

The Living and the Dead

The Seed of Christ and the Seed of Adam

F. T. Wright

Sources:

First Edition, July 1981

Appendix #2: The Messenger and News Review, April 1987

Cover:

Lily pad

pxhere.com

Jared T. Wright,

Fonts:

Harrington

Liberation Sans

Liberation Sans Narrow

Linux Biolinum

Linux Libertine



March 2024

practicaprophetica.com

srac.info

Contents

1. The Hope of Glory.....	1
<i>A Mystery Revealed.....</i>	<i>1</i>
<i>Through Seed Reproduction.....</i>	<i>3</i>
<i>The Reason for the New Order.....</i>	<i>5</i>
<i>Christ's Unique Position.....</i>	<i>6</i>
<i>The Seed Principle Established.....</i>	<i>9</i>
2. Seed Bearers.....	11
<i>Christ As the Begotten Son.....</i>	<i>11</i>
<i>Christ As the Connector.....</i>	<i>14</i>
<i>Christ As the Angel.....</i>	<i>15</i>
<i>The Rebellion of Lucifer.....</i>	<i>16</i>
<i>The Purpose of Adam and Eve.....</i>	<i>18</i>
<i>Man's Fall Breaks the Plan.....</i>	<i>19</i>
<i>Christ as the Seed-Bearer.....</i>	<i>21</i>
3. A Superior Pedigree.....	27
<i>A High Destiny.....</i>	<i>28</i>
<i>Created and Begotten Sons.....</i>	<i>31</i>
<i>Sons of the High Priest.....</i>	<i>35</i>
4. Seeds and Seeds.....	43
<i>The Same Name, But Different.....</i>	<i>43</i>
<i>A Practical Illustration.....</i>	<i>46</i>
<i>The Personal Word.....</i>	<i>47</i>
<i>Knowledge vs. Life.....</i>	<i>48</i>
<i>Can the Life be Lost?.....</i>	<i>50</i>
<i>A Fountain of Life.....</i>	<i>52</i>
5. The Two Husbands.....	57
<i>The Spiritual Counterpart.....</i>	<i>59</i>
<i>The Old Husband.....</i>	<i>62</i>
<i>The Death of the Old.....</i>	<i>65</i>
6. A Mind of Her Own.....	68
<i>Eradication and Replacement.....</i>	<i>68</i>
<i>Equally Yoked.....</i>	<i>70</i>
<i>The Spiritual Counterpart.....</i>	<i>75</i>
<i>Christ and the Apostles.....</i>	<i>75</i>
<i>Working With the New Husband.....</i>	<i>79</i>
7. A Parable.....	82

Appendix 1: Christ as an Angel.....	86
<i>At Hagar's Flight</i>	86
<i>Wrestling with Jacob</i>	86
<i>At the Burning Bush</i>	87
<i>Giving the Ten Commandments</i>	88
<i>The Angel Who Led Them</i>	89
<i>The Angel of God's presence</i>	90
<i>With Joshua at Jericho</i>	91
<i>Appearing to Gideon</i>	92
<i>Appearing to Manoah and His Wife</i>	93
<i>Joshua the High Priest</i>	95
Appendix 2: Correlating the Seed Principle in Nature and in Grace.....	.97
<i>God is the Teacher</i>	98
<i>Man is Not the Problem Solver</i>	100
<i>A Problem in the Seed Principle Message</i>	101
<i>Humanity Makes No Contribution</i>	102
<i>Christ's Seed is Wholly Divine</i>	103
<i>The Two Shall Be One</i>	104
<i>Jesus Christ is Complete</i>	107

Lesson From the Cover

The lily—of delicate tone and harmonious form—beautifies its corner of a flower garden. Silently, but eloquently, it gives witness to the miracle of life. Once all its loveliness was shut up within a little seed. That seed came from another lily just like itself. And so it is the law of life on earth that nothing can have life except it begin as a seed. Nor can the seed exist unless there be a seed bearer to produce it.

Written within the seed—in all its wonderful complexity—is the life and nature of the seed bearer. After the seed has been planted in the nourishing soil, it germinates, springs forth, and grows in strict obedience to the equation of life within. So totally reliable is this development that if the origin of the seed is known, the exact nature of the plant is also known.

The same laws that govern the unfolding of life in the physical world apply also in the spiritual realm. Christ is the divine Seed Bearer. Once His seed takes root in the heart of man, it slowly but surely reproduces in human flesh His own divine life and character. That seed of Christ within you is your hope of glory.

1. The Hope of Glory

Colossians 1

²⁷ Christ in you [is] the hope of glory.

THIS specifically divides all men into two classes—those who have Christ in them and so possess the hope of glory, and those who do not have Christ within, consequently possessing no hope of glory.

Everyone who professes to love the truth and its divine Author and who entertains the prospect of some day living eternally in Paradise, must have Christ within them, for that is the hope of glory. The enthroning of Christ within requires firstly a clear understanding of what the expression, “Christ in you,” involves, and how such treasure is actually acquired. Without this knowledge, it is impossible to work in cooperation with the Saviour and thus receive the passport to eternal life.

Before reading further, it would be a valuable exercise to test yourself to see if you have distinct ideas of what “Christ in you, the hope of glory,” means. Take a piece of paper and write an explanation of it so clear and practical that a needy soul could thereby find salvation. You might be surprised how vague your knowledge actually is of this theme on which your eternal destiny depends.

For many years my grasp of the subject was indistinct and uncertain, but I never rested until it became plain. This study on the seed principle is an effort to make the wonderful saving truth of Christ in you so clear that all who read will know precisely what steps to take to ensure they have this priceless blessing.

A Mystery Revealed

In his own day, Paul had to labor very hard, and often without success, to teach the people the principle of God dwelling in them as the only hope of glory. The Lord recognized the depth of the problem and, to meet it, gave the mighty apostle special revela-

tions of this truth together with a personal commission to make this mystery known to all.

Of the church Paul wrote,

Colossians 1

²⁵ Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God;

²⁶ Even the mystery which has been hid from ages and from generations, but now is made manifest to His saints:

²⁷ To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory:

²⁸ Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus:

²⁹ Whereunto I also labor, striving according to His working, which works in me mightily.

Christ in you is a mystery. It cannot be fully explained but it can be experienced; in fact it must be if salvation is to be obtained. When grasped, it is a beautiful and effective truth; God's way and the only way within law, to bring man back into the heavenly family. Therefore, it must be understood by every person who aspires to deliverance from sin and the sinful world.

There is a popular contemporary theology that offers all a place in heaven provided the believer is in Christ, while denying the principle of Christ in you. This teaching contains only an empty promise, for no one will go to heaven unless Christ is formed within him, for this is the hope of glory. There is a place for the message that the believer must be in Christ, but it is only a part of the whole and not sufficient of itself to provide complete deliverance.

Christ in you is the mystery of God. Mysteries cannot be easily understood and some are never unraveled by humanity. But this is one which no created being can understand unless his mind is illuminated by the Holy Spirit. Difficulty is experienced in com-

prehending how Christ can be a living, active person in heaven and simultaneously be in multiplied human beings on this earth.

The problem becomes even more difficult when it is remembered that Christ is still a human being. When God gave Him to mankind, it was indeed a gift which cannot and will not ever be withdrawn. Eternally, Christ will remain God in the flesh. Even though His flesh is immortal and holy, being a human places certain limitations upon Him as part of the infinite and everlasting sacrifice He made to save the universe from sin's destructive intentions.

Baffled by the seeming impossibility of the man Christ Jesus being in heaven millions of light years away, and in thousands of people on this earth at the same time, many have abandoned the belief that Christ literally and personally dwells in every truly born-again Christian, and have consigned this truth to being no more than a figure of speech. This is most unfortunate, for, when the Bible speaks of Christ being in you, the hope of glory, it is speaking the truth. In a literal sense, Christ must be in the person if he is to have any hope of entering into the realms of glory.

How is this possible? When can it be said that Christ is in you? Is this requirement satisfied by having Him in your thoughts, by being committed loyally to His cause, or by sacrificing the pleasures of the world for Christ's will?

Those who have Christ in them will have all of these things but so will millions of professed Christians who do not have Christ in them. When these things are truly present in the life, they are the fruit of Christ's presence, not the presence itself.

Through Seed Reproduction

There is only one way Christ can be established within His children and that is by the process of reproduction. Christ is the divine seed bearer who provides the spiritual seed which the Holy Spirit implants in the body temple of the repentant. In this seed is the sum of all the righteous virtues of the Saviour, His glorious

righteousness, and His wonderful perfection. No greater treasure can be given to mortals, no more perfect assurance of life eternal. The life encapsulated in this seed springs into active growth, and, provided it is nourished aright, grows steadily to full maturity.

It was in earth's original creation that the seed principle was established. God instituted the law that all life on this earth except for some very simple, single-celled forms such as the amoeba, begins with the seed. A moment's thought on various life forms quickly establishes the fact that every one of them started as a seed. Look at the grass, trees, birds, fish, butterflies, animals, reptiles, and humans. Some may argue that certain trees were begun by layering or grafting, so in these cases the seed was not involved. However, the material used for layering or grafting had its origin in a seed.

The establishment of this inviolate law on earth was something new. The created inhabitants of heaven do not multiply by the implantation of seed. Christ stated this very clearly when He was in controversy with the unbelieving Jews. He said,

Matthew 22

²⁹ You do err, not knowing the Scriptures, nor the power of God.

³⁰ For in the resurrection they neither marry, nor are given in marriage, but are as the angels of God in heaven.

This is confirmed by the Spirit of Prophecy.

Medical Ministry, p. 99-100:

There are men today who express their belief that there will be marriages and births in the new earth, but those who believe the Scriptures cannot accept such doctrines. The doctrine that children will be born in the new earth is not a part of the "sure word of prophecy." The words of Christ are too plain to be misunderstood. They should forever settle the question of marriages and births in the new earth. Neither those who shall be raised from the dead, nor those who shall be translated without seeing death, will marry or be given in marriage. They will be as the angels of God, members of the royal family.

Thus, the information supplied by inspiration certifies that the angels do not have reproductive powers. They were created as were Adam and Eve—complete beings from the outset without the experience of growing from babyhood to maturity. Each one was the direct workmanship of the Creator. With what intense interest must the angels have observed the introduction of this new arrangement.

The Review and Herald, February 11, 1902:

All heaven took a deep and joyful interest in the creation of the world and of man. Human beings were a new and distinct order. They were made “in the image of God,” and it was the Creator’s design that they should populate the earth.

We cannot be sure of the full extent of man’s being a new and distinct order apart from the certainty that he was given powers of reproduction. To know that is sufficient to understand the special purpose to be achieved by the creation of man, and why, when those purposes have been achieved, the reproductive process will be discontinued. As the statement above verifies, there will be no children born in the new earth. The human family to occupy the eternal world will have been fully made up before that time, admitting no additions thereafter.

The Reason for the New Order

The introduction of something new yet temporary into the universe, indicates that a need had arisen which had not been present before. Satan’s rebellion had struck at the heart of God’s governmental system by casting a suspicious shadow over Christ’s unique position and authority. The security of the universe and the divine government’s smooth and effective operation depended on a clear understanding by all the heavenly citizens of the mystery of God as it was hidden in Christ.

The time came however, when Lucifer, blinded by pride, lost sight of what God had done in and through Christ. The only possible outcome was open and determined rebellion against God in which he went beyond the point of no return. In his fixed purpose

of enlisting the entire population in the universe on his side of the struggle, he directed his attack against the mystery of God in Christ.

Thus it became necessary for God to provide added clarification on this vital truth so that the angels would have a better opportunity to understand why Christ occupied the position He did and why there was no one else who could share it with Him.

Christ's Unique Position

What, then, was the unique position of Christ and how did man's creation serve to provide a revelation of His place and work beyond that which had been given before?

As the supreme ruler of the universe, God had, because His character is infinite in love, established a form of government designed to give total freedom, unlimited scope for development, and perfect happiness and peace to all His creatures. As created beings are neither self-originating nor self-sustaining, they cannot, apart from God, have any of these things. God is the Source of all, and men, along with the universe's other inhabitants, are dependent creatures requiring an unbroken and undiminished replenishment of life from a source capable of supplying this. Only the heavenly trio—the Father, Son, and Holy Spirit—being themselves totally self-sustaining, are capable of infusing fresh vitality into all created beings.

It is impossible for any created mind to fully assess God's capacities. However, a dim idea can be gained by studying the immensity of the universe and trying to measure the power required to keep it going at the highest level of activity. What an immense outflow of energy must proceed from God every moment in order to accomplish this.

Contemplate the sun which burns on with undiminished intensity, century after century. Men can compute the sun's daily output. The amount of energy produced is prodigious, yet it is only one of the smaller suns. Every one of the literally billions of suns

is simultaneously and continuously energized by God, the Source of all life and energy. How infinite in power God must be to do this without himself being diminished in the slightest.

The more clearly the immensity of God's power is grasped, the plainer will the difference between God's unlimited and man's limited power be seen. Even the brightest angel, such as Lucifer was, cannot begin to compare with the almighty Source.

This almost infinite disparity between the Creator and His creatures produced a problem which had to be solved if the latter were to survive and find total fulfillment in living. Neither angels nor men could come directly into God's presence because they were unable to endure the awesome power which surrounds Him. Yet, there had to be a connection between Him and them if they were to live.

A very simple though limited illustration of this is found in the electricity supply that comes into modern homes. Within the house are various appliances such as washing machines, dryers, and stoves. The current from the generating station flows at a pressure of 110,000 volts or more. If this were connected directly to the home appliances, they would be destroyed. To solve this problem, transformers are wired into the line to reduce the power to a level the machines can safely use. There is no other possible solution.

God used the same principle in bridging the gulf between himself and His subjects. He provided in Jesus Christ a perfect connector so that the power reaching His people can be received in complete safety. This is the only way, for God could not reduce the outflow in order to remove the obstruction to direct access to Him, for the entire universe depends on the output being maintained at a very high level.

In God's all-wise, beneficent, and just rulership, every person is accorded the position for which he is qualified. God himself is fully qualified to be the Source, but He is not fitted to be the connector. Neither was Christ originally. The Saviour is as eternally

pre-existent and self-existent as the Father. There was a time when He was God, the same as the Almighty ever has been, still is, and always will be. Had Christ remained as He originally was, He could never have filled the role of connector, for that position required the possession of not one life, but two—the life of Creator and creature.

The time came when, the first works of creation being accomplished, the need arose for a connector. God was not caught by surprise for He knew before He began His creative work that there would be such a requirement. Prior to making the first world and its inhabitants, the Almighty God entered into an eternal purpose in Christ, that He, by taking upon himself the form and life of an angel without losing His eternal deity, would become qualified to fill the role of connector eternally.

This clothing of a Creator God with the body and consequent limitations of a created being is indeed the mystery of God. It is beyond explanation and yet is a fact which must be accepted as such by faith. This truth is vital to salvation, for the hope of glory is Christ in you. For this reason, God has revealed it both by declaration and demonstration many times in the Scriptures.

So the mystery of God did not begin when Christ came to this earth clothed in human flesh and blood. That was only the continuation by extension into a new field of what God had eternally purposed in Christ Jesus. Before this manifestation of the mystery of God, the same mystery had been established in heaven where Christ from some extremely distant point in eternal time, had adopted the form of the angels in order to be the perfect connector between Creator and creature.

It was this mystery which caused such difficulty to Lucifer after his pride had blinded him to the reception of spiritual truth. It was because Lucifer advanced doubts and questions about God's marvelous provision for His subjects, that the Lord created man and woman as an object lesson to reveal the principle whereby

two lives united produce a third, possessing the life of both the beings party to the marriage.



In this world God has established the inviolate law that no life begins except from a seed. This is equally true in the spiritual world for which reason it is fortunate for those who will accept Him, that Jesus Christ offered himself as the Seed Supplier when Adam could no longer occupy this position.

The Seed Principle Established

In order for two lives to produce a third which was of them both, the seed principle became established as the law whereby in this world, all life should find its beginning. It is by this means that Christ is able to be in every true child of God and in heaven at the same time.

In every child conceived, this miracle is repeated. It is unfortunate that so few have their eyes drawn thereby to the marvelous

mystery of which this is the divinely instituted object lesson. Those who see beyond the object lesson, to the truths which God intended should be learned from it, will have no difficulty in understanding how Christ can be in every believer while He himself is far away in heaven.

When an earthly father implants his seed and children are born, it is truthfully said that he is in those children. No one is to understand by this that he is physically encased within their skin, but rather that he is in them by the process of seed implantation, germination, and growth. He is in them though geographically he may be as widely separated from them as this earth will allow.

In this way, Christ dwells in His children. Thus He is able to be in millions of them simultaneously while being geographically at a far distant place. The complete life of the seed bearer is in the seed, so to have the seed of Christ is to have His life. This is the hope of glory.

In having Israel build the sanctuary, it was God's purpose to dwell not only among them but in them. This can be accomplished only by the marriage of humanity with divinity so that the divine seed is implanted within the human recipient and the life of Christ is born anew in the believer.

2. Seed Bearers

THE mystery of God is Christ in you, God in the flesh, or divinity tabernacled in humanity. These are three ways of expressing the same wonderful truth. This mystery is timeless, having been set up so far back in the eternity of the past as to be beyond human computation or understanding. It will continue eternally into the future, the time never coming when it will cease to serve the glorious purpose God has designed into it.

Christ As the Begotten Son

Thus, before sin entered the universe, there were three kinds of beings. Firstly, there were the Creators, secondly, the creatures, and finally Christ, who had the life of both.

Originally, He had only one life, that of the Creator God, but the time came when, through becoming the only begotten Son of God, He acquired the second additional life. The word “begotten” signifies a process wherein two existing lives are fused in order to produce a third. Various methods are employed throughout nature to bring together the elements to be fused, but this does not alter the process itself wherein are united two life forces derived from two different parents.

Extremely distant in the eternity of the past is the first begetting ever to take place. It was then that Christ became the only begotten Son of God. Because the great controversy centers around that marvelous event and the position into which it projected Christ, it is essential that as much as possible be understood about it. Recognizing this, God specifically provided the earth with its inviolate law that no life can commence except by the process of being begotten. He intends that we shall read in earth’s reproductive processes, something of the wonderful truth contained in the mystery of God.

Confirmation that the process of begetting found all around us is a true revelation of the great original begetting, is found in Christ’s second experience of being begotten. This was when He

entered the earth as both God and man. That was a true begetting in the sense in which men know and understand the process. Two lives were fused in one—the lives of God and man. Mary was told before the birth of Christ,

Luke 1

³⁵ The Holy Ghost shall come upon you, and the power of the Highest shall overshadow you: therefore also that holy thing which shall be born of you shall be called the Son of God.

It could not, in fact, have been any other way, for God cannot provide an object lesson which is different from the antitype it represents and still be a truthful God. As God cannot lie, then it can be known with confidence that the reproductive process on earth is a true and accurate revelation of the begetting of Christ as Son of God and angel.

It may be argued that possibly there were other ways by which Christ could have been invested with the nature and body of angels, but it was the wisdom and power of God to do it through Christ's being begotten. There is no point in speculating how it might otherwise have been accomplished for the only thing to study is the way God actually brought it about. Christianity is a revealed religion so only what God has disclosed can be known. What He has not is never to be the subject of vain speculation.

There is a tendency to think that Christ became God's only begotten Son when He entered the earthly domain at His birth in Bethlehem. This was a true begetting, but it was not then that He became God's only begotten Son, for He had already been that for uncounted eons of time. It was God's begotten Son who was given to the human family, not a God to become a begotten Son.

John 3

¹⁶ For God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

¹⁷ For God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

Thus Christ gave a new dimension to His role as the only begotten Son of God, making the mystery of God more understandable both to men and to angels.

Confirmation that Christ was already God's only begotten Son long before Bethlehem, is given in the book *Patriarchs and Prophets*, where a meeting called by God to save both Lucifer and the angels from the terrible deception which threatened them is described. This earth was not yet created, yet, at that time, long before Christ's incarnation in Bethlehem, He was the Son of God. This was not merely a title given to Him. It was a description of what He was in fact.

Note in this statement the number of times Christ is referred to as God's Son or the only begotten of God, while the Almighty is designated the Father.

Patriarchs and Prophets, p. 36:

The King of the universe summoned the heavenly hosts before Him, that in their presence He might set forth the true position of His Son, and show the relation He sustained to all created beings. The Son of God shared the Father's throne, and the glory of the eternal, self-existent One encircled both.

About the throne gathered the holy angels, a vast, unnumbered throng—"ten thousand times ten thousand, and thousands of thousands," the most exalted angels, as ministers and subjects, rejoicing in the light that fell upon them from the presence of the Deity.

Before the assembled inhabitants of heaven, the King declared that none but Christ, the only begotten of God, could fully enter into His purposes, and to Him it was committed to execute the mighty counsels of His will. The Son of God had wrought the Father's will in the creation of all the hosts of heaven; and to Him, as well as to God, their homage and allegiance were due.

Christ was still to exercise divine power, in the creation of the earth and its inhabitants. But in all this He would not seek power or exaltation for himself contrary to God's plan, but would exalt the Father's glory, and execute His purposes of beneficence and love.

Christ was God's only begotten Son long before this world was ever created. His was a unique situation, fitting Him to occupy a position which no other being could fill.

Christ As the Connector

The only work which that could possibly be was that of connector between the Almighty and His children. Those who cannot appreciate the need for a connector because they believe that sinless beings can come directly to God for themselves, must realize that God both recognized the need for one and provided Christ to fill the need. While it is not difficult to see that sinful beings need a mediator, it is also true that sinless beings cannot come directly to God. They too must have a mediator.

This is confirmed by studying two facts in regard to the Saviour. The first is that Jesus Christ was as eternally pre-existent as the Father. He is a completely self-sustaining God with no beginning and no end.

The Desire of Ages, p. 530:

In Christ is life, original, unborrowed, underived.

Therefore, He did not find His origin in the Father, for in fact He has no origin. So, there was a time before any angel or world was created, when Jesus had not yet become the only begotten of the Father.

The second great truth is that He became the only begotten of God before this earth was created.

There was a time when Christ proceeded forth and came from God, from the bosom of the Father (*John* 8:42; 1:18), but that time was so far back in the days of eternity that to finite comprehension it is practically without beginning.¹

Consider now these truths as they relate to each other. God does nothing without purpose. Therefore, as with the second, the

¹ E. J. Waggoner, *Christ and His Righteousness*, Chapter Five "Is Christ a Created Being?"

original begetting of Christ was designed and executed to meet a specific need. Otherwise it would never have taken place. Neither would there have been any point in it if Christ had been the same after it as before it—still God and God alone. This is what Christ would have remained if the begetting had been the result of a marriage between God and God.

But Christ was different after being begotten from what He was before. This is proved by Lucifer's seeing a great difference between the Father who had never changed in any way, and Christ who had. While He had not changed in character or been deprived of divine power, yet, when tabernacled in the body of an angel and encompassed with the limitations this imposed, He certainly appeared to be different from His Father. This is how Lucifer viewed Him.

All this means that Christ's being begotten was the result of a marriage between God and the creatures. No information is given on how this took place nor is it necessary. The fact is that it did and the result was that Christ had two lives—the life of Creator and creature. He did not cease to be God when He became creature.

The marriage between God and creature was not on the same terms as man with woman. A higher concept of marriage is here called for, or the mind will be confined to an earthly concept. While little information is given in Scriptures about the first time Christ was incarnated, what is revealed about the fusion of divine and human which brought forth Christ into the world, throws great light on Christ's initial begetting. The same laws of reproduction hold true in both situations, so as surely as Christ emerged from the latter with the lives of God and man, so He came forth from the former with those of God and angel.

Christ As the Angel

Consistent with the results of His incarnation into human form, He is correctly called God and man. It would therefore be expected that subsequent to His incarnation in heaven far back in

the dim recesses of eternity, He would be called God and angel. So He is. Throughout the Old Testament, He is called the Angel again and again. He is the Angel who wrestled with Jacob till the break of day, who appeared to Gideon, the parents-to-be of Samson, and to many others.²

In order to occupy Christ's position, the office holder must have two lives—those of Creator and creature. In no other way could he link both and ensure the continued existence of the latter. It was therefore an impossibility for Satan to fill the position of either Christ or the Father. To accede to his demands and admit him to Christ's position, meant that both he and every other creature in the universe would be cut off from the Source and thus would perish. Therefore, his is a way of death.

God is truth. He never speaks a lie. When therefore, God refers to Christ as the Man, He is a true human being. It is not make-believe, but a reality. Likewise, when Christ is called the Angel, He is an angel. If not, then God is not being truthful, and that is impossible.

We can know with great certainty that before the incarnation into the human family, Christ was truly God and truly angel at the same time. He had two lives by which He was uniquely qualified to stand as the connector between God and His created intelligences. All communications between the two classes of beings passed through Jesus Christ. No one could share Christ's position and work simply because there were no other begotten sons of God which meant that no others were qualified for the post.

The Rebellion of Lucifer

But there was one who, not understanding these principles, believed that he could fill Christ's position as well as Michael himself. However, having only the life of an angel, he could never be an effective connector between God and the angels. If he had taken Christ's place, the stream of life from God would have

² See Appendix 1: Christ as an Angel.

ceased to flow to the universe, resulting in only one outcome—death to all.

The Almighty, in His infinite love and wisdom, would not be party to a plan which deprived of life not only the plan maker, Lucifer, but all the other intelligences as well. Therefore, He refused to give the unqualified Lucifer the position which would have brought disaster upon himself and the rest of the angels.

Satan charged God with arbitrarily excluding him from this favored place, and embarked on a bitter campaign to obtain by deception and force what he could not justly acquire. So he fell still further, depriving himself and his followers of a place in heaven. He left behind some deep questions about God's government and character. The attack was leveled directly against the mystery of God; the peculiar nature, position, and work of Jesus Christ.

If Lucifer had been endowed with the necessary qualifications, that is, if, by being the begotten son of God, he had been the possessor of both God's and angel's lives, he would have been welcome to share Christ's work and position. God did not arbitrarily reserve His Son's position for the Archangel, while excluding all others. It was a matter of qualification.

Satan's rebellion created the need to give a more explicit revelation of the mystery of God. For this reason, man was made as a new and distinct order with the power to reproduce himself through the union of two different people, a man and a woman. The child who was begotten of this union had the life of both parents.

This was not a reproduction of the mystery of God, but was and still is, an excellent object lesson of it. Thus the angels were able to understand much more clearly the principle of two lives fusing to produce a third which has the life of both parents. Thus they could see how Christ came to be the unique person He is.

With fierce intensity, Satan hated this provision, for it exposed the falsity of his charges against the Source. Therefore, he was de-

terminated to destroy the family unit so that the object lesson would be removed. He is still successfully engaged in this campaign as is evidenced by broken homes, family feuds, divorces, and murders of spouses.

If people understood God's real purpose in marriage and that each member of the family has the sacred obligation of so living in the home as to provide a clear object lesson of the mystery of God before men and angels, how much more careful they would be in their filial relationships.

The Purpose of Adam and Eve

Had man resisted the devil's arguments, he would not only have beautifully revealed the mystery of God, but would have been taken to heaven to fill the places left vacant by Satan and his followers. Those vacancies needed to be filled, for heaven is a marvel of balanced order.

SDA Bible Commentary, vol. 1, p. 1082:

God created man for His own glory, that after test and trial the human family might become one with the heavenly family. It was God's purpose to repopulate heaven with the human family, if they would show themselves obedient to His every word.

Satan is fully aware of God's intentions. During the judgment of the living, he will angrily charge God with giving his place to poor, sinful humans who have no comparison with the glory which was his when he occupied the place they are to refill.

Testimonies for the Church, vol. 5, p. 473:

"Are these," he says, "the people who are to take my place in heaven and the place of the angels who united with me?"

Adam and Eve, being only two people, were not sufficient to make up the deficiency. Vast numbers of the angelic host fell with the devil, requiring an equal replacement count. In God's plan, the first couple were to reproduce themselves until this number was made up.

Filling these vacancies required the possession of only one life—that of the creature. To Adam was given the role of seed bearer whereby multiplied children could be born to him, each one possessing the same life he had. This was the life of an intelligent creature, which was all that was needed to fit them for occupation of the positions vacated by the devil and his host.

Man's Fall Breaks the Plan

But Satan broke this plan by luring Adam and Eve into his ranks, with the result that Adam was no longer able to fulfill the responsibility of being the seed bearer unto life. Thereafter, every child born of him or his, is born to die. Because every one of us is born of Adam through his succeeding generations, it is critically important that the change in Adam's status be clearly understood. When it is, there will be a total cure of the concept that Christianity is the modification or improvement of what has been received from Adam.

Encapsulated within a seed is the complete life of the seed bearer. Whatever the seed bearer has in himself, will be in his seed. This is the law of reproduction and it cannot be altered under any circumstances. Therefore, when Adam lost eternal life and came under the dominion of death, that death which was in him was also in his seed.

Consequently, every child descendant from Adam inherits death. Only because of Christ's mediation is he able to continue existence for a short period, but the real fact is that he has nothing of the pure spotless life possessed by the angels and so cannot take his place among heaven's unfallen residents.

Romans 5

¹² Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Some erroneously teach that a child is born innocent on the basis that it has never committed any wrong up till the time of

birth. They maintain that the child does not become a sinner nor pass under the sentence of death until it has, for the first time, transgressed the law. This teaching completely ignores the seed principle.



In every seed is an exact reproduction of the parents—nothing more and nothing less. Therefore, once sin and death entered Adam and Eve, they could not reproduce righteousness and life in their offspring.

As the qualification for entry into heaven to fill the places of the fallen angels is the sinless life of God's created intelligences, man's desperate need is the acquisition of life. He cannot obtain this from Adam, for from this source he inherits only the seed of death. From whence then shall it come?

When asking this question, the truth must be remembered that in this world the law is that life cannot be obtained except from a seed. Therefore, in order to receive life, man must firstly be given the seed wherein is life. This in turn requires coming into connection with the seed bearer who, having life in himself, imparts that life through his seed.

Christ as the Seed-Bearer

The angels cannot provide such seed for they have never been given the power to impart their life through the process of reproduction. There is only one seed bearer with this power and that is Christ who, in the Scriptures, is specifically called the Seed.

Galatians 3

¹⁶ Now to Abraham and his seed were the promises made. He says not, And to seeds, as of many; but as of one, And to your seed, which is Christ.

In religious teaching, the chief accent has been placed upon forgiveness as the solution to the sin problem. Forgiveness is a decidedly vital element in salvation, provided it is rightly understood as being a cleansing away of the sinfulness as well as pardon for wrong doings. But, no matter how thoroughly a man may be forgiven, he is still not qualified to enter heaven unless he is given life. It is Christ in you that is the hope of glory.

A forgiven dead man is no better off than an unforgiven dead man. More than once, an innocent person has been arrested, charged, condemned, and executed for a crime he never committed. In some cases, many years later, fresh evidence has been found or a confession made proving the innocence of the dead person. The court accepts the facts and reverses the previous sentence. The man's name is cleared of all indictments and he is declared innocent of the crime. He is now forgiven and justified, but how much good does it do him? He is no better off as a dead forgiven man than he was as a dead unforgiven one. What he needs in addition to his name being cleared, is the restitution of life.

If nothing more than pardon had been provided, then the sinner is no better off than if God had provided nothing at all. It was essential that the plan of salvation contain the means for restoring to man the life he had lost. It is for this reason that God has arranged for Christ's life to be given to every repentant sinner through the implantation of His divine spiritual seed.

Jesus sought to penetrate the darkness of Nicodemus' mind with this glorious truth. He said,

John 3

¹³ And no man has ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

There are those who insist that Christ here taught that no human being had gone to heaven prior to Christ's first advent, but this is not what He was saying. His message was that the only life which can find access to heaven is His own life. Therefore, only those within whom that life is reproduced can and will ascend to the paradise above. It was another way of saying that Christ in you is the hope of glory.

Many religions are devoted to modifying and improving the children of Adam into a state of fitness for heaven. This approach consists of educating and disciplining the mind and body born of Adam's seed, until undesirable behavior patterns are eliminated and the life exhibits what appears to be an impeccable righteousness. Some of these methods produce impressive results, but, in the final analysis, it will be seen to be time, money, and effort wasted.

Let Christ's words forever confirm that no life received by descent from Adam through his seed will ever find entrance to heaven. This situation cannot be changed without betraying the holy law upon which the security of the universe depends. No matter how polished, righteous, and beautiful the life received from Adam may become, it still cannot be admitted to Paradise. The only life which will find entrance there is Christ's, so it is pointless to spend time trying to modify Adam's seed. That will get a needy soul nowhere.

Instead, with an intensity not to be denied, let each person devote all his energies towards acquiring and nurturing Christ's life. That is the only life which, having come down from heaven in order to become man's, will return there.

A few achieved this wonderful result before Christ spoke those words to Nicodemus. They were Enoch, Moses, and Elijah. Turning aside from all efforts to modify the life which they had received from Adam's seed, they concentrated their time and resources on acquiring the life God offered them in Jesus Christ. When that became theirs, it took them back to the home of their everlasting Father. Their success is the guarantee that every other believer who has secured possession of that life, though he be dead in his grave, will rise to everlasting life. Therefore, whatever else you do, gain possession of His life.

Recognizing the need for man to have life in order to have salvation, Christ came to this earth as the seed bearer to provide the seed whereby that life could become the possession of every one who would receive it. He said,

John 10

¹⁰ I am come that they might have life, and that they might have it more abundantly.

The life which He came to give is in himself, and it is from within himself by the implantation of His seed that it is transmitted to the receiver. This truth is so vital that every effort should be expended to become fully conversant with it.

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not any thing made that was made.

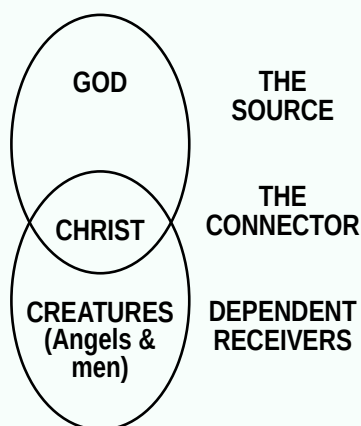
⁴ In Him was life; and the life was the light of men.

1 John 5

¹¹ And this is the record, that God has given us eternal life, and this life is in His Son.

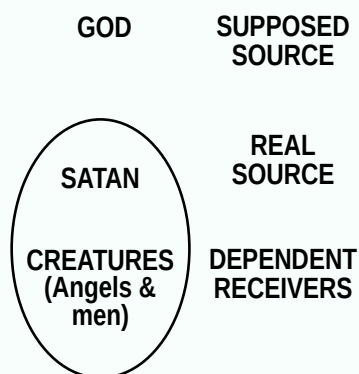
Jesus Christ, the great seed bearer unto eternal immortality, is the inexhaustible fountain of life. It is the nature of a seed bearer to be driven by an unquenchable desire to impart his seed. So it is

THE TWO WAYS LIFE AND DEATH



God's perfect plan for guaranteeing life support to the entire universe.

**THE
MYSTERY
OF
GOD**



Satan's worthless alternative whereby all creation would be disconnected from life.

**THE
MYSTERY
OF
INIQUITY**

In order to occupy Christ's position, the office holder must have two lives—those of Creator and creature. In no other way could he link both and ensure the continued existence of the latter. It was therefore an impossibility for Satan to fill the position of either Christ or the Father. To accede to his demands and admit him to Christ's position, meant that both he and every other creature in the universe would be cut off from the Source and thus would perish.

Therefore, his is a way of death.

with Christ. He longs intensely to give His seed to every needy recipient on this earth, but strangely, very few are interested, thus drawing from Him the sad lament,

John 5

⁴⁰ And you would not come to me, that you might have life.

When one catches a glimpse of the indescribable treasures of life embodied in Christ's seed, compared to the miserable destitution of those who do not have this gift, one can only marvel that men are so disinterested. Everlasting life depends on receiving this immortal, perfect capsule of life, for without it, Christ cannot be formed within.

Instead, men are content with a message which offers them no more than forgiveness. They believe that provided the account is kept up-to-date daily, they will be presented with the gift of eternal life when the Saviour returns. Thus Satan works to divert the mind from the real need, while Christ endeavors to convince the needy soul that the gift of life must be received now.

No true Christian experience even begins until Christ's seed has been implanted within and springs up into a new and sturdy growth, thus reproducing Christ's life and character. It is thus that the believer comes into possession of eternal life. It is to be received now, not at that future point when Christ returns. Those who wait till then will find that they have missed the only opportunity to acquire it, with the sad result of eternal separation from heaven.

John strove to bring this truth home to his hearers. He instructed them,

1 John 5

¹² He that has the Son has life; and he that has not the Son of God has not life.

¹³ These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God.

After the feeding of the five thousand, Jesus strove to direct their minds above the temporal bread to the life which would, if accepted, give them eternal life there and then. He emphasized the truth that it was not a possession to be received only in paradise, but was to be within them then. He said,

John 6

⁴⁷ Verily, verily, I say unto you, He that believes on me has everlasting life.

⁵⁴ Whoso eats my flesh, and drinks my blood, has eternal life; and I will raise him up at the last day.

For the believer, eternal life begins at the point where, having received the seed from Christ—the seed bearer who took the place of Adam—the life of Christ springs up within and the individual literally becomes a Son of God. That is Christ in you, and that is the hope of glory. If we have the Son we have eternal life, but if we do not, then we have only that which is in the seed of Adam—death.

3. A Superior Pedigree

THERE are differences between seed bearers. Some produce seed with more vitality and a wider range of abilities than others. Whatever is in the seed bearer is in his seed, no more and no less.

Livestock breeders are well aware of this, giving close attention to the qualities, strength, and general characteristics of their stud cattle, horses, sheep, dogs, etc. Those animals which have established a superior pedigree are highly valued, carefully nurtured, and dedicated to the sole purpose of producing and implanting seed.

Christ is the seed bearer who took Adam's place and it is the truth that as a seed bearer, Christ is much superior to Adam. Consequently, the redeemed are placed in a position of vastly greater wealth and advantage than they would have been if Adam had remained their seed bearer. So great is this exaltation that they will stand far higher than the angels who have never fallen. The fact that this is so, is clear proof that the believer does, in actual fact, receive the seed of Christ. It is not a make-believe arrangement. It is real.

In Adam's seed was contained the life which he had—the life of a creature. That was a wonderful life charged with tremendous energy compared to what is left today. When man came from the beneficent hand of his Creator, he possessed at least twenty times the vitality now remaining. What a powerful and effective mind he must have had. How far the degeneracy has gone as a result of sin.

Testimonies for the Church, vol. 3, p. 138-139:

God endowed man with so great vital force that he has withstood the accumulation of disease brought upon the race in consequence of perverted habits, and has continued for six thousand years. This fact of itself is enough to evidence to us the strength and electrical energy that God gave to man at his creation. It

took more than two thousand years of crime and indulgence of base passions to bring bodily disease upon the race to any great extent.

If Adam, at his creation, had not been endowed with twenty times as much vital force as men now have, the race, with their present habits of living in violation of natural law, would have become extinct.

At the time of Christ's first advent the race had degenerated so rapidly that an accumulation of disease pressed upon that generation, bringing in a tide of woe and a weight of misery inexpressible.

Despite this rich endowment, Adam's children would still have had only one life and would therefore have belonged in the realm of the angels whose company they were designed to share. The highest point to which they could have attained was the position Lucifer vacated. Christ would have remained as the only begotten of the Father, uniquely the only one of His kind.

A High Destiny

Ever since Christ became the only begotten Son of God, He has not been limited to one life but has had two. According to the law of seed bearing, which puts into the seed all that is in the seed bearer, within Christ's seed there are the lives of both God and creature. Therefore, whoever receives the seed of Christ, becomes possessor of these inestimable riches. In the truest sense of the word, he becomes a begotten son of God.

It must be understood that he is not the son of God the Father but the son of God the Son. Therefore, while the Father now has many begotten sons through Christ, the Saviour himself still remains the only begotten Son of the Father. Thus by Christ, God acquires many begotten sons whom He has adopted as His own, and who possess the qualifications to share with Christ the role of connectors between the Almighty and the created beings.

Thus man will be exalted to the place to which Satan aspired, but for which position he was unqualified. To some, this may

seem a startling assertion, but the fact remains that it is plainly attested to in the Scriptures. No angel, for instance, has ever sat with Christ in His throne even though Lucifer aspired to and demanded this privilege. But to the overcomers this position is promised.

Revelation 3

²¹ To him that overcomes will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in His throne.

Jesus Christ is to be the eternal High Priest of the Melchizedek order which combines the two offices of priest and king. Every one of the redeemed will be members of that order, sharing with Christ these two offices. Peter clearly understood this and assured his hearers that they were a royal priesthood, or, in other words, kings and priests. He wrote,

1 Peter 2

⁹ But you are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that you should show forth the praises of Him who has called you out of darkness into His marvelous light.

John confirms this:

Revelation 1

⁶ And has made us kings and priests unto God and His Father; to Him be glory and dominion for ever and ever. Amen.

Later, he was shown a vast company of the redeemed serving before God in His sanctuary. These testified that they had been saved

Revelation 5

⁹ ...out of every kindred, and tongue, and people, and nation;
and had been made

¹⁰ ...unto our God kings and priests.

To the prophet Daniel was also given the view of God's children occupying kingly positions in the time when Babylon has finally been vanquished.

Daniel 7

¹⁸ But the saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever.

²⁷ And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey Him.

The angels will never achieve this status. This will not be because God is displaying favoritism toward the redeemed for He will never be guilty of such behavior. If He were, then Satan's charges against Him are true and justified. The saved will occupy this position only because of their twin inheritances—human and divine. Paul clearly taught this.

Romans 8

¹⁴ For as many as are led by the Spirit of God, they are the sons of God.

¹⁵ For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

¹⁶ The Spirit itself bears witness with our spirit, that we are the children of God:

¹⁷ And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

The redeemed with Christ are heirs of God but only because they are children. The Scripture is very clear on this. "And if children, then heirs" from which it must be concluded that if they were not children they certainly would not be joint-heirs with Christ.

A joint-heir is one who shares the inheritance equally. Therefore, everything which Christ inherits by virtue of His sonship with God is shared by the redeemed by virtue of their sonship

with Jesus. They, with Him, will be priests and kings unto God and will serve in the role of connectors between the Almighty and His created intelligences.

Because the angels have never been or ever will be sons of God in the sense that their lives were generated by the implantation of seed, they can never be joint-heirs with Christ, can never sit with Him on His throne, and can never be more than receivers.

It is a blessed commentary on their wonderful characters that they will not be jealous or rebellious over this arrangement. Rather, they will rejoice that through this means, God is able to give them fuller revelations of His character and government than was otherwise possible. Heaven will be enriched by the successful outcome of salvation's plan.

Created and Begotten Sons

Some may point to three references which show that God's creatures, other than those who have received the seed of Christ, are also called the sons of God. Luke, in tracing the genealogy of Christ back through His human lineage ends with

Luke 3

³⁸ ...Adam, which was the son of God.

Again when God made this world,

Job 38

⁷ ...all the sons of God shouted for joy.

When the Lord convened a meeting somewhere in the universe which the devil attended, those who came, apart from Satan, were

Job 1

⁶ ...the sons of God.

It is true that others than those who have received the seed of Christ are called God's sons, but it cannot be argued from this that they have the life of God in them as do Jesus Christ and the redeemed. They are God's created sons, not His begotten sons. Therefore they do not have two lives and cannot qualify to be

joint-heirs with Christ. They will never sit upon His throne with Him or be kings and priests unto God forevermore. Unless these simple distinctions are kept in mind, the message, Christ in you the hope of glory, will never be savingly discerned.

The difference between Christ as God's begotten Son and the angels as His created sons is carefully set forth by Paul in *Hebrews* 1. This message was addressed to the Hebrews who had seen Christ during His earthly sojourn when His sonship with man was the most obvious. The life of God was hidden from physical sight and could only be discerned with the spiritual eye. The Hebrews had no difficulty seeing the human life but considerable trouble was experienced in recognizing God's life in Him. Thus in the first three verses, Paul finds it necessary to witness to Christ's having a life identical in power, glory, and immortality with His Father:

Hebrews 1

¹ God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets,

² Has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds;

³ Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high:

Having established this transcendent truth, Paul then testifies that Christ, even though a man, is superior to the angels by virtue of His divine inheritance.

⁴ Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.

⁵ For unto which of the angels said He at any time, You are my Son, this day have I begotten you? And again, I will be to him a Father, and he shall be to me a Son?

⁶ And again, when He brought the first begotten into the world, He said, And let all the angels of God worship Him.

They are shining, willing, and happy servants of God's will, whereas He is an eternal king whose throne is forever and ever. In other words, the relationship between Christ and angels is that of ruler to subject, but not as it is in earthly kingdoms where the king is a self-centered oppressor exacting allegiance from his citizens. It is the precious fellowship of co-worked service in which each does the task for which he is qualified.

Hebrews 1

⁷ And of the angels He said, Who makes His angels spirits, and His ministers a flame of fire.

⁸ But unto the Son He said, Your throne, O God, is for ever and ever: a scepter of righteousness is the scepter of your kingdom.

⁹ You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed You with the oil of gladness above your fellows.

In the beginning, Christ was the mighty Creator who called the worlds into existence. Being the fountain of life, it is not possible for Him to perish, but it is for those whom He has created. God's created works do not have in themselves the self-sustaining capacity to survive eternally. If totally separated from Him, as will be the case with this earth and its inhabitants at the end of the thousand years, they will assuredly pass away.

¹⁰ And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands:

¹¹ They shall perish; but You remain; and they all shall wax old as does a garment;

¹² And as a vesture shall You fold them up, and they shall be changed: but You are the same, and your years shall not fail.

To none of the angels did God ever say,

¹³ Sit on my right hand, until I make your enemies your footstool.

They are ministering spirits whose responsibility is to minister to those who shall be heirs of salvation. It is a totally unselfish ministry by which they will actually assist in elevating the right-

eous to a position far higher than that which they can ever occupy.

The Desire of Ages, p. 21:

The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.

No true child of God will become proud in the knowledge that God has something far better for him than the angels can ever have. Rather, he will partake of their unselfish spirit of loving service and will respect them for the long experience they have had in heaven and for the fact that they have successfully resisted the temptation to indulge in sin.

In heaven, position as such is not the objective. The purpose of showing that the redeemed will occupy a position high above the angels is to demonstrate the superiority of Christ's seed over Adam's and to prove that the child of God does in fact receive that seed.

The truth that the saved will have this high status in heaven is confirmed in the Spirit of Prophecy:

Christ's Object Lessons, p. 163:

Great as is the shame and degradation through sin, even greater will be the honor and exaltation through redeeming love. To human beings striving for conformity to the divine image there is imparted an outlay of heaven's treasure, an excellency of power, that will place them higher than even the angels who have never fallen.

Testimonies for the Church, vol 5, p. 739-740:

Brethren, with the beloved John I call upon you to "behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God." What love, what matchless love, that, sinners and aliens as we are, we may be brought back

to God and adopted into His family! We may address Him by the endearing name, “Our Father,” which is a sign of our affection for Him and a pledge of His tender regard and relationship to us. And the Son of God, beholding the heirs of grace, “is not ashamed to call them brethren.” They have even a more sacred relationship to God than have the angels who have never fallen.

SDA Bible Commentary, vol. 6, p. 1113:

Those who in the strength of Christ overcome the great enemy of God and man, will occupy a position in the heavenly courts above angels who have never fallen.

Sons of the High Priest

Christ in you is God’s way of providing man with the hope of glory. All God’s ways are pictured in the sanctuary as it is written,

Psalms 77

¹³ Your way, O God, is in the sanctuary: who is so great a God as our God?

Therefore, all the wonderful truths regarding Christ’s work in the heavenly temple, including those already presented here, are clearly revealed in the earthly tabernacle and its services.

Thus also is answered the important question about how men obtained forgiveness when Christ, during His earthly sojourn, was absent from the temple in heaven. Encompassed by fallen, sinful human flesh and blood, He was not omnipresent and could not therefore be in heaven and on this earth simultaneously. Furthermore, He could not minister in God’s presence while clothed with sinful, mortal flesh.

It follows then that men did not receive the remission of sins through Christ’s standing in God’s presence in the sanctuary during this period of His ministry. This does not mean, however, that there was no forgiveness for sins throughout this time, for there were others in the temple who were able to fulfill this office during the High Priest’s absence.

There has never been a moment since the introduction of sin when a priest has not been standing between the sinner and God. The services are provided on a continual basis. If we were to come to God in the darkest hours of night, at noontide, or any other hour, not one of us needs to fear that we will find no one in the temple to care for our confessions.

As it is in the heavenly so it was in the earthly. There, the priests ministered continually, there never being a time, day or night, when a person could come and find a vacant tabernacle. It was beyond the capacity of any one priest to maintain such a service, as there were times when he had to be absent for business, sleep, the care of his family, and other obligations. Therefore, God appointed more than one priest to perform these vital services.

Hebrews 9

⁶ Now when these things were thus ordained, the priests went always into the first tabernacle, accomplishing the service of God.

⁷ But into the second went the high priest alone once every year, not without blood, which he offered for himself, and for the errors of the people.

Those priests other than the high priest were his sons, a fact which is most significant. Their special consecration to office is outlined in *Exodus 29*. Both Aaron and his sons served in the holy place of the earthly sanctuary, thus signifying that Christ and His sons serve in the holy place of the heavenly temple.

We are guided by the rule that the earthly is an accurate picture of the heavenly. If it is not so then God has deceived us by giving a false representation of the sanctuary where Christ and His sons continually minister on our behalf.

Apart from the high priest and his sons, there was another class of priests who served only in the courtyard. They were the rest of the Levites.

Patriarchs and Prophets, p. 350:

By divine direction the tribe of Levi was set apart for the service of the sanctuary. In the earliest times every man was the

priest of his own household. In the days of Abraham, the priesthood was regarded as the birthright of the eldest son. Now, instead of the first-born of all Israel, the Lord accepted the tribe of Levi for the work of the sanctuary. By this signal honor He manifested His approval of their fidelity, both in adhering to His service and in executing His judgments when Israel apostatized in the worship of the golden calf.

The priesthood, however, was restricted to the family of Aaron. Aaron and his sons alone were permitted to minister before the Lord; the rest of the tribe were intrusted with the charge of the tabernacle and its furniture, and they were to attend upon the priests in their ministration, but they were not to sacrifice, to burn incense, or to see the holy things till they were covered.

A further distinction must be made between the two symbols of the lamb and the priests. Both of these pointed to separate though related works of Christ, but only the priests' work prefigured the ministry of Christ's sons in the heavenly sanctuary. The latter could not minister without Christ's blood. Therefore, He had to serve both as the sacrifice and the priest who offered it. At the cross, He was both.

The Southern Watchman, Aug. 6, 1903:

As the high priest laid aside his gorgeous pontifical robes, and officiated in the white linen dress of a common priest, so Christ emptied himself, and took the form of a servant, and offered the sacrifice, himself the priest, himself the victim.

It was impossible for an earthly high priest to maintain a continual service unassisted. Because Christ had to be absent from the temple in order to visit this earth, witness to the glory of God's character, and die for sins, He too, needed assistants to care for the work during His absence.

The only ones who could qualify were those who, having the seed of Christ in them, had both the life of God and the creature. Those who are born of God have these qualifications. When Enoch, Moses, and Elijah were taken to heaven, they had the fitness necessary. While Christ was upon this earth, they, His sons,

ministered in the holy place of the heavenly sanctuary, receiving the prayers and confessions of the people and presenting them before the Father for the expiation of their sins.

During Christ's absence, at least one of them had to be in the sanctuary at any given time. It is for this reason that Enoch remained behind when Moses and Elijah came down to commune with Christ on the mount of transfiguration. All three of them could not be absent at the same time Christ was.

This picture of Christ's sons ministering in the holy place is revealed through John in *Revelation*. He was provided with a view of the activity centered in the holy place where he saw God upon His throne surrounded by twenty-four elders and four living creatures. Before Him were the seven lamps of fire and the Lamb ministered in His presence.

Revelation 4

¹ After this I looked, and, behold, a door was opened in heaven: and the first voice which I heard was as it were of a trumpet talking with me; which said, Come up here, and I will show you things which must be hereafter.

² And immediately I was in the spirit: and, behold, a throne was set in heaven, and one sat on the throne.

³ And He that sat was to look upon like a jasper and a sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald.

⁴ And round about the throne were four and twenty seats: and upon the seats I saw four and twenty elders sitting, clothed in white raiment; and they had on their heads crowns of gold.

⁵ And out of the throne proceeded lightnings and thunderings and voices: and there were seven lamps of fire burning before the throne, which are the seven Spirits of God.

⁶ And before the throne there was a sea of glass like unto crystal: and in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.

⁷ And the first beast was like a lion, and the second beast like a calf, and the third beast had a face as a man, and the fourth beast was like a flying eagle.

⁸ And the four beasts had each of them six wings about him; and they were full of eyes within: and they rest not day and night, saying, Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

⁹ And when those beasts give glory and honor and thanks to Him that sat on the throne, who lives for ever and ever,

¹⁰ The four and twenty elders fall down before Him that sat on the throne, and worship Him that lives for ever and ever, and cast their crowns before the throne, saying,

¹¹ You are worthy, O Lord, to receive glory and honor and power: for You have created all things, and for your pleasure they are and were created.

In the next chapter is introduced the problem of the sealed book which only the Lamb has the power to open. When He does, the four and twenty elders and the four living creatures worship Him with intense gratitude for His efficacy. At this point, their role in the sanctuary is plainly revealed. They are shown having censers in their hands from which issues incense, correctly described as being the prayers of saints. In their song of praise, they reveal that they are the redeemed from this earth and therefore the sons within whom Christ's life has been formed by the implantation of His seed.

Revelation 5

⁸ And when He had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints.

⁹ And they sung a new song, saying, You are worthy to take the book, and to open the seals thereof: for You were slain, and have redeemed us to God by your blood out of every kindred, and tongue, and people, and nation.

No clearer evidence is needed to certify that redeemed souls from this earth are officiating as priests in the holy place above. They carry censers in their hands, the incense issuing from which is the prayers of saints. Thus they are clearly shown to be connectors between the believers still on the earth and the great Source.

The prayers ascend to these priests who then take them to the Father, thus sharing in Christ's work just as Aaron's sons did in the Old Testament. Angels can never occupy this place for they are not the possessors of two lives as are those who have the seed of Christ.

The time segment in which this scene belongs is during that period when the Father and the Son were together in the first apartment in heaven. That was from Christ's ascension till the close of the two thousand, three hundred day prophecy.

Many have mistakenly believed that they were separated during this period, the Father being in the inner apartment while Christ was removed from Him in the outer. Ample evidence will later be given to show that they were together in the first apartment until the two thousand, three hundred years had ended. The Spirit of Prophecy definitely confirms that John was here shown the Father and Son together in the first apartment.

The Great Controversy, p. 414-415:

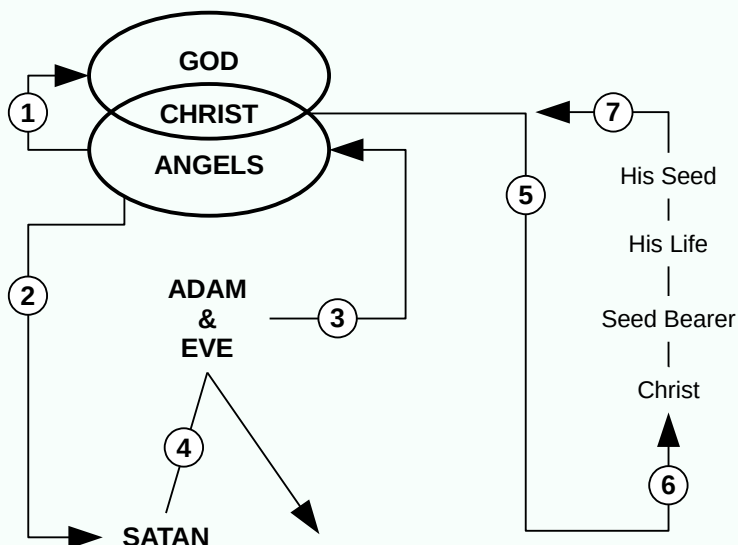
The holy places of the sanctuary in heaven are represented by the two apartments in the sanctuary on earth. As in vision the apostle John was granted a view of the temple of God in heaven, he beheld there "seven lamps of fire burning before the throne." *Revelation 4:5.*

He saw an angel "having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne." *Revelation 8:3.*

Here the prophet was permitted to behold the first apartment of the sanctuary in heaven; and he saw there the "seven lamps of fire" and "the golden altar," represented by the golden candlestick and the altar of incense in the sanctuary on earth.

Again, "the temple of God was opened" (*Revelation 11:19*), and he looked within the inner veil, upon the holy of holies. Here he beheld "the ark of His testament," represented by the sacred chest constructed by Moses to contain the law of God.

A SUPERIOR PEDIGREE



1. Satan sought to exalt himself to Christ's position.
2. Instead, he lost the place he already held and fell into darkness.
3. Adam's pedigree would have raised man to the positions vacated in heaven.
4. Satan instead dragged man down to his level.
5. Christ came down to man.
6. By implanting His seed in every willing receiver, Christ imparts His life.
7. Christ's superior pedigree elevates the redeemed far above Satan's former position to the throne he desired to possess.

*For if by one man's offense death reigned by one;
much more they which receive abundance of grace
and of the gift of righteousness
shall reign in life by one, Jesus Christ.*

Romans 5:17

The exaltation of the redeemed to positions high above the angels who have never fallen, proves beyond all question the superiority of Christ's seed over Adam's.

It shows too that a created son of God does not possess the qualifications of a begotten son. The latter has God's seed and therefore God's own life in him and, as such, is fitted to share with Christ the work of connector between the creature and his Creator.

It demonstrates too that God did not keep Lucifer out of this position in order to reserve it arbitrarily for Christ alone. for as soon as there were others with the necessary qualifications, they were admitted to that position. Lucifer would have been too if he had been fitted.

4. Seeds and Seeds

WHEN studying the roles of Adam and Christ as seed bearers, an important distinction must be recognized. So great has been the general failure to understand this that the message of Christ in you the hope of glory, has been entirely missed. The Pharisees in Christ's day demonstrated total ignorance of these principles, with the result that they sought life where it could not be found.

The Same Name, But Different

When studying any Bible topic the rule must be kept in mind that there are many pairs of things in Scripture which are called by the same name yet are different. Bible students must obtain a knowledge of these distinctions or they will so completely miss God's truth as to forfeit eternal life.

The Jews did, when they were unable to distinguish the difference between the Scriptures describing the first coming of Christ from those foretelling the second. They saw only one coming where they should have seen two. In doing so, they emphasized the texts which told of Christ's appearing in glory and ignored those which spoke of a patient ministry of suffering. When the Saviour did not appear as they expected Him, they naturally rejected Him, the only possible consequence of which was the loss of eternal life. Failure to make distinctions in Scriptures is a deficiency so serious that it deprives one of Paradise.

The same principles and consequences hold true in the seed principle. There are two different seeds in God's Word, both of which are called by the same name—the seed. So far the attention has been centered on Christ's seed but there is also the seed of truth. This is the seed scattered by the sower in the parable where some fell on good ground while the rest landed among thorns, on stony ground, and by the wayside. Jesus specifically explained that:

Luke 8

¹¹ ...The seed is the Word of God.

Christ's Object Lessons, p. 33:

By the parable of the sower, Christ illustrates the things of the kingdom of heaven, and the work of the great Husbandman for His people. Like a sower in the field, He came to scatter the heavenly grain of truth. And His parable teaching itself was the seed with which the most precious truths of His grace were sown.

Because of its simplicity the parable of the sower has not been valued as it should be. From the natural seed cast into the soil, Christ desires to lead our minds to the gospel seed, the sowing of which results in bringing man back to his loyalty to God. He who gave the parable of the tiny seed is the Sovereign of heaven, and the same laws that govern earthly seed sowing govern the sowing of the seeds of truth.

With great clarity this statement confirms that the seed scattered by the sower is the seed of truth. As such, it is distinct from Christ's seed which is the capsule of life that the Holy Spirit implants within each person who accepts it.

Yet, at the same time, because Christ is the truth and therefore the Word of God, the gospel seed is also Christ's seed. However, it fulfills a different role from Christ's other seed.

Before considering these differences in more detail, study the following paragraphs with special attention to the repeated references to the seed being the Word of truth or of God.

Christ's Object Lessons, p. 37-39:

"The sower sows the word." Christ came to sow the world with truth. Ever since the fall of man, Satan has been sowing the seeds of error. It was by a lie that he first gained control over men, and thus he still works to overthrow God's kingdom in the earth and to bring men under his power. A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctu-

ary of the Eternal, could bring to men the pure principles of truth.

Ever since the fall of man, Christ had been the Revealer of truth to the world. By Him the incorruptible seed, “the word of God, which lives and abides forever,” is communicated to men. *1 Peter* 1:23. In that first promise spoken to our fallen race in Eden, Christ was sowing the gospel seed. But it is to His personal ministry among men and to the work which He thus established that the parable of the sower especially applies.

The word of God is the seed. Every seed has in itself a germinating principle. In it the life of the plant is enfolded. So there is life in God’s word. Christ says,

John 6

⁶³ The words that I speak unto you, they are Spirit, and they are life.

John 5

²⁴ He that hears my word, and believes on Him that sent me, has everlasting life.

In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God.

Every seed brings forth fruit after its kind. Sow the seed under right conditions, and it will develop its own life in the plant. Receive into the soul by faith the incorruptible seed of the word, and it will bring forth a character and a life after the similitude of the character and the life of God.

The teachers of Israel were not sowing the seed of the word of God. Christ’s work as a teacher of truth was in marked contrast to that of the rabbis of His time. They dwelt upon traditions, upon human theories and speculations. Often that which man had taught and written about the word, they put in place of the word itself. Their teaching had no power to quicken the soul.

The subject of Christ’s teaching and preaching was the word of God. He met questioners with a plain, “it is written.” “What says the Scriptures?” “How do you read?” At every opportunity, when an interest was awakened by either friend or foe, He sowed the seed of the word. He who is the Way, the Truth, and

the Life, himself the living Word, points to the Scriptures, saying, "They are they which testify of me." And "beginning at Moses and all the prophets," He opened to His disciples "in all the Scriptures the things concerning himself." *John 5:39; Luke 24:27.*

The planting of the seeds of truth is just as important as the implantation of Christ's personal seed, for one cannot be successful without the other. It is by the impregnation of Christ's seed that His life is established within, the hope of glory is achieved, and a character can be formed fit for the eternal abode. It is by the reception and assimilation of the gospel seed that Christ within is nourished and sustained.

A Practical Illustration

Let this distinction be illustrated from everyday human life. There are two kinds of seed with which man is concerned. There is his own seed and there are food seeds. The latter include the cereal grains of wheat, rye, oats, barley, and rice, legumes such as beans and peas, and the general nut family. He also consumes food from which he discards the seeds. No one eats apple, pear, grape, citrus, or melon seeds as a general rule, but these foods have no application to the illustration being used here.

There is life in both kinds of seeds, but the purpose of each is not the same. From human seed we acquire the encapsulated lives of the parents, while from the other seeds is obtained the vitality necessary to develop and sustain the begotten life. According to the need, humans must go to one or the other.

For instance, if a woman desired to have a child of her own, it would be pointless for her to eat grains, nuts, and legumes in order to initiate a pregnancy. She could eat those foods all her life but would never bring forth a child by this means. However, if she acquired a husband and obtained seed from him, then she would beget a child.

The Personal Word

No one has difficulty understanding and practicing these principles in human physical life, but the same point seems to have been entirely missed in the spiritual. Men actually feed upon the Word expecting thereby to gain the seed of Christ. But it is not to be found in or obtained from this source. It is from Christ alone that His seed is to be acquired. The Pharisees in Christ's day did not understand these things, for which reason Christ told them very directly what their problem was. He said:

John 5

³⁹ You search the Scriptures, because you think that in them you have eternal life; and it is they that bear witness to me;

⁴⁰ Yet you refuse to come to me that you may have life.

They were seeking for the very thing which God desired to give them and which Christ had come to impart. He said,

John 10

¹⁰ I am come that they might have life, and that they might have it more abundantly.

But they were seeking for it in the wrong place. They thought they would find eternal life by searching for it in the Scriptures, but it is not to be found there. It is in Christ that eternal life is stored and from Him alone is it to be acquired. Only by the implantation of His seed can His life be transmitted to the believer.

In this statement to them, Christ clearly analyzed the difference between the teachings of the religious leaders and the truth as it is in Him. He did not say that eternal life was in the Scriptures, but that they thought it was. The Pharisees demonstrated conclusively that they did not know the truth. Therefore what they thought was the truth was in fact error, by which we are assured that eternal life is not in the Scriptures. It is in Christ who confirmed this by saying to the Pharisees that they would not come to Him that they might have life.

1 John 5

¹¹ And this is the record, that God has given to us eternal life, and this life is in His Son.

¹² He that has the Son has life; and he that has not the Son of God has not life.

There is no mistaking the force of Christ's argument. He is the Life-giver, the Seed Bearer from whom alone the gift of eternal life can be obtained. The Jews wanted this life but they refused to come to the right place for it, going to the Scriptures instead.

Knowledge vs. Life

The popular religious teaching of today remains unchanged. Men are still refusing to come to Christ that they might have life. Instead, they seek it in the intense study of the Bible, and often refer with assurance to the many years they have devoted to this exercise. In doing so, they believe they have the support of Scriptural authority, for Jesus said,

John 6

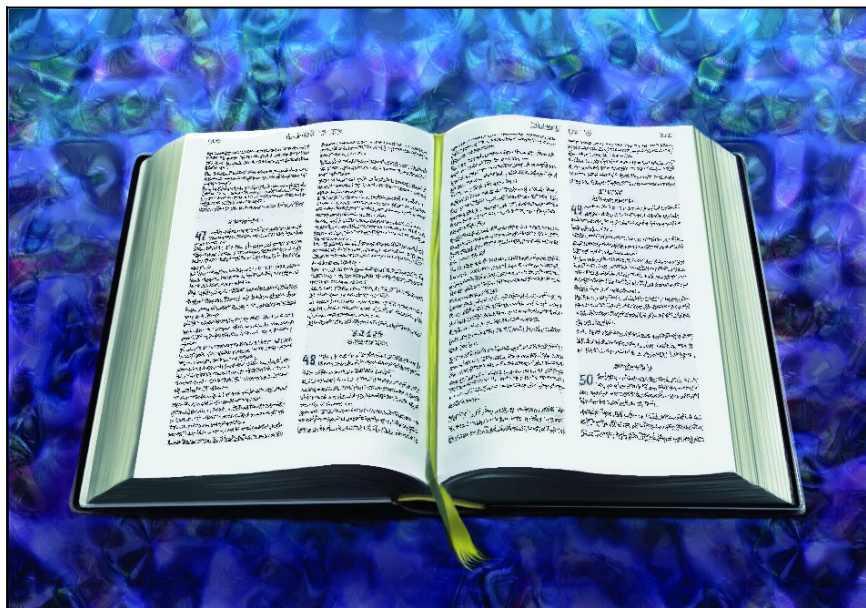
⁶³ It is the spirit that quickens; the flesh profits nothing; the words that I speak unto you, they are spirit, and they are life.

They naturally conclude that if they feed upon the Word daily they will receive the life which is in that Word. This is true, provided they have received eternal life from Christ first.

Consider this in the natural world. Until a life exists through the germination of seed, there is no life to feed. Therefore, the life which is in food seeds has no place in the life yet to come into existence. If a person has not been born again so that the life of Christ is existing within, there is no life to be fed by the Word of God. It is Christ in you, not the theoretical truth in you, which is the hope of glory.

There has been an imbalance in theological understanding in the past. Failing to seek and find eternal life in Christ's seed, men have sought it exclusively in the Word. The correction of this er-

ror must not lead to an imbalance in the opposite direction whereby feeding on the Word is given no place.



The Bible contains the seeds of truth, but the nature and purpose of these seeds must not be confused with the nature and purpose of Christ's seed. Only in the latter is eternal life found. In the Scriptures, God has placed the nourishment by which Christ's life in the believer is developed to full maturity. Therefore, one must go to Christ to receive eternal life and to the written Word to sustain and mature that life. The Pharisees made the fatal mistake of expecting to find eternal life in the inspired writings. Consequently they refused to come to Christ in whom alone was the seed containing eternal life. To them Christ said: "You search the Scriptures; for in them you think you have eternal life: and they are they which testify of me. And you will not come to me, that you might have life." John 5:39-40. "And this is the record, that God has given to us eternal life, and this life is in His Son. He that has the Son has life; and he that has not the Son of God has not life." 1 John 5:11-12.

Any child who is not fed, will very quickly die. Likewise, even though the life imparted from Christ is eternal life, it will die if it is not faithfully and adequately nourished.

The quest for life is a very powerful one, for no one wishes to die. The wonderful thing is that once life has been acquired we

need never search any further for it. This is true in both the natural and spiritual worlds. To each of us the gift of physical life is given but once. When lost or expended, there is no way it can be replaced in this life, as Nicodemus objected when Christ put to him the necessity of spiritual birth.

John 3

⁴ Nicodemus said unto Him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?

Can the Life be Lost?

When eternal life has been implanted in the believer, his quest for that is concluded. He never needs to concern himself with it again. The focus of his energies must thereafter be concentrated on cherishing, feeding, and developing the beautiful gift. There is danger that the life can be lost and, if it is, it can never be regained.

This is not so easily done as may be feared, for the fortunate reason that our position is not the same as Adam's was in the Garden. Then, Adam was given possession of the kingdom and Satan had to overcome him only once to take it all away from him. Today however, Christ holds it for us, thus preventing Satan from regaining control of His born-again children.

It is for this reason that Christ admonished us to pray each day for that day's bread. No thought is to be given to the requirements of tomorrow, for sufficient unto that day is the evil thereof.

Thoughts from the Mount of Blessing, p. 110-111:

If you have renounced self and given yourself to Christ you are a member of the family of God, and everything in the Father's house is for you. All the treasures of God are opened to you, both the world that now is and that which is to come. The ministry of angels, the gift of His Spirit, the labors of His servants—all are for you. The world, with everything in it, is yours so far as it can do you good. Even the enmity of the wicked will prove a

blessing by disciplining you for heaven. If “you are Christ’s,” “all things are yours.” *1 Corinthians* 3:23, 21.

But you are as a child who is not yet placed in control of his inheritance. God does not entrust to you your precious possession, lest Satan by his wily arts should beguile you, as he did the first pair in Eden. Christ holds it for you, safe beyond the spoiler’s reach. Like the child, you shall receive day by day what is required for the day’s need. Every day you are to pray, “Give us this day our daily bread.”

These words when properly understood will prove to be a very great comfort to the child of God. He knows he is no match for Satan’s deceptive powers but when he is assured that Christ holds all his treasures safely in His powerful hands, then he knows that he can be kept securely. The most the child of God holds at a given time is one day’s supply. Should he succumb to temptation, all he loses is that amount, no more.

Suppose a young man inherited from his loving father a huge amount of money, such as, say, ten million dollars. When the money is released to him after the probate on the will is completed, he hurries to the bank, draws out the entire amount, loads it into his truck, and drives away. Farther down the road he is accosted by a thief who takes all that he has. He is now as destitute as Adam was when Satan stole away his kingdom.

On the other hand, imagine that the wise father, knowing his son’s foolish ways, decreed in the will that he could only draw out one hundred dollars a day. The young man feels somewhat miffed by this but has great reason for gratitude for the provision when he is accosted by the robber and loses all that he has on him—a mere hundred dollars.

Thus is made plain the difference between Adam’s position and that of God’s redeemed children still upon the earth. How deeply grateful we should be that we have a Champion who cannot be overcome by the devil. He will never forsake us. Any separation which takes place will be our doing, not His.

Once the difference between the life force contained in Christ's seed and the vitality in the food seed of the Word is clearly understood, each person can direct his quest intelligently. He will use the Scriptures as a book of instruction testifying of Christ the Seed Bearer and Life-giver. He will learn the way in which a marriage between himself and Christ is to be formed so that he can and will receive Christ's seed.

Once that has been accomplished, he will turn his whole attention to feeding on the Word of God to nourish the precious life he has been given. With joy and gladness he will watch it grow from infancy through childhood to full maturity. With unspeakable gratitude, he will praise God continually for the marvelous provisions of His grace and power.

A Fountain of Life

There is great need that every believer realize the life-giving power that is in God's Word. The tendency is to look upon it as a book of instruction instead of a fountain pouring forth life to those who come to receive its vitalizing potential. Only those who feed on food with the understanding that it is food, are nourished and strengthened thereby. So only those who in conscious knowledge and definite faith, feed on God's Word will experience the refreshing power contained therein.

Isaiah 40

²⁸ Have you not known? have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, faints not, neither is weary? there is no searching of His understanding.

²⁹ He gives power to the faint; and to them that have no might He increases strength.

³⁰ Even the youths shall faint and be weary, and the young men shall utterly fall:

³¹ But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.

These verses do not contain the promise of Christ's seed, but the promise of the renewal of strength to those who have already received God's life. God is anxious to pour His strength into the believers, being grieved again and again when they do not come to Him that they might have this vitality.

The Ministry of Healing, p. 116:

Although for ages sin has been strengthening its hold on the human race, although through falsehood and artifice Satan has cast the black shadow of his interpretation upon the word of God, and has caused men to doubt His goodness; yet the Father's mercy and love have not ceased to flow earthward in rich currents. If human beings would open the windows of the soul heavenward, in appreciation of the divine gifts, a flood of healing virtue would pour in.

The Ministry of Healing, p. 115:

When the gospel is received in its purity and power, it is a cure for the maladies that originated in sin. The Sun of Righteousness arises, "with healing in His wings." *Malachi* 4:2. Not all that this world bestows can heal a broken heart, or impart peace of mind, or remove care, or banish disease. Fame, genius, talent—all are powerless to gladden the sorrowful heart or to restore the wasted life. The life of God in the soul is man's only hope

The love which Christ diffuses through the whole being is a vitalizing power. Every vital part—the brain, the heart, the nerves—it touches with healing. By it the highest energies of the being are roused to activity. It frees the soul from the guilt and sorrow, the anxiety and care, that crush the life forces. With it come serenity and composure. It implants in the soul, joy that nothing earthly can destroy,—joy in the Holy Spirit,—health-giving, life-giving joy.

When Christ, as a man upon earth, experienced the exhausting effects of His labor for souls, He knew the certainty of the provisions contained in promises like those quoted above. He went before the Lord and opened His soul heavenward until His whole being was charged with renewed vigor.

The Ministry of Healing, p. 55-56:

Often His incessant labor and the conflict with the enmity and false teaching of the rabbis left Him so utterly wearied that His mother and brothers, and even His disciples, feared that His life would be sacrificed. But as He returned from the hours of prayer that closed the toilsome day, they marked the look of peace upon His face, the freshness and life and power that seemed to pervade His whole being. From hours spent alone with God He came forth, morning by morning, to bring the light of heaven to men.

Education, p. 80-81:

It was not on the cross only that Christ sacrificed himself for humanity. As He “went about doing good” (*Acts 10:38*), every day’s experience was an outpouring of His life. In one way only could such a life be sustained. Jesus lived in dependence upon God and communion with Him. To the secret place of the Most High, under the shadow of the Almighty, men now and then repair; they abide for a season, and the result is manifest in noble deeds; then their faith fails, the communion is interrupted, and the lifework marred. But the life of Jesus was a life of constant trust, sustained by continual communion; and His service for heaven and earth was without failure or faltering.

As a man He supplicated the throne of God, till His humanity was charged with a heavenly current that connected humanity with divinity. Receiving life from God, He imparted life to men.

One cannot catch the import of these words without realizing that Christians have failed to avail themselves of mighty provisions available to them from above.

The Desire of Ages, p. 664:

The Saviour was deeply anxious for His disciples to understand for what purpose His divinity was united to humanity. He came to the world to display the glory of God, that man might be uplifted by its restoring power. God was manifested in Him that He might be manifested in them. Jesus revealed no qualities, and exercised no powers, that men might not have through faith in Him. His perfect humanity is that which all His followers may possess, if they will be in subjection to God as He was.

The Scriptures are to be seen as more than an instruction book. There is life in the Word, life which is nourishment and revitalization for those who have gained Christ's life within. There is a need to learn to open the windows of the soul heavenward until the wearied body, brain, and spirit have been charged with renewed energies.

The Ministry of Healing, p. 122:

The same power that Christ exercised when He walked visibly among men is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea and raised the dead, and the people bore witness that His word was with power. He spoke the word of God, as He had spoken to all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ.

The Scriptures are to be received as God's word to us, not written merely, but spoken. When the afflicted ones came to Christ, He beheld not only those who asked for help, but all who throughout the ages should come to Him in like need and with like faith. When He said to the paralytic,

Matthew 9

² Son, be of good cheer; your sins be forgiven you;
—when He said to the woman of Capernaum,

Luke 8

⁴⁸ Daughter, be of good comfort: your faith has made you whole;
go in peace,

—He spoke to other afflicted, sin-burdened ones who should seek His help.

So with all the promises of God's word. In them He is speaking to us individually, speaking as directly as if we could listen to His voice. It is in these promises that Christ communicates to us His grace and power. They are leaves from that tree which is "for the healing of the nations." *Revelation* 22:2. Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which give vital energy to the whole being.

When these great truths are understood and appreciated as they should be, the child of God will no longer come to the Scriptures merely to learn the facts of truth. He will literally feed upon the Word, gaining strength and revitalized energy as he does so. Far from being reluctant to do so, God is anxious to impart His vitality to His begotten children. He does not wish to see them tired and exhausted; He wants them to be abundantly blessed with energy. Therefore, He will gladly impart His life forces to those who come to Him in living faith and according to correct procedures.

Let every day be a feast day. All need to feed heavily on God's life as it is found in Him and in His Word. Believers who do so will know what is truth, will develop a character in harmony with God's, and will be charged with a heavenly power that enables them to cope with all the tasks God has for them. They will come short in nothing. There is no excuse for sin or for sustained weariness.

Success in this quest depends upon understanding the differences between Christ's seed and the seed of the Word. The believer will then know which must come first and what he will receive from each. He must know that he needs and in fact can only receive Christ's seed once.

Having thus been blessed with the gift of eternal life, he must come continually to the Word and Christ to receive the food to sustain and develop the life already given to him. Those who do this consistently and maintain the practice to the end, can be assured of eternal life.

5. The Two Husbands

ONCE the seed principle is understood, the full force of the gospel as presented by Paul in *Romans* 7:1-4 can be better seen and appreciated.

In these verses, he directs the attention to marriage between two human beings as the divinely provided illustration of the union formed firstly between Satan and man, and then between Christ and the Christian. The same laws and purposes governing the former, apply in the latter. This is to be expected for the simple reason that God designed marriage as contracted and lived on this earth, to be an illustration of the spiritual union between God and His creatures.³

The marriage relationship between two different beings, man and woman, is something clearly unique to this earth, being introduced in Eden to meet a specific need which had arisen in consequence of Satan's rebellion. This uprising was and still is directed against the mystery of God, the wonderful union between God and His subjects which resulted in Christ making in himself of two, one new man.

Therefore, Paul's choice of the marriage relationship to illustrate gospel truth is very appropriate. It is by this means that the seed principle is most effectively taught in the Scriptures.

³ *Romans* 7:1-4 is a presentation of the gospel, not a discourse on the divorce and remarriage question. Paul has taken certain well-known and widely accepted facts about matrimony and from these has sought to acquaint us with the laws of spiritual union with Christ. If his aim had been to instruct his readers on divorce and remarriage, he would have further explained the words of Christ when He said, "But I say unto you, That whosoever shall put away his wife, saving for the cause of fornication, causes her to commit adultery: and whosoever shall marry her that is divorced commits adultery." *Matthew* 5:32.

While Paul refers to death as the condition permitting remarriage, Christ includes adultery. There is actually no conflict here, for when a person becomes a confirmed adulterer, he has destroyed his love for his wife and to all intents and purposes is dead to her (or she to him if she is the adulteress). Therefore, Christ and Paul were saying the same thing.

Romans 7

¹ Know you not, brethren, (for I speak to them that know the law,) how that the law has dominion over a man as long as he lives?

² For the woman which has a husband is bound by the law to her husband so long as he lives; but if the husband be dead, she is loosed from the law of her husband.

³ So then if, while her husband lives, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man.

Here is a very common situation. A woman finds herself bound by the laws of marriage to a husband who is in no way a true partner to her. He is harsh, selfish, unsympathetic, abusive, and cruel so that every day of her life with him is literally destroying her. All joy has gone and she longs for deliverance from this terrible situation. Then she meets another man who is the opposite in every respect. He is gentle, kind, loving, helpful, and considerate. She knows that if she could live with him, her life would be blessed and extended.

But the law forbids any union with the new and better man while the old husband is still living. This death requirement is met by a wider set of circumstances than that of only physical de-cease. This has to be so, for in the spiritual counterpart which must be a faithful reproduction of the physical object lesson, the old husband, Satan, is not literally dead when we are married to Christ. It is in another sense that he is dead.

If the believer had to wait till Satan was literally dead, then he could not be married to Christ till after the end of the millennium when Satan will meet his end in the lake of fire. This would mean that there could be no new birth till that time, which in turn would decree that there could be no development of fitness for heaven till then either. Those who argue so strongly that only physical death can free a marriage partner to marry again, over-

look these principles. If they could be truly seen, then the problems associated with divorce and remarriage would disappear.

Not until these conditions of death are met can the woman, no matter how ardently she may desire it, live with the new man. Then the same law which previously condemned any relationship with the new man will now condone it. It must be seen that there is no change in the law. The change takes place in the woman's situation. Altering the law cannot solve the problem in any way. Many modern religionists suppose it to be the solution but this is no different from the man who sought to relieve his discomfort on a hot day by breaking the thermometer. This did not in any way change the oppressive heat.

Nothing is more plainly taught in this illustration than that the woman cannot have two husbands at the same time. The old must go before the new can take his place. So it is in the Christian experience. No man can have Christ or His seed until the old husband and his seed have been removed. Only then will Christ enter into marriage with the believer. This is right and lawful. Therefore it is righteous.

The Spiritual Counterpart

Having focused the attention on the familiar situation found in earthly marriages and the laws which govern these relationships, Paul then draws a parallel between this and the spiritual counterpart.

Romans 7

⁴ Wherefore, my brethren, you also are become dead to the law by the body of Christ; that you should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God.

There can be no doubt as to who the new husband is, for He who is raised from the dead can be none other than Christ. The purpose of this marriage is that we shall bring forth much fruit. Without the marriage this is impossible, for Christ will never give

His seed outside of marriage. He is no fornicator or adulterer. He is the Lord our Righteousness, the perfect law keeper.

After the marriage with Him has been established, a train of events then follows. Once united with Him, the next step is the reception of His seed which is implanted in us by the ministry of the Holy Spirit, the Seed implanter. Seed, once it is united with the soil, in this case the human body, germinates. The new life begins and sturdy growth follows.

The quality and speed of growth depend upon the kind of care and nourishment provided. The Husband, Jesus Christ, desires that His children be robust, vigorous, and healthy. Therefore, He provides only the best of food in the form of the living, written Word of God, while the sunshine of His love, combined with the refreshing showers of the Holy Spirit, is beamed upon the soul every day.

But, while the Divine Husband offers such perfect and adequate provisions, the woman may choose other things for their offspring. Satan offers these alternatives in abundance, the choice being left with the mother as to which kind of care will be given.

One naturally thinks that the believer would be as anxious as Christ that only the very best be given to the new life, yet sad to say, many Christians are careless in this respect. They find the devil's fare more tasty than Christ's. Thus they are led to choose the inferior when they could be thriving on the best.

The seed of Christ implanted within the human body, naturally reproduces the character of the Father, Jesus Christ.

Thoughts from the Mount of Blessing, p. 77:

Jesus said,

Matthew 5

⁴⁸ Be perfect as your Father is perfect.

If you are the children of God you are partakers of His nature, and you cannot but be like Him. Every child lives by the life of his father. If you are God's children, begotten by His Spirit, you live by the life of God. In Christ dwells...

Colossians 2

⁹ ...all the fullness of the Godhead bodily;
–and the life of Jesus is made manifest...

2 Corinthians 4

¹¹ ...in our mortal flesh.

That life in you will produce the same character and manifest the same works as it did in Him. Thus you will be in harmony with every precept of His law; for:

Psalm 19 [margin]

⁷ The law of the Lord is perfect, restoring the soul.

Through love,

Romans 8

⁴ The righteousness of the law [will be] fulfilled in us, who walk not after the flesh, but after the Spirit.

Thus the children developed from the seed of Christ bear beautiful names such as love, joy, peace, and humility. They are alluded to in *Galatians* as the fruit of the Holy Spirit. There is no contradiction in this for they are the fruit of the Holy Spirit in the sense that He has implanted Christ's seed on His behalf and is the One who nurtures it.

Galatians 5

²² But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith,

²³ Meekness, temperance: against such there is no law.

Children, in turn, are very active creatures. They like to be busy doing things. It is a law of nature that they will do those things which are a reflection of their characters. Thus love will produce loving deeds, joy, joyful deeds, and humility, humble deeds.

Every earnest believer longs to have a life filled with virtuous deeds, but this cannot be achieved by concentrating on producing righteous actions. These are the end result of a series of developments. Only when the preliminary conditions have been fulfilled will it be possible to achieve the final objective. The place to begin is with the marriage to Christ, the divine Seed Bearer. No further progress is possible till this is accomplished for the Saviour will

never implant His seed outside of marriage. Only where this implantation takes place will there spring into life those Christlike characteristics from which alone can come deeds of love, joy, peace, meekness, and temperance. Therefore, marriage to Christ is the first vital step in the process. Once that has been secured, the rest will follow. Provided that the woman does her part by accepting and applying the blessed provisions for sturdy growth and development, there will be no problem filling the life with good deeds.

Marriage to Christ would seem a simple step to take. We know that He offers himself in marriage and is in fact very desirous of this relationship being formed. So, if the believer shares the same earnest desire, there should be no problem. When a young man and woman desire to marry, the usual outcome is that they go ahead with the plan and join their lives forever. But there can be great difficulties standing in the way of a marriage even when both parties are anxious to conclude the contract. In the case of the woman in the illustration, the obstacle is that she already has a husband. The new man will not even consider marriage with her until the old union is destroyed by death.

The Old Husband

So in the spiritual realm, we already have a husband—Satan. When the devil had persuaded Adam and Eve to join forces with him, he was delighted to secure the human family for his bride for then he had the means of multiplying himself by implanting his seed within human bodies. Satan is an angel and as such he does not have the kind of seed by which physical life is germinated and thereby multiplied. But he is a seed bearer nonetheless, as is plainly taught in the Scriptures.

When God announced the plan of salvation to Adam and Satan in Eden after the first human transgression, He spoke of the serpent's seed then:

Genesis 3

¹⁴ And the Lord God said unto the serpent, Because you have done this, you are cursed above all cattle, and above every beast of the field; upon your belly shall you go, and dust shall you eat all the days of your life:

¹⁵ And I will put enmity between you and the woman, and between your [the serpent's] seed and her seed; it shall bruise your head and you shall bruise His heel.

This confirms that Satan is a seed bearer even though it is not physical but spiritual seed which he carries and implants. All the laws pertaining to seed bearing apply to Satan, which means that every one within whom his seed is implanted thereby receives his evil life and characteristics. Christ recognized that this was the problem with the Jews who fought Him. He saw that Satan was their father so that the evils in them were but the offspring of the devil. He told them:

John 8

⁴⁴ You are of your father the devil, and the lusts of your father you will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaks a lie, he speaks of his own: for he is a liar, and the father of it.

When Christ declared them to be Satan's children, He meant this in a very literal sense though only on the spiritual side. In them, Satan had implanted his seed by virtue of his marriage to the human family upon the fall of Adam in Eden. That seed had germinated to produce a vigorous, evil plant bearing all the wretched fruits of deception and murder. Christ identified them as Satan's children because He saw that what was in the father had been reproduced in the children by the laws of seed implantation and reproduction. He made no physical comparison between them. The likeness was only spiritual.

Again, Jesus referred to the children of the wicked one in the parable of the wheat and tares.

Matthew 13

³⁸ The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one.

It is by the seed principle that Satan reproduces himself in humanity. There is no other way he can, for it is the law that in this world all life, good or evil, can only begin from a seed. When God established this principle in the earth, Satan was quick to see how it could advantage his cause if only he could succeed in establishing a marriage between himself and the human family. It was a “win all or lose everything” situation.

If he could not win our first parents away from Jesus their true husband, then he would be forever unable to multiply himself, but when he did, then he could have as many children as were physically born. Each one would be, until delivered from his power by the gospel, a bride in whom he implanted his seed and through whom his evil character was multiplied.

As with the marriage to Christ, so marriage with Satan had to precede the implantation of seed and the springing forth of life. The same laws work in both unions. The only difference is that we have no choice in regard to the bond with Satan. That choice was made by Adam in Eden and every one of us is born into Satan’s family. Whether we like it or not, we are ushered into this world already united with the devil. Mercifully though, we are given the opportunity to choose to be delivered from that bondage and admitted by marriage and new birth into the family of Christ and His Father.

Naturally, the children of Satan are not called by the beautiful names of love and humility. They bear such names as hate, pride, misery, cruelty, and so forth. They, too, are very active children. In fact it must be admitted that the evil children are more active than the good ones. Among earthly children there are great differences in behavior and it is a sorry fact that the worse behaved children are, the more active they are in that behavior. They have no disposition to obey any authority and so they do as they

please. The more the desperate mother seeks to control them, the more rebellious they become.

No one with any desire to serve God wishes to manifest the evil characteristics of these satanic children. But it is obvious that there is no possibility of success in obtaining freedom from this behavior simply by trying to control the children themselves. Observation of the futile attempts by earthly mothers to control their fractious children is an excellent illustration of this, sufficient in value to dissuade anyone from trying it in the spiritual world. It simply cannot be done. The root of the problem is the marriage. This must be completely dissolved before the marriage to Christ can be contracted in order to receive His seed, bear His children, and have the life filled with the good fruits of faith and righteousness.

Let it be emphasized that there is no possibility of a marriage with Christ being contracted unless both the old husband and his children are taken away first. Christ will never give His seed outside of marriage and He will never marry a woman who already has a husband. Therefore, the basic problem is getting rid of the old husband. The natural question is how this can be accomplished.

Certainly no cooperation will be obtained from Satan for the last thing he wants is to be deprived of the means for multiplying and developing his evil character. Therefore, he will cling to us as closely as possible and will not leave upon request. Furthermore, we cannot cast him out by force as he has much more power than we can ever have. Nor can we patiently wait to outlive him for it is a sad fact that he will continue to live long after we are dead. For instance, Adam has been outlived by Satan for five thousand years already.

The Death of the Old

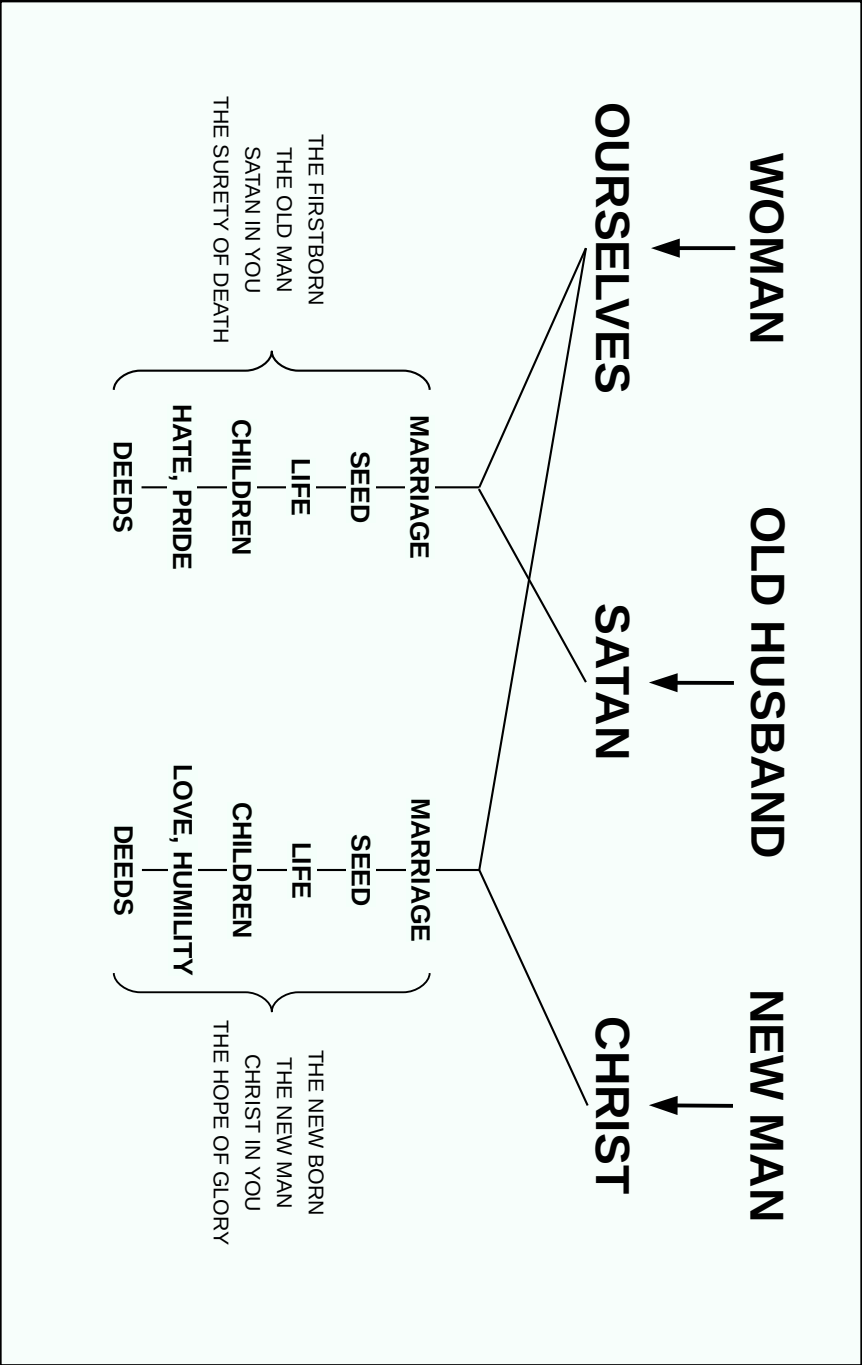
It would seem that there is no solution to the problem. But there is. Satan is a condemned criminal. The sentence of death has been passed upon him and his children. The broken law demands his

life and that law is knocking on the door of our hearts demanding custody of the villain. We have become accessories to his crimes by providing him with shelter from the avenging law. The longer we delay in opening the door and delivering the enemy into the hands of justice, the more guilty we become.

Meanwhile, we have been diligently seeking to hammer the children into such a condition of obedience as God, we hopefully imagine, could accept. This is a futile and misdirected effort which must be stopped immediately. The door of the heart must be opened so that the law can take away Satan's evil offspring and make a complete divorce from the husband. By the mighty power of God, that which we have delivered to the broken law will be held in trust in the sanctuary until the day of final atonement. Then it will either be given back to us or surrendered to the broken law for final execution.

With the old husband and his children gone, every obstacle to the marriage with Christ is removed. His seed can be implanted in the heart by the wonderful ministry of the Holy Spirit followed at once by the springing forth of the new life which will in turn fill the days with good deeds. It is only thus that Christ is formed within. His personal seed must be implanted by the Holy Spirit subsequent to the eradication of the firstborn—the offspring of Satan. Continually thereafter, the believer must feed upon the seed contained in God's Word, in order to nourish, strengthen, and develop the new life.

While the body in which the new life is impregnated is sinful, mortal, and unholy, the seed of Christ is spotless, pure, and sinless. This simple and beautiful truth is illustrated in the sanctuary where the sinless presence of God dwelt within the confines of a building constructed of earthly materials on which the deadly curse of sin and death rested. When this marvelous thing has been effected within the believer, he literally has Christ in him—the hope of glory. Without that, there is no prospect of eternal life whatsoever.



6. A Mind of Her Own

THE dominant truth so inescapably presented in the illustration of the two husbands is that there can be no marriage to the new husband while the old and his offspring are still living and in possession of the woman.

Eradication and Replacement

It is the same vital message conveyed in many other Bible illustrations such as the good and evil tree, the curing of disease, the escape from Egyptian bondage, taking away the filthy garments in the parable of Joshua and the Angel, and more. This is the teaching of eradication and replacement without which there can be no deliverance from sin's bondage and no entry into marriage with Christ.

God has not formulated a variety of plans for saving mankind. Men, on the other hand, have, but let all be assured that any and every plan devised by man will fail to bring deliverance. God's one and only way must be found and followed by all who sincerely desire to enter heaven. No one has any excuse for not understanding this way for it is written with great clarity and power in the Scriptures. Here are a few examples:

Ezekiel 36

²⁶ A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

While the actual word, *eradicate*, is not used in this verse, the meaning is the same. God has personally promised to take away, remove, eradicate, cleanse out, the old heart—the symbol for the old life which has sprung from the implantation of Satan's seed—and to replace this with the new heart—the symbol for the life which springs from the impregnation of Christ's seed. Again it is written:

Testimonies to Ministers, p. 467:

The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring into life and bear a like harvest. The tops have been cut down but the roots have never been *eradicated*, and they still bear their unholy fruit to poison the judgment, pervert the perceptions, and blind the understanding of those with whom you connect, in regard to the message and the messengers. When, by thorough confession, you destroy the root of bitterness, you will see light in God's light. Without this thorough work you will never clear your souls.

The great mistake made at Minneapolis was to apply a human solution to their problem. Instead of going to the Lord and having their sinfulness eradicated, they chose to remove the outward manifestations of it. This was, in fact, the only course they could pursue once they had rejected the message sent to them by God through Elders Waggoner and Jones. That message—the same as had been formerly taught by John the Baptist—called for the ax to be laid at the root of the tree, not just for cutting away the visible part of it. They had merely worked at producing a modified improvement of the old.

The only possibility for them to “see light in God's light,”⁴ and to clear their souls, was to have this thorough work of eradication and replacement accomplished. This required them to accept the message coming through the men they despised and hated. History witnesses to their refusal to comply with these conditions apart from a few exceptions, the consequence of which is that the message on eradication is still despised and rejected, and souls who think they are rich and increased with goods are locked in darkness and death.

King Nebuchadnezzar, who...

Review and Herald, January 11, 1906:

...was finally thoroughly converted, and learned to “praise and extol and honor the King of heaven,”

⁴ *Psalm* 36:9.

—had some difficulty with his life until his pride and ambition were eradicated from him. At the time when he was given the vision of the great tree, it is written of him,

Prophets and Kings, p. 519:

Self-indulgence and ambition had not yet been eradicated from the king's heart, and later on these traits reappeared.

For the king, this work was eventually accomplished with the result that he entered into a true marriage with Christ and, if he remained faithful to the marriage, will be in the home prepared by the bridegroom for His people.

The Desire of Ages, p. 494:

The soul must be cleansed from vanity and pride, and vacated of all that has held it in possession, and Christ must be enthroned within.

Christ's Object Lessons, p. 419-420:

The religion of Christ means more than the forgiveness of sin; it means taking away our sins, and filling the vacuum with the graces of the Holy Spirit.

These are only a few of the many references which could be quoted to establish this point. Despite the clarity and directness of these expressions, it is difficult to get people to see and apply this great and essential truth. Those who do not, and yet desire salvation, spend their lives constantly working to keep the manifestation of the evil nature under control. This effort does bring some success so that good appearances can be maintained, but the axe has not been laid to the root of the tree, no marriage with Christ has been effected, and therefore there is no real hope of salvation.

Equally Yoked

It is now time to develop the next vital step in the marriage relationship. This is a factor overlooked in both the spiritual and physical marriages, and yet it is essential for the development of a

truly harmonious and successful relationship between the marriage partners.

Every person contemplating marriage should be made very aware that, while deep and abiding love is a critical element in a successful union, it is not enough to ensure that the relationship will endure. Marriage is more than loving. It is also living together. Therefore, the same way of life must be compatible to both in order for them to share and build an enduring and satisfying partnership.

It is for this reason that none should ever enter into a mixed religious marriage, no matter how fine a person each of the proposed partners may be. Suppose the man is the worldly religious one, whose way of life involves Sabbath-breaking, dancing, theater-going, and the like. The woman cannot join him because of her primary commitment to the eternal verities. He goes off to participate in these activities and naturally looks for companionship. Both the husband and wife are unhappy with the separation imposed between them when these activities are on, and he will be tempted to yield to offers from other women to share in the pleasures to which both they and he subscribe. The love with which the marriage began will erode away until one, the other, or both find all affection cold and dead.

It has happened again and again and it always will for the simple reason that that is the unpreventable outworking of natural laws. Those laws require a unity of life in order to maintain and strengthen the love bond which was formed before and in the marriage. In order to save His people from blighted lives and shadowed years God has given very explicit counsel.

2 Corinthians 6

¹⁴ Be not unequally yoked together with unbelievers: for what fellowship has righteousness with unrighteousness? and what communion has light with darkness?

This statement does not deny the possibility of there being love between a believer and an unbeliever. That is very possible, espe-

cially in the courtship and early marriage stages of the relationship. What the text denies is the possibility of fellowship and communion between the two parties. That is the impossibility. Where there is neither communion nor fellowship, love will die away and the marriage will eventually be dissolved.

Testimonies for the Church, vol. 4, p. 507-508:

Hundreds have sacrificed Christ and heaven in consequence of marrying unconverted persons. Can it be that the love and fellowship of Christ are of so little value to them that they prefer the companionship of poor mortals? Is heaven so little esteemed that they are willing to risk its enjoyments for one who has no love for the precious Saviour?

The happiness and prosperity of the married life depend upon the unity of the parties. How can the carnal mind harmonize with the mind that is assimilated to the mind of Christ? One is sowing to the flesh, thinking and acting in accordance with the promptings of his own heart; the other is sowing to the Spirit, seeking to repress selfishness, to overcome inclination, and to live in obedience to the Master, whose servant he professes to be. Thus there is a perpetual difference of taste, of inclination, and of purpose.

Unless the believer shall, through his steadfast adherence to principle, win the impenitent, he will, as is much more common, become discouraged and sell his religious principles for the poor companionship of one who has no connection with heaven.

God strictly forbade the intermarrying of His ancient people with other nations. The plea is now offered that this prohibition was made in order to prevent the Hebrews from marrying idolaters and forming connections with heathen families. But the heathen were in a more favorable condition than are the impenitent in this age, who, having the light of truth, yet persistently refuse to accept it. The sinner of today is far more guilty than the heathen, because the light of the gospel shines clearly all around him. He violates conscience and is a deliberate enemy of God.

The reason which God assigned for forbidding these marriages was:

Deuteronomy 7

⁴ For they will turn away your son from following me.

Those among ancient Israel who ventured to disregard the prohibition of God did it at the sacrifice of religious principle. Take the case of Solomon for example. His wives turned away his heart from his God.

Those who reject or ignore these counsels pay a fearful price in their marriages. Those who do heed them, thereby refusing to contract a marriage with an unbeliever, need to recognize that the same principles must be considered when contemplating a Christian marriage. Many have reasoned in the face of evident incompatibilities, that because they love each other and are both in this saving message, nothing else needs to be considered.

This is a serious mistake. Love is not enough to ensure a successful and happy marriage. Careful consideration must be made to ensure that the minds of both are in tune with each other. This is not suggesting that one has to be an exact reproduction of the other, but it is emphasizing that they must have a harmony of interests. They must think alike. It is for this reason that people from widely different social and educational backgrounds should not marry. They are linking up with people out of their class. Likewise, inter-racial marital unions are counseled against, not because one color is worse or better than another, but because of the wide differences in values, thinking, interest, and procedures. Of course, one can point to instances where such marriages have been successful but this is the exception rather than the rule.

Therefore, every couple contemplating emotional involvement leading eventually to sharing life together, needs to sit down before the attachment becomes strong and consider very carefully how much they do have in common. They must ask whether the necessary adjustments could be made to bring full compatibility. Especially should the woman think these things through, for she will have to go where her husband takes her and live the life he gives to her.

Instead of doing this, the usual approach is to reason as follows:

“There are certain things about that person I could never endure, but I will simply wait till I am married to him (or her as the case may be), and I will change all that.”

Courtship then becomes the acquirement of a position of possession and authority from which the will of one or both partners is exerted to reshape the way and will of the other. Such is the manifestation of Babylon’s spirit. It is taking over God’s role, for it is not given to any man or woman to determine just how another shall live and act.

Those who have the true spirit of Christ in them will never marry a person with the idea of shaping that person to his or her own liking. Rather, they will marry that person for what he or she is, both the better and the worse, after having decided that the other person can be loved for what he or she is.

Once married, every effort should be made by both to develop those interests they hold in common, while the lines of communication and understanding are kept wide open. Both will need to make changes to achieve this; changes which will range from minor to quite drastic.

How often the sad observation has been made by dominated wives,

“When he was courting me, he was so nice, helpful, and kind. He never tried to tell me what to do. But as soon as we were married, all that changed. Now he sets up his standards and expects me to do things just as he wants them. How I long to be loved for what I am, not on the basis of another person’s judgment of what I should be.”

There is no necessity for this nor would such problems exist if proper consideration was given by both partners before they entered into the contract. But unfortunately, few have been delivered completely from Babylon. All who have not, are possessed with the determination to dominate and shape the lives of those

especially who are placed beneath their power. The vital message is that none should enter into marriage with the idea that being in love and in the same message is enough. Some have learned these facts through painful experience.

The Spiritual Counterpart

All that is true of the physical marriage is also applicable to the spiritual union with Christ. When the courtship is over and marriage has been contracted, the work of entering into full fellowship with Christ and a true walk with Him has barely commenced. It is true that great changes have taken place. The household of Satan has been left behind, a great deal of the affection previously held for him has been destroyed, his offspring have been eliminated from the life, a strong love for Christ has been developed, union with Him has been effected, and His seed has been implanted and germinated.

It is commonly thought that this is all that could ever be needed to ensure a united, successful, trouble-free marriage. But it is not. The problem lies in the area of the mind of the human side of the contract. While the heart has been changed, the flesh and blood body and mind have not been. The woman still has a mind of her own and it is necessary for her to concentrate, under Christ's tutelage, on bringing that mind into perfect harmony with Christ's. He, unlike earthly husbands, has no changes to make, for His thinking is already perfect. She is the one who has to make all the adjustments. When this is understood and that work heartily entered into, there will be a far more rapid rate of spiritual growth, and much more success in Christian living.

Christ and the Apostles

This problem is well illustrated in the lives of the many born again Christians whose battles, failures, and victories are recorded in Scripture. A careful study of these shows that among other things, the reason for their having difficulties in the marriage with Christ is that they failed to have their minds brought into full conformity to Christ's mind. They had not learned to

think in all things as He thinks. They still had their own perverse way of thinking.

But for the most part they showed themselves willing to learn so that as they advanced in years, their minds did come more and more into harmony with Christ's, their husband. The consequence was that the latter end of their marriage, while still in this life, was better than the former. Not all were prepared to make these changes, and they clung tenaciously to their own ideas and theories. Such were Judas and King Saul. The end result was total separation and divorce from Christ and the loss of eternal life.

Of the many who did eventually learn to think Christ's way, His apostles provide the best example of the effect that this had on the marriage. They were involved with Christ in a very direct and personal relationship. Every day they lived, worked, talked, and walked with Him just as wives do with their husbands. This relationship between Christ and them proved to be very troubled at times. However, the problems never rested with Christ but with His followers. They often disagreed with His decisions and at times vigorously protested them. When He would not conform to their thinking, they became distressed, disgruntled, and doubtful of Him, often giving emphatic expression to these feelings.

Yet, there can be no doubt that they were truly born again and therefore in an established marriage relationship with Christ. There is much evidence to sustain this fact. Some of them had been converted under the ministry of John who understood the true gospel. He insisted that the ax be laid at the root of the tree, and would not tolerate the mere cutting off of the visible branches as being acceptable conversion. When he baptized a believer, he made certain that the person actually had this experience. His constant message was:

Luke 3

⁹ And now also the ax is laid unto the root of the trees: every tree therefore which brings not forth good fruit is hewn down, and cast into the fire.

The ones in whom he would be most particular about seeing that this qualification was met were those who followed him as close disciples. These were the men who left him to become Christ's first coworkers. By this we can be assured that when they joined Christ they were already born again Christians and thus in a marriage relationship with Him.

Had they not been, Christ would never have chosen and ordained them to the ministry. It may be objected that Judas was a traitor from the beginning and was not a born again Christian. The truth is that he was never called or chosen by Christ. He pressed his own way in, with the support of the other apostles. Therefore, he is in a different category from them.

A third witness to their being born again is found in that when they assembled for the Lord's supper,

The Desire of Ages, p. 646:

Peter and his brethren had been washed in the great fountain opened for sin and uncleanness. Christ acknowledged them as His. But temptation had led them into evil, and they still needed His cleansing grace.

That washing had eradicated from their body temples the indwelling offspring of Satan, and freed them to be impregnated with Christ's seed. It was because His life was in them so that He was both father and husband to them, that He could and did acknowledge them as His. All those who are still married to Satan are his, not Christ's. So, the only conclusion left is that they were truly born again Christians. Their humanity was married to Christ's divinity, He was the father of the divine life within them, and they loved Him deeply and enduringly. They had left the world and life of their former husband, Satan, and were instead a part of Christ's household and way of life. They were as devoted to Him as a wife could ever be.

One would think that, with all this, the marriage would be a wonderful success with those men living lives of perfect harmony with Christ and of complete sinlessness. But it did not prove to be

that way. Many times they were at variance with Him. For instance, when Lazarus was sick unto death and it was imperative that Jesus remain away from Bethany, they insisted He should go. When He did not, they became very unhappy with Him and doubtful of His mission.

Shortly thereafter, when Lazarus had died and it was vital that Jesus then go to Bethany, they protested that He ought to stay away. It was only their respect for His authority as their husband and their deep love for Him, that prevented them from separating from Him and leaving Him to go alone.

Earlier, when the multitude planned to take Christ by force and make Him king, the disciples sided with the crowd. They saw in the popular uprising a perfect opportunity to exalt Christ to the place they had chosen for Him. In doing so they were acting exactly contrary to Christ's and His Father's minds. Again, only Christ's authority as the husband saved them from carrying out their contrary purpose. But as they rowed away across the lake, they were filled with doubts, complainings, and dissatisfaction with their Saviour. This separated them from Him until the experience with the storm, having taught them their utter helplessness and their need of His protection, brought them back to Him again.

Then there was the occasion when Christ told them of the pathway which lay before Him, the trail which led through suffering, humiliation, torture, and finally, crucifixion. He could walk no other way. Should He choose any other course, then His mission would be a complete failure. The apostles saw no light in this at all. Peter took his master and protested that this was not to be His lot. A crown, world dominion, and earthly greatness were their dreams for Him and themselves.

Instance after instance can be quoted wherein the Husband and wife, in this case Christ and His apostles, were in direct disagreement over the course to be followed. During those days the marriage was beset with many difficulties. Often the wife was very

unhappy while the Husband was saddened by the inability of His spouse to understand the true nature of His work. The problem clearly did not lie in the continued presence of Satan's seed. That had been eliminated. The disciples were born again and truly married to Christ. What had not yet been fully brought into accord with Him was their way of thinking. It was only as this was changed through a process of patient education on His part, that they were brought into full harmony with Him, and entered into a much more successful exemplification of Christian living and a happier state of existence.

Working With the New Husband

The same problems faced by those men are faced by every one of us today. The new birth is past. Christ is our Husband, but behind us are years spent in Satan's school where ideas and theories contrary to Christ's thinking and principles have been inculcated into our minds. While these differences do not lead to divorce unless they are stubbornly cherished, they do not build the marriage either.

Therefore, it is of prime importance that every one of us recognizes that the great work to be done after marriage is bringing the mind into conformity with Christ's mind. To do this requires that we lose confidence in our long established way of thinking and cultivate an attitude of receptivity to Christ's teaching. Every time we find ourselves at variance with God's providential leadings, and with trials and tribulations imposed upon us, let us hasten to search and see wherein we are thinking otherwise than Christ would think under the same circumstances. This is something at which all must work diligently if they would develop a happy and successful marriage relationship with the Saviour.

Naturally, the finest source wherein the mind of Christ is revealed is the written and created Word of God—the Bible and nature. The more frequently and deeply communion is held with Christ through these channels, the more the mind will be conformed into harmony with Christ's. Conversely, the more the

products of human thinking are studied, the more the mind will be trained in lines contrary to the divine. There is a very real work to be done in this area. In fact, it is the most important work to be entered into after the new birth experience has been attained.

2 Corinthians 10

⁵ Casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

Testimonies for the Church, vol. 5, p. 310:

You should keep off from Satan's enchanted ground and not allow your minds to be swayed from allegiance to God. Through Christ you may and should be happy and should acquire habits of self-control. Even your thoughts must be brought into subjection to the will of God and your feelings under the control of reason and religion. Your imagination was not given you to be allowed to run riot and have its own way without any effort at restraint or discipline.

If the thoughts are wrong the feelings will be wrong, and the thoughts and feelings combined make up the moral character. When you decide that as Christians you are not required to restrain your thoughts and feelings you are brought under the influence of evil angels and invite their presence and their control. If you yield to your impressions and allow your thoughts to run in a channel of suspicion, doubt, and repining you will be among the most unhappy of mortals, and your lives will prove a failure.

The Ministry of Healing, p. 460:

Let the youth make the Word of God the food of mind and soul. Let the cross of Christ be made the science of all education, the center of all teaching and all study. Let it be brought into the daily experience in practical life. So will the Saviour become to the youth a daily companion and friend. Every thought will be brought into captivity to the obedience of Christ.

The Ministry of Healing, p. 491:

We need a constant sense of the ennobling power of pure thoughts. The only security for any soul is right thinking.

Proverbs 23

⁷ As [a man] thinks in his heart, so is he.

The power of self-restraint strengthens by exercise. That which at first seems difficult, by constant repetition grows easy, until right thoughts and actions become habitual. If we will we may turn away from all that is cheap and inferior, and rise to a high standard; we may be respected by men and beloved of God.

7. A Parable

THESE were two brothers who lived side by side in houses which they had received by inheritance. The time came when a large construction company, by making generous promises which it had no intention of keeping, tricked the two men into signing over their properties.

Their immediate eviction was prevented only by the intervention of the governor who succeeded in getting a court injunction preventing the company from destroying the homes just then. But the governor told the brothers that this measure was only temporary and the company would eventually succeed in its purpose. Their much loved homes would be destroyed and replaced by an office block complex.

In an act of unprecedented generosity and at considerable personal sacrifice, the governor gave each of the brothers a large sum of money sufficient to compensate them for their losses. One man decided to use the money to buy a block of land opposite his brother's place. Having done so, he built a fine new house and settled into it. The other, because his love for the old house was so deep, decided to use his money to renovate it until it looked just as good as his brother's across the street. He was successful in this objective after having spent all his money and time on the project.

People passing by remarked that his house looked every bit as good as his brother's new place. Whenever he heard such remarks, he felt pleased and congratulated himself on doing as well as his brother. He fooled himself into believing that the governor would be so pleased with his "fine home" that he would use his power to prevent it being destroyed.

But when the injunction expired, the construction company came with ruthless intent and destroyed both the house which had been renovated and the one which had been abandoned. It made no distinction between them. Nothing could prevent this

because, even though the company had gained possession by trickery, the houses belonged to it and it had the right to do with them as it pleased.

Now, the foolish brother, having expended all his resources on the old house, found himself destitute. Too late, he wished he had acted wisely like his brother who, from the comfort of his new home, watched the obliteration of the old.

Christ spoke often in parables. When He did, He appended an explanation so that His disciples would understand the message He desired to convey.

In this parable, the original owners of the two homes represent the human family who received its inheritance from our heavenly Father. The construction company represents Satan, who by trickery deprived us of our lawful possession. Swift destruction would have followed this take-over had not the governor of the universe, Christ, stepped in with an injunction preventing the immediate extinction of human life.

However, the Saviour knew that this was only a temporary arrangement and that eventually, the devil would claim and receive that which he had acquired. With unprecedented generosity, Christ offered to give each member of the human family a new life to replace the one lost to Satan and the broken law. This is available through the implantation of Christ's divine seed within the believer who then has the opportunity to expend the time and wealth the Saviour has given him in developing sturdy growth of this new life.

Surprisingly, many elect to expend their God-given resources on the life which belongs to the broken law and Satan. They cling to the old life, rejecting the principle of its eradication and replacement. They are very diligent in their efforts and often succeed in effecting a result which, so far as outward appearance is concerned, is just as beautiful as that achieved by the real Chris-

tian who has received the new life. They often compare the two and are pleased with what they see. Their convictions and satisfactions are strengthened when they hear favorable comments about their lives. They regard the “excellence” of their behavior and their “strict moral rectitude” as a reliable assurance that if anyone deserves to go to heaven, they do.

But the day draws irrevocably nearer when the broken law and Satan, no longer restrained, will take possession of their property at which time those who have neglected to acquire Christ’s seed and the new life contained therein, will find that all their work and expense have been wasted on another’s possession and they will be left destitute. Too late they will wish they had heeded the Saviour’s warning that the only life able to find access to Paradise is His life. No matter how beautiful and perfect the old life may become, it cannot escape from its rightful owners, the broken law and the devil. It will be destroyed irrespective of how much time and effort is spent on it and no matter how excellent it may become.

There is little, if any, difference between the effort and expenditure which true and professed Christians put into the development of righteousness in their lives. Diligence, Bible study, missionary activities, rejection of worldly pleasure, conformity to health and moral principles, faithful church attendance, and so forth, are practiced by both. Consequently, the outward appearances of each are so much the same that it is difficult or impossible to tell the difference. This is a source of great satisfaction for the professed Christians and a puzzle to the true believers until the latter learn what makes the real differences.

Developing a virtuous life is not the primary means of qualifying for the kingdom. Many will devote their entire lifetimes to this but Christ in you is the hope of glory, and the only life which will go to heaven is that of the Son of God who came down from heaven. The seed of Adam is doomed. It is worse than foolishness, therefore, to train it to live a Christian life because in the end Sa-

tan and the broken law will successfully claim it and then destroy it.

1 John 5

¹¹ And this is the record, that God has given to us eternal life, and this life is in His Son.

¹² He that has the Son has life; and he that has not the Son of God has not life.

¹³ These things have I written unto you that believe on the name of the Son of God; that you may know that you have eternal life, and that you may believe on the name of the Son of God.

John 3

¹³ And no man has ascended up to heaven, but He that came down from heaven, even the Son of man which is in heaven.

John 5

⁴⁰ And you will not come to me, that you might have life.

His life is in His seed. There is no other place from whence it can be acquired. Therefore, it is vital that the marriage with Satan be broken, the devil's offspring be eradicated, marriage to Christ be consummated by the reception of His divine seed, and the rest of probationary time devoted to developing the precious life the Lord gives us. Then we will have Christ in us, the only hope of glory.

Let none waste a minute on Adam's seed. How tragic it will be at the end for those who find that they have expended their resources on a life which could never be saved and have nothing left but regrets. Be instead one of those who spend their God-given spiritual and material wealth on that life which can and will live forever, the one over which Satan has no claim whatsoever.

Appendix 1: Christ as an Angel

BEFORE Christ was incarnated as a man, He appeared throughout the Old Testament as an angel. Here is a selection of statements where He appears in that form:

At Hagar's Flight

Genesis 16

⁷ And the *angel of the Lord* found her by a fountain of water in the wilderness, by the fountain in the way to Shur.

⁸ And he said, Hagar, Sarai's maid, whence came you? and where will you go? And she said, I flee from the face of my mistress Sarai.

⁹ And the angel of the Lord said unto her, Return to your mistress, and submit yourself under her hands.

¹⁰ And the angel of the Lord said unto her, I will multiply your seed exceedingly, that it shall not be numbered for multitude.

¹³ And she called the *name of the Lord* that spoke unto her, You *God* see me: for she said, Have I also here looked after Him that sees me?

Wrestling with Jacob

Genesis 32

²⁴ And Jacob was left alone; and there wrestled *a man* with him until the breaking of the day.

²⁵ And when he saw that he prevailed not against him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wrestled with him.

²⁶ And he said, Let me go, for the day breaks. And he said, I will not let you go, except you bless me.

²⁷ And he said unto him, What is your name? And he said, Jacob.

²⁸ And he said, Your name shall be called no more Jacob, but Israel: for as a prince you have *power with God* and with men, and have prevailed.

²⁹ And Jacob asked him, and said, Tell me, I pray you, your name. And he said, Wherefore is it that you ask after my name? And he blessed him there.

³⁰ And Jacob called the name of the place Peniel: for *I have seen God face to face*, and my life is preserved.

Hosea 12

³ He took his brother by the heel in the womb, and by his strength he had *power with God*:

⁴ Yea, he had power over *the angel*, and prevailed: he wept, and made supplication unto Him: he found him in Bethel, and there He spoke with us.

Patriarchs and Prophets, p. 197:

The patriarch now discerned the character of his antagonist. He knew that he had been in conflict with a heavenly messenger, and this was why his almost superhuman effort had not gained the victory. It was Christ, “the Angel of the covenant,” who had revealed himself to Jacob.

At the Burning Bush

Exodus 3

¹ Now Moses kept the flock of Jethro his father in law, the priest of Midian: and he led the flock to the backside of the desert, and came to the mountain of God, even to Horeb.

² And the *angel of the Lord* appeared unto him in a flame of fire out of the midst of a bush: and he looked, and, behold, the bush burned with fire, and the bush was not consumed.

³ And Moses said, I will now turn aside, and see this great sight, why the bush is not burnt.

⁴ And when the Lord saw that he turned aside to see, God called unto him out of the midst of the bush, and said, Moses, Moses. And he said, Here am I.

⁵ And he said, Draw not nigh hither: put off your shoes from off your feet, for the place whereon you stand is holy ground.

⁶ Moreover he said, *I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob*. And Moses hid his face; for he was afraid to look upon *God*.

Patriarchs and Prophets, p. 251-252:

Leading his flocks one day near Horeb, “the mountain of God,” Moses saw a bush in flames, branches, foliage, and trunk, all

burning, yet seeming not to be consumed. He drew near to view the wonderful sight, when a voice from out of the flame called him by name. With trembling lips he answered, "Here am I." He was warned not to approach irreverently: "Put off your shoes from off your feet; for the place whereon you stand is holy ground...I am the God of your father, the God of Abraham, the God of Isaac, and the God of Jacob." It was He who, as the *Angel of the covenant*, had revealed himself to the fathers in ages past. "And Moses hid his face; for he was afraid to look upon *God*."

The Desire of Ages, p. 23:

This great purpose had been shadowed forth in types and symbols. The burning bush, in which Christ appeared to Moses, revealed God. The symbol chosen for the representation of the Deity was a lowly shrub, that seemingly had no attractions. This enshrined the Infinite. The all-merciful God shrouded His glory in a most humble type, that Moses could look upon it and live.

So in the pillar of cloud by day and the pillar of fire by night, God communicated with Israel, revealing to men His will, and imparting to them His grace. God's glory was subdued, and His majesty veiled, that the weak vision of finite men might behold it.

So Christ was to come in "the body of our humiliation" (*Philippians* 3:21, RV), "in the likeness of men." In the eyes of the world He possessed no beauty that they should desire Him; yet He was the incarnate God, the light of heaven and earth. His glory was veiled, His greatness and majesty were hidden, that He might draw near to sorrowful, tempted men.

Giving the Ten Commandments

Exodus 19

²⁰ And the *Lord* came down upon mount Sinai, on the top of the mount: and the Lord called Moses up to the top of the mount; and Moses went up.

Exodus 31

¹⁸ And He gave unto Moses, when He had made an end of communing with him upon mount Sinai, two tables of testimony, tables of stone, written with the finger of *God*.

Deuteronomy 9

¹¹ And it came to pass at the end of forty days and forty nights, that the *Lord* gave me the two tables of stone, even the tables of the covenant.

Acts 7

³⁸ This is he [Moses], that was in the church in the wilderness with the *Angel* which spoke to him in the Mount Sinai, and with our fathers: who received the lively oracles to give unto us.

1 Corinthians 8

⁶ But to us there is but one God, the Father, of whom are all things, and we in Him; and one *Lord Jesus Christ, by whom are all things*, and we by Him.

Patriarchs and Prophets, p. 366:

It was the Son of God that gave to our first parents the promise of redemption. It was He who revealed himself to the patriarchs. Adam, Noah, Abraham, Isaac, Jacob, and Moses understood the gospel. They looked for salvation through man's Substitute and Surety. These holy men of old held communion with the Saviour who was to come to our world in human flesh; and some of them talked with Christ and heavenly angels face to face.

Christ was not only the leader of the Hebrews in the wilderness—the Angel in whom was the name of Jehovah, and who, veiled in the cloudy pillar, went before the host—but it was He who gave the law to Israel. Amid the awful glory of Sinai, Christ declared in the hearing of all the people the ten precepts of His Father's law. It was He who gave to Moses the law engraved upon the tables of stone.

The Angel Who Led Them

Exodus 23

²⁰ Behold, I send an *Angel* before you, to keep you in the way, and to bring you into the place which I have prepared.

²¹ Beware of Him, and obey His voice, provoke Him not; for He will not pardon your transgressions [CEV: “He won’t tolerate rebellion”]; for *my name is in Him*.

²² But if you shall indeed obey His voice, and do all that I speak; then I will be an enemy unto your enemies, and an adversary unto your adversaries.

²³ For *my Angel* shall go before you, and bring you in unto the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites: and I will cut them off.

Story of Redemption, p. 142:

The angel who went before Israel was the *Lord Jesus Christ*.

Patriarchs and Prophets, p. 311:

During all the wanderings of Israel, *Christ*, in the pillar of cloud and of fire, was their Leader. While there were types pointing to a Saviour to come, there was also a present Saviour, who gave commands to Moses for the people, and who was set forth before them as the only channel of blessing.

Testimonies for the Church, vol. 3, p. 339:

The *Son of God*, although invisible to the congregation, was the leader of the Israelites. His presence went before them and conducted all their travels, while Moses was their visible leader, receiving his directions from the *Angel, who was Christ*.

The Angel of God's presence

Isaiah 63

⁹ In all their affliction He was afflicted, and the *angel of His presence* saved them: in His love and in His pity He redeemed them; and He bore them, and carried them all the days of old.

1 Corinthians 10

⁴ And [they] did all drink the same spiritual drink: for they drank of that spiritual Rock that followed them: and that Rock was Christ.

Signs of the Times, August 25, 1887:

The Jews as a people did not discern that the Messiah whom they rejected, was the Angel who guided their fathers in their travels in the wilderness. To this day the veil is upon their hearts, and its darkness hides from them the good news of salvation through the merits of a crucified Redeemer.

With Joshua at Jericho

Joshua 5

¹³ And it came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in His hand: and Joshua went unto Him, and said unto Him, Are you for us, or for our adversaries?

¹⁴ And he said, Nay; but as *captain of the host of the Lord* am I now come. And Joshua fell on his face to the earth, and did *worship*, and said unto Him, What says my lord unto His servant?

¹⁵ And the captain of the Lord's host said unto Joshua, Loose your shoe from off your foot; for the place whereon you stand is holy. And Joshua did so.

Patriarchs and Prophets, p. 487-488:

To reduce Jericho was seen by Joshua to be the first step in the conquest of Canaan. But first of all he sought an assurance of divine guidance, and it was granted him. Withdrawing from the encampment to meditate and to pray that the God of Israel would go before His people, he beheld an armed warrior, of lofty stature and commanding presence, "with his sword drawn in his hand."

To Joshua's challenge, "Are you for us, or for our adversaries?" the answer was given, "As Captain of the host of the Lord am I now come." The same command given to Moses in Horeb, "Loose your shoe from off your foot; for the place whereon you stand is holy," revealed the true character of the mysterious stranger. *It was Christ*, the Exalted One, who stood before the leader of Israel. Awe-stricken, Joshua fell upon his face and worshiped...

Story of Redemption, p. 178:

This was no common angel. It was the *Lord Jesus Christ*, He who had conducted the Hebrews through the wilderness, enshrouded in the pillar of fire by night and the pillar of cloud by day. The place was made sacred by His presence; therefore Joshua was commanded to put off his shoes.

Appearing to Gideon

Judges 6

¹¹ And there came *an angel of the Lord*, and sat under an oak which was in Ophrah, that pertained unto Joash the Abi-ezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites.

¹⁴ And *the Lord* looked upon him, and said, Go in this your might, and you shall save Israel from the hand of the Midianites: have not I sent you?

¹⁷ And he said unto him, If now I have found grace in your sight, then show me a sign that you talk with me.

¹⁹ And Gideon went in, and made ready a kid, and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it.

²⁰ And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so.

²¹ Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight.

²² And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face.

²³ And the Lord said unto him, Peace be unto you; fear not: you shall not die.

²⁴ Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom [The Lord is peace]: unto this day it is yet in Ophrah of the Abi-ezrites.

Signs of the Times, June 23, 1881:

Gideon desired some token that the one now addressing him was the same that spoke to Moses in the burning bush. The angel had veiled the divine glory of His presence, but it was no other than Christ, the Son of God. When a prophet or an angel delivered a divine message, his words were, “The Lord says, I will

do this,” but it is stated of the Person who talked with Gideon, “The Lord said unto him, I will be with you.”

Desiring to show special honor to his illustrious visitor, and having obtained the assurance that the Angel would tarry, Gideon hastened to his tent, and out of his scanty store prepared a kid and unleavened cakes, which he brought forth to set before Him. Gideon was poor, yet he was ready to use hospitality without grudging.

As the gift was presented, the Angel said, “Take the flesh and unleavened cakes, and lay them on this rock, and pour out the broth.” Gideon did so, and then the Lord gave him the sign which he desired. With the staff in his hand, the Angel touched the flesh and the unleavened cakes, and a fire rose up out of the rock and consumed the whole as a sacrifice, and not as a hospitable meal; for He was God, and not man. After this token of His divine character, the Angel disappeared.

Appearing to Manoah and His Wife

Judges 13

³ And the *angel of the Lord* appeared unto the woman, and said unto her, Behold now, you are barren, and bear not: but you shall conceive, and bear a son.

⁶ Then the woman came and told her husband, saying, A *man of God* came unto me, and his countenance was like the countenance of an *angel of God*, very terrible: but I asked him not whence he was, neither told he me his name:

⁹ ...and the angel of God came again unto the woman as she sat in the field...

¹¹ And Manoah arose, and went after his wife, and came to the man, and said unto him, Are you the man that spoke unto the woman? And he said, I am.

¹⁵ And Manoah said unto the angel of the Lord, I pray you, let us detain you, until we shall have made ready a kid for you.

¹⁶ And the angel of the Lord said unto Manoah, Though you detain me, I will not eat of your bread: and if you will offer a burnt offering, you must offer it unto the Lord. For Manoah knew not that he was an angel of the Lord.

¹⁷ And Manoah said unto the angel of the Lord, What is your name, that when your sayings come to pass we may do you honor?

¹⁸ And the angel of the Lord said unto him, Why do you ask thus after my name, seeing it is secret?

¹⁹ So Manoah took a kid with a meat offering, and offered it upon a rock unto the Lord: and the angel did wondrously; and Manoah and his wife looked on.

²⁰ For it came to pass, when the flame went up toward heaven from off the altar, that the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground.

²¹ But the angel of the Lord did no more appear to Manoah and to his wife. Then Manoah knew that he was an angel of the Lord.

²² And Manoah said unto his wife, We shall surely die, because *we have seen God*.

SDA Bible Commentary, vol. 2, p. 1006:

Manoah and his wife knew not that the One thus addressing them was Jesus Christ. They looked upon Him as the Lord's messenger, but whether a prophet or an angel, they were at a loss to determine. Wishing to manifest hospitality toward their guest, they entreated Him to remain while they should prepare for Him a kid. But in their ignorance of His character, they knew not whether to offer it for a burnt-offering or to place it before Him as food.

The angel answered, "Although you detain me, I will not eat of your bread; and if you will offer a burnt-offering, you must offer it unto the Lord." Feeling assured, now, that his visitor was a prophet, Manoah said, "What is your name, that when your sayings come to pass we may do you honor?"

The answer was, "Why do you ask after my name, seeing it is secret?" Perceiving the divine character of his guest, Manoah "took a kid, with a meat-offering, and offered it upon a rock unto the Lord; and the angel did wondrously; and Manoah and his wife looked on." Fire came from the rock, and consumed the sacrifice, and as the flame went up toward heaven, "the angel of the Lord ascended in the flame of the altar. And Manoah and his wife looked on it, and fell on their faces to the ground."

There could be no further question as to the character of their visitor. They knew that they had looked upon the Holy One, who, veiling His glory in the cloudy pillar, had been the Guide and Helper of Israel in the desert.

Joshua the High Priest

Zechariah 3

¹ And he showed me Joshua the high priest standing before the *angel of the Lord*, and Satan standing at his right hand to resist him.

² And *the Lord* said unto Satan, The Lord rebuke you, O Satan; even the Lord that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire?

³ Now Joshua was clothed with filthy garments, and stood before the angel.

⁴ And he answered and spoke unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, *I have caused your iniquity to pass from you*, and I will clothe you with change of raiment.

⁵ And I said, Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

Prophets and Kings, p. 582-584:

Yet though they were carried as captives to Babylon, God did not forsake them. He sent His prophets to them with reproofs and warnings, and aroused them to see their guilt. When they humbled themselves before God and returned to Him with true repentance, He sent them messages of encouragement, declaring that He would deliver them from captivity, restore them to His favor, and once more establish them in their own land. And now that this work of restoration had begun, and a remnant of Israel had already returned to Judea, Satan was determined to frustrate the carrying out of the divine purpose, and to this end he was seeking to move upon the heathen nations to destroy them utterly.

But in this crisis the Lord strengthened His people “with good words and comfortable words.” *Zechariah* 1:13. Through an im-

pressive illustration of the work of Satan and the work of Christ, He showed the power of their Mediator to vanquish the accuser of His people.

In vision the prophet beholds “Joshua the high priest,” “clothed with filthy garments” (*Zechariah* 3:1, 3), standing before the *Angel of the Lord*, entreating God’s mercy in behalf of his afflicted people. As he pleads for the fulfillment of God’s promises, Satan stands up boldly to resist him. He points to the transgressions of Israel as a reason why they should not be restored to the favor of God. He claims them as his prey, and demands that they be given into his hands.

The high priest cannot defend himself or his people from Satan’s accusations. He does not claim that Israel is free from fault. In filthy garments, symbolizing the sins of the people, which he bears as their representative, he stands before the Angel, confessing their guilt, yet pointing to their repentance and humiliation, and relying upon the mercy of a sin-pardoning Redeemer. In faith he claims the promises of God.

Then *the Angel, who is Christ himself*, the Saviour of sinners, puts to silence the accuser of His people, declaring,

Zechariah 3

² The Lord rebuke you, O Satan; even the Lord that has chosen Jerusalem rebuke you: is not this a brand plucked out of the fire?

Long had Israel remained in the furnace of affliction. Because of their sins they had been well-nigh consumed in the flame kindled by Satan and his agents for their destruction, but God had now set His hand to bring them forth.

Appendix 2: Correlating the Seed Principle in Nature and in Grace

Messenger and News Review, April 1987

FOR many years, we struggled to understand the wonderful truth that Christ is in every true believer and that this is the Christian's hope of glory, as stated by Paul:

Colossians 1

²⁷ To them God willed to make known what are the riches of the glory of this mystery among the Gentiles: which is Christ in you, the hope of glory.

We needed to know how the Redeemer could actually be in each believer scattered in time and place through history and the world, and yet, at every such point, be in His own designated place far away from those in whom He abode.

Then came the light on the seed principle and the problem disappeared. It was then seen that it is not Christ himself, the Person, who dwells in the true child of God, but it is His reproduction of himself that is literally there, just as earthly parents are reproduced in their children.

To achieve this wonderful mystery, Christ supplies His seed, which is implanted by the Holy Spirit in everyone who by faith grasps the promise of redemption. That divine seed germinates once it is implanted in the garden of our human nature, and grows up reproducing the perfect character of the Saviour in the true child of God. Thus, by the implanting and nourishing of His precious seed, the divine life of Jesus is in every one of those who, by this procedure, are His children in fact.

It needs to be strongly stressed that the message of the seed principle recorded in the booklet, *The Living and the Dead*, published in 1981, was the clarification of the truth that it is by the reproduction of Christ in the believer through the implantation of His seed, that He is able to dwell in each believer individually.

This was the very message the Lord desired us to grasp at that point of time. There were of course other points of truth that emerged with this understanding, but this was the main message.

And what a wonderful truth it is, for it gives the believer the assurance that the actual divine life and character of Christ are formed within him. Now he can understand in what area he is perfect, and wherein he actually has eternal life.

God is the Teacher

But, there was an area in the message which seemed to be out of harmony with other revelations from the Lord. Let me say that there was nothing new or remarkable about that, for, every time, without exception, the Master Teacher opens new light to us, there are some points which appear to be totally out of harmony with that new light.

This development emerges so consistently every time an advanced step is taken in the understanding of present truth, that there is not the slightest excuse for those who have been in the message for any length of time to be either surprised or affected by it. They should both expect it and understand how to relate to it.

Here are some examples from the past of the temporarily unexplained portions of great messages.

For instance, when we first received the light on God's character, there were formidable obstacles of understanding to be overcome. We had before us the great principles which certify that the Lord does not destroy at any time, or in any place, ever. There is no need for me to repeat those evidences here as you are all familiar with them.

But we could not ignore the Scriptures which declare that God destroyed the unrepentant, and that He commanded Israel to gird on their swords and wipe out the enemy. It seemed conclusive that in the first case, God personally destroyed His enemies, while, in the second, He was involved as a participant in the

slaughter. Either way, the evidences seemed to indict God as a destroyer.

Those who came out on the right side of this test were those who knew that God, and not a man, was teaching His people. They knew that they must concentrate on absorbing the truth so far revealed that God destroys no one or anything, while leaving the unexplained portion until the Teacher elected to make it plain, which He did in due time.

Another example is the message on the Passover as an object lesson of redemption. It seemed that there was a wrong sequence of events in this lesson, for the eating of the lamb which we correctly saw as the receiving of the life of Christ and therefore symbolized the new birth, appeared to precede the death of the first-born whom we correctly recognized as being the type of the old man. We knew that the old man must die and be eradicated before a person could be born again.

Again, in His own good time and way, the Master Teacher revealed more light on the subject and an even more beautiful revelation of truth emerged.

Every time then that the Lord gives us a fresh understanding of the truth, the believers are tested by it. Those who pass the test go on to higher levels of learning and a closer fellowship with Christ, but those who fail the test end up wandering in darkness from which I have yet to see any of them recover.

What then is the procedure by which we can protect ourselves from being led astray and becoming castaways? The first step is to develop the absolute conviction, the unshakable faith that...

The Acts of the Apostles, p. 401:

God is the Teacher of His people.

Then review the faithfulness of God in His revealing of truth to us in the past. Remember how He has given us nothing but the truth, and particularly how He has always laid down the princi-

ples establishing the heart of the message and has always left difficult texts and seeming contradictions to be sorted out later. Recall how, when these answers came, we were amazed at how simple and even obvious the solutions were. Then concentrate on really understanding what the Lord has revealed so far. Seek to become established on the message the Lord has for us, while, in true rest, leave the unanswered portions until the Master Teacher sheds His light upon them.

Man is Not the Problem Solver

Whatever you do, absolutely avoid taking up the work of solving the problem area in the message. There are some for certain who never learn to do this. Every time new light is given, a new generation of them numbering one or more, focuses on the problem area, devotes endless hours to seeking for the solution, agitates the seeming error to as many as possible, confidently predicts the death of the movement unless this matter is resolved, and declares that trouble in the movement together with sin in the camp are all attributable to this unsolved problem.

Eventually, the leading individual in the agitation comes up with a solution which he or she confidently offers to the believers, but which is no solution at all, for there is not the slightest possibility that those who thus run ahead of the Lord and apart from Him will ever discover the answer, no, not even by accident.

The true believer does not even give the answer brought so much as a second look, for it is so obviously wrong. This does not phase the would-be problem-solver who has become totally devoted and committed to his or her idol. These people prove to be unshakably dedicated to their ideas even believing that these supposed answers are from the Lord.

When, in His own good time, God supplies His faithful students with His answer to the problem, these problem-solvers are quite unable to see it, and reject the light in favor of their own theories. Their situation goes from bad to worse, and, usually, but not in every instance, they depart the movement, never to return.

Well would it be for the Lord's work, if all such and not merely most of them, so long as they make themselves teachers in the movement in place of the Master, were to honestly signify their rejection of the truth by separating themselves from God's children.

A Problem in the Seed Principle Message

What then was the problem in the message of the seed principle which has caused a question to be raised concerning its veracity?

The difficulty sprang from the fact that Christ needs no partner, and therefore has none in the work of making His seed, whereas in nature both a male and a female are required, each of whom makes an equal contribution to the final product, the seed. Thus it seemed that the seed principle as it operates in the spiritual realm, does not agree with the same principle as it operates in nature.

It is extremely important that, when contemplating this vital theme, the Bible student keeps clearly defined distinctions in mind, ever seeing the differences between the making of the seed, its implantation, and its germination and growth. Jesus Christ alone makes His divine, spiritual seed, but it is the Holy Spirit who is the gardener that implants it, causes it to germinate, and supplies the ministry which assures the steady growth of the new life. All the human participant can do is to offer his body as the seed bed in which the Holy Spirit can implant the seed which the Saviour has produced. Man cannot partner Christ in the making of the divine seed from which springs the new life.

Do not miss the point that this article is concerned only with the making of the divine seed and the fact that Christ needs no partner to accomplish this work. There is no problem of understanding in regard to the implantation and germination of the seed.

It is customary for me to acknowledge a seeming contradiction as soon as it becomes apparent, and there are those of you who

will remember my doing that when the message on “the living and the dead” was first preached among us. You will also remember how that I acknowledged the seeming discrepancy in the Passover study, in the presentation that God does not destroy, in the teaching that Christ came in sinful flesh, and so on. I acknowledge them because I am unafraid of them. I know that the Lord will reveal the answers when He is ready, and that our capacity to rest in the assurance that He will eventually harmonize every detail of the message, is being tested.

If, in the meantime, some are not prepared to wait but take the matter into their own hands, we can only let them go the way they have chosen.

Humanity Makes No Contribution

The time has come when the Lord has supplied the answer to the problem concerning the seed principle, but, before we unfold that answer, let us again confirm the fact that humanity makes no contribution to the making of the divine seed whatsoever.

Firstly, there is no need to offer any evidence to the effect that human reproduction requires a male and a female contribution to make the seed in which the life of both the mother and the father is fused. The woman supplies the ovum, while the male supplies the sperm. When these are combined into one unit, the seed has been formed. Upon being implanted in the uterine wall, it grows into a human being.

But, while humans partner each other in the production of seed, neither man nor woman can partner Christ in the formation of His seed, which, once implanted in the garden which is the human being, springs up to form a reproduction of His spiritual nature. Then we have sinless, perfect divinity dwelling in sinful, imperfect humanity.

Humanity makes absolutely no contribution to the making of Christ’s seed whatsoever, just as we make no contribution to the seed from which we sprang physically. Our parents put that seed

together before we even existed. Christ's seed is the carrier of His righteousness and,

Christ's Object Lessons, p. 311:

This robe, woven in the loom of heaven, has in it not one thread of human devising.

The sanctuary, built under God's personal direction, illustrates this truth with great force and clarity, a truth long since written up in *The Three Temples*. It would be worthwhile for you to reread it as I do not plan to rewrite every detail here again. I will assume that my readers understand the message therein very thoroughly.

In the desert there were two readily distinguishable aspects to the sanctuary:

1. The building, and
2. The Presence in that structure.

Each of these two forever retained its unique identity, for they never fused into one. The building was always the same, except for its state of cleanliness, and general repair, whether the divine presence was there or not. Likewise, whether the Lord was in His temple or far removed therefrom, He was always just the same.

Now, while the building was wholly and only of this earth, the Presence in the temple was solely from heaven. Humanity made no contribution to the Presence in the sanctuary whatsoever. So, the Lord would have us see that the life in us which sprang from Christ's seed, was fathered by Jesus alone, while the physical temple in which that seed was implanted, germinated, and is developing, was received entirely and only from our earthly parents. Never forget that Christ is the Father of our spiritual natures, not of our physical.

Christ's Seed is Wholly Divine

It needs to be emphasized that Jesus Christ was not half human and half divine with the two halves making up one person. On

the contrary, He was wholly human and wholly divine. He was God in the flesh.

Now, while Mary as a human woman could and did contribute toward the making of Jesus' human body, she could not and did not make any contribution to the Deified One who was implanted in her womb. The truth of this becomes especially obvious when it is realized that the God, Jesus Christ, was not made at that time nor any other time. For Him it was an incarnation, which in His case was the establishment, in the earthly plane, of a Being who had been eternally in the heavenly plane.

In Christ, divinity tabernacled in humanity, and even though "the two natures were mysteriously blended in one person—the man Christ Jesus," neither lost its identity. The divine still remained divine, and the human remained human. This is proved by the fact that, on the cross, only one of them died,—humanity,—while the other,—divinity,—lived on eternally as it is written:

The SDA Bible Commentary, vol. 5, p. 1113:

Was the human nature of the Son of Mary changed into the divine nature of the Son of God? No; the two natures were mysteriously blended in one person—the man Christ Jesus. In Him dwelt all the fullness of the Godhead bodily. When Christ was crucified, it was His human nature that died. Deity did not sink and die; that would have been impossible.

So, just as certainly as a male and a female must each make their contribution before human seed can be formed, Christ produces His entirely from himself alone, a comparison which seems to be out of harmony.

The Two Shall Be One

But, there is a factor which has been overlooked and it is that Christ's production of spiritual seed demonstrates that physical seed is in fact produced by one person, and not by two. Let it never be forgotten that Jesus is the model Seed-bearer, which means that however it is found in Him, so it must be found in nature where the same truths are revealed. Therefore, if Christ as

one complete person produces the seed, then this is the way it will be found to be in nature.

Our mistake has been that we have looked upon two truly married people as being two individuals. They are not, for each is at best only half of the individual who results when the two halves are bonded together in marriage. Sadly, all too few couples are really married in the sense that they are united into one person, for most remain divided, and become more so as the years pass.

It must be understood that the only marriages which are the type of Christ as the complete Seed-bearer, are those wherein the male and the female are so bonded that they have in fact united with each other to become one person. Consider the creation of our first parents:

Genesis 1

²⁶ Then God said, Let us make man in our image, according to our likeness; let them have dominion over the fish of the sea, over the birds of the air, and over the cattle, over all the earth and over every creeping thing that creeps on the earth.

²⁷ So God created man in His own image; in the image of God He created him; male and female He created them.

Genesis 2

⁷ And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living being.

When man was thus created, he was complete in himself; he was one. Eve had not yet appeared on the scene. She was still in Adam waiting to be brought forth from within him. After Adam's creation, many hours passed by during which he named every living creature in its turn. As he did so, a sense of need began to fill him, for, it was as he saw that each creature had its mate, that he sensed the need for one of his own.

Patriarchs and Prophets, p. 46:

After the creation of Adam every living creature was brought before Him to receive its name; he saw that to each had been given a companion, but among them “there was not found a help meet for him.” Among all the creatures that God had made on the earth, there was not one equal to man.

Genesis 2

¹⁸ And God said, It is not good that the man should be alone; I will make him a help meet for him.

Man was not made to dwell in solitude; he was to be a social being. Without companionship the beautiful scenes and delightful employments of Eden would have failed to yield perfect happiness. Even communion with angels could not have satisfied his desire for sympathy and companionship. There was none of the same nature to love and to be loved.

In solving this problem, God did not create another individual from the dust of the earth as He certainly could have done. The fact is that he had in actuality created Eve when He created Adam. He had left them together as one complete being long enough for Adam to really sense his great need as he observed and named each creature in turn. By this delay God made the joy of Adam’s marriage to Eve just that much more wonderful.

Thus the time came when the Lord took a rib from Adam’s side and formed it into the beautiful Eve.

Patriarchs and Prophets, p. 46:

Eve was created from a rib taken from the side of Adam, signifying that she was not to control him as the head, nor to be trampled under his feet as an inferior, but to stand by his side as an equal, to be loved and protected by him. A part of man, bone of his bone, and flesh of his flesh, she was his second self, showing the close union and the affectionate attachment that should exist in this relation.

Ephesians 5

²⁹ For no man ever yet hated his own flesh; but nourishes and cherishes it.

Genesis 2

²⁴ Therefore shall a man leave his father and his mother, and shall cleave unto his wife; and they shall be one.

The important point is that God had not made two persons, but had divided one into two who were called Adam and Eve. This is clearly and strongly taught in the words quoted above:

A part of man, bone of his bone, and flesh of his flesh, she was his second self.

Having divided Adam into Adam and Eve, He then reunited them by marrying the two. Then, and only then, when the two were once more one, could they produce seed. And then, and only then, when they were one, could they truly represent Christ as the Seed-bearer. Christ produces seed as one person because He is complete. Likewise, a husband and wife are seed producers, not as two people, but as one, for, in marriage, God has made them one. Together they are complete, while separated they are incomplete.

We are well aware that the Lord does not view a truly married couple as being two individuals but as one person. If the Lord so regards the uniting of male and female into one, should we not do likewise? Unfortunately, we are far too inclined to see married people, not as the Lord views them, but as two individual persons. This tendency is strengthened by our seeing so much friction arising out of serious divisions and incompatibilities. In all too many so-called marriages, the contracting parties are anything but united. But this class of relationship was never intended to be a type of the complete man Christ Jesus.

Jesus Christ is Complete

The point is that Christ, in His role as the Seed-bearer, is a complete person, needing no other to enable Him to fill this vital role. Therefore, in nature, any type of Christ in this role must be a complete being needing no other to enable him to produce seed. That complete entity is found only in the completeness of a truly

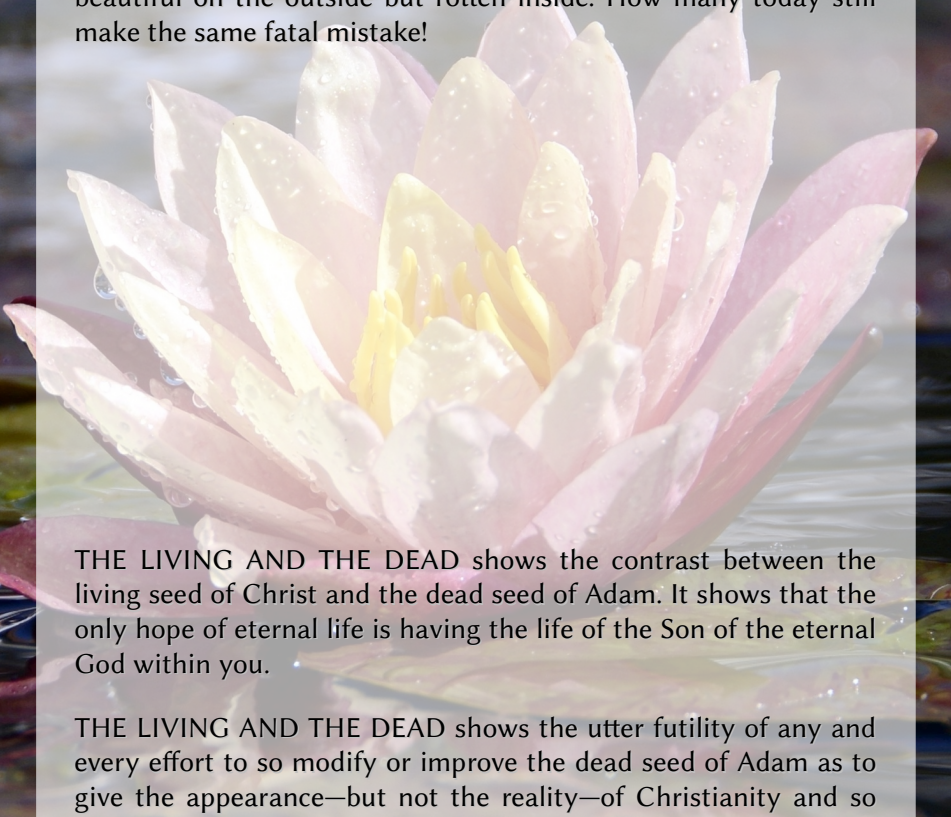
united man and wife. Think no more of them as two but only as one.

So, nature rightly understood, adequately pictures the role of Christ as the Seed-bearer. As it is in nature despite the devil's efforts to mar the object lesson, so it is in grace. Thus Jesus Christ is the divine Seed-bearer, perfect and complete, and, it is as we catch a view of that completeness and perfection, that we realize how closely bonded the husband and wife are to be.



NOT ALL THAT HAS THE LOOK OF LIFE IS LIVING
NOT ALL WHO PROFESS CHRISTIANITY ARE OF CHRIST

To the church in Sardis Jesus said, “You have a name of being alive, but you are dead.” Like many before and after, they bore the name of Christ but did not have His life within. They had forgotten that only “he who has the Son has life,” and that “he who has not the Son of God has not life.” Like the Pharisees they were busily turning themselves into whitewashed tombs—beautiful on the outside but rotten inside. How many today still make the same fatal mistake!



THE LIVING AND THE DEAD shows the contrast between the living seed of Christ and the dead seed of Adam. It shows that the only hope of eternal life is having the life of the Son of the eternal God within you.

THE LIVING AND THE DEAD shows the utter futility of any and every effort to so modify or improve the dead seed of Adam as to give the appearance—but not the reality—of Christianity and so fall victim to a false experience in Christ.

THE LIVING AND THE DEAD is a call to an examination of your life and character. It is a warning against the widespread practice of trying to be saved by painting over the seed of Adam with the colors of Christ. It is an urgent appeal to exchange the seed of Adam with the seed of Christ and a clear explanation of just how that exchange takes place.

Among the living or among the dead?....it's your choice!