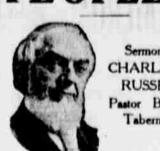
THIS SERMON IS A REGULAR WEEKLY FEATURE

PEOPLE'S PULPIT...



CHARLES T. RUSSELL Pastor Brooklyn Tabernacle.

Minneapolis, July 17.—Pastor Russell of the Brooklyn Tabernacle today delivered two addresses to the International Bible Students Association, in the Auditorium. He had fine audiences and excellent attention. We report one of his discourses from the text foregoing. He said in part:-

Although the words of our text were 10t addressed by St. Paul to the worldy, they would, nevertheless, be excellent advice and very profitable to all. In a general way all civilized people recognize that "cleanliness is next to godliness." In a general way the pure, the clean, are recognized as the beautiful. And impurity and flithiness are setested even by the impure and the lithy. Outwardly at least we are in a time when water is plentiful, when soap is cheap, and when filthiness of the flesh is almost inexcusable as respects the outward man. But fithiness of the spirit cannot be touched. cannot be cleansed, with ordinary soap and water and this is undoubtedly the reason why the Lord and the apostles have not addressed these words to the

"Having These Promises."

Our text tells the difference between the well-intentioned worldly person and the thoroughly consecrated Christian. The latter has heard through the Word of God certain "exceeding great and precious promises," which the well-meaning worldly class have not yet heard-heard in the true sense of hearing, in the sense of appreciating, understanding. The whole civilized world, in one sense, has the same Bible, the same Word of God, the same precious promises, but it has not appreciated these. It has not understood them. It has not accepted them and made them its own by a surrender to the Lord. The Church, on the contrary, is composed of those individuals who have heard the Lord's promises Intelligently, and who have accepted those promises upon God's conditions. Those promises of God constitute the power of God, which works in the heart of each of the Church, first to will aright, and, secondly, to do, to the extent of ability, the Lord's good pleasure (Philippians II, 13).

This is the class addressed in our text-the followers of Jesus. These have heard of the grace of God-that it is the Divine intention to bless Adam and his race through the great Mediator-the Messiah, the Christ, They have heard that Jesus left the glory with the Father and humbled himself to human nature, in order that he might redcem the human race. They have heard that the application of the merit of his sacrifice, when applied in due time, will be sufficient for the sins of the whole world, and that then the Heavenly Father will turn over the world to the Redeemer. They have learned that the Redeemer, backed by Divine authority, will put all things into subjection under his feet, will institute a heavenly Kingdom or rule in the earth, and for a thousand years reign as King of kings and Lord of lords. They have heard that when he shall thus reign, his Kingdom shall be "under the whole beavens," although the King himself will be the King of Glory on the spirit plane, "far above angels, principalities and powers and every name that is named" (Ephesians

They have heard that his Kingdom will prevail from sea to sea and unto the ends of the earth and that eventually unto him every knee shall bow and every tongue confess allegiance and obedience, and that all refusing thus to submit to that reign of righteousness will be destroyed from amongst the people in the Second Death (Acts iii, 22, 23). They have heard that this great Kingdom will not only lift up, raise up, resurrect humanity from its fallen condition, from sin and death, but that it will also bring the whole earth to the condition foreshown in the Garden of Eden, making God's footstool glorious and every way fit to be the eternal habitation of such of the human race as will be saved by that glorious Kingdom for which we pray, "Thy Kingdom come; thy will be done on earth as it is done in heaven."

But these have heard something more-something that belongs to the present time. They have heard that it is the Divine purpose to select from amongst mankind a "Royal Priesthood," to be associated with the great Redeemer in his Mediatorial Kingdom. They have heard that a call went forth to this effect eighteen centuries ago, inviting, first of all, the Jews who were ready and willing to accept this very highest favor of God-joint-heirship with his Son in the spiritual Kingdom which is to bless mankind in general by and by. They have heard that to attain membership in this Royal Priesthood means the attainment of the character-likeness of Jesus, to become copies of God's dear Son (Romans viii, 29). This implies, as its cost, the sacrifice of earthly interests. They have heard the message of the Lord, not only inviting to the glories of the Kingdom, but also informing them that the way to that crown of glory is a narrow and difficult one. They have heard the voice of the Master, saying, "Sit down

"Put Away All Filthiness."

Text: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (II Corinthians vii, 1). 000

first and count the cost," before you undertake such a consecration of your life, such a sacrifice of your earthly interests. "No man having put his hand to the plow and looking back would be fit for the Kingdom"-fit for a place on the Throne as a joint-beir with Christ (Luke ix, 62). They heard the further expression of St. Paul to all who would become joint-heirs with Christ in his Kingdom assuring them that if they suffer with Christ they shall reign

Beloved, Let Us Cleanse Ourselves." Father and our Lord Jesus so loved and by the Son and by the apostles special class of consecrated saints who Scripturally are described as of no worldly spirit. earthly sect or party, but as "The Church of the Firstborns whose names are written in heaven."

These are "dearly beloved" because is also the mind of the Father. Acclared. precious promises given unto them. God's purpose respecting them is that purposes. they may be transferred from human nature to spirit nature-from participation with the world in the blessthereto, as "new creatures," sons of the Highest (II Peter 1, 4).

Christian "Filthiness of the Flesh." Having located definitely the ciass ddressed by the Apostle, "the saints" (II Corinthians i, 1), let us note how and why it is necessary that saints should receive such an exhortation, Why should the Apostle write to saints respecting the cleausing of their flesh from filthiness? Could one be a saint and yet have filthiness of the flesh?

We reply that these saints, begotten of the Holy Spirit, will not be perfected as New Creatures until they experience the "change" of the "First Resurrection." Meantime they have the treasure of the Divine nature, the Holy Spirit, the first fruits of their inheritance in imperfect human bodies. It is not the flesh that is begotten again by the Holy Spirit, but a new mind, a new will. The will of the flesh they sacri-They give up all earthly rights and ambitions and accept instead the will of God, the will of Christ, the Holy Spirit, that they may walk in newness of life. However, from the very beginning of their Christian experience all of these members of the Royal Priesthood, in the present life, pass through difficulties which arise from three different sources:

(1) The Adversary is in opposition to them and will do them all the harm the Lord will permit. Their protection is the Divine promise that they will not be permitted to be tempted above that they will be able to bear-that the Lord will supervise their interests so that with every temptation there will

be provided a way of escape. (2) They are in a world that is dark with sin and selfishness, superstition and ignorance of God and out of harmony with his righteousness. The world and its spirit surge about them every day, from morning until night. Its tides and currents seek to sweep them away from their resolutions of self-sacrifice and loyalty to God and righteousness. In various ways it holds out to them enchanting prospects. pleasures and riches, ease and ailluence. These have their weight, even though it be known that comparatively few who follow the world's beckoning and allurements ever receive the fulfillment of the promises held out to

(3) The great fight of the New Creature, his closest and most persistent adversary, is his own flesh. The longings of his depraved nature cry out against restraints and insist that he is taking an unreasonable course in that he undertakes to follow the Lord

Jesus, and thus to go in an opposite direction from the course of the world and at the cost of the crucifixion, the mortification, of his own flesh and his natural preferences.

Thus viewed every Spirit-begotten Christian, is an object of sympathy from the Divine standpoint, and this should be their standpoint toward each other. But the world has no sympathy. The world sees not, neither does it understand nor appreciate the exceeding great and precious promises which lie behind the consecration of the "saints," "the Church of the firstborns." So much the more, each of these brethren, "dearly beloved." should have sympathy for each other. and should encourage one another. strengthen one another, build one another up in the most holy faith, and, by all means, do nothing to stumble each other in the narrow way.

The "saints" cannot fight Satan. They can merely by their wills resist him and rely upon the promises of grace to help and to protect. The "saints" cannot conquer the world and convert it to God-that is too Hereulean a task. God, as we have seen. has provided the thousand years of Messiah's reign for that purpose-to conquer the world, to overthrow sin We doubt not that as the Heavenly and to uplift the willing and obedient of humanity. But the "saints" must the world as to provide the great sac all overcome the world in the sense rifice for sin, so St. Paul loved the of resisting its spirit and keeping their world-and all others of God's people hearts loyal to God, loyal to their must have a sympathetic love for the Covenant of consecration which they world. But when we think of those have made to him. The heavenly who are dearly beloved by the Father promises with the still greater rewards of glories far above anything and by each other, we think of the that the world has to offer, are the greatest aids in this resistance of the The great work for the Church is

the good fight of faith manifested in the putting away of the fith of their own flesh and spirit. Some by nathey have the mind of Christ, which ture have more fifth of the flesh and spirit, more meanness, more selfishcording to the flesh they are not all ness, more natural depravity, etc., lovely or beautiful. St. Paul else than have others. Nevertheless, the where admonishes us that amongst race is not to the swift, nor the batthese "dearly beloved" are not many the to the strong; for the Lord's argreat, not many wise, not many noble. rangement with each member of the not many rich, but chiefly the ignoble Royal Priesthood is that he shall be and the poor of this world. Their judged according to the spirit or in riches and their nobility are not of the tention, and not according to the fiesh, but of the spirit, of the heart, of flesh. From the time of the Christhe new will, to which they have been tian's consecration to the Lord he is begotten of God by the Holy Spirit. reckoned dead as a human being and This is surely the Apostle's thought, alive as a spirit being. His test for, in the preceding verse, he speaks or trial is not with a view to seeing of these "dearly beloved" ones as whether or not he can do the im-"sons and daughters" of the Lord, chil- possible thing of living an absolutely dren of the Almighty-hence, begotten perfect life in an imperfect body. His again of the Holy Spirit-"new creatrial or test, on the contrary, is to see tures in Christ Jesus" (II Corinthians to what extent his mind, his will, v. 17). Ah, how wonderful it seems fights a good fight against his natural that there should be such a class as weaknesses and frailties. "There is this in the world yet not separated none righteous, no, not one." All the from the world, except by their new frying in the world could not prove Spirit. These are in the world, but this Divine statement an incorrect not of the world, as the Master de- one. Righteousness of the will, holl-These have died to worldly ness of heart, purity of heart, are the aims and objects and have become possibilities; for these God seeks and alive toward God through the Holy these he will reward in the "First Spirit and through the quickening in- Resurrection" by granting perfect spirfluences of God's exceeding great and it bodies, in full harmony with their pure hearts, their loyal intentions and

How to Put Away Filth of the Flesh. If it is impossible for the New Creature to perfect the flesh, what does ings coming to it to receive instead the Apostle mean by urging the saints | the Divine nature, with the giory, to cleanse themselves from the filth | honor and immortality attaching of the flesh? He means that we should not, as New Creatures, be discouraged and say that, because we cannot hope to attain perfection in the flesh, therefore we will make no endeavors in that direction. He wishes us to understand that it is the Lord's will that we fight against the weaknesses of the flesh with a two-fold purpose:

(1) That we may gradually cleanse ourselves-gradually become more and more what the Lord would have us be and what we should like to be our-

(2) Additionally, this fight against sin in the flesh will make us stronger and stronger as New Creatures, in the spirit of our minds. It is this firmness, this determination, this positiveness of the New Creature against sin and for rightcousness that God desires. Those who develop it are called "overcomers," and all of their experiences in these trials and battlings against the world, the flesh and the Adversary, are designed to make them "strong in the Lord and in the power of his might." Their experiences are so ordered and directed as to lead them to more and more of faith in God and obedience to him. In order to be acceptable, they must reach the place where they love righteousness and hate iniquity-in-equity.

Christian Filthiness of Spirit. The word spirit in the Bible and in ordinary language is used in a variety of senses. In our text it does not signify that the saints, as spirit beings, are filthy and need cleansing. Quite to the contrary, the New Creature, begotten of the spirit, is holy, pure. But as the New Creature must use the body of flesh until it receives the New Body, so it must use the brain or mind of the flesh wherewith to do its thinking and reasoning, until that which is perfect shall be attained in the "First Resurrection." The Apostle's meaning, therefore, is that the saints should not only put away filthiness of words and actions, and all sympathy with impurity of every kind, but that their minds (their thoughts) also should be pure, should be cleansed of everything not fully in sympathy and accord with the mind of Christ. Nor are we to suppose that this work is purely God's work in us. It is his to forgive the sins of the past. It is his to cleanse us from all condemnation of the past. It is his to cover through Christ all of our unintentional blemishes. It is his to encourage by his promises. But it is ours to show our loyalty to the principles of his Word and character by putting away, to the extent of our ability, all filthiness of the flesh and

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