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Gods

The Watchtower Reprints, November 1881, p. 298

“And we might add that so perfectly is his Bride - body - church, associated with him both in filling up the measure of the sufferings - being joined in sacrifice and also in the Glory that shall follow, that the same titles are applicable to the Church as his body... After the sacrifice - soon follows the power which will, under him as our head, constitute the whole body of Christ the ‘Mighty God’ (el - powerful one) to rule and bless the nations - and the body with the head, shall share in the work of restoring the life lost in Adam, and therefore be members of that company which as a whole will be Everlasting Father to the restored race.”

The Watchtower Reprints, December 1881, p. 301

“Now we appear like men, and all die naturally like men, but in the resurrection we will rise in our true character as Gods.”

(done)

propriate to Our Lord Jesus Christ. And we might add that so perfectly is his Bride—body—church, associated with him, both in filling up the measure of the sufferings—being joined in sacrifice and also in the Glory that shall follow, that the same duties are applicable to the Church as his body—for "He that hath freely given us Christ, shall he not with him also freely give us all things?" "Therefore all things are yours, and ye are Christ's and Christ is God's."

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PRACTICAL PREACHING

It is objected that practical preaching is the right kind of preaching, and that prophecy is not practical. Is this true? It is not true. The preaching of the Ten Commandments, the social virtues, and the neighborly and moral duties may be called practical preaching by some, but it is not so in the Christian sense of the word. The most successful preaching is the preaching of the cross in which Paul gloried, and the crown for which he waited. The two advents are the poles around which the orb of duty rolls—the strong foundation on which the morality of the new man reposes. Faith lays hold of the cross, the fountain of divine mercy, and out of love to Him that first loved us, brings forth in the heart and life of the believer the fruits of righteousness. Hope looks forward to the crown and the kingdom, and the promised inheritance, to nerve us for the trials and duties of life, and make us victorious over all our spiritual enemies. This is practical religion. Doctrine is the root and basis and motive of practice; and in the whole range of theology there is not a more practical doctrine than the second advent—no, not one. I challenge you to show me a duty of which it is not in one way or another made the motive.

Read, and consider the following texts of Scripture. It is the motive for patient waiting, 1 Thess. 1:10; for divine hope, Titus 2:13; for moderation in all things, Phil. 4:5;

for prayer to be counted worthy to stand before the Son of man, Luke 21:36; for long-suffering patience, James 5:8; for heavenly-mindedness, Luke 21:34; for perseverance in spite of persecution, 1 Pet. 1:7; of godliness and holy conversation, 2 Pet. 3:11, 12; it is the motive for earnest preaching, 2 Tim. 4:1-3; for fighting the good fight of faith, 2 Tim. 4:7, 8; for reverence and godly fear, Heb. 7:26-28; for sobriety and watching unto prayer, 1 Pet. 4:7. This is practical preaching; but if you preach these duties without the Advent, which is their chief motive and strength, you are asking the people for bricks without giving them the straw—the steam is taken from the engine and the train stops.—*Messiah's Herald.*

If the belief of the coming of the Lord has so much power to mould and influence the child of God, what indescribable power and influence should and does the belief that he *has come*—is now present a spiritual being—the "harvest" now progressing under his supervision as the chief reaper, and the gathering of the ripe wheat now being in progress and soon to be finished and the righteous then made to shine forth as the Sun in the kingdom of their Father—what effect as a separator and sanctifying power, should this truth have we enquire? What preaching can be so powerful?

FROM BRO. J. B. ADAMSON

DEAR BRO:—Your letter received. I shall try to go on in strong faith in all circumstances, believing the "many and exceeding precious promises" "so Christ shall be magnified in my body" by life or by death. Am working more each day, for delivering personally, calls for more preaching to twos and threes, and is very precious to them and me. I avoid those "wise" men who know it all, whose creed is all and in all for them, and go to those really truth hungry, among whom I find Christ's most precious people and also many infidels. Some days do not get far and then have appointments for the evening. Truly the views we hold are true Gold to a large and increasing class. Most timely was the tract project from every point of view. As the poor teaching and want of teaching among the clergy increases, many look out to gather rays of light. I am asked to come Sunday at one o'clock to make the third meeting with an intelligent couple, members of the M. E. church who let me talk by the half hour and hour, seeming to drink in the doctrine and rejoice in it. Last night I spent an hour with them before prayer-meeting when I was asked

to go along and testify *there* of these precious things. I had to remind them I dare not do so fully, and of the opposition and even abuse I met almost everywhere. I may give you some incidents in detail again that will rejoice your heart.

Found the Free Methodist's very fair. The treatment better than I got *anywhere else*. Gave the pamphlet to sixteen preachers and one hundred of the most intelligent of the church membership, attending the conference from all over the state, beside in a large number of cases, also adding a word that will make the book more living for the personality attaching to it. That is the reason I talk to so many that I give the books to; so I get their attention to the book more fully. Am generally asked for explanations of our views, and though neither powerful nor eloquent of speech, I get attention to the book by complying. Thank God for the wider field thus opening. May the will of God be done in poor me, and His name get honor and blessing forever.

Yours in Christ,
J. B. A.

YOUR LETTER

We have been so much engaged by the tract work during the past three months that the issuance of the last two numbers of the W. T. has, of necessity, been considerably delayed. Our apology must be found in article under the head of "In the Vineyard."

To many who may have written important letters or ones requiring some answer, the same apology must be offered. The distribution of the pamphlets and papers has brought from their readers hundreds of letters, asking questions or requesting back numbers of the paper, etc. We answered quite a good many of these, but they come so fast, and our time has been so limited, that nearly a thousand letters and postal cards

have now accumulated—unopened and unread, and probably your letter is among them.

The Lord has provided more office help (for it is difficult to get suitable assistance), and we hope to get caught up soon.

Let us here remark that we do not send receipts for regular subscriptions—the amount is too small. You know when and what you send, and we keep a careful record of all receipts. If subscriptions are lost in the mail we will be responsible for it, and be the losers. If your paper fails to come to hand any month, inform us by card if you have paid in advance, or if, as one unable to pay, you have requested to be put on the "Lord's poor list."

NO BACK NUMBERS

The demand recently has exhausted our supply of back numbers of the WATCH TOWER except a few of the July number.

For the benefit of our many new readers we will republish

a few articles which appeared in our columns about a year or two ago. Among others in next number will be an article on "The Beast and Image of Rev. 13."

ROME AND JERUSALEM.—The Roman Church maintains a steady attention to the Holy Land. At Jattha they have erected a new hospital, they have established a branch nunnery at Ramleh, and a nunnery and schools at Bethlehem. It would appear that the Franciscans have a new establishment at Emmaus, in addition to the large hospice at Jeru-

salem. On the Mount of Olives a grand sanctuary and an extensive nunnery have been erected and endowed by the Princess de la Tour d'Auvergne, who, with great devotion, spent several years on the spot, in order personally to superintend the work.

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

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.]