

Spirit Begettal in Christendom - The Nominal Church



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FOREWORD

This is our sixth printing since 1957. Our attention was first brought to this subject in 1951. Since then we have extensively researched the subject as to the view of the Harvest Message. In the light of the many subjects that have been graciously brought before us for consideration in the **HARVEST MESSAGE** through the pen of that “wise and faithful servant,” we find it necessary to bring before you quotations and comments from that source and other brethren on the subject of “*Spirit Begettal in Christendom*” – the nominal church. Carefully analyzed, it will be found that many subjects which relate to Present Truth **are ignored as to the prophetic expectations of “that servant.”**

With regard to this subject, it will be noted as you read the various *Zion’s Watchtower Reprint* references, that ***spirit-begettal must be in progress***, both today and throughout the years past, in the nominal Church. Some of such subjects considered are: “The Great Multitude,” - when released at the conclusion of the age. The Levite Class - when completed. The “Scape Goat” sacrifice -- when sent out ***in the end-time*** as a class to die and what this means. Also, the expectations of the “Fall of Babylon” and the number of God's captivated children released then. It will be found that all of this is an integral part of the Harvest Message and ***cannot be easily dismissed*** as some would like to have it be. This thought is well covered in Revelation Chapters Seven and Ten through Nineteen.

These are but a few of the subjects ignored by those who would ***teach and that there are no sheep or righteous ones there because they believe Babylon has completely fallen.*** Others feel there are hardly any there. One of the early promoters of this theory was J. F. Rutherford in his book “*Riches.*” He taught that religion was “a snare and a racket,” and that all the sheep were ***in his fold***, hence none others saved in the end-time. Pastor C. T. Russell ***had no such delusions.*** He realized that men cannot place such limitations on the Holy Spirit of God, and so he taught, as you will see.

Remember this one thing. The call is to “Come out of her My. people,” and ***not to return.*** Once having been enlightened by most wonderful Harvest Truth and ***then to the go back*** to the starvation husks and false traditions of Babylon under the pretext of love, excusing culpability or any other reason, **is deception.** Those returning shall be considered by God, who sends (permits) “strong delusions,” as “partakers of her sins” and will “receive of her plagues” – “great tribulation,” proving the worthy from the unworthy. Rev. 18:4;7:14; 2Thes. 2:11

We regard a discourse, given by Br. Doran at a convention, to be a most ***excellent analysis*** of the viewpoint of the Harvest Messenger. And, we trust, that the study of commentary and

references in this book, will make the subject matter *more understandable* to you in your earnest search for truth. It will certainly help to identify the brethren both before and after the fall of Babylon, **now imminent**. This study, *Spirit Begettal in Christendom*, is now being made available for the Internet so that anyone can access it throughout the world. May this study brighten your prophetic outlook as things now draw to a close in the end-time with the affairs of this world.

Charles L.. Thornton,

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SPIRIT BEGETTAL IN CHRISTENDOM

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Spirit Begettal

(The following is a discourse By David Doran)

By way of introduction, I would like to say, is I was growing up in the truth, not that I grew up in it, but once I got the truth, as I was growing up in it, there were two things that were a great consternation to me and that was:

1. When something became a difficulty amongst the brethren, I could not much abide those who always talked about the subject and
2. I could not much abide those who never made their position known.

I thought there were two extremes there was not much room for. And so on this particular topic, I have never spoken on it save in the New Albany ecclesia and I don't intend to speak out on it in the foreseeable future. But I **do** feel the responsibility of speaking on it least once, since in some minds at least, it is a pressing problem, although I don't think it should be. We chose this particular day to do it because it was 10 years ago, from this platform, I was on a panel with oh, Bro. Murray, Bro. Morehouse, Bro. Eugene Burns, several -- I don't even know what the panel was about any more. But I remember one thing distinctly, something came up on this subject, and I made the definite short remark 'well I don't believe there are any in there,' referring to spirit begotten ones in Babylon, and that's the last remark I made on the subject from the platform, and I think on the 10th anniversary of that *is a good time* to explain the matter a little more deeply.

Your outline says Mediatorial discourse number 2. It's hard to mediate this kind of a subject because, well, Mediatorial discourse number 1 was about the chart and I can definitely use the chart two ways and I think that's very handy, but this is a subject you can't use two ways but nevertheless you can understand **both sides** of the question and I think

that's imperative; matter of fact that's the whole point of this discourse. I don't think we should ever conclude our minds on the subject *until we understand the objections of others*. There are very fine Bible Students on both sides of this question and it's absurd to think they are just being ignorant of facts. But don't jump to conclusions. We'll attempt to present both sides. I have held both sides of this question. I think I can be singularly objective as a result.

For 17 years I felt there were no spirit begotten ones in Babylon; for 2 years I rode the fence, at which time by the way, I prepared these remarks, so when these remarks were prepared, it was a time when I was studying the subject, and really quite undecided in either direction. Since then I changed my mind and I'm on the other side of the question and I believe I'm obligated to give reasons why I feel one view is superior to another, but I'm not trying to convince anyone. If for 17 years I held one side I at least ought to give you the privilege of holding your view for 17 years before you reconsider it. That's only fair.

Now we'll go to the part number 2 on the outline, the review of the position that there are no spirit begotten in Babylon, a position which I stated I held for 17 years.

Number 1, perhaps the strongest argument used is **based on the parallels**. And to put it shortly, the parallels *prohibit spirit begotten ones being in the nominal system*. This parallel of course is the parallel of 36AD which is 1881 and reasoning along the line that because God ceased dealing with Babylon at that time *totally*, just as he ceased dealing with Israel totally at the end of their 70 weeks, no spirit begettal could logically occur. Because of some of the remarks of Bro. Russell, *I myself was willing somehow to extend that date to 1914* -- though I was quite unable to explain why.

Number 2, point used in argument that there are **no** spirit begotten ones in Babylon is Rev. 18:21,23. *'And a mighty angel took up a stone like a great millstone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down, and shall be found no more at all. And the voice of harpers, and musicians, and of pipers, and trumpeters, shall be heard no more at all in thee; and the sound of a millstone shall be heard no more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of the bridegroom and of the bride shall be heard no more at all in thee.'* That's **the line that is usually used and applied to 1881** and following.

Number 3, You'll notice I am only skipping over these very rapidly, I will return to some of these considerations actually from the other point of view. I'm not trying very hard to argue the way I used to argue on the subject and *I am trying to show you those factors which at the time I used in my mind plus others*. Number 3 is Parables, especially those that are discussed in the *Third Volume*. 'The Wheat and the Tares' of Matthew 13. The argument is the wheat is separated therefore not in Babylon. 'The Parable of the Wise and Foolish Virgins' of Matthew 25. And the argument is generally that this applies exclusively to nineteenth century occurrences; the Miller movement and the final announcement that the Bridegroom is present and therefore does not apply since 1874.

Number 4 item. Some legitimate questions that have to be answered; for instance: ***How much truth is needed to beget? Is it necessary to have more truth to beget in the Harvest period than previously? Another legitimate question, What about God's character, is it right for him to beget someone in unfavorable surroundings? Where there is no food to feed on.***

Because I wrote this 2 years ago I have no idea why #5 is on your outline. I've totally forgotten what that meant. So we'll skip it.

We'll go to three Pastoral statements regarding these items that we have just gone over.

Number 1. What Pastor does say ***about these parallels***. We would first of all like to read a quote from 1912. This is found in *Question Book*, pages 155 and 156. Here our Pastor writes, quote:

'It should be clearly noted that the parallels between the Jewish and Gospel Ages, all *belong to the nominal systems*, then and now. And if this is borne in mind, it ***will prevent our applying these parallels either to the gathering out of the Gospel Church***' he means gathering of the Lord's people out of Babylon now.

Now this was long before 1916, we're not worried about changes of mind or anything like that. This was written in 1912. Bro. Russell is saying the parallels do not 'apply to the gathering of the Lord's people out of Babylon now.' He says the parallels have nothing to do with that. These are the things that as I restudied the subject, began to hit me, and ***to think that I really wasn't agreeing with the Pastor's position on the subject***. I was basing it on something the Pastor said but ***not taking into account everything he said***. You will find this same thought in different words in the *Second Volume*, Foreword, page 11, the 1916 Foreword. You will find this same thought in different words in *Reprint* page 5950 and 51, where even the title makes the point. 'The Harvest is Not Yet Ended.' There the title ***separates the harvest from the parallels***, very clearly. I don't know how, over the years, I read that title and said that title doesn't mean what it said. The title simply says ***the harvest isn't over*** and this was written after 1914. He was separating the harvest from the parallels, very clearly. ***ALL rules of language say what that title means***. One note on this: This does not negate the 40 year parallel. The 40 year parallel is scriptural, is valid, cannot be thrown away. ALL it says is: It's not the harvest that's 40 years, it's something else that's 40 years. That's another subject.

Now before we go into Revelation 18, we're finished with the parallels. We'd Like to make a distinction. Occasionally there is strife over the meaning of the word '*fall*' or ***destruction of Babylon***. Sometimes it is spiritualized and to be perfectly honest about it, ***I think it's pure academic dishonesty***. If you're reading the Pastor's work, it's very clear he had two things in mind; there is ***a fall from favor*** and ***there is a fall, kerplunk, when it's gone***. And ***it's really quite dishonest with your own mind, if you don't acknowledge the two differences***, because you can't read the Pastor's writings logically ***unless you see that***

distinction. There is a fall from favor **but there is also a hard crushing actual fall into oblivion.**

Now lets go back to Revelation 18.

We have read 21 through 23; it talks about casting of Babylon into the sea like a millstone, and ultimately in 23, the voice of the bridegroom and the bride will be heard no more in her. Let's examine verse 21 first.

Bro. Russell applies only, this time I'm not exaggerating, only and consistently, **to the future from his day**, in the *Volumes* and in the *Reprints*. Let me give you several citations, I'm explaining in my own words what is in the citations but if you read them I think you'll see that I'm not misrepresenting the Pastor. *Reprint* 694. The Great Company is delivered from Babylon when this verse is fulfilled. *Reprint* 275. That's the original draft for the Chart chapter of Volume 1, he says Pyramid Little 't' equals the Great Company after the Bride is exalted and **the Great Company liberated from Babylon at it's fall**. *Reprint* 5058 links this verse 21 **with final anarchy**. *Reprint* 5142 makes Revelation 18:21 **as the final part of the trouble**. *Volume 4* page 37, compared Revelation 18:21 with the gradual destruction and Bro. Russell says this verse, **verse 21 is not gradual, it is 'sudden, violent and complete.'** -- His own words. *Volume 5* page 369, he says this **verse 21 is future, when Babylon goes into oblivion**. This *Volume 5* by the way, is part of a study on Hell. Strange we should find something on Spirit Begettal in Babylon there; but it's talking about Babylon and he's talking about oblivion, destruction, just as hell means absolute dissolution of life, disappearance, covered over, gone. And he applies this verse 21 in the context of his discussion of oblivion, as the meaning of Sheol, connecting it with an Old Testament text. *Volume 6*, page 619 says that this **verse 21 is future, without exception**, Bro. Russell says **Revelation 18:21 is future from his day**. Verse 23, and here's the problem: When we read it, you notice that it is a context, there is a flow of idea. 'A mighty angel took up a stone, like a millstone, and cast it into the sea saying, thus with violence shall a great city Babylon be thrown down and be found no more at all (oblivion) and the voice of harpers will not be heard in her and the light of a candle and the voice of the bridegroom and the bride shall be heard no more at all in thee.' Now with that context I was exceptionally surprised, exceptionally surprised to find out Bro. Russell consistently **applied verse 23 to the past**, Verse 21 future, verse 23 past, **and yet it's almost all one sentence**. One time except -- **by the way he even put a date on that verse 23, he said 1881 for verse 23, very consistently until or through** *Reprint* 3884, 1906. Then he's silent on it, doesn't mention it at all for 2 years. In 1908, in the *Question Book* is, as far as I can determine, the Pastor's **last statement** on the subject. In other words, all the way through 1906, he says verse 23 is past, 1881. 1906 is the last time he says it, 2 years silence, and he only says one more thing on it from then on until his ministry ends and this in the *Question Book* page 720, **'The time is rapidly approaching when the voice of the Bridegroom and the voice of the Bride will not be heard there.'** **There he puts it future**, the only time, **the last statement and then he never touches it again** all the year that he's alive that I can find. Now I choose in my own cogitation to accept this last statement of Bro. Russell not because it's the last, I don't believe in playing date games with Bro. Russell's writings, I like **to reason** on what he says; but I chose this one **because it fits the context**, NOT

because it's the last statement he made. Since it's all one sentence, it says: Babylon will be cast and found no more and it tells all the results of that, and one of the results is: The *voice of the Bridegroom and the Bride will be heard NO more at all in her.*

Go on to the parables of *Volume 3.*

If you recall when I mentioned the wheat and the tares previously, the argument was: the wheat is separate therefore not in Babylon. My studies determined Bro. Russell **did not** present the matter that way. *Reprint 5574* 'The ripe wheat of the Gospel Church, are to be separated from the unripe wheat and the tares at the end of this age. They are to be exalted and glorified **before** the burning *and consuming trouble shall come.*'

But his position was *not that all the wheat* would come out *before the burning of the tares* came; his position was that *only the ripe wheat would come out.* On the 'Wise and Foolish Virgins' parable, which as I previously mentioned is frequently said to be a *Nineteenth Century occurrence and not applying to our day.* Here's the Pastor's remarks on it. The 'Wise and Foolish Virgins,' *Question Book* page 289, 'Nearly all the scriptural pictures with reference to the Great Company would indicate the special time for their tribulation would be at the close of this age, apparently, just after the Church is totally gathered.'

Summary from the Volumes:

Volume 3, pages 91-94, Bro. Russell says the parable **refers to classes at different times during the harvest**, NOT individuals who experience the whole thing. He's saying it's not isolated to a few years in the Nineteenth Century. He explains that *experience in the great time of trouble, will be the market where the Great Company gets it's oil.* Now obviously the very earliest you can say the great time of trouble is, is 1914 and that puts us into the Twentieth Century with this parable. However in *Reprint 5526* he says WW1 is **NOT the great time of trouble.** That *by the great time of trouble he means the final fire or anarchy stage*, so hence by his own definition the Great Company still needs oil and the parable is not yet fulfilled. On [*Volume 3*] page 92, he says, all are aroused *but not all are led out*, hence *the unripe wheat is not separated.* *Volume 3* pages 190-194, Bro Russell says *the presence is the test that separates* the 'Wise and Foolish Virgins.' Is that the test in our midst? I don't think so, I don't think that's too much of a problem here. The presence is **generally accepted** by all the brethren. He says the foolish don't leave Babylon, hence they don't see the presence. Then on pages 195 and 6 he says the foolish knock but the door is shut because the wise are complete; **so the foolish haven't knocked yet** unless we acknowledge the wise are complete. *Volume 3* page 206 paragraph 1, he says *the door in Matthew 25:1-12 is the end of all opportunity to enter the Bride.* Since **that's not closed**, the parable *is still in effect.*

Lets go on, on our outline, to some of the legitimate questions that we can ask, for instance:

How much food does it take to beget someone?

Bro. Russell says in *Volume 4* page 608 paragraph 2: Human creed beds are long enough **for babes in Christ**. We think an important distinction must be made here; God begets by his Word, **Babylon never begat anyone** and never did and never will and does not at the moment. *Only God begets, by his Word.*

Now Lets take a summary of some of Bro. Russell's citations which shows his thinking on how much food it takes to beget. *Reprint 5656*, he says 'just as *very little was needed in the Dark Ages, Likewise now.*' *Reprint 4900*: 'It is *not necessary to understand Restitution to give it up.*' In other words give up your earthly resurrection. These are not my words, they are his. *Reprint 4648*, these are *the things that made me change my mind*. I'm just sharing some of them with you. 4648: '*only devotedness to doing the Father's Will is needed to constitute acceptable consecration.*' That's his concept of what it takes. Then on the question *You have to understand the ransom to be spirit begotten?*

Here are his words:

'We should **NOT** think of making that knowledge a test of brotherhood or fellowship, for ought we know some of the Lord's people today may be as fully in covenant relationship with Him, **without an appreciation of this philosophy, as some of our forefathers.**' Those are Bro. Russell's words not mine. If I'd said it you'd probably throw me off the platform but he said it; I'm just trying to share his reasoning with you.

Volume 4 page 258: Bro. Russell is talking about missionaries and he says they have not been in vain, he reasons on them, he says they *have resulted in spirit begettal with developments of fruit of the spirit, true Christian character* and then he adds however that *cannot be credited to the creeds* which are attached to the missionaries, but he does make a distinction; it is **NOT** the missionaries or the churches *which beget but it is the Word of God that they carry with them.*

Reprint 5550, Bro. Russell summarizes spirit begettal saying it relies on 3 steps:

1). *Take a stand for righteousness* 2). *Receive Christ as your Redeemer* 3). *Make a full consecration to do God's Will, that's all.*

And then he says, further instructions follow. You get the niceties of the truth afterwards.

Reprint 2851, he says the saints of the past *triumph despite the confusion which surrounded them because they had the proper spirit* and he says that some today, having the truth *will fail because they're satisfied with the truth, rather than with the effect the truth has on them obeying.*

OK let's go to another question. *What about God's character?* Is it fair for him to beget somebody **in unfavorable circumstances** where there's *no truth to feed on?* Reasoning on justice, justice demands that the same condition apply, a leveling condition applies to the whole church. The three questions that we ask at baptism -- why do we ask them? Because we supposedly think that's enough, to accept somebody as a brother in Christ. *We don't have to know anything else, not* about the Lord's presence, **not** about the Ransom, not about

Restitution, **not** about anything else, just the **three simple questions** in harmony with what we read in *Reprint 5550*. Isn't it **unjust** not to accept someone *because of the place* they happen to be sitting at the time they make a consecration? God says 'I'm sorry I can't accept you *because you're across the street living in a building with a steeple on it*. I know **you meet all the conditions I laid down**, but you're just sitting **in the wrong place**.' You see *justice is violated*. It's no problem certainly, for God to beget someone in unfavorable circumstances *and then say* 'all right move, you said you'd do my will. My will is *get out of that place, you won't live there*.'

Let's review a little bit:

Number 1. The **parallels do not apply to the selection of the true church**.

Number 2. Revelation 18 in it's context *and it's latest explanation* says that the voice of the bridegroom will be heard *until* Babylon is cast into the sea.

Number 3. The **parables** of the 'Wheat and the Tares,' 'Wise and Foolish Virgins' by the Pastor's words *are not yet fulfilled*.

Number 4. The questions about **what it takes to beget** and **where God can legally operate** are all answered in Bro. Russell's writings. One item if you even want to study this subject; and by the way I'm not admonishing anyone to study it; I don't think it's terribly important that you arrive at a conclusion on this *until you're ready for it*. If you decide to study this, *you won't find anything in any of the indexes under Spirit Begettal in Babylon*. Why not? Because that **was never a question in Bro. Russell's mind**. What do you have to look under? You **look under Great Company**. That's the only place you'll find what Bro. Russell said on it because to him, Great Company was synonymous most of the time with Spirit Begotten brethren who don't come out of Babylon, so **that's the only place you're going to find references on the matter in his writings**.

Now let's go to the important section; because everything we've done up to now is negative, just showing why the reasoning I used to use when I discussed the matter with people doesn't work, when we look at Bro. Russell's treatment of the subject. And then as I said before, you see it opposite of me; I'm perfectly happy with it, at least for the next 17 yrs. I'm not trying to convince anyone, I'm simply trying to share with you the benefits of my own studies, after seeing something in a way that *I now consider incorrect*.

The Basic of Beliefs for those who feel that there are Spirit Begotten ones in Babylon:

1). Types

Reprint 2857 Bro. Russell suggests that *Lot is a type of Great Company* and we believe that all of the references to Lot in the Scriptures **back up his conclusion**.

Let's look at 2Peter 2:6-8. 'And turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and *delivered just Lot,*' (notice that Lot was *justified, representing someone who is in harmony with God*) 'vexed with the filthy conversation of the wicked.' If he is typical of the Great Company, it **does show that the Great Company is uncomfortable, 'vexed with the filthy conversation of the wicked:** for that righteous man dwelling among them' (*the Church is supposed to be separate, having come out*) 'that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day *with their unlawful deeds.*' It tells you *something about the Great Company in Babylon.* Let's compare Genesis 19 to which Peter makes reference, verses 12 to 16 when the angel had come in to deliver Lot. 'The men said unto Lot, hast thou here any besides? son-in-law and thy sons and thy daughters, and whatsoever thou hast in this city, *and bring them out of this place.*' Parallel to Revelation 18:4, '*Come out of her my people.*' 'For we will destroy this place because the cry of them is waxen great before the face of the LORD, and *the LORD hath sent us to destroy it.*' '*Her sins are ascended unto - heaven.*' Revelation 18:5. Did Lot Leave? Let's see what he did. 'And Lot went out,' not out of Sodom, he went out of his house, 'and spake unto his sons-in-law, which married his daughters and said: *Up, get ye out of this place; for the LORD will destroy this city.* But *he seemed as one that mocked* unto

his sons-in-law.' That word mock, *in the Hebrew means talked nonsense.* What's the matter with you! And that kept Lot in, **he didn't have the strength of character to leave.** 'And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy 2 daughters, which are here; *lest thou be consumed in the iniquity of the city.*' So did he leave? '*And while he lingered, the men laid hold upon his hand and upon the hand of his wife and upon the hand of his two daughters; the LORD being merciful unto him, and they brought him forth and set him without the city.*' *Lot never came out. Lot was pulled out,* never came out of his own accord. The summary in verse 29. 'And it came to pass when God destroyed the Cities of the Plain, that God remembered Abraham and sent Lot out of the midst of the overthrow, when he overthrew the cities in the which Lot dwelt.' Bro. Russell's consistent application of the type of Lot is: *He is the Great Company* and he *never comes out of his own accord,* he has to be *forced out at the overthrow.*

The scapegoat is a type. *Tabernacle Shadows* pages 68-72. Bro. Russell says their great tribulation is *being forced into freedom by Babylon's fall* and he says this does not occur *until the Church is beyond the veil* and he bases that on the type of Leviticus 16. Benjamin is a type. *Reprint* 184, 4436, 5231. Jacob's second, and beloved wife was named Rachel, which means *limb.* She was **a type of the Gospel church, the whole church,** not just the true church. Rachel was promised first to Jacob, but he received her last, after Leah. *Leah apparently pictures the Jewish Age,* showing God gets the fruitage of the Gospel Age before he gets the fruitage of the -- excuse me, *fruitage of the Jewish age before* he gets the fruitage of the Gospel Age, *the fruitage that he really wanted.* Seven years Jacob worked for each, *showing the equality of the two ages,* the parallel ages. Rachel's two sons, the two products of the Gospel Age. One is Joseph, who represents the Christ type; the other is Benjamin, who represents the Great Company and his name means Son of the Right Hand, at least so his father called him. But that reminds us of Psalms 45:14, the virgins her companions, the Great Company followed her in. They are sons of the right hand, definitely

companions. Benjamin however is born when Rachel dies, therefore his first name. Rachel calls him Benoni, *son of my pain*. Bro. Russell says that this is *representative of the Great Company finally being born, of Lot being pulled out in travail, or death throes* of the Gospel Age. Joseph blesses his younger brother with *5 times as much* as he gave his other brethren. Genesis 43:34 and 45:22. Why? Because the Great Company does get a greater blessing than the rest of the world, they have a spiritual inheritance. 'If you do not believe in Spirit Begettal in Babylon, it is now **your responsibility to interpret those types** because Bro. Russell *only interpreted them one way*.

Next, the Parables that we have already covered.

We already treated the 'Wise and Foolish,' the 'Wheat the Tares.' We've seen that the Pastor's discussion of them tends toward Spirit Begettal in Babylon, **not against it**. And we also have thought it times on that most enigmatic of parables, 'The Penny Parable.' I don't know what it means, although recently I heard a discussion of it by Bro. Shallieu on tape **which is the first time all the questions were answered**, so I'm seriously considering his view on the matter at the moment. One thing struck me about the 'Penny Parable,' there are laborers in the vineyards to the end of the day. Now whenever this eleventh hour is, why

would you send somebody in unless there is harvesting left to do. That's the one thing about that parable that strikes me, up until the last moment laborers are sent in. Why? Because fruit must be brought out. It certainly is suggestive of the fact that there is more to be found.

Prophetic texts.

This is the *strongest area* in support of the view there is Spirit Begotten ones in Babylon. On all of these again, the Pastor is consistent, *his views never vary*. Therefore you will now be faced with the same problem I was faced with, which made me change my mind; that if you believe that there is no Spirit Begettal in Babylon, *you must reinterpret all the following prophecies without Bro. Russell's help*, because Bro. Russell only explained them one way.

1). **Rev.19:1-7**. In *Volume 4* page 623, he says that this is referring to the Great Company, seeking after it's relief from Babylon, at it's destruction. *Reprint 5865* (1916 art.) he *applies this Rev. 19:1-7 future from that date to the Great Company, awakened and led out of Babylon, by it's final fire*.

2). **Isa.34:5,6**. 'For my sword shall be bathed in heaven: behold, it shall come down upon Idumea, and upon the people of my curse, to judgment. The sword of the Lord is filled with blood; it is made fat with fatness, and with the blood of lambs and goats.' So this destructive effort on Babylon here not only effects goats, tares, but lambs, those who are Legitimately the Lords. *Volume 4*, Page 17. Bro. Russell *applies these lambs as being the Great Company, left in Babylon until it's destruction*.

3). **Jer.8:20.** The harvest is past, the summer is ended and we are not saved. *Volume 4*, page 578. Bro Russell *applies this to the Great Company who stay in Babylon until the bitter end, the winter.*

4). **Hab. 3:17,18.** 'Although the fig tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold; and there shall be no herd in the stalls; yet will I rejoice in the Lord, I will joy in the God of my salvation.' Who is 'I' in verse 18? *Reprint 5383* says *it is the Great Company in Babylon until the church is beyond the veil.*

5). **Isa. 66:7,8.** You know that one about Zion travailing with child and then children; we won't read it -- too many references on this but they are all consistent with possibly one exception, and we'll refer to that in a moment. Just as a typical example, *Reprint 1648* and 9, Bro. Russell says the 'manchild' is those who do come out of her, that is the Joseph class, *the children of those born during the death throes, that is the Benjamin class, the Great Company, those who fail to recognize the harvest and act on it.* The one exception in all the *Reprint* articles on Isa. 66:7,8 is *Reprint 5574*, and if you read this *Reprint* article you would immediately conclude; Ah, Bro. Russell *changed* his mind about this prophecy;

the only thing you would conclude if you read it. But *this is one of those cases that get us all into trouble*, we refer all over the place, where occasionally Bro. Russell makes an *application of something rather than an interpretation, in order to make a point.* Now how do I know that's what he's doing? This particular *Reprint* article *is about the Covenants.* It's in that 1909 year when he was attempting so hard to clarify the Covenants for everyone, and in it he *makes great use of Isa. 66, comparing it to a covenant.* It sounds for all the world like he's really interpreted Isa. 66. Excuse me, *I gave you the wrong Reprint article, it's 4454.* In 5574, the one I gave you, where Bro. Russell much later still goes back to his original view and corroborates that he retained this view and never changed it. So what that's saying is, that he is saying that this prophecy means exactly what he said it meant *but in this one Reprint article -- 4454, he's using it as an application to strengthen understanding of the covenants* and NOT as a prophecy regarding the Great Company. Very important that we know why Bro. Russell writes an article before we decide that he's saying something in it that supports our view. There are some prophetic based statements regarding the Great Company in Babylon, until it's ultimate collapse; we'd like to give you those citations.

Question Book page 290 (1907). Bro. Russell says Spirit-begettal is likely still going on in Babylon. This is definitely passed the 1881 date. I mentioned this to someone when I was discussing the matter and their whole reference was 'Well Bro. Russell was just too broad in this article.' Maybe he was. You know *this whole subject is really a study of Bro. Russell* almost more than it is of the Scripture. *So if you're going to study Bro. Russell you can't just dismiss him sometimes is too broad and take what he says, if you don't like it*, that's okay, I can't force you, nobody can force you to take what he says. *But don't take part of it and say the rest of it's too broad, because that's dishonesty with your own mind. Reprint*

3884 The Great Company will get out only in the fulfillment of Rev. 18:21; millstone cast into the sea. *Reprint 5383* the Great Company stays in Babylon until the church is glorified and until Babylon falls. *Tabernacle Shadows* page 72. The Great Company must be forced out by the fall of Babylon etc., etc., etc., all right let's go on.

What this view is not saying. I now accept the fact from prophecies and types as well as Bro. Russell's general reasoning that *spirit begetting still exists in Babylon*. However, I think it's important not to jump to conclusions about brethren who hold the opposite view, myself included, and to brethren who hold the opposite view, myself included when I did. This is *not insisting that there are great hordes there*. This is *not saying God is still dealing through Babylon*. This is *not saying that spirit begotten ones in her can make their calling and election sure*. This is *not saying Bro. Russell's work was not done correctly or completely*. This is *not saying the harvest message isn't needed to make you're calling and election sure*. None of these things are implied if you happen to believe that spirit begotten ones exist in Babylon.

Now that we've gone through all the prophecies, so what! Anytime you spend enough time studying some subject, it should have some practical advantages. I find two practical advantages *with the view I now hold* over the view I previously held. One is in outward advantage. I feel *very relaxed in talking with others in witnessing experiences*, because if they say the Lord answers my prayers, I used to think yeh, sure, I bet, and I'm sure it showed in my face. If they say 'I see his providential overruling in my life,' NOW I believe that's possible. *Previously I did not*. It eliminates a lot of judging aspects, it makes me very comfortable; *I might be talking to a brother in Christ and I don't feel guilty about that at all*. There's an inward advantage. It makes us *considerably less exclusive*, which is a real danger. Almost every religion has become exclusive to the point where they lose the value of anything that they might of held that was correct.

Rom.2:2-5. 'God has not cast away his people which he foreknew. Know ye not what the Scripture saith of Elijah? How he maketh intercession to God against Israel saying: 'Lord, they have killed thy prophets and digged down thine altars; and *I am left alone.*' Just me, with the Lord and they seek my life. Ever get that kind of complex? But what saith the answer of God unto him? What did God feel about that kind of attitude? 'I have *reserved to myself 7,000 men, who have not bowed the knee to the image of Baal.*' And Paul says even so, then at this present time also there is a remnant according to the election of grace. That *principle certainly can apply at this end of the age*. This particular view of spirit begetting in Babylon, yes versus no, *will tend to make you a little more humble* and will tend to make you *a little more appreciative for the light you do have*.

Finally, a quote by Bro. Russell. It's not finally, excuse me, I have one more page of notes. *Reprint 4593*. Quote: '*There is a disposition on the part of some unconsciously to fellowship only such Christians as are outside of all denominations*. Our true position nevertheless is that we recognize all loyal to our Redeemer, whether babes or fully grown, *whether in Babylon or out of her*, whether they *follow with us or indirectly speak evil of us*. Bro. Russell's attitude is worthy of emulation.

And finally as a summary:

1). The quotes and summaries we have given to you are not meant to prove anything to you. They were all sketchy, we gave them only to stimulate study if you care to study the matter.

2). This is not a subject for instance on conformity. For 17 years I held one view, now I hold another. How am I going to judge someone who doesn't see it as I do?

3). Objectively the Pastors position is very clear, anyone who says there is no spirit begotten ones in Babylon, if you study the matter, ***you must realize you hold an accommodated view.*** You as I, by ***our own reasoning*** have ***extended the Pastors reasoning, and changed it, based on an elapsed time factor***

4). Would Bro. Russell's view be the same ***if he were here today?*** Who knows? If not, however, there must be a reinterpretation of at least three types and five prophecies we have mentioned. In other words don't claim you have the Pastor's view, if you believe there are no Spirit Begotten ones in Babylon. Plainly speaking, it ***is dishonest***, because it is not the Pastor's view. I'm not saying you can't hold it. I held it for a long time, but don't blame it on Bro. Russell.

5). On the cold matter of the Great Company in or out of Babylon, we'd Like to close with a very short sentence from *Reprint 4078*, where Bro. Russell is talking about the Great Company and he says 'Differences of opinion respecting it need cause little concern.' With that we will close and pray the Lord's blessing upon your consideration and fellowship ... and we hope that we haven't stumbled anyone because that is the last thing we would want to do. And we offer any apologies if we've said anything in an unwise manner. May the Lord add his blessing.

*Discourse given in the 1980's
at the Indiana/Ohio Convention*

SPIRIT BEGETTAL IN THE NOMINAL CHURCH

September. 1957

Excerpts taken from Zion's Watch Tower prior to November, 1916 which are the accepted writings of Charles T. Russell.

Reprint.4578, (ZWT `10, pages 91-92 Col.1, Par 3,4,5)

PHILOSOPHY OF THE RANSOM

“Doubtless many of our readers understood fundamentals of the gospel of Christ before they came in contact with the DAWN-STUDIES and their elaboration of the philosophy of the Divine Plan ... Hazy ignorance of the philosophy of the ransom did not hinder you from mentally grasping ... the great general fact That ‘Christ died for your sins’ (I Cor. 15:3). and that we have redemption and remission of sin through his blood. On that basis of faith ... you had ‘peace with God.’ More than that: you possibly had some appreciation of having made a consecration to the Lord-however vaguely you realized this. And you had Lessons in the school of Christ along certain Lines, even though you did not know that you were in the school preparing for the great work of the future-the judging of world. You know something about self-sacrifice too ... It is well that we call these things to mind for two reasons: 1). The remembrance of them will make us more considerate of fellow-Christians, whose eyes of understanding have not yet been opened to the philosophy of the Divine program.”

Reprint 4746 (ZWT'11, pages 22,23 Col. 1, par. 1)

GREAT COMPANY AS LEVITES

“Our relationship to the Lord is not necessarily dependant upon our knowledge of every detail. We are to remember that many of us were God's people before we understood any of these things, before we understood the philosophy of the Divine Plan ... And we are to remember that the supreme test is Loyalty to the Lord.”

Reprint 5134 (ZWT'12, pages 358, 359, Col. 2, Par 3)

CONSECRATION NORMAL ATTITUDE

“We believe that there are some now living, *perhaps a good many*, who are consecrated to God and *whose consecration has been accepted*, but who are not in the light of present truth. This number may include some who are what the scriptures refer to as 'babes' in Christ and others to whom the scriptures refer as the 'Great Multitude.' (Heb. 5:12-14; 1 Pet. 2:2; Rev. 7:9) The Foolish Virgin class are probably *in very large number all around us*. The fact that some of these are in Babylon seems to be indicated by the command, 'Come out of her, *my people*.' (Rev. 18:4) If they are in Babylon, their presence there shows that they are not yet well developed; and if they are God's people, they are not enjoying the full strength of the present truth, *although spirit-begotten*.”

Reprint 5411 (ZWT. '14, pages 67-69 Col. 2, par. 1)

CONSECRATION AS RELATED TO PRESENTDAY CONDITIONS

THE AVERAGE CHRISTIAN'S PRESENT POSITION

“It would seem that *throughout Christendom* we can see today *a great many* who have taken the steps of consecration to a greater or Less degree and more or Less intelligently...” (p.68 Col. 2, par. 1)

THE GREAT COMPANY

“These (antitypical Levites) have passed *the various stages of full consecration and divine acceptance and the begetting of the Holy Spirit*. They became *new creatures* in Christ Jesus and *enter into the Holy*. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full sacrifice of earthly things is the only condition upon which they can gain the heavenly things.” (p.68, Col.1, par 2)

“We think there *is good reason to believe that a considerable number* who have made a consecration *are still in Babylon*. We do not know this, however. We are near to the Battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the Truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. *That they are considerable in number is intimated in the 19th chapter of Revelation*, where we are told that when Babylon falls, the number of those released at that time will be *a great multitude; that the voices of these will be 'as the voice of many waters.'*” (p.68, Col. 2, par. 7)

Reprint 5383 - ZWT. (1914), pages 19,20 (Col. 1, par. 5)

A PROPHECY NEARING FULFILLMENT

“When the *Little flock shall have passed beyond the veil, there will be still the Great Company of the Lord's people left here.* Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free. Before all this is made plain to them, they may use the language of our text, and later come to see clearly. Hab. 3:17,18. In the 19th of Revelation *this company are spoken of as rejoicing in the fall of Babylon* and saying, 'Let us be glad and rejoice, and give honor to him; for the marriage of the Lamb is come, and his wife hath made herself ready!) (vs.7) ALL things had seemed to them to be failures; and now they see that God's plan has not failed, but has been fulfilled.”

Reprint 5478, 5479 ZWT. (1914), Pages 179-181

THE VOICE FROM HEAVEN

“As the people of natural Israel were led captive into literal Babylon, so the people of spiritual Israel, among whom some were the Lord's true saints, were led captive into mystic Babylon. (Col. 1, par. 2)

“The *same spirit of persecution* that was manifested **in the ‘mother’** has also been manifested more or Less *in the ‘daughters.’* The enslaving power extended from medieval times to the Reformation; so that, looking out upon the so-called Christian world today, we see that there could not be a better word used to picture existing conditions than the word confusion. (Col. 1, par. 3)

“We hear this voice *now speaking*; we see that this prophecy of Revelation is now being fulfilled. If any remonstrate: But, Lord, we have many precious friends in Babylon, and we are loath to leave them. We have *tried to show them what Babylon is* but they will not heed. It will be a great loss to us to leave them ALL and take a stand against them. Must we come out? Our friends will think us crazy! The Lord replies: ‘Come out of her,’ or *‘receive of her plagues.’* (Col. 2, par. Top)

“You are not sharers in her sins **until the time** you see this. You were *born in Babylon.* The Lord is not holding you responsible for that which you do not understand. But the better you understand *the more responsibility you have.*” “If you fail to come out of her *when you hear the Lord's voice,* it will imply that you are not thoroughly loyal to him. (Col. 2, par. 1)

“If **you are approving** of the sins of the spewed-out systems by upholding them and giving them your influence, you will surely be partakers of Babylon's plagues. (Col. 2, par.2)

“The **plagues coming upon Babylon** are sore troubles, which will result in the conflate overthrow of the present order of things -- political, social, financial and religious. (Col. 2, par.3)

“We do **not** think ALL have **yet heard (the voice)**; hence there must be some Christians still in Babylon, partakers of her sins, but confused because of ignorance, because of lack of knowledge. (Col. 2, par. 4)

“What is this *voice from heaven*? Apparently, **the voice is present truth** -- a presentation of the doctrines of the scriptures with their times and seasons – a showing that while there has been confusion and error ALL the way down through the age we are now in the harvest time, when the truth is clearer than ever before. This voice of truth tells us whether or not we would support a system that is full of error, full of confusion. (Col. 2, par. 5)

“Nevertheless we believe that **ALL who are the Lord's will be brought into touch with present truth and will be judged by it.** (Col. 2, par. 1)

“Ye are children of the light.' He seems to imply that the Lord's people will come to a knowledge of the truth. This does **not necessarily mean ALL the truth, but enough to sanctify.** (Col. 2, par. 2)

“There are certain basic principles that the Lord's people have at ALL times grasped; for instance, the fact that **there is but one God.** Even those who hold to the doctrine of the ‘Trinity’ declare that there is **one God.** Thus they have a measure of truth, although they contradict themselves. It is the same in regard to the penalty for sin. Our forefathers desired to be right when they thought eternal torment the punishment for sin; and *they called it a just penalty*, in their endeavor to be right. But with these basic principles is mixed a large proportion of error. The whole world of mankind has been under delusions; and we who now are waking up are really surprised to see how little we actually knew – how ignorant we were with regard to some of the precious messages which our God has given us. (Col. 2, par. 3)

"YOUR BRETHREN THAT HATED YOU"

“But our day has a peculiarity that other days have not had. The Divine Plan is now so beautiful that we can see that **others are in darkness**, and this impelling Voice of the Truth is the Voice of God, the Voice of conscience, **the Voice of enlightenment**, calling us out of Babylon, which is misrepresenting God, His character, His Plan and His Word. We do not know but that they **may go to the extreme in our day** -- to kill socially, to kill ecclesiastically, perhaps **to kill physically.** (Col. , par.)

“But as we were children of God **before we received full knowledge**, so we believe that it is possible for others to be children of God **without having received full knowledge...** The Adversary is doing ALL that he can to hinder people from studying the divine message -- raising the dust of calumny to blind the eyes of the unwary.” Col. 2, par. 4)

“It is because we believe that there are children of God attempting to live on the husks and skimmed milk of human traditions -- brethren in Christ starving for the pure food offered in the

word of God -- that we are trying to reach and help them. Otherwise we would abandon ALL special efforts at propaganda." (Col. 2, par. 5)

Reprint 4900 ZWT (1911), Pages 390-391

WHAT THE CHURCH SACRIFICES

"By faith we believe that God has made a provision that ALL mankind shall have the privilege or restitution to perfection during the millennial age; and *by faith we forgo, or give up, our share of restitution privileges*. Thus our principal giving up is our surrender of what we have; and our secondary giving up is that which we have by faith in God's great plan. (Col. 1, par. 1)

"However *it is not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these* and thus to present himself a living sacrifice, as the apostle exhorts. (Rom. 12:1) A knowledge of restitution blessings is connected with a full knowledge of the ransom. We can see that others in the past did not have this knowledge clearly. But *since those who consecrate to the Lord give up everything that they have, this would include restitution also*. So, then, while the saints who lived before the harvest period did not have this knowledge of restitution, yet they made an acceptable sacrifice through faith in the Redeemer. (Col. 1, par. 2)

"..That to devote for sacrifice is our part. This we do when we present our bodies. *We can do no more than to present them*. This is shown in the type by the bringing of the two goats to the door of the Tabernacle and the tying of them there. In this sense we sacrifice -- that is, we give up our own will and our own rights to everything. (Col. 2, par. 5)

Reprint 3747, ZWT. (1906), Pages 94,95

TAKE HEED HOW YE HEAR

"We believe that there are active workers in the sectarian systems called Babylon *who will yet be reached by the knowledge of the truth and delivered*. Our Lord intimates this, saying.. 'Come out of her, my people.' Some of his people evidently are in Babylon, and it is our *present mission in the name of the Lord to call these out* -- through the presentation of the present truth, which will show to all who are truly the Lord's where they stand, and their duty. (R.3748, Col. 1, par. 4)

"This picture or parable of one house built upon the rock and the other house built upon the sand refers not to the church and the world, *but to two parties in the church*. None are in the parable except *'those who hear these sayings of mine.'* The world *hears not* our Lord's message at all. As the apostle declares, the world is both deaf and blind to spiritual things. Those who hearken to and appreciate the Lord's sayings represent at least a nominal church, and amongst those of the nominal church are some who are obedient to the Lord's word while

others are disobedient. (Isa.61, Psa.137) The obedient are built upon the rock, the disobedient upon the sand. (Col. 1, par. 5)

“The lesson as a whole is, first, that ***we must be built on the rock foundation*** to have either part or lot in the matter -- to be able to stand any test; second, that of ***those upon the rock, trusting in Christ, loyal to him and his atonement work***, there will be two classes -- *the ‘Little Flock’* faithful to the word and upheld by it and protected, and *the ‘Great Company,’* not sufficiently diligent and careful respecting the divine promises, and who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, **‘the same shall be saved, yet so as by fire.’** This fitly describes the deliverance of the Great Company, who will ‘come up through great tribulation and wash their robes and make them white in the blood of the Lamb.’ (1 Cor. 3:12,15; Rev. 7:14) (Col. 2, par. 6)

Reprint 4864,5, ZWT (1911), Pages 235-236

THE CHURCH NOT A PART OF THE RANSOM

“... In Revelation 19 it is shown that there are those **who are disposed to remain** in Babylon after having heard the call to **‘come out of her.’** We may infer that any brother or sister in Babylon ***who understands the call of God should obey***. It is the duty of all those who appreciate the light of present truth to do this. Any of those who under these circumstances, should continue in Babylon indefinitely, would be there probably because of their ***failure to have sufficient courage to be sacrificed***, because of desiring the approval of men, or family, or whatever. ***These things would stand in their way and hinder them*** from attaining the glory, honor and immortality with their Lord. Such will not be permitted to enter the kingdom glory, for they have not a sufficiency of the spirit of overcomers. They have some of this spirit, but not sufficient; they are lukewarm. (R.4865, Col. 2, top)

“It is very improper for the Lord's people to give time and attention to specially judging people. If we know of a dear brother or sister in the nominal church, we could wish that he or she would come out. But ***we are to remember that we are not sufficiently able to judge to say that he or she is of the ‘great company’ class***. Some persons have been quite a while under just such conditions have stepped out suddenly and shown wonderful courage thereafter.” (Col. 2, par. 1)

Reprint 5823 Z. (1916), Pages 3,4 (Col. 1, par.6)

VIEWS FROM THE WATCH TOWER

“There is, however, another class of religious people, who undoubtedly are being influenced much more -- deeply, intelligently and profitably--true Christians, ***who in the past have been***

lulled to sleep, or who *as babes in Christ have not been thoroughly nourished with the Word* of Truth. These are now having their senses exercised as never before, and every day are getting more and more awake and inquiring what these things mean -- things so different from what they have been taught, and what they had expected. Already they are asking, 'Where is the hope we had of the conversion of the heathen to the glorious standards of our Christianity?' They are inquiring, 'Has there not *been a mistake made when we called these kingdoms of Europe kingdoms of God and kingdoms of Christ -- Christendom?*' They are awakening to the fact that we have long been under a great delusion -- that these kingdoms *are merely kingdoms of this world*; that *the prince of this world is still the ruler*; that Messiah, the prince of Light, is only now, and through this great tribulation, taking to himself his great power to begin his reign of righteousness.

"It requires **a little time** for ALL this to germinate in the hearts of those who have been so seriously misinformed by the ministers and teachers whom they trusted. At first apathy, a feeling of doubt on every subject, comes into the minds of these people, but *as they go to the Lord in prayer from earnest, consecrated hearts they are guided, enlightened.* They find indeed that the faith they built was largely 'wood, hay and stubble' material -- human traditions, theories and creeds. The burning, or destruction, of these leaves them, however, that much *better prepared for the erection of a better faith-structure* of the gold, silver and precious stones of the divine promises. The burning of their 'wood, hay and stubble' structure of errors, having been built upon 'the Rock Christ Jesus,' themselves *shall be saved* so as by fire.' (1Corinthians 3:15) (Col. 2, par. 1)

JEHOVAH'S ACT – HIS STRANGE ACT

"Note the difference between this class and the one first mentioned, who have never been consecrated to the Lord, but who are merely nominal Christians, children of error and typical 'tares.' The burning of their false faith *will leave them nothing; for they were never properly on the Rock Christ Jesus.*' It will reduce them merely to the level of the world, of which they have always been a part; yet, misled by wrong teachings, they thought themselves Christians. And by many were mistaken for Christians, even as tares may be mistaken for true wheat. (Col. 2, par.2)

Reprint 5864,5, ZWT March 1,1916, Pages 75,76

THE GREAT MULTITUDE

"In the sense that the consecrated are ALL called in the one hope of their calling and all begotten of the one spirit through the one word of Truth, **they are one class**, one church, under one Lord, one faith, one baptism. (Eph. 4:4,5) Their *division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some -- the 'great multitude referred to in this lesson.* The Apostle describes them, saying, 'Through fear of death they are *all their lifetime subject to bondage.*' (Heb 2:15) Some of them fear also Loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They **do not** deny the Lord. Indeed, many of them *would rather die than*

directly deny him. Yet by their works they do deny him -- ashamed of the truth *because it is not popular*, or ashamed of the Lord's brethren *because of their humble position or their unpopularity among the worldly.* (R.5864, Col. 1, par. 5)

“The Great Company class described in our lesson *will be overcomers; else they would never get any part in the everlasting blessings which the Lord is about to dispense* now at his second advent, *when all of his faithful will be received to the heavenly home, the Father's House.* They will be overcomers, or conquerors, in the end because the Lord will help them through *by forcing those of this class who will be living in the end of the present age to come to a positive decision* -- to banish their fears and courageously count not their lives dear unto them in the great tribulation with which this age shall end. The fact that when the test does come, when the crisis is reached, *these will die rather than deny the Lord* will constitute them overcomers and secure for them the blessing described in our text. (Rev. 7:16,17) (R.5861, Col. 1, par. 1)

“Here then, we see the difference between two classes in the church *all of whom* are spirit-begotten, all of whom are called with the same high calling, all of whom had -- similar opportunities for attaining the great prize. (Col. 1, par. 3)

“The Great Company of this lesson *are to be found everywhere.* They *fail to become members of the body of Christ, fail to get the great reward, fail to become kings and priests.* They will be granted a blessing, however, but an inferior position, which will *correspond to that of the Levites of old*, who were not priests, but *of the priestly tribe -- servants to their brethren the priesthood.* Again, they are represented in the Bible as **NOT** being worthy to be of the bride class, but as being **granted the honor of being** ‘the virgins, her companions, who follow her’ -- **bridesmaids.**-- Psa. 45:14,15. (Col. 1, par. 4)

“This class is also represented in the Lord's parable as the foolish virgins. (Matt. 25:1-13) They were virgins -- pure, justified; hence they were fully consecrated to the Lord. But they were foolish in that they permitted the things of the present life to balance against the things of the life to come, to which they had made a full consecration. The wise virgins go in with the Bridegroom, become the bride class, when the marriage of the Lamb takes place at the second coming of Christ. But *the foolish virgins do not gain admittance*, and they hear the mater's words, ‘I do not recognize you.’ But although they cannot be recognized as the bride class, we praise God for his mercy in indicating that they all belong to the company of virgins, *the brides companions who follow after her.* (Col. 1, par. 5)

“A beautiful picture of this is given us in Revelation 19:6-9. There also, we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready -- even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. Then the Lord gives to them the precious message, *‘Blessed are they who are called to the marriage supper of the Lamb.’* But they can go to that marriage supper only through much tribulation,

which will test to the Last their full devotion to the Lord-even unto death. (R.5965, Col. 2. par. 1)

“In Psalm 45 we have a picture of the heavenly Father as the Great King, the Lord Jesus as the King's Son, the church as the bride, and the Great Company as the virgins, the brides companions, but one full of comfort and encouragement to ALL". (Col. 2, par. 2)

Reprint 5462-4, ZWT, May 15, 1914, Pages 152-156

EXPIATION OF SIN – ADAMIC AND PARTIALLY WILLFUL

“... But *in this time of trouble he will square all these matters, in order that the new dispensation may be free from all accounts* -- that there may be nothing of this kind charged up to humanity. The *sins committed nationally will be expiated nationally*. And of course, as individuals suffered from wrong doing, so individuals will suffer in the expiation. (R.5463, Col. 2, par. 7)

“And how will God reckon with the injustice which he wishes to cancel, so that the world may come forth with a clean slate? We answer: The *Great Company class will have a share in that trouble*. And since they **do not really deserve** a share in the trouble, in the sense of have merited divine wrath, what they will be in a measure *is suffering, the merit of which will go to others*. It is *not* a punishment to get into the Great Company class. (Col. 2, par. 8)

“So far as the Great Company is concerned, God's permitting them to share in the trouble at the end of this age *will be for their own development*. (Col. 2, par. 9)

“..They are said to *suffer for the iniquities, the sins and transgressions* of the people of *the world as the antitypical scape-goat*. (Lev. 16:21,22; see Tab. pp. 68-72). Instead of allowing that the merit of the Great Company go for nothing, the Lord makes a credit of it, as it were, *to balance the world's account for willful sins*. (R.5864, top)

R.1649, ZWT May 1 and 15, 1894 (Col. 1, par. 3)

"WHO HATH HEARD SUCH A THING?"

“Before she travailed she brought forth; before her pain came she was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Shall the earth be made to bring forth in one day? or shall a nation be born at once? *for as soon as Zion travailed she brought forth her children*.”--Isa. 66:7,8.

“Yet "who hath heard such a thing? Who hath seen such things?" *for not only shall the body of Christ, the true overcoming Zion, the "holy nation, the peculiar people," be delivered out of nominal Zion*, before the travail; but when she travails *a Great Company of other children will be born*. This is the Great Company described in the Apocalypse as coming up out of the great

tribulation, having washed their robes and made them white in the blood of the Lamb. (Rev. 7:14.)

“Rev. 18:4 ...while the many children born through the great tribulation will be those believers in nominal Zion, Babylon, who have *allowed themselves to become measurably intoxicated by the spirit of Babylon*, the spirit of the world, and who, therefore, *are not quick* to discern *and prompt to obey the voice of the Lord in this harvest time*. They *fail to see* that it is harvest time, and consequently *fail to understand* the separating work which the sickle of present truth is accomplishing, regarding those servants of God who wield it as enemies, and hence as opposing them and the Lord whom they serve.

“The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these -- and *they include a large number of believing children of God*, whose manner of life is righteous and generally circumspect, but who are nevertheless worldly-minded, and who are *not rendering themselves a living sacrifice to God*, following him through evil and through good report, and meekly bearing the reproach of Christ. *They have respect to men's opinions, traditions and plans*, and fail to fully submit themselves to the will and plan of the Lord. And **only** when they behold the wreck of nominal Zion--Christendom, Babylon--will they realize its gross errors and be delivered from them and it.

“...the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now stumbling with nominal Zion, will, nevertheless, by and by be recovered and *saved so as by fire (born) through the great tribulation (travail)*, in which nominal Zion shall expire, *but from which they shall come forth.*”

See also Reprints: 5656, 5284, 3193, 4648, 3884, 3062, 5718, 5520, 5550, 1648, 4903, 4723, 5062, 5406.

REQUIREMENTS OF UNDERSTANDING

A SPIRIT HATH NOT FLESH AND BONES

The teachings which were to be presented to the nations are specified by our Lord as being-- "whatsoever I have commanded you." This, then, ***proves that the kernel of the Gospel is not the Jewish Law, nor certain scientific theories and abstruse problems; but the simple teachings which our Lord delivered to the apostles.*** What were these?

1. He taught that all men were sinners.
2. That He came into the world to 'give His Life a ransom a corresponding price for the sin of the whole world.
3. That no man could come unto the Father, but by Him.
4. That all who would come by Him must, in addition to the exercise of faith in Him, also take up his cross and follow Him. (R.2319, Col 1, par. 3)
5. That all believers are one with Him, as the branches of a grapevine are parts of the vine.
6. That every branch to abide in **Him must bring forth fruit**, else it will be taken away
7. That those who trust in Him are to hope for and to expect His second coming -- 'I will come again, and receive you unto Myself.'
8. That the ultimate end of our hope for all promised blessings is in and through a resurrection of the dead.
9. That Love is the Law of the New Covenant -- 'Thou shalt love the Lord thy God with all thy heart, mind, soul and strength; and thou shalt love thy neighbor as thyself.' (Col. 2, par. 1-5)

We are fully authorized, therefore, to teach and to believe these points necessary to both Jews and Gentiles who shall be favored with the call of this Gospel age; and ***that nothing else is necessary*** or pertinent to the 'doctrine of our Lord Jesus Christ' or 'the faith once delivered to the saints.'

"Whoever makes tests greater or lesser than these is in error. -- John 1:19; John 3:36.

WHO IS A TRUE CHRISTIAN?

In the consideration of the foregoing study, it seems quite acceptable to present some statements made by Brother Russell in the article which is entitled 'The Great Multitude.' This is very specific in **showing the two classes of true Christians**. – Ed.

THE GREAT MULTITUDE

“According to the Bible those professing the name of Christ are of three general classes. IT IS **NOT OURS TO READ THEIR HEARTS**; but it is ours, as Jesus said, to know them by their fruits. YET EVEN HERE **WE MIGHT DECEIVE OURSELVES**. THE ONLY SAFE WAY FOR US, THEREFORE, IN RESPECT TO PERSONS WHO CLAIM TO BE CHRISTIANS AND WHO LIVE AN UPRIGHT AND MORAL LIFE **IS TO TAKE THEM FOR WHAT THEY PROFESS TO BE**. One of these classes Jesus styles Tares – ‘children of the Wicked one’-- because their presence in the Church is the result of false doctrines, false teachings, sown by the Adversary, Satan. (Matt. 13:24-30, 36-43) Many tares, we understand, are very talented, very honorable, and very wealthy. They really, however, have neither part nor lot with the true Church of Christ, all of whose members are Spirit begotten through the word of Truth. (Col. 1, par. 4)

“In the sense that THE CONSECRATED ARE ALL CALLED IN THE ONE HOPE of their calling and all BEGOTTEN OF THE ONE SPIRIT through the one word of truth, THEY ARE ONE CLASS, ONE CHURCH, under one Lord, one faith, one baptism. (Eph. 4:4,5) THEIR DIVISION **INTO TWO CLASSES** IS THE RESULT OF COLDNESS, LUKEWARMNESS, FEAR TO PERFORM THE SACRIFICE CONTRACTED, FEAR OF DEATH, ON THE PART OF SOME -- *the Great Multitude referred to in this Lesson*. The Apostle describes them, saying, ‘Through fear of death they are all their lifetime subject to bondage.’ (Heb. 2:15) SOME OF THEM ALSO FEAR LOSS OF BUSINESS OR NAME OR FAME OR SOCIAL-STANDING. THEREFORE THEY **COMPROMISE** WITH THE WORLD AND ITS SPIRIT. They **do not deny the Lord**. Indeed, many of them would rather die rather than directly deny Him. Yet BY THEIR WORKS THEY DO DENY HIM -- ASHAMED OF THE TRUTH BECAUSE IT IS NOT POPULAR, OR ASHAMED OF THE LORD'S BRETHREN BECAUSE OF THEIR HUMBLE POSITION OR -- THEIR UNPOPULARITY AMONG THE WORLDLY. (Col. 1, par 2)

“While this class do not deny the Lord's name, yet they *fail to walk closely in His footsteps*, and therefore will *fail to get the glorious prize of the Gospel Age*; namely, glory, honor,

immortality, joint-heirship with Jesus in -- His Millennial Kingdom, etc. (Col. 2, par. 6)
(ZWT. March 1, 1916. Reprint 5864, 5865)

WHO WEAR THE WHITE ROBES?

Question -- What do we understand by the expression “white robes” as compared with the “robes” “made” “white” of the 14th verse. Rev. 7:9,14. And, do they have reference to the same thing? (clt)

Answer -- In Revelation 3:4,5 we read, “They shall walk with me in white (robes); because they are worthy.” The overcomer shall thus be clothed in white raiment; and “I shall not blot his name out of the book of Life, but I will confess his name in the presence of my Father, and in the presence of his angels.” Brother Russell says:

Reprint page 2159, ZWT Page 161 (1897)

RAIMENT WHITE AND CLEAN – Rev. 3:4,5

“Under the symbol of white raiment the Lord throughout his word represents the righteousness of those whom he accepts as his people. Their *righteousness in the future state will be personal righteousness or holiness*; and the guarantee of this is the promise that all who are accounted worthy, as overcomers of the world to be joint heirs with Christ in the Heavenly Kingdom, will in the resurrection be granted *new, perfect, spiritual bodies, free from sin and impurity of any kind*, and fully in harmony with their new wills or characters developed during the trial-time of this present life. Those who attain to that glorious condition are symbolically *represented as being clothed in white linen, representing their personal purity, completeness - and perfection at that time*: as it is written, ‘to her (the bride, the victorious church) was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the RIGHTEOUSNESS OF THE SAINTS.’--Rev. 19:8. (Col. 1, par. 5)

“Thus seen, the church in glory will stand *arrayed in its own righteousness* -- the ‘righteousness of the saints;’ but at the present time the saints have no righteousness of their own in which to present themselves at the throne of grace. (Col. 2, par. 7)

“But God’s grace cannot admit to heavenly perfection those *who have not* robes of spotless righteousness; and hence we are shown that these have not cared for their garments and kept them white *must be put through a severe experience* before they in any sense of the word be sharers of heavenly favors. These severe experiences are *shown in the symbol as WASHING THEIR ROBES in the great TRIBULATION*. But to show that *not the penances* or sufferings would cleanse the robes, that these might be necessary as proper punishments and disciplines, it is particularly stated *that the efficacy for the cleansing is the ‘BLOOD of the Lamb.’*

REGARDING SPIRIT BEGETTAL IN THE NOMINAL CHURCH

(A study by a few brethren in the Chicago area who prefer to remain anonymous)

Volume 4, page 578, par. 3:

“We are to remember that there are to be two-classes of wheat saved in this harvest -- contrary to nature though it be. 1). The ‘overcomers,’ the faithful and promptly obedient who get out before ‘winter’ and are promptly ‘accounted worthy to escape all those things that shall come to pass.’ (Luke 21:36) (2) Those loyal, but not promptly obedient children of God, overcharged, with zeal not according to knowledge, and more or less contaminated with the spirit of the world. **THESE WILL BE HELPED *OUT OF BABYLON WHEN SHE IS FALLING, AND WILL FLEE IN THE WINTERTIME***, saying in the words of the Prophet, ‘The harvest is past, the Summer is ended (*Winter has come*), and we are not saved.’ (Jer 8:20). The Lord very graciously indicates that all the truly loyal of these shall ultimately ‘come up out of great tribulation’ and be before the throne (not in the throne with the ‘Little flock’ who inherit the Kingdom as joint-heirs with Christ), having washed their robes in the blood of the Lamb. (Rev. 7:14,15). Let us pray and labor accordingly, that we be through our flight before the ‘winter’ of trouble comes.

Reprint page 275, col. 2, par. 2 (year 1881)

“And every one who has built his faith upon Christ with anything else than the truths of the Word--gold, silver, precious stones, will find himself sorely beset during this time of wrath (fire); for all errors of men-wood, hay, stubble will be consumed. s, represents those who built with truth---gold, etc., and consequently were separated from Babylon. t, represents the 'great company' on the plane M -- begotten of the spirit -- wheat not fully ripened at the time of the gathering of the first-fruits (s, They built upon the rock, CHRIST JESUS, but with wood, etc., of human creeds and isms. Such) `shall surer loss (in this fire), but himself shall be saved (so as by fire).' (1Cor. 3:10-15) They Lose the prize of the throne; but, as already shown, themselves shall be saved and reach the full birth of the spirit, become spiritual beings-plane L. Several Scriptures seem to teach that this company will not reach perfection on the spiritual plane L, until the 'harvest' and its trouble are over.

Reprint page 428, par. 5 (year 1883)

“Those who are building on this foundation rock are CHRISTIANS no matter how poor a faith they build thereupon. Even though they build entirely with the wood, hay, and stubble of

men's traditions, yet as builders upon the Rock they are Christians. Though in the DAY OF THE LORD into which we have now entered, their works shall **suffer loss, yet such themselves shall be saved so as by fire.** That is, though God has arranged that a fierce trial of faith is coming upon important who profess to be on the Rock, Christ Jesus, which will burn up, eradicate, destroy every vestige of error, everything which is of man and not from God's Word, yet important *who truly recognize the Rock and are built on it shall be saved.*

Reprint page 428, col. 2, par. 2 (year 1883):

“The class who, though consecrated, are building a flimsy faith of man's wisdom, we understand to be the ‘GREAT COMPANY’ (Rev. 19:6; 7:9-17) who will come to spiritual conditions, but thru great tribulation brought on them by their erroneous faith, important of which dross of error must be consumed. Thus they will be saved by THAT fire of purification. This is the class which follows the Bride company (Psa. 45:14,15) as Rebecca's maids followed her (Gen. 24:61). This is called the **SERVANT CLASS** in distinction from the royal class which reigns. These shall *SERVE God in His temple*’ and be *‘BEFORE the throne.’*”

Reprint page 1649, par. 3 and 4 (year 1894):

“Yet ‘who hath heard such a thing? Who hath seen such things?’ For not only shall the body of Christ, the true overcoming Zion, the ‘holy nation, the peculiar people,’ be delivered out of nominal Zion, **before** the travail, but *when she travails a Great Company of other children will be born.* This is the Great Company described in the Apocalypse as coming up out of the great tribulation, (Rev. 7:14). The body of Christ, *the man-child*, born before the travail, will be composed of those who heard and obeyed the call, ‘Come out of her, my people,’ etc. (Rev. 18:4), and who were counted worthy to have a part in the first resurrection; while the many children born thru great tribulation will be those believers in nominal Zion, Babylon, who have allowed themselves to become measurably intoxicated by the spirit of Babylon, the spirit of the world, and who, therefore, are not quick to discern and prompt to obey the voice of the Lord in this harvest time ... The great tribulation or travail that is coming upon nominal Zion is the only thing that can convince such as these -- and they include *a large number of believing children of God* whose manner of life is righteous and generally circumspect, but who are nevertheless worldly -- minded, and who are not rendering themselves a living sacrifice to God, following him through evil and through good report, and meekly bearing the reproach of Christ. They had respect to men's opinions, traditions plans, and fail to fully submit themselves to the will and plan of the Lord. And *only when they behold the wreck of nominal Zion -- Christendom, Babylon* will they realize its gross errors and be delivered from them and it.

Reprint page 1649, col. 2, par. 1 and 4 (year 1894):

“While those who are truly begotten of God and who have been quickened by His Spirit to the new spiritual life, and who are faithful in fulfilling their covenant of entire consecration as living sacrifices unto God, may well rejoice in the hope of the first resurrection, and of being

born before the travail upon nominal Zion, it is also a cause for rejoicing that many of the weaker children of God, now strangling with nominal Zion, will, nevertheless, by and by be recovered and saved so as by fire (born) thru the great tribulation (travail in which nominal Zion shall expire, but from which they shall come forth When the true Zion is thus exalted, then will follow the great work of the kingdom. The travail upon ordinal Zion immediately succeeding will quickly liberate the true children of God still in her, and they shall come forth to larger views and higher principles, and *to develop rapidly into nobler characters.....*

Reprint page 3748, par.4 (year 1906):

“We believe that there are active workers in the sectarian systems called ‘Babylon’ who will yet be reached by the knowledge of the truth and delivered. Our Lord intimates this, saying, ‘Come out of her *my people.*’ Some of *His people* evidently are in Babylon, and *it is our present mission in the name of the Lord to call these out* -- thru the presentation of the present truth, which will show to important who are truly the Lord's where they stand and their duty.....

Reprint page 3884, par. 4 and 5 (year 1906):

“...others who remain, in spite of seeing the light, fail to be overcomers of the highest class - fail therefore to be in the elect Bride class, and must be counted in with the Great Company, which will come thru great tribulation, and will get out of Babylon only when she has been cast as a great millstone into the midst of the sea-in the time of anarchistic trouble with which this age will closewhat we all need to see clearly is that if we are on the side of the Lord we are helpers in this harvest work -- helpers in the separation which is now due to be accomplished -- an assisting of the Lord's true people out of Babylon and its confusion and darkness into the light of truth and more fully into the grace of God..

Reprint page 3933, top col. 1 (year 1907)

“ *... there are brethren, true believers in the Lord, truly consecrated to him, who are yet in Babylon* -- in bondage, in darkness. These especially need that we should devote some of our time or influence or means for their aid, for their deliverance...

Reprint page 4079, par. 2 (year 1907)

“ ..Rather we understand the Scriptures to teach that this Great Company class, double-minded, intent on serving the Lord and hoping to gain a crown, and at the same time loving the world and seeking to have its approval and emoluments, will miss the prize of our high calling and not be counted worthy a share in the kingdom, but put to the crucial test so many of them as under stress will fix their characters for righteousness and become its loyal servants -these will be saved with the -- lesser salvation -- on the spirit plane indeed, but not as partakers of the divine nature nor joint-heirs with our Redeemer in his kingdom.

Reprint page 4578, par. 6 (year 1910):

"(1)_The remembrance of them *will make us more considerate of fellow-Christians*, whose eyes of understanding have not yet opened to the philosophy of the Divine Program."

Reprint page 4648, par 2 and 3 (year 1910):

NOT JUSTIFIED BY THE PHILOSOPHY

"We urge the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ's merit, and our sacrifices had been accepted of the Father and the Holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application. Not only was this true of us, but it has been true of all Christians during this Gospel age for centuries. We exhorted, therefore, that none consider the mere knowledge of the Ransom and the philosophy of the atonement as the all important matter. Rather we should recognize that our trust in Christ, and our consecration to do the Father's will and our faithfulness in so doing, even unto death, constitute the terms of our acceptableness and the basis of our hope of Joint-heirship with our Lord in his kingdom.

"... Our knowledge of *the Ransom is to be esteemed a special and very great blessing* of the Lord to his people during this harvest time. But while we are to esteem the knowledge of the ransom a special mark of divine favor and guidance and blessing in connection with the truth *we should not think of making that knowledge a test of brotherhood or fellowship.* For ought we know, some of the Lord's people today may be as fully in covenant relationship with him, *without an appreciation of this philosophy, as were some of our forefathers.*

Reprint page 4648, col. 2, par. 1 (year 1910):

"...What a privilege is ours! How we should rejoice in the opportunity afforded us for manifesting to our Lord and to our Redeemer our love and our zeal for him, for the truth, for the brethren who are in the light of the truth, and for still others who are yet in Babylon and darkness!

Reprint page 4654, par. 5 (year 1910):

"...ALL are called to the priesthood; important consecrate to be priests, but failing to make their calling and election sure *as priests*, many of these *fall back into this Great Company class*, who *not only made a consecration, but were begotten of the holy Spirit, and are, therefore, the Lord's children on the spirit plane.*

Reprint 4716, par. 3 and 4 (year 1910):

“Question -- Is it possible to be both justified and sanctified without knowing the philosophy respecting the covenants and the ransom?”

Answer --It is true that one might be both justified and sanctified thru faith in the blood before learning anything about the covenants or the philosophy of the Ransom. And one might retain equally justification and sanctification thru faith in the blood, irrespective of philosophies respecting the divine methods of the applications of Christ's merit. This was true in our own case. Subsequently, having obtained grace from the Lord and some knowledge of his plan -- the philosophies of the Atonement, etc., -- we served it out to others in his name.

Reprint page 4746, par. 1 (year 1911)

RELATIONSHIP TO THE LORD NOT NECESSARILY DEPENDENT UPON
KNOWLEDGE OF EVERY DETAIL.

“We wish to suggest here that none should feel unnecessarily annoyed if he is not able to understand important the items of the chronology or of the TABERNACLE SHADOWS, or other minor features. Our relationship to the Lord is not necessarily dependent upon our knowledge of every detail. We are to remember that *many of us were God's people before we understood any of these things*, before we understood the philosophy of the divine plan. Hence we are to be trustful of the Lord and wait for the remainder, as he may open it to us. And we are to remember that the supreme test is loyalty to the Lord. This was the test upon our Lord Jesus: would he be loyal to the Lord? Whoever is thus loyal is an ‘overcomer.’ He will strive to be faithful *under all conditions*, and will trust even where he cannot trace the Lord's providences.

Reprint page 4864, col. 2, Par. 5 (year 1911):

“...The Lord's arrangement is that the ‘Great Company’ class shall have a special trial and testing and shall be forced forward in the time of trouble, inasmuch as they did not carry out their covenant of sacrifice willingly. Hence the divine provision *that their flesh must be destroyed in this manner ...* This principle *would apply to the ‘Great Company’ class all down through the age.* ALL must have their flesh destroyed by suffering. But we know that they have been few in number in the past *as compared with the number in the end of this age.*

Reprint page 4900, par. 3, (year 1911):

“However, it is *not necessary for one to have an appreciation of the coming restitution blessings in order to sacrifice these* and thus to present himself a living sacrifice, as the Apostle exhorts (Rom. 12:1). A knowledge of restitution blessings *is connected with a full knowledge of the Ransom.* We can see that others in the past DID NOT HAVE THIS KNOWLEDGE CLEARLY. But since those who consecrated to the Lord give up

EVERYTHING that they have, this would INCLUDE RESTITUTION also. So, then, while the saints who Lived BEFORE the harvest period did not have this knowledge of restitution, yet they made an ACCEPTABLE sacrifice through faith in the redeemer.

Reprint page 5092, par. 6 and 8 (year 1912):

“During the great Babylonian captivity the Jews were compelled to live in Babylon, to be a part of her, to support her although their bondage was not so severe. So today God's people are required to stay in Mystical Babylon, be a part and parcel of Babylon; to support some of her wards and denominations. Therefore it becomes a difficult matter to flee out of Babylon. But we find in the Scriptures graphic pictures of what is coming upon Mystic Babylon, and *those who would escape must flee*. As Cyrus, a type of Christ, overthrew Babylon, so *a part of the work at the second advent will be the overthrow of antitypical Babylon*. - Jer. 51:6; Rev. 18:21.

“The object of the call to come out is not for people merely to withdraw from a nominal church; but whenever any true Christian comes to SEE the error in which he has been HELD, and which Babylon HAS TAUGHT, he will see that he will MISREPRESENT himself and the denomination to which he belongs, but ALSO the Heavenly Father and the WORD of God, *if he REMAINS connected with what he sees to be error*. As he realizes his position, the VOICE of the Lord through his Word tells him that he MUST stand for truth and righteousness.”

Reprint page 5092, Col. 2, par. 3 and 4 (year 1912):

“Come out of her, my people,” is a call to associate with Christ, with Messiah. This call is given by the Lord through the prophet when he says, ‘Gather my saints together unto me; those who have made a covenant with me by sacrifice.’ (Psa. 50:5) They were to be gathered, not to the Roman or other systems, but to the Lord, to become one with him. Therefore they could not be gathered to all these different denominations, NOR to ANY ONE of them. *Those who hear the call should come out of Babylon* and TAKE THEIR STAND WITH the Lord. They are *no longer to be mis-representatives of God* and themselves.

“Those who see these things and have sufficient courage WILL come out. Those who see these things and LACK the courage to come out are MORE RESPONSIBLE than are the majority of people who are in Babylon, but who do not see. If those *who see* do not have sufficient courage to obey the Lord, *they will surely RECEIVE OF HER PLAGUES* by remaining in, and will probably have a large share in the PUNISHMENTS of the day of vengeance.

Reprint page 5134, col. 2, par. 3 to 5 (year 1912):

“We believe that there some now living, perhaps a good many, who ARE CONSECRATED to God and whose consecration has been ACCEPTED, but who are NOT in the Light of PRESENT truth. This number may include some who are what the

Scriptures term 'BABES' in Christ, and others to whom the Scriptures refer as the 'Great Multitude.' (Heb. 5:12-14; 1 Pet. 2:2; Rev. 7:9). The 'foolish virgin' class are probably in very LARGE number all AROUND us.

"The fact that there are some of these in Babylon seems to be indicated by the command, 'Come out of her, MY people.' (Rev. 18:4) If they are in

"The fundamental theory of the Atonement is as follows: (1) ALL men -- ALL of Adam's children -- are sinners. (2) NONE can be reconciled to God WITHOUT a Redeemer's sacrifice. (3) Jesus came into the world TO BE THAT sacrifice -- and later to apply that Ransom-price FOR the sins of the world. (4) On the BASIS of FAITH in the Redeemer's work, the believer may CONSECRATE himself to the divine service, in Babylon, their presence there, shows that they are NOT YET well developed; and if they are God's people, they are not enjoying the full strength of the present, ALTHOUGH SPIRIT-BEGOTTEN. THIS fact does not signify that they may NOT receive PRESENT truth. On the contrary, we think it quite likely that some may BE helped out of Babylon into a better understanding of the Divine plan; for some of the babes may be strengthened, BUILT UP, to a FULL appreciation of the things of the Spirit. We are to have in mind the fact that *God has so arranged that 'the deep things of God' CANNOT be known instantaneously: this knowledge comes gradually as an evidence of FAITHFULNESS to God.*

"Those having not yet learned fully to reverence God and who have not YET made progress in the development of the graces and fruits of the Spirit cannot expect to UNDERSTAND the DEEP things of God. It is our DUTY and privilege, not only to ASSIST these BRETHERN, but to build one another up and to strengthen one another. Let us see that we DO these things.

Reprint page 5284, par. 1 to 8 (year 1913):

DOCTRINES MORE OR LESS IMPORTANT

"There are certain features of the doctrine of Christ which are fundamental and indispensable, and without which none would be recognized of the Lord, as one of his followers. There are other features which would seem to be useful, helpful, blessed, but NOT FUNDAMENTAL -- not essential to membership in the Body of Christ. The fundamentals have been enjoyed by good, saintly ones from the day of Pentecost until now.

"We, the same class now, have the same fundamentals, and are permitted to have other privileges, truths, 'MEAT IN DUE SEASON,' for our strengthening. *These latter are NOT necessarily essential to our MEMBERSHIP in the body of Christ*; OTHERWISE our forefathers WHO DID NOT HAVE THEM would NOT have been members of Christ, and there would have been NO Christ Body for CENTURIES. acceptance of the divine invitation, 'Present your bodies a living sacrifice.' (5) So doing, the believer may - up to the time of the

COMPLETION OF THE ELECT number - exercise FULL assurance of FAITH that his sacrifice WILL BE ACCEPTED of the Father; and that he WILL receive a SHARE of the anointing of the Holy Spirit - the begetting. (6) Such as meet these conditions, ***ARE to be ACCEPTED AS BRETHREN in the HIGHEST sense of the term.*** This much would seem to have always been necessary, ***and MORE THAN THIS we believe is NOT necessary today...***

Reprint page 5383, par. 5 (year 1914):

“When the little flock shall have passed beyond the VEIL, there will STILL BE the great company of the Lord's people left here. Many of these ***will apparently CONTINUE IN BABYLON until the time of trouble*** shall cause Babylon to fall. And by the fall of Babylon these will be set free...”

Reprint page 5411, col. 2, par. 2,4,7,8 (year 1914):

“A class mentioned in the Scriptures as the Great Company, who will come up out of great tribulation and wash their robes and make them clean in the blood of the lamb (Rev. 7:14), and who will eventually attain to the position of antitypical LEVITES, is worthy of consideration. These have passed the various stages of full CONSECRATION and divine ACCEPTANCE and the begetting of the Holy Spirit. They became new creatures in Christ Jesus and entered into the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a FULL sacrifice of earthly things is the only condition upon which they can gain the heavenly things.

“It must be admitted that these have NOT the RIGHT INSTRUCTORS, and they have gotten wrong conceptions - ***misunderstandings of the Lord's WORD.*** Nevertheless, we cannot but have faith that God will guide these who are truly his children, and will, through suffering, lead them to take a positive stand.

“We think there is a good reason to believe that a CONSIDERABLE NUMBER who have made a consecration ARE STILL IN BABYLON. We do not know this, however. We are near to the battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the truth as wide a circulation as possible, to the intent that this class may hear and come out, even though TOO late to win the great prize. That they are CONSIDERABLE in number is intimated in the 19th chapter of REVELATION, where we are told that when Babylon falls the number of those released at that time will be A GREAT MULTITUDE, that the voices of these will be ‘as the voice of MANY WATERS.’

“We believe that at the present time there are a GREAT MANY in the NOMINAL CHURCHES whose minds are gradually becoming more and more awake to the truth.”

Reprint page 5478, par. 4 (year 1914):

“Yet there are true people of God STILL IN this BABYLONIAN SYSTEM. But the time of separation is here: those yet remaining in Babylon must hasten! The fact that some of God's children have been in Babylon ALL THROUGH THE AGE shows us why God has had any respect at all for Babylon; his saints have been more or less ENSLAVED there for centuries. This *is the reason why God has dealt with Babylon in any sense or degree.*”

Reprint 5478, col. 2, par. 1 and 3 (year 1914):

“It becomes an important question then: Have ALL God's people heard this voice? We answer, *that we do NOT think that ALL have YET heard; hence there MUST be some Christians STILL in Babylon, PARTAKERS of her sins, but confused because of ignorance, because of a LACK of knowledge.* The question might be asked: shall we go forth making this call a SPECIAL message? We answer: this is not our thought. Our thought is that where this is made a special message the result is usually different from what is intended: *it makes many angry...*”

“In what way should we give God's message to come out of Babylon? *We should show them the light, the truth;* we should place before them the opportunity for investigation, and encourage them to prove these things for themselves. *As they come to see the truth and the bondage in which they have been, they will be glad to stand free in Christ by breaking off these shackles.* This will be the VOICE, then, that will show all the Lord's people who are in the right attitude of heart that they should STAND FREE, that they should come out of sectarianism, that they should NOT misrepresent the Lord by claiming that they ARE of Babylon when they are NOT, but that they should tike their STAND for God.”

Reprint page 5479, col. 2, par. 1,4 and 5 (year 1914):

“We can see that mental capacity is not the same in all. Some can receive a large measure of the truth, while others can assimilate only a little. No one needs more knowledge than he is capable of receiving. God is judging his people according to their character-likeness to his son, our Lord, NOT according to what they know. While knowledge is very important, very necessary, still *NO one has a monopoly of understanding* -- no one has perfect knowledge in the present life; and *if our æternal destiny depended upon knowledge, EACH one of us would come short.* Nevertheless, we believe that ALL who are the Lord's WILL BE brought in touch with PRESENT TRUTH, and will be JUDGED by it...”

“But as we were children of God BEFORE we received full knowledge, so we believe that it is possible for others to be children of God WITHOUT having full knowledge...”

“It is because that we believe that there are children of God ATTEMPTING to live on the husks and skimmed milk of HUMAN tradition - BRETHREN IN CHRIST starving for the pure food offered in the Word of God - that we are TRYING to reach and help them. Otherwise we would abandon ALL special efforts at propaganda...”

Reprint page 5517, par. 4 (year 1914):

“Those who have built with gold, silver and precious stones supplied by the divine message and its promises, will survive the conflagration, *because their faith and hope and relationship to God are indestructible*. But all those who have built with wood, hay and stubble of HUMAN tradition and CHURCHIANITY will find their work UTTERLY destroyed in the fire of that day. All their hopes, all their anticipations, *will be utterly gone*. 'Yet themselves shall be saved, so is by fire.' (I Cor. 3:11-15) Then he explains that God will save this class because they have been truly CONSECRATED Christians, who have built their false hopes and wrong expectations upon the SURE foundation - Christ and his redeeming work.

Reprint page 5550, col. 2, par. 1 (year 1914):

“It is the WORD OF GOD, the GOSPEL message, that will bring people into a RELATIONSHIP with God. So whoever will receive the Holy Spirit must first receive the knowledge of the truth; and then this truth will operate upon him. First he must take his STAND for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his savior, he must go forward and make a consecration of himself to walk in the footsteps of our Lord Jesus. If he understood that this is the will of God, we believe that he WOULD be received of the Lord - BEGOTTEN of the Holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far.

Reprint page 5574, col. 2, par. 3 to 5 (year 1914):

TWO CLASSES BORN OUT OF ZION

“In describing the birth of the ‘Man-child,’ THE CHRIST, whose Head was born more than eighteen hundred years ago, and the BODY of whom is now soon to be born, the prophet Isaiah exclaims (Chapter 66:7,8), ‘Before she travailed she brought forth; before her pain came, she was delivered of a Man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a NATION be born at once? For AS SOON as Zion travailed she brought forth HER CHILDREN.’ The especially marvelous thing that the Prophet here records is that a ‘Man-child’ is to be born out of Zion *BEFORE* Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe ‘wheat’ of the Gospel Church are to be separated from the unripe wheat and the ‘tares’ at the end of this Age, *that they are to be EXALTED and glorified BEFORE the burning, the CONSUMING TROUBLE SHALL COME.*”

“This ‘Man-child,’ then, IS THE LITTLE FLOCK, the BODY of Christ, the true Zion. Out of NOMINAL Zion will come this First-fruits class, BEFORE the nominal system will be overthrown; for she will DIE in her travail pains, and in dying, will bring forth her LATER children, the GREAT COMPANY. In this great day of the Lord, nominal Zion will bring forth the Man-child and these LATER children.

“ ‘Shall I bring to the BIRTH and not cause to bring forth? saith the LORD. Shall I cause to bring FORTH and shut the womb? saith thy God.’ *Ah, no!* As surely as the HEAD was brought FORTH, so surely shall the BODY also be BORN. The BIRTH shall certainly be COMPLETED. The great composite Christ shall come forth ENTIRE, not ONE member lacking -- and BEFORE Zion’s travail has BEGUN. But ‘who hath heard such a thing? Who hath seen such a thing?’ And so, after the Man-child is delivered, the MOTHER system will give birth, when her TRAVAIL pains come on to a GREAT COMPANY of children! This Great Company is described in the Apocalypse as coming up out of the ‘great tribulation,’ and washing their robes, spotted and soiled, and making them white, ‘in the blood of the Lamb.’

Reprint 5656, par. 1 to 7 (year 1915):

MANY CHRISTIANS NOT YET ENLIGHTENED

“Question - Is there any one of the present time outside the present truth who has the Holy Spirit?

“Answer - There are various degrees of the Spirit of holiness which may be possessed by the child of God at various times in his experience. We may ourselves have more of the Holy Spirit now than we ever had before, implying that there was a time when we did not have so much. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the Holy Spirit with which they were sealed.

“We are not to think that all who are begotten of the Holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God’s plan. We grow in grace as we grow in knowledge. If our measure of grace lessens, *the knowledge begins to fade*. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we ‘wake up’ to see how little we did know -- to see how ignorant we were of some of the precious messages God has given us.

“And as we were children of God BEFORE we received full knowledge, so we believe it is possible for others to be children of God WITHOUT having the full knowledge. We are living in the end of the harvest time, when, we believe, the Lord is causing the knowledge of the truth to encircle the world. And yet the adversary is raising ‘dust,’ calumny, to hinder the people from appreciating it.

“It is in very rare cases that God does as he did with Saul of Tarsus -- strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are STILL Children of God attempting to live on husks and skimmed milk -- that there are such BRETHREN IN CHRIST who need the assistance we are able to give them -- that we are trying to help them. Otherwise we would ABANDON all SPECIAL EFFORT at PROPAGANDA, knowing that there will be FAVORABLE conditions for ALL as soon as the kingdom shall be established.

“The Bible speaks of the Great Company class as 'the GREAT MULTITUDE,' as *though* the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the Great Company class *will NOT all have fled* from Babylon BEFORE its overthrow, ‘Come out of her, MY PEOPLE, that ye be not partakers of her sins, AND THAT ye receive NOT of her plagues.’ THIS CALL HAS BEEN GOING OUT FOR 37 YEARS IT IS GOD'S CALL.

“The Scriptures show us that some will come out, and others WILL NOT come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the bride class. But they ARE virgins, nevertheless, and will have a place, a portion, as companions of the bride. They will FOLLOW her into the King's palace. They will be bridesmaids, if you please - a position of lesser honor; but they will attain everlasting life. So we HAVE REASON TO BELIEVE that the NUMBER of GOD'S PEOPLE BEGOTTEN of the HOLY SPIRIT and STILL in Babylon are CONSIDERABLE. If we were in their place and they in our place, *we feel sure that they would make HEROIC effort to help US out of Babylon; so we ARE doing LIKEWISE.*”

Tabernacle Shadows: page 70, par.3 to page 72, par.2.

End Spirit Begettal in Nominal Church Quotes.

SOME BRIEF QUOTES AND COMMENTS ON THE GREAT COMPANY

(Here and There)

From Volume vi pages 654. to 656:

THE NOMINAL CHURCH AS AN ADVERSARY TO THE NEW CREATION

“Because their first knowledge of the Lord came to them while in the nominal church, or thru some of its representatives or agencies, many are inclined to view sectarian systems as their spiritual mothers, and to feel a love and obligation to them accordingly. Such find it difficult to realize that these are earthly systems – Babylon -- really opponents of the New Creation. Their difficulty arises because of too close and narrow a view of the subject. They need to lift their eyes higher, and to realize that from the divine standpoint there is a wide difference between the nominal church and the true, between the tares and the wheat, 'Tares cannot beget wheat, nor can nominal Christendom produce true Christians. Its tendencies are in the reverse direction. The Scriptures declare that it is the power of God that works in us, to 'will and to do of his good pleasure.' (Comment -- we should note this carefully--that it is "the power of God that works in us" and not the Nominal Church with which we may have been associated.) It is the power of the new life which subsequently develops under providential care. (Comment --"It is the power of the new life" that does the work, not the Nominal Church with which we may have been associated.) It is not the begetting of the spirit of worldliness that will produce this result. The nominal church, as distinguished from the true, is that class of people who have seen and heard certain features of divine truth (Comment -- from the Bible.), who have been more or less enlightened in respect to right and wrong, more or less therefore, brought under a measure of conviction as to what is right or wrong, (Comment -- from the Bible.) but who under this information are careless, negligent of the divine will, (Comment -- gleaned from the Bible) and disposed to use divine mercies so far as they please, especially so far as they will minister to their personal or social advantage in the present time, and no more. The true church on the contrary as we have already seen, consists of those who have not only heard the truth, (Comment -- from the Bible.) but have consecrated their all to him who loved them and bought them -- those who have followed on to know the Lord and to obey him to the extent of their ability, and who, in thus following, count not their lives dear unto them. *The nominal church is not the light of the world, but merely a class of people who prefer light to darkness and who like to have a little of the light shining from true Christians commingled with the lights of heathendom* and of the various sciences.

The members of the true Church are each a burning and shining light wherever they may be. (Comment--"Wherever they may be.")

“The wider the difference between these two classes the better it generally is for the true church; indeed, the lamps of the faithful light-bearers have usually shone the brighter in proportion as the nominal system was immersed in gross darkness and superstition, *and in proportion as the true church was persecuted by the nominal system* -- from whom, indeed, all the persecutions have come.

“When once we recognize the fact that God is at the helm, directing the affairs of the New Creation in every particular, not only in their call, but also in the difficulties, trials, and persecutions necessary to their polishing and preparation for the Kingdom, it lessens our appreciation of the part played in this divine plan by human institutions, which the Lord never organized nor authorized to be organized, but which, in harmony with the Lord's suggestion, we know to be carnal, fleshly, contrary to the spirit. We are not in this claiming that the true church has not been to some extent in close association with the nominal systems; but we are claiming that even though in them they have been separate from them, in the sense that they have always been of a different spirit. (Comment--**even though in the nominal systems, the true church has been separate, because of a different spirit.**) The begetting of these spiritual children of God, through the spirit of his grace, (Comment--**the begetting of these spiritual children of God, was not done by the nominal system, but "through the Word of his race."** We should catch this point and never forget it.) after being to some extent cherished and nourished and brought forward by these human sectarian tare systems, is well illustrated by certain insects, the young of which are injected into the backs of their enemies, and there warmed, nourished and developed, up to the time of their complete birth and deliverance, which means, usually, the death of the insect which temporarily carried them about. So now, the New Creatures begotten of the Lord, (Comment--**"begotten of the Lord" -- not begotten by the Nominal System -- never.**) are more or less closely connected with the institutions of Babylon and have been more or less brought forward contrary to the will of Babylon, but under divine supervision and arrangement, until now the point of deliverance has been reached, and he who begat the New Creation (Comment--**while still in Babylon.**) calls to them, ‘Come out of her, my people, that ye be not partakers of her sins and that ye receive not of her plagues.’ -- Rev. 18:4.

“There is a continual temptation to the New Creation by the nominal church system (Comment -- **if they stay in Babylon, the New Creation is severely tempted.**) -- not only through false doctrines, but also in formalistic piety and hypocrisy, in which they draw nigh to the Lord with the lips, while the heart is far from him--while the thoughts, sentiments, word and deeds are wholly out of accord with the spirit of truth and the consecration which it inculcates. The temptations to the New Creation from the world would be comparatively powerless were it not for the fact that the nominal church combines the worldly spirit, aims and ambitions with the name of Christ and an humble service to him. (Comment -- **the nominal church combines the worldly spirit, aims and ambitions with the name of Christ.**) The ease, honor of men, emoluments, freedom from sacrifice, and sureness of attaining the best things that this world can give, are the baits and allurements, the snares and traps, which Babylon holds out to the New Creation, and that continually. (Comment--**the spirit of the**

world is IN Babylon, and used by Babylon to tempt the New Creation.) No others of the Adversary's snares are so alluring, so deceptive, so Powerful, as this one.

(Comment--the foregoing quotation. from Volume VI is given to show that the New Creation, when in Babylon, was not spiritually nourished by Babylon's methods and teachings and spirit, but they were nourished by the Word and spirit and providences of God, all aside from Babylon, in fact invite of Babylon.)

From Volume IV Page 258, par. 1:

But we rejoice to know that, notwithstanding the conflict of creeds and the unchristian conduct of multitudes of professed Christians, and of the so-called Christian nations, all Christian missionary effort among the heathen peoples has not been in vain, but *that here and there the seeds of divine truth have dropped into good and honest hearts and brought forth the fruits of righteousness and true Christian character.* Such fruits, however, cannot be credited to the creeds, but to the Word and spirit of God, despite the confusion of .human creeds. (Comment -- this fact should be clearly noted -- despite the confusion of "human creeds") The Lord refers to the Old and New Testament Scriptures as "my two witnesses" (Rev. 11:3), and faithfully they have borne their testimony to every nation.

From Volume IV, page 267, par. 2

(Comment -- the last two sentences of this quote is more directly related to our special subject -- the Great Company.)

We would not be understood as including all Christians as "Babylonians." Quite to the contrary. As the Lord recognizes some in Babylon as true to him and addresses them now, saying—"Come out of her my People" (Rev. 18:4), so do we; and we rejoice to believe that there are today thousands who have not bowed the knee to Baal of our day -- Mammon, Pride and Ambition. Some of these have already obediently Come out of her," and the remainder are now being tested on this point, before the plagues are poured out upon Babylon. Those who love self, popularity, worldly prosperity, honor of men more than they love the Lord, and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the "great tribulation." (Rev. 7:9, 14) But such shall not be accounted worthy to share the Kingdom. (Compare Rev. 2:26, 3:21; Matt. 10:37; Mark 8:34, 35; Luke 14:26, 27)

(our Pastor)

(Comment--the writer/believed "that there are today (his day) thousands who have not bowed the knee to Baal." He said some had already obediently "come out, and the balance (of those who had not bowed the knee to Baal) were being tested, and those who "loved self, popularity, worldly prosperity, honor of men more than they love the Lord,

and who reverence human theories and systems more than the Word of the Lord, will not come out until Babylon falls and they come through the 'great tribulation.'" As we all know this is the Great Company class -- they are included in those who have not bowed the knee to Baal, but they are lacking in full loyalty to the Lord, and they will have to share in the plagues poured out upon Babylon.)

Tabernacle Shadows -- all the paragraphs under the sub-heading of

THE SCAPE-GOAT
are interesting and instructive.

This "goat" does not represent "those who draw back unto perdition," those who return as the sow to wallowing in the mire of sin (Heb. 10: 39; 2 Pet. 2:22), but a class which seeks to avoid sin, to live morally, and to honor the Lord; yet seeking also the honor and favor of the world (**Comment--"favor of the world" in the nominal system where they are.**), they are held back from the performance of the sacrifice of earthly rights, in the service of the Lord and his cause. (Page 68, par. 2) (**Comment -- the standard of the Great Company is very low as compared with the standard of those who are walking faithfully in the footsteps of the Master.**) These, though "castaways," as regards the prize (1 Cor. 9:27), are nevertheless objects of the Lord's love; for at heart they are friends of righteousness and not of sin. (Page 69, par. 2)

These are in a pitiable condition: they have failed to win the prize, therefore cannot have the divine nature; nor can they have restitution to perfect humanity with the world; for, in their consecration, all human rights and privileges were exchanged for spiritual ones, and the opportunity to run the race for the divine nature. (**Comment--we know they did this, but, being: in the Nominal system, they did not understand all the philosophy of the matter as we do, who are instructed in Present Truth.**) (They) were all their life-time subject to bondage -- bondage of fear of men and men's traditions and opinions which always bring a snare, and keep back from full obedience to God, even unto death.(Heb. 2:15) (Page 70, par. 1) (**Comment--all this taken place in their lives in the nominal systems.**)

When all the members of the "little flock" shall have gone beyond the "Veil," divine providence, the hand of the Lord, will set free those bound ones., "who, thru fear of death (to the world), are all their lifetime subject to bondage, "by overthrowing the many theories, creeds, and traditions of men, and great nominal church organizations, in and to and by which his people (**Comment--note these are "his people"--God's people, but lover than the Little Flock.**) of the "scape-goat" class are held -- hindered from hearing and obeying the Lord's voice. (**Comment -- what is the Lord a voice? -- is it not the Harvest Message?**) (Page 71, par. 2) Forced into freedom by "Babylon's" fall while realizing that the great prize has been lost, these "tribulation saints" will then hear the High Priest's voice and find themselves forced into the wilderness condition of separation and flesh destruction. At no previous time have

there been so many consecrated ones bound as at present; yet there have been some throughout the entire age. (Page 72, par. 1)

Reprint page 5574, col. 2, Par. 3 to 5:

TWO CLASSES BORN OUT OF ZION

In describing the birth of the "Man-child." The Christ, whose head was born more than 1,800 years ago, and the body of whom is now soon to be born, the Prophet Isaiah exclaims (66:7, 8), "Before she travailed she brought forth; before her pain came, she was delivered of a man-child! Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed she brought forth her children." The especially marvelous thing that the Prophet here records is that a "man-child" is to be born out of Zion before Zion travails. This is a striking reference to the fact, elsewhere clearly taught, that the ripe "wheat" of the Gospel church are to be separated from the unripe wheat and the "tares" at the end of this age, that they are to be exalted and glorified before the burning, the consuming, trouble shall come. (Comment--the ripe "wheat" is to be separated from two different classes -- from the unripe wheat and from the "tares".)

This "*man-child*" then, is the little flock, the body of Christ, the true Zion. Out of nominal Zion will come this first-fruits class, before the nominal system will be overthrown; for she will die in her travail pains, and in dying, will bring forth her *later* children, the Great Company. In this great day of the Lord, nominal Zion will bring forth the man-child and these later children. "Shall I bring to the birth and not cause to bring forth? saith the Lord. Shall I cause to bring forth and shut the womb? saith thy God." Ah, no! As surely as the Head was brought forth, so surely shall the body also be born. The birth shall certainly be completed. The great composite Christ shall Come forth entire, not one member lacking -- and before Zion's travail has begun. But "who hath heard such a thing?"

Who hath seen such a thing?" And so, after the man-child is delivered, the mother system will give birth, when her travail pains come on, to a great company of Children! This Great Company is described in the Apocalypse as coming up out of "the great tribulation" and washing their robes, spotted and soiled, and making them white, in the blood of the Lamb."

Reprint page 5377, col. 2, par. 2:

This recording has been going on throughout this means that those whose names are therein written the family of God, but also members of the bride maintain this position, they must be overcomers. seems that the Great Company class are included; not so present age. This are not only members of class. In order to maintain this position, they must be overcomers. In some Scriptures it in other passages it is not so.

Reprint page 5377, Col. 2, per. 3:

In our text (Rev. 3:5) we may not be sure whether or not the Great Company is included. From one standpoint it looks as though they were; from another, as though they may not be. We do well not to settle it too definitely in our minds, but wait to see what the Lord's intention is. We know that there will be some names blotted out. All those who go into the second death will be blotted out of the special record, and their names have no place in the book of life. Perhaps the Great Company class will also be blotted out of the special record. But we are not anxious to put that construction upon it. They are our brethren, they also are brethren of the Lord, and we would like to think of them as favorably as possible. **(Comment--notice the writer is talking about the "special record.")**

Reprint page 5383. par. 5:

When the little flock shall have, passed beyond the veil, there will still be the Great Company of the Lord a people left here. Many of these will apparently continue in Babylon until the time of trouble shall cause Babylon to fall. And by the fall of Babylon these will be set free.

Reprint page 5393. par. 5 and 6:

Both Classes, the little flock and the Great Company, receive the anointing of the Lord, the begetting of the Holy Spirit. The Apostle says that "we are all called in the one hope of our calling." (Eph. 4:4) We all have received this anointing of the holy spirit, or we could not belong to the body of Christ at all. It is now a matter of development.

Those who continue to develop in the Spirit of the Lord will attain a place *on the throne* with Jesus. But there will be *some who will not be accounted worthy to reign with him*; yet they have received of the Lord this anointing, this begetting. These *will not* be of the body of Christ, because they failed to progress on account of lack of zeal in carrying out their Covenant.

Reprint page 5411, col. 2, par. 2 to 6:

THE GREAT COMPANY

"A class mentioned in the Scriptures as the Great Company, who will come up out of great tribulation and wash their robes and make them clean in the blood of the Lamb (Rev. 7:14), and who will eventually attain to the position of antitypical Levites, is worthy of consideration. These have passed the various stages of full consecration and divine acceptance and the begetting of the Holy Spirit. They became new creatures in Christ Jesus and entered into the Holy. But through an insufficiency in the matter of zeal, and a lack of stamina, because of their unfavorable environment in Babylon, these are failing to go on, failing to see that a full

sacrifice of earthly things is the only condition upon which they can gain the heavenly things. (**Comment —“their unfavorable environment in Babylon.”**)

“These are seeking to be followers of Christ and followers of Mammon, seeking to please the Lord and to please the world, having some of the Lord' a spirit and some of the spirit of the world (**Comment —“spirit of the world” in Babylon**), and in general not making progress, and not putting off the things of the flesh -- anger, hatred, malice and strife, envy and evil speaking, the works of the flesh and of the devil, and thereby are not putting on the fruits of the spirit -- faith, fortitude, knowledge, self-control, patience, godliness, brotherly-kindness meekness, gentleness, love. (**Comment — “not making progress” -- “spots” on their robes.**)

“It must be admitted that these have not had the right instructors, (**Comment -- in Babylon**) and they have gotten wrong conceptions -- misunderstandings of the Lord's Word. Nevertheless, we cannot but have faith that God will guide these who are really his children, and will, thru suffering, lead them to take a positive stand.

“We do not think we should understand the Scriptures to teach that the Great Company will attain to the same degree of spiritual development as the Little Flock. It is true that God has only the standard of perfection for any of his creatures; but there are many who demonstrate by their lives that, if everything were favorable, they would be very loyal to the Lord and very loyal to righteousness. It is merely because the narrow way is so steep, so up-hill and rugged, that they have not the courage to go on. They fail to display that love and zeal which the Lord has set as the mark for participation in the royal priesthood.

“We believe that the Lord would probably expect no more from the Great Company class than he would expect from the angels -- as though he would say of each of these, Doubtless this person, under favorable conditions, would prefer to be my child and to live in harmony with me, and he would not think of living in sin, and would even suffer death rather than deny my name. If such be the test of the Great Company class, there might be a million (**Comment: “A MILLION.”**) who have demonstrated this degree of loyalty in the past, during the Gospel age. Some of these probably have suffered martyrdom, when they were put to the final test.

Reprint page 5166, col. 2, par. 5:

“This description (**Comment--those who experience the first resurrection.**) excludes the Great Company and applies merely to the Little Flock, “partakers of the divine nature.” (2 Pet. 1:4) Other Scriptures seem to show us that the Great Company class will attain to spirit-perfection in their resurrection; and therefore we might think of theirs as a second resurrection--second in order, in glory and in preference. These two classes compose the “church of the firstborns, which are written in heaven.” (Heb. 12:23) The difference between them is merely that the little flock were zealous to go forward and perform what duties and privileges they saw, while the great company were less zealous and less loyal in sacrifice, although they would suffer death rather than deny the Lord or his truth.

Reprint page 5055--four paragraphs under subheading

THE CARES OF THE WORLD OVERCOME MANY

“As we are all aware the Bible shows that some who make this consecration, afterward become involved with the world, the cares of this life, and the deceitfulness of riches. These fail to carry out their agreement. Thus they are holding back the very price necessary to make them joint-heirs with our Lord. Whoever rejects the cross will not get the crown. How many people are overcharged with the cares of this life! How many people are being deluded by the deceitfulness of riches.

“There was a gentleman with whom the writer was once very intimate; we were like brothers. One day he said, "Brother Russell, I should like very much indeed to be out in the Lords work and to do some kind of service for the truth, but I have a wife, and, I understand that the Lord holds me responsible for the care of my wife. I could not think of going out and leaving her dependent. But if the Lord in his providence should ever send me money so that I could go without my wife's suffering any serious inconvenience, I would be very glad to go out and preach the Gospel." The Lord took him at his word. He was then a bookkeeper; but the Lord opened the way, by the death of a member of the firm, for him to become one of the principal partners in that firm. Without any effort at all he prospered financially until he was worth at least half a million dollars.

“One day we said to him, ‘Brother, we have a very serious matter that weighs on us a great deal.’ He said, ‘Tell me what it is and I will assist you, whatever it costs.’ You see how gracious he was. He thought that we were after his money! Dear friends, we thank God that we have never yet found it necessary to ask for money; and we do not suppose that we ever shall. We said, ‘Brother, we are in great distress, and no one but you can help us.’ ‘Tell me what it is,’ he replied. We said, ‘Dear Brother, we desire to call your attention to something which you said several years ago when you were poor.’ Then we recited our previous conversation as best we could, and said, ‘The Lord has given you the money; He has done his part; are you ready to do yours?’ With streaming eyes he answered, ‘Brother Russell, I am so bound to my business - hand and foot -- that it would be impossible now.’ The cares of this life, the deceitfulness of riches, according to his own words, had bound him both hand and foot; but his heart was still loyal to God.

We have no desire to be his judge, but we are inclined to think that dear brother did not get into the kingdom. While we do not know, yet we fear that his being bound ‘hand and foot’ may have stood in his way, though we think that he was truly a child of God. Are we to suppose that because he failed to make that sacrifice which he had agreed to make, he would go down into the second death? We hardly think so. We think that the Lord loved him and that he had a very loyal character. The Lord loves good characters. Our thought is that quite probably the dear fellow will be in the Great Company; *and we are very glad that there will be a Great Company class.*

Reprint page 4078, par. 2:

“Some of our readers appear not to grasp fully the fact that two classes are being saved during the Gospel age -- a ‘Little Flock,’ to be the ‘bride,’ the ‘Lamb's wife,’ ‘joint-heirs’ in the kingdom; and a ‘Great Company,’ who will constitute the ‘Virgins, her companions, that follow her.’ (Psa. 45:14) We might say from one standpoint that this not a fundamental doctrine, and that hence differences of opinion respecting it need cause little concern. However, every truth has its place and bearing upon the divine plan as a whole, and upon our doctrinal establishment, and hence upon our ability to ‘stand in the evil day.’ Those who see not the two companies in the process of development during this age will of necessity be somewhat confused in respect to certain features of the divine plan.

Reprint page 4926, col. 2, top of page:

“We might infer that the one thousand may fall into total unbelief, and the ten thousand, the ‘Great Company,’ into the great time of trouble to wash their robes white and to purify themselves. They will be partakers with Babylon in her sins and have part in her great fall. (Rev. 14:18; 18:10)

Reprint page 4648, par. 4:

“Likewise let us beware of how the adversary might seek to ensnare us and to mislead us in the study in respect to the Great Company. If he could get us sufficiently interested in this, or in any similar question, so as to make of it a point of dispute in the church and to cause a division amongst the brethren and stumbling of some, we may be sure that it would pleasing to our adversary in proportion as it would be injurious to God's people.

Reprint page 4294, last par.:

“Let us all continue to remember these dear, loyal, faithful servants of the truth in our petitions to the Throne of Grace. We scarcely dare hope that the year 1909 will show a further increase upon the present one in this department; for we constantly say to ourselves, “*Will wonders never cease?*” No such sale in subscription books was ever known. Undoubtedly the Lord is using this method, not only to reach many of his ripe and truth hungry saints, but also to put the truth into the homes of others, where it will be sought and devoured, and give strength during the ‘time of trouble,’ especially to the Great Company class.

Reprint page 3606, col. 2, par. 3:

“True, some of this Great Company class have been turned ‘over to Satan for the destruction of the flesh, *that the spirit might be saved (that they might be saved as spirit beings) in the day of the Lord Jesus’ all down thru this Gospel age.* But the proportionate number of these has probably been small as compared with the number who today, under the greater light and opportunity and privileges which we enjoy, have consecrated themselves, yet hold back from the completion of their sacrifice. **(Comment--this would seem to refer to**

those who have responded to the Harvest message ("greater light"), but who "hold back from the completion of their sacrifice")

Reprint page 3748-last paragraph:

“The lesson as a whole, is, first, that we must be on the rock foundation to have either part or lot in the matter -- to be able to stand any test; second, that of those upon the rock, trusting in Christ, loyal to him and his atonement work, there will be two classes--the ‘Little Flock,’ faithful to the Word and upheld by it and protected, and the ‘Great Company,’ not sufficiently diligent and careful respecting the divine promises, and who will have a faith structure largely composed of error, which will be consumed. Respecting this latter class the Apostle declares, ‘the same shall be saved, yet so as by fire.’ This fitly describes the deliverance of the great company, who will ‘come up thru great tribulation, and wash their robes and make them white in the blood of the Lamb.’ (1Cor. 3:12, 15; Rev. 7:14) **(Comment--"faith structure largely composed of error"--where would this be but in the nominal system? And there are many who have responded to the "greater light" of the Harvest Message outside the Nominal System, but who "hold back from the completion of their sacrifice." See 5th quote on page 8. So we have Great Company in the nominal system, and outside of the nominal system--connected with the Harvest Message.)**

Reprint page 5656, first question and answer:

MANY CHRISTIANS NOT YET ENLIGHTENED

“**Question**--Is there any one at the present time outside of present truth who has the holy Spirit?

“**Answer**--There are *various degrees of the Spirit* of holiness which may be *possessed by the child of God at various times in his experience*. We may ourselves *have more of the holy Spirit now than we have ever had before, implying that there was a time when we did not have so much*. Or there may be some who have less, implying that they have not been growing spiritually, and are grieving the holy Spirit with which we are sealed.

“We are not to think that all who are begotten of the holy Spirit are exactly on the same plane, in either their spiritual appetites or their development or their knowledge of God's plan. We grow in grace as we grow in knowledge. If our measure of grace lessons, the knowledge begins to fade. The more grace we have, the more understanding is ours. As a matter of fact, the whole world has been laboring under such delusions that we are surprised, when we ‘wake up,’ to see how little we did know -- to see how ignorant we were of some of the precious messages God has given us.

“*And as we were children of God before we received full knowledge, so we believe it is possible for others to be children of God without having the full knowledge*. We are living in the end of the harvest time, when, we believe, the Lord is causing the knowledge of the truth to encircle the world. And yet the adversary is raising ‘dust,’ calumny, to hinder the people from appreciating it.

“It is in very rare cases that God does as he did with Saul of Tarsus -- strike him down with a great light, brighter than the sun at noonday. And it is because we believe that there are still children of God attempting to live on husks and skimmed milk -- that there are such brethren in Christ who need the assistance we are able to give them -- that we are trying to help them. Otherwise we would abandon all special effort at propaganda, knowing that there will be favorable conditions for all as soon as the kingdom shall be established.

“The Bible speaks of the Great Company class as the ‘Great Multitude,’ as though the foolish virgin class were larger than the wise virgin class. And the Scriptures indicate that the great company class will not all have fled from Babylon before its overthrow. ‘Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.’ This call has been going out for now thirty-seven years. *It is Gods call.*

“The Scriptures show us that some will come out, and others will not come out, will not be released from Babylonish fetters. These foolish virgins will see that their lack of love and zeal has lost them a place in the bride class. But they are virgins, nevertheless, and will have a place, or portion, as the companions of the bride. They will follow her into the king's palace. They will be bridesmaids, if you please -- a position of lesser honor; but they will attain everlasting life. So we have reason to believe that the numbers of God's people begotten of the holy Spirit and still in Babylon are considerable. (**Comment--begotten in Babylon, but not by Babylon.**) If we were in their place and they in our place, we feel sure that they would make heroic efforts to help us out of Babylon; so we are doing likewise.

Reprint page 5411 – four paragraphs under subheading

OPPOSITION OVERRULED FOR BLESSING:

“We think there is good reason to believe that a considerable number who have made consecration are still in Babylon. We do not know this, however. We are near to the battle of Armageddon, near the time of the overthrow of Babylon; and we are seeking to give the Message of the truth as wide a circulation as possible, to the intent that this class may hear and come out, even though too late to win the great prize. That they are considerable in number is intimated in the 19th chapter of Revelation, where we are told that when Babylon falls the number of those released at that time will be a Great Multitude, that the voices of these will be ‘as the voice of many waters.’

“We believe that at the present time there are a great many in the nominal churches whose minds are gradually becoming more and more awake to the truth. In various pulpits, where the truth is opposed, many things of the Gospel of the kingdom are being proclaimed; and this will have the effect of awakening and informing some of this class. Even though those bringing forward these truths declare them in spite and envy, nevertheless the message of the Gospel is preached. (Phil. 1:15-18) Many thus have their attention called to certain truths, which we would never be able to give them -- many whom we could not reach.

“For instance, *some of these ministers mention that we believe the nominal church to be Babylon*; others say *that we believe that our Lord is now present, in his second advent*, and is gathering his jewels (Mal. 3: 17); still others are telling *that we believe the end of the Gentile times will come in Oct., 1914*. All these truths are being stated *in a slanderous way*. But we should not be surprised if the Lord will overrule for the good of his people many of these things.

“Not long ago, to our great surprise, a brother told us that his first knowledge of the truth came to him through a Morehead tract. Another man heard his preacher say that we were the anti-Christ. *He wanted to see what anti-Christ looked like*, and he came to see and hear us, and got the truth, just on account of slanderous statements. So we have to be a target, that the Lord’s message may go forth. We are not to think it strange, as though some strange thing happened unto us, that we are caused to be a gazing stock, and pass through fiery trials. Let us rejoice that we are accounted worthy to suffer with Christ, that when his glory shall be revealed, we may be glad also with exceeding joy. (1Peter 4:12-14; Hebrews 10:32, 33)

Reprint page 4648, par. 2:

“We urged the friends, however, to remember that many of us were justified and in fellowship with God, and had presented our bodies living sacrifices, had received an imputation of Christ’s merit, and our sacrifices had been accepted of the Father and the Holy Spirit of adoption had been imparted, before we understood much of anything concerning the philosophy of the Atonement or the significance of the Ransom, or anything about its application.

Reprint page 3884, par. 4:

“Such are sure to respond and to come out of Babylon; others who remain, in spite of seeing the light, fail to be overcomers of the highest class -- fail therefore to be in the elect Bride class, and must be counted in with the Great Company, which will come through great tribulation, and *will get out of Babylon only when she has been cast as a great millstone into the midst of the sea* -- in the time of anarchous trouble with which this age will close.

Reprint page 4583, Col. 2, par. 4:

“But we cannot hope thus of all -- especially when the light of truth is shining so much more brightly and when the Lord *is especially testing the loyalty or disloyalty* of those professing his name, *with a view to their separation and to the determining of their eternal destinies*. No doubt *some who will be of the ‘Great Company’ will be more or less deceived of the adversary by the strong delusions of this hour*. Such in their blindness and deception may set forth darkness for light and light for darkness. *They may do it with great positiveness, but scarcely, we think, with bitterness -- anger, malice, envy, hatred, strife -- works of the flesh and of the devil*.

Reprint page 5550, col. 2, par. 1:

“It is the Word of God, the Gospel message, that will bring people into relationship with God. So whoever will receive the Holy Spirit must first receive the knowledge of the truth; and then this truth will operate upon him. First he must take his stand for righteousness; next he must receive Christ as his Redeemer. Then, after having accepted Christ as his Savior, he must go forward and make a consecration of himself to walk in the footsteps of our Lord Jesus. If he merely understood that this is the will of God, we believe that he would be received of the Lord -- begotten of the holy Spirit. Then it would be God's order that he receive more instruction, because he had taken the proper steps thus far.

Reprint page 4593, par. 1:

“There is a disposition on the part of some, unconsciously, to fellowship only such Christians as are outside of all denominations. Our true position, nevertheless, is that we recognize all loyal to our Redeemer, whether babes or fully-grown, whether in Babylon or out of her, whether they follow with us or indirectly speak evil of us.

Reprint page 2991, col. 2, par. 3:

“While we may safely reckon that many members of denominations are properly children of God, *and may properly fellowship them as brethren in Christ*, notwithstanding the fact that they are still in Babylon, and blind to the harvest message. . . (Written April 1, 1902)

Reprint page 2079, par. 3

“It may be said, however, that all who become children of God and whose hearts are honest are delivered to some extent from bondage to this false doctrine (eternal torment), and are enabled thru truths received to counteract the baneful effect of this error to such an extent as to permit them through certain great truths to see God's love and in a general way at least to hope and trust that God will commit no injustice upon any of his creatures, and that somehow, somewhere and at some time all men will have a full chance to be reconciled to God through Christ. Thus with many of God's saints, we believe, the spirit of error hindering worship is overcome by the spirit of truth in general and true worship made possible. . .

Reprint 2851, Col. 2, par. 1 to 3:

“Are we to suppose, then, that there were no saints in the past, because in the past these false ideas of God held full sway amongst his professed children? Are we to suppose that Luther, Melancthon, Zwingli, Calvin, Knox, the Wesleys and others, were not saints, and not joint-inheritors with Christ in the kingdom? No; on the contrary, we presume that these were saints, and that they laid down their lives in the Lord's service; and we merely mention these prominent names as illustrations, and not by way of saying that they were the only saints of

their times, and not disputing either that there were saints before them, all thru the dark ages, as well as in the primitive church.

“What we do claim, however, is that the mixed theology, which represents God as half love and half devil, never produced the sanctifying effect which we see in the lives of the class we have mentioned. *We hold that all those who reached the point of saintship described in our text, (Psalm 63:3 [“Because thy lovingkindness is better than life, My lips shall praise thee”].) and who were able to balance the present life and its earthly good things with the loving favor of God, and to prefer God’s favor rather than life, so that they were willing to sacrifice earthly interests, that they might have the divine favor, both as respects the life which now is, and that which is to come, -- these never reached this position thru this mixed theology, but attained this grand position only in proportion as they were able to forget or ignore the human and Satanic blasphemies respecting the divine character, and to think of God from the standpoint of pure justice and love.* Some of them have told us in their writings how terribly this devil-inspired theology weighed upon them; *how they found the theory so antagonistic to all their conceptions of divine justice, mercy and love, that the only thing they could do under the circumstances was to shut the eyes of their minds to the nightmare of hell and devils and torments, and to say to the Lord, ‘O Lord, I cannot understand this, but I accept thee as a very God of love and justice, and I know that when I shall see thee as thou art, and when I shall see all the works of thy great and wonderful plan, then I shall realize, as I cannot now realize, wherein divine justice and love are compatible with this awful theory of eternal torment for all except the Little Flock, the elect.’*”

“Thus by shutting their eyes to the error, and opening their eyes by faith to the real character of God, *substantiated by so many declarations of his Word, the class we refer to, through all the darkness of the dark ages, was indeed enabled to love God supremely, so that they counted not their lives dear unto them, that they might have his favor; they were willing to lay down life and earthly advantages and hopes and favors, that they might have the divine favor now and everlastingly.* And If God's people in the past were enabled to triumph in spite of blindness, *what shall we say respecting our position today, now that the due time has come for this veil that was spread over all nations to be taken away, so that the true light of the knowledge of God, shining in the face of Jesus Christ our Lord, should shine into our hearts and give us to see through his Word, and freed from human tradition and Satanic misrepresentation, the justice and the loving kindness of our God.*”

Reprint page 3605, par. 4 and 5:

“We reply that the Great Company do not sacrifice. Their covenant, their agreement, was to sacrifice even unto death, and had they faithfully carried out that agreement they would not be of the Great Company but of the Little Flock, the overcomers, the royal priests. From God's standpoint they *never carried out their covenant*, and hence **cannot** be recognized as priests, and therefore, although for a time recognized as priests, *in a tentative way*, their failure to perform the sacrifice hinders them from being ultimately received as priests--it separates them from their brethren and constitutes them a different close, a class who have consecrated but

who have not performed in harmony with that consecration. (**Comment -- these have "not performed."**)

“All who love righteousness and hate iniquity in any measure shall have fullest opportunity of demonstrating this, and shall be accounted worthy of life everlasting, and unquestionably this company is a ‘Great Company,’ as the Scriptures indicate -- far more numerous even than the Little Flock, as the Levites in the type numbered thousands in proportion to the five chosen from amongst them to be priests.

Reprint page 5864, par. 5:

“In the sense that the consecrated are all called in the one hope of their calling and all begotten of the one spirit thru the one Word of Truth, they are one class, one church, under one Lord, one faith, one baptism. (Eph. 4:4, 5) Their division into two classes is the result of coldness, lukewarmness, fear to perform the sacrifice contracted, fear of death, on the part of some -- the ‘Great Multitude’ referred to in this lesson. The Apostle describes them saying ‘Through fear of death they are all their lifetime subject to bondage.’ (Heb. 2:15) Some of them fear also loss of business or name or fame or social standing. Therefore they compromise with the world and its spirit. They do not deny the Lord. Indeed, many of them would die rather than directly deny him. Yet by their works they do deny him -- ashamed of the truth because it is not popular, or ashamed of the Lord's brethren because of their humble position or their unpopularity among the worldly.

Reprint page 5865, par. 4:

“The Great Company of this lesson *are to be found everywhere.*

Reprint page 5865, col. 2, par. 1:

“A beautiful picture of this is given us in Rev. 19:6-9. There also we are told of the Great Company who will praise God eventually that the marriage of the Lamb is come and his wife hath made herself ready -- even though they will not be part of that bride class. Awakened from their slumber and stupor, and separated from Babylon the Great by its fire, these finally recognize what they have missed; but they thank God that his plan, so full of blessings, will still be carried out, though the true bride class have gone before. (**Comment--we note this takes place after the bride class have gone before.**) Then the Lord gives to them the precious message, ‘Blessed are they who are called to the marriage supper of the Lamb.’ But they can go to that marriage supper only thru much tribulation, which will test to the last their full devotion to the Lord -- even unto death.

Reprint page 4647, col. 2, par. 3:

“At the fall of Babylon they will be fully set free from the timidity which has restrained them, and be glad to acclaim the bride, and to say, ‘Let us be glad and rejoice, and give glory to God, because the marriage of the Lamb has come and his bride hath made herself ready.’

Reprint page 4692, col. 2, Par. 1:

“In a sense, we might say that the Jewish nation stood related to Saint Paul in much the same way that the nominal Christian church of today stands related to the fully consecrated. They are our brethren by a nominal consecration or nominal profession. Such a relationship we ought to feel, we think. We believe this text (Rom. 9:3 [“For I could wish that I myself were anathema from Christ for my brethren's sake, my kinsmen according to the flesh.”]) encourages us to feel a great deal of interest in these brethren, and to be willing to do a great deal to help them. We do not know how many may really be saints and merely for the time blinded by the errors which the adversary has caused to be promulgated. . .”

Reprint page 4693. par. 2:

“It will be in a time of the presence, the *parousia*, of the Son of man, for the gathering of the ‘elect,’ that all the virgins will be awakened by the message of the truth. Some will be able to appreciate, *others will not be able to appreciate his presence.*

Reprint page 4693, last par.:

“It is not for us to presume to say that the Lord will have no blessing whatever for that unfaithful servant. He was a servant all the time. He respected the talent. He did not lose it. But he did not use it properly. He seems to represent a very similar class to the one described in our study of a week ago as the foolish virgins. *This class will fail to get into the glories of the kingdom, but will surely get into the time of trouble and its outer darkness, disappointment and chagrin, with which this age will end and the New Age be ushered in.*

Question Book, bottom of page 289

“Question (1907) -- When will the Great Company suffer the Great Tribulation, and will they be at the marriage supper of the Lamb?

Answer -- I answer that nearly all the Scriptural pictures with reference to the Great Company would indicate that the special time for their tribulation would be at the close of this age -- apparently just after the Church will all be gathered, -- as, for instance, the parable of the wise and foolish virgins.

Question Book, page 306:

“Question (1910) -- Are the Great Company priests in the service of holy things?

“Answer -- ...But the Great Company are those that after having consecrated and proposed to take the proper steps to which they were called as priests fail to take the steps and therefore they will not be priests in the future.

Question Book, page 307:

“Question (1911): Will there be any among the great company class who ran or a prize and lost, and then went into the Great Company Class?

“Answer -- We answer yes; to our understanding they will all be in this class -- all those who started out to run. Some of them may only have run one step or two (**Comment--running “one step or two” would not be very far, would it?**), but the running for the prize seems to me to begin right at the gate. (**Comment--gate of the race course, not the Gate to the Court.**) Just the minute we enter the gate we begin running; you are on the race course and they are all running from that point. Whether you run fast or slow, you are on the race course and all enter by the same gate. As the apostle says, ‘We are all called in the one hope of our calling.’ God did not call anybody to be of the Great Company Class. Everybody that is called in this age is called to be of the Little Flock. . .”

Question Book, page 316, bottom:

“Question (1916): Are there any Scriptures to prove that the Great Company will not receive the Divine nature?

“Answer . . . St. Peter says He has given us exceeding great and precious -- promises that, by these (working in our minds and hearts) we might become partakers of the Divine nature. He speaks to the Little Flock class, and not to the Great Company class. Why not? Because the Word of the Lord is not for the Great Company. (**Comment--is this not another way of saying that there is only one hope?**) They refuse to go faithfully forward until death, so the Word of the Lord is not sent unto them. They will have to be pushed in, you see; but those who will be willing to go in by the Word, they will share the Divine nature. . .” (**Comment--"so the Word of the Lord is not sent unto them." How true this is--the Word of the Lord tells about them, but is not addressed to them.)**)

(Final Comment: The foregoing quotes are presented as a study to those who might be interested in such a study; and in no sense are these quotes presented in the spirit of contention. We have no thoughts on the Great Company ourselves, but have carefully considered what our Pastor has written on the subject to see what we could gain in the way of knowledge, and what we could gain in the way of a greater measure of the Holy Spirit. We feel that our study has had the effect of making us more broadminded toward all who profess to accept Christ as Savior and who profess to be consecrated to do God’s will.)

Items # 92 and 154 were obtained from *Brother T. Smith's* studies with his added comments which were prepared by different brethren, unnamed, as was their wish. They are included here along with the study which we had made in 1957. We trust that this will be a blessing *in knowing who our brethren are* and as we witness to the same by giving forth the call “come out of her, My People.” (Revelation 18:4)

Zion's Tower of the Morning
September, 2001