

brother shall trespass against thee, go and tell him his fault between him and thee alone; if he shall hear thee, thou hast gained thy brother; but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: (the company of brethren who assemble together) but if he neglect to hear the church, let him be unto thee as an heathen man and a publican."

If, under the organization of our head, we heed his commands, which we will do if we love him, how few will be the misunderstandings and difficulties among the brethren. This organization has its evangelists, pastors and teachers appointed and directed by the Lord. They need no laying on of hands by the so-called Apostolic succession; for the "Spirit of the Lord hath anointed" all the members of the body "to preach," etc., (Isa. 61:1) and it is the duty of every member of the body to exercise his office for the edification of other members.

How complete is the organization of the church of Christ with its heaven-written, love-bound and Spirit-ruled membership, and how sad the error of mistaking the nominal for the real church?

The importance of our fourth proposition need not be urged. It would indeed, be a dreadful calamity to lose our membership in the true church or body of Christ. And no member is out of this danger except when keeping a vigilant watch over the old nature, counted dead, lest it come to life again, and assert itself in the form of pride, selfishness, envy, evil-speaking—or what not? But if filled with love (the love that prompts to sacrifice) and clothed with humility, and under cover

of the redeeming blood, we are safe in the church (body), having the assurance that it is our "Father's good pleasure to give us the kingdom."

Yes, the kingdom is the glorious destiny of the true church—the "little flock"—now treading the pathway of humiliation and drinking the bitter cup of death. Oh, the glory that shall be revealed in us doth not yet appear except to the eye of faith, but the temptations and trials are very apparent on every hand. "Let us, therefore, fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." (Heb., 4:1.)

Thus Paul warned others and thus he feared, "lest (even after) having preached to others, he himself should be a castaway." (1 Cor., 9:27.) We may have our names cast out as evil by those of the nominal church, and yet "rejoice and be exceeding glad because our names are written in heaven." They may frown upon you and despitefully use you and say all manner of evil against you falsely, or they may seek to win you back by flattery, saying they cannot afford to lose your influence—you could do so much good by remaining among them. Oh, how necessary in this evil day is the faith—

"That bears unmoved the world's dread frown,  
Nor heeds its flattering smile;  
That seas of trouble cannot drown,  
Nor Satan's arts beguile."

Dearly beloved, let us again repeat the warning: "Stand fast in the liberty wherewith Christ hath made you free, and be not again entangled with the yoke of bondage"—not even in the slightest degree.

## THE EVERLASTING FATHER

"His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace." (Isa., 9:6.)

Two of these titles of our Lord Jesus have rather bewildered many of His children, and the churches in general holding to the Papal heresy of a triune God—or three Gods in one, equal in power, glory and all other respects, have rather been interested in adding to the bewilderment than in explaining the text.

Not to go into the subject in great detail, we would mention a few thoughts on the titles—Mighty God, and Everlasting Father.

The English word *God*, as found in the Old Testament, is the translation of several Hebrew words—sometimes one, sometimes another. In this instance it is the word *El*. *El* signifies *strong* or *powerful*, consequently is applicable to any powerful being and especially so to the most powerful—the Almighty Jehovah.

That the word is thus used may be readily seen by any one who will carefully note the following texts, in which the English translations of the Hebrew word *El* are in italics:

"It is in the power of my hand." (Gen., 31:29)—"there shall be no might in thine hand." (Deu., 28:32.)—"neither is it in our power." (Heb., 5:5)—"like the great mountains." (Psa., 36:6)—"in the power of thine hand to do it." (Prov., 3:27)—"pray unto a god [mighty one] that cannot save."—(Isa., 45:20.)—"who among the sons of the mighty." (Psa., 89:6.)—"God standeth in the congregation of the mighty." [the saints.] (Psa., 82:1.)—"Who is like unto thee O Lord [JEHOVAH] among the Gods" [mighty or ruling ones.] (Exod., 15:11)—"Give unto the Lord [JEHOVAH] O ye mighty." (Psa., 29:1)—"The mighty God [ruler] even the Lord" [JEHOVAH.] (Psa., 50:1.)

Notice the above texts carefully and critically and all will agree that the context in every case shows the meaning of the Hebrew word *El* to be *powerful one*. How clearly it is stated in the last three quotations that JEHOVAH is the chief "el" and ruler over all other el—powerful ones. And it should be known to all, that JEHOVAH is the name applied to none other than the Supreme Being—our Father, and him whom Jesus called Father and God. (John, 20:17.) The meaning then of the words "Mighty God" in our text, is—He shall be called the *mighty powerful*. And so he is, for to him the Father has given all power in earth and heaven—(Matt., 28:19, and 11:27.) "He is Lord of all"—next to the Father for "The head of Christ is God." (1 Cor. 11:3.) They are one in mind, purpose, etc., because Jesus gave up his own will and took the Father's (John, 5:30) just as we must give up our will, mind, spirit and receive the Father's if we would be made heirs of God, joint-heirs with Jesus Christ our Lord. Does any one ask further proof of a distinction of persons? If so we request such to read Matt. 22:44—Jesus' application to himself of Psa. 110:1, remembering that the words used by

David, translated *Lord* [Master] are totally distinct and entirely different words, the first one being *Jehovah* and the other *adon*. We give Young's translation of this verse—

"The affirmation of Jehovah to my Lord—  
Sit at my right hand,  
Till I make thine enemies thy footstool."

Now let us notice the second appellation—"Everlasting Father." This in the Hebrew signifies just what it does in the English, viz.: a *father forever*. The word *father* signifies cause or authorship of being—or life giver. So that Isaiah's declaration means that Jesus shall be hereafter known as an author of life—or life giver to some one. Next we inquire to whom will he give life? and Paul answers "As in Adam all die so in Christ shall all be made alive." This teaches then that Christ becomes the Father of the entire race. Next we ask what kind of life or nature will Christ give the race? And the answer is, a perfect *human* nature, and hence an eternal human life—just what they lost through Adam's transgression. So Paul tells us (Rom., 5:18-19.) "As through one [person's] offense sentence came on all men to condemnation [condemning all to a loss of life] so also, through one [person's] righteous act sentence came on all men to justification of life. [That is, through the obedience of Christ the death penalty is to be removed—in his death it was paid and all men shall have a right to life again—the same life and nature once possessed, then lost, which has been redeemed or purchased back.] For as through the disobedience of one man the many were made sinners [and because sinners deprived of life], so also, through the obedience of the one [Christ] the many [the same number] will be constituted [made] righteous." And being no longer sinners they will no longer be subject to the penalties of sin—sickness, pain, DEATH.

We see then that the special work of Christ for the human race was the counteracting or rolling back of sin and its penalty—*death* (the loss of life.) In this, he is the Great Physician or Restorer; and the age during which this (result of his death on their behalf), will be accomplished is called "The times [years] of restitution"—or giving back—of the blessing lost through the entrance of sin. *Human life* was the principal thing lost and it Jesus is to give back—and in so doing he shall (future) be called the "Everlasting Father."

Adam was so created that he might be the *father* or *life giver* to a race of human beings. Through disobedience he lost his own right to life—became a dying sinner. He could only give to his posterity what he possessed—a dying nature—and consequently none of the race ever attained perfect life. Thus Adam failed to become in the proper sense a *father* or *life giver*. It is because Christ will accomplish this work of *life giving* in which Adam failed, that he is called the "Everlasting Father."



NOTTINGHAM, ENGLAND,  
November 8th, 1881.

MY DEAR SIR—Permit me though a stranger to assure you, that I can never feel sufficiently thankful that out of the thousands of copies of your book, "*Food for Thinking Christians*" distributed in this town—a copy fell into my hands: apparently it was the merest accident; but really I regard it as a direct providence. It has thrown light upon subjects which have perplexed me for years; and has made me feel more than ever, what a glorious book the Bible is, how worthy of our profoundest study. At the same time, I came from the study of your book with the conviction that a very large proportion of the Theology of our Churches and Schools, is the merest scraps of human notions, and that our huge *systems of Theology* upon the study of which, some of us have spent so many laborious years—only to be the worse confused and perplexed—are infinitely more the work of mistaken men, than the inspiration of the allwise God.

However I may differ from the book in a few minor details, I found the main argument to be resistless, commending itself to both my head and my heart. Again let me thank you on my own behalf, for the good I have received.

I find at the close of it, you make an offer to send copies to any who have reason to believe they can make a good use of them. In my church and congregation, there is a number of intelligent persons who are interested in the second coming, and who would be only too glad to read your book,

I could distribute 60 or 70 copies with advantage, you say, "ask and ye shall receive"—I have faith in your generosity. Believe me to remain yours, Most faithfully

LOUISVILLE, KENTUCKY,  
November 22, 1881.

GENTLEMEN—Having read with the most profound interest your publication entitled; "*Food for Thinking Christians*," and being fairly dazzled by the wonderful light it reveals on the great "subject," I find myself thirsting for more knowledge from this seemingly inspired pen.

Therefore in accordance with the invitation extended by you on the cover of this little work I ask that you send me a few copies of "*The Tabernacle and its Teachings*," if in print.

With reference to the first named book, permit me to say, that I have never yet read or heard anything equal to that little volume in its influence upon my heart and life; and to my mind, it answers most grandly and conclusively the great question, "Is life worth living." Such views as it sets forth, are bound to find response in the minds and hearts of all unbiased thinking christians, for they bear the stamp of something greater than mere human conception. I only wish we could hear it from the pulpits; but I think this must shortly follow. It is good seed and in its "*due time*" will come forth.

Believe me, I am

Very Truly Yours

### "A LITTLE WHILE"

A little while, our fightings shall be over;  
A little while, our tears be wiped away;  
A little while, the presence of Jehovah  
Shall turn our darkness into Heaven's bright day.

A little while, the fears that oft surround us  
Shall to the memories of the past belong;  
A little while, the love that sought and found us  
Shall change our weeping into Heaven's glad song

A little while! Oh, blessed expectation!  
For strength to run with patience, Lord we cry;  
Our hearts up-leap in fond anticipation.  
Our union with the Bridegroom draweth nigh.

—Selected.

### "YE ARE GODS"

"I have said, Ye are Gods; and all of you are children of the Most High. But ye shall die like men, and fall like one of the princes" [literally heads]. Psa. 82:6.

Our high calling is so great, so much above the comprehension of *men*, that they feel that we are guilty of blasphemy when we speak of being "*new creatures*"—not any longer human, but "*partakers of the divine nature*." When we claim on the scriptural warrant, that we are begotten of a divine nature and that Jehovah is thus our father, it is claiming that we are divine beings—hence all such are Gods. Thus we have a family of God, Jehovah being our father, and all his sons being brethren and joint-heirs: Jesus being the chief, or first-born.

Nor should we wonder that so few discern this grand relationship, into the full membership of which, we so soon hope to come. The apostle tells us that "*the natural man receiveth not the things of the Spirit of God . . . neither can he know them because they are spiritually discerned*." (1 Cor. 2:14). Just so it was, when our great Head and Lord was among men: He, having consecrated the human at 30 years of age was baptized of the spirit, and became a part-taker of the divine nature. When Jesus said he was a son of God the Jews were about to stone him, reasoning thus, that if a son of God, he was making himself to be also a God, or of the God family. [Just what we claim. "Beloved, now are we the sons of God"—"The God and Father of our Lord Jesus hath begotten us." (1 John 3:2 and 1 Pet. 1:3).

Jesus does not deny that when he said he was a son, it implied that he was of the divine nature, but he quotes to them the above passage from the Psalms as being good authority and it seems as though it satisfied them, for they did not stone him. Jesus said, "Is it not written in your law, I said, Ye are Gods?" Then he proceeds to show that the "Gods" there mentioned, are the ones who receive obediently his words and example, and concludes his argument by asking whether if God calls such ones as receive his (Jesus,) teachings, Gods, whether they think that he the teacher, whom the Father had specially set apart as the head of *those Gods* could be properly said to blaspheme, when he claimed the

A little while! His presence goes before us,  
A fire by night, a shadowy cloud by day;  
His banner, love-inscribed, is floating o'er us;  
His arm almighty is our strength and stay.

A little while! 'Tis ever drawing nearer—  
The brighter dawning of that glorious day,  
Blest Saviour, make our spirits' vision clearer,  
And guide, oh, guide us in the shining way.

same relationship as a son of God. (John 10:35).

These sons of God, like him from whom they heard the word of truth by which they are begotten, are yet in disguise; the world knoweth us not for the same reason that it knew him not. Our Father puts no outward badge or mark of our high relationship, but leaves each to walk by faith and not by sight all through the earthly pilgrimage—*down into death*. His favor and love and the Glory and Honor which belong to our station, we can now see by the eye of faith, but soon it will be realized in fact. Now we appear like *men*, and all die naturally like *men*, but in the resurrection we will rise in our true character as Gods.

"It doth not yet appear  
How great we must be made;  
But when we see him as he is,  
We shall be like our Head."

How forcibly this is expressed by the prophet and how sure it is too, Jesus says—It cannot be broken: "I have said ye are Gods, all of you sons of the Most High. But ye shall die like men, and fall like one of the princes." [lit. heads—Adam and Jesus are the two heads.]

Then the whole family—head and body are addressed as *one*, as they will be under Christ their head, saying—"Arise O God, judge [rule, bless] the earth: for thou shalt inherit all nations." The Mighty God, and everlasting Father of the nations, is Christ whose members in particular we are. He it is that shall inherit all things and He it is that promised his body that they too should have power over the nations, and of whom Paul says "Know ye not that the saints shall judge the world?"

How forcible this scripture in connection with the thought that *all* must die like men—like the (last) one of the heads. [See article "Who Can Hear It."—November Number, 1881, Z. W. T.]