

EARTHLY THINGS APPRECIATED MOST

NOT infrequently we meet some dear brother or sister who says: 'It seems to me that I am not of the spiritual class. Try as I will I cannot imagine spiritual things, heavenly things. On the contrary, I can well imagine and take great joy and pleasure in thinking of the blessings of the Millennial Kingdom, the restitution times, the earth in process of release from the curse and progressing to the Paradise condition, and mankind being greatly uplifted through the ministries of the Lord and the glorified Church out of sin-and-death conditions now prevailing up to the full perfection of all lost in Adam, with the added favour of increased knowledge on every subject. Does not this indicate that I am not begotten of the Spirit, and that I need not have any expectancy of attaining to the heavenly things of which we read so much in the WATCH TOWER publications?'+

+ J. F. Rutherford, approximately 16 years after the death of Pastor Charles T. Russell (whose Will Rutherford effectively nullified—through various, though disputed, intrigues—permitting him, ultimately, to wrest full control of the Watchtower Society, and then publish new materials and books—much of the doctrine being contradictory of Russell's writings—contrary to the express Will of Pastor Russell...), wrote, evidently in response to this growing sentiment: 'Jehonadab [referring to 2 Kings 10:15-28] represented...that class of people now on earth...who are of good will...who take their stand on the side of righteousness, and are the ones whom the Lord will preserve during the time of Armageddon, take them through the trouble and give them everlasting life on earth. These constitute the "sheep" class that favor God's anointed people...'—Vindication, Book III, p. 77-78. The claim now made by Jehovah's Witnesses (the sectarian name also given to this group by J. F. Rutherford) is that this 'Jehonadab' class is the Great Company of Revelation 7:9-17, with an *earthly* hope.—See the book: *Jehovah's Witnesses—Proclaimers of God's Kingdom* pp. 83-84.

Bro. Frank Shallieu, in his *Old Testament Studies* [2 Kings 10:15-16], stated, in part (v. 15): 'Who does Jehonadab represent in this account? Invariably those who study this type have likened him to an *earthly* class...(v. 16) To repeat my question asked earlier, Who does Jehonadab

We answer that those who take this position [R3891: page 359] labour under a great mistake. These same things are true of every Christian. Everyone who has seen beautiful fields and lawns and gardens and who has a soul appreciative of the beauties of nature, can to some extent imagine what Paradise restored will be. Everyone who discerns the noble and true qualities of the human mind can approximately estimate what perfection of mind and heart would mean in the fully restored race of Adam, the result of restitution times at the end of the Millennial age. But not a soul on earth, not a saint that ever lived, has been able to imagine the heavenly things, the spiritual things, because he has never seen anything of the kind, has no powers whereby to contrast these with earthly things, and because they are not described in the Scriptures. As the Apostle declares, 'It doth not yet appear what we shall be'. (1 John 3:2.) He gives the key to our faith and knowledge when he adds, 'But we know that we shall be like him, for we shall see him as he is'.

Our knowledge is purely a faith knowledge, dependent upon our confidence in our Lord and his promises. We walk by faith, not by sight, whom not having seen we love, whose heavenly home not having been described to us we realise to be grander than all earthly things, because our heavenly Lord has

represent? He pictures the Great Company *after* they come out of Babylon; hence they are a *spiritual* class, and Jeremiah 35 is a type of their consecration. Down here on earth, they find no rest, for they desire a more permanent heavenly city....According to Young's *Analytical Concordance*, Jehonadab means "JA is liberal." This definition fits the antitype, for the Great Company are a rescued class who are saved by the Lord's *mercy and generosity* and are given a spiritual change. There is no calling to the Great Company Class [likewise, there is no calling to an *earthly* hope.—Eph. 4:4; Phil. 3:14; Heb. 3:1]. As well, see CHAP. 7 of the book *The Keys of Revelation*, by the same author, for an insight into why the 'Great Company' [Crowd] is a *spiritual* class: www.revelation-research.org.

assured us that 'eye hath not seen, nor ear heard, nor entered into the heart of man the things which God hath in reservation for them that love him'. These things he tells us God hath revealed unto us by his Spirit. (I Cor. 2:9.) Not that he has given us pictures of them either by visions or mental pictures or word pictures, but he has revealed them to us in the sense that he has revealed himself to us; and as we come to a knowledge of the Lord and to an appreciation of his great wisdom and love and justice and power—as we come to realise that he is the grand exemplification and illustration of all that is good and great and loving and wise and beautiful and true, so we know that his heavenly home and all the arrangements which God has prepared for his special elect ones must be in some very special sense far above the very glorious things which he has prepared for those of the world in general, who during the Millennial age will accept his favours and his blessed provisions[†].

[†] *Question.*—In what condition will those be who have been justified by faith in this age, and who yet refuse to consecrate because they think restitution blessings [an *earthly* life in paradise] good enough for them, who feel afraid that they could not carry out their consecration vows, and, therefore, hold back and do not make them? Is it possible for a person to be justified in this age and then be justified again in the next age? Or does justification count only when it is used as a stepping stone to consecration?

Answer.—We are to remember the meaning of the word justification; it signifies a righteous condition, acceptable to God. God's provision for the world through Christ is justification—that so many as desire may come back to righteousness,—to harmony with the Creator. The time for this return to divine favour, as respects the world in general, will be the Millennial age; and the way of return will be through restitution processes, physical, mental and moral, up to perfection. Meantime, before the Millennial age, God designs the selection of a Church to be associated with Jesus in the work of restitution; and wishing to deal with these before the restitution times, he grants them a faith justification, or *reckoned* righteousness, a [R3245: page 367] reckoned reconciliation and harmony with God, based upon their exercise of faith in him, and in his arrangements and promises. Thus we read in the New Testament that we who believe in Jesus are justified *by faith*—justified freely from all things—treated as though we were all right, in full accord with God, although really we are physically, mentally and morally unright, in that we are not absolutely perfect.

God's object in providing this reckoned, or faith-justification during this Gospel age is to permit the justified ones to present themselves living sacrifices, holy (justified) and acceptable. Whoever fails to take this step of consecration—sacrifice—fails to use his faith justification

Suppose a woman who had found her ideal of a man, noble in every trait, mental, moral and physical, the one altogether lovely in person and character: suppose that she has accepted from this lover an invitation to become his bride and joint-heir in his estates: suppose that he showed her the most beautiful things of her knowledge in the vicinity of her home, and told her that these were not worthy to be compared with the grandeur of the home which he had prepared for her. Would not her confidence in her lover, that would lead her to forsake all to become his bride, lead her to have full confidence in his judgment and in his veracity respecting the many advantages of the home which he had specially prepared for her? Surely it would! She would need no more than his assurance, and would be glad to forsake her father's house and the best of everything that she had ever seen or could imagine and attain to the things of her betrothed. And is it not so with those who have accepted the Lord's invitation to become his Bride—to leave the world, to be changed from human nature to spirit nature, to inherit with him the glory, honour and immortality unspeakable and unknowable until the change shall come? Is this an unreasonable faith? Is this credulity? Does our Redeemer require of us an unreasonable faith? We think not. Yea, in proportion as we become followers in his steps our faith in the Leader grows, and our confidence not only in his words but also in his wisdom increases day by day as we onward go. We are confident, therefore, that he is able and willing to do for us exceedingly more abundantly than we could have asked or thought, according to the riches of his grace and his loving-kindness toward us in Christ Jesus.—Eph. 3:20.

in the manner and for the purpose intended. He receives that much of the grace of God in vain [2 Cor. 6:1], as respects God's intention and the only use for this justification in the present time. Failing to use this justification now within a reasonable time would, we understand, vitiate it, and the person would cease to maintain his justified standing before God;—but just at what juncture of his Christian experience he might be thus set aside, we will not always be able to judge. We would understand that those who thus receive God's favour in vain are not necessarily debarred from all opportunities for the future, though we may be sure that the failure to use privileges seen and enjoyed, will not work any special advantage to such, but rather probably the reverse'.—ZION'S WATCH TOWER, September 15, 1903, INTERESTING QUESTIONS ANSWERED; [R3245: page 366].

Let us, therefore, gird up the loins of our minds and be sober minded, and hope to the end for the grace that shall be brought unto us at the revelation of our Lord and Saviour Jesus Christ. Let us look not at things that are seen, which at most are temporal, but let us look at the things that are unseen, at the eternal things. Let us look unto Jesus with the eye of faith," let us look unto the crown of life which he has promised, let us look unto the place that he is preparing for us in the many mansions of the Father's house; let us look, not with doubt and fear, but with full confidence that the grandest of our hopes will be much more than realised when he shall bid us come up higher and enter into the joys of our Lord. 'Faith can firmly trust him, come what may'. The more we exercise faith along these lines of his direction, the more are we pleasing in the sight of him who has called us out of darkness into his marvellous light;‡

!! '2 Cor. 6:1 We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. What did Paul mean when he said in verse 1, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain"? ... Paul was beseeching those who were already consecrated not to receive the grace of God in vain. Having consecrated, if we draw back and do not make our consecration full and sincere, we will not receive the prize. ... the lesson can also apply to the unconsecrated. If individuals who have considerable knowledge about God, Jesus, and the plan do not go on to consecrate but draw back instead, they receive the grace of God in vain. ... If *now* is the day of salvation and we make our consecration *now*, we have to make our calling and election sure *now*, not in the next age. Many do not consecrate because they feel they cannot fulfil the requirements. They believe the truth, but they reason that they will get another opportunity in the Kingdom Age. They fail to realize that God was calling them, and they do not respond because they are debating on their *own* capabilities and strength. But it is *impossible* for any of us to fulfil consecration vows in our own capabilities and strength. Only by exercising *faith* can we please God. He will give us the understanding and the power to overcome if we fully open our hearts and respond to Him. ...' — Bro. Frank Shallieu, *New Testament Studies* [2 Cor. 6:1, 2]; read online at: www.revelation-research.org

‡ 'During [this] Gospel age God has made a special offer to justified human beings, telling them that on certain conditions they may experience a change of nature, that they may cease to be earthly, human beings, and become heavenly, spiritual beings, like Christ, their Redeemer. Some believers—justified persons—are satisfied with what joy and peace they have through believing in the forgiveness of their sins, and so do not heed the voice which calls them to come up higher. Others, moved by the love of God as shown in their ransom from sin, and feeling that they are not their own,

and the more of such faith we exercise the more we will have in us the power of God, which will work in us both to will and to do his good pleasure—which will enable us to more and more live separate from the world, to overcome the world, and to fight a good fight against sin and selfishness, the world, the Adversary and our own flesh.

'CONSECRATION.

Submission is a strong word, consecration still stronger. Surrender is cessation of resistance, consecration a transfer of all we are and have to Christ for active service. It covers person and property, talents and opportunities, and accepts of Christ as leader, manager, friend, and Saviour; present, active, and efficient in all the minutiae of life. There are degrees of consecration, and even entire consecration is progressive, for new interests, cares, burdens, capacities and opportunities arise and await disposal, and Christ is revealed in new relations, making new demands, offering new privileges; and these await trustful acceptance, so that ever and anon the proposition to devote all to Christ and receive all of Christ, claims fresh attention. Many commit spiritual interests to his care and worry on alone with temporal concerns; they trust him to save their souls, but hesitate to ask his aid in business; accept daily grace, but doubt respecting daily bread; rejoice in Christ as a Saviour, but fail to apprehend him as a brother, a companion, a present, constant friend. Consecration is not absolutely perfect until the fullness of our Lord is perceived and received, and the fullness of life is devoted to him, for every revelation of Christ calls for new devotion from us. The consecration must be as broad as the apprehension, covering the fullness of Christ and the fullness of man'.—*Sel.: ZION'S WATCH TOWER*, September, 1884; [R745: page 7; also R664: page 8].

having been bought with a price, say, "Lord, what wilt thou have me to do?" Such have the Lord's answer through Paul, who says, "I beseech you, *brethren*, by the mercies [A226] of God, that ye present your bodies a living *sacrifice*, holy, acceptable to God, your reasonable service." (Rom. 12:1) What does the Apostle mean by thus urging the presentation of ourselves as living sacrifices? He means that we should consecrate to God's service every power and talent we possess, that henceforth we may live not for self, nor for friends, nor for family, nor for the world, nor for anything else but for, and in the obedient service of, him who bought us with his own precious blood'.—*STUDIES IN THE SCRIPTURES VOL. I, STUDY XII*, pp. 225-226; [A219].



CONSECRATION PRAYER.

Take my life, and let it be
Consecrated, Lord, to Thee.

Take my hands, and let them move
At the impulse of thy love.

Take my feet, and let them be
Swift and beautiful for Thee.

Take my voice, and let me sing
Always, only, for my King.

Take my lips, and let them be
Filled with messages from Thee.

Take my silver and my gold,
Not a mite will I withhold.

Take my moments and my days,
Let them flow in ceaseless praise.

Take my intellect, and use
Every power as Thou shalt choose.

Take my will, and make it thine;
It shall be no longer mine.

Take my heart, it is thine own!
Fit it for Thy royal throne.

Take my love; my Lord, I pour
At Thy feet its treasure store!

Take myself, and I will be,
Ever, only, all, for Thee!
—Selected.

ZION'S WATCH TOWER, January, 1881.

