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JESUS NO LONGER A MAN

Since His Resurrection He Is "The Lord of Glory."

Begotten and Born of the Spirit, "Put to Death In Flesh, Quickened In Spirit."



London, April 23. Pastor Russell preached in London Tabernacle today to a crowded house. His theme was the resurrected Lord, no longer a man, but ascend ed where he was before-made par taker of the divine

nature. His text was, "He was put to death in flesh, but quickened in spirit' (I Peter iii, 18). The speaker said:

In the past those of us who contin ued to believe in the resurrection of the dead, held some inconsistent theories respecting the matter which served to make the resurrection doctrine the more absurd in the minds of those opposed. · For instance, we claimed that the Lopos, the Son of God, left the three and a balf years old. According heavenly or spirit nature and, according to the Scriptures, was made flesh, and that He was resurrected from the dead a human or fleshly being and ascended to beaven with a body of flesh. In the same breath we acknowledged that human nature is a little lower than the angelic; and thus, while still wishing to honor the Redeemer and to see wisdom and love in the Heavenly Father's Plan, we assumed that the Savior, since His ascension, has had a body inferior to that of the angels and out of harmony with His surroundings; and that this is to be to all eternity a part of the cost of human redemption.

particularly tell us that in His resurrection the Son was highly evalted by the Father, far above angels, princithat "flesh and blood cannot inherit the Kingdom of God?" Do they not tell us that the elect Church, in order to be the Bride of Messiah and His associate in the heavenly Kingdom, must be "changed, in a moment, in the twinkling of an eye." in order that she may be made like Him, and because "flesh and blood cannot inherit the Kingdom"? We have been too careless in our study of the Divine Word. On this subject, as upon others, we have assumed that our forefathers of the "Dark Ages" understood the matter thoroughly. We forgot that those who lost so much of the Holy Spirit that they could burn fellow Christians at the stake were quite likely to be more or less confused on all questions. But

body, a glorious spirit body, in the res-Prophets fell as dead before an ange urrection-His completing or perfectof the Lord, whose face shone as the ing as a New Creature. Three and One-half Years Our Lord

Was a Dual Being.

sun. Thus John the Revelator, granted a glimpse of the glorified Christ, fell as dead before Him. The effect of this great light above the brightness of the Hence, during the period of our sun upon the eyes of Saul of Tarsus Lord's ministry, for three and a half was destructive and a miracle was years. He was a dual personage. So necessary for their repairment.

far as form and organism were con cerned He was a man, but so far as mind and purpose and interests Jesus. were concerned He was changed-a New Creature, a spirit being: earthly things hud passed away. The New Creature followed the instructions of the Divine Word and providences to he extent of mortifying the fleshsurrendering it fully for the accomdishment in it of the Divine will, The cup which My Father bath pours d for Me shall I not drink it?" The great Teacher Himself gives us he picture of a human birth as illustrating the experiences through which

He passed and the similar experiences through which all of His faithful folowers must pass in order to reach the plane of heavenly glory. This picture contains three distinctive views-(1) begetting-(2) quickening-(3) birth. These three steps were illustrated by our Lord's own experiences. He was gotten of the Holy Spirit at the time of His consecution at baptism. He rus quickened or energized by that Holy Spirit after His forty days' experience in the wilderness when He began Ells active service as "the Messenger of the Covenant." selecting His

Bride, the Churchi When He finished His sacrifice at Calvary the man Jesus was dead, and the New Creature Jesus, spirit-begot ten and quickened and developed, was to the Divine Program He slept in hades, the tomb, and on the third day was born from the dead, raised up by Divine power as a New Creature, being given a spirit body of divine nature-glory. honor. immortality; "Him hath God highly exalted" (Phiippians ii, 9). He did not lose His personality. His identity, and could therefore properly say. "I am He that liveth and was dead" (Rev. 1, 18).

"Now the Lord Is That Spirit."

II Corinthians ill, 17. Thus was our Lord "put to death in flesh and quickened in spirit"-made alive in spirit, a Spirit Being. True, He was also quickened by the Spirit How absurd! Do not the Scriptures It was the Father's Spirit or Power which raised Him from the dead, as he Scriptures declare (Romans viii, 11). Indeed, as the Apostle reminds us. palities and powers and every name all the blessings of Divine providence that is named? Do they not tell us are of the Father. From Him cometh every good and every perfect gift.

He Who thus ascended up on high, the Prince of glory and partaker of the divine nature, is the same. Who first descended to the earthly nature, yea. Who was humbled even unto death. even the death of the Cross, and went o the tomb as the sinner's substitute or ransom-price. The forty days which intervened between the Redeemer's resurrection and His ascension taught wo great lessons

(1) That the crucified One was no longer held in the bonds of death, no longer a prisoner in the grave. (2) It also taught that the Risen One was different in many respects from to grasp Divine prerogatives, but that what He was before He died. No long- the Logos "did not meditate a usurpaer was He a man. No longer was He tion to be equal with God." but, on "the path of the just is as a shining flesh. The body of flesh prepared for the contrary, humbled Himself and light, shining more and more unto the Him for the suffering of death had made Himself of no reputation. Nev-

"Drop the net on the other side."

He "revealed" Himself to the disci-

ples in various ways in connection with

marks of His crucifixion. During those

lished the faith of His followers in

er come again and receive them unto

also a similar resurrection "change."

as He fs" and not as He was, and share

"Above the Brightness of the Sun."

IV. 5-81

Thus the Lord identified Himself in glory with His former self, the man These lessons of the Lord should not have gone unheeded. We should not have thought of the giorified Messiah as a man. The effect of the wrong thought has not only be clouded our appreciation of the Savior in glory, but has also confused many respecting His Second Advent.

DAILY CAPITAL JOURNAL, SALEM, OREGON,

It is safe to say that even yet the majority of those who are expecting the Second Coming of the Son of God and His establishment of His Messianic Throne are looking for Him as a glorified man, forgetting that He sacrificed Himself as a man, and that He took not back that sacrifice, but received exaitation to the more excellent glory than that which He had left to become our Redeemer. These wrong expectations respecting

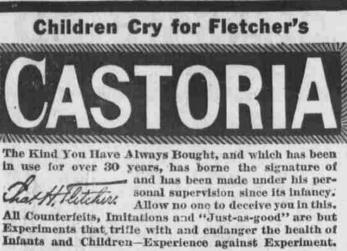
Messiah's Kingdom have turned the hearts of many in a contrary direction. They have reasoned correctly-that the establishment of an earthly Kingdom. with Christ the King in the flesh and His saints joint-heirs with Him in His Throne, also in the flesh, and with an earthly court-would be a condition of things inferior to the present one and

apparently very inadequate for the accomplishment of the great things which the Bible promises Messiah's Kingdom will segure

The proper thought respecting the resurrection of our Lord and His pres ent glory shows us clearly that His Kingdom, when it shall be established. will, indeed, he a heavenly Kingdom. a spiritual one. From this standpoint only can we see the force of the Apostle's contrast, when he pictures to us how Satan, ambitious and scheming to be the Emperor of the world, took the path of disobedience. He indeed gain ed his desire and is the "Prince of this world"-over a sorry Empire, in which sin and death reign. On the other hand, the Apostle points us to the fact that our Redeemer, loyal to the Henvenly Father to the core, humbled Himself to take the human nature, to be crucified; and that therefore God has exalted Him and will give to Him the Kingdom now usurped by Satan, the Prince of this world.

Satan will be bound for the thousand years of Messiah's reign. The spiritnal Prince of darkness will be deposed and the spiritual Prince of Light and Truth, as the Father's honored Agent, will be inaugurated as King of kings and Lord of lords. And "He must reign until He shall have put all enemies under His feet"-the last enemy being death, Adamle death, the death introduced through the deceptive lie of Satan, who was a murderer from the beginning and abode not in the Truth" (John viii, 44).

St. Paul, according to the Greek text, institutes a comparison between Satan's course and that of the Looos (Philippians II. G. He there implies that Satan was ambitious and sought perfect day." and it is now our priv- served its purpose. He needed it no ertheless, eventually, in the outworkliege to learn the way of the Lord more perfectly, in the light now shining upon up to the plane of glory again. As a the One who humbled Himself will be



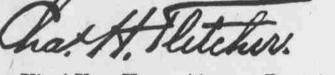
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derful concordances and other Bible study helps.

Begotten of the Spirit-Then Born.

Our difficulty on this subject arose from our failure to understand that human and spirit natures are distinct. and that God has provided two disas a traveller, as a purchaser of fish tinctly different salvations for mankind-the salvation of this Age being on the shore of Lake Tiberias, calling exclusively spiritual, while that of the out, "Have you any fish?" and then, next Age will be exclusively human. We are not to think of these natures as blending, but, according to the Lord's Word, we are to view them as those materializations and then straightway He "vanished" out of their sight. distinctly separate. Whoever is of the human nature is earthly, fleshly, to be present with them, unseen, for whether perfect or degraded. Whoever days. For identification He appeared is of the spirit nature is heavenly. on two occasions in a body bearing the whether perfect or degraded. Thus when "the Logos was made flesh and forty days the faithful Teacher estabdwelt among us." He was human. though unblemished. And the fallen Himself as the glorified Messiah, their augels are still spirit beings, although Heavenly Bridegroom, Who would latgut off from Divine favor and fellow ship. In other words, human nature Himself and at that time give to them ds not an imperfect form of spirit na that they should be like Him. "see Him ture but a totally separate and distinct nature.

The Logos, the Only Begotten of the His glory-because "flesh and blood Father, "was made flesh" (John 1, 14). He was not a spirit being incarcerated Corinthians sv, 50. in a body of flesh and wearing it as a garment, or living in it as a house. He became like others of the race, except sthat "He was holy, harmless, separate 'from sinners," while all others are sinto be able to witness to the resurrecners, imperfect. Like other men, the man Jerus was not a dual being-a tion of Jesus. Of this He tells us. spirit being living in a human frame. | saying. "He was seen of Cephas, then He was merely human.

+ But the Redeemer became a dual being when He received the begetting of the Holy Spirit at the time of His bap-Thenceforth, for three and a tism was dust. The flesh was the same: but the spirit-begetting received from the Father constituted Him a new Ego. a new person. He not only thereafter had new hopes, based upon Divine promises, but He had a new mind or new will specially illuminated, quickened, enlightened by the Holy Spirit flesh (all that belonged to fills human nature) was given up to die in the carrying out of the Heavenly Father's purposes. Thenceforth the Spirit-begotten One waited merely for the accomplishment of His sacrifice according to the Fathgr's will and for a new bright-shining ones. Thus one of the uplift righteousness

quickening spirit He was with the disthe Exalted One, and the one who exciples during the forty days, instruct- alted himself will be abased. The ing them during the few moments of Apostle urges the Church to follow the

each of His seven or eight appearances. example of Jesus-"Humble your But He was teaching them equally selves, therefore, under the mighty when invisible to them. He noted their hand of God, that He may exalt you perplexities. His several appearances in due time" (1 Peter v. 6). were in different forms-as a gardener.

Church of the First-borns.

As the Only-Begotten of the Father was begotten of the Holy Spirit at the time of His consecration, as an embryo New Creature, and as He was born of the Spirit or perfected as a New Crea ture in His resurrection, so also the Scriptures indicate must be the course along which the Church is to follow Him. None can be born of the Spirit unless first he has been begotten of the Spirit and quickened of the Spirit. It is through this spirit-begetting, quickening and birth that the "elect of God." called during this Age to a change of nature, are made New Creaturesmembers of the Anointed One." the Christ, the Messiah, the Mediator between God and the world, under-kings under-priests, under-judges, in association with their Lord, the Chief-Priest and Bridegroom,

In the present life the new nature is cannot inherit the Kingdom of God" (1 merely begun, and, as the Apostle declares, we have it as a treasure in earthen vessels-in earthly bodies. He again declares that all the spirit-begot-St. Paul, the last of the twelve Aposten ones are in a conflict in which it is tles to be called (to take the place of Judas), needed, as well as the others, required that they shall prove themselves "overcomers." Their special conflict is with their own flesh. The New Creature, the new will, must mortify the deeds of the flesh, the desires of the twelve: after that He was seen of above five hundred brethren at of the flesh. It must "fight a good once; after that He was seen of James; fight" and demonstrate its loyalty to then of all the Apostles; and, last of God and the principles of His rightcousness. Otherwise it will not be acall. He was seen of me also, as of half years, until His crucificion. He one prematurely born" il Corinthians counted worthy or "meet for the inheritance of the saints in light" (Col. 1, 12) In the ordinary course of events St.

The First Resurrection, or Chief Res. Paul would not have seen the Lord until His resurrection, when he himself urrection, is to be that of the Church would come forth as a member of "the It must be completed before the world's resurrection can begin. And Church of the First-born." He therefore describes his view of Jesus on his | concerning this First Resurrection it way to Damascus as being like that | is stipulated that none can have share From the time of His baptism His of one born before the time. In other in it except the blessed and the holy. words, St. Paul saw the Lord as He And for these a reward is promised, is and not as He was. He saw the that they shall be priests unto God and Lord of glory, and not the man Jesus. shall reign with Christ a thousand The appearance was glorious indeed. years- on the earth, over the earth, as In various parts of the Bib'e angels in earth's spiritual Empire and Ruling their normal condition are pictured as Government, to put down sin and to



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