spirit is not the Agent that does the baptizing, which in Jesus' case was God (Matt. 3: 16, 17; Acts 10: 38), and which in the case of the Church in its two parts was Jesus (Matt. 3: 11; Mark 1: 8; Luke 3: 16; John 1: 33; Acts 2: 33), but is the element with which the baptizing was done, and thus corresponds in the Spirit baptism with the water in water baptism. We have seen that a person cannot be the element with which one, let alone many persons, could be baptized. We have also seen that this element until it reached the mind, heart, and will of its subjects, was God's power, which on reaching these produced the New Creatures by Spirit-begetting.

While we have already given the constituents of the New Creature: the new spiritual will, new spiritual capacities and new spiritual graces, we have not shown how these have come into existence, and how they act. This we will here proceed to do. We understand the new spiritual will is the combination of the spiritual religious qualities that act as the determining, choosing and dominating power in one who is a new creature. These religious qualities are faith, hope, self-control, patience, piety, brotherly love and charity. Before one

was begotten of the Spirit he was solely a human being endowed with a human will, more or less depraved and fallen in these seven religious qualities. As Jesus brings one forward unto consecration, He by the Word, especially by its parts that create a consecrating faith and love, creates a new human will that as a human will wills to do God's will from consecrated, human religious motives. Before the begettal of the Spirit this is not a spiritual will; it is a renewed human will, such as Adam and Eve had before they sinned, and as Jesus had before His consecration. The Spirit as God's power coming to such a will, when Spirit-begettal was operative, in and by the Spirit-begettal imparted a spiritual capacity to this renewed (new) human will, endowing it in these seven qualities with the capacity to will God's will (1) toward spiritual objects, (2) from spiritual motives and (3) in spiritual ways. This is the heart, *i.e.*, the main thing in the New Creature. But this is not all of it: the baptism of the Spirit does not beget anew merely our religious brain organs with their above-mentioned qualities; it also begets anew our mental, artistic, (natural, not sinful) selfish and social brain organs, the last two sets of brain organs being those usually called moral brain organs. What is meant by begetting these of the Spirit? We reply: It means the bestowment upon these of spiritual capacities that will enable each one of these to attach itself to the objects on the spiritual plane corresponding to those on the human plane, to which alone before the Spirit-begettal it could attach itself, doing this with spiritual motives and ways.

As to our mental brain organs, Spirit baptism in the Spirit-begettal enables one to reach beyond the human things that the human intellect can perceive, remember and reason on, to corresponding spiritual things on the spiritual plane which the human intellect cannot perceive, remember and reason on, but which the spiritual intellect given in the Spirit-begettal can and

does perceive, remember and reason on, and that from spiritual motives and in spiritual ways (1 Cor. 2: 1-16). As to our artistic brain organs, those that love the sublime, the beautiful, in nature and in art, oratory, acting, humor, agreeableness and contrivance, the Spirit-begetting enables these organs to reach beyond the human objects, to which they naturally cleave, to the corresponding spiritual objects, to which they attach themselves from spiritual motives and in spiritual ways (Col. 3: 1, 2), *e.g.*, the beauties and sublimities of holiness in God, Christ, the Truth and the saints, the beauties and sublimities in other spiritual things and in the arts of character building as a process and product, the sublimities and beauties of spiritual eloquence, the beauties and sublimity of imitating (acting as) Christ and saints, the sublimities and beauties of the humor of joy and peace in life's lighter experiences, the beauties and sublimities of constructing character, discourses, Berean lessons, testimony meetings, participations and conversations. So with agreeableness which artistically reaches beyond the human, artistically attaching itself to spirit agreeableness. All these spiritual objects are to have attached to them our love of, and actions as to the beautiful and sublime from spiritual motives and in spiritual ways. As to our (not sinful, but natural) social brain organs the Spirit baptism in the Spirit-begetting enables one to reach beyond their human objects and attach them to the corresponding spiritual objects from spiritual motives and in spiritual ways. Thus the servants of the Covenant, as Jehovah's spiritual wife (Is. 54: 1-17), will project their love for the earthly spouse to God as the heavenly Spouse, and beyond their earthly children to their heavenly children (2 John 1, 5; 3 John 1-5, 11). Thus the Church as the espoused of Christ (2 Cor. 11: 2) projects its love for the opposite sex to Jesus as the prospective Spiritual Bridegroom; and her love for children to the restitution class as her future children (Is. 66: 10-13). Thus the brethren project their love beyond their earthly

brethren to their spiritual brethren, beyond their earthly friends to their heavenly friends and beyond their earthly home and countries to their heavenly home and country with spiritual motives and ways.

As to our (not sinful, but natural) selfish brain organs the Spirit baptism in the Spirit-begetting enables each one of them to reach beyond the human objects to which these selfish brain organs attach themselves to their corresponding spiritual objects, and that from spiritual motives and in spiritual ways. Thus self-esteem in self-confidence and self-respect reaches beyond self-confidence in, and self-respect for one's human qualities and achievements to self-confidence in, and self-respect for his spiritual qualities and achievements. Thus approbateness reaches beyond the love of man's approval and lays hold on love for God's, Christ's and the brethren's approval. Our love for rest and ease reaches beyond that for human rest and ease to that of spiritual rest and ease—peace with and of God. Thus our love for life and health reaches beyond love for human life and health, and lays hold on love for spiritual life and health. So our secretiveness reaches beyond love for hiding human disadvantages to love for hiding spiritual disadvantages. So does our love for self-defense reach beyond that of defending our human rights, *etc.*, to that of defending our spiritual rights, *etc.* Accordingly, our love for safety reaches beyond that of our human safety to that of our spiritual safety. So, too, our love for destroying injurious human things and pressing through human obstacles reaches beyond these to the corresponding spiritual injurious things and obstacles. Likewise our love for gaining and retaining reaches beyond human and earthly possessions to corresponding spiritual possessions. Similarly, our love for food and drink reaches beyond natural food and drink to spiritual food and drink. And all of these things we are by these new capacities enabled to do with spiritual motives and manner.

Thus we have gone over the seven religious brain organs, the three divisions of the intellectual organs, of which there are fourteen, the seven artistic organs, the seven social organs and the ten selfish organs and have seen that the baptism of the Spirit in the Spirit-begettal imparts to each one of them a spiritual capacity adapting it to attach itself to spiritual objects from spiritual motives and in spiritual ways. Our discussion so far has shown us that the baptism of the Spirit made our renewed human wills new spiritual wills and imparted to all our brain organs new spiritual capacities, adapting them to spiritual objects and uses from spiritual motives. But these are only two of the constituents of the Holy Spirit in saints. As we have seen, there is a third, our spiritual graces; and the baptism of the Spirit in the Spirit-begettal made our human graces, however weak and fallen they may have been, take on spiritual capacities. Jesus had all the human graces perfectly before His baptism of the Spirit in the Spirit-begettal, which immediately gave these capacities to be perfect spiritual graces. In our case, due to the fall, we do not have any of the graces—the religious, selfish and social, secondary and tertiary, or any of the talents—mental and artistic, in perfection. But such graces as we have are given by the baptism of the Spirit in the Spirit-begettal spiritual capacities that make them spiritual, *i.e.*, graces that attach themselves to spiritual objects from spiritual motives and in spiritual ways. This is true of every one of them, of every religious grace, of every selfish grace, and of every social grace. This is also true in principle of every one of our mental and artistic talents, *e.g.*, before the begettal hope desired and expected to obtain a human salvation from human motives and in human ways; but after our participation in the baptism of the Spirit in Spirit-begettal, we came to desire the heavenly salvation, and that from heavenly motives and in heavenly ways. The operation of this baptism on the

rest of the higher human graces, faith, self-control, patience, piety, brotherly love and charity, exhibits the same result. This is also true of all the lower primary graces—our selfish and social graces, and of all the secondary and tertiary graces—in a word, it is true of every grace however weak and imperfect it may be. And so we see that the baptism of the Spirit in the Spirit-begetting, starts the third constituent, as well as the first and second, of the Holy Spirit; and this, of course, proves that the Holy Spirit is in saints God's disposition in them; and thus the baptism of the Spirit is in harmony with this view of the Holy Spirit.

The second point that we used to prove that the Holy Spirit is not a person was that persons are said to be filled with, and to be full of it, which cannot be true, if the Holy Spirit were a person, since a person cannot fill another, much less many other persons, at the same time. But the thought of being full of, and of being filled with a or the Holy Spirit is certainly in harmony with the idea that the Holy Spirit in saints is God's disposition in them. The following are some from among many Scriptures that teach that God's faithful people are full of, and are filled with the Holy Spirit: Acts 2: 4; 4: 8, 31; 6: 3, 5; 7: 55; 9: 17; 11: 24; Eph. 5: 18. Understanding the Holy Spirit in saints to be God's holy mind, heart and will in them, it is very manifest that one, and many at the same time can be filled with, and be full of it. Let one's mind be full of the Divine Truth, and he is full of it as pertaining to his head. Let his heart be full of holy affections, and he is full of it as to his heart. Let his will be full of holy volitions, choices and dominations, and he is as to the will full of it. Let him be filled with the higher primary graces: faith, hope, self-control, patience, piety, brotherly love and charity, and his religious faculties will be full of it. Let him under domination of the higher primary graces be filled with the lower selfish primary graces: self-esteem, approbateness, peace, cautiousness, secretiveness, self-defensiveness, aggressiveness,

providence, appetitiveness and vitativeness, and he will be full of it in his selfish affections and graces. Let one be full of the lower social graces—sexliness, husbandliness, wifeliness, parentliness, filiality, brethrenliness, friendliness, domesticity and patriotism—under the domination of the higher primary graces, and he will be full of it in his social affections and graces. Let one be full of the secondary graces associated with the lower selfish primary graces—humility, modesty, industry, courage, candor, longsuffering, forbearance, forgiveness, generosity, temperance and self-sacrifice—under the domination of the higher primary graces, and he will be full of the Spirit in his secondary graces associated with his lower selfish graces. Let one be full of the secondary graces associated with the lower social graces—chastity, subhusbandliness, subwifeliness, supparentliness, suffiliality, subbrethrenliness, subfriendliness, subdomesticity and suppatriotism—under the domination of the higher primary graces and he will be full of the Spirit. Let one be filled with the tertiary graces: zeal, meekness, obedience, mercy, contentment, gentleness, joy, goodness, moderation, reverence, impartiality and faithfulness—under the domination of the higher primary graces, and he will be full of the Spirit. Thus we see that while the passages that speak of being full of, and of being filled with the Spirit cannot be harmonized with its being a person, they are in complete accord with the thought that the Holy Spirit in saints is God's disposition in them. Moreover, the expressions, filled with, and full of *a* [so the Greek in the quoted passages] Holy Spirit disagrees with the former and agrees with the latter thought.

We quoted a third set of Scriptures that contradict the idea that the Holy Spirit is a person, *i.e.*, passages that prove that the Holy Spirit is now poured out upon the Church, and in the next Age will be poured out upon the world. The following are some of the passages that contain this thought: Acts 2: 17, 18, 33; Rom. 5: 5; Is. 32: 15; Ezek. 39: 29; Joel 2: 28, 29. Of

course a person cannot be poured out upon one or more persons, since only an impersonal substance can be poured out in a way to asperge, flow over or cover a person or a thing. But a power and qualities can be so poured out. In a former treatise it was pointed out that the baptism of the Spirit and the pouring out of the Spirit differed in this, that the latter included all of the acts and effects of the former plus the development, strengthening, balancing and crystallizing of that bestowment's product, that the former, *e.g.*, during the Gospel Age, stopped with the begetting of the Spirit, *i.e.*, the creation of a new spiritual will and new (spiritual) capacities in all our brain organs and giving a spiritual disposition or bent to our human graces, while the latter does all this plus the development of all the capabilities of these three, then strengthens, balances and crystallizes everything so developed. Hence the latter includes everything in the former and adds everything lacking therein for the full development of the New Creature into Christlikeness. Thus it develops the new spiritual will, the new spiritual capacities and all the graces, the higher and lower primary, the secondary and the tertiary graces unto completion; for the new will acting through, and as the expression of the higher primary graces by using as servants of truth, righteousness and holiness our lower selfish and social affections, develops out of them the lower selfish and social graces, and then strengthens, balances and crystallizes them; by suppressing the efforts of these lower selfish and social primary affections and graces to control them, the higher primary graces develop, strengthen, balance and crystallize the secondary graces; and by combining various of higher primary, lower primary and secondary graces, the higher primary graces by pertinent compounding of these, develop, strengthen, balance and crystallize the tertiary graces. This domination by the higher primary graces gives them themselves a proper development, strength, balance and crystallization; and this whole dominating

process plus the individual increase of each of the seven higher primary graces had before the Spirit-begetting (2 Pet. 1: 5-7) and its above-described effects, are that part of the pouring out of the Spirit which follows the baptism of the Spirit. Without the Spirit-begetting the outpouring of the Holy Spirit in the next Age will produce the above-described effect in the new *human* dispositions of the restitution class. While the outpouring of the Spirit cannot mean the outpouring of a person, self-evidently the above description proves that this expression is in harmony with our thought that in saints the Holy Spirit is God's disposition, as well as proves that that thought is true.

We gave a fourth proof that the Holy Spirit cannot mean a person, *i.e.*, the Bible teaches that the Holy Spirit is in, abides in and dwells in God's true people. If it were a person, it could not be in, abide in and dwell in one person, let alone in many. The following are some of the passages that use these expressions: John 14: 17; Rom. 8: 9, 11; 1 Cor. 3: 16; 6: 19; Eph. 2: 22; 2 Tim. 1: 14; Jas. 4: 15; 1 Pet. 1: 11; 4: 14; Num. 27: 18; Is. 63: 11; Ezek. 11: 19; 36: 26, 27; 37: 14; Dan. 4: 8, 9, 18; 5: 11, 14. In several of these passages, those in italics, the word Spirit evidently means power, and as such is in harmony with our first definition of God's Holy Spirit, as power. In the other passages it evidently is used in the sense of God's Holy Spirit in saints as being His disposition in them, His mind, heart and will; for if that definition is substituted for the word Spirit, Holy Spirit, in every one of the above non-italicized occurrences of the three expressions, to be in, to abide in and to dwell in, it will be found to be in harmony with the pertinent statements of these verses, as the substitution of the word power for Spirit in the passages italicized above will make harmony in each passage. Hence our two definitions for the Holy Spirit are shown to be in harmony with the three pertinent expressions, which is proof that our two definitions of the words Holy Spirit are true.

We used a fifth set of passages to prove that the Holy Spirit is not a person, which set of passages is in harmony with our two definitions of the Holy Spirit, power and God's disposition. These passages teach that it sits, stands or reclines, continually on some of them, not only upon one, but upon many persons at one and the same time throughout the world, a thing that a person does not and cannot do, hence if it meant a person, it is contradictory of the following passages: Matt. 3: 16; Luke 1: 35; 2: 25; John 1: 32, 33; Acts 10: 44; 11: 15; 19: 6; Num. 11: 17, 25, 26, 29; Judg. 3: 10; 6: 34; 11: 29; 14: 6, 19; 15: 14; 1 Sam. 10: 6, 10; 11: 6; 19: 20, 23; 2 Chro. 15: 1; 24: 20; Is. 11: 2; 42: 1; 44: 3; 59: 21; 61: 1; Ezek. 11: 5. We have italicized the passages where the word spirit is used in the sense of power, and capitalized those where it is used in the sense of the Lord's power and disposition. While such expressions and thoughts used of a person would be nonsensical, they are harmonious with that of God's Spirit being His power or disposition, *e.g.*, the thought of God's power coming upon Joshua, Othniel, Gideon, Samson, Saul, David, Jesus, Mary, Simeon, *etc.*, enabling them to do superhuman exploits is thoroughly reasonable and harmonious with these expressions used of the Spirit. Again, the thought of God's disposition continuing to rest upon Jesus and His saints is a harmonious thought. Hence these expressions are in harmony with, and prove our thought that the Holy Spirit in saints is God's disposition in them.

We used as a sixth point against the Holy Spirit's being a person, the fact that God's people are often spoken of as being in the Holy Spirit, which would imply that it is spread out and scattered about over the whole earth, since God's people are thus spread out and scattered, with the consequence that each one would be in an infinitesimal part of him, an evident absurdity. The following are some of such passages: Rom. 8: 9; 14: 17; Gal. 3: 3; 5: 16, 25; Ezek. 37: 1. But if the Holy Spirit is either God's power or disposition,

it is easy to see that all except the last citation are in harmony with the thought that it is God's disposition, and that in the last citation it is in harmony with the thought that it is in some passages used to mean God's power. It was the fact that Ezekiel was in God's power that he could see and do the things said of him in Ezek. 37. Thus in Rom. 8: 9 we are told that our standing before God is not in our humanity (flesh) but in our New Creatureship—in our Divine disposition. Thus in Rom. 14: 17 we are told that our special privileges are not so much liberty on matters of food and drink, but the graces that we have in God's disposition in us. Similarly St. Paul assures us, that if we have begun our high calling course in the Divine disposition, we certainly are not to attain perfection by, rather in, our human nature (flesh). So, too, our Christian walking and living as New Creatures are in the Spirit, and certainly not in the flesh (Gal. 5: 16, 25). Thus the passages cited in this paragraph, while disharmonious with the thought of the Spirit's being a person, are harmonious with its being God's power and His disposition. Accordingly, these passages prove our two definitions of the Spirit.

Our seventh set of Scriptures, those that teach that the faithful New Creatures are anointed with, not by, the Holy Spirit, and that were shown to be contradictory of the Spirit's being a person, since one could not be anointed with a person as the ointment, are in harmony with the thought that the Holy Spirit in saints is God's disposition in them. Thus we saw that out of harmony with the thought that the Spirit is a person are the following passages: Luke 4: 18; Is. 61: 1; Acts 4: 27; 10: 38, compare with Matt. 3: 16; 2 Cor. 1: 21; 1 John 2: 20, 27. But these passages are decidedly in harmony with the thought that the Holy Spirit, as the sacred ointment of God's priesthood, is God's disposition in them. We have seen that God's New Creatures as the new spiritual wills and capacities with whatever graces they had as persons receiving in the Spirit-

begettal a spiritual bent are the antitypical Priests, typed by Aaron before his anointing. It is these New Creatures, begun in the Spirit-begettal, not the humanity, that receive the Holy Spirit as the ointment. This ointment is the holy things stated in Is. 11: 2. These give us ever-increasingly the spiritual abilities, acquisitions and the higher and lower primary, secondary and tertiary graces that qualify us to do our priestly work.

The main ingredients of this ointment are set forth in the problem of addition as stated in 2 Pet. 1: 5-7. The first three: faith, hope (which is the heart of fortitude) and knowledge, give us the wisdom, understanding, knowledge of Is. 11: 2. The next two: self-control and patience, give us power, which combined with the first three give us the counsel and might, practicability, skill, of Is. 11: 2. The next two: piety and brotherly love, give us justice as a part of the fear (reverence) of the Lord, of Is. 11: 2; and the last: charity, gives us love as the rest of the fear (reverence) of the Lord, of Is. 11: 2. These, the parts of these seven graces that we had developed up to the time of our consecration, by the Spirit-begettal received the first part of the anointing; and they, as time went on, continued to receive in their increase this anointing more and more, while as these as the dominating graces—the higher primary graces—used our lower affections as servants, and thereby developed the lower primary graces, as they suppressed the efforts of such affections and graces to control, thereby developed the secondary graces, and as they combined suitably the higher primary graces with our other graces, and thereby developed the tertiary graces, the anointing spread to the other parts of our dispositions. The qualities of the anointing receive a further anointing, *i.e.*, they are strengthened after they are developed. Finally the anointing receives its completion in the balancing of our graces. These facts which show the various parts of the anointing, prove that the passages cited in our paragraph on the anointing show their harmony with

the Holy Spirit in saints as God's disposition in them, and at the same time prove its definition as true.

An eighth consideration was offered in disproof of the thought that the Holy Spirit is a person—that the Lord's people drink it, according to the proper translation of 1 Cor. 12: 13. Neither in a natural nor in a symbolic way could the Lord's people drink the Holy Spirit, if it were a person, which, of course, disproves that it is a person. But they can symbolically drink the Holy Spirit as God's disposition. In Biblical symbols to eat and drink represent the thought of appropriating something to one's self. Thus we eat our Lord's flesh when we appropriate Him to ourselves as our righteousness; and we drink His blood as we appropriate to ourselves the partnership of His sufferings (John 6: 26-59; Phil. 3: 10; 1 Pet. 4: 13), things that we symbolize in eating the bread and in drinking the wine in the Lord's Supper. Again, the Lord's people appropriating to themselves the Lord's Word are represented as eating the symbolic book of Rev. 10: 1, 2, 8-11. Among other passages the following give us this thought of eating and drinking as symbolizing appropriating to oneself the thing spoken of in the pertinent connection: Ps. 22: 26; Prov. 1: 31; 13: 2; Job 21: 20; Ps. 36: 8; 60: 3; 80: 5; Cant. 5: 1; Is. 65: 13; Jer. 13: 7; 25: 15-17, 26-28; Matt. 20: 22, 23; John 7: 37; 18: 11; Rev. 16: 6. To drink the Holy Spirit, accordingly, means to appropriate (receive unto oneself) God's holy mind, heart and will in its ever-unfolding development in knowledge, grace and fruitfulness in service. Not only the Bible, but experience shows us that God's faithful people do this thing, which not only proves that this thought is not only harmonious with the statement of 1 Cor. 12: 13 on drinking the Holy Spirit, but it also proves our second definition of the Holy Spirit true.

The ninth thing that we presented in proof that the Holy Spirit is not a person is the Bible teaching that it is the earnest, handpayment of our promised inheritance. That a person, apart from slaves, could not

be a part payment of our inheritance, and as slaves are not given as a handpayment in this matter, evidently the Holy Spirit cannot be a person. The passages that call the Holy Spirit the handpayment of our inheritance are the following: 2 Cor. 1: 22; 5: 5; Eph. 1: 14. What the promised inheritance is we find briefly stated in Gen. 22: 17, 18. It is first the Divine nature, which consists of a Divine character and a Divine body (thy seed shall be as the stars of heaven); second, victory over our own enemies in this life, and over the world's enemies in our next life, *i.e.*, during the Millennium. Our personal enemies are sin, error, selfishness, worldliness, death and the grave; and the world's enemies to be conquered by the Christ in the next Age are sin, error, the grave and death (thy seed shall possess the gate of his enemies) and, third, the privilege as priests, of blessing, and as kings of ruling over mankind unto their restitution. The Divine character is the Holy Spirit, which as God's disposition in us is God's image in us whereby we are made Godlike in being and doing good and conquering evil. These two things are respectively parts of what God promised as our inheritance in the first and second promises of the Sarah Covenant. The entirety of all three of these promises is our complete inheritance. Part of this inheritance we get in this life before the whole inheritance is due to be received. Hence this part is the handpayment or earnest of our inheritance. But St. Paul calls this part of our inheritance the Holy Spirit as its earnest or handpayment. But the part that we get now is a Divine character and an overcoming opposition to evil, which is exactly what the Holy Spirit in saints is. Thus the fact that we get the Holy Spirit as the earnest of our inheritance, while contradictory of the Spirit's being a person, is in full harmony with the thought that the Holy Spirit in saints is God's disposition in them, and proves that it is such; for as God's disposition in Himself is fixed in harmony with good and in an overcoming hostility to evil, so is His disposition in saints.

We presented as our tenth point the fact that the Holy Spirit as a seal cannot be a person, in disproof of its being a person, and used as passages to prove this 2 Cor. 1: 22; Eph. 1: 13; 4: 30; for we showed that in none of the three functions of seals, *i.e.*, to make safe, to validate or sanction and to conceal, could a person be used as a seal. Hence the Holy Spirit cannot be a person. But if God's Spirit in saints is His disposition in them, then it certainly can be used to make them safe, to validate and to conceal them. For such a disposition makes those who have and retain it safe (Rom. 8: 35-39); it validates or sanctions them as God's children (John 6: 27; 2 Tim. 2: 19), and hides them as such so that the world does not appreciate nor understand them (1 Cor. 2: 7, 8; 1 John 3: 1).

As an eleventh point against the thought that the Holy Spirit is a person, allegedly God Almighty in a third person, we presented the thought that the Holy Spirit can be and has been quenched. If it is God Almighty in a third person then God Almighty can be extinguished, blotted out of existence; for if it is such, 1 Thes. 5: 19, which exhorts us not to quench the Spirit, would imply that we weak humans can and that some of our kind have blotted God in a third person out of existence—an absurdity unparalleled! Moreover, persons are not quenched. Fires, fevers, feelings, *e.g.*, love, can be quenched, but not persons. But if the Holy Spirit in saints is God's disposition in them, consisting of His holy mind, heart and will, then it not only can, but has been quenched, *e.g.*, all second-deathers quench God's Holy Spirit. Every time those who have it do some partially wilful wrong, they do that which tends to quench the Spirit, tends to extinguish it in mind, heart and will. Accordingly, the fact that the Holy Spirit can be quenched not only contradicts the thought that it is a person, let alone God Almighty in a third person, but also agrees with and proves our thought, that the Holy Spirit in saints is God's disposition in them.

Our twelfth point against the thought that the Holy Spirit is a person is that it is the figurative ink with which God's people are indited with symbolic words and sentences as Christ's and His servants' symbolic epistles. Of course, a person could not be such figurative ink; for that ink as a thing written on symbolic paper, *etc.*, cannot be a person. Symbolic paper on which such writing stands can be persons; for 2 Cor. 3: 2, 3, which treats of this thought, speaks of God's people, the symbolic paper written upon with this symbolic ink, as epistles of Christ and of the Apostles; but the ink is not there indicated as a person or persons. When we see what is meant by the epistles of Christ and His servants, we gain clearness of thought thereon. Such epistles are New Creatures on whose mind the Spirit's thoughts are written (developed), on whose will the Spirit's determining, choosing and controlling qualities are written, developed, and in whose affections the Spirit's graces are increasingly written, developed. It is this disposition developed, written, in them that is the symbolic words and sentences of the Epistles of Christ and His servants. So viewed, this symbolic ink is seen to be the developed contents of the mind, heart and will of God in that which is begotten of God in saints, in other words, the product of the New Creature's activity in the mind, heart and will started in them by the Spirit-begetting, which of course is the developing Holy Spirit. Hence while this symbolic ink is not a person, it is both in harmony with and a proof of our understanding of the Holy Spirit in saints as God's disposition in them.

The thirteenth point that we made against the idea that the Holy Spirit is a person, yea, God Almighty Himself in a third person, was that this is contrary to the Holy Spirit's studying, reflecting on, reasoning on, and learning Bible matters, implied in searching the Truth to arrive at the Truth, referred to in 1 Cor. 2: 10; for God, without the process of studying, reflecting, searching, learning and reasoning, knows everything

intuitively. Moreover He had, when St. Paul wrote these words of 1 Cor. 2: 10, revealed the vast bulk of the Bible, hence would not have need to search it to find out the Truth, whereas St. Paul tells us that the searching here spoken of was at that time going on, and in fact it has been going on ever since then. Accordingly, the statement of 1 Cor. 2: 10 contradicts the idea that the Holy Spirit is God Almighty in a third person. But understood as God's holy disposition in saints, especially in their mind, the activity of the Spirit here indicated is in harmony with our view; and is also a proof of it, especially in its mental respects.

Our fourteenth and final point made against the thought that the Holy Spirit is a person, was that it is given and received as a personal character acquisition, is increased by faithfulness and decreased by unfaithfulness and is destroyed by complete unfaithfulness, a thing that cannot be done to and with God in an alleged third person. The Scriptures that prove this are as follows: Matt. 6: 23; Luke 11: 13; John 3: 34; 7: 39; Acts 2: 38; 10: 45, 47; 15: 8; 19: 2; Rom. 5: 5; 8: 15; 2 Cor. 13: 14; Gal. 3: 2; 4: 6; Phil. 2: 1; 1 Thes. 4: 8; 5: 19; 2 Tim. 1: 7; Heb. 6: 4; 1 John 3: 24; 4: 13. But while these things said of the Holy Spirit do not agree with the idea of its being a person, they agree with and prove our thought on the Spirit in saints.

Thus we have found that the fourteen things that disprove the Spirit's being a person are in harmony with, and constitute the seventh general proof of the Holy Spirit's being in saints God's disposition in them. With this we finish our seven lines of proof that in saints it is God's disposition in them. We herewith state briefly these seven lines of thought: (1) Its ingredients, (2) its comparisons and contrasts, (3) its names and synonyms, (4) its descriptions, (5) its activities and passivities, (6) its figures and (7) its harmony with things contradictory of its being a person. We trust these proofs satisfy all of us as to the nature of the Holy Spirit in saints.

CHAPTER VIII.
THE HOLY SPIRIT
AS GOD'S DISPOSITION IN CROWN-LOSERS,
WORTHIES AND RESTITUTIONISTS.

IN CROWN-LOSERS: WHILE THEY ARE STILL FAITHFUL. WHILE MEASURABLY UNFAITHFUL. WHILE VERY UNFAITHFUL. WHILE BUFFETED TO MAKE THEM FAITHFUL AGAIN. WHILE THEY REMAIN FAITHFUL. IN THE WORTHIES: IN PRE-MILLENNIAL TIMES. IN THE MILLENNIUM. IN THE LITTLE SEASON AND AFTERWARD. IN THE RESTITUTIONISTS: THEIR CONDITION BEFORE RECEIVING IT. GOD'S PURPOSE IN OFFERING IT TO THEM. ADEQUATE MEANS AND ARRANGEMENTS FOR BESTOWING IT. CONDITIONS ON WHICH THEY WILL OBTAIN IT. THE RESULTS IN THE FAITHFUL AND THE UNFAITHFUL.

SO FAR in our study of the Holy Spirit we have seen that it is not a person. Then we saw, in the second place, that it is God's power, and, in the third place, that it is God's disposition, primarily in Himself, secondarily in Jesus and tertiarily in saints. We are now ready to study the Holy Spirit as it exists in crown-losers. It is to be defined as God's disposition in crown-losers. As such it is perhaps best viewed from five standpoints: (1) while they are still faithful, before they lose their crowns; (2) while they are measurably unfaithful, which makes them lose their crowns; (3) while they are very unfaithful; (4) while they are being buffeted to make them faithful again; and (5) while they remain faithful. The Bible teaches that the Spirit has during the Gospel Age been poured out upon those who later became crown-losers, members of the Great Company. The classic passage on the outpouring of the Spirit (Joel 2: 28, 29; Acts 2: 17, 18) teaches this; for in speaking of the outpouring of the Spirit during the Gospel Age ("upon the servants and upon the handmaids in those days I will pour out my spirit") the Lord tells us that He will pour out His Spirit, not only upon His servants, but also upon His handmaids. By the servants the Little Flock is meant; and by the handmaids the Great Company is meant. From the Biblical standpoint that males are

stronger than females (1 Pet. 3: 7), the Little Flock, as stronger in character than the Great Company, is in the Bible set forth as males and the Great Company as females. Hence in Joel 2: 29 and Acts 2: 18 the Little Flock is designated as the servants and the Great Company as handmaids. From the standpoint of the family figure the Little Flock are God's sons and the Great Company are God's daughters (2 Cor. 6: 17, 18). Accordingly, the classic passage on the outpouring of the Spirit indicates that those who will retain it are divided into two classes: Little Flock and Great Company.

At the time of their Spirit-begetting and for a while afterward there were no crown-losers; all were then prospective or tentative Little Flock members; for all were called in the one hope of the high calling (Eph. 4: 4). It was only later on, in some cases sooner, in others later, that some, yea, the majority of the new creatures, as implied in the names, *Little Flock* and *Great Company*, became crown-losers. And some of these crown-losers have only by the skin of their teeth escaped the Second Death, while some others have lost Little Flockship only by the skin of their teeth; and between these two extremes all sorts of character variations in the Great Company are found. At the time of consecration and Spirit-begetting there was no difference in their hearts' attitude. All had made a full consecration, holding nothing back from the altar. We know this, because had that not been their hearts' condition, God would not have begotten them of the Spirit. Hence the crown-losers, like those who retained Little Flockship, in their consecration had the new (renewed) human will that willed God's will. Accordingly, by their Spirit-begetting those, as well as these, received in their higher primary graces the new, spiritual, will, in their selfish and social organs new, spiritual, capacities, and in their lower primary, and in their secondary and tertiary graces new *i.e.*, spiritual, bents, all of these capable of acting from spiritual motives and in spiritual ways. Thus they received these powers in and

by the Spirit-begettal; and some of these made considerable advancement in developing these capacities toward Christlikeness, while some made very little, due to lack of zeal. When they will have become handmaids, which will be after their delivery from Azazel's hands, for it is then as a class that they will serve the Lord, though as individuals they served Him as servants before losing their crowns, they will in varying degrees (dependent partly on their progress before losing their crowns and partly on the degree of their degeneration while backsliding unto losing their crowns, while resisting the priesthood and while engaging in other wrong-doings in the fit-man's and Azazel's hands) regain lost ground and cover the ground that before their crown-lapsing they had failed to cover; for after their cleansing they will, though in a lower degree, not only develop all the heavenly affections and graces, but will strengthen, balance and crystallize them, as well as their new spiritual wills, which proves that in crown-losers while still crown-retainers the Holy Spirit was in them God's disposition, and especially so when, delivered from Azazel, they become faithful.

Accordingly, for awhile these were faithful to their consecration vows. As a concomitant thereof they for a while said, No to their selfish cravings and worldly cravings of others who attempted to control them. Accordingly, they for a while, some for a shorter, others for a longer while, practiced self- and world-denial. Not only so, but they made progress in the study and learning of God's Word, some more, some less, and some very much, as can be seen from most sifters, before they became such. They made progress in spreading the Word, here also some more, some less, and some very much, *e.g.*, some pilgrims, auxiliary pilgrims and elders. Moreover, they practiced watchfulness, both in its self-examining and in its self-guarding aspects, here again some more, some less, and some very much. With the same variations about all of

them made progress in developing more or less of the heavenly affections and graces, and some of them did it in strength and in balance. And some of them with the same variations endured sufferings for the Lord's, the Word's, the brethren's and the world's sake. Some made almost no progress in these seven respects; some made some in some of them and none in others of them. Accordingly, we see that what we stated in what we numbered (1), *e.g., while they were still faithful*, is true of these crown-losers while still crown-retainers, though in varying degrees in them, and the Holy Spirit in them while faithful was God's disposition.

Let us now briefly study their course as indicated under (2): *while they were measurably unfaithful*. But with those who became crown-losers what St. Paul says of the faithful (Heb. 3: 14) did not manifest itself in them: they did not hold the *beginning* of their confidence [the spirit of faithfulness that at first they exercised] firm unto the end. As indicated above, in varying degrees they turned unfaithful; for they turned out to be those for whom the burden of the narrow way proved too heavy. The outpouring of the Spirit upon them as long as they were faithful had the same effect on them as it did upon the Little Flock up to the same measure of faithfulness, as a comparison of what we pointed out in Chapter VII was the effect on the latter with what was pointed out in the preceding paragraph of its effect in the former, will show. But by and by those who became crown-losers began to relax in faithfulness in consecration: Their self- and world-denial slowed up, giving way to an increasing indulgence in self and the world! Their love for and study of the Word slackened; and other subjects than those of the Word increasingly enlisted their love and study. Watchfulness in its self-examination and self-guarding gradually gave way to its neglect and their indulgence of carelessness as to both of its parts. The unpopularity and the wearying effect of spreading the Word or the lack of others' responsiveness thereto

cooled their zeal therein; and other themes than those of the Truth more and more monopolized their communions with others. The hard effort that the new will had to put forth to set and keep the affections on heavenly things and to develop the graces gradually tired them of this activity, while thereafter their energies were expended in selfish and worldly directions. With their loss of interest in the things belonging to the narrow way, prayer increasingly lost its attraction for them; and, of course, its fervency and heartfelt participation decreased. Especially as their faithfulness in more or less of these six features of the Christian life decreased, their endurance of difficult, unpleasant, untoward and contrary things for the sake of truth, righteousness and holiness decreased, and that to the degree of their unfaithfulness in cross-bearing. While all seven of these evils were not committed by all crown-losers, all committed one or more of them.

The effect of this course on the three ingredients of the Holy Spirit in God's people was disastrous indeed. First of all it gradually undermined their new spiritual wills, making them more or less flabby; then it more or less blunted the keen edge of their new minds by dulling the spiritual perceptive, remembering and reasoning powers, which made them susceptible to accept error in place of formerly held Truth, and to add error to the Truth already had and kept. It dulled their heavenly affections, making them love less their spiritual self-confidence, self-respect, their spiritual approbateness Godward, Christward and brethrenward, their spiritual rest, safety, secretiveness, self-defensiveness, aggressiveness, possessions, life, food and drink. And instead of these they by self-indulgence developed more or less of these affections in selfish human respects, with the result that they put on varyingly more or less of pride, pomposity, laziness, cowardice, hypocrisy, contentiousness, malice, covetousness, self-preservation and intemperance. Instead of setting and keeping their affections upon the heavenly Husband,

Bridegroom, Parents, children, brethren, friends, home and country, they more or less added to such affections ever-growing, overweening affections on the earthly spouse, brethren, children, friends, home and land. In other words, alongside of the spiritual will, heart and mind they exercised more or less of the fleshly, worldly and devilish will, heart and mind and thus became increasingly double-minded (Jas. 1: 3; 4: 8). At this stage of their career now being described they did not yet go to such an extreme of neglecting the spiritual and indulging in the natural as became their condition later. At this stage they were varyingly going more in the direction of the selfish and worldly, though going also somewhat in the direction of the spiritual. They were largely mixing the spiritual with the selfish and worldly, and were thus developing the double mind.

They retain the Holy Spirit, but compromise it with the selfish and worldly spirit. They are riding one foot on one horse, the other on another horse running at uneven speed. They have put their hand to the plow, and are looking backward. The result is that they run and stumble, they get up and run again, then stumble again, repeating the process over and over again, with the spiritual more ascendant than the selfish and worldly. While their double-mindedness is not yet very pronounced, it is present enough to make their Christian life unsatisfactory. Nevertheless, our description of them in this second stage, measurably unfaithful, demonstrates, so far as the predominantly good part of their disposition is concerned, that the Holy Spirit in them is God's disposition in them, but limited more or less by the partially evil part of their mind. At this stage of their experience God expostulates much with them in their private meditations and in their communings with their brethren by the printed and oral Word. He sends them repeated pertinent instructions, rebukes, corrections and exhortations to repentance and renewal of their consecrations. Moreover, He sends providences into their lives that are

calculated to restrain their developing evil mind, by blocking their endeavors to avoid the consecrated course and their endeavors to indulge selfishness and worldliness, continually appealing to the good part of their minds to put to death the growing evil part of their dispositions. These restraints not being heeded, the Lord sends providences of a chastising sort calculated to bring them to their senses. But, alas, those who become crown-losers varyingly react to these, sinning and repenting, sinning and repenting, increasingly becoming more self-willed, until, the longsuffering of the Lord coming to an end, He takes their crowns away from them, and thus remands them to the class of crown-losers, in which condition the Lord gives them another kind of experience calculated to destroy their fleshly minds. Their courses of self-will leading to the loss of their crowns pass varyingly, some through selfish and worldly stages (1 Cor. 9: 27; 1 Tim. 6: 9, 10), some through sinful stages (1 Cor. 5: 5; Jude 23) and some through erroneous stages (1 Tim. 1: 19, 20; Ps. 107: 10, 11), some combining two or all three of these stages (1 Cor. 3: 12-15; Matt. 7: 26, 27; 25: 2, 3, 8, 10-12; Rev. 7: 9, 13, 14). But despite these they still retain a measure of the Holy Spirit as God's disposition in them, the good part of their minds.

This brings us to our point marked (3): *while they are very unfaithful*. As we saw that there was a progress from good to a mixture of good and evil in their dispositions, the good being the Holy Spirit in them, while they were measurably unfaithful, so there is a progress in their condition of being very unfaithful; for it degenerates into varying degrees of a preponderance of the evil mind over the good mind in the worst of them, and in the preponderance of the good mind over the evil mind in a comparatively few of them—those who almost, but not quite won out in the high calling; and in some it is more or less a case of half of one and half of the other, with considerable of seesawing between them. Yet a double mind is in all of

them, as James assures us: "A double minded man is unstable in all his ways" (Jas. 1: 8), with very much of variation in the double-mindedness in the individuals, even as we saw above. In their stage of being very unfaithful, the bad side of their double mind works overtime, varyingly, as must always be kept in minds, in various individuals. Always they either set aside in revolutionism more or less of the teachings of the Bible and more or less of the arrangements that God has given for His work, or they partisanly support others who become guilty as leaders or ledlings of these two forms of rebellion. Whenever a company of them form a group, they become partisan sectarians; and their leaders always grasp for power and lord it over God's heritage (1 Pet. 5: 2), becoming guilty of love for money, influence, honor from men and leadership. As these evil qualities grow in them under Satanic manipulation they lead their followers into increasing errors and Satan-given wrong arrangements for the Lord's work. These revolutionisms arousing the opposition of the faithful, controversies set in, wherein, to defend themselves against the Scriptural truths that the faithful bring against their errors, to maintain a semblance of consistency in their errors, they give up one truth after another; and their sectarian crown-lost followers partisanly support their leaders in these controversies, and thus with them lose more and more of the Lord's truths and arrangements, though they together with the newly adopted errors hold to those formerly held truths and arrangements not involved in these repudiations. With all of this they increasingly lose part of their ability to discern between truth and error. This shows a deterioration in the bad part of their intellects and their intellects' contents, while it still shows that their intellects still retain some of their former ability to see and to retain some truth—double mindedness in their intellects in varying degrees.

As their heads deteriorate, so do their hearts deteriorate. The very fact that their heads deteriorate is preceded

with some deterioration of their hearts, and in turn is followed by further worsening of the heart. Their errors of head certainly partially undermine their faith, sear more or less their consciences and put a cloud between them and the Lord, curtailing their spirit of prayer and a lively sense of His favor, fellowship and approval. Moreover, they make them more or less bitterly partisan against the faithful for their opposing their wrong course, whereas they should love and appreciate them all the more for their efforts to rescue them from the snares of Satan. Furthermore, their partisan spirit varyingly hardens their hearts in sectarianism, with the partiality for their sect always generated by sectarianism. Their leaders' hearts are similarly injured by their party-building, power-grasping and lording tactics, by their love for money, honor, power, influence and leadership—in a word, by their sectarianism and clericalism. And the ledlings submitting to these sectarian and clericalistic leaders develop a fear and subserviency to man that makes their hearts servile and bound, which works contrary to the filial disposition of the Holy Spirit and to the spirit of liberty that God desires His people to have (Rom. 8: 15; Gal. 4: 31; 5: 1). All of this results more or less in spiritual leanness, poverty and unfruitfulness.

The influence of all of this on the new will is weakening. It diminishes, but does not destroy in them the effective working of its source: the combination of faith, hope, self-control, patience, piety, brotherly love and charity. With the decrease of the strength of the new will, which primarily works out of and as an expression of this combination, there sets in more or less an awakening of the previously overcome higher primary faults—unbelief, discouragement, irresoluteness, discontinuity, impiety, unbrotherliness and uncharity—and the loss of a part of proper self-esteem, approbateness, peace, cautiousness, secretiveness, selfdefensiveness, aggressiveness, providence, appetitiveness, vitativeness, sexliness, husbandliness, wifeliness,

filiality, brethernliness, friendship, domesticity and patriotism; in a word, there sets in as a result of the decrease of the new will's strength a decrease in the previously developed higher and lower primary graces. There likewise sets in, as a result of such decrease in the strength of the new will, a weakening of its ability to suppress the efforts that their lower primary affections and graces make to control them. And this results in the lower primary affections and graces getting more and more victories over the new will, with the result that the lower primary faults are increasingly developed—a measure of pride, ostentatiousness, laziness, cowardice, hypocrisy, covetousness, gluttony, drunkenness, contentiousness, malice, bitterness, implacability, grudgesomeness, unforgiveness, shunning of self-sacrifice, unchastity, malhusbandliness, malwifeliness, malfiliality, malbrethernliness, malfriendship, maldomesticity and malpatriotism. It further results in weakening more or less the secondary graces: humility, reticence, industriousness, courage, candor, generosity, temperance, longsuffering, forbearance, forgiveness, self-sacrificingness, chastity, subhusbandliness, subwifeliness, suffiliality, subbrethernliness, subfriendship, subdomesticity and suppatriotism. And, finally, it results in decreasing the tertiary graces—zeal, meekness, contentment, joy, obedience, gentleness, moderation, goodness, mercy, reverence, impartiality and faithfulness—and an arousing of a measure of their opposites—zeallessness, rude insubmissiveness, discontent, sorrow, disobedience, roughness, immoderation, inamiability, cruelty, irreverence, partiality and disloyalty.

Of course, such a weakened new will does not imply the blotting out of the graces and a vigorous exercise of the disgraces; for that would make one lose Great Companyship and become a second-deather. It means a more or less deterioration of the graces to a worse degree than had been had by one who thereby had forfeited his crown and the awakening of the disgraces to a greater degree than had been had by one

who thereby had forfeited his crown. And we must remember that in such deterioration of good and growth of evil qualities there are various degrees in various individuals. Nor are we to think that all of them deteriorate in all the graces and increase in all the faults. Some do this in but a few particulars, and not extremely in any, others in more and perhaps none of the Great Company in all of them. But amid these deteriorations of good and increases of evil qualities there always remains enough of good in them for them to maintain some of the Holy Spirit, God's disposition in them. But they do lose whatever of the anointing that they had received, and thus the qualification to act as sacrificing priests and prospective kings now, and as blessing priests and reigning kings in the next Age. While after they cleanse themselves they will receive the renewal of a right spirit within them as the Holy Spirit, they will never again partake in the anointing, which is the privilege of one only as long as he remains a priest. And as the loss of their crowns cut them off from the royal priesthood, and remanded them to Leviteship and prospective nobles in the Kingdom, they, lacking the anointing, will never attain to the Millennial Priesthood and Kingship, but will be Levites in the Temple (Is. 66: 21, Levites; Rev. 7: 15) and nobles before the throne (Rev. 7: 15; Ps. 45: 14, 15).

We now come to the point marked (4): *while they are being buffeted to make them faithful again*. Despite their more or less willfulness, waywardness, rebelliousness, erroneousness, sinfulness, selfishness and worldliness, God still loves them. They are still His daughters, and His Father-heart goes out to them in pity for their fallen condition and in longing to save their New Creatures. Since their willfulness makes them unamenable to moral suasion unto reformation, the Heavenly Father, like a true father, uses for their recovery, first, the rod of affliction, and that in two forms: First He withdraws restraints from persons who oppose the partly good and partly evil work that

they do; for be it noted that with more or less zeal, misdirected through their darkened understanding, they take part in religious work, which, because of being partly good and partly evil, arouses opposition and persecution. This brings upon them sufferings, partly for righteousness and partly for their errors and wrongs. Such persecutions come from the large and small nominal churches and in a few cases lead almost to their reformation, especially bringing those of them who yielded to worldliness and to a longing for worldly favor and advantage to an appreciation of the vanity of all that is in the world. The second form with which He applies the rod to them is unfavorable circumstances, *e.g.*, He causes them to fail of obtaining their worldly ambitions as to prosperity, popularity, ease, honor, station, business success, *etc.* Instead He turns them into disappointments, distress, sorrow, failure, unpopularity, dishonor, demotion, insolvency. In the home He frequently permits them to live in a hornet's nest, which destroys domestic peace and happiness. In church circles He permits them to have similar distressing experiences. These conditions are not sent by God in wrath, but in love, in order to wean them away from selfishness and worldliness. He makes their sinful indulgences turn into ashes grating on their teeth, into tacks running into their feet, into scourges lashing their bare backs, into remorse plaguing their consciences and into wormwood and gall nauseating their stomachs. All of these persecuting persons and unfavorable circumstances make them pause and reckon with themselves and take stock of their spiritual condition; and they contribute their part toward helping them cleanse themselves from the filthiness of the flesh and spirit that they had permitted to be added to that which they had by reason of the Adamic depravity. But these experiences have not proved enough entirely to free their new minds, hearts and wills—their Holy Spirit—from their developed bondage to self, the world and sin, though they contribute toward that end in all

and almost entirely accomplish it in those who lost Little Flockship by the skin of their teeth. Thus we see that the rod helps toward freeing their Holy Spirit, God's disposition in them, from its pertinent bondage.

As in none of the Great Company do these two forms of the rod prove sufficient fully to free their Holy Spirit from the bondage of developed worldliness, selfishness, error and sin, and in a large number hardly fazes them at all, and variously but incompletely affects the rest of them, the Lord resorts to a second set of untoward experiences, which are calculated finally fully to deliver their New Creatures from the bondage into which their unfaithfulness to their justification or consecration or both has brought them. He delivers them over to Satan, called in Lev. 16: 8, 10, 21, 22, Azazel (*avorter, perverter*), for the destruction of the flesh, that their New Creature, the Spirit, might be saved in the day of the Lord Jesus (1 Cor. 5: 1-5; 1 Tim. 1: 19, 20). It will be noted that 1 Cor. 5: 1-5 shows that for evil conduct delivery to Satan was made, while in 1 Tim. 1: 19, 20, it is shown that such delivery was made for setting aside the Truth and teaching error in its place. Their delivery to Satan implies that they come into such a condition as the priests disfellowship them, and thus withdraw all brotherly help and favor from them. It also implies that God temporarily abandons them, and lets Satan buffet them, until their fleshly minds are destroyed, which delivers the New Creature, the Holy Spirit, from the bondage of sin, selfishness, worldliness and error. Filling their minds with more or less error, Satan makes them busy themselves with false religious work, works of false propaganda, of building false religious sects. He deceives them into believing they will accomplish great works, win great numbers, gain great favor, *etc.* The upshot of it all, however, is great disappointments, troubles, losses, frustrations and failures, as is shown of them in Ps. 107: 12; Matt. 7: 21-23, 26, 27. With some Satan takes another course.

He gets them to plunge into some selfish and worldly ambition, such as gaining wealth, position, fame, influence, pleasure, office, *etc.*; but here again he leads them to great disappointments, troubles, losses, frustrations and failures (1 Cor. 3: 12 ["wood, hay, stubble"], 13, 15), wrecking their ambitions. With some Satan dandles the allurements of the pleasures and profits of sin, again only to bring them great disappointments, troubles, losses, frustrations and sufferings. He leads all of them on wild goose chases, on hunts for snipes allegedly to be allured by a fire's light into flying into the open bag that the dupe holds near the fire, while the trickster, alleging that he will go, find and chase the snipes toward the fire, of course leaves the dupe "holding the bag," until he realizes it.

As with the prodigal son, their similar untoward experiences will eventually lead them to come to themselves; and resolving to return to the Father they will make efforts to retrace their steps. It is this for which the Father longed, and for which He allowed them to suffer persecution, unfavorable circumstances and buffeting at Satan's hands. Seeing them at a distance painfully and humbly seeking to return, He runs forward to meet them by favoring providences and the presentation of appropriate portions of His Word through His faithful Little Flock members. The returning steps gradually put away the sin, error, selfishness and worldliness that kept their Holy Spirit as in a dark dungeon (Ps. 107: 10) bound hand and foot. Bitterly do they repent of their willfulness, rebellion and waywardness. In faith they plead for forgiveness through the merit of the Lamb's shed blood (Rev. 7: 14). And when in their great trouble they cry unto the Lord, He will save them out of all the spiritual and earthly distresses into which they were brought by their willfulness, rebelliousness and waywardness (Ps. 107: 13). He will deliver them from the darkness into which their errors like a blindfold and dungeon of solitary confinement brought them, and from the danger

of going into the second death into which their sins, selfishness and worldliness brought them, and will break the bands of the bad habits with which these evils bound their symbolic arms, hands, legs and feet (v. 14). He will take away their false teachers, who as symbolic gates introduced them into their symbolic cities (sects and denominations), and will destroy the teachings and arrangements that as iron bars held the false teachers in a position to confine them in their sects and denominations (v. 16). By these delivering acts God will have freed their Holy Spirit, His disposition in them, their new, spiritual will, mind and heart, and they will come to their rightful place as the suppressors of the evil and the developers of the good in them. Thus we see the Holy Spirit enthroned in them as it was before they began to turn unfaithful, as they become faithful, and as they remain faithful.

Finally, we come to the point marked (5): *while they remain faithful*. Their untoward experiences will have given them complete revulsion against waywardness, willfulness and rebelliousness in sin, error, selfishness and worldliness. They will be forever done with these as a maker of the double mind in them. Henceforth their Holy Spirit, God's disposition in them, will cleanse them from all filthiness of the flesh and spirit and will enable them to perfect holiness in the reverence of the Lord (2 Cor. 7: 1). Renewing their covenant of sacrifice they will remain dead to self and the world and alive to God by the Holy Spirit, God's disposition in them. Hence their Holy Spirit will enable them to practice self-denial and world-denial. It will lead them faithfully to meditate on the Truth, to make it their own and the refuter of all errors, from whatever source they may come. They will by their holy wills, minds and hearts faithfully scrutinize their dispositions, motives, thoughts, words, acts, surroundings and influences operating on or out of them, as well as guard themselves against all evil and into all good. Their holy minds, hearts and wills will cultivate

the prayer spirit and practice, which will receive favorable consideration and response from the Lord. That same Holy Spirit of their minds, hearts and wills will make them faithful witnesses of the Truth, particularly as to the coming Kingdom and the completion of the Church (Rev. 19: 6-8). Above all, their new-creaturely minds, hearts and wills, the Holy Spirit as God's disposition in them, will enable them to cultivate the heavenly affections, the higher primary graces, the lower primary graces, the secondary graces and the tertiary graces, as they will also enable them to use their lower primary affections and graces as servants of truth, righteousness and holiness, as well as to suppress their efforts to control the higher primary graces. This same Holy Spirit will enable them to do these things amid pleasant and unpleasant, easy and hard, advantageous and disadvantageous and toward and untoward experiences, thereby enabling them to strengthen, balance and crystallize their characters in God and Christ likeness, which will fit them for their everlasting future places in God's plans and purposes. In their new-creaturely minds', hearts' and wills' doing these things they will demonstrate that the Holy Spirit in the crown-losers is God's disposition in them.

We now will discuss the Holy Spirit in the Worthies, usually called the Ancient and Youthful Worthies. God's Word sometimes represents them as of one class in two parts, *e.g.*, as typed by Elisha and the half tribe of Manasseh settled East of the Jordan and as the one earthly phase of the Kingdom, *etc.*, and sometimes as two separate and distinct classes, *e.g.*, the Millennial Kohathites and Gershonites, the old men and young men of Joel 2: 28, and the vessels of wood and earth of 2 Tim. 2: 20, *etc.* Here we will view them from both standpoints, as will seem most convenient, though of the two, the Ancient Worthies are in the Bible treated more detailedly. And as a rule, the expression, Holy Spirit, and its equivalents when applied to them are used in the sense of power. Thus it was with the Holy Spirit coming upon Othniel (Judg. 3: 10),

Gideon (6: 34), Jephthah (11: 29), Samson (13: 25; 14: 6, 19; 15: 14), Saul (1 Sam. 10: 6, 10; 11: 6), David (16: 13), etc. The Spirit as God's power coming upon these gave them the ability to know and do what God desired them to do. It thus qualified them to do the works committed by God to them to do; but this Spirit was not the Spirit of the begettal; much less was it the Spirit of the anointing, which Jesus and the Church have been receiving during the Gospel Age; for in these senses of the word, none of Adam's fallen descendants could receive it before Jesus, after presenting His atoning merit in His glorification, received the power to pour out the Holy Spirit upon the Church (John 7: 39; Acts 2: 33). It was also in the sense of power to know what and how to do, and the ability to do the work that the Lord appointed them to do, that the spirit was given to Bezaleel, Aholiab and their coworkers as to making the tabernacle and its belongings (Ex. 22: 3; 31: 3-6; 35: 30—36: 4). So, too, was the Spirit in this sense given to the 70 elders (Num. 11: 17, 25-29) and put upon Balaam (24: 2) and Joshua (27: 18; Deut. 34: 9).

God is now giving the Youthful Worthies a like power to know what and how to do as to His work for them and the ability to do it, but without the Spirit-begettal and anointing. And as their present work is a more advanced one than that which the Ancient Worthies had to do while in the flesh, except those of the latter who under Divine inspiration wrote the Old Testament, they are given more detailed knowledge of what and how to do and the ability to do it than was given the Ancient Worthies, apart from what certain of the latter did by revelation and inspiration. Yet these latter understood very little of the prophecies that they delivered (Dan. 12: 8, 9; 8: 15-17; 1 Pet. 1: 10-12), and nothing at all of the antitypes of their historical writings, while the Youthful Worthies are privileged to understand the details of present Truth.

But there are certain Scriptures that indicate expressly that the Ancient Worthies had, and impliedly

that the Youthful Worthies have, the Holy Spirit in the sense of a holy disposition, not as New Creatures, which in this life none of them have had nor will have, though they will receive it in the Little Season, but as human beings developing a righteous disposition similar to that which Adam and Eve had before the fall, and to that which Jesus had before His consecration and Spirit-begetting—similar, we say, but not exactly like theirs; for these three were sinless humans, whereas that was not the case with the Ancient, and is not the case with the Youthful Worthies in this life. Their experiences in the justified life have developed in them a personal though imperfect faith and righteousness similar to those of sinless Adam, Eve and Jesus; for their advancing experiences in the faith-justified condition cultivated in them a hatred of sin and error and a love for truth and righteousness. In other words, in those experiences, faith and justice became more and more their controlling virtues and in this control they have developed more and more piety and brotherly love and through these three ever-growing virtues, faith, piety and neighbor love, they developed as humans more or less along the lines of justice the other higher primary virtues—hope, self-control, patience and the elements of charity, the lower primary, the secondary and tertiary virtues, not graces, as humans. (We call the good qualities controlled by justice, virtues, while those developed by love we call graces; for all good qualities are developable in one or the other of these two ways, dependent on whether the controlling motive is justice or love.) Even after their consecration they have still continued to grow in the kind of faith and righteousness just described. That the Ancient Worthies had such a spirit of faith and righteousness is not only evident from the fact that they led a life of justification by faith, but also from direct statements of the Bible. *E.g.*, after his sin with Bathshebah and his sin against Uriah, and after his sincere repentance, David prayed that the Lord would renew a right disposition within him (Ps. 51: 10).

Speaking of his and all others' justified condition, he said that in their disposition there is no guile (32: 2). St. Paul quotes the context of this passage in Rom. 4: 7, 8 as applicable to the Gospel-Age tentatively justified, hence the Youthful Worthies in their justified disposition have no guile in the sense of their justified will that wills God's righteous will; there is no sin in their new will—the will to will God's will, despite the sins of their fallen flesh. St. Paul gives the testimony as to all the Ancient Worthies, that they wrought righteousness and exercised faith (Heb. 11: 1, 2, 33) and in principle these passages apply to the Youthful Worthies. Hence it is a Biblical teaching that the Ancient and Youthful Worthies have that part of the Holy Spirit, God's disposition, that is the will to do God's will, and additionally have the graces that are developed by that will's exercising the human sentiments.

But the Ancient Worthies had and the Youthful Worthies have a measure of the Holy Spirit, God's disposition, that in consecration is developed by love—disinterested good will; for not only did the former have and do the latter have the consecration of justification, *i.e.*, consecration to righteousness; but the former had and the latter have the consecration of sanctification, *i.e.*, the will to be dead to self and the world and alive to God, *i.e.*, the will that wills God's will sacrificially. In other words, so far as consecration is concerned, the former made, and the latter make, the same consecration as the Little Flock. While God's acceptance of their consecration differs from His acceptance of that of the Little Flock, so far as these three classes of consecrators are concerned, their attitude is the same—a deadness to self and the world and aliveness to God. Accepting the Little Flock's consecration as a part of the Sin-offering, God arranges harder, more crucial trials for them than He did for the Ancient and does for the Youthful Worthies. Furthermore in this life He requires the Little Flock to become crystallized in perfect love, a requirement that He did not make of the Ancient Worthies, as can be seen from Samson and

David, who, dying, prayed for vindication as against wrong-doers, and from many of them dying in battle while slaying their enemies, and a requirement that He does not make of the Youthful Worthies. The reason for the difference is this; the Little Flock (and the Great Company, too) are on trial for life on the spirit plane, all of whose gainers must become crystallized in disinterested love, while in this life the Ancient Worthies were not, nor are the Youthful Worthies on trial for life. Rather, their trial is for justifying and sanctifying faith and for righteousness, as is conclusively proven in Heb. 11. And whoever of the former failed, and of the latter fail, to maintain faithfulness to these, failed or will fail of Worthship.

Does this mean that they are not to develop disinterested love? Certainly not! Though they were not, or are not on final trial for life or for disinterested love in this life, nevertheless, consecration unto death, which has always been for them to carry out, and which is necessitated, if one would be faithful, on account of the present ascendancy of Satan and sin, cannot be maintained without disinterested love. As long as Satan is in control it is impossible to maintain faithfulness in consecration without deadness to self and the world and aliveness to God, *i.e.*, without disinterested love. All the Worthies have made the covenant of sacrifice; and they must be faithful therein to the degree asked for by God through His Spirit, Word and providence. Why then do they not in this life become crystallized in disinterested love? We reply: God does not providentially put them into such crucial experiences as require such exercise of His Spirit and loyalty to His Word as crystallized or will crystallize them in disinterested love. Accordingly, while He gives them some development in disinterested love Godward, Christward, brethrenward, worldward and enemyward, as inevitable to faithfulness to consecration, He does not bring it to the climax of crystallization, by the simple expedient of keeping them from the trials necessary for such crystallization. In other words, they had to be, or must be

faithful amid their justification and consecration experiences, even if their consecration experiences are not of an all-embracing thoroughness and finality. However, their loyalty must be in whatever God brings into their lives to a justifying and consecrating faith, and to righteousness even unto death, with as much disinterested love mingled therein as the providences of God call upon them to develop. All of this adds up to their having developed or to their developing the Holy Spirit as God's disposition to a good degree in this life.

Not only the nature of their spirit of consecration implies, but also the Scriptures teach of the Ancient Worthies and imply of the Youthful Worthies that they have a measure of the Holy Spirit as God's disposition in them. David's praying not only for a renewing of a right spirit in him (Ps. 51: 10), but his beseeching God not to cast him off from His favor nor to take His Holy Spirit from him (11) proves this. Moreover, in v. 12, in elaboration of this plea, he entreats God to restore to him the joy of His salvation, a part of God's disposition, and to uphold him by a willing spirit, disposition, which is also a part of God's holy disposition. So also God expressly tells the Ancient and impliedly tells the Youthful Worthies, that, if obedient to His corrections, He would pour out His Spirit upon them and make known to them His Truth (Prov. 1: 23). Accordingly, the nature of their spirit of consecration and express Scriptures prove that they had or have at least a measure of the Holy Spirit as God's disposition in them *as humans; but not as New Creatures*. Accordingly, they do not only have the three classes of the virtues of justice in their justified and consecrated lives; but they also had or have a considerable degree of the graces—the higher and lower primary, the secondary and the tertiary graces, even if their non-higher primary graces are not completely balanced and crystallized in disinterested love. Accordingly, as humans they had or have the Holy Spirit as God's disposition in them in its three component parts: (1) as the new will, the will that wills God's will in justification and

sanctification; (2) as cleansed human affections with powers to reach out to the higher and better things of human aspiration; and (3) the virtues and graces that their new will, the will to will God's will in justification and consecration, exercising their cleansed human affections, develops in them. These three things are very similar to the three constituents of the Holy Spirit as God's disposition in the Church, because, while the latter's three constituents of the Holy Spirit are the renewed image of God on the spiritual plane, they are in the Ancient and Youthful Worthies the renewed image of God on the human plane. And as a matter of fact, though differing as to plane of being, the image of God is restored in these three classes along the lines of similar principles. This makes it unnecessary for us to go into detail on those principles, since we described them in detail when treating of the Spirit in saints.

Having discussed sufficiently the Holy Spirit as God's disposition in the Worthies while in this life, we will now discuss it in them during the Millennium. The classic passage that treats of the Holy Spirit as God's disposition in the Millennial Worthies is Joel 2: 28, which is quoted by Peter on Pentecost in Acts 2: 17, not to prove that the Millennium had then set in, nor that all of that passage began to be fulfilled then, but because it was a part of a section treating of the outpouring of the Spirit, which outpouring Peter there quotes to prove that the phenomenon that the Jews witnessed then was not drunkenness, as some of them said, but was the prophesied outpouring of the Holy Spirit. As previously shown, Joel 1: 2-20 treats of the Gospel Age from its beginning until the Harvest, and 2: 1-27 refers to the end of this Age, vs. 1-14 to the world in its trouble feature and vs. 15-27 to the Lord's people in their harvest privileges. V. 28 tells what will come after the things belonging to the Gospel Age are fulfilled, "afterwards," in the Millennium, while v. 29 tells of what God will do during the entire Gospel Age to His people, "in those days," the days of Joel 1: 2—2: 27. Four things are mentioned as coming after

the Gospel Age, "afterwards," (1) the outpouring of the Spirit upon all flesh; (2) the Christ's sons (believing Israel and the faithful faith-justified) and daughters (apostate Israelites and faith-justified ones and Gentiles) declaring the Truth; (3) the Ancient Worthies, "your old men," giving by inspiration the deeper truths of the Millennium, and (4) the Youthful Worthies, "your young men," giving by inspiration the less deep truths of the Millennium. Accordingly, two of these four things are given the Ancient and two of them are given the Youthful Worthies, both having one of these four things in common, the outpouring of the Holy Spirit, and each having a different one of these four things, one the ministry of inspired delivery of the deeper truths and the other that of the less deep truths; for the Ancient will then have a higher service than the Youthful Worthies, proven in part by their differing ministry as to giving inspired revelations, in part by the former's being antitypical Kohathites, the highest of the antitypical Millennial Levites, and the latter's being antitypical Gershonites, the lowest of the antitypical Millennial Levites; for in the Millennium there will be another part added to the Bible, the New Covenant revelations (Rev. 20: 12); and this will consist of the dreams and visions referred to in Joel 2: 28. But it is not these that are here to be treated of especially. It is their like Millennial blessing, the gift of the Holy Spirit, that is here to be discussed.

Both sets of the Worthies are to share in the better resurrection (Heb. 11: 35). Their resurrection is the third kind of the resurrection of life (John 5: 29), the Little Flock getting the first kind, that on the Divine plane, and the Great Company getting the second kind, that on a spirit plane lower than the Divine plane. Not having been in this life begotten of the Spirit, but having been developed as human beings, the Worthies will obtain perfect humanity in physical, mental, artistic, moral and religious faculties and princship on earth in the beginning of the Millennium, as the better resurrection, which is called such, because they will get perfection

of faculties and princship 1000 years ahead of the world, who will reach perfection and princship at the end of the Millennium (Rev. 20: 5; Ps. 107: 40). The Worthies' sharing in the life resurrection when they come forth from the tomb (John 5: 29) proves that they will be perfect in faculty; for resurrection on the human plane means restitution, Adamic perfection, which, however, does not mean character perfection, but faculty perfection; for Adam, while having faculty perfection, did not develop perfection of character, though he had an undeveloped perfect human disposition, which in principle the Ancient and Youthful Worthies in this life have developed in developing perfect wills—intentions in human righteousness. That they will not have perfectly developed characters is evident from two facts, *i.e.*, they have not in this life stood trial for life, hence did not develop perfect characters; and it will be through the Millennial ministry of the Christ that they will be made perfect in character, while on trial for life, "that they without [apart from] us [in our Millennial ministry for them] should not be made perfect" (Heb. 11: 40). They having died without perfection of character, and there being no change in the tomb (Eccl. 11: 3), a perfecting of their characters can take place only after they come back from the tomb with perfect faculties.

It is upon their perfect mental, artistic, moral and religious faculties, that the Holy Spirit will be poured out, "afterwards," in the Millennium. To understand what this will mean in its beginnings, let us keep in mind that in this life they will have developed considerable of the virtues and a measure of the graces, as well as *quasi* perfect human wills—intentions, and more or less cleansed affections, with more or less developed mental and artistic abilities. These will have poured out upon them an increased measure of the Spirit above the measure of the Spirit that they developed in this life; and this increased measure of the Spirit will begin instantly at the outpouring of the Spirit; for it will be outpoured upon perfect faculties

which will immediately, through this perfection of faculty and the enlightenment and energization of the Word upon those faculties, expand in will, virtues, graces and affections, since perfect faculties will have more power to expand in these respects, and that more quickly than their fallen faculties had in this life. Accordingly, soon they will attain perfect dispositions and these will more or less rapidly develop perfect human characters than will the restitution class, whose faculties will require the 1000 years to develop into perfection. Thus rather quickly will the Ancient and Youthful Worthies develop perfectly the new will, the cleansing of their affections and the perfect virtues and a much larger measure of disinterested love and its graces than they had in this life. This will be accomplished through a very large indwelling of the Word of God and through many favoring providences, as well as through the absence of temptations from Satan and the world. And long before the 1000 years are over they will have developed perfect human character in perfect wills, affections, virtues and the human graces, which graces, however, will not be those of new creatures; for the latter lay down life unto death sacrificially, which during the Millennium there will be no occasion or possibility to do; hence such a degree of the graces will not be exercised, hence not developed. Nor are we to understand that their development in the Holy Spirit as just described will preclude their sinning; for as typed by the male kid that the sinning ruler had to bring as a sin-offering (Lev. 4: 22-26), the Worthies will commit sins more or less during the Millennium, especially in its earlier parts, and will have to avail themselves of the merit of the sin-offering of the Christ for forgiveness, *e.g.*, Samson's and David's characters at death were of a kind that they will doubtless sin at times Millennially. That they will not even have reckonedly perfection of character is proven by the sinning ruler's not bringing a bullock as a sin-offering, which a sinning priest, typical of sinning priests during the Gospel Age, brought (Lev. 4: 3-12).

The Worthies, in relation to having the Holy Spirit, are to be viewed from a third standpoint, counting their having it in this life as the first standpoint, and their having it in the Millennial Age as the second standpoint. During the Little Season they are to have it flawlessly as human beings, just as Jesus had it as a human being just before His Spirit-begettal. Then as Jesus was begotten of the Spirit at Jordan unto the Divine nature, the Worthies are, early in the Little Season, to be begotten of the Spirit unto a spiritual nature lower than the Divine nature. We do not yet know what that nature will be; nor do we know yet whether the Ancient Worthies will be on the same plane of spirit existence as the Youthful Worthies, or whether the former will be on a higher plane of being than the latter. But that they will be Spirit-begotten in the Little Season is evident from the fact that while they are to gain spirit existence at its end, they will be merely human beings during the Millennium. What effect their Spirit-begettal will have on them we can infer from the effect on Jesus and the Church their Spirit-begettal had on them. We recall that it was pointed out that by Jesus' begettal of the Spirit He was at once at the mark of perfect love, and that His perfect human virtues and graces were immediately made perfect spiritual graces, as His human will was by the Spirit-begettal made a new spiritual will and as every faculty of His brain was given a spiritual power with the ability to attach itself to spiritual things, corresponding to the human things to which they formerly had attached themselves, from spiritual motives and in a spiritual manner.

Similarly, the spiritual begettal will affect the Worthies. First of all, their consecrated wills, formerly perfectly consecrated as human wills, will by that begettal, become spiritual wills, *i.e.*, wills that from spiritual motives and in spiritual manners will perfectly will God's will in everything. Secondly, each of their brain organs will by that begettal receive the power, from spiritual motives and in a spiritual manner, to adapt itself and attach itself to the things on the spiritual

plane corresponding to the earthly things to which before that begettal it was limited in its power of adaptation and attachment. Thirdly, in addition to their being at once at the mark of perfect love their new spiritual wills, laying hold on each spiritual power implanted by that begettal into each of their brain organs, will exercise each such power by constantly attaching it to its spiritual object and by that exercise will develop the spiritual virtue and grace belonging to that organ, and so it will develop all the higher and lower primary virtues and graces. Fourthly, that new will, will cause their higher primary virtues and graces to suppress the efforts of their lower primary graces to control them, and thus will develop the secondary virtues and graces. Fifthly, that new will, will cause the higher primary graces to lay hold on the various virtues and graces that can be combined as constituent elements into the tertiary virtues and graces and exercise these constituents into forming the tertiary virtues and graces. Sixthly, the new will, by maintaining the balance of the higher primary virtues and graces and their domination over their lower primary affections, virtues and graces, over their secondary and tertiary virtues and graces, will strengthen and balance them in the Worthies. Seventhly, by the new wills faithfully maintaining such balance in the higher primary virtues and graces and their domination over all their other affections, virtues and graces amid crucial trials unto the end, it will cause the Worthies' characters to become crystallized in God's and Christ's likeness for a spiritual plane of existence. Not only will the Holy Spirit, as the spiritual will, effect the foregoing development in the Worthies' affections; it will exercise the spiritual capacities that the Spirit-begettal will give the mental faculties unto perfection in spiritual respects. Thus it will attach the spiritual powers of remembering until they will remember every spiritual thing that they will have learned, as well as perfect their memories on things learned on lower planes than those on the spiritual plane. Similarly will that new will attach their perceptive powers

to spiritual things unto their understanding them in their details, as well as things to be understood on planes lower than the spiritual. Likewise it will project the reasoning power, both inductive and deductive to spiritual things, and cause them to reason correctly thereon, as well as on things belonging to planes of being lower than the spiritual plane.

Their Millennial experiences and activities will give their human mental, artistic, moral and religious capacities perfection in all their diversified applications. But by their Spirit-begetting they will, during the Little Season, have to do with their human nature what the Christ and the Great Company do with theirs in this life—sacrifice it in order to develop unto character fitness for spirit existence. Like the Great Company, they will not receive the anointing, which only the Priests and Kings receive, and therefore the Levites and princes will not get it. Their Little Season experience will test them under the natural law and the law of the New Covenant as humans, and such experiences will test them under their Covenant of Sacrifice in relation to their parts of the Oath-bound Covenant. Thus like Jesus, who from Jordan to Calvary was as a human being tested under the Mosaic Law and Natural law, the law of Adam's trial, and as a New Creature was tested under the Covenant of Sacrifice in connection with the Sarah features of the Oath-bound Covenant, they will be undergoing trial for two kinds of life at the same time. And these trials will crystallize their human characters in Godlikeness and Christlikeness on the human plane and their New Creatures in Godlikeness and Christlikeness for the spiritual plane. Thus will the Holy Spirit be crystallized in them in both respects. But their perfect humanity with its right to life and life-rights will be given up in death forever, and thus they will attain spirit-life on some spiritual plane with the crystallized Holy Spirit as theirs forever.

The Worthies will certainly be sorely tried, both in their perfect human and perfect spiritual Holy Spirit. During the Little Season, which will be the Harvest of

the Millennial Age, the six siftings of the Gospel Harvest will be re-enacted on a refined scale. Of course the grossness of the five Harvest siftings could not be put into operation without provoking the rejection of them even by the goat class, let alone by the sheep class. They will, accordingly, be so refined as not to appear in their real character, even to the goat class. Thus very refined errors will be advanced that in principle, but very attenuatedly, will contain the germs of no-ransomism, infidelism, combinationism, reformism and murmursome contradictionism. Each of these siftings will progress in evil; and the Worthies, aware of what will be going on, will be most mild toward all, going no further than veiledly suggesting another course than that followed by the sifters and siftlings. But to pursue this course amid the ever-increasing suspicions, insinuations, questionings, accusations and clamors increasingly hurled at them by the goat class, will be very testful, though not yet crucially testful. The crucial test on their Holy Spirit will be the sixth, the post-reaping sifting, revolutionism, which will follow the 40 years of reaping—2874-2914 (Rev. 20: 7, 8). In all probability this sixth sifting, like the Epiphany sifting under bad Leviteship, will begin stealthily in 2915 and last until 2920. During this period an ever-bolder revolutionism in ever-increasing open opposition to the Worthies will increasingly set in, and come to a climax, perhaps in the murder, martyrdom, of the Worthies by the sifters and siftlings in an effort to take their power away from them (Rev. 20: 9). We say "perhaps in the murder of the Worthies"; for it is difficult to see how otherwise so many perfect men amid perfect living conditions will come to die so nearly together without a violent taking away of their lives. But whether by martyrdom or otherwise, they will be most crucially tested in both their humanity and new-creatureship, and the tests will prove them in both respects to be crystallized in the Holy Spirit and thus meet for eternal life, which at the conclusion of the testing time will be given them on a spiritual plane of existence

with the Holy Spirit as their eternal character possession, unto the eternal praise of God and Christ. Thus we conclude our discussion of the Holy Spirit As God's Disposition In The Worthies.

We will now study the Holy Spirit as God's disposition in the restitution class. All the classes having it as God's disposition in them so far studied belong to the faith class, hence could be dealt with by God during the prevalence of faith-requiring conditions; but the class now about to be studied in relation to it, the restitution class, is not a faith, but the unbelief class. Hence the conditions amid which it will be given them will not be faith-requiring, but belief and obedience requiring conditions—Millennial conditions. The fact that they do not belong to a faith class means that they do not have a faith that trusts where it cannot trace God's dealings. It does not mean that during the Millennial Age they will be infidels, for they will be believers in the then due Word and providences of God; but things then will be made so plain that the wayfaring man, though a fool, will not go into error (Is. 35: 8). Hence they will not have to trust where they cannot trace; for they will be able to trace all God's ways. These they will believe in; but while not exercising a blind faith, as the elect often must do, they will be required to believe the Truth then revealed and especially to obey it.

Better to appreciate their being given the Holy Spirit, it will be well for us to consider their dispositions in the Millennium before they are given the beginnings of the Holy Spirit. Their dispositions will then be exactly the same as when they in their bulk died, since there is no change in the disposition in death, and as when in a comparatively few they live through the great tribulation without dying, and thereafter are about to come to live under Millennial conditions. All of them will be depraved by heredity; and those of them who lived for some time amid evil world conditions will additionally be depraved by evil thoughts, motives, words, acts, their evil surroundings and the

evil influences operating upon, and yielded to by them. But in varying degrees and in more or less different points of disposition will this depravity exist in the various members of the unbelief class. Hence while the faculties and dispositions of all will have this depravity, it will not be of the same degree in all. In some it will be mild, in others gross, and in still others between these extremes. But all will be depraved in mind, heart and will, even if not equally so. They will not have in perfection any of the graces, neither the higher and lower primary, the secondary, nor the tertiary graces. Those who have more or less of some of these will have them quite imperfectly. Some will lack entirely more or less of them. All will have more or less depravity in all of them.

Thus they will hold very many physical, mental, artistic, moral and religious errors. They will all have more or less of the higher primary faults, *e.g.*, doubt, disbelief, unbelief, despondency, hopelessness, despair, irresolutelessness, pliancy, fickleness, incontinuity, impiety, unbrethrenliness, uncharity. They will all have depravities in whatever lower primary graces survive in them, *i.e.*, they will be depraved in their self-esteem, approbateness, restfulness, cautiousness, secretiveness, combativeness, aggressiveness, providence and love for nourishment, health and life: In some features these qualities will be overdone or will be underdone, so that there will be in them pride or overdone humility, ostentatiousness or overdone reticence, laziness or overdone industriousness, cowardice or overdone courageousness, hypocrisy or overdone candor, covetousness or overdone or underdone providence, contentiousness or overdone or underdone combativeness, wrath and hatred or overdone or underdone aggressiveness, gluttony and drunkenness or asceticism, overdone self-preservation or underdone self-preservation. In some there will be unchastity or despising of or indifference to the opposite sex, unhusbandliness or overdone or underdone husbandliness, unwifeliness or overdone or underdone wifeliness, unfiliality or

overdone or underdone filiality, unbrethrenliness or overdone or underdone brethrenliness, unfriendliness or overdone or underdone friendliness, undomesticity or overdone or underdone domesticity, unpatriotism or overdone or underdone patriotism. They will all have more or less of the disgraces operating against the tertiary graces. Thus they will have indifference as to truth, righteousness and holiness or overdone or underdone zeal, sorrow or overdone or underdone joy, irreverence or overdone or underdone reverence, rough unsubmitiveness or underdone or overdone meekness, discontentedness or overdone or underdone contentedness, unmercifulness or overdone or underdone mercifulness, disobedience or overdone [subserviency] or underdone obedience, rudeness or overdone or underdone gentleness, badness or overdone or underdone goodness, immoderation or overdone or underdone moderation, partiality or overdone or underdone impartiality, unfaithfulness or overdone or underdone faithfulness. Their minds, hearts and wills will be more or less unset from right and good things and set upon wrong or bad things. In other words, they will all have the unholy spirit, instead of the Holy Spirit. In such sadly depraved condition of mind, heart and will the Kingdom will find them, when they return from the dead or without dying entirely when they are about to come under the Kingdom.

Next, some thoughts on God's purpose in offering to give them the Holy Spirit: Some of His purposes therein will be curative of this depravity, *i.e.*, setting aside the evils in them; some of His purposes therein will be to supply their lacks; and some of His purposes therein will be to perfect their good; for be it remembered that however depraved the various members of the world to whom restitution will be offered may be, none of them is utterly depraved, as Lutheranism, Calvinism, Anglicanism and Independencism hold, but in every one of them vestiges of the image of God have survived the ravages of the curse, and these vestiges of God's image God purposes to restore,

as well as to expel the evils and supply their lacks along physical, mental, artistic, moral and religious lines. Therefore, the many disgraces mentioned in the preceding paragraph God designs, in offering the Holy Spirit to the restitutionists, to destroy. The many lacks there set forth God in offering the Holy Spirit to the restitutionists purposes to supply, and to develop the opposite of these disgraces; and those lacks mentioned or implied above God wills to supply in offering the restitutionists the Holy Spirit; for our truthful, righteous and holy God abhors the depravity in the fallen race, ardently desires to put it aside and to give the race again the image of God in the bestowment of the Holy Spirit, to the intent that they might through obedience to His will of truth, righteousness and holiness be fitted to have and enjoy eternal life amid conditions of truth, righteousness, holiness and blessedness. It is to realize these purposes that, among other things, God made the elective features of His plan, and has been realizing them in preparing the four elect classes and the two quasi-elect classes, for His use of them: the former as the four ruling parts of His Kingdom, and the latter as the two main subordinates of His Kingdom, to effect His purposes in offering the Holy Spirit to the restitution class, at the same time completing the Holy Spirit in the two classes of the Worthies, and giving it to the two quasi-elect classes: believing Jews and loyal justified.

And God's Millennial arrangements will be adequate to offering His Holy Spirit to the entire non-elect world, to giving as much of it as even the most willfully disobedient will accept and to giving all of it to the heartedly obedient. From our wise, powerful, just and loving Heavenly Father nothing less than this should be expected, nor will He furnish less than this. A view of these arrangements will convince us of their adequacy for His purposes as to the restitution class for His offer and gift of the Holy Spirit to them. First of all, He will remove the Satan system and all its arrangements, so that their influence will be utterly

destroyed from among the race. This implies the spiriting of Satan, the head, and the impenitent fallen angels, the body of the Satan system, from the earth, so far away from the earth as to keep them both in ignorance of what is going on here, and in inactivity as to tempting the restitutionists to sin and error. This is symbolically meant by the binding and imprisoning in the bottomless pit of these evil beings (Rev. 20: 1-3). Again, these restitutionists will Millennially not be permitted to tempt or otherwise wrong one another. Thus two of the three sources of the elects' temptations will not tempt the world to sin and error in the Millennium; and these two things will be an arrangement conducive to the offer and bestowment of the Spirit upon the restitutionists. And with the setting aside of the Satan system will be set aside its earthly visible representatives in state, religion, aristocracy and labor. The third arrangement that God has provided to accomplish His purposes in offering His Spirit to the entire restitution class and for His bestowing it upon all to the degree of their responsiveness to the condition of its reception, is the establishment of the four elect classes as God's Kingdom over the earth and the restitutionists. This Kingdom will consist of two phases: first, the Heavenly or invisible phase, Jesus as the King of Kings and the Church as these Kings holding the chief position in both phases of the Kingdom, with the Great Company as their subordinate assistants in its invisible phase. These Kings will operate all of the Kingdom's processes for the accomplishment of the Kingdom's purposes, assisted subordinately by the Great Company. The second phase of the Kingdom is its earthly or visible phase, which will also consist of two parts: the Ancient Worthies, as the chiefs in the earthly phase, and the Youthful Worthies, as the subordinate rulers. But neither of these parts of the Kingdom's earthly phase will be an original source of Kingdom rulership. Under God, Jesus and the Church will be such, who will, because of their invisibility, have the earthly phase act

as their representatives, even as the Satan system with directly opposite principles and effects has used oppressive governments, false religions, predatory aristocracies and selfish labor organizations to be its visible representatives on earth during its reign over the race. As helpers of the Ancient and Youthful Worthies there will be the two *quasi*-elect classes.

These Kings will set up conditions inconducive to error, unrighteousness and unholiness and conducive to truth, righteousness and holiness. Instead of the Satan system ruling, as now, through oppressive governments, false religions, predatory aristocracies and selfish labor organizations as its representatives, all of these will these Kings then displace and themselves will take the Kingdom under the whole heavens, and establish as their representatives a fostering government in the Worthies, the true religion as the only religion then to operate, a benevolent aristocracy and helpful working arrangements then to prevail. Instead of error prevailing, the Truth will everywhere prosper and abound. Instead of unrighteousness and the unrighteous prospering, righteousness and the righteous will then flourish. Instead of the unrighteous being exalted, as now in Satan's empire, they will be abased and will be striped when disobedient, and that on the spot, for their reformation. Instead of the righteous being abased and persecuted, as now in Satan's empire, they will be rewarded whenever obedient, and that on the spot, for their further uplift. Instead of depravity—physical, mental, artistic, moral and religious—being the order of the day, physical, mental, artistic, moral and religious uplift, even up to perfection, will be the order of the day. Instead of the fallen angels and wicked men tempting the race to sin and error, Christ and the Church and their representatives will be influencing them to truth, righteousness and holiness. Instead of its being easy to do wrong, as now, it will then be hard to do evil; and instead of its being then hard to reform and do right, as now, it will then be easy to reform and do right. Instead of

popular sentiment being in the direction of evil, error and depravity, it will be in favor of the good, true and noble. Instead of depraving institutions and conditions abounding, as now, elevating and ennobling institutions and conditions will then abound. Instead of the various features of the curse abounding, they will decrease and the various features of restitution will set in and increase. Instead of the broad way leading to destruction prevailing with its multitudes of travelers, as now, and the narrow way leading to life prevailing, with its few travelers, as now, the highway of holiness—a very publicly and multitudinously traveled way—will be open, to all on terms that all will be able to meet. Instead of physical, mental, artistic, moral and religious degradation increasing, it will decrease and physical, mental, artistic, moral and religious elevation will set in and ever increase. In a word, everything conducive to evil will be set completely aside, and everything conducive to good will be established on a firm and lasting foundation and will prevail prosperously. Of course, these conditions will be of just the kind helpful to offering the Holy Spirit to all and giving it in the degree of their response.

There will be two special arrangements in the Kingdom that will be exceedingly helpful for the outpouring of the Holy Spirit on the restitution class, apart from most of the things mentioned in the preceding paragraph: the unfolding of the Truth, the Word of God, and supporting providences. We will look briefly at the Millennial aspects of each of these two things, first at the pertinent aspects of the Word of God, the Truth. The Word will first be given by the Worthies from the Christ to the Jews; and it will heal them, as it is written, "He sent His Word and healed them" (Ps. 107: 20); but it will not be confined to them; for it shall spread and abound to all nations, as we read, "Many people shall go and say ... let us go ... to the house of God and He will teach us of His ways ...; for out of Zion [Christ and the Church] shall go forth the law, and the word

of the Lord from Jerusalem" (the Worthies, Is. 2: 3). All who erred in this life will then be taught the Truth to their full enlightenment, according to the promise, "In that day the [mentally] deaf shall hear the words of the book, and the eyes of the [mentally] blind shall see out of obscurity [a mixture of truth and error], and out of darkness [total error] ... and they that have erred in spirit [gone astray in error and misconduct] shall come to understanding; and they that have murmured [under the rigors of the curse] shall learn doctrine" (29: 18, 24). The Truth shall make clear the perfection of God's wisdom, power, justice and love to the understanding of all humans (40: 5). The Christ as God's holy Arm will then be made clear to the mental eyes of all nations, and everybody will see clearly the salvation of the Lord (52: 10). Yea, the Truth will then be sea deep and worldwide (11: 9). It will begin, like a brook, in small quantities, but continually will increase until it becomes a wide and deep river and will be the leaves of the tree of life for medicine and will cure the curse (Ezek. 47: 1-12; Rev. 22: 1-3). Then will be fulfilled that part of the promise which was not fulfilled in this life by reason of the bulk of the race dying unenlightened (John 1: 9), for God is determined that all of such shall be saved from the Adamic curse and come into an exact knowledge of the Truth (1 Tim. 2: 4-6). Thus the Word by its enlightening, energizing and healing effects will be the means of offering to all and conferring upon the responsive the Holy Spirit in the degree of their response.

And the providences of God exercised by the Christ of God will be conducive to the restitutionists' receiving the Holy Spirit. In that day the providences of God will see to it that each one is given such experiences as will be hindbersome to his living in sin and error, *i.e.*, experiences adapted to his setting aside of physical, mental, artistic, moral and religious errors and sinfulness, and such experiences as will be encouraging to his learning and practicing the Truth, as

each will be so providentially placed as to discourage him from spreading error and to encourage him to spread the Truth and help others by the Truth unto reformation; nor will any then be allowed to tempt others. If they attempt to wrong others by false teachings and practices they will meet summary punishments (Is. 26: 9); or if they seek to sin apart from involving others therein, they will be summarily punished. And if they will not even externally be subject to the Kingdom arrangements, but insist on violating them deliberately and continually, after a hundred years' trial they will be destroyed in the second death (Is. 65: 20). Virtue will be as instantly and abundantly rewarded on its being practiced as sin will be instantly and justly punished when committed. Providential helps will be given to each one along all lines, especially to the physically, mentally, artistically, morally and religiously poor and needy, to overcome his weaknesses, to supply his lacks and to cultivate his good qualities. Special consideration will be given to each one according to his needs and abilities, and he will be so circumstanced as to receive the helps adapted to his needs and best calculated to his ever increasing in the Holy Spirit. Individual, as well as mass attention will be given by the Christ to help them receive and increase in the Holy Spirit. Yea, the providences of God will work in connection with setting and keeping set aside all conditions and things conducive to sin, error and the curse, and in connection with establishing and maintaining all conditions and things conducive to truth, righteousness, holiness and blessedness. What these conditions and things will be was set forth in the second preceding paragraph. Surely, then, the Word and providences of God then in operation will be helpful to offering the Holy Spirit to all and giving it in the degree of their response.

Having seen what the Lord's arrangements for the restitutionists to obtain the Holy Spirit in the next Age will be, it will next be in place to see what will be their part to do to obtain it. The Kingdom will, of course, begin to work on the Worthies, and

then through them upon the restitutionists who will survive the time of trouble, and that starting with the Jews in Palestine. From them in due time it will go out to the unbelieving Jews and Gentiles elsewhere; then later on it will by Christ and the Church reach out to those in the death state, awakening them in groups, with intervals apart, *i.e.*, the awakening of the dead will be limited in the first group to the last generation, which will be received and ministered to by the living generation. And so it will proceed at intervals, from each preceding to each previous generation, until all will have been recovered from the tomb. Beginning with the living generation and proceeding to each successive group returning from the dead, the Kingdom will enlighten them, first, as to sin, error and the curse in general and as to each one's part therein in particular, and thus stir up in the responsive, first, a hatred of sin and error in their nature and in their effects, the curse, and a giving up of these, because of their evil nature and bad effects; and, second, a love for righteousness and truth in their nature and effect and a practice of these, and thus will work in the responsive a true godly repentance that needeth not to be repented of. Next, the Kingdom will work in them faith in the Truth that will be proclaimed to them. This will not be a blind faith that trusts where it cannot trace God; for everything will be made so plain as to make doubt and infidelity impossible, *e.g.*, when the people see generation after generation return from the dead by Christ's power, when friends see the dead return whose funerals they attended, how will it be possible to disbelieve in Christ's death gaining the right of removing from the race the death sentence incurred by Adam and transmitted by heredity to all in him? When they see unrighteousness summarily and justly punished and righteousness immediately and generously rewarded, how will they longer doubt that man is living under a moral order of affairs administered by God's representative, the Christ? When every good desire is

granted as a result and reward of obedience, how can they longer doubt that Satan's rule is abrogated and Christ's rule is holding sway? While dead they will have been unconscious; how could they longer believe in human immortality, torment for the evil and bliss for the righteous between death and the awakening of the dead? And when they uniformly experience the fulfilment of God's promises as due, how could they doubt the fulfilment of the rest of them as due. Certainly, unbelief will be destroyed and all will then believe.

Following such repentance and faith, the restitutionists, as a help toward their receiving the Holy Spirit in the heart (for teaching them the Truth will give them the Holy Spirit in the mind), will be commanded to consecrate, which to them will mean to promise to be dead to sin and error and to be alive to truth and righteousness. They will not, like the elect, be invited as a privilege to consecrate, but will be commanded as a duty to consecrate themselves to the Christ. This means that their consecration, unlike that of the elect, will be to obedience unto life, and not to obedience unto death. The conditions of those times will not, like those of the present, require them nor permit them to suffer for righteousness even a little, let alone unto death, as present conditions require and inflict upon the faithful; for the highway of holiness (Is. 35: 8) will make it easy to consecrate and to carry out consecration; it will, however, be hard on transgressors; for they for their transgressions will be the only sufferers of those times. The consecrations of the present require death to the humanity, to and for sin in the faithful, while the consecrations of those times will require death to sin only. The consecration of the present requires development of a Christlike new-creaturely character; that of those times a perfect human character. Accordingly, the restitutionists will in their consecration agree to die and remain dead to sin and to live to righteousness. Hence they will, to be faithful to their consecration, have to hate, forsake and avoid sin in all its forms and love, cleave to and practice righteousness

in all its forms—love God with all their hearts, minds, souls and strength and love their neighbors as themselves, not only in duty-love, justice, but also in charity, disinterested love, though the latter will not be developed to the point of laying down life for God, the Christ, their assistants or their neighbors. Indeed, as said above, Millennial conditions will not only not require such a thing, but will make such a thing impossible; for such a thing can only then be when sin prevails and abounds. Obedience, then, to the truth, righteousness and holiness under the then prevailing conditions will be the requirement of the restitutionists' consecration, and those conditions will be such as all the willing and obedient will be able to meet. Hence only those who willfully persist in disobedience will fail to win out then. And every help and encouragement consistent with the Divine purpose of restoring mankind to human perfection will be given with a liberal hand by the Christ and their assistants.

The natural result of the Millennial conditions, in harmony with the restitutionists' compliance therewith, will be the gift of the Holy Spirit from God to man in proportion to that compliance. Freely and unconditionally, though gradually, will the Holy Spirit as the mind of God, in the sense of the mind as contents, the Truth, be given to every human being; for God is determined unconditionally through Christ's merit that two things be done: (1) that all be saved from the Adamic sentence, both those not yet in the death state and those already in it, which implies the awakening of all the dead and their return to life free from that sentence; (2) that all come into an exact knowledge of the Truth (1 Tim. 2: 4). Thus by receiving from God through the Christ an accurate knowledge of the Truth they will all receive that much of the Holy Spirit as is meant by the Holy Spirit as the Truth in the head or mind. The rest of the Holy Spirit, the holy heart and will, is to be offered to all also; but in the nature of the case it will not be forced on any one. It will be given to all in proportion to their compliance

with the conditions of its giving, consecration made and lived up to. For a while all will consecrate (Is. 45: 22, 23; Phil. 2: 9-11), and thus they will receive the Holy Spirit as the new will, not, however, as a new spiritual, but as a new human will, such a will as Adam and Eve had before they sinned and as Jesus had before Jordan. This new will, or as we may call it, renewed will, is the will that will, will Christ's will. And under the influence of this new will all, at least for a while, will cleanse, at least in a measure, their impure affections and, at least in a measure, will attach some or all of them to good things from good motives. But all will not continue so to advance in the good. Some will tire of exercising their new wills under the influence of the Truth for the reformation of their depraved affections. These will form two classes. The first of these is those who will cease to reform even externally, but will practice external and willful disobedience, refusing to abstain therefrom. This, of course, will not only stop further receiving of the Holy Spirit, but will destroy their Holy Spirit understood as the new will and the measure of it so far developed understood as the new heart. These, persistently disregarding the exhortations, corrections and stripes administered to them, will after 100 years be blotted out as accursed (Is. 65: 20); for the Scriptures teach that some, though for a while corrected by punishments, will later disregard them and harden themselves in sin during the Millennium (Is. 26: 9-11).

The second of these is those who, fearing the stripes that will summarily be meted out for disobedience to the external arrangements of the Kingdom, and desiring the blessings that obedience to its arrangements will bring, will first be, like all others, under a proper obedience; later on, some sooner, others later, they will tire of the *internal* warfare to overcome their faults and to practice righteousness in and from the heart, and thus they will cease to maintain the Holy Spirit as the new will and to progress in receiving the Holy Spirit as the new heart, the new affections for

good. However, this class will outwardly reform and conform to the Kingdom's external arrangements, however much neglecting to practice truth, righteousness and holiness internally. They will neglect to practice the deeds expressive of supreme love to God and equal love to their neighbor. These are the old men of Is. 65: 20, who will not fill their days with good, though continually learning the advancing Truth throughout the Millennium. Of course, their pertinent course will quench the Holy Spirit as the new will and the new heart, the new affections, with the result that at the end of the Millennium they will entirely lack these, though their outward obedience to the Kingdom's external arrangements will bring them perfect physical, mental, artistic, moral and religious faculties—human, but not character perfection. Thus they will have failed to receive the fullness of the Holy Spirit. This class will constitute the goats of Matt. 25: 41-46. They will have plenty of opportunities to do good to Christ's least brethren, the restitutionists (see Diaglott and A. R. V.), *i.e.*, to feed their hunger for Truth with the bread of life, to quench their thirst for righteousness with the water of life, to clothe their sin-nakedness with the righteousness of Christ, to minister to them in their sin-sicknesses, offering them the leaves of the tree of life as medicine for the cure of their sin-ills, and to visit them in their tomb-prisons with prayers for their recovery and with preparations for their care as they return from the tomb; but they will not take advantage of such opportunities of doing good. In other words, they will spend the Millennium selfishly receiving its blessings and making no adequate return therefore; for be it noted that Christ (Matt. 25: 41-46) does not condemn them for doing evil, but for neglecting to do good, not for sins of commission, but for sins of omission. These two classes (Is. 65: 20), the infant of days and the old men who will not fill their days with good, fail to develop much in the Holy Spirit and sooner or later lose what of it they will develop—die the second death, the first after a 100

years' fruitless trial, the second at the end of the Millennium's Little Season, when manifested as evil.

But, thanks be to God, all will not follow the course of these two classes as to the Holy Spirit; yea, we trust the great majority will not "do despite unto the spirit of the favor." The Scriptures give us to understand that, while all will receive the Spirit in the sense of the holy mind and that all will receive the beginning of the Holy Spirit in the sense of the new will and heart, very many will retain it in all three senses of the words just used as to the Holy Spirit, the new mind, heart and will. In the new mind this will imply that increasingly they will be given the Truth until they have the entire Truth of the Bible and the entire Truth of the new Millennial revelations as a third part of the Bible (Rev. 20: 12). Furthermore, they will all be given the Holy Spirit in the sense of the new will, the will that wills Christ's will against sin, error and the effects of the curse and in favor of truth, righteousness, holiness and blessedness. This will, once accepted, will remain in them as the Holy Spirit working in them to will and do of Christ's good pleasure. They will also receive, develop and retain the Holy Spirit in the sense of purging out the evil affections of their inherited and cultivated depravity and of cultivating every good quality by a faithful exercise of their renewed affections. Thus they will by faithful exercise of the new will cultivate all the mental powers of perceiving, remembering and reasoning, until their mental faculties are perfect, as well as hold the Truth perfectly. They through the exercise of their artistic faculty by the new will develop perfectly their love for the sublime, beautiful, music, poetry, architecture, painting, sculpture, oratory, humor and agreeableness. Thus by the exercise of setting their religious affections through the new will upon their pertinent objects they will cultivate faith, hope, self-control, patience, piety, brotherly love and charity. Thus by making through the new will these seven (the higher primary) graces use their selfish and social sentiments

as servants of truth, righteousness and holiness, they will develop unto perfection the lower primary graces—proper self-esteem, approbateness, restfulness, cautiousness, secretiveness, combativeness, aggressiveness, providence, love for food, health and life, sexliness, husbandliness, wifeliness, filiality, brethrenliness, friendship, domesticity and patriotism.

Thus by making through the new will the higher primary graces suppress the efforts of their lower primary affections and graces to control them, they will cultivate unto perfection the secondary graces—humility, modesty, industriousness, bravery, candor, longsuffering, forbearance, forgiveness, generosity, temperance, self-sacrificingness to the degree required for justice, chastity, subhusbandliness, subwifeliness, suffiliality, subbrethrenliness, suffriendliness, subdomesticity and suppatritism. Thus by making the new will through the higher primary graces control combinations of higher primary, lower primary, secondary and some tertiary graces they will cultivate the tertiary graces—zeal, meekness, joy, reverence, obedience, contentedness, mercy, gentleness, moderation, goodness, impartiality and faithfulness. These, cultivated through the new will, the higher primary graces will strengthen, will properly balance; and, finally, amid crucial trials during the Little Season they will crystallize them. All of these developments will occur, partly by processes working in the minds, hearts and wills of each one without external activities, and partly by processes working in the minds, hearts and wills of each one through external activities. What these latter will be is set forth by Jesus' statement addressed to the symbolic sheep of Matt. 25: 34-40, who by their loyalty will more and more be placed, as the 1,000 years advance, at His right hand, place of favor; while the selfish course of the symbolic goats will more and more, as the Millennium advances, be placed at His left hand, place of disfavor. Accordingly, the symbolic sheep, the Millennial righteous, will use the Millennial opportunities to do others the good they would desire

for themselves, if their places were reversed,—they will feed those hungering for righteousness with the bread of life, cause those thirsty for righteousness to drink the water of life, clothe with the righteousness of Christ the sin-naked ones, minister the medicines from the tree of life and from its leaves to the sin-sick, and offer the prayer of faith for the recovery of the dead, locked up in the cells of the tomb, and on their return minister to their needs. So employed they will be giving full play to the Holy Spirit in them in activities of every good word and work; and, accordingly, their Holy Spirit will grow, become strong, balanced and finally perfect in crystallization. Thus all will be full of the Holy Spirit of wisdom, power, justice and love. That Holy Spirit ruling in all of them will make them full of kindness, politeness, goodness and love to one another and, of course, they will be very happy in their fellowship with one another. But most of all will be their joy in God and the Christ; for their most valued possession will be the Holy Spirit cultivated by them through the Word and providences of God administered to them by the Kingdom.

A few more Scriptures pertinent to our subject will now be studied. The classic passage on the outpouring of the Spirit on all flesh is Joel 2: 28, quoted in Acts 2: 17: "Afterward [after the Gospel Age, as the preceding part of the chapter shows, hence in the Millennium] I will pour out my spirit [disposition] upon all flesh; and your [the Christ's] sons [this life's believing Israelites and the loyal faith-justified] and your daughters [this life's unbelieving Jews and Gentiles] shall prophesy [preach the Word to those unacquainted with the Truth], your old men [the Ancient Worthies] shall dream dreams [receive by inspiration the deeper Millennial truths of the third part of the Millennial Bible], your young men [the Youthful Worthies] shall see visions [receive by inspiration the easier Millennial truths that will form the rest of the third part of the Millennial Bible]. In Is. 32: 9-14 the Lord describes the fall and ruin of the nominal

churches and shows that this will continue unto a completion by the time the Kingdom is established; then v. 15 shows that the outpouring of the Spirit on the world must wait until this is all accomplished, "Until the Spirit be poured upon us from on high and the wilderness [the Christ, who in this life were a symbolic wilderness, isolated from others] be a fruitful field [become very resultful in blessing the world] and the [supposedly] fruitful field [the nominal church] be counted for a forest [fruitless]." Is. 44: 3 is another passage to the point: "I will pour water [the Truth] upon him that is thirsty [the restitution class] and floods [of restitution blessings] upon the dry ground [upon the hearts of the restitution class, those who in this life were unproductive of righteousness], I will pour my spirit [God's disposition] upon thy seed [the Christ's sons and daughters (Joel 2: 28)] and [even] my [Millennial] blessings upon thine [the Christ's] offspring [the restitution class as the offspring of the Second Adam and Eve]." Ps. 51: 17 shows that the broken heart of the repentant and contrite is an acceptable sacrifice to God through Christ; for in the restitution class it is the experience immediately preceding the reception of the Holy Spirit as the new will. Further details on God's bestowing upon Israel the Millennial Holy Spirit are given in Ezek. 11: 19: "I will give them one heart [the Holy Spirit of oneness], and I will put a new spirit [the Holy Spirit, which they had not had, hence new to them] within you; and I will take the stony heart [their hearts have by sin and error become very hard] out of their flesh [fallen disposition], and will give them an heart of flesh [a heart made in human perfection]." Ezek. 18, by its terms, acts and descriptions, confessedly treats of the Millennium, when no man's teeth will be set on edge by his ancestors' sins, *i.e.*, none any more will be depraved and punished for others' sins, but only for his own. In v. 31 God urges the restitutionists to put away their former sins and develop a new heart and disposition, the Holy Spirit. He gives several precious promises

on this subject in Ezek. 36: 25-27: "Then [in the Millennium] I will sprinkle [cause to be preached] clean water [pure Truth] upon you, and ye shall be clean from all your filthiness [sin's defilements], and from all idols [of mind, heart and will] will I cleanse you. A new heart [pure affections] also will I give you, and a new spirit [the Holy Spirit, the holy disposition, which they before will not have had, hence a new thing to them] will I put within you [by the Christ's ministry in the Word and providences on their behalf]. I will take away the stony heart out of your flesh, and I will give you a heart of flesh [the same thoughts as given above in 11: 19]. And I will put my spirit [God's disposition] within you, and cause you to walk in my statutes [counsels, exhortations], and ye shall keep my judgments [teachings], and do them." Finally, Ezekiel in 39: 29 gives us another testimony. Speaking of the Millennium God says: "Neither will I hide my face [favor] any more from them; for I have poured out my spirit [mind, heart and will—disposition] upon the house of Israel." As a part of the Holy Spirit that God will pour out upon converted Israel God promises (Zech. 12: 10): "I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace [the spirit of the favor of restitution, Heb. 10: 29] and of supplication [the disposition of prayer].

Thus the Bible promises the Holy Spirit to the restitutionists. And the final fulfilment of that promise implies human perfection, physical, mental, artistic, moral and religious, forever restored to the faithful obedient of mankind, the return of God's image, character, and God's likeness, rulership over the earth, its lower creatures and the laws of nature affecting the earth. It means Paradise restored and the new earth [society based upon perfect truth, righteousness and holiness], wherein dwelleth righteousness and everlasting life and blessedness (2 Pet. 3: 13), never again to be blighted by sin, error and the curse, but ever through the Holy Spirit to reflect credit upon God and His Christ (Rev. 5: 18).

CHAPTER IX. THE HOLY SPIRIT: ITS DOMINATING GRACES.

WISDOM: CONSTITUENTS OF WISDOM. ITS CULTIVATION. ITS OPERATION IN RELATION TO GOD AND CHRIST. IN OUR RELATIONS TO THE BRETHREN. IN OUR VARIOUS SECULAR RELATIONS. ITS REPRESSION AND SUPPRESSION. POWER: ITS MEANING. ITS ELEMENTS. ITS OPERATION. ITS ABUSES. ITS DEGREES OF DEVELOPMENT. REPRESSION AND SUPPRESSION. HELPS IN DEVELOPMENT. ADVANTAGES. JUSTICE: ITS BASIS. ELEMENTS. OBJECTS. THE GOLDEN RULE. SPHERE OF ITS APPLICATION. REASONABLENESS. CULTIVATION AND PRACTICE. SUPPRESSION AND REPRESSION. LOVE: ITS BASIS. ITS ELEMENTS. ITS OBJECTS AND SPHERE. ITS DEGREES. ITS FUNCTION AND DEVELOPMENT. MUTUAL RELATIONS OF THE DOMINATING GRACES.

WE HAVE hitherto studied the Holy Spirit first, as not a person; second, as God's power; third, as God's disposition in Himself; fourth, as His disposition in Christ; fifth, as His disposition in saints; sixth, as His disposition in the Great Company; seventh, as His disposition in the Worthies; and, eighth, as His disposition in restitutionists. Considering the actual features of it, its not being a person being actually not a feature, but a refutation of an erroneous view of it, there are actually seven features of it—a Divinely complete number. We trust that our past study of it has been blessed to the minds, hearts and wills of all of us, as this, we trust, will be the case with the remainder of our studies of it. In this chapter we will discuss the Holy Spirit in its dominating graces.

The contrast that we find in the words of 2 Tim. 1: 7: "God hath not given us the spirit of fear; but of power, of love, and of a sound mind," is very helpful to a proper understanding of what the Bible means by the Holy Spirit. This passage by the term, spirit of fear, certainly does not mean a spirit being that is timid, but a timid disposition. Hence the text's contrasting a timid disposition with the spirit of power, love and a sound mind, certainly does not mean a spirit being that is strong, loving and wise; for the word

spirit is read from the first clause into the second, and, therefore, has the same sense in both clauses. Hence, by the expression, spirit of power, of love and of a sound mind, the Apostle means a strong, loving and wise disposition. Therefore, according to this passage, the Holy Spirit is not a holy person, but a holy disposition. And facts are in harmony with this statement. Certainly, the course of the whole true Church, from Head to Feet, in its braving the wrath of oppressive pagan and so-called Christian governments and rulers, false religions and churchianity, hierarchs, inquisitors and clerics, aristocrats, nobles and capitalists, in many cases unto danger of martyrdom and in others into actual martyrdom, proves that the faithful did not receive a cowardly, but a brave disposition from the Lord. And its whole course in Head and Body proves that in will power, in duty and disinterested goodwill and in tactful application of the Truth to secure good results, God has given it, from Head to Feet, in the Holy Spirit a strong, loving and wise disposition. And in this gift God has bestowed upon it the main, yea, the dominating graces of the Holy Spirit. This gift consists of the same four graces as are God's main and dominating attributes of character—wisdom, power, justice and love; for by the term, a sound mind, in 2 Tim. 1: 7 wisdom is meant; and by the term, love, here undoubtedly what we ordinarily call justice (duty love) and love (charity, or disinterested love) are meant, and of course here power is expressly called by that name.

St. Peter gives us an analysis of three of these four graces in his famous addition problem (2 Pet. 1: 5-7). The graces that are parts or elements of wisdom he gives under the terms, faith and fortitude (here in the A. V. translated virtue, which formerly had the meaning of fortitude, bravery). The heart of bravery is hope of victory; and we believe that the Apostle here uses the word fortitude in the sense of hope, as St. Paul uses the word hope in 1 Cor. 13: 13; for St. Paul in

1 Cor. 13: 13 uses it to mean one of the three chief graces, while St. Peter in 2 Pet. 1: 5-7 does not use the word hope at all, while enumerating the seven chief graces. Hence, one of these, the seven chief graces, must mean hope, which is one of the three chief graces; and that one evidently is fortitude, or bravery, whose heart is hope of victory. The third ingredient of wisdom, as St. Peter gives them, is knowledge, the Divine knowledge, so often called The Truth in the Bible. These then are the ingredients of wisdom: faith, hope and knowledge, and they combine as follows to constitute wisdom: faith trusting the Divine knowledge, the Truth, tactfully uses it, hoping to effect good results; for wisdom is the tactful and trustful use of the Truth in the hope of working out good results. As an attribute of character, power means strength of will, or, as we ordinarily express it, will-power. Its two ingredients, according to St. Peter's addition problem, are self-control and patience, the latter in the sense of perseverance, steadfastness. Self-control gives us the firmness of will-power, and patience gives us the constancy of will-power. Combined, these yield will-power, or power as a grace of character. By the terms, piety (the proper translation of the word rendered *godliness* in the A. V.) and brotherly (neighbor) love, the two elements of justice are meant, for these words mean duty love to God and the neighbor, which is justice. St. Peter does not analyze love in this addition problem; he simply gives it by one word, charity, which is disinterested love, and which, if we should analyze it, would consist of appreciation, unity, sympathy and sacrifice based upon a delight in the Truth and its Spirit.

St. Paul gives us in 2 Tim. 1: 7 a very meaningful synonym of wisdom—a sound mind, which means a proper mental and religious disposition that is based upon the Truth and views matters according to reality in the light of the applicable Truth, and thinks, feels, speaks and acts tactfully accordingly. A sound mind, accordingly, is first of all a proper mental and religious

attitude. Secondly, to be such, it must be based upon the proper and applicable principles of truth, righteousness and holiness. Thirdly, it must view oneself in his relations to self, God, Christ, the brethren and others, as such relations actually are in the light of God's Word. And fourthly, it must think, feel, speak and act tactfully accordingly. In this description of a sound mind, we see our above-given definition for wisdom involved: a tactful use of the Divine Truth, which is trusted, in the hope of gaining good results. Such a sound mind is in direct contradiction to man's natural mind, depraved as it is by sin, error, selfishness and worldliness. It is thus directly opposed to the worldly mind which is called worldly-mindedness, the condition that is inherent in fallen, depraved mental and religious dispositions. The latter is also first of all a mental and religious attitude; but secondly, is based upon sinful, erroneous, selfish and worldly principles; thirdly, it views itself in its relations to self, God, Christ, God's people, and others from the sinful, erroneous, selfish and worldly attitude in which it is, and fourthly, thinks, feels, speaks and acts as impelled by such an attitude. Such a disposition God's people once had before they became His; but by the grace of God, by the ministry of Jesus exercised in the Spirit, Word and providence of God and by their ever-increasing participation of God's Spirit, they were gradually changed from the spirit of an unsound to that of a sound mind.

As indicated above, the constituents of a sound mind are threefold; faith, hope and knowledge, or the Truth taken into the intellect as a mental attainment. It is a blended, harmonious combination of these three ingredients. In this combination the following is the relation of these three elements of wisdom, or the spirit of a sound mind: Its basis is the Divine Truth applicable to the situation at hand. There can be no spirit of a sound mind unless the pertinent Truth is applied to the involved situation; for the pertinent principles of God's Word are the only ones that can properly appraise

each situation in its real nature. The principles of the Lord's Word which are properly applicable to each situation being determined, which determination comes from a harmonious blending of the Divine Spirit, Word and providences applicable to each situation, faith as the second element of wisdom steps in and acts upon the Divine Truth as the foundation of wisdom, which it does by trusting the pertinent principles as truth and in such trust uses them as applicable to each condition. And in this use it supplies its portion to the needed tact. This done, finally, as the third element of the spirit of a sound mind, hope comes into operation; for as the desire and expectation of attaining good it cooperates tactfully with faith in the use of the pertinent principles, avoiding what would hinder or prevent attaining the proposed good, and using in manner, spirit and method the things that are calculated to achieve the proposed good. And thus these ingredients of wisdom act wisely.

God's people are to have the spirit of a sound mind in secular and religious matters. On account of the fact that not many wise, mighty and noble are called, God's people as such, at the outstart of their careers in most cases lack the spirit of a sound mind in both secular and religious matters. This is primarily due as to secular matters to their not being worldly-wise. Their inability in this respect is increased by the lack of great mental, artistic, moral and religious capacities in most of them—not many mighty; and this in turn is increased by most of them having been born ignoble and more or less trained in ignobility, before the Lord's dealings with them began. No natural man has the spirit of a sound mind in religious matters, either Godward or manward. Hence God gives this mind to His children, as 2 Tim. 1: 7 teaches. It comes gradually to them from Him in both secular and religious matters, as their expanding Holy Spirit makes them submit themselves to the principles of God's Word in the varying providential experiences that God manipulates into

their lives, so that later on they attain a considerable degree of secular and religious wisdom; but God's giving them such a spirit is constantly being antagonized by Satan, who seeks to lead them into error in both of its spheres of activity, by the world that constantly obtrudes its spirit of an unsound mind therein and, worst of all, by their flesh, which, to avoid the trying experiences that must be met in the process of its development, often suggests a sinful course, instead of the one suggested by righteousness, and constantly suggests various forms of selfishness and worldliness, instead of that of love and heavenly-mindedness. While this opposition makes the attainment of wisdom in secular and religious matters a slow thing, it results in its becoming better rooted in the faithful.

Of course, the Lord's design in giving us the spirit of a sound mind, wisdom, is to enable us to recognize His will for us in life's affairs. Without it we are unable to know, let alone to prove, what is the good and acceptable and perfect will of God. Without it we would be constantly making mistakes, leaving undone things that we ought to do, doing what we ought not to do, and mixing more or less of evil with our good. Recognizing this good and acceptable and perfect will, and doing it in God's wisdom, we will constantly be glorifying God and Christ, blessing our brethren, the worldlings with whom we come in contact, as well as our enemies, as we will be constantly increasing our own spirit of a sound mind, and as a result of which we would be developing ourselves in every good word and work, and thus win out in our calling; but in thus realizing God's design in giving us the spirit of a sound mind, we will find that not all of us will gain the same amount of wisdom; for experience shows that some of the Lord's people have more of the spirit of a sound mind than others; yea, we often find that some who have been in the way but a short time, in this particular, outstrip others who have been in the way a much longer time. This difference is due primarily to the

former having a larger degree of the spirit of consecration than the latter; and secondarily is due to their being more gifted by heredity, surroundings and training; and thirdly is due to God's making a more abundant use of them by reason of the first and second reasons for the difference. If we use Divine wisdom, we will be kept back from the course of some of our brethren who, by their unwisdom, make all sorts of mistakes in secular and religious matters, to their and others' injury and to God's dishonor, through bringing reproach upon the Truth and its Spirit. How often unwisdom in handling the Truth has injured the cause they love, as well as themselves and others; and thus they have acted frustratingly as to God's design in offering them the spirit of a sound mind.

A quality so valuable deserves cultivation; hence it should be our constant endeavor to develop Divine wisdom. To develop it, each one of its ingredients must at least in a measure first be developed; and then had singly, they must be so combined as to result in wisdom. Accordingly, first of all, one must cultivate faith in order to develop wisdom. Faith is mental appreciation of, and heart's reliance upon God and Christ in Their persons, characters, words and works. The best method of cultivation of faith is to hold upon the mind and heart by will power the Biblical thoughts as to God's and Christ's persons, characters, words and works, and to submit the mind and heart by will power to the influence of such thoughts. This method is also the best one to cultivate faith, with specific reference to its relation to hope and knowledge as the other two ingredients of wisdom. Other methods of cultivating faith as an ingredient of a sound mind could be suggested, but it will suffice here to give the chief and best of them. Hope is the desire and expectation of gaining some good; and in connection with it as an ingredient of wisdom, that good is the object at hand in connection with which wisdom is occupying itself as the thing which hope desires and expects to achieve. One

of the chief ways of cultivating hope as an ingredient of wisdom is fixing on mind and heart by will power, the valuableness, the lovableness and the usefulness of gaining the thing desired and expected. Here, too, other methods for cultivating hope as an ingredient of wisdom could be suggested, but the above is the best.

To cultivate knowledge, *i.e.*, the Divine Truth, as an ingredient of the spirit of a sound mind, first of all, requires for its gaining a right heart condition. Such a heart condition is one that has a fair measure of humility, meekness, honesty, goodness, reverence, holiness and hunger and thirst for the Truth. Given these in a fair measure, mental exercise on the Truth as it is brought to one in teaching by the brethren, particularly by the Lord's star-members, either orally or in writing, will gain the pertinent knowledge; for God, seeking people of the above-described heart condition, will manipulate his people into touch with them, and through the former bring the latter the needed Divine knowledge, which is the basis of wisdom. The next step in the cultivation of wisdom is God's manipulating the learner of it into such situations and experiences as to God, Christ, himself and his fellows as call for the exercise of the spirit of a sound mind, *i.e.*, the combination of pertinent faith, hope and knowledge, and therein sending him as helps such encouragements, restraints, rebukes and corrections as arouse him to the exercise of the amount of wisdom, *i.e.*, a combination of the requisite faith, hope and knowledge, that the pertinent situation and experience require in order for him to fulfill God's will, called for in that situation and experience. Finally, he must respond favorably to these helps, by exercising the amount of wisdom called for in the given situation and experience. Such exercise will result in an addition to his fund of wisdom. This same process on God's part continually applied and the same responsiveness on his part continually made will little by little and more and more give him an ever-increasing sound mind, which by and by will "make him of

quick understanding in the fear of the Lord," *i.e.*, in the application of duty and disinterested love according to the Divine will to the varied situations into which he comes. We thus see that in cultivating wisdom, and in fact every other good word and work, there is a part that God, by Christ, does and a part that we do. In this matter we are also co-workers with God.

It will be well to see how the Spirit of a sound mind, the Divine wisdom, as one of the dominating graces of the Holy Spirit, operates negatively in keeping us from doing unwise things, and operates positively in helping us to do wise things. We will show this in both our secular and religious relations. We need wisdom in our dealing with God and Christ, the former as the Source, the Latter as the Agent, as our Creator, Provider, Redeemer, Teacher, Justifier, Sanctifier and Deliverer. There are certain ways in which God can be approached and in no others. He cannot be approached through sin, error, selfishness and worldliness. Whoever thus seeks to approach Him finds no access to Him. Hence the Spirit of a sound mind deters us from attempting to make contact with Him in these ways. Nor can we make our first approach to Him by works and merits of our own; for all our righteousnesses are as filthy rags, since by nature we are all as an unclean thing. Therefore, the spirit of a sound mind forbids us to present ourselves, who are children of wrath, to God in any alleged merit or righteousness of our own. On the contrary, the Divine wisdom points out that as lost and condemned sinners we seek an Advocate for us before God, and at the same time it presents Jesus to us as that Advocate, who over the road of repentance toward God and faith in our Lord Jesus is willing to lead us into justification before the bar of Divine Justice. Hence, the degree of wisdom wrought in us by Jesus' pertinent ministry leads us to come to God by Jesus as our Advocate over the road of repentance toward God and faith in our Lord Jesus in the hope of acceptance with God, whereby we attain unto justification

by faith, and whereby we gain from God's grace forgiveness of sins, the imputation of Christ's righteousness, fellowship with God and helps to live righteously. Thus the spirit of a restored sound mind, given us by Christ's ministry while we were yet natural men, enabled us to make a right initial approach to God and keeps us in such an approach, *i.e.*, keeps us in a justified condition. But our approach to God is not completed in repentance and justification—it is only begun. It is continued as we progress through the various stages of tentative justification unto consecration.

Hence, the next step in our approach, our drawing near, to God is consecration. In this the spirit of a restored sound mind in us as natural men, constantly increased in us by Christ's initial ministry as our Sanctification, is needed; for God must in this step be approached in the right way; hence, the spirit of a restored sound mind in us as natural men, at this stage of our experience, *i.e.*, on the way to consecration, holds us back from consecrating ourselves to false religions, *e.g.*, as the Romanist priesthood, monks and nuns, in most cases, though unknowingly, consecrate themselves to what is actually Satan and Antichrist, as it also withholds us from consecrating ourselves to a work, like reform work, slum work, social uplift work, temperance work, secret-orders work, social-evil work, *etc.*; for it shows us that these are Church works for the Millennium and, therefore, now unprofitable for our approach to God. On the other hand, Jesus, as our Sanctification, shows us the right way of taking the step of consecration as the one to follow justification in making our approach, a drawing near, unto God; for He gives us an added feature of a restored sound mind in natural men, *i.e.*, the reasonableness of giving up self-will and world-will and of accepting God's will in sacrifice for our will. Moreover, He shows us that of ourselves we cannot do this; and that if we will submit ourselves to His ministry of working in us a consecrating faith and

love, He will enable us to make an acceptable consecration to God. And when we have, by His help, attained such a degree of a restored sound mind in us as natural men as teaches us to accept His pertinent ministry, He enables us to make an acceptable consecration, and thus we are helped by the Divine wisdom to make an acceptable consecration. All through the Gospel Age this has been done acceptably to God by Jesus Christ. Hence, Divine wisdom led these prospective consecrators in right and kept them from wrong ways, in the second step of the approach to God.

Now those who became New Creatures at consecration have a variety of ways of drawing near to God in the process of sanctification, *i.e.*, as to their wills, bodies and spirits. Since Jesus is their Sanctifier in these stages, the spirit of a sound mind forbids that they take themselves or other beings and institutions as their sanctifiers. But it leads them to Jesus as such. The various stages of their drawing nigh unto God are pictured forth in the Holy by the candlestick, table of shewbread, altar of incense and the second veil. The spirit of a sound mind teaches them that they are not to allow false teachers to usurp the place of the antitypical candlestick, the Church in its capacity of teaching the brethren the enlightening Truth, acting therein as Jesus' mouthpieces. Hence they avoid such false teachers and cleave to Jesus as their Teacher in their properly teaching brethren. This enables them ever to draw nearer and nearer to God in the way of enlightenment. Again, the Divine wisdom in Christ's ministry points them away from the tables of false teachers on religious matters, which, therefore, they avoid, and points them to the true table of shewbread, the Church as Christ's helper, in its capacity of strengthening them with the good Word of God as heavenly food, in every good word and work for their heavenward journey, at which, accordingly, they feed unto that end. Further, Divine wisdom points them away from all false forms of serving God and points them to the

true Altar, the Church acting under Christ in its capacity of ministering comfort, help, *etc.*, to the sorely tried priesthood in its trialsome sacrifices, and moves them there to sacrifice amid fiery trials, to which moving they yield themselves. Finally, the spirit of a sound mind points them away from all means and ways of avoiding or misusing the sacrificial death of the body, the antitypical second veil, and points it out to them in Jesus' ministry as that unto and until which they are to be faithful, and yielding to this wisdom they prove faithful unto and until death, and thus finish their approach unto God. In the above-given way the Divine wisdom teaches them to avoid the wrong and unreal ways and to use the right and real ways of approaching God through Jesus Christ; and thus it gives them the spirit of a sound mind in their relations to God and Christ; for this course puts and keeps them in right relations to God and Christ, the Former the Source, the Latter the Agent, as Creator, Provider, Redeemer, Teacher, Justifier, Sanctifier and Deliverer.

Not only so, but in the antitypical Holy the spirit of a sound mind teaches them to avoid wrong relations and to practice right relations to the brethren. This we saw in part set forth in the preceding paragraph when explaining the course of the priesthood before the antitypical Lampstand, Table and Altar. We will here point out some details not given there. The Divine wisdom teaches that in the antitypical Holy the brethren from three standpoints are set forth as having a twofold relation to one another, *i.e.*, the typical lampstand shining out the light upon the typical priest represents the priestly brethren in their capacity of enlightening one another, while the priest seeing its light represents the priestly brethren being enlightened in the Truth by their brethren and being helped by them to walk in that light. Thus here is set forth what the brethren do to one another's minds—teach them. The typical table represents the brethren in their capacity of holding up the bread of life to one another

to strengthen their hearts in every good word and work for their heavenward journey, while the typical priest eating the shewbread held up to him by the table, types the priestly brethren feeding on the Word of God thus ministered, unto their strengthening in heart with heavenly affections and graces for their heavenward journey. The Golden Altar holding up the censer filled with coals from the altar of burnt offering to the incensing priest types the brethren in their capacity of holding up the comforting, encouraging, rebuking and correcting passages (the censer) of the Bible, filled with fiery trials arising from the sacrifices induced by the Word of God (coals from the Altar), while the priest sprinkling the incense upon the heated coals types the brethren bringing their justified choice human powers sacrificially in contact with fiery trials from which their graces ascend to God as their prayers and with their prayers (the fragrant smell emanating from the burnt incense). The Divine wisdom teaches as to these six relations, that each one in them should avoid any and every thing impinging against them and do everything implied in each of these six relations, according to their spirit of consecration, talents and providential situations. And in so doing they will avoid everything that they can militating against these six relations and do what they can to further these six relations; but if they do something against these six relations, wisdom shows them how to make amends and thus restore good relations, which, of course, is the spirit of a sound mind.

Not only to God and Christ and the brethren do we sustain relations religiously, but also to the world, including our enemies. And Divine wisdom gives us the directions as to how we should act toward them, both in duty and disinterested love, religiously. It shows us our religious mission for and toward them. It shows us that for them, if we are of the Little Flock, as parts of the second sin-offering we are to lay down our lives sacrificially for them, that the imputed merit of Christ

may be released from its embargoes, due to its being imputed to us, and thus unembargoed may be made available for application on behalf of the World in the Millennium. It shows us, if we are of the Great Company, that as parts of God's Levites we are to lay down life ministerially for the world's willful sins, in testifying as to sin, righteousness and the Kingdom, that thus they may enter the Millennium with a clean slate so far as willful sin is concerned. It shows us, if we are Youthful Worthies, that ministerially we may lay down life for the world in assisting the Little Flock in its dealing with the Great Company, assist the cleansed Great Company in its work, win from the world amenable ones for Youthful Worthies, and give the world testimony as to sin, righteousness and the Kingdom. While having mouthpieceship toward the world, the Little Flock had the work of giving it the testimony as to sin, righteousness and the Kingdom, but having lost that office, it can yet approach the world in opposing the revolutionisms of the Protestant part of the Great Company in antitypical Gideon's Second Battle, and in opposing the revolutionisms of the Romanist section of the Great Company, especially for its union and cooperation with the state, along the lines of Elijah's Letter, John's and Zechariah's Rebukes, the Double Herald and the regular Heralds. The spirit of a sound mind teaches these three classes what to avoid in spirit, manner and method as to their respective works toward the world, and what they are to do in spirit, manner and method as to their respective works toward the world. In their so doing the Divine wisdom, in pointing out to them the ways in which they should express their duty and disinterested love toward the world, will be constantly helping them increasingly to cultivate the spirit of a sound mind toward the world. As a result of their ministry toward the world, they arouse more or less enmity, especially among zealous sectarians and those whom such sectarians can arouse in state, capital, labor and society against them in

enmity. Toward these enemies the spirit of a sound mind will enable these to avoid wrong and untactful thoughts, motives, words and acts, and to exercise in duty and disinterested love toward these enemies fitting and tactful thoughts, motives, words and acts. In these ways the spirit of a sound mind will keep these in proper relations religiously toward the world and their enemies.

Not only in religious respects, as we have just seen, will the Divine wisdom give us increasingly the spirit of a sound mind; but it will do the same thing in our secular relations; for while we are not of, we are yet in the world, hence have secular relations toward the world. Among others, we have relations toward the world along lines of our families. Some of us are husbands, some of us are wives, some parents and children and some are brothers or sisters. These relations impose certain obligations upon us. Thus the Divine wisdom shows husbands and wives that they have certain duties in common, *i.e.*, that they are to love, trust, respect, please and serve one another. It also shows the husband his sole obligations, *i.e.*, to cherish, support and be the head of his wife, as it also shows the wife her sole obligation, *i.e.*, to reverence, obey and be the helpmate of her husband. It also shows them that on account of the fall and their consequent imperfections they are to be lenient, longsuffering, forbearing and forgiving to one another, and exercise much sympathy and tact in dealing with one another. Keeping these things constantly before themselves and seeking to practice them, they, by the guidance of the Divine wisdom, will be constantly growing in the spirit of a sound mind, which will be a great help to them in properly discharging their duties and exercising their privileges toward one another. The Divine wisdom will be of great help to parents in their discharging their duties and privileges toward their children's bodies, hearts, minds and wills; for having brought these into existence, they have assumed certain obligations

toward them. As to their bodies they owe them, the father to provide food, clothes and shelter in the form of a home, and the mother to care for the provided food, clothes and shelter in the form of a home. Additionally, for their bodies' welfare parents are to care for their health in the way of properly balanced food, needed exercise and protection against exposure and disease. Divine wisdom will induce parents to use requisite secular knowledge to attain those ends, and making use of the Divine wisdom will increase in the parents the spirit of a sound mind in dealing with the problems connected with their children's bodies, so that increasingly they will be acting properly toward their children's physical needs. The Divine wisdom will also show them that they are to give them proper secular education, for all of them a common school education and for gifted ones a college education, if feasible.

But the mental training is not to be simply secular. Even more necessary than a secular, is a religious training, in which the father is to be the main teacher and the mother the assistant teacher (Eph. 6: 4; 2 Tim. 1: 5; 3: 15); and they are by no means to entrust such religious training to others, like Sunday Schools, Bible schools, release hours from school to be taught by ministers, *etc.*, but are to give it themselves, first in Bible History with character-building applications, both adapted to the several capacities of the children, then when the children are about 12 years of age, in the Photo-drama, and then when they are about 15 years old in Vol. 1, the thoughts being drawn out by questions adapted to the children's abilities. But their religious training is not to be one simply for the head; for the Divine wisdom shows that their heads are to be used as the means of influencing the heart and will religiously Godward, Christward and manward as the main thing aimed at in religious teaching and training. This wisdom shows that they are to be taught to trust, reverence, love and obey God and Christ, which good parental example and teaching will mightily help

them to do. And their ever-growing spirit of a sound mind will advance them in the ability to give the children such a good example as will favorably dispose them to trusting, reverencing, loving and obeying God and Christ, while their tactfully teaching the children the thoughts of trust, reverence, love and obedience will cooperate with their good example in favorably influencing their children in these ways. Moreover, the Divine wisdom teaches that a proper religious training implies the parents' teaching the children to love their neighbor as themselves. It will teach them to aim at training their children first of all in human relations to trust, respect, love and obey their parents as God's representatives to them; and as their spirit of a sound mind grows they will be constantly more efficient in drawing out of their children to themselves such trust, respect, love and obedience. This spirit of a sound mind will also restrain them from spoiling the children by pampering them and yielding in weak-willedness to their children's waywardness, as it will make them tactful and usually successful in leading the children into a right attitude toward their parents.

Next to training their children into a right attitude toward their parents will come training them into a right attitude toward grandparents and uncles and aunts; then will follow such a training of the children toward one another, for which the spirit of a sound mind will use the requisite firmness, impartiality, lovableness and tact. Following this, as the children come into contact with children of other families will come parental training of the children toward outsiders, and thus little by little and more and more the spirit of a sound mind will train their children to gain and keep a right attitude toward their fellows, which will constantly expand as passing time expands their contacts with increasing numbers of friends and acquaintances. Principles similar to those that parents are to inculcate in their children toward their parents, they are to inculcate in them toward their teachers and

rulers. In all ways, the spirit of a sound mind will more and more withdraw parents from mistaken ways and lead them into proper ways of training their children. Thus we see how the spirit of a sound mind will increasingly enable spouses and parents to be wise.

The Divine wisdom will also, they cooperating, develop increasingly in God's people the spirit of a sound mind in their other secular relations, *i.e.*, those outside of one's family. But before speaking of these it would be in place to say a word on their relations to semi-religious and semi-secular organizations. Because of the decidedly worldly spirit of Babylon, we are warranted in speaking of it as a semi-secular and semi-religious organization. Here too, belong secret orders that have a semi-religious character. Because of their false religious character the Divine wisdom counsels God's people to withdraw from such as being unclean things, to touch which brings contamination of spirit, faith and practice. Hence, the spirit of a sound mind causes one to withdraw from fellowship with these, and not by membership therein misrepresent their stand before the world, nor be guilty of furthering their errors of doctrine, spirit and practice by their membership therein. And from the resultant good fruits of this withdrawal, the wisdom of these dictates of the spirit of a sound mind is manifest. The Divine wisdom counsels a proper attitude toward human governments and prompts the spirit of a sound mind to practice toward them the Bible's teachings: obedience to all laws consistent with our higher obedience to God, respecting and honoring civil rulers, honestly paying taxes and counseling others to do these things, thus using our influence in favor of law and order and against lawlessness and rebellion, and by no means aiding and abetting their enemies. While so counseling, the Divine wisdom, reminding us that the state is a part of the present order of affairs, the second symbolic world, so far as our Holy Spirit is concerned we are strangers and pilgrims thereto, having our citizenship

in heaven, even though our humanity holds citizenship on earth. Hence, in our consecration we are to use our pertinent earthly rights in the state for use or non-use as the interests of the Holy Spirit dictate. This will require of the consecrated non-participation in inflicting the injuries of war, and will permit of their participation in relieving its evils, as it will restrain them from responsibilities involved in voting for candidates whose policies and characters they cannot endorse. It also counsels them not to give deep interest to the so-called questions of the day, lest preoccupation therein hinder their study, spread and practice of the Truth. Thus the spirit of a sound mind puts restraints on us as to the state, where restraints are required in the interests of the Lord's Spirit in us, and encourages us to give unto Caesar the things that are Caesar's, while giving to God the things that are God's.

Contrary to the money-mad spirit so prevalent, that strives to get rich and that quickly, the Divine wisdom cautions us not to *will* to be rich in earthly goods, pointing out the snare that lies both in the pursuit and possession of riches, so far as the Holy Spirit in attainment and possession is concerned. It points out the worries that the pursuit and gain of riches bring, their uncertain stay with their possessors, the suffering that their loss entails, the general unhappiness of the rich, the insincere compliments and friendships that they usually gain, and the almost certain ruin to overcoming that love for riches works. The spirit of a sound mind that the Divine wisdom gives restrains one from the pursuit of riches, quenches one's love for them, destroys one's trust in them, makes him touch lightly such riches as come to him without his aspiring thereto, and turns him into a faithful steward of riches in the interests of God's cause, thus rescuing him from their evils and making him a master of such riches as come to him without his making an idol thereof. Such a spirit of a sound mind makes him look upon his secular business and work, not as his vocation, but as his

avocation, doing whatever *tempting* that he must do to provide things decent and honest for himself and his dependents, and using the time that he can husband therefrom for the study, spread and practice of the Truth. Thus he touches lightly the riches of this earth, esteeming them only of trifling worth. The Divine wisdom constantly instills in the faithful the spirit of a sound mind as to earthly honor. It points out its nature, the approval of those not in harmony with God, but with Satan's order of affairs, as undesirable, its rewards as illusory, its light as not worth the candle, its stay as transitory, its price as prohibitive, its attainment as disappointing, and its possession as inimical to God and one's Holy Spirit. It is a veritable soap bubble that bursts from contact with anything foreign. Hence, the spirit of a sound mind dissuades from its pursuit, and esteems it as unworthy of the aspiration of God's faithful people, and thus keeps them from pursuing after this soap bubble. No matter what its form may be—political and civic honor, academic titles, social prestige, sectarian or orders' exaltation—it turns a deaf ear to their appeals and instead seeks the honors that are from the Lord. Thus it takes a right view and leads to a proper rejection of worldly honors.

The Divine wisdom also inculcates and bestows the spirit of a sound mind on indulgence in what the world calls pleasure. While the spirit of a sound mind will permit as a vent, a sparing use of earthly diversion, when such diversion is a need of a too strenuous use of our humanity, in order to our better fitting of it for the Lord's service, beyond this it counsels us to avoid it as inimical to our consecration vows. Hence for the mere sake of indulgence it will avoid the entertainments of the opera and the theater. It will not waste time in indulgence in dancing. Pleasure excursions for their own sake will be taboo to it. Luxuries of table and home will give way to simple nourishing diet and plain, but tasteful home furniture and decorations. "Joy rides" and "joy parties" will have no attractions

to them. In social pleasures, entertainments and parties they will not indulge, as inimical to their calling. And whatever use they make of the pleasures of this earth will be as servants of truth, righteousness and holiness, as Jesus used the marriage festivities at Cana and the feast at Bethany. Accordingly, God's people by the spirit of a sound mind are given a proper estimate and use of this world's innocent pleasures, while it makes them eschew its sinful pleasures. On the contrary, the spirit of a sound mind points out and leads to indulging in the higher and nobler pleasures of fellowship with God, Christ and the brethren, in those of the study, spread and practice of the Truth, in those of the hope of the coming glories of the Church, the Great Company and the Worthies, and in those of the hope of restitution for the world, pleasures in comparison to which the world's are as ashes gritting on the teeth.

That same Divine wisdom inculcates and develops the spirit of a sound mind as to this world's positions and ambitions. The world counts the positions of, and ambitions to be, kings, rulers, statesmen, politicians, national, state and municipal judges, warriors, authors, playwrights, orators, university professors, doctors, lawyers, merchant princes and reformers as goals of high professional ambition and attainment, and inspires worldlings to pursue after more or less of these. At best they are transitory and unsatisfactory, at worst death producing. The spirit of a sound mind dissuades from seeking or highly valuing such positions, and turns God's people into ambitiousness to become proficient in their present offices of probationary priests and kings, or probationary Levites and princes. It shows them that none of the present world's offices is worth a fig in comparison to the high offices reserved for those who prove faithful in their callings, and that for the sake of obtaining these they are to count those as loss and dross; and that spirit of a sound mind moves them to act accordingly. Surely the attainment

of the spirit of a sound mind—God's attribute of wisdom—becomes our grace of wisdom, and is a jewel of rare and many facets' value.

But it can be repressed and suppressed. More or less indulgence in the spirit of an unsound mind in the various forms of selfishness and worldliness will repress it to the degree of the loss of the high calling or good Youthful Worthship, and when it does not go so far as that, it will lead to a diminishing of one's present and future place in the Little Flock and Youthful Worthies. But when the spirit of an unsound mind is allowed to make one indulge in full willfulness of sin and error, it will go beyond repression and become total suppression of the spirit of a sound mind, and will result in the life-long possession and control of the spirit of an unsound mind. Hence, let us submit to the dictates of the spirit of a sound mind and avoid the beginning of indulgence in selfishness and worldliness as against our loyalty to our consecration vows. This will result in our being kept back from presumptuous sins, and thus we will be kept back from the danger of being involved in the great transgression, which escape will be ours, if in the spirit of a sound mind we make the meditations of our hearts and the words of our lips acceptable to the Lord through their being made expressions of the grace of wisdom abounding in us.

On power as the second of the Holy Spirit's dominating graces, we will be more brief than we were on wisdom, which may properly be called the basal one of the other three dominating graces of the Holy Spirit: As we have already seen, by God's power, either His omnipotence or His strength of character can be meant. We are not herein using the term to designate His omnipotence, but His strength of character as a dominating grace of the Holy Spirit. Power in this sense may be defined as the strength of character whereby one rules himself in well doing amid easy and hard circumstances and conditions. Such strength of character we often designate as will power. A few

words in explanation of this definition: By strength of character we mean power exercised through the mind, heart and will, though it can also exercise itself by the use of physical strength. Its exercise is against evil dispositions, thoughts, motives, words and acts and in favor of good dispositions, thoughts, motives, words and acts. It works along the lines of self-rule in these respects, and does so regardless of whether one's circumstances and conditions are easy or hard, pleasant or unpleasant, toward or untoward, favorable or unfavorable, encouraging or discouraging, agreeable or disagreeable, obstacleless or obstacleful. It is full of resoluteness, determination, firmness, tenacity, stamina, stability, steadfastness, constancy, persistence, continuity, continuance, perseverance, stick-to-itiveness. It is opposed to irresolution, indecision, indetermination, instability, irresoluteness, fickleness, capriciousness, vacillation, hesitancy, changeableness, fluctuation, pliancy, inconstancy, unsteadfastness, incontinuity.

As indicated in 2 Pet. 1: 6, its elements, or parts, or ingredients, are self-control and patience. By self-control we mean that strength of character whereby in firmness we rule our dispositions, thoughts, motives, words and acts against evil and in favor of good under easy, pleasant, toward, agreeable, favorable, encouraging and obstacleless circumstances and conditions. And by patience we mean that strength of character whereby in perseverance we rule our dispositions, thoughts, motives, words and acts against evil and in favor of good under cheerfully borne hard, unpleasant, untoward, disagreeable, unfavorable, discouraging and obstacleful circumstances and conditions. The central feature of self-control is firmness and the central feature of patience is perseverance. The synonyms and analogous terms of self-control in its ordinary expressions, are resoluteness, determination and firmness, and in its stronger forms are tenacity, stamina and stability, while all of these synonyms and analogous terms enter into the idea of patience plus the following: steadfastness,

constancy, persistence, continuity, continuance, perseverance and stick-to-itiveness. The reason for their having certain features or qualities in common is that they are the elements of one quality, power. The following are the antonyms of and terms contrary to self-control: irresolution, indecision, indetermination, instability, intencity, fickleness, pliancy, capriciousness, vacillation, hesitancy, changeableness and fluctuation, while the opposite of patience has more or less of all of these qualities plus inconstancy, unsteadfastness, incontinuity, incontinuanance, non-perseverance and non-stick-to-itiveness. The reason that their antonyms and contrary terms have so much in common is again that they are parts of the same grace, power. The most pointed distinction between self-control and patience is that the former is firmness in well-doing amid obstacleless circumstances and conditions, and that the latter is perseverance in well-doing amid cheerfully borne obstacles in one's circumstances and conditions. It will be noted that the mistake of confounding longsuffering with patience is avoided in our explanation.

Power as a grace of character works amid all circumstances and conditions. It works physically, mentally, artistically, morally and religiously in both of its elements, self-control and patience. It is in these two elements operative in every kind of human activity, *e.g.*, in the pursuit of art, science, education, industry, finance, government, politics, business, authorship, propaganda, war, sports, religion, oratory. And the Holy Spirit has expressed itself more or less in all of these spheres, in easy or hard, pleasant or unpleasant, agreeable or disagreeable, toward or untoward, favorable or unfavorable, encouraging or discouraging, and obstacleless and obstacleful circumstances and conditions of life. It works with the plans that wisdom gives it to execute, and uses justice and love as the motive power to press these plans into execution, taking care that it uses only such methods and manner in the execution as conform to justice and love. Accordingly,

its function is executory, which can be readily seen from its elements, self-control and patience. In easy, pleasant, agreeable, toward, favorable, encouraging and obstacleless circumstances and conditions, all that is needed for it to carry out the plans that wisdom forms is self-control. But self-control is not sufficient when the circumstances and conditions become hard, unpleasant, disagreeable, untoward, unfavorable, discouraging and obstacleful. It does not cease operating under such circumstances and conditions; but it needs reenforcement, which patience furnishes it. Just as one good locomotive is enough to pull a long and heavy freight train over a level roadbed, but is insufficient therefore when a high grade is encountered, and needs to be reinforced by another and specially powerful engine, so self-control is sufficient to rule oneself in well-doing under ordinary circumstances and conditions; but when the circumstances and conditions become too hard for self-control, it needs the greater strength of patience to reinforce it and by the combined strength of both of these parts of power the hard conditions and circumstances are met and overcome. From the nature of power we can readily recognize that it does not furnish the motives by which it takes wisdom's plans and executes them. The pertinent motives are furnished by justice and love, but power furnishes the will-power that puts its strength back of the requisite mental powers involved in the plan and the moral and religious powers furnished by justice and love as motives and pushes them on to realize the plan. Hence we can hardly, when strictly speaking, call self-control and patience motives and graces of justice and love; for they are strength, not love; for they exercise strength which backs the affections and works through them.

Power in the firmness of self-control and in the continuity of patience are frequently abused, *i.e.*, are frequently overdone and underdone. When the firmness of self-control and patience are abused they produce

stubbornness. Stubbornness results from an overdoing of the firmness of self-control and the perseverance of patience when they are developed along selfish and social lines uncontrolled by the higher primary graces, *i.e.*, uncontrolled by a balanced wisdom, power, justice and love. We see such stubbornness exercised by the juror who cannot understand why the other eleven are so stubborn. An almost unparalleled example of human stubbornness is furnished by the rival popes of the great papal schism, 1378-1417. But Satan is its supreme example. It is not stubbornness, if firmness and patience will not yield to others, when the Word and Spirit of God forbids such yielding. It is stubbornness when, if God's Word and Spirit favor yielding to others, such yielding is withheld from some sinful, erroneous, selfish or worldly reason. Fickleness is the reverse of the firmness of self-control and the perseverance of patience. Such as have this fault especially impinge against the firmness and perseverance of power. They are always changing their course, plans, works and arrangements. They are jacks of all trades and masters of none. They are the rolling stones that gather no moss. They cannot be depended upon to finish a work already begun, and are a sore trial to others. They bring nothing to a successful issue and end in making life a failure to themselves always, and often bring losses and misfortunes upon others. Irresoluteness is a misuse of the power of self-control's firmness. Those who are afflicted with this fault cannot come to a decision. They see a thousand objections to a certain course and almost nothing in its favor. They are perpetually debating issues that they should long ago have decided. And when they, after too long debate of the matter, come to a decision thereon, they frequently review the case and decide to do the opposite or are so hesitant on executing the decision as to make a failure of the thing on hand. These usually do not have certain dominating principles as the basis for making decisions. Over-doing continuity is also a

misuse of power in its element of patience. Some have continuity so unbalancedly developed that they overdo practically everything they attempt. In speech and discussion they know not when to quit. In work they know not when to stop. If they are writers, they write too much. If they are orators, they orate too long, like the orators at the Council of Basel (1431-1449), who spoke, some eight, others thirteen days on a stretch, with but slight pauses for needed refreshment! An 18-years-long council, such as that of Basel, is another example of overdone patience, perseverance! Well it is, if we are free from such abuses of power.

Of course there are degrees in power among God's people. Some of them are very strong willed, others of rather weak will; and between these two extremes of power all kinds of variation exist. Some started out with, *e.g.*, almost no patience, perseverance, who by exercise attained a very high degree of perseverance. Our Pastor is an illustration of such; but by life-long exercise he developed this quality to a degree that very few others ever attained. On the other hand, some have an unbalanced power in the reverse direction: they have too much of it so that it is the stubbornness of power's misused firmness and continuity. And for them it is a life-long work to reduce this stubbornness to the measure of power which it is the Divine pleasure that His people have. It becomes a matter of careful work properly to withdraw from either of these two extremes and reach the happy middle of a well arranged and properly developed will power. And this is what the faithful attain who loyally submit to the Divine Spirit, Word and providences ministered to them by Jesus as He exercises toward them His offices as Teacher, Justifier, Sanctifier and Deliverer. If we who may be in one or the other of these extremes will faithfully cooperate with Jesus in His efforts to bring us into this happy middle, we will surely succeed therein. From this we are not to understand that all the faithful will attain to an equal degree of power.

While each of these will attain a balanced power in his own character, others will, according to a variety in heredity, surroundings and training, attain differing characters, some stronger, some weaker than others of this class. Also in this matter star differeth from star in the glory of character attainment, which also implies that both now and hereafter there will be different uses for each one, some having a higher and some a lower use. And the faithful will not let the spirit of envy be aroused in their hearts there over.

Those who lack power, will-power, need to develop it. Especially three things will prove helpful therein. First, holding such examples from Biblical, church and secular history, and such teachings of the Word on the mind, heart and will as arouse to the resoluteness, determination and firmness of self-control, and as arouse to the perseverance of patience; and secondly, exercising by the Holy Spirit amid pertinent providences the requisite resoluteness, determination, firmness and perseverance. These two things will cultivate positively the necessary persistent determination from which power will be developed. At the same time, thirdly, all enemies to such cultivation should be abhorred, avoided and opposed unto their being driven from the field. This course will supply lacking power. But to the cultivating of will-power also belongs the overcoming of stubbornness and overdone perseverance. To accomplish this will require a fighting of these evils; and an oppositional use of the three methods given above for supplying the lack of power against these two faults will draw them back from their overdone condition and reduce them into a proper amount of firmness and perseverance, and so make power to be rightly developed.

A few words on the repression and suppression of power. The former will, first of all, occur as a result of non-use, non-exercise. Like our bodies, whose muscles become weak and flabby by reason of non-exercise, our characters become weak and flabby by the non-exercise of our graces. Thus power as a grace atrophies by nonuse.

But it is, as a grace, often lost by exercising the will in sin, or in error, or in selfishness, or in worldliness, in any one or more of the various forms of each of these evils, for these exercise will-power in such directions as leave it as a grace unused or that defile it as a grace by wrong use, both undermining it—repressing it. This use may be direct, *i.e.*, making it the direct agent in the wrong use, the worker of the indirect in acted wrong, or merely a subordinate agent that cooperates under the direction of a more active and dominating quality. But whether the use is direct or indirect, or whether it is merely a matter of entire inactivity on its part while some other and evil qualities are the active agents, the result is a weakening of power, which effect comparatively is the worse and more rapid through direct use, less evil and rapid through indirect use and least evil and rapid through non-use. Such repression passes into suppression when the degree of the direct, indirect or non-use passes from more or less willfulness into complete willfulness. In such a case we have a total wreck as a result, which, however, appears as such sooner in the direct use, less soon in the indirect use and last of all in the non-use of power in such total willfulness.

The advantages of power as a grace are numerous. It is an advantage in itself; for to have will-power as self-control makes one strong in ways that enable one to govern himself amid ordinary conditions for his and others' good, and helps make him succeed in his undertakings. Moreover it strengthens his other good qualities; for it helps wisdom to be stronger and does the same to justice and love in their spirit, manner and methods. Similarly, it helps strengthen the lower primary, the secondary and tertiary graces and all our affections. And finally, it makes successful the plans that wisdom devises and that justice and love motivate. Similarly, power in its element of patience, perseverance, is very advantageous, first to itself and then to other character features. For this quality makes us

rule ourselves aright amid difficult and forbidding circumstances and conditions. It brings to a successful issue the plans of wisdom amid such difficult circumstances and conditions. Amid them it strengthens into success our wisdom in its plans and our justice and love in their using the right spirit, manner and methods in their activities, as it also strengthens all of our other graces, the lower primary, the secondary and the tertiary graces, and makes all our affections stronger in good. Power in both of its elements keeps us from weaknesses, mistakes and failures in the easy and hard affairs of our experiences.

The third dominating grace of the Holy Spirit is justice. Justice is the good will and its resultant thoughts, words and acts that by right we owe others. Its basis is right; for it is what the law commands and demands of all under it. There can be no justice without right and no right without law; for it flows from obligation, and is acknowledged by that sense of obligation which we call conscience. It is a matter of debt owed to and required by law. But it is more than mere right or duty that the law commands and demands; for that would make it a cold, lifeless thing, and people could respond to the law's commands and demands without any kindly feelings or affections. That justice is more than the sense of right or obligation we recognize when we realize that there is a certain kind of love in it. That kind of love that characterizes justice is duty love, the kind of love that by right we owe. Accordingly, justice has as one of its leading features duty love. Love is good will; for we can think of no expression of love without good will. We can think of expressions of love without various graces, *e.g.*, the loving parent spanking a willfully disobedient child for its reformation is not *gentle*, but has good will; the angry reformer rebuking the evil-doers for their betterment is not longsuffering, but has good will; the firm denial of a largess by one who knows that the beggar will be injured thereby is not an expression of generosity,

but is one of good will; the indignant refusal to vote for a corrupt candidate does not contain approbateness but it does contain good will. And thus we could point out many another loving act that lacks this or that grace, but cannot point out an act of love that lacks good will. Therefore, good will not being absent from, but being present in every loving act, it must be the heart of love. Hence it must be that part of the heart of justice which is its love part. Accordingly, justice is duty love, that good will that must be in right to make the latter justice. Hence we see that there is no justice unless good will is combined with duty.

Thus we see that justice is primarily a matter of two of our affections, conscientiousness and good will, or love, therefore, not disinterested, but duty good will, or duty love. Accordingly, justice is primarily a motive of two religious affections. But justice is more than these two religious feelings; for, if that were all of it, that would make it merely these two affections, and would reduce it to a matter of feeling. It is true that these are the bases of justice, and as such are its motive power; but it is more than a mere motive; for motives need not pass over into volitions, let alone into resultant thoughts, words and acts; for such motives must press upon the will for responsive actions in the form of volitions, which may or may not arise, along the lines of these motives of conscientiousness and good will. Volitions arising arouse the intellect to think accordingly, *i.e.*, to think justly and not to think unjustly. Moreover, these volitions must set the tongue into operation to avoid saying unjust things and to say just things. And these volitions must make the hands avoid unjust things and do just things. And, finally, these volitions must make the feet avoid the paths of error and unrighteousness and go in the paths of truth and righteousness. Accordingly, the elements or parts of justice are conscientiousness, good will and accordant volitions, thoughts, words and acts.

Justice becomes all the clearer to us when we recognize its objects. Its main object is God; its second object is Jesus, then the other spirit beings, especially our guardian angels. After these come our fellows in Adam, who include mankind in general, and in particular our husbands, wives, children, parents, relatives, friends and acquaintances, especially such of them as are in need. We have also fellows in Christ, particularly our spiritual parents, husband, children and brethren of the Little Flock, Great Company, Youthful Worthies and justified ones. We are to make even the beast creation the objects of our justice, even as it is written: "The righteous man is merciful to his beast." We owe justice to mankind, even in its various organizations: We are to act justly toward the state, especially along the lines of respecting, honoring and obeying our government and rulers, paying taxes and offering prayer for all in authority. We are to act justly to the nominal church and to capitalistic and labor organizations. To every one or thing we are to render his or its due. While what is due to everyone and everything varies, amid and according to such varieties, we are to render what is due to him and it. Thus on the ground of justice we owe some more than we do others. We owe God more than we owe anyone else. Next to Him we owe Jesus more than we do any others. We owe our guardian angels more than we owe others' guardian angels. In Adam we owe our wives and husbands more than we do others. Next to these come our obligations to our parents and children, then our brothers and sisters, then our other relatives, then our friends, as we also owe these more than we owe strangers; and we owe our fellow citizens more than foreigners. We owe, of course, more to our government and rulers than we owe to governments and rulers not our own. In Christ we owe most to our symbolic husband, next to our symbolic parents, next our symbolic children and brethren of the Little Flock, Great Company and Youthful Worthies, *etc.* The reason

for these differences is the varying degrees of our nearness to others. The nearer we are to them and they to us, the more we owe them, *e.g.*, being nearest of all to God and Christ, we owe Them more than anyone else. The relation of husband and wife being the nearest of all earthly relationships, they owe each other more than they owe anyone else. Parents and children being nearer to one another, they owe one another more than they owe, *e.g.*, friends and acquaintances. Accordingly, we see that justice requires us to feel, will, think, speak and act varyingly to others dependent on the varying degrees of our nearness to them.

To God and Christ in justice we are to give duty love with all our heart, mind, soul and strength. To love Them in justice with all the heart means to make every exercise of our artistic, moral and religious affections flow out of our duty good will to Them and support such duty good will. This means as to our religious affections to make our faith, hope, self-control, patience, brotherly (neighbor) love and charity flow out of our love for Them and make them support it. This means as to our selfish moral affections that we make every exercise of our love of self-esteem, approbateness, rest, cautiousness, secretiveness, providence, combativeness, aggressiveness, alimentativeness and vitativeness flow out of our love for Them and make them support it. It means as to our social moral affections that we make every exercise of our sexliness, husbandliness, wifeliness, parentliness, filiality, brethrenliness, friendship, domesticity and patriotism flow from love to Them and make them support it. When out of that love for Them we exercise responsive volitions, thoughts, words and acts, we discharge toward Them our obligations as to duty love to Them with all the heart-affections. We love Them as to justice with all our artistic affections when we make every exercise of our love for the sublime and beautiful in nature and art—music, poetry, painting, sculpture and architecture—in oratory, acting, humor, agreeableness and

construction, flow out of our duty love for Them and make it support it; and we complete it when we make our pertinent volitions, thoughts, words and acts flow out of our duty love to Them and make them support it. We love Them with all our minds when we make every exercise of our perceptive, remembering, imaginative and reasoning powers flow out of our love for Them and make them support it, and complete this part of our duty love for Them when we make our volitions, thoughts, words and acts flow out of such love and support it. We love Them with all our souls when we make every faculty of our beings exercise itself out of duty love to Them and make it support it; and we perfect it when we make every pertinent volition, thought, word and act flow out of such duty love and support it. We love Them as to justice with all our strength when we make every exercise of our will power—self-control and patience, perseverance—flow out of such duty love and support it, which comes to a completion when we make every volition, thought, word and act flow out of such duty love and make them support it. Thus we have briefly expounded the law of justice toward God and Christ.

There is a solid basis and full justification for God in justice to demand such duty love for Himself and Jesus and its corresponding results in volition, thought, word and act. It is right that He makes this demand because of the good that He has done all mankind in creation and providence. Let us note some of these benefactions. It was kind in Him to let us come into existence at all. He added to this kindness when He allowed us to come into existence on the highest plane of earthly existence, humans gifted with bodies of marvelous organs and powers, with minds capable of perceiving, remembering, imagining and reasoning, with hearts endowed with wonderful moral powers, both along selfish and social lines, with remarkable artistic powers in the sublime and beautiful along the lines of

nature and art, and with hearts begraced with religious powers in faith, hope, self-control, patience, piety, brotherly (neighbor) love and charity. It was kind in Him to put us into a beautiful and fruitful earth richly supplied in climate, atmosphere, seasons, fertility, shelter and goods to supply our earthly needs. It was a benefaction in Him to let us come into existence, or at least to live in, one of the best countries on earth, under its benign government, laws and spirit, and in the enjoyment of such large means of life, liberty and happiness. It is a blessing from Him that we live in such civilization, amid free educational opportunities, and prosperous working and business conditions. These are some of His creative blessings. Providentially He has given mankind many benefactions. He provides them suitable clothing, food and shelter; He gives them rain and sunshine, regardless of whether they are good or evil. While mankind under the curse is a race of convicts sentenced to hard labor for life, God treats them much better than any state treats its convicts, providing them with better food, clothes and housing, giving them larger liberties and affording them better opportunities for physical, mental, artistic, moral and religious improvement. He shields the bulk of them from calamities, and builds a hedge about them against their oppressors, and daily loads them with benefits. Such being the benefactions with which He blesses them, they should love Him with all the heart, mind, soul and strength, out of thankful good will for the good that He does to them.

Added to these blessings are religious benefits with which He has done them good. Some of these have been done for all mankind. He emptied heaven of His dearest treasure, and sent His only begotten Son, the Son of His bosom, into the world, in humiliation, from a nature, honor and office next to the Father's, to become a human being for all mankind's sake. And He added to that by giving Him up to a sacrificial death,

that He might become the Redeemer of the entire race from alienation in sin, degradation and death into reconciliation for righteousness and life everlasting. On top of this He invites all to repent that they may obtain the blessings secured for them by Christ's sacrifice. Surely these are benefits that add to mankind's obligation to love God and Christ with all the heart, mind, soul and strength. The following blessings are given to those only who respond to them, though offered by God in good faith to by far more than respond to His gracious offers of them. To all who heartily believe His promise for Christ's sake to forgive them their sins, to impute to them Christ's righteousness, to take them into fellowship with Him, and to help them live righteous lives, He graciously gives these four blessings. These blessings add to their obligation to love God and Christ with all the heart, mind, soul and strength, and they give added ability so to do. Throughout the entire call period of the Gospel Age God invited those who have received these four blessings, summed up in justification by faith, to consecrate themselves to Him to walk in Christ's footsteps of suffering for God's plan and of developing in character like Him; and those then accepting this invitation He blessed by begetting them to the Divine nature, by giving them the opportunities of suffering and arising in life with Christ, with all the helps necessary to undergo these two things, encouraging them therein with the hope of gaining the Divine nature and joint-heirship with Christ; and those who are faithful in such consecration attain to these great rewards, all of which increase their obligation to love God and Christ with all the heart, mind, soul and strength and at the same time increase their ability to keep this obligation. And then He gives such faithful ones victories in all the battles incidental to their warfare against sin, error, selfishness and worldliness, as these are manipulated against them in their conflicts by the devil, the world and the flesh,

and, finally, gives them victory in the warfare as a whole, all of which increase their obligation to love God and Christ with all the heart, mind, soul and strength and increase their power so to do. Thus we see that in varying degrees through varying blessings given, dependent on their varying degrees of experiences with God's kindness, all are obligated to love God and Christ with all their hearts, minds, souls and strengths, because of the good that He has done them. When they so do in motive, volition, thought, word and act, they exercise justice toward God and Christ.

The next class to whom we owe duty love, justice, is our fellows. And the law of duty love to the neighbor is to love him as self (Mark 12: 31). This does not mean that we are to love all equally; for such a thing would ignore the various degrees of neighborly nearness, which limits the degrees of our love to our neighbor. Nor does it mean that we are to do in volition, thought, word and act as much for all as we do for any one particular person; for this again ignores the varying degrees of neighborly nearness, which must always condition the degree of our love, as well as volition, thought, word and act. Self-evidently we should not do in love by way of volition, thought, word and act as much for strangers as we do to the members of our own families. Moreover, by reason of our limitations, we cannot do for all what we in duty love are to do for the members of our families. Jesus has explained what is meant by loving the neighbor as self in Matt. 7: 12. This passage does not mean that we are to do to our neighbor whatsoever he wishes; for he often wishes us to do wrong; and that would imply that we take his will as our rule of action, whereas in consecration we gave up others' wills when we took God's will as our own. Again, this passage does not mean that we are to do to our neighbor what we wish; for at times we, too, wish wrong; and that would be taking our wishes as the rule of our action, whereas in

consecration we took God's will as the rule of our actions. What, then, does this rule mean? We reply that when we remember that in Matt. 7: 12, as also in the rest of the Sermon on the Mount, Jesus was speaking to His disciples, we have the clue to its meaning; for His disciples had taken God's will as their own; hence they would wish for themselves that only which God willed for them to wish for themselves. Hence the rule means that all things whatsoever we, willing God's will, would have others to do to us we do to them.

But this raises another question, What does God will for us to wish our neighbor to do to us in motive, thought, word and act, if he were in our and we in his place? We reply, God wishes us to respect, yield to, and protect him in his use of his inalienable rights. What are these? Certainly, we have no inalienable rights insofar as God is concerned; for by sin Adam forfeited for himself and us all of his rights Godward. While we have none Godward, we do have certain inalienable rights manward. And these correspond to our physical, mental, artistic, moral and religious powers. All of these we have a right to use as we please, provided that we do so compatibly with others' rights to use their inalienable rights in these powers. Our physical inalienable rights before our fellow men are those connected with the well-being of our bodies, the right to have food, clothes, shelter, health, life, exercise, work, rest, *etc.*, compatibly with others' rights to exercise theirs. Our mental inalienable rights are those connected with the well-being of our intellects, which implies the right to exercise our perceptive, remembering, imaginative and reasoning faculties compatibly with others' rights to do the same. Our artistic inalienable rights are those connected with the well-being of our artistic faculties, which implies our exercising our love for the sublime and beautiful in nature and in art, particularly in the art of poetry, music, painting, sculpture, architecture, oratory, humor, agreeableness and constructiveness,

as we please, in harmony with others' exercising their rights. Our inalienable religious rights are those connected with our relations to God and to man in his relations to God, which implies that we use our faith, hope, self-control, piety, brotherly love and charity as we please, provided that we do so in harmony with others' rights. And our inalienable moral rights are those connected with our relation to ourselves and others, which implies that we may do as we please, compatibly with others' rights, with our self-esteem, approbateness, restfulness, safety, secretiveness, providence, combativeness, aggressiveness, alimentativeness, vitativeness, sexliness, husbandliness, wifeliness, parentliness, filiality, brethrenliness, friendship, domesticity and patriotism. To exercise these rights compatibly with one another's rights in the relations of man to man is God's will for man. Hence we know what is God's will for us to wish to be done to us in motive, volition, thought, word and act in our relations to our fellows. Accordingly, we are to do such to our fellows. This is, therefore, what is meant by the words, All things whatsoever ye would that men do unto you do ye also unto them.

This is the positive side of the golden rule manward; and it surely will move us to do our neighbor good in motive, volition, thought, word and act. But it has a negative side; and this will restrain us from doing him ill in motive, volition, thought, word and act, since we do not desire him to do us ill in motive, volition, thought, word and act. Hence, if we are parents, this will prevent our doing ill in these ways to our children, *e.g.*, keep us from tyrannizing over them, despising or disliking them, or neglecting their provision and training physically, mentally, artistically, morally or religiously. If we are children, this will prevent our distrusting, dishonoring, disliking and disobeying our parents, or neglecting to provide for them in their declining years. If we are husbands, this will

prevent our tyrannizing over our wives, distrusting, dishonoring, disrespecting, despising or disliking them or neglecting their provision physically, mentally, artistically, morally or religiously, or being unfaithful to our marriage vows. If we are wives, this will prevent our nagging at, distrusting, dishonoring, disrespecting, despising, disliking, neglecting our husbands physically, mentally, artistically, morally or religiously, or being unfaithful to our marriage vows. To our fellow this would mean that we are in no wise to do him injury physically, mentally, artistically, morally or religiously, that we in no wise seek to seduce another's husband or wife to be unfaithful to his or her marriage vows. It would mean that we do him no injury in his person or property. It would mean that we do not cherish evil surmises against him, that we do not evilly construe his motives, volitions, thoughts, words and acts, that we use not our words, looks, gestures and acts to undermine his reputation, that we abstain from all slander and gossip against him, that we do not use our influence in any way to his injury, that we do not evilly desire anything that is his in family, business and society. What worlds of evil will the negative use of the golden rule manward prevent! And what worlds of evil does its neglect inflict, all of which would disappear in the face of its practice!

Certainly, the golden rule Godward and manward is a most wholesome thing! It regulates along, the lines of justice every motive, volition, thought, word and act in our relations Godward and manward. Its invention is a sure proof of omniscience in its Inventor; for in its extreme brevity it covers ethically as to justice every possible motive, volition, thought, word and act of man in his relation to God, Christ, the angels, his fellows and his beasts and fowls. It is impossible to think of a free moral agent in any circumstance or state in any of his relations to these that does not come under the covering of this golden rule. Man to govern man's

mere external relations with his fellows has made laws to cover these relations, whose mere statement fills thousands of large volumes, and is constantly adding to them to meet the ever growing complexities of these relations, and is not even then able satisfactorily to cover them in harmony with man's inalienable rights; but God in the brief statements, "Thou shalt love the Lord thy God with all thy heart, mind, soul and strength," and "Thou shalt love thy neighbor as thyself," has given two laws that cover along the lines of justice everyone's motives, volitions, thoughts, words and acts toward all rational beings, as well as his and others' animals; for the second rule governs man's relations also to angels. It is true that we are not to commune with the angels now, God having forbidden this in order to shield us from the deceptions of fallen angels, who pretend that they are good angels, in order to arouse our confidence in them, all the easier to mislead us. But we are to have good will toward the angels, and to this extent are to act out the golden rule toward them that we put no hindrances in their way, but put helps in favor of their ministries. This applies especially to the guardian angels, whose work for us is often impeded and increased by our failing to do to them in such work as we would be done by, if our and their places were reversed. The second part of the golden rule applies to us in our relation also to the animal creation; and we are to do to them what we would have done to us, if we were in their place and they in ours. Hence we would be merciful and kind to them, as we would have mercy and kindness manifested to us, if the places were reversed. And the animals in our service would respond to such mercy and kindness, by becoming tame and gentle toward us, as many know from their dealings with dogs, horses, cattle, sheep, goats, poultry, *etc.*

The sphere of the application of the golden rule is the realms of spirit, men, reptile, fish, fowl and beast.

Hence with all of these, especially with the first and second of these spheres, we have to do along the lines of justice. This includes God and Christ in all Their relations to us and ours to Them,—in creation, providence, redemption, enlightenment, justification, sanctification and deliverance—we are to see that we fulfill the first part of the golden rule. Toward the angels it is limited to the sphere of their providential care of us, and that only as indicated above. With our fellows it operates in all human relations, especially in the home, state, church, school, business, finance, labor, insurance and secular and religious society. It has some of the same enemies who seek to thwart, hinder, pervert and misrepresent it, as wisdom, power and love have, *i.e.*, sin and error, as these are manipulated by the devil, the world and the flesh. It is intended to regulate along the lines of justice our relations to God, Jesus, angels, men and our and others' animals. Justice is abused by sins of commission and by sins of omission. Then it is also often abused by a too strict enforcement of its letter to the violation of its spirit, *e.g.*, when one insists on "his pound of flesh," to the utter disregard of mercy, which is also a demand of justice as to our dealings with our fellows amid the evil conditions of the curse (Mic. 6: 8). The consecrated sometimes fall into an abuse through an unbalanced zeal to sacrifice in disregard to the rights of others, *e.g.*, the husband or father who neglects his duty toward wife and children that he may study and serve the Truth more, the wife or mother who neglects her duty toward husband and children that she may study and serve the Truth more, the children who neglect their duty toward parents that they may study and serve the Truth more, the employee who neglects his duty toward his employer that he may study and spread the Truth more, and the citizen who neglects his duty toward the state, *e.g.*, by giving so liberally to the spread of the Truth that he cannot pay his taxes and becomes a public charge.

Such are sacrificing others' rights, hence are acting unjustly, bringing robbery for a burnt offering, and that greatly to the Divine displeasure (Is. 61: 8). Let us beware of all such abuses as highly detrimental.

We ought to say a few words on the reasonableness of our cultivating and practicing justice. Certainly, the first part of justice, loving God and Christ with all the heart, mind, soul and strength, is reasonable; for They, God as Source, Jesus as Agent, have given us all of good that we are and have, and that we hope to be and have. This we must recognize when we properly consider Their creative, providential, redemptive, instructional, justifying, sanctifying and delivering benefits to us. These acts obligate us to Them for all that we are and have, and that we hope to be and have; hence it is perfectly proper for Them to demand, as of Their right, and for us to yield as our obligation, love with all the heart, mind, soul and strength, together with the accordant volitions, thoughts, words and acts. This vindicates the propriety of the first part of justice as a reasonable thing for God to demand and for us to give. There are several things that prove the reasonableness of the second part of justice, loving the neighbor as self. First of all, the fact that from us God, our all-out Benefactor and Ruler, requires it, to whom we owe it to love Him with all our heart, mind, soul and strength, together with accordant volitions, thoughts, words and acts, makes it a reasonable thing that for His sake we love our neighbor as ourselves. As compelling as this ground for reasonableness for loving the neighbor as ourselves is, God gives us an additional reason for it, *i.e.*, the only way we can secure respect for, and concession of our inalienable rights from our fellows is that we respect and concede to them their inalienable rights; for the situation is this: We come continually into contact with others whose exercise of their inalienable rights constantly more or less clash with our exercise of our inalienable rights, and ours with theirs.

Such clashing cannot be permitted, else we would be in constant and interminable strife. Hence the only way that each can have the peaceable, satisfactory and reasonable exercise of his inalienable rights is to respect and concede to others the same exercise of theirs. And this can be attained only as each loves the other as self, and hence exercises toward others the same volition, thoughts, words and acts as he desires to be exercised toward himself, if he were in their, and they were in his place. Accordingly, we see from this second reason for practicing the second part of the golden rule that it is not an arbitrary rule imposed upon mankind in the exercise of an arbitrary sovereignty on God's part, but it is based on the nature of the conditions that prevail among humans. Hence it is a most reasonable rule of conduct as to justice manward. And if this rule were kept, it would at once put an end to the strife, unsatisfactory, sad and wrong conduct of man to man, and at once lead to most peaceable, satisfactory, happy and just conduct of man to man.

Justice, like wisdom, power and love, is a grace that we should cultivate. The best way to cultivate it Godward, Christward and othersward is by a devout and imitative contemplation of their exercise of justice, insofar as their doing justice is concerned. There is a use of justice on God's part as Source and on Jesus' part as Agent that we are not to imitate, *i.e.*, exacting vengeance. It is right for These to exact justice in punishing wrong, because God is the supreme Lawgiver and also the supreme judge of the Divine law; and He must, therefore, enforce its penalties; and Jesus is His Agent therein. Hence it is right for Them to demand justice and punish violations of it. But the Scriptures, while justifying Them in executing justice in ways of punishment, expressly deny us such a prerogative (Rom. 12: 17, 19-21). If we become members of the Little Flock in glory, we will be united with Jesus as God's Agents in exacting the penalties of justice; but

while in the flesh we are to abstain therefrom. Hence in doing justice we are to imitate Them in doing it, but not in exacting it in the way of punishing those who wrong us. The above is not to be understood as condemning parents in the family and rulers in the state for exacting punishment, the former as to their children, the latter as to their subjects, for wrong-doing; for these in their respective spheres are God's agents therein (Rom. 13: 4; Prov. 13: 24; 23: 13, 14). Another good way of developing justice Godward and Christward is to meditate gratefully on Their great kindness to us in creation, providence, redemption, instruction, justification, sanctification and deliverance, and to submit to the influence of such meditation. This will gradually fill unto completion heart, mind, soul and strength with love to Them and with accordant volitions, thoughts, words and acts. The first method given in this paragraph, by devout contemplation and imitation of God's and Christ's dealing justly with Their subjects, will give us the power to love our neighbor. A consideration that it is Their will that we so do, if we love Them with all the heart, mind, soul and strength, will certainly assist us to love the neighbor as ourselves. Then, too, a consideration of, and a subjecting ourselves to the fact that they have the same inalienable rights as we, and desire these to be respected and given to them, as we wish ours respected and yielded, will help us to love them as ourselves.

Justice Godward, Christward and manward can be and has been repressed and suppressed. The great repressors of justice are sins of weakness and ignorance and sins of measurable weakness, ignorance and willfulness; for such sins run in the opposite direction from justice and the more they are given way to the more do they repress justice, since they, whether of omission or commission, undermine conscientiousness and love for God and Christ, regardless of whether they are committed directly against them or indirectly

against them by being committed against the neighbor. Committed against the neighbor they, whether of omission or commission, undermine conscientiousness and love for the neighbor. Even little sins have this repressive effect on justice. Error of the less gross kind likewise has the effect of dulling the sharp edge of the conscientiousness and goodwill of justice toward God and man. But justice additionally can be suppressed, entirely. This is effected by fully willful sin and by gross error, especially in the form of no-ransomism and no-Church-sin-offeringism. These constitute the sin unto death (Heb. 6: 4-8; 10: 26-29; 1 John 5: 16). Let us watch and pray against the beginning of small sins and overcome them. Then we will be shielded against suppressing and repressing justice.

The fourth great and dominating grace of the Holy Spirit is love understood as distinct from justice. Usually the distinction is made by calling the latter duty love and the former disinterested love. Sometimes the distinction is clothed in the terms, justice and charity. Both have as their heart goodwill; but there is a distinction between them as goodwill. The goodwill of justice is based on the idea of duty; and the goodwill of love is based on privilege apart from duty. Having already defined justice, we will now define love. It is the goodwill that, based upon a delight in good principles and expressing itself in a delight in, and sympathetic oneness with those in harmony with good principles, in a sympathy with those that are treated out of harmony or that are out of harmony with good principles, delights, from such appreciation, oneness and sympathy, to lay down life for the advancement of good principles in the interests of God's plan for the blessing of others. Some explanations of this definition will serve to clarify it. The definition is rather lengthy, because of the comprehensive character of love. It will be noted, negatively, that there is an absence of the idea of duty in this definition; and this

is the case, because it is entirely differently based from justice, whose basis is the idea of duty. On the contrary, love has its basis in a delight in good principles. It takes holy pleasure in them. By good principles we understand the Truth and its Spirit to be meant. Hence disinterested love takes pleasure, not in error and its spirit, but in the Truth and its Spirit (1 Cor. 13: 6).

Upon this basis or foundation a superstructure is built, which we may call the house beautiful of love; for this delight in the Truth and its Spirit naturally and logically makes it take pleasure in those who in character are in harmony with the Truth and its Spirit. Moreover, this delight in the Truth and its Spirit makes its possessors feel a oneness of mind, heart and will with like dispositioned ones that gives them joy and freedom in fellowshipping with them in the study, spread and practice of the Truth and its Spirit and in the faithful endurance of their incidental experiences. But there are many who are in harmony with the Truth and its Spirit who are mistreated because of such harmony. This makes those who delight in the Truth and its Spirit feel deeply with such mistreated ones in a fellowship that makes them feel this mistreatment as if they themselves were so mistreated, and even more so. Moreover, there are many who in mind, heart and will are out of harmony with the Truth and its Spirit. And such delight in the Truth and its Spirit makes its possessors sympathize, feel with, the brethren in their disharmonies with the Truth and its Spirit and to pity, feel for, the world in their disharmonies with the Truth and its Spirit. So far described, love is seen to be an internal quality, a grace active in the mind, heart and will, but not acting externally, outside of oneself. If that were all there is to disinterested love, it would exhaust itself within one as an internal feeling, affection or grace; but it is more than an internal feeling, affection or grace. It is a practical thing that busies itself in

good works toward others. And this idea is brought out, too, in the definition given above. Out of its delight and sympathy it takes pleasure in laying down life in active deeds of service to advance the Truth and its Spirit, in the interest of furthering God's plan, by blessing others with the Truth and its Spirit. This brief explanation of love shows that it is in feeling and action the noblest, most sublime and beautiful and useful of the four great graces of the Holy Spirit. Yea, it is the greatest of all of God's four great attributes of character. And so high a place does it occupy in God's character that it is the only one of the four identified with God's very being; for the Bible nowhere calls God wisdom, or power, or justice, but it does call Him love (1 John 4: 8, 16).

A glance at the elements of the Divine love will serve to clarify it. While in our explanation of our definition of love we described these elements, we did not expressly treat of them as such. We will now do this further to clarify them. Its first element is its basis, an appreciation of, or delight in good principles as such. Its second element is appreciation of, or delight in the Truth in its various doctrinal, ethical, promissory, hortatory, prophetic, historical and typical details and in the Spirit of the Truth in God, Christ, good angels and in the new will, spiritual capacities in new creatures or renewed good human capacities in the Worthies, and in their graces, the higher and lower primary and secondary and tertiary graces. Its third element is unity of spirit with all having its second element. This unity of spirit makes its possessors of one mind, heart, will, purpose and ambition. It makes them coalesce into the oneness that Jesus describes in John 17: 11, 21-23 and that St. Paul describes in Eph. 4: 4-6. No unity that this world offers is comparable therewith. It is a unity of the Father and Son and all who are one with Them. It is also beautifully described as to the brethren in Ps. 133: 1-3;

and Jesus describes it as to the Father, Son and Church in John 17: 6-26. Nobody but its possessors can duly appreciate it. It is also beautifully described as to the brethren in hymn 23 of our Hymnal. The fourth element of disinterested love is sympathy with certain ones and pity for others. Because it is based upon a delight in good principles, it is pained with anything out of harmony with good principles. It is, therefore, pained at anyone's being treated contrary to good principles and feels deeply with those who are so treated. Yea, it makes their mistreatment their own mistreatment and, therefore, feels with, sympathizes with, those treated contrary to good principles, while at the same time it feels pain at the involved mistreatment. Thus pained at the wrongs heaped upon God, Christ and the faithful, they feel with them, sympathize with them, in such mistreatment. By the mistreatment that Satan heaps upon the world they are also pained and feel for, pity, the world at such mistreatment. Again, there are things in the brethren and in the world that are out of harmony with good principles, with the Truth and its Spirit. Disinterested love, because it is based upon a delight in the Truth and its Spirit, is pained by such disharmony. Additionally, it feels with, sympathizes with, the brethren because of it, and because of it pities, feels for, the world. The fifth element of disinterested love flows out of its preceding four elements and expresses itself in sacrifice; for out of appreciation of, or delight in good principles and in those in harmony therewith, and out of the resultant oneness of mind, heart, will, purpose and ambition, and out of pity for those who are treated contrary to, or are out of harmony with good principles, it delights to sacrifice to advance those good principles in furthering God's plan for the blessing of others. In a word, the elements of love are appreciation (of principles, persons and things), unity of spirit, sympathy or pity and sacrifice—a very noble quality indeed!

Love exercises itself on principles, persons and things. First of all, the objects on which it works are the Truth and its Spirit. Truth is the quality of motives, volitions, thoughts, words and acts harmonious with reality. It may be religious or secular; it may be spiritual or natural. The Bible is the Truth on religion, especially as this is related to spiritual and human beings. It is truth on doctrines, precepts, promises, exhortations, prophecies, histories and types, especially as these are related to spiritual and human beings. It also exercises itself on the Spirit of the Truth, as that which is harmonious with good principles in disposition, motive, thought, word and act. These are the good principles on which love exercises itself. It also exercises itself toward God, Christ, the Lord's people, the world of mankind and enemies. These are the persons on which it works. The things on which it works are the arrangements and their resultant conditions among God's people, as present objects, and on the arrangements and resultant conditions during and after the Millennium. Of the personal objects of love God Himself is the chief One. His wondrous and perfect harmony with good principles—the Truth and its Spirit—proves this. Yea, the sublimest and greatest exemplification of such harmony makes Him the supreme object of disinterested love. This harmony we see in the perfection of His attributes of being; yea, even more do we see this harmony in the perfection of His attributes of character. He has all of the graces in perfection—the higher and lower primary, the secondary and tertiary graces. His higher primary graces of wisdom, power, justice and love are not only perfect, but are of the highest possible degree of perfection. None, not even our blessed Lord, is His equal in wisdom, power, justice and love. Hence, His higher primary graces are in perfect harmony, and are the supreme example of harmony with good principles. And in His higher

primary graces there is a perfect and harmonious blending with one another, wisdom forming the foundation, power the first floor, justice the second floor and love the third floor and the other graces the roof of the house beautiful of these four attributes. Additionally, in God's character these four attributes in this perfect and harmonious blending dominate His lower primary, secondary and tertiary graces, using or leaving unused these graces as that blending dictates. Thus we see God's character to be in perfect and supreme harmony with good principles. The same is true of His plan and acts. Accordingly, disinterested love, going out to God in His person, character, purposes and acts, properly can give Him, out of a delight in the Truth and its Spirit, the appreciation, unity, sympathy and sacrifice of disinterested love.

The same remark applies to disinterested love going out to Jesus as its Object, for in person, character, purposes and works He is the express Image of the Father, though, of course, in none of these is He the Father's equal. But he is as nearly equal to the Father in these respects as a creature can be made equal to the Creator. Similarly, but in a lower degree, the same qualities of love have the good angels as objects of its activities. It goes out even to the penitent fallen angels in those elements of it applicable to their case. Similar remarks, but in a far lower degree, can be made with reference to the brethren; for in proportion to their approximating the Father and the Son in character, purpose and works, if we delight in the Truth and its Spirit, we appreciate their attributes of person anticipatorily of their resurrection bodies, their present as well as prospective good characters, purposes and works. Our oneness of mind, heart, will and ambitions, from a delight in the Truth and its Spirit, goes out toward them in the feeling of the oneness of Eph. 4: 4-6; Ps. 133: 1-3, and that prayed for by our Lord in John 17: 21-23. Then, too, it goes

out to them in sympathy for the mistreatment that they receive from the taskmasters: sin, error, selfishness and worldliness, as these are worked against them by Satan, the world and the flesh, as it also goes out to them in sympathy for their lacks, faults and immaturities. And from such appreciation, oneness and sympathy, disinterested love goes out to the brethren as objects of it in sacrifice even unto death to prosper them in grace, knowledge and service. Similarly, love will go out to the world, from a delight in good principles, appreciating the vestiges of God's image surviving in them from the wreck of the fall, pitying them for their disharmony with good principles and for the mistreatment that they receive from sin and error and the dying process, at the hands of the devil, one another and their own depravity, and from such appreciation and pity laying down life that they may receive some present blessing of truth and the Millennial release from these evils and upbuilding in good. Though harder to be exercised toward enemies, love will still, from its delight in the Truth and its Spirit, appreciate whatever good they have, pitying them for the physical, mental, artistic, moral and religious depravity that the curse has brought upon them through the workings of the devil, the world and their own flesh; and from such appreciation and pity, it lays down life for the advancement of God's plan that they may come Millennially to its opportunities of blessing. Accordingly, we see that love has for its objects, the Truth and its Spirit, the Father, the Son, the angels, the brethren and mankind, including enemies.

According to the three foregoing paragraphs, love has as spheres of activity the world of religion and the world of society. Hence, besides being exercised toward spirit beings in their various classes, it is to work in the Church as its main sphere among men. A liberal share of it will embrace the members of our families, especially those of them who are with us

heirs of life; and the others it will embrace in the hope of helping them thereto. A certain degree of it, in harmony with their varied characters, *etc.*, will extend toward our rulers, as it will also work toward our secular employers, if we are employees, and toward our fellow employees; and if we are employers, toward our employees; and toward our fellow citizens and foreigners. It will go out to these in harmony with the requirements of the applicable good principle, regardless of nationality, creed, race, color, sex, rank or station. But it has enemies that seek to thwart, hinder, dampen, repress and suppress it in its elements and activities. Our natural depravity and even our good natural selfish and social qualities are inimical to its operation. Sin and error, because of their disharmony with and contrariness to the Truth and its Spirit, seek to overthrow it. Because of selfishness and error, the world puts many obstacles in the way of its exercise; and, of course, Satan and his impenitent fallen angels are ever on the alert to quench it. Therefore, its cultivation and exercise are continually performed amid obstacles placed in its way by its enemies. Despite this opposition, in the faithful it goes right on in its cultivation as a quality and in its exercise as an activity. Its main use as such is to lift up to character perfection its possessor, in harmony, of course, with the Truth and its Spirit, and thus to further God's plan toward oneself. Its second use is the furthering of God's plan in others, primarily for the Little Flock, secondarily for the Great Company, tertiarily toward the Youthful Worthies, fourthly toward the justified, then toward the unjustified world and enemies. It is frequently misused, which almost always is due to lack of information on the applicable principles. Thus zeal without knowledge is one of its main misuses. It has at times been joined to error, whereby it has advanced error with the resultant effecting of evils that it did not intend. *E.g.*, many

a Little Flock member, under the influence of error, had done harm to others through advocacy of error on human immortality, consciousness of the dead, bliss of the righteous and torment of the wicked dead, trinity, absolute predestination, post-millennialism. Even the worst of papal errors have been advocated by men and women who were full of disinterested love, examples of whom are Francis of Assissi, Bonaventura, Michael De Molinos, Madame Guion, Arnauld, Pascal, Angelique Arnauld, St. Cyran, *etc.*

It exists in varying degrees. Of course, its highest degree is in God, who exercised it perhaps to its supreme expression in the carnation and humiliation unto death of the Son of His bosom for enemies. At least we are incapable of seeing how a higher expression of love could take place than this one. Another great expression of His love is His giving His Church, Christ's Bride, unto the sacrificial death, also for enemies. A third great expression of His love is His giving the Great Company unto a ministerial death for the willful sins of His enemies, and a fourth one has been His giving the Worthies up unto death in cooperation with the other two classes. A fifth expression of it will be the Millennial Kingdom for the blessing of the world unto eternal life for all that will obey. Not the least expression of a high degree of God's love is His gift of His Spirit and Word to the elect and non-elect. And, finally, His giving that bent to His providences which makes them work all things together for good to all who love Him, reveals His very great love. Certainly, these expressions of love give us a fair idea of the high degree of Jehovah's love. In Jesus' co-operating with God in the foregoing seven things, we see expressions of love that, while inferior to that of God shown in them, are yet next to them the highest expressions of love ever shown. The Church, while excelling all the rest of God's creatures in love (Prov. 31: 29), has this quality

in distinctly lower degree than Jesus, much more in a lower degree than God. And its members vary in its degree with one another, some, like the star-members, having it in higher measure than their fellow members. Below the Little Flock the degree of love decreases in each descending class, as well as varies among the members of each of these classes. Accordingly, the restitution class will have it in the smallest degree of any of the saved classes. However, to gain everlasting life, every creature will have to have that measure of it necessary for him in his place in his particular class; for God will not give everlasting life to any one who does not have it.

Its function differs in the various saved classes, as well as in God. The main function of love in God's character is to develop disinterested love in those to whom He will bestow the blessing of everlasting life. He will bestow it on various classes in the measure of the ability of each class for its enjoyment and use. While each one attaining everlasting life will enjoy and use it perfectly according to his ability to enjoy and use it, such ability will differ not only in each class from that of the other classes, but also in the various individuals in each class. *E.g.*, Jesus has the ability to enjoy and use, and does enjoy and use eternal life in a higher degree than any other of God's creatures. This comes from the fact that, by God's disinterested love helping Him, He developed the highest degree of character of all God's creatures. Because He developed that highest degree of character of any creature, God gave Him the Divine nature, and gave it to Him with faculties of the highest capabilities of those who attain that nature. Varyingly, according to the varying degrees of excellence of character development in the rest of the Divine class, do its individual members possess the ability to enjoy and use eternal life, because according to the character of each one, God will vary the ability of their faculties to enjoy and use such

life. Thus He gives some finer abilities than others in the Divine class. And the function of love has been to provide those rightly disposed, opportunities for such development, with the involved helps; and then, at the dictate of wisdom, the concurrence of justice and the co-operation of power, love gives them the reward which their loyalty fits them to have, use and enjoy. Love has exercised a similar course toward the Worthies and the Great Company, varyingly as to each class and then as to each individual in each class. It will do the same with the restitution class. This peculiarity in the working of God's love, *i.e.*, to cultivate good character in others, then in harmony with the varying excellence of character so cultivated to give them rewards varying in degree as to class and varying capabilities of the individuals in the various classes, seems to be the main function of God's love. And it concentrates its main efforts to secure these two results. In other words, God's love works mainly to advance good principles unto blessing varying types of character with varying endowments, and that on varying planes of being accordingly as they have developed pertinent fitness thereto. This appears also from our definition of the last element of love—sacrifice. But let us keep in mind that it does this in harmony with God's other three attributes acting jointly as was suggested above. In all classes and individuals connected with God's plan love in them has had the function of making, first, the Little Flock sacrificially lay down life to advance God's plan in ministering the Truth and its Spirit to responsive ones, of making, secondly, the Great Company and the Worthies to lay down life ministerially to advance God's plan in serving to others the Truth and its Spirit, and of making the restitution class serve God's plan without laying down life in serving one another with the Truth and its Spirit. Thus in the classes that are being saved it has the function of service in the interests of God's plan for ministering God's Word and Spirit.

Love should be and must be developed, if everlasting life is to be received. God will give nobody eternal life unless he is crystallized in perfect love. Hence we must develop it. The best way of developing it toward God is a devout contemplation of, and hearty response to God's character in general, and of and to its love in particular, for such a contemplation of and hearty response to His entire character will, in general, arouse in us an appreciation of, a delight in, good principles in His character, as the embodiment of the Truth and its Spirit, and thus will give us the first and second elements of love. In particular if we devoutly contemplate and heartily respond to His love as it exercises itself toward the Truth and its Spirit, toward Jesus in appreciation, unity, sympathy and service, toward the Church, the Great Company and the Worthies in these ways, as well as toward the world and enemies in pity and service, we will, by the influence of such thoughts and response, be aroused to loving God from a delight in good principles, in an appreciation of His glorious character, especially of love, in a feeling of oneness with Him, in sympathy with Him at the mistreatment that He has received, and in delight to lay down life for Him and His plan as a tribute of love to Him. This will develop in us love toward God in all its elements. The best way to develop love toward Jesus is devoutly to contemplate and heartily to imitate God in His delight in Jesus, sympathetic oneness with Him, sympathy with Him in the mistreatment that He received while in the flesh and still does receive, and service of Him. Such contemplation and imitation will arouse in us the same elements of love for Jesus as the Father shows Him. The best way for us to cultivate love for the brethren is devoutly to contemplate and faithfully imitate God's and Jesus' delight in the good in them, Their sympathetic oneness with them, Their

sympathy with them in the mistreatment that they receive from the devil, the world and the flesh, Their sympathy with them in the lacks, faults and immaturities that they have, and Their ministries on their behalf; for such a contemplation and imitation will not fail of arousing the same elements of love in us toward the brethren. These are also the best ways of our developing love for the world of mankind and our enemies; for as God and Christ, from Their love for the Truth and its Spirit, seeing the world's and our enemies' mistreatment by Satan and their fellows and their lacks and faults—their disharmony with good principles—and their undone condition, pity them and set instrumentalities into operation that give them now some helps, and will Millennially give them the fullness of helps for their deliverance from the curse; so we, contemplating and imitating Their pertinent course, will develop pity—love for, and service of them, especially in preparation of ourselves for their Millennial help, and thus will develop love for them—a love that in due time God will develop unto strength, balance and crystallization in the faithful.

While the method of devout contemplation and hearty imitation of God and Christ in Their exercising wisdom, power, justice and love, particularly love, is the best one for us to use to cultivate, strengthen, balance and crystallize love, there are other applicable ones, especially two: (1) keeping upon the mind pertinent, especially love, parts of the Word, aside from those manifesting the operation of the four dominating graces, especially love, and submitting the heart and will to the influence of them; and (2) persistent determination in the exercise of love. But further than mentioning them we will not give here any details on them. Neither will we discuss, even in general terms, the repression and suppression of love, further than to say that while sin and error will repress and suppress it, in practice its mainly active repressor and

suppressor is selfishness in its various forms, seconded by worldliness in its various forms, believing what we have said above on the repression and suppression of wisdom, power and justice, will suffice to enable one to understand how the repression and suppression of love occur and are to be overcome.

Having discussed sufficiently each of the four dominating graces of the Holy Spirit singly, it would be in place to say a few things of them combinedly in their relations to one another and to our other graces. In practice they combine, generally speaking, as follows: Wisdom, out of its confidence in knowledge, the Truth, and in hope of accomplishing good thereby, forms a tactful plan out of this knowledge and puts that plan into the hands of power to execute. Power, accepting the task of executing that plan, arouses justice to furnish the motives of duty love and arouses love to furnish the motives of disinterested love to prompt to the execution of that plan. Thus, all four of these graces work in an all-out expression of these four dominating graces as to one's thoughts, words and acts involved in that plan. Apart from the above-described planning, wisdom does not work at its best, unless it has the co-operation of the other three, as just explained. But if it works alone, it makes one all head, which, of course, is a one-sided development. Since power is executory of wisdom's plans, it always as a grace (for under circumstance of error and of unbalance it could act as a fault) works executorily in enacting wisdom's plans. But if it should work without justice and love, it would contribute to the all-head condition just above described, and add the strength of self-control and patience to the all-head condition and contribute austerity to the character. But if it puts back of wisdom's plans the motive of duty love and executes them, re-enforcing this motive with its strength, it will give one a righteous character; and if it adds to the motive power of justice, love,

as a motive re-enforcing it in the execution of wisdom's plans, it would develop a good character. Hence wisdom, acting alone, will make an intellectual man; power, acting alone with wisdom, will make a strong, an austere man; justice added thereto will make a righteous man, and love added to the other three will make a good man (Rom. 5: 7).

We distinguish between the virtues and the graces as follows: our affections, dominated by justice, produce the virtues; and our affections, dominated by love, produce the graces. These qualities are very similar; but they differ in that our virtues are our good qualities dominated by duty love, and our graces are our good qualities dominated by disinterested love. The dominated qualities are our lower primary, our secondary and our tertiary affections and attributes of character. Thus the lower primary attributes of character; our self-esteem, approbateness, restfulness, cautiousness, secretiveness, providence, combativeness, aggressiveness, alimentiveness, vitativeness, sexliness, husbandliness, wifeliness, filiality, brethrenliness, friendship, domesticity and patriotism, when dominated by duty love, are our lower primary virtues, and when dominated by disinterested love, are our lower primary graces. Thus our first kind of secondary attributes of character: humility, reticence, industriousness, courage, sincerity, liberality, longsuffering, forbearance, abstemiousness, self-sacrificingness, subhusbandliness, chastity, subwifeliness, suffiliality, subbrethrenliness, subfriendship, subdomesticity and subpatriotism, when dominated by duty love are the first kind of our secondary virtues, and when dominated by disinterested love, are the first kind of our secondary graces. And thus our tertiary attributes of character; zeal, meekness, reverence, obedience, joy, mercy, contentment, moderation, goodness, gentleness, impartiality and faithfulness, when dominated by duty

love, produce the tertiary virtues, and when dominated by disinterested love, produce the tertiary graces. Of course, in all such dominations, wisdom plans them and power executes the pertinent plans, as well as reinforces justice in operating the virtues and reinforces love in operating the graces. To produce the virtues, justice must flow out of, and be in harmony with wisdom, and act in harmony with, and be reinforced by power. And to produce the graces love must flow out of and be in harmony with wisdom, must act in harmony with and be re-enforced by power, and must be based upon, flow out of and act in harmony with justice. Moreover, these four graces must act in harmonious blending with one another, and not in any sense contradict one another, in order to secure the proper balance among them. This is done, first, by making wisdom the planner of everything, which always makes its plans harmonious with power, and justice, and love; secondly, the plans placed in power's hands are by it executed; thirdly, in executing the plans, power summons justice to act out as the motive force the justice features of the plans; and, fourthly, power summons love to act out, as the motive force, the love features of the plans. Hence in gaining harmonious balance, precedence is given these four graces in the order just given. Hence they must act in the order just given to secure their proper interrelations. And this secured, we have a proper balance in the interworking of these four graces.

The Apostle Paul (1 Tim. 1: 5) says, "The end of the commandment is charity (disinterested love) out of a pure heart, and of a good conscience, and of faith unfeigned." He indicates in this verse that the great purpose of God in all His dealings with His people through His Spirit, Word and providences, is to develop in them such a disinterested love as flows

out of, as is based upon and as acts in harmony with power, justice and wisdom. It is true that in this verse he does not use the express words, power, justice and wisdom; but he refers to them by calling attention to each one's main ingredient or ingredients, *e.g.*, by the expression, unfeigned faith, *i.e.*, a genuine as opposed to a fictitious, pretended faith, he implies two of the ingredients of wisdom, *i.e.*, trust and truth. Thus he alludes to wisdom by using a figure of speech, synecdoche, *i.e.*, making parts stand for the whole of wisdom. By the expression, good conscience, which is the duty feature of justice, he alludes to justice again by using the figure of speech, synecdoche, making a part of justice stand for the whole of it. And by the expression, a pure heart, he means a will fixed in good principles alone and executing them; and as power as a grace of character means will power fixed in good principles and executing them, he here uses a synonym of power in the expression, a pure heart. Accordingly, the above-given explanation of the relations of charity, disinterested love, to wisdom, power and justice, were correctly given in our explanation of 1 Tim. 1: 5. Hence we see that as to these four dominating graces, they must be made the controllers of all our other affections and their resultant virtues and graces, in the sense given in the preceding paragraph. Additionally, the three are to be so related to love as to be its sources, bases and modifiers. Such a love, so sourced, based and modified, is to impart its qualities to all our lower primary, secondary and tertiary graces, as justice, sourced, based and modified by wisdom and power, is to impart its qualities to all our lower primary, secondary and tertiary virtues. It is because charity is so sourced, based and modified, that the Apostle Paul shows that charity permeates and expresses itself in

various graces in the beautiful and terse description that it gives to its operations in 1 Cor. 13: 4-8: "Charity suffereth long [longsuffering], and is kind [kindness]; charity envieth not [generosity]; vaunteth not itself [self-abasement], is not puffed up [humility], becometh not itself unseemly [politeness], seeketh not her own [selflessness], is not easily provoked [literally, is not enraged, forbearance], thinketh no evil [guilelessness], rejoiceth not in iniquity [abhorrence of evil, the negative feature of appreciation], but rejoiceth in the truth [appreciation of, or delight in the Truth and its Spirit]; beareth [literally, covereth] all things [forgiveness], believeth all things [trustfulness], hopeth all things [hopefulness], endureth all things [patience, perseverance]. Charity, never faileth [permanency]." Thus charity sourced, based and modified in wisdom, power and justice enfolds in its ample embrace all of these graces, and still more, yea, every lower primary, secondary and tertiary grace.

A word on how these four dominating graces, especially love, carry on their domination over all our other affections, virtues and graces. They do this, first, by detaching our affections from lower and earthly things and attaching them to higher and heavenly things, secondly by using our other affections, virtues and graces as servants of truth, righteousness and holiness. Thus these, especially love, make our lower affections: love of self-esteem, of approbateness, of rest, of secretiveness, of safety, of possessions, of self-defense, of aggressiveness, of nourishment, of health, of life, of friends, of home and of country, of the opposite sex, of wife, of husband, of children, of parents, of brethren, serve truth, righteousness and holiness and thus, accordingly, if justice and love are the rulers, they develop respectively the lower primary virtues and graces of self-esteem, approbateness, restfulness, secretiveness,

cautiousness, providence, combativeness, aggressiveness, alimentiveness, vitativeness, sexliness, husbandliness, wifeliness, parentliness, filiality, brethrenliness, friendship, domesticity and patriotism. Thus they develop the lower primary virtues and graces through using them as servants of truth, righteousness and holiness. Thirdly, they use our lower sentiments, especially humor, as safety valves, vents. Fourthly, they, especially love, carry on this domination by suppressing the efforts that our lower affections and lower primary graces make to control us, and by such suppression develop the secondary virtues and graces. Thus as they, especially love, suppress the efforts that the above-named affections, and lower primary virtues and graces make to control us, they develop over against the pertinent selfish and social affection, virtue or grace, as virtues or graces, the secondary virtues and graces, accordingly as justice or love do the suppressing, turning domesticity into subdomesticity, patriotism into subpatriotism, self-esteem into humility, approbateness into reticence, restfulness into industriousness, cautiousness into bravery, secretiveness into candor, providence into generosity, combativeness into longsuffering, aggressiveness into forbearance and forgiveness, alimentiveness into abstemiousness, vitativeness into self-sacrificingness, sexliness into chastity, husbandliness into subhusbandliness, wifeliness into subwifeliness, parentliness into supparentliness, filiality into suffiliality, brethrenliness into subbrethrenliness and friendship into subfriendship.

As to the tertiary affections, virtues and graces, these four main graces, especially love, have the same two offices: to use them as servants of truth, righteousness and holiness, and to suppress the efforts that they make to control us. The tertiary affections are compounded mainly of the higher affections and subordinately of

lower affections; and the tertiary virtues and graces are compounded mainly of the four dominating graces and subordinately of the lower primary and secondary virtues and graces. Accordingly, as the dominating graces use, from motives of justice or love, as servants of truth, righteousness and holiness, the pertinent affections, will the tertiary virtues or graces be developed, *i.e.*, zeal, meekness, joy, reverence, obedience, mercy, contentment, goodness, gentleness, moderation, impartiality and faithfulness. Not all of these are to be suppressed from use, *e.g.*, reverence, obedience, faithfulness Godward and Christward, are never to be suppressed. But some of them at times must be restrained and suppressed from use, *e.g.*, at times zeal, meekness (toward man, never toward God and Christ), joy, mercy, contentment, goodness, gentleness, moderation and impartiality. When this is necessary the four dominating graces will determine and act out the suppression; and this will give us a second set of secondary virtues or graces, accordingly as justice or love is the special actor therein. We have no words in English to express this second kind of secondary virtues or graces; hence we will coin words for them, as we did for most of the social secondary graces: subzeal, submeekness, subjoy, submercy, subcontentment, subgoodness, subgentleness, submoderation, subimpartiality. Fifthly, they support, by their strength, our weak good qualities. Thus we see how these four graces are to dominate by use or suppression our other affections, virtues and graces, accordingly as the domination by these is required by the Truth and its Spirit. Sixthly, these four dominating graces, especially love, carry out their dominating office by overcoming our faults, for we have faults due to lacks, depravities and immaturities in our mental, artistic, moral and religious affections and qualities. These four graces in their office

of domination overcome these faults by direct aggressive antagonizing of them, by restraining their activities, by resisting them through virtues and graces other than the opposites of these faults and by displacing them through virtues and graces the opposite of these faults. Seventhly, they overcome evil by cleansing from, evasion of, diversion of attention from, and presenting an impenetrable front to evil. They do this dominating by exercising all applicable general and special methods of character development, as well as their processes and lines of activities. Thus their domination is many, in fact, all-sided; for in them the Holy Spirit mainly lives, moves and has its being. And with this remark we will close our discussion of this phase of the Holy Spirit of our God in us.

Holy Spirit, banish sadness;
Pierce the clouds of weary night;
Come, thou source of joy and gladness,
Breathe thy life, and spread thy light.

From the height which knows no measure,
As a gracious shower descend,
Bringing down the richest treasure
Man can wish, or God can send.

Author of the new creation,
Come with unction and with power;
Make our hearts thy habitation;
On our souls thy graces shower.

Hear, O hear our supplication;
By thy Spirit, God of peace,
Rest upon thy congregation,
With the fullness of thy grace.

CHAPTER X.

THE HOLY SPIRIT: ITS WITNESS AND SUPPOSED ARGUMENTS ANSWERED.

ITS WITNESS: COMMON MISCONCEPTIONS. ITS MEANING. ITS SEVEN PARTS. ITS APPLICATION TO THE WORTHIES. SUPPOSED ARGUMENTS ANSWERED.

IN THE FIRST part of this chapter we desire to study the Holy Spirit's witness, a subject on which very much confusion prevails. Some think it to be the exuberance that they feel. Thus some, experiencing the assurances of forgiveness on their accepting Christ as Savior and rejoicing therein, think that joy to be the witness that they are sons of God, not being aware of the fact that sonship with God, during the Gospel Age, sets in after consecration in the Spirit-begetting. Thus some think that their habitually cheerful moods are the witness of the Spirit, oblivious of the fact that such cheerfulness may be a matter of heredity, and may be nothing more than a result of good health or uncrossed dispositions, prosperity, or a naturally sunny disposition, not at all exclusive possessions of sonship of God. Again, some think a dream of happy conditions a proof of sonship, forgetting that dreams are our imagination acting without our control. Others see visions which they take to be a proof of sonship, *e.g.*, the Methodist farmer who saw in his field the letters G. P. C. in golden bright colors and immediately went to his bishop, declaring to him that God had given him both the witness of the Spirit and a call to the ministry, since he interpreted the letters to mean, "Go, preach Christ." The bishop, knowing his unfitness for the ministry, told him the letters did not mean, "Go preach Christ," but "Go, plow corn!" Still others hear voices that tell them that they are sons of God, being unaware of the fact that God does not so speak to us, but that fallen angels frequently so do. Still others feel

impressions (often coming from their self-esteem or approbateness bump) that they are sons of God and take such to be the witness of the Spirit, being unmindful of the fact that demons frequently give, for deceitful purposes, such impressions.

Evidently none of these are the witness of the Spirit. Often the feelings of joy and exuberance leave one. This can be through sickness, pain, losses, disappointments, our faults, family troubles, hardships, necessities, persecutions, severe contrarities, *etc.* When their joy and exuberance leave such, they begin to worry over whether they are sons of God. Thus many a person so minded loses *his* witness, because his liver is not working right, or because dyspepsia seizes on him! *Their* witness deserts them when they most need the assurance of acceptance as sons. Dreams, visions, voices and impressions, not coming from the Lord, but arising out of one's flesh or from the adversary, or from the world, of course cannot be witnesses of the Spirit. And when relied upon and yielded to, as such, they lead one to disappointments, that in very many cases turn their believers into unbelievers. And this was the adversary's purpose in giving them such delusions as the witness of the Spirit. The devil, the world and the flesh are certainly very deceitful in general, and also in this matter. We may be certain from the nature, source, purpose and results of such "witnesses of the Spirit" that God is not their author, rather that they originate in the adversary, the world and the flesh, sometimes in one of them, at other times in two of them, and still at other times in all of them combined. Let us beware of all of these supposed witnesses, which are all delusions, leading their trusters into swamps of disappointment, unbelief and apostasy.

In the expression, the witness of the Spirit, the word Spirit is used in the sense, not of God's heart, but in the sense of God's mind, insofar as its contents are concerned, as expressed in the Bible, in a word, in the sense of the Truth. We have more than once called

attention to the fact that the word *spirit* has at least 11 different meanings in the Bible, one of these being that of teachings; and in the case of God's Spirit in this sense, it means the Truth. We will comment on some passages giving such sense of the word *spirit*, first, in the sense of teachings in general, and secondly in the sense of God's teachings, *i.e.*, the Truth. A few passages from the Old Testament: Zophar refers to his thought on the subject at debate with Job as the spirit [teaching] as he understood matters (Job 20: 3), here an actually false teaching. Eliphaz, speaking of Job, whom he thought to be evil, says that the teaching of his mouth would cease (15: 30). Job says that the teaching of his mouth was unfamiliar to his wife (19: 17). The Lord says of the teachings of errorists, that they will destroy them (Is. 33: 11), and that they have erred in doctrine (Is. 29: 24). He tells us that false teachers follow their own teachings (Ezek. 13: 3). He tells us that false teachers have the spirit of an unsound mind (Hos. 9: 7, man of spirit [teaching], margin; Mic. 2: 11). God pledges to cause false teaching to cease in the earth (Zech. 13: 2). These passages use the word *spirit* to mean false teachings. Now some examples of the word from the Old Testament meaning the Truth. God declared that His teaching will not by His servants always carry on controversies with the wicked (Gen. 6: 3). His servants say that by His teachings God testifies against sinners (Neh. 9: 30). Speaking of the creed idols, God says there is not the truth in their mouthpieces (Ps. 135: 17). Speaking of Christ's refutative Truth symbolically slaying the wicked, God says that He would slay them with the breath [spirit] of his lips (Is. 11: 4). He tells us that the teaching of worldlings is error, not truth (Is. 31: 3).

Now some comments on a few passages of the New Testament, using the word in both senses—teachings in general and the Truth in particular; God says that the brethren were given no teaching by Paul indicating that the Second Advent had set in his day (2 Thes. 2: 2).

He warns against seductive teachings (1 Tim. 4: 1, second use of the word). God warns us not to believe every doctrine presented to us but to test them, since many false teachers have gone forth (1 John 4: 1). He shows us one way of discerning false teaching; every teaching not in harmony with the ransom is error (1 John 4: 3, 6 [second use]). John saw three false teachings going forth and defines them as teachings of fallen angels (Rev. 16: 13, 14); and shows that Babylon is a hold of every erroneous teaching (Rev. 18: 2). The following comments we will make on some New Testament passages using the word *spirit* in the sense of Truth. St. Paul assures us that by the teaching of His mouthpieces Jesus would consume Antichrist (2 Thes. 2: 8). The Truth forbade Paul's speaking in certain places, places where the character of the people showed that they would not accept the Truth (Acts 16: 6, 7). It was in harmony with the Old Testament's teachings (Holy Spirit) and the apostolic mind, not to bind circumcision on Gentile believers (Acts 15: 28). Scripture teachings are frequently called the sayings of the Holy Spirit (Acts 28: 25; Heb. 3: 7; 9: 8; 10: 15). St. Paul says that the Truth expressly teaches that perilous times are coming, in which deceitful teachings would be heeded (1 Tim. 4: 1, twofold use). St. John says that we can know the Truth of God by a teaching being in harmony with the ransom (1 John 4: 2). He directly calls the Spirit the Truth (1 John 5: 6). By the expression, seven spirits of God, he means the seven main parts of the Bible teachings: doctrines, precepts, promises, exhortations, prophecies, histories and types (Rev. 1: 4; 3: 1; 4: 5; 5: 6). Repeatedly he, in Revelation, uses the word spirit to mean the truth (Rev. 2: 7, 11, 17, 29; 3: 6, 13, 22; 14: 13; 19: 10; 22: 17). Accordingly, we see that one of the meanings of the word spirit, *ruach* in Hebrew, *pneuma* in Greek, is teaching, either false or true. If false, it means error; if true, the Truth.

The leading New Testament passage on the witness

of the Spirit is Rom. 8: 16. In this passage in the first occurrence of the word *spirit*, it means the truth as God's mind expressed in the Bible. Hence the sense of this passage is this: the Bible teachings as to what characteristics, activities, experiences, mark people as sons of God are in harmony with the disposition of God's faithful new creatures in declaring them, in proving them, in certifying them, in sealing them as sons of God. That teaching proves that those who have God's disposition (our spirit) in them are His sons. Their evidences of sonship are the very ones that the Bible teaches mark God's sons. And, therefore, those who have the characteristics, activities and experiences that the Bible teaches are the possession of sons of God, have God's witness in the Word that they are His sons. They, therefore, do not build their assurance of Divine sonship upon the quicksands of exuberant feelings, dreams, visions, voices, impressions and imaginations, but upon the unshakable teachings of God's Word and actual facts as to what is the witness of the Spirit as to their sonship. All that they need is to know what are the characteristics, activities and experiences that the Bible teaches prove sonship of God, and to know if they have these characteristics, activities and experiences, and then they have the witness of the Spirit to their sonship. And this is a witness that does not change because of sickness or health, pain or pleasure, adversity or prosperity, hardship or ease, popularity or unpopularity, human approval or disapproval, persecution or favor. The Truth on the subject abides unmovable in witnessing to sonship of those wherever and whenever the pertinent qualities, activities and experiences exist. Hence, the faithful can comfort themselves with this witness despite every untoward experience and rejoice with it in every toward experience, yea, they are privileged to rejoice for it in every experience, be it whatever it may.

There are especially seven things Biblically taught as constituting the full witness of the Spirit. Any one

of these seven testify to the sonship of those who have it; but for its completeness all seven are required. In brief they are the following: (1) an appreciative understanding of the deep things of God's Word; (2) heavenly aspirations; (3) opportunities of service; (4) growth in Christlikeness; (5) persecution for righteousness; (6) chastisements for faults; and (7) tests of character amid temptations to wrong. The Bible teaches of every one of these that it indicates sonship of God, or, to put it in other words, new creatureship, Spirit-begetting. Each one of these seven evidences of sonship will now be discussed in some detail, and that in the order presented. First, let us consider an appreciative understanding of the deep things as one of these witnesses. To understand the deep things of God's Word requires a special enlightening operation of God upon the heart and mind; and wherever such an operation is lacking, there is no understanding of the deep things of the Word, though the surface things of God's Word can be seen without that special operation, as symbolized by that part of the sevenfold sealed scroll which was written on the backside, thus seeable by all (Rev. 5: 1). But to see that which was written inside required not only Jesus, as God's pertinent Agent, to open the seals and unroll the scroll, but to open the eyes of understanding of certain ones.

Jesus indicates that this favor is given to His own but not to others, outsiders (Mark 4: 10-12). Before the Lord will enlighten any one on the deep things, he must become a disciple of His, *i.e.*, he must consecrate himself and seek to carry out that consecration. If he so does, taking him into His confidence, the Lord will give him enlightenment on the deep things, *i.e.*, tell him His secrets. Please note how this is taught. Jesus says if one wills to do His will, *i.e.*, consecrate himself and seek to carry it out, he would know His doctrine, and that as coming from God (John 7: 17). He also said that if one keeps His commandments (obeys Him, which is done in consecration), he would

receive the Holy. Spirit (John 14: 15, 16), and would have Christ manifest Himself to him (21). These consecrated ones are the meek, whom the Lord teaches His way and doctrine (Ps. 25: 8-10), and are the ones who reverence God and are, therefore, shown God's covenant and His secret (12, 14): St. Paul discusses this enlightening work of God in those who are God's Spirit-begotten children, hence, are consecrated, with considerable detail in 1 Cor. 2: 6-16, assuring us that the wisdom, truth, that God gives His own He does not give to worldlings, not even to their leaders (6). He defines it as the Divine mystery, secret, hidden from worldlings, but planned out before creation unto the glory of His faithful (7), a thing not known by human leaders, otherwise they would not have crucified Jesus (8). He proves its existence from Is. 64: 4 as the thing God prepared for His lovers, but not perceived by others (9). These things—God's truths—He makes known to the faithful by their New Creature; for that New Creature studies, and thus comes to understand the deep things of God (10). He shows that as appreciatively to understand human things one must be human, so also appreciatively to understand spiritual things is not the privilege of a mere human, but is that of the New Creature, that which is Spirit-begotten (11). Since the disposition of humanity cannot understand these deep things, God has given the faithful His disposition in the Spirit-begetting in order that they might appreciatively understand God's free gift of the Truth (12). So to teach these things requires the enlightenment of God's Spirit in order to compare spiritual things with spiritual things (13). Again, the Apostle emphasizes the thought that the unconsecrated cannot intellectually see spiritual things, rather he considers them foolish; and the reason for it is that spiritual discernment is necessary to perceive them, a thing that the unconsecrated natural man does not have (14). But the Spirit-begotten man forms proper judgments on all spiritual things as due, even if

no natural man can form a proper judgment of them or him (15). Appealing in proof to Is. 40: 13, he denies that any human taught God, hence taught not Him His plan; but he shows that having the Mind, Spirit, of God, we can understand that plan in its depths (16).

The Scriptures above cited and briefly expounded prove that only to the faithful children of God is given an appreciative understanding of the deep things of God; hence if one has such an understanding, he has within himself, derived from the Bible, the sure proof that he is a son of God. Hence an appreciative understanding of the deep things is a witness, a proof, of the Spirit to his sonship of God. Hence, if assailed by Satan, the world and his own flesh with the denial of his sonship of God, all he needs to do, from the standpoint of this line of thought, to repel the assault is to examine himself as to whether he has been taken as a son into the Father's confidence and has consequently been by Him entrusted with God's secrets; and if he finds that he has this entrustment, he knows that he is a son of God. And this assurance abides with him in good days and in evil days, in good report and in evil report, in pleasure and pain, in agreement and controversy, in sickness and health, in agreeable, pleasant, easy and prosperous conditions, and in disagreeable, unpleasant, hard and depressed conditions. It remains firm and unmovable, while the witness of exuberance, dreams, visions, voices and impressions, like soap bubbles, burst in touch with untoward circumstances. It is like a huge seagirt rock whose head reaches above the clouds, basking in the pure sunshine of God, and whose base dashes into harmless foam the waves that strike it—eternally firm amid temptations and trials.

The second witness of the Spirit is heavenly aspirations. Of the earth earthy, the natural man has earthly aspirations. Hence he seeks to gain earth's knowledge, fame, honor, ease, attainments, safety, privacy, possessions, food, drink, raiment, health, life, families, friends, home, native-land. These are his treasures; for

he sets his heart on them; and of whatever of morals and religion he craves, they are such as appeal to the natural and spiritually unbegotten mind and heart. This is not at all blamable; for sinless Adam and Eve, and even Jesus as a human, had these cravings. Only then do they become sinful when sought after contrary to supreme love to God and equal love to man. That the natural man does not have heavenly aspirations is due to his being a natural man. As only a spiritual man can have heavenly desires and ambitions, it follows that the natural man, not being Spirit-begotten, hence not spiritual, cannot have them. Just as dogs, cats, rats or any other animal lower than a human cannot aspire to what is peculiarly human, neither can humans aspire to that which is peculiarly spiritual. St. Paul assures us of this when he tells us that there have not entered into the heart of man, into human desires, aspirations and ambitions, the spiritual things that God has prepared for His Spirit-begotten sons (1 Cor. 2: 9; John 1: 12, 13). Hence we should not fault natural men for their lack of the spiritual sense and spiritual aspirations. But the new creature, that which is begotten of God, having implanted by the begetting of the Spirit heavenly capacities into his brain organs enabling him to reach beyond the human things, to which they naturally attach themselves and cleave, to the things on the spiritual plane, corresponding to those to which on the human plane the natural man's affections reach out and cleave, can and does have spiritual aspirations. Hence, the spiritual man has another thing peculiar to the spiritual man, heavenly aspirations, and the possession of the things peculiar to the new creature is to him a proof, a witness of the Spirit, Bible teaching, that he is a son of God; even as a human, having things peculiar to humans, has in that fact the proof, the witness of nature, that he is human.

Let us note the heavenly things that are the objects of the faithfuls' heavenly aspirations, and that are an evidence of new-creatureship, and hence their possession

is a witness of the Spirit to the faithfuls' sonship. They aspire to have and retain God as the God and Father of their New Creatures, Jesus as their elder Brother, Head and Bridegroom, Him and their faithful brethren as heirs of God and joint-heirs with Jesus and one another, the Divine nature, and the various heavenly offices, like membership in Christ's Bride and in the Body of the World's Prophet, Priest, King, Mediator, Judge, Mother, Shepherd, Lord, Messiah, Deliverer, Captain, Lawgiver, Physician and Executive. Additionally, they aspire to a character like God's and Christ's, having all the heavenly higher and lower primary, secondary and tertiary affections and graces, which will enable them to set their spiritual affections upon the objects on the heavenly plane corresponding to the human objects on which their human affections were set before their Spirit-begetting, *e.g.*, heavenly instead of earthly possessions, heavenly instead of earthly comfort, heavenly instead of earthly safety, heavenly instead of earthly food, drink, health, life, heavenly instead of earthly father, spouse, children, brethren, friends, home and country. So, too, they set their affections upon and thus aspire to gain the heavenly Truth, as well as its Spirit. Since their whole development from their Spirit-begetting to their Spirit-birth is in order to give them a change of nature, from human to Divine, and heirship of God and joint-heirship with Jesus, it is necessary that they have heavenly aspirations, and that they become crystallized in the resultant character, in order to be fitted thereto. They must set fixedly their affections as aspirations upon heavenly things, as behooves sons of God. And since they must become such sons by the Spirit-begetting in order to have such aspirations, and through them gain their objects, their possession of such aspirations, since mere humans can aspire only to human things, proves them to be Spirit-begotten sons of God. Hence heavenly aspirations are an evidence of sonship with God.

Let us note a few passages from Holy Writ which prove that spiritual, heavenly aspirations are a witness of the Spirit to such sonship. To develop such aspirations is for them to do God's will, and to set their affections to develop such aspirations and the spiritual law, is a characteristic of all God's faithful children (Ps. 40: 8). They pant after God, as the hart after water brooks; and thirst after Him with the longing to see Him (42: 1, 2; 63: 1; 84: 2). They seek Him as theirs, and His strength and favor (105: 4). They set their affections on Him and His Truth (119: 2, 10, 20, 40). They hunger and thirst after righteousness, a character like God's and Christ's (Matt. 5: 6). They seek above all else to become Divine in character and nature and heirs of God, joint-heirs with Christ (6: 33). So strongly do they seek these things that they give up all else for them and give the greatest diligence to obtain them (Phil. 3: 12-14; 2 Pet. 1: 5-11). Since they are new creatures undergoing the resurrection in heart and mind, they detach their affections from earthly things, even unto deadness to self and the world and in setting their affections on things above in aliveness to God, thus seeking the things above which their heavenly aspirations seek to gain, assured that if faithful therein they shall gain all their aspirations (Col. 3: 1-4). Please note that v. 1 of this passage shows that we, by developing Christlikeness, are undergoing the resurrection process in our new-creaturely minds, hearts and wills, even as St. Paul shows this also in Rom. 6: 4, 5; Col. 2: 12. It is, therefore, the privilege of new creatures to set their affections upon heavenly things, cultivate heavenly aspirations, and to detach them from earthly things. And such new-creaturely aspirations faithfully continued will reward us with joint-heirship with Christ as Col. 3: 1-4 shows. Therefore, such heavenly aspirations as forerunners of our heavenly inheritance are the accompaniments of our new-creaturely activities, which proves them to be Spirit-begotten, and hence are a witness of the Spirit.

Hence if we have heavenly aspirations we have a sure proof in it of our being sons of God.

The third witness of the Spirit is Divinely-given opportunities of service. Our consecration is our introduction into a life of service in which we yield our human all until and unto death to advance God's cause, as Christ did (Rom. 12: 1; Heb. 10: 5-10). God accepted our consecration by begetting us of the Spirit (John 1: 12, 13; Rom. 6: 3-5; 12: 1, 2). Then He gave our new creatures opportunities to use in His service, according to our consecration vows, our human time, talents, means, influence, strength, health, reputation, positions, education and every other human possession, all of which is included in the term bodies (Rom. 12: 1), in order to advance His cause. And to enable us to prosper His cause He gives us opportunities to use our human all in His service, by placing us into such situations as call for service to be rendered to His cause. In other words, we having in consecration and Spirit-begetting entered into His employ, He puts us to service, *i.e.*, gives us to do for Him according to our Spirit, possessions and providential situation, things to do that will advance His cause. Having in the Spirit-begetting accepted our offer to serve Him with our human all, He does His corresponding part toward our offer to serve Him with our human all by putting us into positions where we can use up our human all to speed His cause. This is a privilege that He reserves exclusively for His sons. Hence for Him to give us such opportunities of service proves that He treats us as sons. Hence opportunities of service are a witness of the Spirit to our sonship of God. Thus when inviting us to enter His service He addresses us as sons: "My son, go work today in my vineyard" (Matt. 21: 28, 30). If a consecrated child of God finds himself given chances to use his human all for the advancement of God's cause, he may comfort himself with the thought that thereby God is by act calling and treating him as a son. Thereby he knows that he is a

son of God. Let the devil, the world and the flesh deny his sonship of God ever so speciously, he can triumph over their sophistries when he can point to the opportunities of service that God gives. This consideration should make us ever on the alert to see and seize chances to serve God's cause; for they are God's loving voice calling us His sons—a witness of the Spirit.

The fourth thing taught in Holy Writ as an evidence of sonship of God is growth in Christlikeness. By this is meant the development of a character like Christ's. In Jesus' character were found the Divinely desired features of deadness to self and the world and of aliveness to God. There was in Him continuously the will to do God's will, and this will hated, avoided and opposed sin, error, selfishness and worldliness. He set every one of His affections upon pertinent heavenly things, exercised every one of His affections and by them developed spiritually the graces; the higher primary graces, first, as active and, second, as controllers of every other feature of character, then the secondary and tertiary graces as subordinate to the higher primary graces. Thereupon He strengthened and balanced them amid many trials, and finally through faithfulness in suffering crystallized them and maintained that crystallization amid the most crucial sufferings, those that marked His last thirteen hours on earth. This resulted in His gaining and retaining a character that was the completest image of God's character in existence, or ever will be in existence. God has ordained that His Son's joint-heirs as sons of His develop a character like Christ's (Rom. 8: 29). This does not mean that they will develop as fine a character as He did; for next to the Father's character the Son's is the highest, finest and noblest of all creation (Ps. 45: 2); but it does mean that they are to develop characters like His, images of His, having like Him wills that are dead to self and the world and alive unto God in meditation on God's Word, in watchfulness and prayer according to God's Word, in service of God's

Word in laying down life to advance God's Word, in hating, avoiding and opposing evil, in setting their affections on heavenly things, in exercising those affections unto the cultivation of all the three classes of the graces, in proper coordination, superordination and subordination, in strengthening, balancing and crystallizing them. And this is to be done amid toward and untoward things. And when it is done they have developed Christlikeness, and thus during this process, that of growth, in this attainment, they have one of the finest, yea, the very finest of the seven witnesses.

Let us see how the Scriptures show this. That God requires the faithful to be conformed to Christ's characterlikeness (and this proves that they are the many brethren of Jesus, and thus sons of God, among whom He is both the first-born and chief) is a matter of God's predestination, as we see in Rom. 8: 29. Accordingly, as one sees that characterlikeness growing in himself he has in it a proof that God's pertinent predestination as to His sons is being fulfilled in him; hence he sees in it the pertinent witness of the Spirit. To be growing in that characterlikeness is being led, directed, animated by the Holy Spirit, and such are sons of God (Rom. 8: 14), hence such growth by the direction of the Holy Spirit is a proof of one's sonship of God. That Spirit, Christlikeness, is the spirit, disposition, that the Spirit as the Truth attests to be a mark of sonship of God (Rom. 8: 16). As one is not Christ's who has not His Spirit, disposition, character, so one is Christ's who has His Spirit, disposition, character, and thus as a brother of Christ, he is a son of God; hence Christlikeness, proving sonship of God, is a witness of the Spirit (Rom. 8: 9). This characterlikeness of Christ is the "Christ in you," "the hope of glory," and is thus a proof of sonship (Col. 1: 27; Rom. 8: 10). God has sealed us as sons by this disposition, His Spirit (2 Cor. 1: 22); hence whoever has this seal has in it the proof that he is a son of God. Sons of God, like Jesus, are to be blameless, harmless and uncensurable.

If one has grown in Christlikeness to the degree that he is blameless, harmless and uncensurable in Jesus' Spirit, seeing this in himself, he has therein a proof that he is a son of God (Phil. 2: 15). This Christlikeness in us is thus a witness of the Spirit to our sonship of God. We know that Christ abides in us, Christ in you, and that we are thus sons of God, by the spirit of Christlikeness that God has given us (1 John 3: 24); hence His abiding in us is a feature of the fourth witness of the Spirit, Christlikeness. If one has the love of God perfected in him, he knows that Christ is in Him, and hence he is a son of God, attested to as such by the Spirit (1 John 2: 5). To walk as He walked is Christlikeness, and proves that one is in Him; hence he is a son of God (1 John 2: 6) and witnessed to by the Spirit as such. Loving the brethren, which is a part of Christlikeness, is a proof that we have passed from death into life, which makes us sons of God, hence is a witness of the Spirit to our sonship. Since it is sons of God who dwell in Him and He in them, and since they know these two things by the Spirit, Christlikeness, that He gives them (1 John 4: 13), their dwelling in Him and He in them is a proof of their sonship of God and thus is a part of the fourth witness of the Spirit. Like the preceding three witnesses of the Spirit, this one is clear, firm in the faithful and abides in them despite every untoward experience, firm, steadfast and immovable, like the heavy anchor lying at the bottom of the sea, unmoved, though the ship is storm-tossed.

Persecution for devotion to truth and righteousness, or to put it in another Scriptural way, persecution for Christ's sake, is the fifth witness. Persecution is illy treating others for the sake of their opinions, practices or relations. Sometimes it takes on the form of mistreating others for associational, social, national or racial relations; but it usually takes on the form of mistreatment for one's religious opinions, practices and adherence. Persecution for Christ's sake is mistreatment for holding and professing the Divine Truth, and

its arrangements and practices, and for holding with those who hold and profess such Truth and its arrangements and practices. It takes on various forms, *e.g.*, hatred, envy, evil-surmising, reproaching, reviling, ridiculing, slandering, business boycotting, social ostracism, religious disfellowshipment, outlawing, exiling, physical and mental injury, in the form of torture, maiming and martyrdom, and all of these for one's religious course or on account of his adhering to, and supporting the Lord's servants and people. The source of such mistreatment is the persecutors' hatred of, and opposition to God, Christ and Their cause. Injury inflicted upon one for his faults is not persecution. If our faults bring suffering upon us we have no right to consider ourselves persecuted; but if we are made to suffer in any of the above-mentioned ways because of our devotion to God and Christ and Their cause, which is the cause of truth, righteousness and holiness, then we may rightly consider ourselves persecuted. If, therefore, our love and zeal for, and our devotion to God, Christ and Their cause, bring upon us mistreatment from the opponents of God, Christ and Their cause, we are suffering persecution for truth, righteousness and holiness. The rock-bottom source of persecution is Satan and his spiritual and human confederates who desire to control others for their purposes, and therefore, resist every one and thing favoring things opposed to their purposes. The cause of truth, righteousness and holiness is in direct antagonism to the purposes of Satan and his confederates. Therefore, failing to dissuade these by their seductions from the cause of God, they try to force them by persecution therefrom. But these are but contributing persecution for Christ that gives us the assurance of our sonship.

Let us note how the Scriptures prove that the wicked persecute the righteous and that such persecution is one of the witnesses of the Spirit, the fifth one in fact. As a type of the verbal persecution of Jesus and the large and small Joseph, the sharp sayings shot

at Joseph are set forth (Gen. 49: 23). As a type of the persecutions heaped on the Epiphany messenger, those hurled at Job by Satan and Job's four friends are instanced (Job 1: 9; 2: 4, 5, *etc.*). The wicked are the persecutors of the righteous (Ps. 11: 2; 37: 32). This is done for the Lord's sake (44: 15-18, 22), and is a continual thing (56: 5). Mocking is their portion (69: 10-12). They have at times made persecution widespread against all God's people (74: 7, 8; 94: 5), mistreating them out of hatred (Prov. 29: 10, 27). They do it in opposition to their Truth proclamations (Is. 29: 21). Not for evil but for good are they mistreated (Jer. 11: 19; 15: 10). But this mistreatment puts them in line to inherit the Kingdom, which is the portion of God's sons, hence it is a witness of the Spirit to their sonship (Matt. 5: 10-12), which rightly endured proves them God's children, hence is a part of the proof of their sonship (44, 45). Such persecution faithfully endured will lead to salvation, the experience of God's sons, and thus is proved to be a witness of the Spirit (Mark 13: 9, 11-13). It comes from the world's hatred of Jesus and His, and evidences their sonship of God (John 15: 18, 19). It has been done to them by such as considered it a service of God (16: 2). They bear it joyfully, as for Christ's sake, which proves them to be God's sons (Acts 5: 40, 41; 1 Pet. 4: 14, 16, 19). The more efficiently and faithfully they serve God, the more will their persecutions abound, and thus all the more prove them sons of God (1 Cor. 4: 9-13; 2 Cor. 4: 8-12; 6: 4, 5, 8-10; 11: 23-27; 12: 10). Because they are sons of God they are persecuted, but thereby evidenced as sons (Gal. 4: 29). Those persecuted for Christ's sake are not to fear it, since it inures to their salvation as sons of God, and thus evidences their sonship of God (Phil. 1: 28, 29). Suffering with Christ will bring reigning with Him, which proves the sonship of such (2 Tim. 2: 10-12). To suffer persecution in Christ is reserved for God's sons, and thus proves sonship; and all that live godly in

Christ shall suffer persecution (2 Tim. 3: 12). Such persecutions in their various forms should be taken joyfully, as an evidence of heirship in the kingdom as God's sons (Heb. 10: 32-34). Such persecution is a privilege reserved for God's sons (1 Pet. 3: 14, 16, 17).

The sixth witness of the Spirit is chastisements for our faults. We have faults in the various forms of sin, error, selfishness and worldliness. Except Jesus, all of God's sons, even our Pastor and St. Paul, have had more or less of them. Some of these we have by heredity, others by experience, others by training and still others by our surroundings. Some of them, by a faithful use of God's Spirit and Word, we overcome by suppression, by hatred, avoidance, opposition, restraint by the good, displacement by the opposite good, and by presenting an impenetrable front to their approaches. But at times we let some of them more or less abound, and have free course. When this happens, chastisement must set in from our Father, because as our Father He greatly desires our overcoming, so that we may as sons be fitted for the Kingdom. These chastisements take on various forms; for some of them deprive us of blessings and are thus negative chastisements; *e.g.*, loss of the Fatherly smile, of growth in Christlikeness, of the Truth, of the heavenly aspirations, opportunities of service, of the approval of the brethren and of our own consciences, and a more or less long time shelving. Sometimes these chastisements are positive, taking the forms of disappointments, delays, increase of faults, demotions, troubles in our families, our employees, our employers, our brethren, our friends, our enemies, sickness, shame, pain, *etc.* Many of such experiences may be trials merely and not chastisements. And at times we are unable to decipher which of them they are. And if we cannot, but are rightly exercised amid them, we will derive the Divinely intended blessings from them. But at times we can very readily tell whether these are chastisements; if, *e.g.*, they come as a direct or indirect result of, or

in immediate connection with our faults' expressions, we may be sure that they are chastisements sent to us for our correction. And well will it be with us, if we meekly bow under the rod, receive it as intended for our reformation and use it as such. Then will it prove a blessing needed for our fitness for the Kingdom. Both Little Flock and Great Company members, as sons of God, receive it for their reformation. Indeed, one of its forms in extreme cases is the demotion of a measurably willful Little Flock member to the Great Company.

But one may say, I can understand how positive blessings, like the first four witnesses of the Spirit, yea, even persecutions, are evidences of sonship of God; but how chastisement can prove sonship of God and thus be a witness of the Spirit, I cannot see. To this we answer as follows: God does not cherish what is called apes' love for His children, *i.e.*, a love of feeling unregulated by principle, as, alas! many parents do. How many a father and mother, seeing faults and evil conduct in their children, instead of applying the needed chastisement, chuckle over it, saying with self-satisfaction, "A chip off the old block!" No such careless and thoughtless father is our Father. While He has great longsuffering with us as His children, after longsuffering correction, if amendment does not set in, He applies the rod, not that He hates us, but that He loves us and ardently desires our reformation and conformity with the image of Himself and His Son. It is just because He has a true father love for us that He stripes us when verbal and other correction is not yielded to by us. If He did not so do, He would be disowning us as His children, yea, would be treating us as the selfish father of an illegitimate child treats the child whom he is ashamed to own and, therefore, neglects him physically, mentally, artistically, morally and religiously. God has many reasons for chastising unto correction His wayward children. He does it to rid them of their faults, to prevent their injuring His cause, to give their graces a better opportunity to develop, to make them more fruitful in service, to open their eyes of

understanding to see clearly truth to which their faults measurably blind them, to enable them better to watch, pray and fight the good fight of faith, to enable them to make their calling and election sure, to fit them for their future inheritance and ministry. What good can they derive, above the ten things just mentioned, from their chastisements for faults? The main other good is their rescue from discouragement and their experiencing comfort amid their chastisements; for amid them Satan seeks to discourage them into believing that their stripes are a sure proof of their abandonment by God, of their being cast off from His favor, and the uselessness of further effort to press on. It is when such temptations come that we can give the lie to Satan by telling him that these chastisements are an evidence of God's not casting us off, are an evidence that He has accepted us as sons, and treats us as such. In other words, they are a witness of the Spirit to our sonship of God, and with this assurance we can resist and put the devil to flight in such temptations.

Let us now consider some Scriptures that teach that chastisements for faults is a witness of the Spirit. The classic passage on this head is Heb. 12: 5-13. Briefly would we paraphrase this passage. Speaking to brethren discouraged by the hard experiences of life, particularly to those discouraged by the rod, St. Paul charges them with forgetting that God exhorts them as sons of His not to think lightly of God's disciplines, nor to give up under Divine rebuke (v. 5), assuring us that such treatment comes from God in love, and goes out to all fallen humans whom God accepts as sons (v. 6); for they are God's fatherly dealings with them as His sons, who certainly is not to be expected to fall short on this or any other point of what evidences true earthly fathers as such, since every son receives it from a good father (v. 7), since not to be chastised for our faults, as all real children of fatherly parents are, would be an evidence that we were treated by God as illegitimate fathers treat their illegitimate children (v. 8). Since we reformed at earthly fathers' stripes, and

respected them all the more for it, we should all the more reform at our Heavenly Father's rod and be subject to Him as the Father of our New Creatures (v. 9). As our earthly fathers, in the short time of our childhood, disciplined us according to their light for our usefulness for this present short life, how much more should we esteem Him, who for our advantage corrects us that we might be fitted for success in eternal life through our responding to His rod by holy living (10)? It is true that these stripes are not pleasant but rather are distressing, yet if we are rightly disposed by them we will become fruitful unto righteousness in all peaceableness (11). Such considerations should move us to be active in God's service, strong in the love of God and others (12). And they should also move us to walk in the paths of truth, righteousness and holiness, lest our limping conduct shortly turn us out of the narrow way through its not being healed, a healing that we should seek (13). Certainly, this Scripture teaches that chastisements for faults is a witness of the Spirit to our sonship with God.

But the Bible gives us many more passages on chastisements as a Divine method of God's dealing with more or less wayward sons. The Psalmist speaks of the blessedness of such chastisements given to bestow needed blessings (Ps. 94: 12, 13). However sorely He applies the rod, He does it to deliver His children from death into life (118: 18); for without them God's children go wrong, but with them they seek to make themselves right with God (119: 67). Prov. 3: 11, 12 is the exhortation that St. Paul quotes in Heb. 12: 5, 6, to the effect that we forget it, though it speaks to us as to sons. God's children turn to Him in trouble and chastening (Is. 26: 16). God stripes with many blows His sinning children who, knowing His will, prepare not themselves to do it, since such sins contain the element of willfulness; yea, even those serving children who do not know His will, which they could have known, had they been commendably diligent to learn it, and who do contrary to His will, must receive

stripes to arouse them to the needed diligence to study that will allsidedly (Luke 12: 47, 48). The Word repeatedly assures us that it is because He loves us as sons that He stripes us, as we have seen from Prov. 3: 11, 12 and Heb. 12: 5, 6, and as we can now see from a consideration of Rev. 3: 19: "As many as I love, I rebuke and chasten." Let us, when and if chastened, see to it that we fulfill the exhortation contained in the last part of the text, as becomes sons of God: "Be zealous, therefore, and repent." Since striping for wrong evidences our sonship, let us be very diligent to respond by reformation to these stripes; and under Satan's efforts to discourage us as reprobates let us comfort our hearts that these chastisements disprove his suggestions and prove us to be sons of God. Both the Little Flock and the Great Company undergo such providential treatment, the latter more than the former; but both should make the twofold uses of them indicated in the preceding sentence.

We now come to the discussion of the seventh and last witness of the Spirit: trials amid temptations to disobey God's will, to test our progress or lack of progress as to past opportunities of growth and to determine our fitness or unfitness for our future inheritance. These trials are tests similar to those that we had when at school, and are of two kinds, intermittent and final. After we had studied a phase of a subject, *e.g.*, arithmetic, grammar, geography, music, *etc.*, our teachers would examine us on such a phase. Then at the end of the year, and especially at the end of the entire school course they would test us to determine, in the former case, whether we should be promoted to the next class or not, or, in the latter case whether we should be graduated or not. So our Heavenly Father gives us frequent tests along the lines of what He is seeking to develop in us from time to time, to determine whether He should promote us to higher stages of development or not; and then He gives us final tests amid temptations to evil by Satan, *etc.*, along all lines of character at the end of our course, to determine

whether we have attained a degree of character fitted for Little Flockship, Great Companyship or Youthful Worthship, or not, as our standing may be. As to our intermittent tests, we often fail to prove that we have made the progress that we should have made. The Lord then gives us further opportunities to make such progress, which are followed by pertinent tests. Some, because of more loyalty, make the progress from point to point much more rapidly than others; hence their intermittent trials are more frequent than the others, *e.g.*, Jesus developed along Spiritual lines more rapidly than any other new creature, considering the very much higher heights of character that He had to reach than any other new creature, and therefore, had more frequent tests than the others. These tests must be on every point of character, as were Jesus' tests.

Thus we must be tested along all the lines of our intellects, affections and will, including the seven higher primary graces, the seventeen lower primary graces, *i.e.*, ten of the selfish and seven of the social graces, the seventeen secondary graces, *i.e.*, the ten related to our ten selfish lower primary graces and the seven related to our social primary graces, and the twelve tertiary graces. This covers merely character development. Additionally the tests are along the lines of the other six lines of Christian development, *i.e.*, deadness to self and the world, also along the lines of aliveness to God in studying and spreading His Word, in watchfulness and prayer and in faithful endurance of all sorts of evils while undergoing the previously mentioned forms of growth. These tests take in the motives, thoughts, words and acts; and in ever-increasing strenuousness, according to the peculiarities of each one upon whom they come. These tests are searching and thorough, and are made amid the following conditions: losses, disappointments, restraints, shelvings, our and others' faults, hardships, necessities, oppositions, contradictions, siftings, divisions, disagreements, misunderstandings, strife, disfellowshipment, false teachings, false brethren, weariness, pain, sickness, chastisements,

sorrow, persecutions, uncertainties; and amid them Satan brings upon us manifold temptations, *etc.*, offering easy ways of relief, but at the expense of our consecration always and frequently at the expense of our justification. Surely a formidable list of trials with manifold temptations! The Lord never tests us on any point until after He has given us reasonable opportunities to develop on that point. Moreover, He never tests us beyond our ability, if we are faithful, though He often allows us to reach the limit of our ability. He then keeps the tests from becoming severer, and finds a way of escape so that we may endure. At times He tests us along but one line at a time, at times along two or three, then along combined lines to enable us to secure balance. At the end of our course He tests us along all lines to determine whether we have gained crystallization of character, even as He tested our Lord along all lines at once in the last 13 hours of His life. These tests being preparatory to our gaining a place in the Kingdom, a peculiar privilege of God's sons, are, of course, a witness to sonship.

Let us see some Scriptures that treat of trials, especially as an evidence of sonship: "The Lord your God proveth you to know [to make known, to demonstrate] whether ye love the Lord your God with all your heart and with all your soul" (Deut. 13: 3). The faithful will be kept from stumbling in their trials (Ps. 119: 165). In these trials of His people, the Lord observes narrowly their acts and words and the motives that animate them (Prov. 5: 21). He inculcates carefulness as to their steps, warning that one cannot play with evil unharmed (6: 27). Reverence for God will help one overcome in his tests (14: 27). When tempted to error, they will shut their ears thereto (19: 27). It is those who shut their ears to the tempter's voice and keep on in well doing who stand their tests aright (Is. 33: 15). Jesus endured the three great temptations: selfishly to use the powers of His office, to use fakir methods to attract attention, and to avoid suffering to use sin as a means of gaining glory and power (Matt. 4: 1-11).

The faithful overcome, and the measurably faithful are for a while overcome in their trials by the cares of this world, the deceitfulness of riches and the pleasures of this life (Luke 8: 13, 14); for love of riches has stumbled many a one during his trial time (1 Tim. 6: 9, 10). Many cause weak brethren to fall in their tests (Matt. 18: 6-9). Watchfulness and prayer will keep us amid our trials (Matt. 26: 41). Jesus warned the disciples of Satan's fell purposes in their trials (Luke 22: 31, 32). Scriptural warnings are a safeguard amid our trials (John 16: 1). Nothing can make the faithful stumble in their trials (Rom. 8: 36-39). God helps His faithful in their trials, lest they fail (1 Cor. 10: 13). Satan is very subtle in tempting us to wrong in our trials (2 Cor. 2: 11; 11: 3, 14, 15). God sends us restraints amid our trials, lest we go too far (2 Cor. 12: 7). Our overcoming can be accomplished, if we put and keep on the whole armor of God (Eph. 6: 11-18).

Their tests must be on all points of character (Heb. 4: 15). We are to recognize that our trials are given us to enable us to develop aright, to overcome and to gain the Kingdom as sons of God (Jas. 1: 2-4, 12), and therefore, prove our sonship. Resistance of the devil will deliver us from him in our trials (4: 7). Though our trials are severe, they will fit us for our inheritance, hence should be recognized to have this purpose and prove our sonship (1 Pet. 1: 6, 7). We are not to be surprised at being tried as sons of God; for they prove our sonship and help us to overcome (1 Pet. 4: 12, 13). Steadfast resistance of evil amid our trials will not only help us to overcome; but will prove us to be brothers of God's children, all of whom have such trials combined with temptations to evil (1 Pet. 5: 8, 9). Because they are being tested as His sons, God knows how to deliver them in their trials (2 Pet. 2: 9). When tried by errorists, let them be on their guard lest they fall (3: 17). To keep God's Word preserves from falling in trial, while all others fall (Rev. 3: 10). The whole Church in her entire wilderness course has been tested to demonstrate her heart's attitude as children

of God, which proves them to be such (Deut. 8: 2). In ultimate analysis, it is God who gives us our testful experiences for our development, however much secondary agents may act therein (Ps. 66: 10-13). The faithful will come out of trial standing, but the wicked falling (Dan. 12: 10). Jesus is God's Agent in bringing trials upon God's children and by them purifies them, the faithful unto Little Flockship, the measurably faithful unto Great Companyship, but both as God's children for His temple service, hence these trials give them the witness of the Spirit (Mal. 3: 2-4). However they build on Christ they must be tested by fiery trials, and if ultimately faithful will, as God's sons, inherit either in the Little Flock or Great Company, as they have built on Christ (1 Cor. 3: 12-15).

A word on the Youthful Worthies as to the witness of the Spirit. Not being sons of God yet, they, of course, are not by the witness of the Spirit, the Truth, given proof that their standing is one of sons, new creatures. Hence they do not now get, by the witness of the Spirit, the same as the Little Flock and the Great Company get. They get the same witness of the Spirit as the Ancient Worthies got, *i.e.*, that they are friends and servants and prospective sons of God. Hence, whatever in the seven witnesses of the Spirit given sons is applicable to friends and servants and prospective sons of God, is given to them. Hence as the Ancient Worthies got all of the Truth due in their days, so the Youthful Worthies get all the Truth due in our day. Hence it is their privilege as they are loyal to get all the Truth that is due the Little Flock and Great Company, dependent on whether they mingle with the Little Flock or with the Great Company. The facts of experience show this to be true. Some object that not being Spirit-begotten, they cannot see the deep things. To this we answer, the Scriptures teach for all times that the due Truth is for all the consecrated. Hence, in the Old Testament times the Ancient Worthies got all of the Truth due in their times. In the next Age, without Spirit-begettal, the Ancient and Youthful Worthies

and the restitution class will come to understand everything in the Bible (Is. 11: 9; 29: 18, 24; 35: 5; 40: 5; Jer. 31: 34). Why? Because it is always the privilege of the consecrated to see the Truth due in their times. St. Paul's words in 1 Cor. 2: 5-16 denying that the unbegotten of the Spirit are able to understand the deep things are limited to the time of the general call, during which to be Spirit-begotten and to be consecrated meant the same thing, hence all the consecrated were then Spirit-begotten, which was not the case before the call to the high calling opened. Hence, after the general call ceased St. Paul's pertinent words do not apply universally. But the rule that applies always is that only the consecrated can see the due Truth. Therefore, the Youthful Worthies do have as a witness of their being friends and servants and prospective sons of God, the due Truth on the deep things.

While they do not have heavenly aspirations, they, like the Ancient Worthies, hope to inherit perfect humanity in the earthly phase of the Kingdom as princes and Levites (Ps. 45: 16; Heb. 11: 13-16), and hope in the Little Season to come to heavenly aspirations. God also gives them opportunities of service, as He did the Ancient Worthies (Heb. 11: 30, 31). Like them, too, they are given righteous characters as another witness of the Spirit to their being friends and servants and prospective sons of God (Heb. 11: 33). So, too, like the Ancient Worthies, they endure persecution (Heb. 11: 35-38), and are chastised for faults, like the Ancient Worthies, as the cases of Abraham, Jacob, Moses, Samson, David, Hezekiah, *etc.*, show. And like them they are tried and tested for fitness of princeship and Leviteship in the Millennium (Heb. 11: 36-38). And like them the faithful Youthful Worthies do receive a good report, the evidence, or witness, of the Spirit as to faithfulness. Hence, we see that God gives the Youthful Worthies the witness of the Spirit, the Truth, not that they are sons of God, but that they are friends and servants and prospective sons of God. Let us rejoice in this. There are several witnesses of the Spirit given

even the loyal justified ones, *i.e.*, the testimony of the Word, Spirit, that their sins are forgiven them, that Christ's righteousness is imputed to them, that they are friends of God and that God is helping them to live righteous lives. And let us, whether members of the Little Flock, Great Company, Youthful Worthies or faithful justified ones, use whatever the witness of the Spirit, the Truth, is to us, to repel the darts of the adversary when he tempts us to give up our hope; and let us use it to comfort our hearts as to our standing.

We have covered in fair detail the main Truth features of our subject, The Holy Spirit, and incidentally have refuted the idea that the Holy Spirit is a person, while considering certain passages that by trinitarians are alleged to teach that the Holy Spirit is a person. We believe in the personality of the Holy Spirit, but not in the Holy Spirit as a person; for the personality of the Holy Spirit is the Father and the Son, as well as all other good beings: angels, saints, *etc.*, who have it; for personality consists in the disposition, whose parts are intellect, sensibilities and will, the elements of personality; all persons have such; hence they have personality; hence the Holy Spirit has as personality the Father, Son, saints, good angels, *etc.*, in their dispositions; for every one who has a holy disposition has the Holy Spirit as his personality; and hence the personality of the Holy Spirit is their personality, their disposition. Trinitarians are hard beset for a Biblical basis of their doctrine of one God in three persons; particularly that the third of these persons is the Holy Spirit. Not having one passage that asserts this, they seize upon any passage connected with God where there are three things mentioned, as a proof of the trinity, and hence as a proof that the Holy Spirit is a person. We will now examine passages so used, and will see, we trust, that none of them teaches their doctrine, which counterfeits the pertinent truth.

E.g., in the account of the creation mention is made of the Spirit of God as moving on the face of the waters (Gen. 1: 2) and of God's saying, Let *us* make

man, *etc.* (Gen. 1: 26). Undoubtedly in this second passage God is speaking to the Logos, through whom He created all things (John 1: 1-3; 1 Cor. 8: 6; Col. 1: 16); but it will be noted that in each of these passages the Father alone, and that in contrast with the Son, is called God, while in each of them the Son is mentioned in the Greek as the Father's Agent in creation; for the Greek word *dia* in these passages should have been rendered *through*, not *by* (*hypo*). Accordingly, God, the speaker in Gen. 1: 26, addressing someone else than Himself, suggests that He and that someone else, the Logos, as His Agent, do the work of creation, the Father as its Source and the Logos as its Agent. In Gen. 1: 2, as we have already seen, the word *Spirit* of God means God's power that acted on the face of the waters. In strictest literality the Hebrew expression translated in the A. V., the Spirit of God, can be translated, a spirit [power] of God, moved upon the face of the waters. Moreover, nowhere in these verses is it intimated that the Spirit or a Spirit of God is God. The very expression, Spirit of God, proves that the Spirit is not God, but something that belongs to God, just as the expression Son of God proves that the Son is not God, but is one who stands in filial relationship to God. Nothing in Gen. 1: 2 implies that God's Spirit here referred to is a person. The creative work done through it proves that here it is used to mean God's power. Claiming the Spirit to be a person and the trinity to be taught in Gen. 1: 2, 26 is not exegesis but eisegesis, a reading of thought into these verses, not taking it out of them. But trinitarians think that they prove one God in three persons, because three things are here meant. While we agree that three things are here meant, that is indeed afar cry from these three being three persons in one God, since one is a thing, a Spirit, power, of God, the second is God Himself and the third is the Son of God, not God.

Trinitarians claim that the Aaronic benediction (Num. 6: 24-26) teaches the trinity, because three blessings are pronounced in it. We might just as logically

conclude from the soul, body and spirit of the Church receiving each one a separate blessing that the expression proves the trinity (1 Thes. 5: 23). God alone gave this charge as a putting of His name (office-work) upon the children of Israel (v. 27). This office-work was of three kinds, because Israel was made up of three classes on whom that office-work acted: (1) Israelites, (2) Levites and (3) priests, *i.e.*, the camp, the court and the holy, and each of the blessings implied the advancement in the antitype of a separate class toward a higher position. Hence, the threefold blessing: The first, "The Lord bless thee, and keep thee" types God's blessing certain antitypical Campers with true repentance (bless thee) and keeping them from falling into impenitence (keep thee) unto taking the next step. The second, "The Lord make his face shine upon thee, and be gracious unto thee," types God's blessing such with justifying faith and justification unto Leviteship (make his face shine upon thee) and keeping such in the favors that such Levites have as theirs (be gracious unto thee) unto taking the next step. The third: "The Lord lift up his countenance upon thee, and give thee peace," types God's blessing certain Levites with the offer of the high calling through consecration and Spirit-begetting (the Lord lift up his countenance upon thee), and God's blessing them with prosperity (the Hebrew word *shalom*, here translated *peace*, primarily means prosperity, of which peace is a part, and means that here) in the High Calling (give thee peace) unto making their calling and election sure. Trinitarians do not understand the thought of the passage at all, and read their thought into it without the slightest basis for it in the text. It comes from their perversity that three things imply one God in three persons. Not the slightest mention of the Son and Spirit is made in this passage. It does not prove the trinity or that the Spirit is a person.

Is. 6: 3: "Holy, holy, holy, is the Lord of hosts" is quoted and used by trinitarians, as a proof of their doctrine, and that the Holy Spirit is a person. At least

it must be conceded that the passage does not say so directly or impliedly. The thoughts are read into the passage, and that because there is a repetition of the word *holy* twice in this verse—the same old trinitarian trick of assuming that a threefold mention of things means the trinity. We should here remark that in vs. 1 and 8 the word *adonai* occurs in the Massorite text; but Dr. Ginsburg shows that the proper reading is *Jehovah*, which is evidently correct, since v. 8 shows that it is Jehovah of hosts that Isaiah says he saw, as set forth in v. 1. The "*us*" of v. 8 truly are Jehovah and the Logos, as Jehovah's Agent in the matters here mentioned, as we noted above was the case in Gen. 1: 26; for Isaiah here represents the Lord's faithful people in the Parousia time, first, while in Babylon defiled by nominal church errors, coming to see certain features of God's character of wisdom, justice, love and power (seraphim) displayed in the Harvest message (vs. 1-4); secondly, recognizing the unclean condition of their then teachings (lips), and the unclean teachings of the nominal people of God (people of unclean lips), since the sight of Divine matters revealed in the plan's proclamation manifested God to them, not, of course, in His person, which no one can see and live, but in His character of wisdom, power, justice and love (v. 5). Then thirdly, they, by the Divine wisdom's taking the doctrinal Truth (a live coal) ministerially (hand) from the Christ class in the Truth, as God's Altar, previously gained therefrom by controversial teachings (tongs), were cleansed in their utterances from error and sin (vs. 6, 7). Fourthly, they, by the foregoing three things having been brought into the Parousia Truth, heard the Lord's call to proclaim the day of vengeance and volunteered to do so (v. 8). Fifthly, they are commissioned to proclaim that message which would not be understood (v. 9) because it, in the nominal people's unclean condition, would be heard with unsuitable affections, knowledge and understanding, all of which made them indifferent and unbelieving to the message (v. 10). Sixthly, their inquiry

as to how long they should give this proclamation was answered; they were told so to do until the destruction of the present evil world would begin where they dwelt (v. 11) and the Lord would bring to a completion the great shakings of the Harvest (v. 12). And seventhly, amid these shaken classes the Great Company (a tenth, fraction of ten, the number for natures lower than the Divine) shall dwell and be given up to the destruction of their flesh, and though fallen, they will retain the seed of their begettal, which will be the substance of their survival (v. 13). Accordingly, the threefold holy ascribed to God in the harvest message cannot be the trinity, nor mean that the Holy Spirit is a person. Why then is this threefold holy ascribed to God and the prophecy as given, that restitution will fill the whole earth with God's wisdom, power, justice and love (his glory, v. 3)? We reply: The three above described office works of God (Num. 6: 24-26) on the three responsive classes of God's people are holy, and therefore, the word *holy* is repeated twice after its first use, which takes the trinity out of Is. 6: 3. This passage does not at all mention the Spirit, nor give the thought that the Holy Spirit is a person.

Trinitarians are certain that they have a proof of the trinity in the words of Matt. 3: 16, 17, words used in connection with our Lord's baptism; for they reason: There are here three persons brought to our attention, who thus constitute God in three persons. We reply that there are three different things here mentioned; but only one of them is called God, and of the other two, one is called the Spirit of God, not God Himself, and the other is called by God Himself His Son, not God Himself. In other words, trinitarians read into this passage their thoughts contrary to what the passage says. But they say, Are not three persons mentioned? We reply, No! There are two persons mentioned, and the third thing, instead of being a person, is called the Spirit of God, which, of course, cannot mean a spirit being inside of God, who Himself is a spirit (John 4: 24), but here means His power by

which Jesus was begotten unto sonship of God and anointed (Acts 10: 38). This passage as little proves the trinity and that the Holy Spirit is a person as Rev. 1: 4, 5 proves the trinity; for here, too, two persons are mentioned (God and Jesus Christ, who therefore, is separate and distinct from God), and the third thing mentioned is not a person; but the seven forms of Bible teachings which constitute the Holy Spirit's mind, as distinct from its heart and will. The fact that He was here begotten by God through God's Spirit, power, proves first that He is God's Son, not God Himself, and secondly proves that He is not God, for God Himself is without a beginning, hence cannot be begotten; for a son is younger than his father, and thirdly proves that He is not God; for God needs nothing given to Him for qualification unto a ministry, while Jesus' anointing qualified Him for His ministry. Thus the words of Matt. 3: 16, 17 and the facts shown in those words prove that the Son and Spirit are not God. Hence, these words and facts overthrow the thought of the trinity and that the Holy Spirit is a person; but the fact that the Holy Spirit is the anointing substance (Acts 10: 38) proves that it is not a person; for a person cannot be an anointing substance.

Matt. 28: 19 (baptizing them *into* [so the Greek, and so the R. V. and A. R. V., *etc.*, properly render it] the name of the Father and of the Son and of the Holy Spirit) is by trinitarians quoted with much assurance, especially as it is mistranslated in the A. V. as, *in* the name, *etc.*, as a sure proof of the trinity and that the Holy Spirit is a person; for they claim that to baptize in the name of the Father, Son and Holy Spirit puts them on a par, and thus proves their equality, and thus the trinity, since there is but one God, which they argue proves the Holy Spirit to be a person. To this we reply, first, that they base their thought upon a mistranslation—*in* the name of the Father, *etc.* Secondly, even if the mistranslation were granted to be correct, it would not necessarily follow that the authorization by the three implies equality in the three; for often, *e.g.*,

British ambassadors will say: "I speak in the name of the king, the British empire, the prime minister and parliament," without implying their equality in any sense. Again, in offering terms of surrender, the victorious commander at times will say: "I act in the name of my country, my government and the high command," without meaning that these are equal. So, too, things are often done in the name of a husband and wife and children without equality being meant. But the translation is false on which the equality of the three is allegedly based; hence even this flimsy argument is proven to be entirely baseless.

When the right translation is made, the argument on the trinity and on the Spirit as a person hangs on air. In the expression, baptizing them *into* the name of the Father and of the Son and of the Holy Spirit, Jesus was giving a charge to God's people to help brethren to be immersed into the characterlikeness of the Father, of the Son and of the Holy Spirit; for one of the meanings of the word *name* is character (Ps. 8: 1; 22: 22; 33: 21; 111: 9; Acts 15: 14, 17; Rev. 2: 17; 3: 5; 13: 16, 17; 15: 4; 16: 9; 17: 5; 22: 4). This is evidently the meaning of the word here, for it is the great mission of the Church to build up the brethren into the characterlikeness of God and of Christ and of the Holy Spirit (Eph. 4: 11-13). As the Son developed God's characterlikeness, so are we to do; for the Church is to develop God's, Christ's and the Spirit's characterlikeness. But, one may ask, why baptize the brethren into the characterlikeness of the Spirit in addition to that of the Father and of the Son, if these three are not the trinity and the Holy Spirit is not a person? Our answer is this: first the passage shows that three characterlikenesses are meant and not one; for it does not say into the name of the Father, Son and Holy Spirit; but into the name of the Father *and of the Son and of the Holy Spirit*. Hence there is a difference; for the Father has a greater character than that of the Son, and the Son has a greater character than that of the Holy Spirit, for the Holy Spirit here

evidently means God's disposition in the Church; for this term here does not mean the Holy Spirit as the Father's disposition, nor as the Son's disposition, since those are covered by the expressions, name of the Father and of the Son; but it covers that of the Holy Spirit as it exists in the Faithful; for the latter's character or disposition, while like God's and like Christ's, is inferior as character to those of both. We are to remember that in addition to our being baptized into God and Christ, we are baptized into the Church (1 Cor. 12: 13; Rom. 6: 35; Col. 3: 3; John 17: 21; 1 and 2 Thes. 1: 1). Hence the great commission, among other things, charges us to help the brethren to conform their characters to that of God, that of Christ and that of the faithful saints, which shows that the trinity doctrine has no sanction in this passage, and that the Holy Spirit is not a person.

The following is an argument that trinitarians use allegedly to prove that the Holy Spirit is a person. They state, as their major premise, that whatever exercises intellectuality, sensibility and will is a person. As their minor premise they set forth the following: the Holy Spirit exercises intellectuality (1 Cor. 2: 10-13), sensibilities (Rom. 14: 17) and will (1 Cor. 12: 1). Then they draw the conclusion: Therefore, the Holy Spirit is a person. We deny the major premise, which, to be true, would have to include everything that exercises intellectuality, sensibility and will, which is not true; for not only persons exercise intellectuality, sensibility and will, but dispositions exercise these. Therefore, it does not follow that since the Holy Spirit exercises intellectuality, sensibility and will, it is a person. As we have abundantly proven above, the Holy Spirit is God's disposition in Himself and in all who are in disposition like Him. Since, therefore, disposition exercises intellectuality, sensibility and will, and the Holy Spirit is a holy disposition, it follows that the Holy Spirit is not a person; for a person and his disposition are not the same thing. Hence the same things cannot in all cases be predicated of both of them, *e.g.*,

we can say of a person that he has legs, but cannot say that of his disposition. Because the Holy Spirit is the Holy disposition in God and in all who are in disposition like Him, we can predicate personality of it; for it has as its nature the essential elements of personality, which are intellect, sensibility and will, without its being a person. Hence, we say that the personality of the Father, the Son, the saints, *etc.*, is the Holy Spirit; yet cannot say that it is a person; for a person and his disposition are not one and the same thing.

Trinitarians use 1 Cor. 12: 4-6, where St. Paul speaks of diversities of gifts, but the same Spirit, differences of administrations, but the same Lord, and diversities of operations, but the same God. They here commit their usual sophistry, that since three things are mentioned it must refer to one God in three persons. But they must admit that the passage neither calls the Spirit, nor Jesus, God. On the contrary, a contrast is made between the one God (the Father) and the other two things mentioned, here calling Jesus Lord, which frequently happens when God and Jesus are contrasted (Rom. 1: 1, 3, 7; 5: 1, 11; 15: 6; 1 Cor. 8: 6; Eph. 4: 5, 6; Phil. 2: 9, 11, *etc.*, *etc.*, *etc.*), and God's power here called Spirit. The fact then that God is here differentiated from the Son and the Spirit proves that neither the Son nor the Spirit is God. It is very noteworthy that every passage that trinitarians quote to prove the trinity contains such terms as disprove that doctrine, even as we have seen it in all cases examined.

In an uncritical age 1 John 5: 7 was quoted to prove the trinity: There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one. Now, however, no well informed trinitarian uses the passage for such proof; for no Greek New Testament scholar accepts it as a part of the Bible. The facts of the case prove it to be an interpolation: No Greek MS. of the New Testament earlier than the 15th century contains it, which proves it is a forgery; for it is evident that if a book existed in multiplied copies made over the course of 1,400 years from

its beginning, without containing a certain sentence, and then this sentence was found for the first time in a copy made 1,400 years after that book was first written, that sentence must be an interpolation. The following exceedingly able scholars have given us the ablest and most reliable editions of the Greek New Testament based on the best Greek MSS. of the New Testament during the 19th and 20th century: Griesbach, Scholtz, Lachmann, Tischendorf, Nestle, Gregory, Weiss, Von Soden, Tregelles, Wescott and Hort, Weymouth, Souter, the Revisers, and Ezra Abbott, and every one of them omits this passage as a self-evident interpolation. All worthwhile translators of the last half of the 19th and so far of the 20th centuries indicate either by brackets or omission that it is no part of God's Bible. During the great trinitarian controversies of the 4th and 5th centuries, the trinity's defenders, who, pressed hard for proof, could offer nothing better for proof than the passages examined above, and who resorted to all sorts of twists to read the trinity into other passages, never once quoted this passage, which would have come nearer a proof text for their purpose than any other, and that because it was then no part of the New Testament. It probably slipped into the Bible as follows: A reader saw that three witnesses are referred to in v. 8, the Spirit, the water and the blood, and he added his trinitarian thought as a note in the margin of his Bible; and some copyist mistook this marginal note to be a part of the Bible, and while copying the context inserted it into the text. But even this passage does not prove the trinity, as the Greek grammar shows; for if the word *God* is to be accepted as implied after the word *one*, thus: these three are one God, the Greek word for *one* would have to be in the masculine gender, *heis*, to agree with the masculine gender of the word *theos* (God); but the Greek word for *one* here, *hen*, is neuter; hence a neuter word, e.g., *pneuma*, *spirit*, would have to be implied as agreeing in gender with the neuter word, *hen*. This would make the passage mean that the Father, the Word (Son) and the

Holy Spirit are one disposition, which is true. Other cases where the neuter, *hen*, is used characterizing more than one, the implied word evidently is spirit, in the sense of disposition, *e.g.*, John 10: 30; 17: 11, 21-23; 1 Cor. 3: 8; Eph. 2: 14. Please note 1 Cor. 6: 17 and Eph. 4: 4 as examples of the Greek word for *one*, when combined with the neuter *Pneuma*, *spirit*, taking the form of the neuter, *hen*, not that of the masculine, *heis*. For details on this point please see E 492, Note II, on this general subject.

Some trinitarians have the temerity to use Rev. 1: 4, 5 as a proof of the trinity and that the Spirit is a person: "Grace be unto you, and peace from him [God] which is, and which was, and which is to come; and from *the seven Spirits* which are before his throne; and from Jesus Christ." Actually this passage, as we showed above, destroys trinitarianism; for here the Father is described as the eternal God, and as such is distinguished, differentiated, from the seven spirits of God and from Jesus Christ. Again, these seven spirits are the seven lines of Biblical thought as the complete revealed knowledge of God. In Rev. 3: 1 these seven spirits are called the seven spirits [teachings] of God. Jesus' full Bible knowledge [seven eyes] is called the seven spirits [teachings] of God (Rev. 5: 6). Under the symbolism of a lamp (Ps. 119: 105; 132: 17; Prov. 6: 23) the Bible is meant; and under the symbolism of lamps the Bible's teachings are meant (Matt. 25: 1, 3, 4, 7, 8). These teachings are fully summed up under the following seven lines of thought: doctrines, precepts, promises, exhortations, prophecies, histories and types. There is not a thought given in the Bible but comes under one or another of these seven heads. These are the seven spirits of God, seven lamps burning as fire (Rev. 4: 5)—the seven teachings of God. They are called seven lamps because they give God's and Jesus' perfect revealed knowledge which gives light. Certainly, from these seven teachings, not only light [knowledge] comes, but also grace and peace (Rev. 1: 4), which also come from God and

Christ, from God as the Source, from Jesus as the Agent, and from these seven teachings as the means of enlightenment. These seven spirits, teachings, are in God's disposition, God's Spirit, the mind [knowledge] of God as distinct from His heart and will. As we have seen, the mind in the sense of truth is often called the Spirit, *i.e.*, the Holy Spirit in the intellect, which, of course, is a part of God's disposition, His heart and will being the rest of it (1 John 5: 6; 4: 1, 2, 6; Rev. 2: 7; 14: 13; 22: 17). Therefore, the expression, seven spirits of God (Rev. 1: 4; 3: 1; 4: 5; 5: 6), *is* equivalent to the expression, Holy Spirit, as it is used in Rev. 1: 4; 3: 1; 4: 5; 5: 6. Hence, they prove that the Holy Spirit is not a person, but here are used as the Divinely revealed Word of God in its seven parts. This takes the trinity and the Spirit as a person out of this passage; and by distinguishing the eternal God from Jesus Christ, Rev. 1: 4 disproves that Jesus is God.

Some trinitarians claim that the plural form, "*Elohim*", Biblically applied to Jehovah, proves a plurality in God. To this claim a variety of answers lies on the surface. Their sophistry on this point is manifest when we remember that this word has the same form for the singular and plural numbers. Secondly, their use of it contradicts their doctrine of there being but one God; for if the plural form as such is to be taken to signify a plurality, the word would have to be translated "Gods," which would be against the doctrine of one God. Again, if the plural form of this word, when applied to God, were a plural in meaning, the verbs of which it is the subject would have to be in the plural number, whereas they are in the singular number; while in passages where good or bad angels, or where great men are called "*Elohim*" (gods), when they are used as the subjects of verbs, the verbs are in the plural number. As examples of plural verbs following the word "*Elohim*" used in the sense of "Angels" as the verbs' subjects, please see Ps. 97: 7, compared with Hebrews 1: 6. See also Ex. 32: 1; 1 Sam. 4: 8. On the same usage in connection with great

men, please see Ex. 21: 6; 22: 8 (*Elohim* is here translated "judges"); Ps. 82: 6, compared with John 10: 34. Moreover, when the New Testament quotes Old Testament passages, it translates "*Elohim*", when applied to Jehovah, by the word "*Theos*", God, in the singular number, and not "*Theoi*", gods, the plural number, as can be seen in the quotation of Ex. 3: 6 in Luke 20: 37, of Jer. 31: 33 in Heb. 8: 10, of Ex. 24: 8 in Heb. 9: 20, *etc.*, *etc.* The use of plural forms with singular meanings is not at all strange; for we at times have the same use of plural forms with singular meanings in English, *e.g.*, expressions like the following occur denoting things in the singular, though plural in form: "I made amends for my damaging his house by paying him the full sum." "He perished on the gallows." "I bring you the sad news of your friend's death." "Odds was against David as compared with Goliath." "I resorted to great pains to please him." "I bring you good tidings of great joy." "The wages of sin is death." "He gave me thanks for my kindness." "Politics is now corrupt." "Ethics commends good, and condemns bad conduct." "Physics is a useful study." "Optics is the science of light." "Mathematics trains the reasoning powers," *etc.* The following English words, just like "*Elohim*", have the same form for the singular and plural: sheep, deer, grouse, salmon, heathen, *etc.* These considerations prove the folly of using the plural form "*Elohim*" when applied to Jehovah to prove the Trinity; for they prove its plural form is singular in meaning.

We have now finished our lengthy discussion of the Holy Spirit. We have found it to be, first, God's power, and, secondly, God's disposition, and that in Himself, in Jesus, in the Saints, in the Great Company, in the Ancient and Youthful Worthies and in the faithful restitution class, as it will also be such in the saved fallen angels. This makes the subject clear and saves one from one of the chief errors and confusions of the Dark Ages, even Satan's counterfeit of the true God and of His relation to Jesus palmed off on the world through papacy, the Antichrist of the Bible.

CHAPTER XI. GOD'S VARIOUS COVENANTS

GENERAL EXPLANATIONS. ADAMIC COVENANT. NOACHIAN COVENANT. ABRAHAMIC COVENANT. SARAH COVENANT. OATH-BOUND COVENANT. COVENANT OF SACRIFICE, DAVIDIC COVENANT. LAW COVENANT. NEW COVENANT.

WE WILL begin our discussion of God's various covenants with some pertinent definitions and explanations. The word, *covenant*, as related to God, is used in three senses in the Bible: (1) in the sense of promises either binding one party—a unilateral or unconditional covenant, or binding various parties to one another on certain conditions—a bilateral or conditional covenant; (2) such promises *with all their pertinent teachings, institutions, arrangements, etc.*, and (3) such promises with all their pertinent teachings, institutions, arrangements, *etc.*, and *the servants who minister to the covenant's subjects these promises with all their pertinent teachings, institutions, arrangements, etc.* It will be noted that in each succeeding sense of the word as above given, all that was in the preceding sense is contained, plus something else. This we have indicated by our italics in the second and third senses of the word. Therefore we may speak of the first of these senses as a covenant in the narrow sense of the word, of the second as a covenant in the wider sense of the word, and of the third as a covenant in the widest sense of the word. These senses are all Biblical.

Attached to some of God's covenants were various provisions that do not put obligations on the subjects of the covenants, but are arrangements that they are privileged to use to insure their being kept in the covenants' blessings, *e.g.*, to the Sarah Covenant an Advocate, a Priest, a Prophet and a King are attached, whose work it is to bring the Body of the Seed into a condition to receive and then to continue to receive the blessings of that Covenant; but the pertinent duties of that Advocate, Priest, Prophet and King toward

the Body of the Seed are not the duties of that Body, but they have the privilege of availing themselves of the blessings He can work for them. Again to the Old Law Covenant were attached a mediator, a priesthood, a prophetship and a kingship with pertinent functions that were not parts of the covenant obligating the people to perform the duties of these officials, since they were not actually parts of the contract between God and Israel; but were arrangements conducive to make that covenant work favorably for God and the people. It is for this reason that many of the antitypes connected with these Law Covenant-attached-features belong to the Gospel Age, *i.e.*, to Christ and the Church, though those of the Law Covenant features that obligated the people type the New Covenant features belonging to the Millennial Age. The same phenomena appear in certain features attached to the New Covenant, *i.e.*, there are a Mediator, High Priest, Prophet, King and Judge attached to the New Covenant, not as obligating the people to the former's duties, but to make it operate favorably for God and them. This principle of covenant-attached-features that do not obligate the people under the pertinent covenants, but that through other covenants do obligate their officials, and that are the privilege of the covenant's subjects to use in order to insure to them the covenants' blessings, must be kept in mind or confusion will certainly ensue on the pertinent covenants, *e.g.*, if the Christ class as the Mediator attached to the New Covenant are regarded as its subjects instead of administrators of its provisions for the people's blessing, due to the Christ's relations to the Oath-bound Covenant and their consecration, confusion will arise as to the time of the New Covenant's operation. For 21 lines of Scriptural evidence proving that the Christ is not under the New Covenant, please see E. Vol. 6, pp. 667-728.

As some examples of a unilateral covenant—a covenant binding only one party, *i.e.*, an unconditional promise or promises, we may cite God's covenant to Noah never again with a flood to destroy society, the symbolic

earth [we say the symbolic earth, since the literal earth never was, nor ever will be, destroyed by any thing (Gen. 9: 8-17)]; our consecration, which is the sacrificial covenant (Ps. 50: 5); the overshadowing Covenant which we call the Abrahamic Covenant (Gen. 12: 2, 3) and which is a summary of God's entire plan; and the Oath-bound Covenant, of which the Sarah Covenant is a part (Gen. 22: 16-18). These covenants bind only one party—they are unilateral, one-sided; hence they are unconditional promises. It is for this reason that the Abrahamic and Sarah covenants are repeatedly called the promises, binding God only (Rom. 9: 8, 9; Gal. 3: 8-22, 29; 4: 23-31; Heb. 6: 12-19). As examples of covenants which as promises are conditional on the fulfillments of certain obligations assumed by the parties to the covenants or promises (bilateral covenants) we may cite the Mosaic and the New Covenants (Eph. 2: 12; certain features of the Abrahamic promises are here also included). In the former, God and Israel entered into a covenant (contract) with one another, God promising as His part of the covenant or contract to give Israel life, the right to life and its life-rights, if Israel would keep the Divinely-given teachings, institutions, arrangements, *etc.* (Gal. 3: 12, 10), and Israel as its part of the covenant promising to keep these, if God would reward such obedience with everlasting life (Ex. 24: 3; Gal. 3: 12; Deut. 30: 15-20). These conditional promises constituted the Law Covenant in its narrow sense. That the New Covenant consists of the promises that God and man will Millennially and post-Millennially make to one another on certain conditions is evident from Ezek. 18: 1-24; and these conditional promises will constitute the New Covenant in its narrow sense. God's two conditional covenants are *contracts* whose terms bind God and Israel to one another.

As an example of the word *covenant* used in the second or wider sense of the word, we may cite the Law Covenant as consisting not only of the abovementioned conditional promises, but also of the teachings,

arrangements, institutions, *etc.*, that were made the basis of the covenant in its narrow sense, and that as such were obligations of the parties to the covenant (Ex. 24: 3, 7; 34: 27, 28; Deut. 4: 13; John 1: 17; Heb. 9: 1-10; 10: 1-4). In this sense the covenant was forty years in its making (Heb. 8: 9; 3: 7-9), its first parts being certain (not all) features of the Passover, given before they left Egypt, the Sabbath, given before they came to Sinai, the features given at Sinai, where the contract, the covenant in the narrow sense, was made, and those given after they left Sinai until they were ready to enter Canaan (Ex. 12: 14-50; 16: 22-30; 20-23; and numerous ones in Lev., Num. and Deut.). The teachings, arrangements, institutions, *etc.* (contained especially in the New Testament), whereby God is realizing the oath-bound promises in its Sarah Covenant features to the Christ, are likewise seen to be, with those promises, the Oath-bound Covenant to the Christ in the second sense of the word. Also all of the arrangements, institutions, teachings, *etc.*, of the Millennium will, with the New Covenant promises, be the New Covenant in the wider sense of the word.

As examples of the word, *covenant*, in the widest, the third sense of the term, we cite the Mosaic, the Sarah and the New Covenants, whenever they are presented as wives of God (Gal. 4: 21-31; Is. 54; 60: 6; compare with Gen. 25: 1-5). This requires explanation and, after the explanation, proof. In addition to the conditional promises of the Law Covenant and their pertinent teachings, institutions, arrangements, *etc.*, the covenant in this sense of the word includes every Israelite *in his capacity of ministering the covenant teachings, institutions, arrangements, etc., i.e., the covenant provisions*, to his fellow Israelites, who, in their capacity of being so ministered unto, are the child or children of the Law Covenant. Let us note well this distinction: It is not so much one of persons as of capacities of the pertinent persons. When the Israelites ministered the covenant provisions to one another, they acted as the mother, antitypical

Hagar (Gal. 4: 24, 25); and when nourished with the covenant provision by their brethren, they acted as the child, antitypical Ishmael (Gal. 4: 25, 29, 30).

From this standpoint, in the first place Moses was this mother, not in his capacity of giving the covenant provisions; for in that capacity, he was the mediator of the covenant; but after they were given, in his capacity of applying them to the Israelites. Secondly, in their capacity of ministering the covenant's provisions to Israelites, the elders of the people, especially the twelve princes and the seventy judges, and the priesthood were added to Moses as being a part of the mother. Then were added thereto the Levites, then the parents, then the prophets, and finally everyone else who would do any teaching of the covenant's provisions to his fellow Israelites. It thus eventuated that all Israelites, in their capacity of nourishing their fellows with the words, *etc.*, of the covenant, were the mother. In their functioning in that capacity they were Jehovah's wife, antitypical Hagar, nourishing Israelites as her children. This wife was in existence as such before they reached Sinai; she was in Moses, Aaron and the elders of Israel, who taught Israel in general, and in the heads of the families, who taught their families in particular certain of the Passover arrangements, already functioning in Egypt, out of which we are assured God called Israel, His Son (Hos. 11: 1). Moses was not the friend of the Bridegroom in this case; because no friend of the Bridegroom was used for any of the Father's symbolic wives, even as typed in Abraham, who, without any friend of the Bridegroom, took Hagar, his owned slave, as a concubine, and not as a full wife, even as he also did with Keturah (Gen. 25: 5, 6). Being a concubine, and Sarah a full wife, Keturah could not be a successor of Sarah as typing the same thing as she. Nor could Keturah be such for another reason; her sons were not joint-heirs with Isaac, but were exiles from Abraham's home, so as not to partake with Isaac in his inheritance (Gen. 25: 5, 6).

Turning to the Church's Covenant now operating in the third sense of the word: It consists of the Oath-bound

promises (only, however, in their application to the Christ), of all their elaborations, as found in many Old Testament passages and in practically all New Testament passages, and of the brethren in their capacity of ministering these things to one another. The mother, therefore, in the last feature of the third sense of the term consists of the brethren as they minister the Covenant provisions to their brethren. These consist first of our Lord, then the Apostles, then the prophets (both those of the Old Testament and the non-apostolic Gospel-Age teachers of the general Church), then evangelists, then pastors or teachers, then the nonofficial brethren of the Church, in their capacity of nourishing their brethren with the covenant provisions. Thus, in ultimate analysis, antitypical Sarah in the last feature of the Covenant in the widest sense of the word, besides the writers of the Old Testament, is all of the Little Flock's members in their capacity of ministering to one another, while Isaac types these same persons, except the writers of the Old Testament, in their capacity of being nourished by one another. The only exception to this is our Lord. He was not nourished by His Little Flock brethren; but He was nourished by the Old Testament writers, who are a part of antitypical Sarah, as we will later show. In the next Age the New Covenant as Jehovah's wife, in the third sense of the word, will include the pertinent promises, their teachings, *etc.*, and those who apply these to the restitution class: (1) the Christ, (2) the Great Company, (3) the Ancient and (4) the Youthful Worthies, (5) believing Israel and finally (6) all the faithful of the restitution class (Matt. 25: 34-40).

Now to the Biblical proof of this third sense of the word *covenant*, when one is spoken of as Jehovah's wife. In treating of the Law Covenant and of the part of the Oath-bound Covenant relating to the Christ, in Gal. 4: 21-31, under the figure of Jehovah's (God's, not Christ's) wives, St. Paul mentions Sarah as the type of the latter and Hagar as the type of the former. To prove that Sarah is the mother of us all as members of the Christ class in our capacity of being nourished by

her, St. Paul cites Is. 54: 1. Like Sarah, who as the wife of youth and long into old age was barren, though the married wife, so the one there addressed was barren as the wife of youth and into old age, though the married wife (v. 6). And as Sarah, as it were, was forsaken and thus practically a widow in shame of barrenness and grief, while another, Hagar, was taken in her place; so the one here addressed was in the shame of barrenness and grief, as it were, forsaken and in practical widowhood (vs. 4, 6, 7), when another (the Law Covenant as antitypical Hagar) was taken in her place. And as Sarah was, so to speak, taken again as wife and bore Isaac, so the one here spoken of is reinstated as wife and becomes the mother of her Husband's (God's) children (vs. 5, 18). She is given an oath (v. 9) as pledge of her Husband's loyalty to her and to the welfare of her children, as an unconditional covenant, promise, like that made to Noah after the flood; and this oath given to her proves that she is not simply the oath-bound promise. V. 17, compared with vs. 9, 10, demonstrates that she consists of the Lord's servants connected by an oath with His Oath-clad covenant. This demonstrates that antitypical Sarah is the Oathbound promise to the Christ with all its Biblical elaborations and the servants who apply these to the children of God, the Christ, in the Oath-bound Covenant. Thus our first proof from Gal. 4: 22-32 and Is. 54: 1-17 shows our third definition of the word *covenant* to be correct. During her time of barrenness and practical forsakenness the faithful of the Old Testament were the personal, ministering part of the Sarah Covenant, whose sorrows, ministries and sufferings are described in Is. 54; Heb. 11; 1 Pet. 1: 10-12.

Another proof of this third definition is found in Acts 3: 25. In the preceding verses St. Peter had, by general and particular statements and quotation, said that all the prophets—hence this began with Enoch (acting as Melchizedek), Noah and Abraham (Jude 14, 15; Gen. 9: 26, 27; 20: 7)—had foretold the times when the Christ would in the Millennium return and introduce the refreshing, literally, the springing up

again with growth and greenness of cut-down and sunburned grass after copious showers that came upon it, *i.e.*, restitution, of all things lost in Adam's fall—every feature of God's image and likeness. He then proceeds to mention two parts of the mother of God's children, which, from his quotation of the third promise of the Oath-bound Covenant, we at once recognize to be antitypical Sarah. These two parts of the mother are (1) the Oath-bound Covenant (Gen. 22: 16-18), as is evident from St. Peter's quotation of a part of it—"in thy seed shall all the kindreds of the earth be blessed" (Gen. 22: 18)—and (2) the prophets, who through their Old Testament writings ministered various elaborations of all three features of this covenant to the Christ (1 Pet. 1: 10-12). "Ye are the children (1) of the prophets and (2) of the Covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds [families, nations] of the earth be blessed." St. Peter addresses them as the children of antitypical Sarah, because the preceding part of his sermon with its Old Testament quotations had already brought them as consecrated Israelites in Moses (1 Cor. 10: 1, 2) into Christ by faith; and in v. 26, St. Peter tells them that this blessing from God in Christ was intended for their cleansing from all human filthiness (2 Cor. 7: 13).

Still another proof of this third definition is St. Paul's expression in Gal. 4: 19, uttered immediately preceding and introductory to his explanation of the Sarah and Hagar types. In this passage St. Paul directly sets himself forth as a part of the mother (antitypical Sarah as such) of God's spiritual children, and states that as such he was travailing in pain again to bring them to birth, which, of course, is a mother function: "*My little children, of whom I travail in birth again until Christ be formed in you.*" Because of being a part of this mother, St. John and St. Peter call those to whom they minister the promises their children (1 John 2: 1, *etc.*; 1 Pet. 5: 13). These proofs demonstrate the Biblicity of our three definitions.

We will now give some details on the Adamic Covenant, a conditional covenant. There was no written covenant between God and Adam, but there was an implied covenant, and that was because Adam was made in the image and likeness of God as a perfect being. Father Adam, created in the image of God, on the human plane, had all the rights that pertained to perfect humanity. God gave him as the right to life the privilege of perfect existence as long as he would remain in harmony with justice. He also gave him as his life-rights the privilege of having a perfect body with perfect life, the privilege of generating a race with perfect life, the privilege of perfect conditions in climate, health, food, home, air, *etc.*, the privilege of controlling as its ruler this earth and all that are in it, and the privilege of perfect fellowship with God and man. These blessings were subject to a condition—that of obedience; for there was a covenant implied in the relation of God and Adam (Hos. 6: 7; see margin and R. V.); and as long as Adam maintained his part of this covenant, that long God would continue him in all the rights given him as a present at his creation. The right to life and its life-rights are, therefore, all embraced in those things that Adam as a perfect human being was given in his creation as conditional presents. He might have them so long as he remained in harmony with the condition upon which they were bestowed. We find the transgression of this covenant referred to in Hosea 6: 7: "But they like Adam have transgressed the covenant: they have dealt treacherously against me." For it certainly was an act of treason to God for Adam, whose whole inclinations were bent Godward by nature, to violate them by falling into sin. His love for his wife had developed to such a degree that it supplanted his love for God as supreme in his life. This was his transgression; and for this he suffered the sentence of death, being cast off from God and from covenant relationship with God, alienated from God by the sentence of death passed upon him and mother Eve, who was found with him in the transgression.

The relationship between God and Adam, before Adam sinned, was a very intimate one. It was one in which God talked with Adam and in which Adam talked with God, *i.e.*, Jehovah through the Logos, not yet carnate, held conversations with Adam and Adam in turn spoke to the Logos as God's representative in this matter. Accordingly, we see that there actually was an implied covenant fixed in the very constitution of his being; and that covenant he despised and cast aside when he learned to love his wife more than he loved God; and rather than live without her, he made up his mind out of love for her that he would die with her. Therefore he deliberately committed suicide from a love that he had for his wife greater than the love he rendered to God, whom he should have loved supremely. God permitted Adam to have access to every tree in the garden, except one, and that one was the tree of the knowledge (experience) of good and evil. To eat of it would bring an experience with evil; to refrain from eating of it would give him a continued experience with good. Thus he would have lived forever had he obeyed that command. Doubtless God would have given him other trials and experiences to test him from other standpoints, but this was enough to determine that Adam had learned to make a god of his wife rather than Jehovah.

His rights were taken from him, so far as rights were concerned, instantly, but the use of vestiges of them was permitted him until, little by little and more and more, by the dying process, they were wholly removed from him at death (Gen. 2: 7; 3: 19; Rom. 5: 12-14). While he no longer had the right to life and its life-rights, yet God gave him the privilege of dying gradually instead of suddenly; for a dying life, under imperfect living conditions, was all that Father Adam had after the sentence. This, then, is the condition into which Father Adam entered: the forfeiture of all he was and had and his right to them—his right to live and his life-rights.

Another covenant is the Noachian Covenant, also called the Rainbow Covenant. This is an unconditional

covenant, viz., a promise made to the race by God. We find it described in Gen. 9: 12-17 and Is. 54: 9. There had been a canopy of water around the earth before the flood, and this canopy was the last of the seven canopies that dropped upon the earth during the creative process. It was of pure water and therefore it fell down during a rain of forty days and forty nights. After this flood God caused a rainbow to be visible for the first time, because before that canopy of water dropped no rainbow could have been visible. Therefore, God said, "This is the token of the covenant which I make between me and you and every living creature that is with you, for perpetual generations: I do set my bow in the cloud, and it shall be for a token of a covenant between me and the earth. And it shall come to pass, when I bring a cloud over the earth, that the bow shall be seen in the cloud: And I will remember my covenant, which is between me and you and every living creature of all flesh; and the waters shall no more become a flood to destroy all flesh. And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living creature of all flesh that is upon the earth. And God said unto Noah, This is the token [symbol] of the covenant, which I have established between me and all flesh that is upon the earth." Naturally, while the canopy of water was above the heavens, no cloud could be formed under it; and no rainbow could exist, because of that water making somewhat of a darkened condition on the earth. But once that water had fallen down, as it did over a space of forty days and forty nights, it was possible that there should be a rainbow, and this rainbow was the first one that had ever been seen. It was a proof to Noah and his family that never again would there be a flood of water to destroy the earth. While God will destroy society by the symbolic wind, earthquake, and fire at the end of the Gospel Age, He will never again destroy the earth with a literal flood, as society was destroyed by Noah's flood. That flood, therefore, gave to Noah, to us and to the whole race the assurance

that God would never again cause a flood to cover the whole earth, because there is no canopy of water above the heavens to fall down any more in such a continued outpouring of rain. While, of course, we have rains now, none of them are sufficient to cover the whole earth. That Noah's flood covered the whole earth we can see from the fact that in northern Siberia mastodons, antelopes and deer have been found with green grass still undigested in their stomachs; an evidence that they were suddenly overwhelmed and frozen solid as in a refrigerator. Some of these have been kept in museums; images of some of them have been made and kept in other museums. They are an absolute evidence that suddenly, all over the earth, even up to the North Pole, there was a flood of water that covered the entire literal earth and wiped out the animal creation, except such as Noah had with him in the ark. Glacial scratches on rocks always run north and south, thus proving the heavy precipitation occurring at the poles. God has fulfilled and will ever fulfill His covenant never again to destroy the earth with a flood, though local floods may occur here and there.

The next covenant to command our attention is the Abrahamic Covenant. The passage we consider for it is Gen. 12: 1-4: "Now the LORD had said unto Abram (*high father*), Get thee out of thy country [the land of Ur of the Chaldees], and from thy kindred [relations], and from thy father's house, unto a land that I will shew thee [the land of Canaan]: And I will make of thee a great nation [this great nation would be, first, Real Fleshly Israel, and second, Real Spiritual Israel], and I will bless thee [God promised that He would greatly benefit him], and make thy name great [would give him a great reputation, a great office and a great position among God's people]; and thou shalt be a blessing [he would give benefits to many]: And I will bless them that bless thee [those that will do good to this high father God will bless], and curse him that curseth thee [those that reject this high father, who often represents God, God will curse]: and in thee shall all families of the earth be blessed

[herein the promise is made that all the families of the earth are going to be blessed by the seed of Abraham]. So Abram departed [out of Ur of Chaldea], as the LORD had spoken unto him; and Lot (*covering*) went with him [accompanied him on his journey].

While Abraham was yet in Ur of the Chaldees God offered to make the Covenant with him (Acts 7: 2, 3); but He attached certain conditions that had to be fulfilled by Abraham before He would make the Covenant with him. These conditions were that he leave (1) his own country, (2) his kindred, (3) his father's house, and (4) go to the land to be shown him, which proved to be Canaan (Gen. 12: 1). It was only after Abraham fulfilled these conditions that the Covenant became his. He had to prove by submitting to the four above-indicated tests that he was worthy of the Covenant, before God would give (confirm) it to him. Hence, while the Covenant was conditionally offered to him in Ur of the Chaldees, it was not given (confirmed) to him until he had fulfilled the conditions on which it was offered, and for and upon the fulfillment of which it was "confirmed" (Gal. 3: 17). Hence the Covenant was not given (confirmed) to him in Ur of the Chaldees, but on his entrance into Canaan. St. Stephen tells us that these conditions were by God in Ur of the Chaldees offered to Abraham for fulfilment, but he does not say one word about the Covenant being made ("confirmed") with Abraham in Ur of the Chaldees. And the connection between Gen. 12: 1 and Gen. 12: 2, 3 proves that the conditions mentioned in v. 1 had to be fulfilled before the promises of vs. 2 and 3 belonged to Abraham. The conditions being fulfilled, God "confirmed" the Covenant to him, and St. Paul said it was 430 years after it was "confirmed" that the Law was given (Gal. 3: 17).

God has been pleased to use Abraham and his three wives—rather the one wife, Sarah, and the two concubines, Hagar and Keturah (Gen. 25: 6), to type matters in respect to the three great covenants. This original and all-embracing covenant with Abraham is recorded in Gen. 12: 2, 3. It is of seven parts or promises and

is a summary of God's plan; and all of God's later covenants are made operative by what it promises. Its first promise, "I will make of thee a great nation," applies antitypically to all the seed in general, but it more especially applies to the Christ, Head and Body, the fruitful and holy nation of Matt. 21: 43 and 1 Pet. 2: 9. This first promise of the Abrahamic Covenant is elaborated in Gen. 22: 16-18, where it appears as what we call the Oath-bound Covenant, because of God's oath added to it (Gen. 22: 16; Heb. 6: 13-21). It has two aspects, a heavenly and an earthly aspect, as is implied by the expressions: the seed like the *stars of heaven*, and the seed like the *sands of the sea shore*. Each of these seeds is again divided into two classes the heavenly into the Little Flock and the Great Company, and the earthly into the Ancient Worthies and the Youthful Worthies. Ultimately the full seed will include the faithful restitutionists, especially the Jews in their capacity of blessing all mankind (Rom. 11: 29; Matt. 25: 34-40). That part of the Oath-bound Covenant, which is but an elaboration of the first promise of the original Abrahamic Covenant, and which applies to the Christ is typed by Sarah. Sarah does not type those features of the Oath-bound Covenant that develop the Great Company, the Ancient Worthies, the Youthful Worthies and the faithful restitutionists. She types those promises only which develop the Christ (Gal. 3: 15-29; 4: 23-31; Rom. 9: 7-9). That a feature of the Oath-bound Covenant developed the Ancient Worthies we can see from Acts 3: 25, where St. Peter is addressing certain Christ-believing Israelites indeed, who therefore had been of the Ancient Worthies class, and who living in the end of the Jewish Age and the beginning of the Gospel Age, were given the privilege of transfer into that heavenly feature of the Oath-bound Covenant typed by Sarah. Heb. 6: 12-17 in part and the whole of Heb. 11, particularly v. 39, prove that the Ancient Worthies were subjects of the Oath-bound Covenant in its earthly part. From certain other Scriptures, not quite so clear as the above, we gather that the Great Company and the Youthful

Worthies are likewise developed by two other features of the Oath-bound Covenant; so, too, the faithful restitutionists (Heb. 11: 12). These features of the Oathbound Covenant are not typed by any of Abraham's wives.

That the Law Covenant is typed by Hagar (*flight*), who was added to Sarah (*princess*), is plainly taught in Gal. 4: 23-31. As the seed-promising part of the original Covenant, given first without an oath as the first promise of the original Abrahamic Covenant, was 430 years before the Law, so this fact was pictured forth by Sarah being Abraham's real wife years before Hagar was taken as concubine. But as the concubine bore her son before Sarah bore hers, so the Law Covenant developed Fleshly Israel before antitypical Sarah developed Spiritual Israel. Later, at the weaning time of antitypical Isaac (the Christ Class), *i.e.*, during the Jewish Harvest, the Law Covenant and its product—Fleshly Israel—were cast off (Gal. 4: 29, 30) and remained cast off (Rom. 9-11; Gal. 4: 29, 30), just like Hagar and Ishmael remained cast off during the rest of Sarah's life, antityped by Israel's hardness and consequent rejection by God until the full number of the Elect be won (Rom. 11: 25-27). Sarah, thus continuing, types the fact that the highest phase of the Oath-bound Covenant has been developing the Christ Class from Jordan (Matt. 3: 13-17; Acts 10: 38; 3: 25; Rom. 11: 7-9; Gal. 3 and 4) until the end of this Age, when Israel would be recovered.

After Sarah's death Abraham took, as a concubine, Keturah (*incense*), who types the New Covenant. So after the Gospel Age, when the Sarah Covenant will have ceased operating, so far as developing the seed is concerned, God will take another covenant, as a symbolic concubine. But, one asks, how do we know that Keturah types the New Covenant? We answer, Is. 60: 6, 7 proves this. Is. 60 unquestionably describes the Millennial reign of the Christ, under the picture of a city—Zion (v. 14)—the same thought as is in the New Jerusalem of Rev. 21. Kedar (*dark*) and Nebaioth (*Heights*) (v. 7) were Ishmael's (*whom God hears*)

eldest, hence chief, sons (Gen. 25: 13), and stand typically for the two principal divisions of Israel as they were designated in the divided kingdom: Israel (the ten tribes under Ephraim) and Judah (the two tribes under Judah), even as we find them set forth in the classic New Covenant passage (Jer. 31: 31-34). Ishmael's twelve sons (Gen. 25: 16) type Israel's twelve tribes. Hence v. 7 shows how the descendants of Jacob in their two divisions, who will have the New Covenant made directly with them, will be blessed by the Millennial arrangements—New Covenant arrangements. By Keturah Abraham had six sons (Gen. 25: 2). In Is. 60: 6 the rendering should be: "the dromedaries of Midian (*strife*, one of Keturah's sons), *even* Ephah (*darkness*, Midian's firstborn)." Sheba (*oath*) was the firstborn of Jokshan (*bird catcher*, overcomers of the fallen angels), another of Keturah's sons. We understand that Keturah's sons, Midian and Jokshan, type respectively the restitution class and the Worthies, Ephah, typing those now in darkness who will be Millennial overcomers, while Sheba represents the Ancient Worthies, and Dedan (*lowly*), Jokshan's other son, types the Youthful Worthies in the Millennial Age under the New Covenant. These Is. 60: 6 shows will be Millennially blessed and will prove a blessing; and this proves they are under the New Covenant, which we have above shown to be the Millennial Covenant. This in turn proves that Keturah types the New Covenant. The typical relations of Sarah, Hagar and Keturah prove that the first represents the Covenant that develops the Christ, that the second represents the Covenant that developed Fleshly Israel in the Jewish Age, and that the third types the New Covenant coming after the first and second will cease to operate.

We next consider the Sarah features of the Abrahamic Covenant, which are often termed the Sarah, or Grace Covenant. We desire to consider seven lines of thought connected with it: *its contents, its nature, its objects, its time of operation, its type, its sign and its reward*. Accordingly, we will first consider its *contents*.

God's promises to the Christ are the contents of the Sarah features of the Covenant, as stated in Gen. 22: 17, 18 and in Gal. 3: 16, 29. God said, "I will multiply thy seed as the stars of the heaven; ... thy seed shall possess the gate of his enemies; and in thy seed shall all the nations of the earth be blessed." The Sarah features of the Covenant are called our mother (Gal. 4: 24, 26-31). These three promises, therefore, constitute our mother; therefore the Bible often speaks of the promises as our mother (Is. 54: 1-17). That leads us to raise the question. "Why does the Bible do this?" We reply, it is because these promises do for us as new creatures exactly what a natural mother does for the embryo: the mother provides nourishment and development until the embryo is ready for birth, and that is what these promises do for us. They provide nourishment for developing the new mind. This is not an imagination; it is a fact which the faithful know by experience.

Let us see what is contained in these three promises, considering each in turn. "I will multiply thy seed as the stars of the heaven." We cannot so well catch the thought, unless we note the part of the promise which we omitted in the quotation above, it not being of the Sarah Covenant. The omitted part belongs to the Abrahamic Covenant, but is not a part of the Sarah Covenant. The Sarah Covenant consists of those features of the Abrahamic Covenant which develop the Little Flock only; consequently we omitted the second part of the first promise, the one referring to the earthly seed as the sands upon the sea shore. These promises throw light upon one another. The stars are heavenly objects, while the sands upon the sea shore are earthly; and for that reason there is suggested the thought of two seeds, one heavenly and the other earthly. It is respecting the promises to the heavenly seed that we desire to speak more particularly; for it alone has Sarah as its mother.

The promise, "I will multiply thy seed as the stars of the heaven," indicates that this seed will be spiritual. This implies many thoughts. It implies first,

that the seed will be spiritual in nature, saying in effect "thy seed shall become Divine; thy seed shall some day have indestructible bodies and life undiminishable." They will therefore have bodies capable of dashing through space as do our thoughts today; they will not be hindered by walls, doors or bars, even as was the case when Jesus, after His resurrection, came into the upper room where the disciples were assembled, the doors being closed, and probably locked, for fear of the Jews; they will have bodies that will be under the perfect control of perfect wills, able always to do exactly what the wills determine to do. They will never offer any obstruction or hindrance to such wills. They will have bodies that will never be weary, hungry, thirsty, sick or in pain. They will have bodies full of the elixir of life. All of this, and more too, is meant by the first promise.

But there are other things implied in this promise. If the faithful are to have Divine bodies, they must first have Divine hearts and minds. This is evident from the necessities of the case; for, *e.g.*, if one had a dog mind in a human body, he would have a dog disposition; and if one had a human mind in a Divine body, he would have a human disposition, which would be sadly out of place in a Divine body, and an imperfection in what is promised as the highest perfection. The words, "I will multiply thy seed as the stars of the heaven," imply, therefore, that we shall have a Divine heart and mind. God obligates himself to develop in that seed a mind and heart like those of the Lord Jesus, just as He did in Him. That promise helps to develop such a mind and heart, and in that sense it mothers us. Thus by holding these promises upon the heart and mind, *i.e.*, appropriating from them heavenly nourishment, we are developed into the likeness of the Father and the Son. Thus we may desire and expect to have characters like the Heavenly Father's and the Lord Jesus'. We may desire and expect, if faithful in using the Spirit, Word and providences of God, to gain such a character and corresponding bodies.

But this promise implies still more. If we are to have our hearts and minds developed and made ready for spirit bodies of the Divine nature, we will also have spiritual, Divine sights and associates. Assuredly we would be very lonesome indeed without spiritual associates. In such associates we will have pleasure and delight. For that reason the promise contains the further thought that the seed will have the pleasure of associations compatible with spiritual conditions. Therefore they will have the blessed privilege of being presented to, of seeing and being associated with, God as sons and heirs. A higher blessing than this is impossible for us to conceive. So we may desire and expect by a faithful use of the Spirit, Word and providences of God to gain a Divine character and body, and to gain the blessed privilege of seeing and being associated with our Heavenly Father as sons and heirs of Himself.

Then there is another thought implied in this promise: We are to see and be associated with the dear Redeemer, another great spirit being. By the faithful use of the Spirit, Word and providences of God we may therefore desire and expect to see and be associated with our dear Redeemer as brethren and joint heirs. What a glorious prospect! It is a privilege beatific! Jehovah has, figuratively speaking, organized a business firm, which may be named Jehovah and Sons; and we, if faithful, are to have the privilege of being partners in that firm, and consequently of always seeing and being associated with God and the dear Redeemer, of seeing them eye to eye and face to face, of showering on them our love, and having them shower on us their love, and of sharing with Christ all of the riches the Father has been pleased to bestow upon Him.

It will also, as implied in this promise, be our blessed privilege eternally to see and be associated with the Body of Christ, as members in particular, with the Apostles, prophets, evangelists, pastors, teachers and other brethren of the Gospel Age, known and unknown to us. What a blessed fellowship! How blessed to meet St. Paul, St. Peter, St. John, St. James

and others of like spirit, and be eternally associated with them as brethren and joint heirs! We may, therefore, desire and expect by a faithful use of the Spirit, Word and providences of God, to have this blessed privilege.

Then again, as implied in this promise, we may desire and expect by the faithful use of the Spirit, Word and providences of God to see and be with the Great Company, the Angels, and the Ancient and Youthful Worthies. Notice a change in expression here. We may, on the one hand, see and be *associated* with, *i.e.*, *share* as partners with, God and the Christ; but on the other hand, while we may desire and expect to see, and to *be with* the Great Company class, the Angels, and the Ancient and Youthful Worthies; we will not be in partnership with them, if we are of the Christ. The Little Flock will be an exclusive company. Nevertheless, it is a desirable thing, and one that we may expect from the promise of the Lord, to see such good beings as the Great Company will become. They will be such as will have a sincere love for righteousness. They will have remained appreciative of the blood of Christ, which redeemed them, and they finally will have carried out their consecration, though not previously willing to sacrifice thoroughly and zealously. It will be a blessing to see and *to be with* such loyal, true characters as the Ancient and the Youthful Worthies. Then we *will see and be with* all the Angels, as well as those—our guardian angels—who had a charge respecting us in a providential way, causing all external things to work together for our good. We will have these privileges, if faithful, as the Seed. The promise under consideration likewise contains the thought of possession. The whole universe will belong to Christ and the Church as heirs of God. We cannot imagine how rich this will make us. Our desires and expectations may reach out and lay hold on and make these things our own. What a glorious thought! How exceedingly great are the things promised in the first part of the Sarah Covenant, "Thy seed shall be as the stars of heaven!"

The second Sarah Covenant promise is, "Thy seed shall possess the gate of his enemies." What does this mean? We recall that in ancient times the cities were walled. These walls were for protection and strength. That is why walls, in the symbols of the Bible, represent safety, power, protection. They were intended to defend the city that they enclosed against attack. Having control of the gates of a city would mean to have control of that city. What, therefore, is the thought in this part of this passage? Let us see: We have certain evil qualities entrenched in our human nature, and it is the function of the new nature to gain the victory over these. This is suggested by the words, "Greater is he that ruleth his spirit than he that taketh a city." We have sins, errors, selfishness and worldliness, as our enemies, and these forces are led by Satan, the world and the flesh. Each one of these general propensities constitutes a different corps in the army of evil. The various forms of sin constitute the soldiers of the corps of sin; the various forms of error, the soldiers of the corps of error; the various forms of selfishness, the soldiers of the corps of selfishness; the various forms of worldliness, the soldiers of the corps of wordliness. Hence our natural hearts and minds are the symbolic city, the city of man soul, as Bunyan called it. Satan is the commander-in-chief in this city and the world and the flesh are his lieutenants, acting with and under him in this fight. It would appear that the Canaanites picture the evils of our natural hearts and minds which must be overcome. Walled with depravity are our natural hearts and minds, the antitypes of their cities. Satan, in our hearts and minds, by and through the world and the flesh, is using his soldiers (the various forms of evil) as an army by which he seeks to retain control. On the other hand, the various elements of the Truth in our minds constitute an army corps in God's army, the various elements of justice another corps; the various forms of love a third corps; and the various forms of heavenly-mindedness a fourth corps. This army consists of our spiritual hearts and minds.

It is surrounding and is to take possession of this symbolic city. God guarantees that the faithful will conquer it: "Thy seed SHALL possess the gate of his enemies." Therefore, brethren, we may each one of us desire and expect by a faithful use of the Spirit, Word and providences of God to overcome our enemies—our sins, errors, selfishness and worldliness.

Sometimes wheat soldiers are hard pressed, it is the privilege of their associates to come to their assistance. This suggests another phase of this promise. It is our privilege as soldiers of Christ to help our brethren to overcome their enemies—their errors, sinfulness, worldly-mindedness and selfishness. The Lord will help us to assist them to victory in overcoming their enemies. So, we may not only desire and expect to overcome our own enemies by the faithful use of the Spirit, Word and providences of God; but we may also expect to help our brethren to overcome the enemies of their New Creatures.

There is a third thought lying in the words, "Thy seed shall possess the gate of his enemies." It is this seed that is expressed and implied in 1 Cor. 15: 25, 26, "For *He* must reign, till He hath put all enemies under His feet; the last enemy that shall be destroyed is death." These enemies are not Jesus' individual enemies. He never had sin, or error; nor will He then have human selfishness, or worldly-mindedness. Therefore the enemies of 1 Cor. 15: 25, 26 are not His individual enemies, which He conquered while in His flesh, but are the enemies of mankind, which will become His enemies, because they are the enemies of those whom He died to redeem. He makes their cause His cause, their interests His interests, and their enemies His enemies. What are these enemies? All the evils that came to mankind through the curse: Sin, error and death with all their train of woes. All of these belong to this group of enemies which Christ will then destroy. The promise that the seed shall overcome these enemies means that God's faithful people will be used by the Lord to put away all unholiness and all evil—to blot out and to extirpate them.

As stated in the Bible, "there shall be no more sin." "All iniquity shall stop her mouth." The Scripture will then be applicable, "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin" (1 Cor. 15: 55, 56). This cry of triumph implies that there will then be no more sin, error and death anywhere; they will be out of existence. We may, therefore, desire and expect by the faithful use of the Spirit, Word and providences of God to be exalted to a position in which we will overcome the curse itself, and conquer every enemy of human goodness, well-being and happiness. This feature of this promise is limited wholly in application to the next Age.

The third of the Sarah Covenant promises, our mother, is given in the words, "In thy seed shall all the nations of the earth be blessed." This promise implies seven distinct positive blessings (bestowments of good) for the human race, whereas the preceding promise in its last phase implies negative blessings—freedom from evil. Five of these are in every way unconditional and two are—not in their offer but—in their enjoyment conditional. These blessings are the following for the world: First, they will be released from the Adamic penalty, which implies that the dead will be awakened (Rom. 5: 18, 19). Second, they will be furnished a complete knowledge of the Truth (John 1: 9; 1 Tim. 2: 4). Third, they will be put under conditions conducive to righteousness, in contrast with the conditions of the present, which are conducive to sin (Luke 2: 10; Is. 35: 1-10). Fourth, their minds and hearts will be so worked upon as to be favorably disposed toward Christ (John 12: 32, 33). Fifth, they will be so affected by the good work then being done that they will willingly acknowledge Jesus as Ruler and bow down to His authority (Phil. 2: 9-11).

The other two positive blessings are unconditional as to the persons to whom they will be offered, but whether the people will receive the blessings will be dependent on what they will do in their use of them; yet their offer will be made to all. The Christ will

offer everybody as the first of these conditional blessings the privileges of the highway of holiness (Is. 35: 8-10); but they will be required, as a condition of their enjoying its privileges, to consecrate themselves to the Lord. All will, however, be blessed with the opportunity of entering the highway of holiness. The other is the offer of the Holy Spirit (Joel 2: 28, 29). Christ will offer everyone the privilege of receiving the Holy Spirit, but it is and will be impossible to receive the Holy Spirit except by rendering obedience (Acts 5: 32). Thus we see that five of the features of this promise are unconditional in the blessings offered and in the persons to whom they are offered, while the other two are unconditional so far as the persons are concerned; but in order to receive their benefits, the people must fulfill certain conditions. We may, therefore, desire and expect by the faithful use of the Spirit, Word and providences of God to be exalted to a position in which we may bless the whole world of mankind with an opportunity of gaining everlasting life. We may further also desire and expect to be used by God as His agents to lift up all the obedient to everlasting perfection; and we may desire and expect to hand over to God a perfect race for His eternal enjoyment.

Having discussed in considerable detail the *contents* of the Sarah Covenant as given in Gen. 22: 16-18, and having seen therefrom that it consists of a collection of promises, we desire now to consider its *nature*. It is in fact God's Oath-bound pledges to the Christ. As proof we will give several additional passages of Scripture, having already mentioned Gen. 22: 16-18 above. The first of these is Gal. 3: 14-18, 29: "That the blessing of Abraham [the blessing that God gave Abraham] might come on the Gentiles [the nations] through Jesus Christ; that we [the Church, with Jesus the Head] might receive the promise of the Spirit through faith [thus the two great salvations are indicated in this passage—the one that shall come to the nations: all nations, families, and kindreds of the earth, and the one that shall come to the Christ, Head

and Body: that we might receive the promise through faith]. "Brethren, I speak after the manner of men [I put things in a natural way, so that I can better be understood]; Though it be but a man's covenant, yet if it be confirmed [established, made operative], no man disannulleth, or addeth thereto [The Apostle Paul here is giving a very logical argument proving that even a man's covenant remains firm after it has been confirmed, ratified. No man will disannul or add anything to such a covenant]. Now to Abraham and his seed were the promises made. He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ [thus we see that the seed is Jesus, the Head, and the Church, His Body, the Christ]. And this I say, that the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect [the Law Covenant could not destroy this covenant made with the seed]. For if the inheritance be of the law, it is no more of promise: but God gave it to Abraham by promise [and therefore it is an unconditional promise made to the seed; and they only are the seed who faithfully keep their covenant vows to be dead to self and the world, and alive to God, even unto the end. These, then, are the seed to whom God made the promise to Abraham, here representative of God, the Father of the Christ, Head and Body, and that promise remains]. And if ye be Christ's [if you be of the Christ], then are ye Abraham's seed [the seed of promise], and heirs according to the promise [the promise that they first be given all the aid necessary to make them overcomers: first, the Head, Jesus, and second, the Church; then the promise that they would bless all the families and nations and kindreds of the earth; of this they are the heirs, and thus the heirs of a glorious promise that God has made: to Christ and the Church immortality and incorruptibility, as the seed of promise; to the world of mankind an opportunity of earthly inheritance, restitution to the image of God, as Adam and Eve had it before they fell into sin. Thus this passage

gloriously shows the same promise and also the same good things]."

We continue our discussion of the nature of the Sarah or Grace Covenant by a study of Heb. 6: 12-20: "That ye be not slothful [The Apostle, writing to the brethren, exhorted them not to be slothful, lazy], but followers of them who through faith and patience inherit the promises [but to imitate the faith and patience which they exhibited and by which they will inherit the promises]. For when God made promise to Abraham, because he could swear by no greater, he swore by himself [for Jehovah, of course, is supreme, and therefore He could swear by no greater], Saying, Surely blessing I will bless thee, and multiplying I will multiply thee [God promised that He would greatly bless Abraham and greatly multiply him]. And so, after he had patiently endured [the trial that was given to him in connection with the offering up of Isaac, his son, on the altar, typical of our Lord Jesus being sacrificed first, then the Church following Him], he obtained the promise [that he would be the father of the faithful and that God would greatly multiply and bless him]. For men verily swear by the greater: and an oath for confirmation is to them an end of all strife [when men have entered into a covenant, and have taken an oath to confirm that covenant, it is to them an end to all strife, if they be honorable men]. Wherein God, willing more abundantly to shew unto the heirs of promise [*i.e.*, more willing abundantly to show Jesus and the Church, as the heirs of the promise] the immutability of his counsel [the unchangeableness of His plan], confirmed it by an oath: That by two immutable things [His Word and His oath], in which it was impossible for God to lie, we might have a strong consolation [we might have great comfort among the sore trials through which we must pass as we seek to make our calling and election sure. Jesus passed through such sore trials, and every member of His Body, the Church, must likewise pass through sore trials, in which they will have strong consolation], who have fled for refuge to lay hold upon the hope set

before us [we who have done this will have fled to a refuge, for Jesus is our city of refuge, to whom we flee from the avenger, Divine justice, and lay hold on the hope, the glorious hope of being made heirs of God and joint-heirs with Christ, that we might reign with Him for ever and ever]: Which hope we have as an anchor of the soul, both sure and steadfast [amid trials that come to us, this hope is an anchor to our very being; it is sure, in the sense that it is certain to come to pass, and it is steadfast, in the sense that it is unshakeable and cannot be removed], and which entereth into that within the veil [it is a hope that goes beyond the veil, for the glory, honor and immortality awaiting the Church class, Jesus first entering it, and we, if we prove faithful, entering it with Him, as we undergo our share in the first resurrection]; Whither the forerunner is for us entered [into that which is within the veil, where He administers to us], even Jesus, made an high priest for ever [especially for the Millennial Age] after the order of Melchizedec [not of the Aaronic priesthood, but of the Melchizedec priesthood, which is a priesthood of glory, honor and immortality, which He and the Church will exercise for the whole world of mankind]."

Gal. 3: 14-18, 29 likewise emphasizes these promises: "That the blessing of Abraham [the blessing that God gave Abraham] might come on the Gentiles [the nations] through Jesus Christ; that we [the Church, with Christ the Head] might receive the promise of the Spirit through faith [thus the two great salvations are indicated in this passage—the one that shall come to the nations: all nations, families, and kindreds of the earth, and the one that shall come to the Christ, Head and Body: that we might receive the promise through faith, the promise that they first be given all the aid necessary to make them overcomers: first, the Head, Jesus, and second, the Church; then the promise that they would bless all the families and nations and kindreds of the earth; of this they are the heirs, and thus the heirs of a glorious promise that God has made: to Christ and the Church immortality and incorruptibility,

as the seed of promise; to the world of mankind an opportunity of earthly inheritance, restitution to the image of God, as Adam and Eve had it before they fell into sin. Thus this passage gloriously shows the same promise and also the same good things]."

We now take up Rom. 4: 13, 14, 16, where we have a glorious statement of the same truth: "For the promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law [for the law had not yet come. God gave the oath to Abraham and made the promise that Abraham's seed would inherit the promise of immortality and incorruptibility, the Christ class getting both, the Great Company also getting incorruptibility, but not immortality. This promise did not come through the law, for it was given 430 years before the law], but through the righteousness of faith [Abraham was acceptable to God because of his faith and he received the promise as a result of that faith]. For if they which are of the law be heirs, faith is made void, and the promise made of none effect [certainly if the law made them heirs, it would be a matter of desert, earned by obedience to the law. This would make faith void—the faith Abraham had and the faith that the faithful followers of Abraham have. That faith would be made void, if the blessings are to come by the law. Certainly the promise would be literally put aside. God would thus be proven to be a liar, a perjurer, which is, of course, impossible]: Therefore it is of faith [the faith that Abraham had and the faith that the seed of Abraham have in the promise that God made], that it might be by grace [thus this is a matter of a covenant of grace by God's favor and not a matter of the covenant of the law due to anyone's keeping it]; to the end the promise might be sure to all the seed [to the seed that would be the Christ, Head and Body, and, broadly speaking, then the Great Company as part of the seed, but without immortality, and then to the Ancient and Youthful Worthies as also part of the seed; the promise would be to them not by the law, but by grace]; not to that only which is of the law [not only to Jewish believers in Christ]

but to that also which is of the faith of Abraham [those who have his faithfulness, who imitate him and who are the real sons of the believing Abraham, *i.e.*, real sons of God: Jesus first of all, the Church following in His footsteps and gaining glory, honor and immortality as a result; the Great Company getting incorruptibility, but not immortality; and the Ancient and Youthful Worthies, for the thousand years getting perfect humanity and at the end of the thousand years having an opportunity of change of nature—just what that nature will be is not revealed to us, but it will be a spirit nature that will be given them, life on a spirit plane as the faithful of God], who is the father of us all [all of the faithful]."

We now consider the *objects* of the Sarah Covenant; and for this we have Ps. 50: 5 and Rom. 9: 7, 8. We first quote Ps. 50: 5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." Here the charge is made to God's people all through the Age, especially to the 49 star-members, particularly the last two of these star-members—the Parousia Messenger and the Epiphany Messenger. This was fulfilled in the Harvest of the Jewish Age, when they began to gather together the saints unto Jesus; and it was fulfilled in the Harvest of the Gospel Age, as they gathered together the saints; the ones that made the covenant by sacrifice. These consecrated ones, who have made this covenant with God by sacrifice, who permit it to develop them, and continue under its influence until death, are the objects of the Sarah Covenant.

In Rom. 9: 7, 8 we read: "Neither, because they are the seed of Abraham, are they all children [Here the Apostle tells us that not all of Abraham's descendants, meant here by the term *the seed*, are children of antitypical Abraham]: but, in Isaac shall thy seed be called [it was in the typical Isaac that the typical seed was called; and the antitypical Isaac, Jesus, the Head, and the Church, His Body, after Him, are the seed, because they are the ones who as God's children, Jesus, the Head, and the Church, His Body, carry out their

consecration and are faithful to the end. These are called the seed, even as the Apostle explains]. That is, They which are the children of the flesh, these are not the children of God; but the children of the promise are counted for the seed [*i.e.*, the typical Isaac, Jacob, Moses and all of the prophets of the Old Testament, these are the children of the flesh, of Abraham's humanity; these are not as such the children of God, for the children of God who comprise the seed consist of Jesus, the Head, and the Church His Body].

The next thought under the Sarah Covenant is its *time of operation*. The Gospel Age or Christian Dispensation is the time of its operation as developer of the seed. And the giver of this covenant is God Himself. In the preceding paragraphs proof is given that shows this to be true—that it is during the Gospel Age that the developer of this seed works and that the developer, through this covenant, is God Himself. Heb. 2: 3 is a passage to the point: "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him." The Apostle is here speaking of the High Calling salvation, saying, "How shall we escape [losing out], if we neglect so great salvation [the great High Calling salvation]; which at first began to be spoken by the Lord." Our Lord Jesus was the one who first offered the High Calling. He offered it to the Apostles; and throughout the Gospel Age He has been offering it to the 49 star-members and their special helpers and to those who looked upon them as their teachers. There is no possibility of escaping, if we neglect so great salvation, if we have once entered into it, consecrated, and do not carry out our consecration; for those once consecrated who then neglect to take advantage of that so great salvation, the High Calling, first offered by our Lord and confirmed unto us by them that heard Him, will have no escape from a condemnatory sentence from God; because they will have proven unfaithful to Him. We see clearly from this passage that the time of the operation of this Covenant as the developer of the seed is the Gospel Age.

The next passage that we will quote is Heb. 6: 17-20: We have already expounded this passage in another connection, but it will be well for us to go over it again, because repetition is the mother of learning; and to say the same things, as the Apostle Paul said, did not hurt him, and was profitable for his hearers; and we trust that this will prove true here. Furthermore, we wish this time to note especially the *time* of the covenant's operation as developer of the seed. "God, willing more abundantly to shew unto the heirs of promise [Jesus, the Head, and the Church, His Body, to whom the promises were given; hence God makes the promises known to them *during the Gospel Age*] the immutability of his counsel [the unchangeableness of His plan], confirmed it by an oath, [swore to it; not only promised it and thus gave His word of promise, but swore to it]: That by two immutable things, in which it was impossible for God to lie [and also impossible for Him to become a perjurer], we might have a strong consolation, who have fled for refuge [who have gone to Jesus, our city of refuge, from justice that pursues us, and those who are of the house of Israel, from the curse of the Mosaic Law that pursued them; He is our city of refuge, entering into which we will be safe under the administration of His holy office] to lay hold upon the hope set before us [this during the Gospel Age is still a hope; it is not yet realized, because it is a hope; for that which one hopes for, when realized, he does not hope for any longer; he sees that if he already has it, there is no reason to hope for it]: Which hope we have as an anchor of the soul [the picture here of a ship in a storm is brought to our attention; and this hope—the hope of joint-heirship with Jesus, the High Calling, we have as an anchor to the soul amid all the storms that come upon us during this Gospel Age from the symbolic sea of the world in rebellion against God. That rebellion showed itself during the Jewish Age to the brethren then; it showed itself all through the Gospel Age under the administration of the 49 star-members and their special helpers and those who looked upon them as their leaders], both sure [in that nothing

would take it away] and steadfast [in that it keeps us immovable upon Christ, as long as we remain faithful in Him], and which entereth into that within the veil [the hope goes beyond the second veil, into the antitypical Holy of Holies, the Divine nature and immortality for the Little Flock; the Great Company will never go beyond the veil, though they get incorruptibility as their inheritance; and the Ancient and Youthful Worthies during the Millennial Age will get the earthly human nature in its perfection and at its end a spirit nature, though they will never go beyond the veil]; Whither the forerunner is for us entered, even Jesus [Jesus, who first ran this way of the High Calling, is therefore the Forerunner; He has entered within the veil; the Church follows Him in this Gospel Age], made an high priest [one who offers us to God and one who as our High Priest enables us to carry out our sacrifice] for ever after the order of Melchizedec [not after the order of Aaron, the typical priesthood, but after the order of Melchizedec, who as a king priest fitly represents our Lord during the Gospel Age in glory, and also fitly represents the World's High Priest, the Christ, Head and Body, in the glory of the kingdom; for this we rejoice and praise our God]."

Gal. 3: 2, 3, 5 is another passage that shows the time of the operation of the Sarah Covenant as the developer of the seed: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith?" It was at the hands of the Apostle Paul that the brethren in the Jewish Harvest received the gifts of the Spirit; and they also received through his ministry the begettal of the Spirit. Now he asks them if that was given by him to them through the works of the law, or by the hearing [understanding and obedience] of faith? How was it that they got it? "Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Do you think that it is wise to hold that, having begun in the Spirit, as New Creatures, are ye now made perfect by the flesh, that God is going to make you,

while in the flesh, perfect as human beings? "He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?" Paul here referred to himself, when he said, he that ministereth to you the Spirit; for it was through his ministry that they received the promise, that they received the begetting of the Spirit, and thus received the High Calling; and he also worked miracles among them; and now he asks them whether he did this by the works of the law, or by the hearing (the understanding and obedience) of faith: (1) as mental appreciation of and heart's reliance on, (2) as the things on which this mental appreciation and heart's reliance laid hold *i.e.*, the Truth, or (3) as faithfulness, *i.e.*, by his being so full of faithfulness that they were enabled to get it through his ministry. Obviously the latter was the case. The High Calling came to them by the hearing of faith, in all its three senses, not under the law of the Jewish Age, but under the grace of faith in the Gospel Age. Hence the time of the Covenant's operation as the developer of the seed is during a faith dispensation, *i.e.*, *the Gospel Age*.

Gal. 3: 26-29 likewise fits very well here: "For ye are all the children of God by *faith* in Christ Jesus [here St. Paul is explaining who the seed is: it is the children of God by faith in Christ Jesus, hence developed *during the Gospel Age*. We have our place before God as children of God because we are in Christ Jesus, as members of His Holy Body, the Body of which He is Head]. For as many of you as have been baptized into Christ have put on Christ [to be baptized into Christ means to become members of His Body, which occurs in consecration, as we find this in Rom. 6: 1-11, when it is properly translated, as we gave it from the I. V. in another connection]. There is neither Jew nor Greek [God does not look upon us as His children according to our humanity, *i.e.*, neither as Jew nor as Gentile], there is neither bond nor free [He does not judge as to whether we are slaves or freemen], there is neither male nor female: for ye are all one in Christ

Jesus [God makes no difference on these outward, external, conditions of the flesh, but His whole stress is laid upon the fact that we are all one in Christ Jesus, and He thus assures us]. And if ye be Christ's [*i.e.*, if you are of the Christ, belong to that class in which Jesus is the Head and the Church is His Body], then are ye Abraham's seed [that glorious seed that God pledged to Abraham in the Sarah Covenant], and heirs according to the promise [you will inherit according to the promise, as you continue faithful in that seed]." This then makes us heirs of the promise, which God has made to the seed class. Hence this passage likewise proves that the Sarah Covenant operates as the developer of the seed during the Gospel Age.

We next quote 2 Pet. 1: 4: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." St. Peter is here speaking of the Gospel, the great Gospel that has been preached to God's faithful people, and he assures them that it offers an exceedingly great reward to them. There are given unto them exceeding great and precious promises: they are simply promises; they are not things that have been given them actually, but things of promise. They are things of hope; Jesus was first given this hope, and the Church, His Body, was then later given this hope. While in the flesh it was simply a hope—a thing that they expected, but did not yet have, a thing that they earnestly looked forward to getting in due time. That hope was that by these promises, strengthened by them, made faithful by them, given a mental appreciation of and a heart's reliance upon them, as the Truth; if they would be faithful to them as the Truth, if they would obey them and live them out in their lives; if faithful in the sense of faithfulness, making them full of faith—they might become partakers of the Divine nature, raised to glory, honor and immortality. The nature that God has promised to the Little Flock is the Divine nature, including as it does both immortality and incorruptibility, things not yet possessed in

this life, but which they will get beyond the veil. They receive this after they will have escaped the corruption that is in the world through lust, *i.e.*, the corruption that the world has through selfishness. Fleshly Israel also had this corruption. They were under that corruption through the Adamic sin that they obtained by heredity; they were under that corruption by the Law Covenant and the prophets who taught them accordingly; they were under that corruption because they rejected Christ and the message that He gave, calling down upon themselves and their children the fearful curse, "His blood be upon us and our children." That curse has certainly overtaken Fleshly Israel during the Gospel Age. Indeed, only those of Fleshly Israel who came into the High Calling escaped that curse, this taking place with some of them during the Harvest of the Jewish Age, with a very few of them during the Interim, the period between the two Harvests, and with a few of them during the Parousia time; and it will remain with those who are faithful in the Epiphany time. So we see that it is to those who have escaped the corruption that is upon the world through lust that this glorious promise of the Divine nature was made; and it will be given to them as they prove faithful unto death. This passage also shows that a heavenly, Divine, reward is promised, hence clearly proves that it is during the Gospel Age that the Covenant operates in developing the seed which is to be as the stars of heaven, *i.e.*, heavenly.

Rev. 5: 10 is another passage to the point: "And hast made us unto our God kings and priests: and we shall reign on the earth." Here we have a translation that needs some correction. Speaking to our Lord Jesus, the Church says to Him, "Thou hast [during the Gospel Age] made us unto our God a kingdom and priests." They are God's kingdom in glory, honor and immortality, when they overcome. While in the flesh, during the Gospel Age, they have the hope of being that kingdom; and that hope they hold in the sense that they have mental appreciation of and heart's reliance upon it. We believe that we now have given

sufficient Scriptural proof that the time of the operation of the Sarah Covenant as the developer of the seed is the Gospel Age. The time in which the blessings of the Covenant are to be given to the world of mankind is the Millennial Age. We will not discuss this latter feature here any further.

We now come to another consideration of the Sarah, or Grace Covenant, *viz.*, *the type*. This is the fifth line of thought that we desire to discuss on this subject. The type of this covenant is Sarah. We read of it in Gal. 4: 21-31: "Tell me, ye that desire to be under the law, do ye not hear the law? For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. But he who was of the bondwoman was born after the flesh [the fleshly minds of Abraham and Sarah were responsible for the birth of Ishmael, the son of Hagar]; but he of the freewoman was by promise [the freewoman was Sarah, through whom the promised seed was to come]. Which things are an allegory [there is a type here]: for these are [represent] the two covenants [the Grace Covenant is the one represented by Sarah and the Law Covenant is the one represented by Hagar]; the one from the mount Sinai, which gendereth to bondage, which is Agar. For this Agar is [represents] mount Sinai in Arabia, and answereth to Jerusalem which now is [to the Jews as they were gathered together as a kingdom under the scribes and Pharisees and the Jewish Sanhedrin that reigned at that time], and [this woman] is in bondage with her children [Fleshly Israel was in bondage; and so was the mother of that people, the Law Covenant]. But Jerusalem [spiritual Zion] which is above [which is the higher Jerusalem] is free, which is the mother of us all [the Sarah Covenant is the mother of us all, the mother of the whole seed—the Christ]. For it is written, Rejoice, thou barren that bearest not; break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath a husband [it is true that the Law Covenant had a great many more children than the Sarah Covenant, which had God as its husband]. Now we, brethren, as Isaac was, are the children of promise

[Isaac was the typical seed and represented Christ, Head and Body; Isaac being offered up by Abraham as a sacrifice, about to be killed, represents Christ, Head and Body; first, the Head laid upon the altar, and second, the Body laid upon the altar, joined to the Head; and these are the children of promise, as they continue faithful unto death. Jesus was faithful unto death; the Little Flock has been so throughout the Gospel Age. These were the ones meant in the Interim period by the children of promise; and in the Parousia time, the gathering of these children of promise was completed under the ministry of that 'servant'; and they are being helped now, though no new ones have been found, by the Epiphany Messenger. These faithful ones are being helped by him so that they may be gathered into the garner, the heavenly kingdom]. But as then he that was born after the flesh persecuted him that was born after the Spirit, even so it is now [the Jews during the Jewish Harvest persecuted the children of promise; they did the same thing during the Interim; they did the same thing in part during the Parousia time and some of them are in part doing this during the Epiphany Messenger's ministry. These are not the children of God, but they are the children of the bondwoman; and these were therefore cast out]. Nevertheless what saith the scripture? Cast out the bondwoman and her son: for the son of the bondwoman shall not be heir with the son of the freewoman [God would not allow Fleshly Israel to inherit with antityped Sarah]. So then, brethren, we are not children of the bondwoman [we are not under the Law Covenant; we are not under the curse that they all received by heredity from Adam; we are not under the added curse that came upon them through their failure to obey, even in their best members, the Law Covenant, and the prophets that were sent to them; we are not of those, who during the Jewish Harvest, rejected the Christ, Jesus first, then that part of the Body developed in the Jewish Harvest; we are not of those, who during the Gospel Age, were very, very displeasing to God; for these were

by God prevented from becoming children of the promise. Thus the children of the promise are the heirs, Jesus and the Church; and being the heirs, they are the glorious seed of Abraham, which shall bless all the families and nations and kindreds of the earth, in due time]."

We will next study Is. 54, as it is a remarkable presentation of the Grace Features of the Abrahamic Covenant as typed in Sarah. V. 17, "No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the LORD, and their righteousness is of me, saith the LORD." The servants of the Lord (in the Sarah Covenant) are therefore the ones that are addressed in Is. 54: "Sing, O barren, thou that didst not bear; [these servants during the Jewish Age were entirely barren of bringing forth the seed; antitypical Sarah did not bear during the Jewish Age; but during the Harvest of the Jewish Age, they were bidden to] break forth into singing, and cry aloud, thou that didst not travail with child [during the Jewish Age the Christ class was not developed; this is the child with which that Covenant, the Sarah Covenant, during the Jewish Age did not travail]: for more are the children of the desolate than the children of the married wife, saith the LORD [the desolate is Hagar; her descendants, Fleshly Israel, of all of the Ages from Abraham's time until the Millennium begins, are the children of the desolate, and they were more numerous than the children of the married wife, which is antitypical Sarah, Jehovah's symbolic wife. During the Harvest of the Jewish Age, she was bidden to] Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes [in this verse we are told that the true Church, first Jesus, then the Apostles that followed Him, then the 49 star-members, were bidden to increase their operations as servants of the living God. These did so, with their helpers and those who followed them. They were not to be slack in their work; they were to make the work spread out as far as they

could, first, in Fleshly Israel, then, in Nominal Spiritual Israel, and thus they were to enlarge the sphere of their work]; For thou shalt break forth on the right hand and on the left [they would go everywhere]; and thy seed shall inherit the Gentiles [the seed of this Sarah Covenant is Christ and the Church and they will inherit the nations as theirs], and make the desolate cities to be inhabited [these desolate cities are not only the literal cities of Palestine, but the symbolic cities, the religious governments of the great Antichrist and the little Antichrist of the Gospel Age]. Fear not; for thou shalt not be ashamed [they will not be put to shame and silence in their work] neither be thou confounded [be not confused] for thou shalt not be put to shame [they will not be silenced before the adversary]: for thou shalt forget the shame of thy youth [it was a shame to the antitypical Sarah that she did not bear sooner, that she had to wait until she was very old before she bore the seed of promise], and shalt not remember the reproach of thy widowhood any more [antitypical Sarah, while barren, was regarded as a widow, but that would no longer be a reproach, because, in due time, she would bear the Christ class, first the Head, and then the Body]. For thy Maker is thine husband; the LORD of hosts is his name [Jehovah is the one who has made the Sarah Covenant and He is the one who through it has developed the Christ class; He is the one who is doing what He wants done]; and thy Redeemer [thy deliverer] the Holy One of Israel [the one whom the real Spiritual Israel regards as the Holy One; Fleshly Israel regarded Him in part as such, but not in full measure; it took Spiritual Israel to do this]; The God of the whole earth shall be called [for the whole earth shall in due time recognize Him as the true God]. For the LORD hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God [for Jehovah calls this Sarah Covenant as apparently a forsaken wife, sad at heart, and a wife of youth, long married, but not given the seed that had been promised. This was held back until the Gospel Age]. For a small moment have I forsaken

thee [the whole Jewish Age is thus a small time with God, with whom ages are as a moment]; but with great mercies will I gather thee [God would show those great mercies to the Head first, and then to the Body. Most of this gathering was done in the Harvest of the Gospel Age under the ministry of 'that wise and faithful servant' (the 48th star-member). And God thus gathered them until this work was completed. The one who became the Epiphany Messenger (the 49th star-member) was privileged during the reaping time to win more brethren for the Little Flock than any other Truth servant, except that Servant. The Epiphany Messenger, as such, has gathered none of them, so far as bringing any of these into the Truth is concerned, but his work towards them during this Epiphany period is to strengthen and encourage them to go on and make their calling and election sure]. In a little wrath I hid my face from thee for a moment [it seemed as though God was angry for a little time with the Sarah Covenant, for it was barren]; but with everlasting kindness will I have mercy on thee, saith the LORD thy Redeemer [God will eternally show His kindness to this covenant and its seed: first to the Head and then to the Body]. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee [as God bound Himself by an oath never again to destroy the world with a flood of waters, so He bound Himself with an oath that He would not forsake the antitypical Sarah, nor her seed, the Christ, but that He would keep her and make her His own]. For the mountains shall depart, and the hills be removed [the absolute monarchies are represented by the mountains and the limited monarchies and republics are represented by the hills. These will all be removed in the great time of trouble: in the symbolic wind, the symbolic earthquake and the symbolic fire of that time]; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee [God would never forsake her nor take His kindness away from her]. O thou

afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires [these stones are the stones that will enter into the walls of New Jerusalem. These are the twelve precious stones in the walls of New Jerusalem; these are the twelve precious stones in the breastplate of the High Priest; these are the glorious twelve graces, the glorious stones, that God has laid as a foundation, referred to in v. 11]. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones [which we have just mentioned as the twelve]. And all thy children [the children of the Sarah Covenant] shall be taught of the LORD [even as Jesus said that He was taught of God; and His faithful ones are all to be taught of God]; and great shall be the peace of thy children [for it is the peace that passeth all understanding that guards the heart and mind by faith in Christ Jesus]. In righteousness shalt thou be established: thou shalt be far from oppression [thy children, the true Church, will be full of justice; she will be far from oppressing anybody, either while in the flesh or in the Spirit]; for thou shalt not fear: and from terror [no dread will be upon her]; for it shall not come near thee. Behold, they shall surely gather together, but not by me: whosoever shall gather against thee shall fall for thy sake [Fleshly Israel gathered against her during the Harvest of the Jewish Age, in its various departments: Scribes, Pharisees, Sanhedrin; they gathered Pilate and his associates against Jesus, when they scourged Him, when they laid on Him the heavy cross, made Him bear it to Calvary and nailed Him thereon and let Him die there amid the most harrowing conditions and the hardest of trials. The beast, the image of the beast, the Satan system and the civil powers, having gathered against her, shall all fall for her sake (Ps. 91: 13)]. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work [God's providence so manipulated matters that these ones were symbolic smiths that prepared the troubles that came upon the Christ class]; and I have created the waster

to destroy. No weapon that is formed against thee shall prosper [many weapons were formed against her by Fleshly Israel, in the Jewish Harvest; by the two Antichrists, during the Gospel Age (the little and the great); the Satan system helped to do the same thing; and the civil powers helped to do the same thing; but these weapons did not prosper]; and every tongue that shall rise against thee in judgment [in doctrinal teachings] thou shalt condemn [refute]. This is the heritage of the servants of the LORD [the children of the Sarah Covenant], and their righteousness is of me, saith the LORD [thus God gives us the clue to this whole chapter in this last verse; and glorious indeed is this matter, as we have thus looked upon it]." Praise be to our God for this glorious work that He has done; and let us say Amen and Amen! Glory be to God in the Highest and on earth peace, good-will to men! Amen and Amen! and again, Amen!

Our next passage is Rom. 9: 7-9: "Neither, because they are the seed of Abraham, are they all children but, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed. For this is the word of promise, At this time will I come, and Sarah shall have a son." Here again is a strong proof that Sarah is a type of the Grace Features of the Abrahamic Covenant. Neither because one would be an earthly descendant of Abraham was he necessarily of the seed, because Abraham had many descendants through Hagar and also through Keturah. But neither Hagar nor Keturah was the mother of the seed. "But, In Isaac shall thy seed be called. That is, They which are the children of the flesh, these are not the children of God: but the children of the promise are counted for the seed [the children of promise are, first Jesus, the Head, then, the Church, His Body. These are counted for the seed]. For this is the word of promise, At this time will I come, and Sarah shall have a son." This shows that God will see to it that the seed of promise will come: Jesus, the Head, first, then the Church, His Body. First, during the Harvest of the Jewish Age, in which

they overcame and demonstrated that they were the seed; then under the ministry of the 49 star-members and their special helpers and those that believed them other members of this seed were won; and particularly in the Harvest of the Gospel Age under the ministry of 'that servant' the seed was won for the Lord unto a completion; when we said above that the Epiphany Messenger won no new ones, we had reference to his ministry as such, but not to his ministry under the direction of that Servant; for under the direction of that Servant, according to the Scriptures, he won more for the Truth than any other servant of the Truth, except that Servant himself; for the Bible says that the people followed after him (as one of David's captains) only to spoil (2 Sam. 23: 10). Indeed, antitypical Sarah has had her son: first, the Head, and secondly, the Body, though the seed is not yet fully born on the Spirit plane.

In Acts 3: 25 we have another passage to the point: "Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed." St. Peter is here addressing Israelites who, during the Jewish Harvest, were won for Little Flockship. He tells them that they are the children of the prophets and of the covenant that God had made with their fathers: Abraham, Isaac and Jacob. Since the seed was of Sarah, and since the seed are here called the children of the covenant which God made with Abraham, *etc.*, Sarah must have typed the Grace Features of the Abrahamic Covenant.

Now we come to the *sign* of this Sarah Covenant. Its nature in the type is given in Gen. 17: 9-14. This passage is worthy of our study: "And God said unto Abraham, Thou shalt keep my covenant therefore, thou, and thy seed after thee in their generations [those that would be of Abraham, Isaac, and Jacob, of Moses and the Prophets; all of those who were of Fleshly Israel, including those who were in the Jewish Harvest, those who lived during the Gospel Age and even unto the Millennium, at its end, these should keep this covenant in their flesh]. This is my covenant, which ye

shall keep, between me and you and thy seed after thee; Every man child among you shall be circumcised. And ye shall circumcise the flesh of your foreskin; and it shall be a token [a symbol] of the covenant betwixt me and you [this is how the matter was to be done. It was to be a symbol of the covenant between God and Abraham]. And he that is eight days old shall be circumcised among you [those who were eight days old represent those who are justified and by God counted as living in the eighth one-thousand-year day and therefore candidates for antitypical circumcision, consecration—deadness to self and the world and aliveness to God], every man child in your generations [everyone of them in their generation was to undergo this circumcision in the flesh], he that is born in the house, or bought with money of any stranger [the precious merit of our Lord Jesus being the antitypical money that purchased the stranger], which is not of thy seed. He that is born in thy house, and he that is bought with thy money, must needs be circumcised [Not only were Isaac and Ishmael circumcised, but also Abraham's entire male household, whether born in his service or bought as strangers. Isaac types Spiritual Israel and Ishmael Fleshly Israel (Gal. 4: 22-31). That part of Abraham's household which was born in his house seems to type others who are benefited with antitypical Abraham through the Abrahamic Covenant, *i.e.*, the Ancient Worthies, the Great Company and the Youthful Worthies; while those of his household who were bought with money as strangers seem to type the Restitution class. Hence the antitypes of these in the Gospel and Millennial Ages should undergo the antitype of physical circumcision—water baptism, by which they symbolize their consecration]: and my covenant shall be in your flesh for an everlasting covenant [for an ages-lasting sign this would be]. And the uncircumcised man child whose flesh of his foreskin is not circumcised, that soul shall be cut off from his people; he hath broken my covenant [the one who has obtained tentative justification is counted by God as living in the eighth one-thousand-year day, and it would be a privilege for him to consecrate

himself to be dead to self, and the world and alive to God. Therefore they were to be in deed and in truth the children of the covenant].

We desire to give more on the antitype of this sign. We quote Phil. 3: 3: "For we are the circumcision, which worship God in the spirit, and rejoice in Christ Jesus, and have no confidence in the flesh." The Little Flock are the truly consecrated ones. They are the ones dead to self and the world and alive to God; dead to the Satan system; dead to the two Antichrist systems—the large and the small; dead to the civil powers, the financial powers, *etc.* They are entirely dead to these, but alive unto God.

Another Scripture treating on antitypical circumcision is Col. 2: 11-13: "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses." Here is a passage worthy of our study. The Little Flock is spoken of here. What is said of them applies: first, in the Harvest of the Jewish Age, and second, under the ministry of the 49 star-members and their special helpers and those who looked upon them as their teachers, particularly in the Harvest of the Gospel Age under the administration of that Servant, who won more for the Truth than any other servant that God had on the earth, Jesus Himself being excepted. We are the circumcised with the circumcision made without hands; it is not a physical circumcision made with hands. It is the putting off of the body of sinful flesh, by the circumcision of Christ; this putting away is by sacrifice, in our undergoing the circumcision of Christ, consecration, which is unto death, accepting God's will as our will and laying down our wills in God's hands to do His good will. This makes us dead to Satan, the world and the flesh; this make us dead also to the Mosaic Covenant, if we were of the Hebrew people. We are buried with Christ

in baptism. The symbolic baptism is not here meant, but the literal baptism—the baptism that puts us to death to self and the world, that makes us members of Christ, that made the brethren in the Harvest of the Jewish Age members of Christ, as they were thus faithful, their co-laborers with them. The 49 star-members, with their special helpers and those who looked upon them as their teachers, likewise sought to win as many as they could to this baptism into Christ. In this baptism we are risen with Christ through the faith of the operation of God, through our faith in God's work, that He is working in us both to will and to do of His good pleasure. We are raised by Him from the dead; and we thus live in Christ, we who were once dead in our sins and the uncircumcision of our flesh. He hath quickened us together with Him, having forgiven all our trespasses. This passage certainly is one, as we have just explained it, that deserves a careful and faithful study.

We now come to the *antecedent* of consecration, antitypical circumcision, as the sign of the Sarah Covenant, *viz.*, justification by faith. None are invited into this covenant until they are justified by faith. That justification accounts them as living in the end of the Millennial Age, in the eighth one-thousand year day, when all who are justified unto eternal life will be fully consecrated, circumcised. During the Gospel Age those reckonedly justified by faith were invited into the High calling, which they gained, if they consecrated and followed faithfully in the footsteps of Jesus. The proof of this we find, first, in John 3: 36: "He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him." The one that believes on the Son is the one that believes so thoroughly that he comes in by consecration. Such an one has everlasting life, first, imputatively; and then after he is faithful unto death he gets it on the Divine plane as an actual matter of fact. Those who did this believing were thus given the privilege of coming into the Sarah Covenant; and that made them of this seed class. But if one does not believe the Son, *i.e.*, does not

believe so thoroughly as to consecrate, he does not have life; he did not get it in this Age; he was not privileged to enter the High Calling, but the wrath of God still abides on him: the wrath that came upon him through heredity from Adam; and to the Jew, the wrath that came additionally upon him through the Mosaic Covenant, that which came upon him through all the provisions of that covenant. Those who were Israelites during the Gospel Age and remained such had the wrath of God still resting upon them as Israelites and additionally that special wrath called upon them when their fathers said, "His blood be upon us and our children." These do not have everlasting life, because they do not believe in Jesus; these do not come into antitypical circumcision; these do not pass from death into life; only those who are the faithful consecrated ones do so. These passed from death into life, because they came into the Sarah Covenant and were blessed by it.

Another proof that justification by faith is the antecedent of entering the Sarah Covenant is found in John 5: 24. Jesus here solemnly assures us: "Verily, verily [*i.e.*, Amen and Amen], I say unto you, He that heareth my word [understands and obeys it] and believeth on [believes into] him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life." Here Jesus shows us how one can get life. He can get life by believing His teachings and practicing them and by believing on God as the One who sent Jesus to be His Vicegerent, to be His representative and to teach the people on earth. He hath everlasting life. He has it first, reckonedly, imputatively in this life; he gains it eternally in the resurrection to the Divine nature, with glory, honor and immortality, being incorruptible and immortal. He shall not come into condemnation. God will bring no condemnation on such as are thus faithful, but they are passed from death to life; from the death that they got from Adam through heredity; from the death, if they be Jews, that they got from the Mosaic Covenant, the mediation of which reached from the time of the

Passover service in Egypt until Moses ascended Mount Pisgah and disappeared from Israel's sight. They shall pass from death into life. These who once were dead in trespasses and sin will be given everlasting life—the life that will be given to the Little Flock, immortality and incorruptibility. The Great Company and the Ancient and Youthful Worthies will also share in this promise, as we have explained in other connections the Great Company getting incorruptibility, but not immortality; and the Ancient and Youthful Worthies, when they are changed in nature at the end of the Millennium, will also get an incorruptible, but not immortal nature; but the exact kind of that nature we do not know. The Scriptures apparently have not revealed that to us.

Another proof of this we find in 1 John 5: 12: "He that hath the Son hath life; and he that hath not the Son of God hath not life." This is similar to John 3: 36, already examined. No one can get life, and no one ever did get life, without having the Son as his Savior; those who do not have the Son do not get life. They never will get life, either in this Age or in the Millennial Age, if they do not conform to the directions of the Word of God in coming to the Son, to be helped by Him and saved by Him.

We now desire to speak of the purpose of the antecedent of the Sarah Covenant. The purpose of justification by faith is to reckon all of the New Covenant blessings to the seed by faith. On this point we quote Heb. 10: 14-18: "For by one offering He [our Lord] hath perfected [vitalizedly justified] for ever them that are sanctified [the Church]. Whereof the Holy Spirit also is a witness to us: for after that he had said before, This is the covenant that I will make with them after those days after the Gospel Age is over], saith the Lord, I will put my laws into their hearts [God will write the laws of justice (duty love) and disinterested love in their hearts], and in their minds will I write them [so that they will have a complete knowledge of the Truth on this subject]. And their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering

for sin [no one of Adam's race gets a second chance; there is only one chance given to each one; whoever gets that remission in this life gets no other later on; whoever does not get that remission here will get it in the Millennial Age. There will be no more offering for sin, so the seed is not under the New Covenant]."

Let us look at the *reward* of the Sarah Covenant; first, the nature of the reward. We see this in Gen. 22: 17: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; and thy seed shall possess the gate of his enemies." Here we see that God has promised to Abraham, with reference to the real seed, that He would bless him (in itself a great reward) and make him a blessing (all of God's blessings will be brought about through and by the seed), and in multiplying him, He would multiply his seed as the stars of the heaven, *i.e.*, would make them spiritual, with each one carefully fitted for his respective place in that spiritual phase of the Kingdom, for there is a heavenly seed, represented by the stars of the heaven; and an earthly seed represented by the sand which is upon the sea shore. "And thy seed shall possess the gate of his enemies." Whoever is attacking a city first gets control of the gate of the city, then conquers and takes that city. Our enemies are Satan, the world, and the flesh; they are also sin and error; they are also the condemnation that came upon us by heredity from Adam; and if we are Jews, they are also the added condemnation that came upon us through the Mosaic Covenant, as this is set forth also in the types of Joshua, Ruth, Judges, the two Chronicles and the two Kings, and also in the four major and the twelve minor Prophets. This seed shall possess the gates of his enemies—will conquer the devil, the world and the flesh; will conquer the Satan system; will conquer the two Antichrist systems; and will conquer the civil powers' every effort to destroy their faith in the promises. Thus they will make a complete conquest of everyone that is opposed to them.

In 2 Pet. 1: 4 we have another we have another passage to the point: "Whereby [*i.e.*, by the Gospel] are given unto us

exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." God has given us exceeding great and precious promises, *i.e.*, the promise of the Divine nature, the glory, honor and immortality of that nature, the incorruptibility of that nature. He has given us these promises, that thereby we might become partakers of the Divine nature, raised to the same nature as God Himself and our Lord Jesus have and that all the faithful have gained, who have escaped the corruption that is in the world through lust; and if we have thus escaped the corruption that is in the world through lust, we will be made conquerors over all things.

There will be a reward in battle in connection with this covenant. We read of this in Gen. 22: 17: "That in blessing I will bless thee, and in multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore; *and thy seed shall possess the gate of his enemies.*" We have several times explained this passage and doubt the necessity of going over it again. We will therefore take up the next line of thought on their reward, which is the work that the seed will have. This is given to us in Gen. 22: 18: "And in thy seed shall all the nations of the earth be blessed; because thou hast obeyed my voice." God is here speaking of the spiritual seed, the Christ, Head and Body; first, Jesus, and secondly, the faithful members of His Body. These shall bless all the families and nations and kindreds of the earth, as the spiritual seed; and they will be the spiritual seed of Abraham, who fully obeyed the voice of God speaking to him. In like obedience, the antitypical seed of Abraham is the one that becomes dead to the civil powers, the Satan system, the Antichrist systems (both the small and the large) and also the monetary powers; they become dead to these and alive to God forever and ever.

Next, we will discuss the Oath-Bound Covenant as it applies to the other elect classes. These are also treated of in Gen. 22: 16-18. Having already discussed

the Sarah features of this Covenant, we now limit ourselves to the parts which develop the Great Company as being part of the stars of the heaven, and the Ancient and Youthful Worthies as being the sands of the sea shore. The Great Company, therefore, would be the second class under the Oath-Bound Covenant that we will now discuss. As we know, the Great Company consists of a class that consecrated themselves to God, but allowed something of self or the world or the flesh or the devil through sin, error, selfishness and worldliness to overburden them so that they failed to run so as to win, and thus lost out in the High Calling and will not be in the Christ class. However, they will be companions of the Christ class in the heavenly phase and as such will be everlastingly united with them as the stars of the heaven in helping to carry out our Heavenly Father's future plans. But they will be on a plane lower than that of the Little Flock. They will have an immutable nature, but not an immortal Divine nature. These constitute the second class of the stars of heaven. The third and fourth classes of the Oath-bound Covenant seed are the Ancient and the Youthful Worthies. The Ancient Worthies, during the Millennial Age under the lead of Christ, will be the earthly phase of the kingdom, and the Youthful Worthies will be associated with them everlastingly in their part of the work. We find these to be referred to in Joel 2: 28, 29: "And it shall come to pass that in those days I will pour out my spirit upon all flesh; and your sons [fleshly Israel and the persevering unconsecrated faith-justified] and your daughters [the Gentile world and the apostate Jews who became Gentiles actually in God's sight] shall prophesy [*i.e.*, they will teach in the Millennial Age], your old men shall dream dreams [the Ancient Worthies are those who will see the deeper truths, expressed in the word *dreams*], your young men shall see visions [the Youthful Worthies will see the less deep truths due in the Millennial Age, expressed in the word *visions*]." Thus we find the two phases of the kingdom: in the heavenly phase, Jesus and the Church, as the

kingdom proper, with the Great Company as their eternal associates to cooperate with them, these two constituting the stars of the heaven; and we find the earthly phase in the Ancient and Youthful Worthies. Thus we have the four elect classes of the Seed. God has pledged them victory; for He has said to them that, not only will they be multiplied as the stars of the heaven (these, as already said, being the Little Flock and the Great Company) and as the sand which is upon the sea shore (these being the two earthly features—the Ancient and the Youthful Worthies), but they shall possess the gate of their enemies; and God will use them in the great work of blessing eternally those with whom they will have to deal; and He will do this to the Seed of Abraham because Abraham had obeyed His voice in offering up his well-beloved and only son, the son of Sarah, the true wife, and not the son of one of the concubines, Hagar or Keturah. We will not give details on the Great Company and the Youthful and Ancient Worthies here, since we have given details on the first two classes in Volume IV of the Epiphany Scripture Studies, and on the last class in "The Chart of God's Plan" and in various other places.

We next note the Covenant of Sacrifice as given in Ps. 50: 5: "Gather my saints together unto me; those that have made a covenant with me by sacrifice." The Lord's people have been given the invitation to consecrate themselves to God. What we have consecrated (if we do it intelligently) is all that we have; first, our will, then our time, our strength, our influence, our minds and our bodies, our means—everything that we have and are; all things pertaining to the present life are to be sacrificed on the altar of sacrifice with our Lord Jesus; and thereafter we are to walk faithfully in His steps. In other words, we are to give up, to relinquish, that which Jesus' merit imputed, or accounted, to us—perfect human life and all those restitution blessings which would otherwise have been ours with the remainder of the world. Therefore we have nothing left as men. In this sense of the word, we gave up ourselves in the same way as Jesus gave up

Himself. The only difference is that He was a perfect man, while we are imperfect. But He covers us with the robe of His righteousness, so that we can stand before God as though we had received full restitution. Our Redeemer covers us as members of the Adamic race who have laid down all earthly hopes for the more glorious hopes held out to us as members of the Body of Christ. Thereafter we are in the hands of Jesus our Lord. He is our Head, and the one who is to bring us off conquerors, yea, "more than conquerors." We yield ourselves day by day into His hands that He may give us such experiences as are necessary to enable us to fulfill our Covenant of Sacrifice. In the Covenant of Sacrifice we agree unconditionally, without knowing beforehand what God may ask of us, to do whatever He asks. If we did not have absolute faith in God's character we could make no such promise with anything like safety to ourselves, *e.g.*, if Satan would ask us to do unconditionally anything that he would want us to do, we could not do it, because we know that that would involve sin; that would make us reject God and live for the devil, the world and the flesh, in sin, error, selfishness, and worldliness; that would drive us away from everything that is good and holy and make us enemies of God and candidates for the Second Death. Therefore, we could not enter into such a covenant with Satan. The best illustration of which we know to make clear this Covenant of Sacrifice is the following one given by one of the dear brethren whom we met very early as we came into the present Truth: He said that God, as it were, hands us a clean sheet of paper, asking us to sign our name at the bottom of that paper, agreeing that He can write above our name anything that He wishes to write, we agreeing ahead of time, and without knowing what He might ask, that we will do that thing. We agree to this because of our confidence in God's character, because of our being assured of His perfect wisdom, justice, love and power, because of our being assured that He desires us to win and will give us every help in order to win out in the High Calling. We agree to that Covenant and thus make the

Covenant of Sacrifice. And all through our lives God tests us, first with one thing and then with another thing, until every one of our qualities of character, (disposition) have been tested. Just as Jesus was tested in every point of character, sin apart, for sin had no allurements to Him, we who are His footstep followers are tested in every point of character; and only after we have proven faithful under tests made to every one of our features of character; our intellect and its contents; our affections and their contents; our wills and their contents—only when we have faithfully stood these tests have we carried out our Covenant of Sacrifice. This is the whole life of the faithful and only 144,000 will succeed in doing this. These alone will constitute the Little Flock, the faithful followers of Jesus, who follow the Lamb wheresoever He leadeth and who fear not anything, except to violate their promise to God; and thus, by their faithfulness unto death, they carry out this covenant of sacrifice and receive from God the "Well-done, good and faithful servant, enter into the joys of thy Lord and sit with the Lamb on his throne, forever and ever," helping to bring the universe into perfect harmony with God, so that all may join in the Hallelujah chorus that will ring throughout the heavens and the earth, saying, "Blessing, and glory, and might, and power, and riches, and dominion, and everlasting honour be unto Him that sitteth upon the throne and unto the Lamb for ever and ever"!! Amen and Amen! Glory be to God for this Covenant of Sacrifice, and glory be to God for those that are in it, for they shall be the eternal seed, Jehovah's favorite, throughout eternity to carry out all His future purposes! Amen and Amen!

The Davidic Covenant (Ps. 89: 3, 4, 28, 29, 34) is a feature of the Oath-Bound Covenant. This Davidic Covenant is the one that promises by an oath that the Head of the chief seed of Abraham would be an eternally royal descendant of David, a promise that God graciously made to David for the latter's faithfulness. Therefore, we will not give any further details

here, as we have already explained the Oath-Bound Covenant.

The Law Covenant was made by God with Fleshly Israel. Its giving began at the time that He gave them the Passover Lamb in Egypt and ended with the ministry of Moses when he went up to Mount Pisgah and died there. It therefore includes everything in the books of Exodus, Leviticus, Numbers and Deuteronomy. We, therefore, will only quote a brief passage on it, because we cannot quote those five books here to give our thought. We therefore quote from Heb. 8: 9: "Not according to the covenant which I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord." We have here a brief allusion to the Law Covenant, which, as said above, is covered by four books: Exodus, Leviticus, Numbers and Deuteronomy. "I regarded them not [disregarded them, cast them off], saith the Lord." God did cast them off. He gave them minor castings off for the violating of the Law Covenant, *e.g.*, He cast them off in the various captivities that He allowed to come to them from time to time; and on their repentance, as these are given to us in the book of Judges, He reinstated them into His favor and gave them further trial. Thus our Heavenly Father continued to deal with His people until the end of the Jewish Age. The Babylonian Captivity was another one of the marked instances where God very seriously striped them and gave them disfavor because of their having been disobedient to Him; for remember that this began at the beginning of the second part of the 2520 years' parallel and ended in 1914, when Israel was no more striped for their Law Covenant sins, but for their sins as human beings, along with the rest of the human race, because they violated the vestiges of God's law which remained in their hearts. This is the explanation of the terrible sufferings that have come to Israel since Oct. 1914. In giving the Law Covenant, God made the following conditional promise: that He would give Israel everlasting life if

they would obey His law; the summary of that law is given in the Ten Commandments and by our Lord Jesus Christ when He says, "Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, with all thy strength, and thy neighbor as thyself." This is the Law and the Prophets; Jesus Himself being our authority for that. This required of Israel to do what it would require the strength of a perfect man to do; and Israel thoughtlessly made the promise, not realizing the depth of its meaning, and of course being fallen and having only vestiges of God's image in them, they could not keep this covenant, but were continually violating it and were receiving continual punishment, as we have already indicated above. He kept them in Babylonian captivity, and when He restored them, only a portion of them, the believing portion, returned to the land, and with these God dealt. The Law Covenant has ended for all of those Jews who have come into Christ. This is taught clearly in all of the following references: Col. 2: 14; Eph. 2: 15, 16; Rom. 10: 4; 2 Cor. 3: 14, Diaglott; Rom. 7: 1-4; Luke 16: 16. Of course the Law Covenant never extended over the Gentiles; therefore it cannot be spoken of as having either a beginning or an ending so far as they are concerned. The Law Covenant during the Gospel Age has been in process of ending for those Jews who have not come into Christ, but it is not yet entirely ended. An institutional type, which the Law Covenant is, must continue in obligatoriness upon its subjects until its antitype sets in. Thus some features of the Law Covenant have passed away for the Jews who have not come into Christ: its priests, sacrifices, temple, jubilee cycles, jubilees, Atonement Day, Passover lamb, *etc.*, *etc.*, because the antitypes of these have come, the type passing away when its antitype comes. But there are features of the Law that have not yet been antityped, hence they are obligatory upon such Jews as have not come into Christ, *e.g.*, circumcision (Gal. 5: 3), the ten commandments, including the Sabbath, clean and unclean foods, *etc.* If the Law Covenant were not obligatory on such

Jews, they could not throughout the Gospel Age have been justly punished under that Covenant. The fact that Hagar, the type of the Law Covenant, accompanied Ishmael, the type of Fleshly Israel, throughout his experiences in the desert, which type the Gospel Age experiences of Fleshly Israel proves that the Law Covenant is yet binding on Fleshly Israel (Rom. 7: 1, 4). The Greek of 2 Cor. 3: 7, 11, 13, as can be seen from the Diaglott, shows that the Law Covenant is passing away, but has not yet entirely passed away. This will not be until its antitype, the New Covenant, has been inaugurated. It is now done away for those Jews only who are in Christ. Inasmuch as elsewhere we have given fuller details on the Law Covenant, we have here given only a summary of it, which will be sufficient for our purposes. Also as we next study the New Covenant we will give more helpful remarks on the Law Covenant.

Finally, we consider the New Covenant. The New Covenant is the Scriptural name for the new arrangement between God and man which will be instituted at the beginning of the Age to follow this, and by which God purposes to receive the world of mankind again into favor with Himself. The covenant relationship which Adam originally enjoyed with his Maker, and its resultant harmony with Him, was contingent upon obedience to the expressed will of God, and was forfeited by disobedience. This covenant relationship with God was renewed typically at Mount Sinai, with Israel (Ex. 19: 1-9; 24: 3-8). Through Moses as mediator, God promised that if Israel would keep His Law they should have everlasting life. The inauguration of that Law Covenant was effected by their mediator, within six months after Israel left Egypt, through the sacrifices of bulls and of goats, the children of Israel solemnly agreeing to their part of the covenant. Later the Atonement Day sacrifices were repeated year by year continually; "for the blood of bulls and goats could never take away sin" (Heb. 10: 1-9). Israel failed to gain the blessing promised in their Law Covenant. God foreknew that Israel

would fail; but through their endeavors He was giving an object lesson which in the future would be a lasting blessing to Israel and to the whole world.

The mediation of the old Law Covenant brought Israel into a typical covenant relationship to God. The mediation of the New Law Covenant will bring not only Israel, but all mankind, who will have come into line with the Kingdom arrangements, into actual covenant relationship with God. Then each individual will be finally tested by Jehovah, as Adam was in the beginning, to demonstrate whether he is worthy of everlasting life. None who fail to stand the test will be permitted to enter upon the eternal ages of blessing to follow. God will introduce this new Law Covenant through the Mediator of the New Covenant, Christ Jesus, in whom the entire arrangement centers, and through whom it will be carried out. He will be assisted in this work by the Church. For a period of a thousand years this Mediator will do a work of mediation for mankind. And He will be not only Mediator, but Priest, Prophet, King and Judge. As Priest, He will uplift and bless humanity and receive their offerings. (See *Tabernacle Shadows*, pp. 93-100). As King, He will rule mankind in righteousness; as Prophet He will teach them; as Judge, He will test them, decide and pass sentence, favorable or unfavorable. It will require the full thousand years to bring the people out of their condition of death and degradation, to restore whosoever will of all mankind to the image and likeness of God, lost by Adam in Eden.

The basis of mediation on the part of the better Mediator will be the "*better sacrifices*" of this Gospel Age. Let us notice the Apostle's declaration regarding this matter. In referring to the types, he says, "It was therefore necessary that the patterns of things in the heavens should be purified with these" (Heb. 9: 23). The words "heavens" and "heavenly things," as used in this text, do not refer to spiritual things; for nothing *spiritual* is secured by these "better sacrifices." Only human blessings, human rights, are thus secured. The word "heavens" means *heaved up*, or

higher; and in order to understand its specific meaning in any text, the word must be defined in harmony with its context. St. Paul is here contrasting the types of the Jewish Age with the antitypes of the Gospel and Millennial Dispensations. In the antitypical arrangement the sacrifices will never be repeated. They are offered once for all. Through the "better sacrifices" the antitypical Mediator will have the power to start the world with a *clean slate*, as it were. Then the work of uplift, of restitution, will begin. As the Lord declares through the Prophet, "I will take away the stony heart out of your flesh and give you a heart of flesh" (Ezek. 36: 26; 11: 19).

Thus Adam's sin and condemnation, which came to mankind by heredity, will no more be remembered by anybody; that is to say, it will be no more a torturing remembrance. While the lessons learned by the world through their experiences with sin and death will never be forgotten, nor their benefits lost, nevertheless these experiences will cease to distress mankind. The joys which will then be theirs will swallow up the sorrows and tears of the past; and the minds of mankind will be filled with the wonderful truths and wonderful blessings, the glorious new projects and prospects continually opening before their widening vision. To all eternity the perfected earth will be filled with a race of happy, perfect beings in the human likeness of their Lord. The work of taking away the stony heart, and the giving of a heart of flesh will be gradual, however. Many will awake to shame, in proportion to their willfulness in sin in the past. But the disciplinary processes of the Kingdom will gradually relieve all who are amenable to influences of righteousness and to the work of reformation then instituted. By degrees their hard-heartedness will disappear, and they will become more and more tender-hearted and affectionate. No member of the human race will longer be held accountable for Adam's sin. In Ezek. 18: 2-4, we read of present conditions: "The fathers have eaten sour grapes, and the children's teeth are set on edge." But during the next Age the effects of the sour grapes of

sin will be gradually eliminated. Under the New Order, whoever dies will die for his own sin, not for the sin of his fathers (Ezek. 18: 5-24). Since all mankind are in a condition of imperfection, all will in that Day still be liable to commit sin. The only arrangement by which they can attain to everlasting life will be by their adoption into the family of the Mediator, The Christ, who will quicken their weak mortal bodies. Although no Divine condemnation will hold over against them for their past, yet only such as come into proper relationship with the Mediator will receive the Divine blessing. Under the New Covenant the special favors of the Lord will be only for the obedient. Whoever rejects the opportunities then offered will, at the close of the first hundred years, be destroyed from amongst the people (Is. 65: 20, *Leeser*).

God cannot consistently enter into a covenant with people who are under His own sentence of death. Under the typical arrangement of the Law Covenant, the death of bulls and goats was acceptable sacrificially to God; and the people of Israel, thus typically cleansed, were enabled to enter into a typical relationship with Him. This did not mean that the blood of bulls and goats was sufficient to take away sin; but that it was a *typical representation* of the *real sacrifices*, under the Grace Covenant, the Covenant of Sacrifice (Heb. 9: 1-23). If the New Covenant were *now sealed*, then all the blood of the Covenant must have been *previously prepared*, must have been *already fully shed*. If this were true, then we could have no chance of sharing in the death of Christ. It is evident, then, that the New Covenant is not yet sealed. The antitypical Bullock has been slain, and His blood taken into the Most Holy. The antitypical Goat is in process of being slain. When its sacrifice shall have been fully completed, its blood will be sprinkled upon the Heavenly Mercy Seat by the great High Priest, as was the blood of the Bullock. In other words, the merit of Jesus, now in the hands of Justice, will then be free from embargoes, and will be applied by our High Priest as an offset to Adam's sin. At the end of

this Gospel Age, now about closed, all the sacrificing will be over, and the great Mediator will be ready to do the work assigned to Him for the world.

The first work of the New Dispensation will be the application of the blood upon the antitypical Mercy Seat, in Heaven, to make reconciliation for the sins of "all the people," the entire race of Adam. Until that shall have been done, the New Covenant cannot be inaugurated. This second presentation of the blood of Jesus, of the merit of His sacrifice, will effect the sealing, or making valid, of the Covenant. For many centuries the New Covenant has been promised (Jer. 31: 31-34; Heb. 8: 6-13), but it has not yet gone into effect. As soon as the blood of the Atonement shall have been applied for the sins of *all the people*, the New Covenant will become operative. At the beginning of the New Dispensation the world will begin life anew, so to speak. The condemnation resting upon them for six thousand years will have been canceled. Satisfaction to justice will have been made for Adam, and for his posterity, who fell in him. All the resultant blessings are to come through the Redeemer's hands, as Mediator. Throughout the Millennium, all who ever will have life must obtain it through this great Life-giver (1 John 5: 12). None can receive a share of the blessings provided save by the terms of the New Covenant and by endeavor to live up to them. All who do so will be helped and granted grace sufficient through the Mediator. The sprinkling of the blood upon the Heavenly Mercy Seat on behalf of all mankind will take place before Restitution begins, before the legal right to live can be given even to the Ancient and Youthful Worthies. Nevertheless, although past sins will be fully canceled, whoever would have God's blessing, God's approval, must become "an Israelite indeed," must become a believer in God, by believing in the Mediator, who will be God's Representative, and by placing himself in the hands of The Christ for training and uplifting. This Law of the New Covenant will be applicable to every son and daughter of Adam. Whoever of the world would attain life everlasting

must accept Christ and join this earthly kingdom class. The plan of God manward will not be accomplished until all sin and all willful sinners are destroyed.

The entire race of mankind will receive some benefit from the New Covenant, irrespective of their acceptance of Christ, in that they will be awakened from the tomb and brought to a knowledge of the Truth (1 Tim. 2: 3-6). The Scriptures tell us that as by the *offense* of *one man* condemnation passed upon all, so by the *obedience* of *one man* the free gift comes to all, unto justification of life (Rom. 5: 12, 18). Because of the application of Christ's sacrificial merit for *all men*, it will be just for God to awaken the world from death and give *all* an opportunity to attain justification to perfect life. This free gift of God through Christ does not guarantee eternal life to any except upon specific conditions. We would say, therefore, that the benefits of the New Covenant will be applicable to everybody in a limited sense. If God had foreseen that nobody would adopt this arrangement, that fact no doubt would have altered His Plan. At the introduction of the New Age, all the accounts against humanity will have been canceled by Divine justice, and mankind will be turned over to the Mediator; for if they were kept under Divine justice, they would immediately be condemned again, because of their inability to do perfectly. Therefore the Father will not take cognizance of sinners. For a thousand years they will be left under the merciful provisions of the New Covenant. Those who will obediently do their best will receive all the blessings of the Kingdom; and those who will not become obedient under those conditions will go into the Second Death at the age of 100, the accursed sinners of Is. 65: 20. During the Gospel Dispensation, the only ones who can commit the sin unto death (1 John 5: 16), blasphemy against the Holy Spirit (Matt. 12: 31, 32), are those who have been enlightened by this Holy Spirit. St. Paul says, "As touching those who were once enlightened, and tasted of the Heavenly gift, and were made partakers

of the Holy Spirit, and tasted the good Word of God, and the powers of the Age to come, and then fell away, it is impossible to renew them unto repentance" (Hebrews 6: 4-6, R. V.). Their sin would be willful: for it would be "blasphemy against the Holy Spirit."

Therefore only the Church are on trial now. We who have been begotten of the Holy Spirit are on trial for life or death eternal. Those who now die the Second Death have no opportunity for the future (Prov. 21: 16). If those now begotten of the Holy Spirit are faithful, they will be granted to be members of the glorified Bride of Christ. Those of the Spirit-begotten who fail to attain a place in the Bride class will, if overcomers eventually, receive life on a lower plane. They will be of the Great Company, the virgins who serve the Bride (Ps. 45: 14, 15). But if they fail to attain either of these positions, the only thing remaining for them is the Second Death. As for the world, their Day of judgment, as individuals, has not yet fully come. They are still in condemnation through Father Adam—not recognized as having rights at all. Some of the world are excellent people; but even these have neither part nor lot in the salvation of the present time. The blessed arrangement for them is in the Millennial Age, when, if they yield full obedience to Jehovah's Anointed, their sins will be forgotten.

As the sins of the Church are now canceled, so likewise, will the whole world go absolutely free from the condemnation of Adamic sin as soon as the merit of Christ is applied for them. They then will have all the Kingdom opportunities and privileges, if they accept of Christ, the great Mediator of the Covenant. Nevertheless they will suffer stripes as a result of the deeds done in the present life—not as a punishment for their sins, which before that time will all have been remitted, but because of the habits previously formed, the character developed; for the weaknesses of the fallen nature will have left wounds, which will require more or less rigorous treatment in order to their healing. With the world it will then be true, as now with the Church, that if they shall sin against the Spirit of

holiness, the Holy Spirit, knowingly and willfully, the penalty will be a second condemnation—to Second Death, destruction. While our Lord Jesus said that all manner of sin would be forgiven except blasphemy against the Holy Spirit, yet the Pharisees, to whom these words were addressed, could not fully commit this sin, because they had not the fullness of knowledge (Matt. 12: 31, 32; Acts 3: 17). Yet they might so harden their hearts that even the favorable influences of the Kingdom will not reform them (Matt. 23: 33).

When God recognizes the satisfaction of justice and cleans the slate for the sinner race, this does not mean that He has merely transferred the account to Jesus, who will hold it against them. Our Lord will not hold against mankind the things the Father has forgotten. On the contrary, as the Representative of the Father, the Lord Jesus will be glad to give to men the benefit of that forgiveness, merely holding them at a distance from the Father during the period of their imperfection, *standing between* as Mediator, to give whosoever will of mankind time for restoration, development of character, *etc.*, and taking away the stoniness of their hearts and giving them hearts of flesh. The Lord through the Prophet says, "Their sins and their iniquities will I remember no more." The Apostle Paul calls attention to this statement. He points out that under the Law Covenant this was not done, but that the *sins remained*; for although atonement was made afresh for Israel year by year, nevertheless the inferior sacrifices could not *take away* sin (Heb. 10: 1-4; Jer. 31: 31-34; Ezek. 36: 25-29). When mankind becomes a part of Israel, the promises made to the Jews will apply also to the Gentiles.

The Scriptures tell us that "out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem" (Is. 2: 3; Mic. 4: 2). When the Kingdom is set up the Ancient Worthies will be made "princes in all the earth" (Ps. 45: 16). They will have as their associates the Youthful Worthies. This arrangement will appeal first and primarily to the Jew, who would naturally be the first to come under the new regulations.

We may not say that all the Jews will do so, but that this will be true of at least a considerable number of them. In time others of the world will join. There are many well-meaning people who have not taken the vow of consecration to the Lord, but who would like to help rather than to hinder others. Such will in due time attach themselves to the Kingdom, which will be "the desire of all nations" (Haggai 2: 7).

In the case of the Ancient and Youthful Worthies, the earthly "Princes," their freedom from imperfection will make them conspicuous amongst mankind. As the world come to know about these, they will say, "Are not these God's people?" Mankind will perceive that God has rewarded the Worthies by giving them an instantaneous resurrection to perfect life, and will learn that their "better resurrection" was given because of faithfulness in the past.

Our Lord Jesus, having laid down the Ransom-price for the sins of the whole world, has placed it in the hands of justice as a deposit, to be held during this Gospel Age for the benefit of the Church class. At the end of this Age He will apply it to the cancellation of the claims of Justice against Adam, which will include all sins due to the fall. Jehovah God will accept the price and will remit the Adamic sins. There will be some sins, however, which will not be covered by this great Sin-offering. These are willful sins committed by members of the race. As *willful* sins are not covered by the Sin-offering, but only Adam's sin and those sins resulting from Adamic weakness, God has mercifully arranged that the sufferings of the Great Company class, the "Azazel-goat" class, necessary to the destruction of their flesh, which they had covenanted to sacrifice, will be utilized as an *expiation*, not as a sin-offering, for these willful sins of the world (Lev. 16: 8, 10, 20-22). When the Great Company will have finished their course, the atonement for sin will have been fully accomplished, and the account against the world upon the books of justice will have been fully squared. Divine condemnation will be entirely lifted from the race, the New

Covenant of blessing will then be inaugurated. Then it will be the part of the people to come up to the requirement of the New Covenant by earnestly striving to do their best. If, however, because of imperfection, they unwittingly violate God's Law during the Mediatorial Reign, they will not be amenable to that Law; for the Mediator will stand between them and the Law.

The Mediator will not, as we have said, hold against any one the transgressions of *this present life*. But it will require long, patient effort to regain the perfection from which the first parents of the race fell. Some of mankind have fallen much farther down than others, because of having inherited greater depravity or because of more perverse dispositions, and of less effort to control their fallen nature. But under the gracious arrangements of the New Covenant, the great Mediator purposes to grant the necessary assistance by helping the people individually to understand the requirements of the new arrangement, by promptly punishing any attempt to do wrong, by rewarding every effort to do right, and by supplying strength, physical and mental, to meet the requirements of His righteous and benevolent rule.

By the close of the Mediatorial Reign those who have responded and made earnest effort to advance will be brought to a condition of human perfection and of covenant relationship with Jehovah, as was Adam at the beginning. Then they must be subjected to the same test of loyalty as was Adam, with no Mediator between them and God's Justice. How many will maintain that relationship, and how many will lose it and suffer destruction, we cannot know. That some will prove unworthy of life and meet this extreme penalty of willful sin, the Second Death, is clearly shown (Rev. 20: 7-9; 22: 14, 15). These are also referred to in Is. 65: 20 as the old men who will not fill their years with good, but will selfishly use the Millennial opportunities and pretend all the time to be obeying them. These will fall under Satan's temptation and be annihilated. The Ancient Worthies are to be at the head of the earthly phase of the Kingdom, with

the Youthful Worthies as associates. They will form its nucleus, ruling under the glorified Church, which will be invisible. These Worthies cannot come forth from the tomb until Divine justice has been satisfied for the world; for they also are members of the fallen race. After the Mediator has made this satisfaction, the Ancient Worthies will be the first to be blessed by the New Covenant, and will be raised from the dead perfect men, in the image of God, as Adam was originally created. In their resurrection they will receive complete restitution to human perfection; for during their previous lifetime they, like Enoch, "had this testimony, that they pleased God" (Heb. 11: 5). Soon after the awakening of their faithful prophets of old, and the faithful Youthful Worthies, the Jews then living, who still retain their faith in the New Covenant promises made to them (Jer. 31: 31-34; Heb. 8: 7-12), and who have waited for their Messiah, will begin to see clearly, and will join themselves to these Worthies. Then the world will gradually come to see, and will also come under the terms of Israel's New Law Covenant by becoming a part of Israel, a part of Abraham's earthly seed (Rom. 4: 17, 18; Is. 49: 6-12).

Covenant relationship with God means perfection, either reckoned or actual. During the thousand years of Messiah's Kingdom, mankind will be approaching actual perfection. But they will not enter into it as a race until the close of the thousand years. Then the Mediator will turn them over to God; and they will be privileged to enter into covenant relationship with Him, and must stand or fall individually. As we read, at that time Satan shall be "loosed for a little season"; and all who *love unrighteousness* in their hearts, whatever has been their *outward course* during their trial time, will be manifested. They will be deceived by the Adversary. "These shall go away into everlasting punishment [Greek, *kolasis*, cutting off, or cutting short], and the righteous into life eternal" (Matt. 25: 46). The one class passes into life; while the other class is cut off, restrained, from life. The reward of the righteous will be everlasting life; the reward of

the wicked, "the Devil and his angels," his messengers and all who are of his spirit will be everlasting death, destruction. Those who are of the Millennial "sheep" class, who go to the King's right hand of favor, will, after the final testing at the hands of God, enter upon the ages of glory beyond, the blessings of which are not revealed in the Divine Scriptures.

The Church of Christ is not under the New Covenant. Therefore it is not proper to speak of the Church as being blessed by this Covenant, although the Church receives a great blessing and privilege in respect to it. If there were to be no New Covenant, there would then be no need of a Mediator, and no need of the "better sacrifices" whereby it is to be instituted. St. Paul's statement that God has made the Church "able ministers of the New Covenant" indicates that the Lord's people have something to do with its preparation (2 Cor. 3: 6). Unless there were the "better sacrifices," there would be no basis for that New Covenant. The sufferings which the Church undergo at this present time are a blessed privilege to us; for we are ministers of that New Covenant in the sense that we are serving it by our sacrifices and training for future service in connection with it after it shall have been inaugurated. While a great building is in process of erection, the men working upon its construction might be said to be greatly benefited by that building. That would not mean that they would be benefited by the use of it in the future, but that they were being benefited during its construction. So now the Church receives certain rich blessings and privileges in connection with the New Covenant. Later the entire world will be blessed by it, but in a very different way. During this Gospel Age, God is dealing merely with the Church, not with the world. There is, however, some resemblance between the Divine blessings now coming upon the Church and those coming upon the world by and by. Then the Lord will rewrite His Law in the hearts of mankind, as it was originally written in Adam's heart; and men will have new hearts. At the end of a thousand years all mankind will be fleshly

images of God, and ready for their final testing; for those who have refused to make progress to perfection during the Messianic Reign will have been destroyed. But the Church have new hearts now, right views of things, right sentiments. In the case of the Church, however, there is not a taking away of the stoniness of the human heart and making of it a heart of flesh; but there is an entirely new nature. This new nature, of course, has something to do with the flesh; for the flesh is now the servant of the New Creature. The Law of God is recognized in the flesh, under the compulsion of the New Creature.

The New Covenant, with all that goes with it, is the blessing which The Christ gives to mankind. It is God's Covenant, and He has arranged that it shall go to the world through this Christ class, Head and Body. If, then, the Church are to give these blessings, they must first have had them. No man can give away what he does not first possess. This thought that the New Covenant is a testament, or gift, of Christ to the world is made very prominent in the Scriptures. It is a gift in which the Church shares; for every member has relinquished his restitution rights with Christ. "If we suffer with Him, we shall also reign with Him; If we be dead with Him, we shall live with Him," and all things are ours because we are His (2 Tim. 2: 11, 12). These glorious things are clearly set forth in various types in the Old Testament, as well as plainly stated in the New Testament. For instance, St. Paul explains that Isaac, the heir of Abraham, was a type of The Christ, Head and Body. Isaac did not receive his inheritance by a new covenant, but by the original Covenant with Abraham, as does the Church (Gal. 3: 8, 16, 29; 4: 22-31).

In Mic. 4: 1-4, we read: "In the last days the Mountain (Kingdom) of the House of the Lord shall be established in the top of the mountains [kingdoms of earth], ... and many people shall flow unto it. And many nations shall come and say, Come ye, let us go up to the Mountain of the Lord, and to the House of the God of Jacob; and He will teach us of His ways,

and we will walk in His paths." The succeeding verses of the chapter depict the influence that will be exerted. The blessings and prosperity will then be with those who will be in harmony with God. Now it is different. "All that will live godly in Christ Jesus shall suffer persecution" (2 Tim. 3: 12). They "shall say all manner of evil against you falsely, for My sake" (Matt. 5: 11). These things indicate that all who are faithful to God during the present Age will have more hardship than do those who are unfaithful. Many of the worldly, even the wicked of the world, have great prosperity in the present time. The world thinks that Christians, true followers of Jesus, are making their lives miserable by the course which they pursue. But the world is greatly mistaken in this matter. On the contrary, we are enjoying ourselves greatly, we are having a good time. We have much advantage every way, in spite of our afflictions; for we know that in a very little while our trials and afflictions will all be over. We know that the glorious Kingdom of Messiah, in which, if faithful, we are to share, is about to be set up in the earth. In the future Dispensation, God tells us, the tables will be turned. None of the wicked shall prosper. THEN whoever is unrighteous shall suffer, and whoever does righteously shall receive a blessing (Ps. 37: 1, 2, 7-17, 22). NOW the wicked very often prosper, and the poor and needy and the good of earth are oppressed. When the Times of Restitution come to the world, all will be changed. The blessing will be of God; and the only way to gain that blessing will be by coming into harmony with the New Order of things in the Kingdom of Messiah. Glory be to God for this eventuality! for it will result in a clean universe in which everyone in heaven and on earth, and such as have been in the sea, the rebellious race, will glorify and praise the God of perfect wisdom, justice, love and power, and the Lamb that is seated with Him on His throne forever and ever, saying, "Blessing, and honour, and glory, and power be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever." To which with joy we say, Amen and Amen!