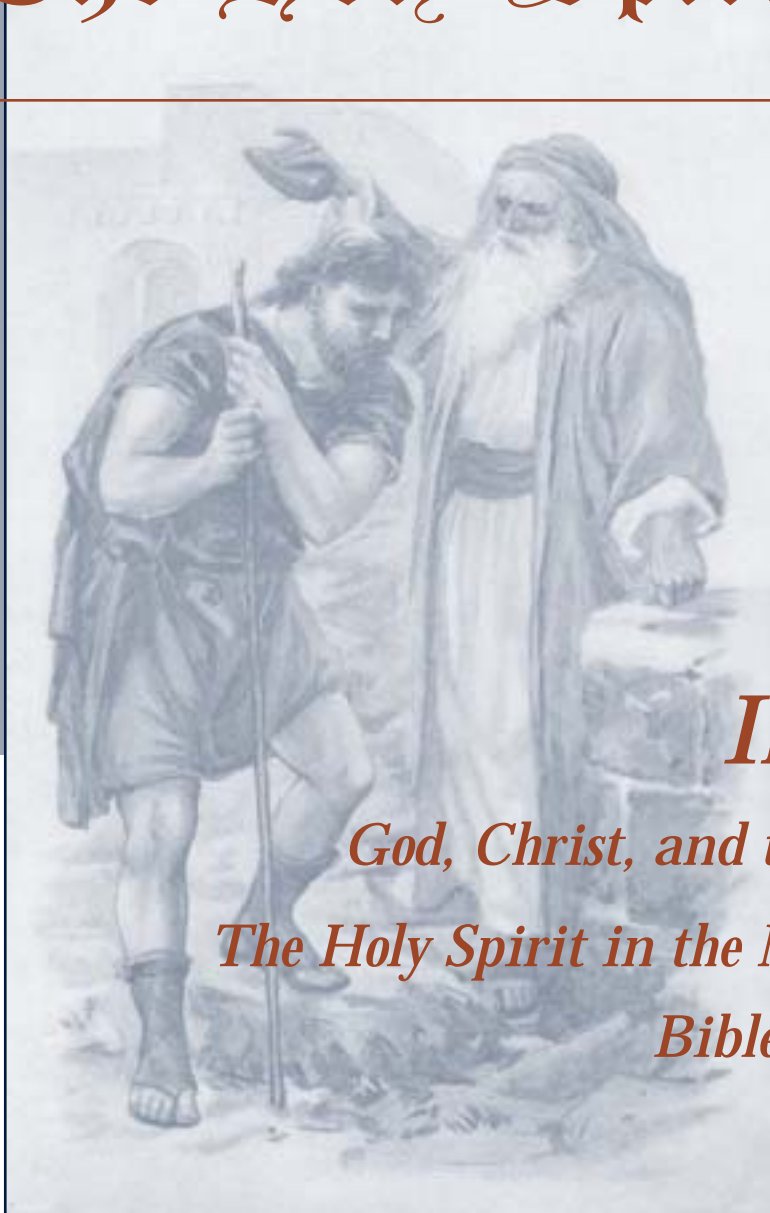


The Holy Spirit



Inside . . .

God, Christ, and the Holy Spirit

The Holy Spirit in the Millennial Age

Bible Question Box

God, Christ, and the Holy Spirit

God

*“Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy;
I dwell in the high and holy place”*

— Isa. 57: 15 —

SOMEWHERE BEYOND THE BOUNDARIES of the known universe, unconfined by limitations of time and space, and outside the range of man’s profoundest perceptions, dwells the God whom we worship. Unseen, unfathomable, and on an infinitely higher plane of being than our own, it is nevertheless true that “in him we live, and move, and have our being . . . For we are also his offspring” (Acts 17: 28).

As followers of Christ we do not doubt God’s existence, though *what* God is and *where* He is remains the greatest mystery ever to stir the imagination of those who seek after Him. The concept of a Supreme Being, a unique creative entity who personifies the dynamic force pervading all life, seems to be built into the human psyche, though many have stifled that sense of the Infinite and have sought out their own inventions (Eccl. 7: 29).

Phenomenal advances in science, and the idea that the only valid statements are those that can be verified by the senses, have had a complex influence on belief in God. Cosmologists make their guesses as to the age of the universe and tell us it consists mostly of empty space. It is dotted with galaxies as far as telescopes can see, the farthest of them being many light years from earth. *But God cannot be found!*

The search for God might have been more successfully conducted if mankind had not fallen from grace. The disobedience of our first parents and their consequent death sentence removed from them the privilege of intimacy with their Creator that they had formerly enjoyed. The simple

Bible account tells us that, already aware of their guilt, on hearing and recognizing the voice of God in the cool of evening, they hid themselves, and were *afraid* (Gen. 3: 8-10). It was inevitable thereafter that the gulf between the great Creator and His earthly offspring would widen progressively, until the great majority persuaded themselves that He did not even exist — “having no hope, and without God in the world” (Eph. 2: 12).

FRIENDS OF GOD

But there were some down through the ages who retained in their characters something of the image and likeness of the Creator, and who exercised that faith without which it is impossible to please Him. As the Apostle Paul says: “He that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him” (Heb. 11: 6). Moses was such a man, whom God regarded as a friend (Ex. 33: 11). His prayer in Psa. 90: 1, 2 reveals his own deep faith and speaks for all who have found fellowship with God: “Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God.”

Abraham also was called “the Friend of God” (James 2: 23), a relationship that expresses in familiar human terms the close intimacy that is possible between the Creator and His human offspring, in spite of the general condemnation inherited by all.

These and other Scriptures tell us of a *personal* God, the Father and Life-Giver of all, who is yet the “High and Lofty One” who inhabits eternity. Every attribute of the Divine character was the same millions of years ago as it is today, although before the dawn of creation, when God was alone, that glorious character was unrevealed.

On the cover: Samuel pours anointing oil on David’s head (1 Sam. 16: 13). The act is generally typical of the anointing with the holy spirit.

“Lift up a standard for the people” — Isa. 62: 10

Contents August 2002

God, Christ, and the Holy Spirit 86

The nature and relationship of God, Christ, and the holy spirit are a source of confusion for many Christians. Our three-part article outlines the work of each.

The Holy Spirit in the Millennial Age 91

The Millennial-Age outpouring of the holy spirit is often overlooked in Christian theology. We examine this crucial aspect of Biblical teaching.

Bible Question Box 94

• Gifts *versus* fruits of the spirit
Announcements Back Page

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His creative acts, undertaken within the context of time as we can comprehend it, progressively displayed His character to creatures able to conceive the idea of an Eternal One, the Primal Source of all life and energy — first, to the *Logos* (Word), the beginning of His creation; then to the ranks of angelic beings already present before earth's foundations were laid; and finally to the crowning glory of planet earth, humankind, made in the image and likeness of God Himself (John 1: 3; Job 38: 1-7; Psa. 8: 3-6). God was no longer alone, and He surely rejoices to count among His friends those who, in spite of the hindrance of inherited weakness, reach out for His love, as David did when he solemnly expressed: "O god, thou art my God; early will I seek thee: my soul thirsteth for thee Because thy lovingkindness is better than life, my lips shall praise thee" (Psa. 63: 1, 3).

HOW DOES GOD REVEAL HIMSELF?

Many have gained some insight into the glories of the Creator through observation of the natural world, which in some kindles hope for a fuller revelation of God than nature itself provides. But for many centuries false views of God's character have kept men at a distance. In ancient times He was perceived in simple terms as a remote, majestic ruler seated on a throne somewhere high in the heavens, and having the image and likeness of man. Later ideas of purgatory, a fateful judgment day, and eternal torment, evoked pictures of an unapproachable, vengeful God, and fear of His anger impeded the exercise of faith, making it impossible for all but a very few to please Him.

Evidently, the God whom many have claimed to worship has in reality been *unknown* to them, and in spite of the phenomenal increase of knowledge in our own day, He still remains undiscovered by the vast majority. Failing to find anywhere in the known universe a Creator-God comprehensible in terms of the natural human senses, scientists have asked themselves if the undoubted order and direction everywhere seen is in fact the product of an all-pervading power dwelling in the very atoms of the universe. They speculate

that perhaps "God" exists somehow as a great *mind* operating through matter, devoid of any *personality*.

The Holy Scriptures nowhere describe God in such terms. St. Paul declared that to some "there be gods many and lords many, but to us there is but one God, the Father . . . and one Lord Jesus Christ" (1 Cor. 8: 5, 6). Witnessing to the people of Athens, almost entirely given to idolatry, while tactfully observing their somewhat religious disposition (Acts 17: 22, 23), Paul identified for them "the unknown God" whom they professed to worship without knowledge of His name or character.

The Apostle, of course, used the master-key to the understanding of Him in whom we live, and move, and have our being — the Divinely inspired Scriptures, God's revelation of Himself to those who seek Him, and the means by which He has in times past revealed His plans and purposes to the faithful.

Written by many pens, at various times, in differing circumstances, directly inspired — *in-breathed* — by God's spirit, the Bible is not merely a collection of moral precepts or words of comfort. It is the revelation of a Supreme Being who desires to communicate with those among His human offspring who will respond to the invitation, "Come now, and let us reason together" (Isa. 1: 18).

Responding, we learn that our God is not *unreasonable*. It is surely a cause for wonder that "the King eternal, immortal, invisible, the only wise God" (1 Tim. 1: 17) should reach down to His erring children and seek their love. God says "those that seek me early shall find me" (Prov. 8: 17), and countless thousands have found God through His greatest love-gift to mankind: His only-begotten Son. "God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by His Son" (Heb. 1: 1, 2). "This is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent" (John 17: 3). Thanks be unto God for His unspeakable gift!

* * *

Christ

"And the Word was made flesh, and dwelt among us"

— John 1: 14 —

WHO IS THIS ONLY-BEGOTTEN SON — the "Word" — sent from His glorious dwelling place with the Father to appear on earth "in the likeness of sinful flesh" (John 17: 5; Rom. 8: 3)? The circumstances of His human birth are told simply. No valid doubts or misgivings undermined the conviction of all concerned in that momentous event, that the Messiah (Greek: *Christ* — anointed one) had come. Thirty years were then to elapse before Jesus, in the prime of His

manhood, began the great work of reconciling the world to God (2 Cor. 5: 19).

That Jesus, in His own words, was *sent* by God, establishes His individuality, His separateness from the Heavenly Father. The Apostle John's statement that the Word was made flesh clearly teaches the embodiment in human form of the One whose original existence was "in the form of God" — of the spirit nature (Phil. 2: 6). He was manifestly the

Word in a personified sense in His pre-existence, the Agent of the Father as the revealer, expounder, and executive of the Divine purposes. By His agency, the patriarchs and prophets of the pre-Christian era received their revelation and recorded it for future generations.

WISDOM PERSONIFIED

There is a remarkable passage in the Old Testament which in vividly poetic, yet understandable terms, describes our Lord's pre-human existence with Jehovah, presenting Him under the figure of Wisdom. "The Lord formed me in the beginning, before he created anything else. . . . I existed before the earth began. I lived before the oceans were created . . . before the mountains and the hills were made. . . . I was there when he established the heavens . . . when he set the limits of the seas . . . when he made the blueprint for the earth and oceans. I was always at his side like a little child. I was his constant delight . . . and how happy I was with what he created — his wide world and all his family of mankind!" (Prov. 8: 14, 22-31, *Living Bible*).

The Apostle Paul, also, refers to Jesus as the wisdom of God (1 Cor. 1: 24), and says that in Christ are hid "all the treasures of wisdom and knowledge" (Col. 2: 3). We have abundant New Testament witness to the former glorious status of the Word which was made flesh. He is called the firstborn of every creature, the beginning of the creation of God, and God's only begotten Son (Col. 1: 15; Rev. 3: 14; John 3: 16). This, then, is He whom the Father sent to live among His earthly offspring, to heal the breach between God and man, and to offer the gift of everlasting life to all who have lived so long under the shadow of death.

JESUS, THE MAN

The manhood of Jesus was real. In no sense while on earth did he retain His former spirit nature, having merely the *appearance* of a man. St. Paul says "We all know he did not come as an angel but as a human being — yes, a Jew. And it was necessary for Jesus to be like us, his brothers, so that he could be our merciful and faithful High Priest before God. . . . For since he himself has now been through suffering and temptation, he knows what it is like when we suffer and are tempted, and he is wonderfully able to help us" (Heb. 2: 16-18, *Living Bible*).

Except for the account of an incident at the age of 12, the Bible is silent as to the life of the child born in Bethlehem, until He reached the status of full manhood at 30. When He preached in His own home town, where He was known as a local carpenter, the general astonishment at His wisdom and authority indicates that until that time, His activities had aroused no particular interest (Mark 6: 2, 3). But doubtless His mother Mary, and others aware of the miraculous circumstances of His birth, would observe in Jesus the youth and in Jesus the man such qualities as are not seen in those who inherit the Adamic weaknesses. As St. Peter says, He "did no sin, neither was guile found in his mouth" (1 Pet. 2: 21, 22).

Jesus did not inherit the fallen, sinful nature of Adam's race. His life came directly from His Heavenly Father. This should not present any problem to the inquiring mind, as evidently the Giver of all life is able to bestow life in any way He pleases. And on the basis that "he that formed the eye, shall he not see?" (Psa. 94: 9), it can readily be conceded that the Creator was well able to override the normal genetic transfer of imperfect attributes from Mary, who was of course a daughter of Adam. As a human being, Jesus in no way lost His status as God's only-begotten. It was the life-force of that glorious Being, present with the Creator before the dawn of human history, that was now transferred to one made "lower than the angels" (Heb. 2: 7), the former spirit *nature* being relinquished. Phil. 2: 7, 8 shows that He "emptied Himself" (see *American Standard Version; New American Standard Version*).

Even at the age of 12 Jesus recognized His special responsibility to His Heavenly Father (Luke 2: 49), and during His ministry His intimacy with the Father evinced so close a relationship that the Apostles marvelled, and were themselves aroused to draw nearer to God.

JESUS, THE CHRIST

Christ means "anointed." Strictly speaking, Jesus was not the Christ until God anointed Him to that office, though some were favored to know beforehand that He was indeed the promised *Messiah* (Hebrew for "anointed"). We cannot know to what extent Jesus before His anointing was conscious of the details of His former existence or His mission. Yet He had been consecrated since birth and had heard from His mother all those things she had kept in her heart. His very name — Jesus (Savior) — was given in token of His destiny to save the people from their sins. The Scriptures, also, would have given Him further insight into the Divine purposes, so that at 30 years of age He knew His time had come; at 30 He surrendered Himself to the Father's will to suffer even unto death, that the world might be saved.

We have the Bible testimony that at His baptism in the Jordan "the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is my beloved Son, in whom I am well pleased" (Matt. 3: 16, 17).

Conscious, now, of some great change in His own condition, Jesus, the "christed one," became aware of a renewed *spiritual* relationship with the Father, on a more intimate and exalted plane than ever before. Begotten to the very nature of God Himself — that Divine nature with attributes and qualities beyond human understanding, Jesus conveyed some idea of its power when He told his persecutors of His own authority from the Father, and added that "as the Father hath life in himself; so hath he given to the Son to have life in himself" (John 5: 26). In other words, *immortality was His future prospect* — that condition in which life is inherent and incorruptible, and death is an impossibility.

CHRIST, THE SAVIOR

When “the heavens were opened unto him,” not only would all things come to Jesus’ remembrance concerning His former existence with the Father, but His future work as the Christ would be made clear. He said He had come “to seek and to save that which was lost” (Luke 19: 10). What was lost?

Adam by disobedience had lost life and the *right* to life, and this disinherited status passed to all his posterity. He did not lose heaven, for he had never possessed it, but he lost an earthly paradise in which mankind should have developed and prospered everlastingly in the glorious perfection of human nature.

The great Plan to effect the rescue of all humanity from the penalty of sin is a thrilling and complex study. Briefly stated, God gave His only begotten Son to take the place of Adam, to sacrifice for ever His own perfect *humanity* as the man Jesus, giving that life as “a ransom” (*anti-*

lutron — a corresponding price), that Adam and the whole human family might be released from condemnation and gain everlasting life. The outworking of this Plan is in progress, and we still await its glorious culmination in the restoration to life of a dead and dying world.

THE MAN JESUS FOREVER DEAD

Jesus can never take back His sacrificed humanity, but the Bible testifies that He was raised to the Divine nature and has a future role as Lifegiver to the human race, when His stated purpose will be realized: “I am come that they might have life, and that they might have it more abundantly” (John 10: 10). Then — as spoken prophetically by Isaiah (53: 11) — shall Christ see the travail of his soul, and be satisfied!

* * *

The Holy Spirit

“Whither shall I go from thy spirit? or whither shall I flee from thy presence?”

— Psa. 139: 7 —

THE UNFATHOMABLE INFLUENCE of God’s holy spirit is evident in the Scriptures, from Genesis to Revelation. It was that superlative force of energy that “moved upon the face of the waters” at earth’s emergence from darkness (Gen. 1: 1, 2). It is that same transcendent Spirit that will invite “whosoever will” to take freely of the water of life (Rev. 22: 17), when God’s Plan of salvation reaches its climax and “the times of refreshing shall come from the presence of the Lord” (Acts. 3: 19). It is holy, because its source, God, is holy.

There are more than 700 references in the Bible to this complex feature of the Divine *modus operandi*, variously translated as spirit, wind, breath, holy spirit, holy ghost. Of these renderings, the last-mentioned is most misleading; it was the unhappy choice of the translators of the King James Version. The idea of *personality* attaches to the word “ghost,” the general thought being that of a disembodied spirit, and “Holy Ghost” seeming to signify some shadowy, elusive being of uncertain identity but immense influence. The various operations of God’s spirit make it plain that such an interpretation is not supported by Scripture.

The Hebrew word *ruach*, and the Greek *pneuma*, mean wind, breath, or power, implying also disposition, character, mind, heart, and will. Since God breathed into Adam the breath of life, which was imparted also to the lower creatures, it can be seen that His spirit is the unique vehicle of life-principle — that which vitalizes the entire living creation (Gen. 2: 7; 7: 15, 22). The complexity and multiformity

of life on earth alone speak to us of the spirit’s dynamic force, and even the unbeliever committed to the idea of blind chance is struck dumb with amazement.

We may also understand the holy spirit as God’s disposition — that mind, heart, and will inherent in His righteous character, by which His every act is prompted and His every purpose controlled. This holy disposition is reflected in the characters of men and women who are in harmony with Him and retain something of the Creator’s image as originally bestowed. Grieved at man’s wickedness in pre-Flood days, God said, “My spirit shall not always strive with man” (Gen. 6: 3), and the great deluge destroyed the world that was, giving mankind a fresh start in Noah, who had “found grace in the eyes of the Lord” and was one in whose heart the spirit of God remained the supreme influence (Gen. 6: 6-8).

Through the passing centuries that spirit was active in the faithful. The Apostle Peter declares that “holy men of God spake as they were moved by the Holy Ghost” (2 Pet. 1: 21), and thereby they laid the foundation for the coming of the Christ, the one in whom God’s spirit dwelt *without measure* (John 3: 34).

GOD’S HOLY SPIRIT IN CHRIST

As Isaiah prophesied: “The Spirit of the Lord shall rest upon him, the Spirit of wisdom, understanding, counsel and might; the Spirit of knowledge and of the fear of the Lord” (Isa. 11: 2, *Living Bible*). Jesus applied to Himself another passage from Isaiah: “The Spirit of the Lord is upon me,

*The time is yet to come when Joel's
prophecy will have its further
fulfillment, and God's spirit
will be poured out upon
all flesh.*

because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord" (Luke 4: 18, 19).

That Jesus Christ should have so full a measure of God's spirit was fitting and essential. As the pre-human *Logos*, God's Agent in all creation, He would possess every power and quality — a full measure of the spirit of God — necessary to equip Him for the stupendous work of bringing into being the vast universe and all its inhabitants. As the Anointed Savior, also, the disposition and will of the Father was vital in enabling Him to fulfill His destiny as "The Lamb of God, which taketh away the sin of the world" (John 1: 29).

GOD'S HOLY SPIRIT IN THE CHURCH

"And of his fullness have all we received, and grace for grace" (John 1: 16). As in the case of Jesus, the dove appeared to signify His anointing, so in the case of the Church, a visible manifestation was provided on the day of Pentecost, when a rushing, mighty wind filled the house, and what looked like flames or tongues of fire appeared and settled on their heads, and they were filled with the holy spirit (Acts 2: 1-4). Throughout the Gospel Age, the amazing influence of the spirit has been evident in the lives of consecrated Christian believers. The Christlike disposition has been essential in those who have, like Him, given their bodies a living sacrifice (Rom. 12: 1).

At the time, Peter recognized this experience as a partial fulfillment of the prophecy made long before by the prophet Joel: "Upon the servants and upon the handmaids in those days will I pour out my spirit" (Joel 2: 29). The immediate bestowal of special powers left them in no doubt that something of the spirit they had observed in their Master was now theirs. They were "new creatures" in Christ from that time onward, and were blessed with spiritual insight, not given to those lacking this privilege (2 Cor. 5: 17; 1 Cor. 2: 14). This great gift, they realized, was the

"Comforter" Jesus had promised to pray the Father to send, which would teach them all things, and bring to their remembrance everything He had told them (John 14: 16, 17, 26). There is, therefore, a vital link between God, Christ, and the Church, the members of His Body, the same holy power activating all, and differing only in degree. Its transforming work in the characters of those who, like all of mankind, were born into a sinful condition, gains for them an inheritance incorruptible, undefiled, unfading, reserved for them in heaven (1 Pet. 1: 3, 4).

Peter declared also that Jesus, being anointed, "went about doing good" (Acts 10: 38). The lives of true Christian men and women are not to be lived in saintly seclusion, their time spent entirely on self-mortification and asceticism, without regard to the needs of mankind around them, who long for someone to wipe away their tears.

The Apostle James gave practical instructions as to our duties and privileges to serve the world as Jesus did, and warned that faith without works is dead (James 2: 20). The Lord's consecrated people today should continue to live a spirit-directed life, as the measure of our filling corresponds to the measure of the emptying of self-will, and the sharing of that Godly love that prompted the Heavenly Father to send His Son to be man's Ransom, and the Son to be that willing sacrifice.

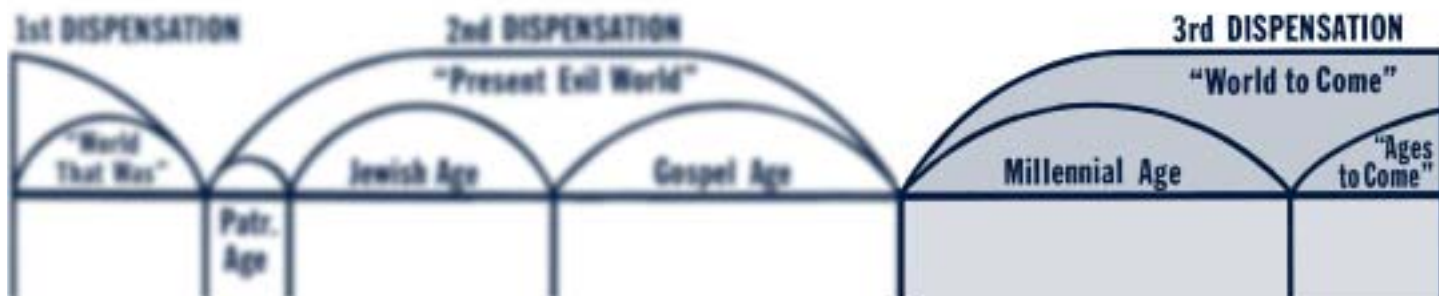
GOD'S HOLY SPIRIT FOR THE WORLD

The time is yet to come when Joel's prophecy will have its further fulfillment, and God's spirit will be poured out upon all flesh (Joel 2: 28). That great, new out-pouring of the breath of life, the creative energy and the ennobling influence of the Divine character qualities, will effect such a change in the human family as cannot be fully imagined or described. We can only share the Apostle's conviction that "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him" (1 Cor. 2: 9). The glories of the perfect earth will far surpass the Utopian dreams of the years of sighing, crying, and dying, and under the beneficent rule of Christ's Kingdom, the redeemed will cry, "Lo, this is our God; we have waited for him . . . we will be glad and rejoice in his salvation" (Isa. 25: 9). Thus seeking, and finding their Lord, all families of the earth will be blessed and gladly affirm that "in him we live, and move, and have our being . . . For we are also his offspring" (Acts 17: 28).

(In the following article we consider the effects of the holy spirit in the Millennial work of Christ, during which He and His Church will uplift the world of mankind.)

* * *

The Holy Spirit in the Millennial Age



Part 8 in our series on Habakkuk 2: 2: “Write the vision, and make it plain upon tables, that he may run that readeth it.”
This article deals with the effects of the holy spirit on the non-elect in the age to come.

“In the last days, saith God, I will pour out of my Spirit upon all flesh: and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams. “

— Acts 2: 17 —

GOD’S HOLY SPIRIT has been manifested in His people throughout all the ages. During the Gospel, or Church Age, the saints were begotten of the spirit (John 3: 3) and laid down their lives in the cause of Christ, their ultimate prize being the Divine nature, immortality (2 Pet. 1: 4). In this article, we will address the influence of the holy spirit in the Millennial Age.

From a dispensational point of view, the people of God are divided into the *elect* and the *non-elect*. Most Christian creeds hold out little hope for the salvation of the non-elect. The Scriptures do not reflect this point of view, but rather speak quite plainly of the hope for those who were not called to salvation in this present evil world (1 John 2: 2; 1 Tim. 2: 6). The time is yet to come when the holy spirit will be poured out for *all mankind* (Joel 2: 28, 29). From our wise, powerful, just, and loving Heavenly Father, nothing less than this could be expected.

A NEW RULERSHIP ON EARTH

When God’s Millennial Kingdom on earth begins, Satan will have been bound and all impediments to full-hearted obedience and acceptance of God’s will in Christ will have been removed (Isa. 35). This is also shown symbolically in the binding and imprisoning in the bottomless pit of Satan, his evil system and his servants being deprived of all influence on the earth at that time (Rev. 20: 1-3).

The Kingdom of God will consist of two phases: the ruling, heavenly (invisible) phase — Jesus and His Church (collectively, the Christ) — and the earthly (visible) phase — those Worthies whose faithfulness before and after spirit-begetting was available earned them a place of honor in God’s Plan (Heb. 11: 39). (For details on the heavenly and earthly phases, see our free booklet, *The Kingdom of God — Heavenly and Earthly*.)

These heavenly and earthly rulers will establish conditions inconducive to error, unrighteousness, and unholiness, and conducive to truth, righteousness, and holiness. Instead of error prevailing, the Truth will everywhere prosper and abound. Instead of unrighteousness and unrighteous people prospering, righteousness and those who live honorable lives will then flourish. Instead of the wicked being exalted, as now, they will be abased and punished when disobedient. Instead of the righteous being abased and persecuted, as now, their obedience will be rewarded, for their further uplift. Instead of depravity — physical, mental, artistic, moral, and religious — being the order of the day, development in all these attributes, even up to perfection, will prevail. Then, it will be harder to do wrong than to do right. In place of the broad way to destruction will be the highway to holiness — open to all (Matt. 7: 13; Isa. 35).

In short, everything helpful to evil will be set aside, and everything favorable to good will be established on a firm and lasting foundation. Such conditions will be of the kind most helpful to the offering of the holy spirit to all, who will receive it according to the degree of their response.

THE HOLY SPIRIT POURED OUT

... On Israel

Several texts make mention of God’s bestowing upon Israel the holy spirit in the Millennial Age:

Ezek. 11: 19: “I will give them one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them an heart of flesh.”

Ezek. 36: 25-27: “Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give

Upon their repentance and exercise of faith in Christ, the restitutionists will be encouraged to consecrate their lives to God, which to them will mean that they promise to be dead to sin and error and alive to truth and righteousness. Their consecration, unlike that of the elect, will be to obedience unto life, and not to obedience unto death.

you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

Ezek. 39: 29: “Neither will I hide my face any more from them: for I have poured out my spirit upon the house of Israel, saith the Lord God.”

Zech. 12: 10: “I will pour upon the house of David, and upon the inhabitants of Jerusalem, the spirit of grace and of supplications: and they shall look upon me whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him, as one that is in bitterness for his firstborn.”

... On the Gentiles

Psa. 51: 17 shows that the broken heart of the repentant and contrite is an acceptable sacrifice to God through Christ; for in the restitution class it is the experience immediately preceding the reception of the holy spirit as the new will.

Apart from the condition mentioned in the preceding paragraph, there will be two special arrangements in the Kingdom that will be exceedingly helpful for the outpouring of the holy spirit on the restitution class: (1) the unfolding of the Word of God, and (2) supporting providences. We will look briefly at the Millennial aspects of each of these two.

THE SAVING TRUTH

(1) The Word will first be given to the Jewish people and it will heal them, as it is written in prophecy, “He sent His word, and healed them” (Psa. 107: 20). But it will not be confined to the Jewish people — it will spread to all nations, as we read, “Many people shall go and say . . . let us go . . . to the house of the God of Jacob and he will teach us of his ways . . . for out of Zion shall go forth the law, and the word of the Lord from Jerusalem” (Isa. 2: 3).

From Israel in due time God’s Word will go out to the Gentiles; then later on it will reach those who will be awakened from the death state. And so it will proceed at intervals, from each preceding to each previous generation, until all will have been recovered from the tomb and been enlightened by the Truth (John 1: 9). Not one shall remain in ignorance, but all will be fully informed as to sin, error, and the curse in general. This will stir up in the responsive, first, a hatred of sin and error and, second, a love for righteousness and truth, and will work in them a true godly repentance.

Next, the Kingdom will work in them a confident faith in the Truth being proclaimed in that day. This will not be a blind faith that trusts where it cannot trace God. Everything will be made so plain as to make doubt and infidelity impossible. Certainly, when the people see generation after generation returning from the dead by Christ’s power, when they see the friends return whose funerals they attended, how will it be possible to disbelieve? In such conditions, the former mistaken beliefs in human immortality and eternal torment will naturally wither.

All who erred in this life will at that time be taught the Truth to their full enlightenment, according to the promise, “In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. . . . They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine” (Isa. 29: 18, 24).

The Truth shall make clear the perfection of God’s wisdom, power, justice, and love to the understanding of all people (Isa. 40: 5). The Christ as God’s “holy Arm” will then be made clear to the mental eyes of all nations, and everybody will see clearly the salvation of the Lord (Isa. 52: 10). The Truth will be sea-deep and worldwide (Isa. 11: 9). Then will be fulfilled that part of the promise which was not fulfilled in this life by reason of the great majority of the race dying unenlightened (John 1: 9). God has determined that *all* shall be saved from the Adamic curse and come to an exact knowledge of the Truth (1 Tim. 2: 4-6). Thus the Word by its enlightening, energizing, and healing effects will be the means of offering the holy spirit to all and bestowing it upon them in proportion to their response.

PERSUASION TO FAITH

(2) The providences of God exercised by the Christ will prepare the restitutionists to receive the holy spirit. Each will be so providentially placed as to discourage the spreading of error and encourage the spreading of the Truth for the benefit of others to reform their lives. None will be allowed to practice crime or violence. Those who persist in their attempts to undermine the progress of that day will be punished severely. If they persist, they will be destroyed from society, never to live again (Isa. 26: 9; Acts 3: 23).

Conversely, virtue will be generously rewarded. Providential helps will be given to each one along all lines, and special consideration will be given to each one according to his needs and abilities. Every individual will be so circumstanced as to receive the helps best adapted to his particular needs in seeking to overcome his weaknesses and cultivate his good qualities. Thus the appropriating of the holy spirit to each one's fullest capacity will have every possible encouragement and providential support.

REPENTANCE ESSENTIAL FOR SALVATION

Upon their repentance and exercise of faith in Christ, the restitutionists will be encouraged to consecrate their lives to God, which to them will mean that they promise to be dead to sin and error and alive to truth and righteousness. Their consecration, unlike that of the elect, will be to obedience unto *life*, and not to obedience unto *death*. The conditions of those times will not — unlike those of the present — oblige them to suffer for righteousness, for the highway of holiness will make it easy to consecrate and to carry out their consecration.

Accordingly, the restored human family will in their consecration agree to die and remain dead to sin and to live to righteousness. To be faithful to their consecration, they will have to hate, forsake, and avoid sin in all its forms, but love and hold fast to the practice of righteousness in all its forms — to love God with all their heart, soul, strength, and mind, and love their neighbors as themselves (Luke 10: 27).

RESTORATION OF THE HOLY SPIRIT IN MAN

Every help and encouragement consistent with the Divine purpose of restoring mankind to human perfection will be given with a liberal hand by the Christ and their assistants. The natural result of the Millennial conditions, in harmony with the restitutionists' compliance therewith, will be the gift of the holy spirit from God to man in proportion to that compliance.

They will receive the holy spirit in the way that Adam and Eve possessed it before they sinned, when they were still in the image and likeness of God. This new will, or as we may call it, *renewed* will, is the will that adopts the mind of Christ, whose will was always subject to the will of His Father. Thus the spirit that will dwell in each restored member of Adam's race will truly be holy, all having cleansed their impure affections and conformed themselves to the demands of holy living in that age.

THE SHEEP AND THE GOATS

However, not all will conform to kingdom conditions. The Scriptures teach that two groups of people will fail to enter into the everlasting life promised to the repentant and obedient. The first of these will be those who refuse to reform even externally, but practice willful disobedience, hardening their characters against any development in righteousness

(Isa. 26: 9-11). These spurn the holy spirit's influence and as incorrigible ones incur a final death penalty (Ezek. 18: 4, 20; Acts 3: 23).

The second class will comprise those who, fearing punishment, mask their disobedience in outward conformity. As the symbolic goats of the parable of the sheep and goats (Matt. 25: 31-46), they will figuratively be set on the left hand of Christ the Judge and will eventually be unmasked in the tests which come on all in the "little season" at the end of the Millennium (Rev. 20: 1-3).

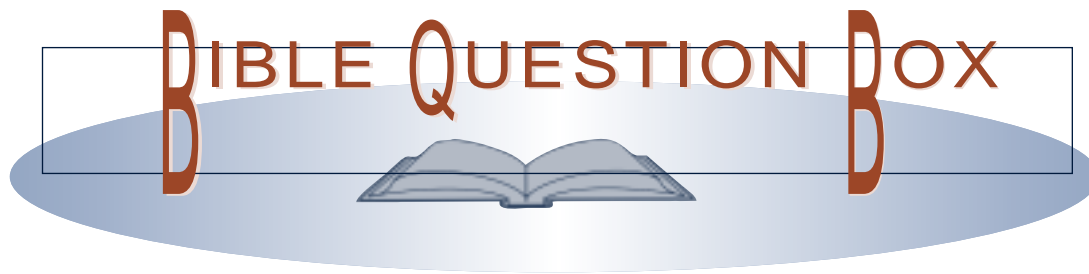
Such counterfeit restitutionists suppress the operation of the holy spirit in their hearts and minds. They will have had many opportunities to do good to Christ's "least" brethren, the restitutionists, to feed their hunger for Truth with the bread of life, to quench their thirst for righteousness with the water of life, to clothe their sin-nakedness with the righteousness of Christ, to minister to them in their sin-sicknesses, offering them the leaves of the tree of life as medicine for the cure of their sin-ills, and to visit them in their tomb-prisons with prayers for their recovery and with preparations for their care as they return from the tomb — but they will not avail themselves of such privileges. In short, some will spend the Millennium selfishly receiving its blessings and making no appreciative return. Christ's judgment on them is not that they did evil works, but that they did not do good works.

THE MAJORITY VICTORIOUS

But, thanks be to God, most will not reject the leadings of the holy spirit. The Scriptures seem to indicate that most will retain it in all three senses — the new mind, heart, and will. These of the "sheep" class will employ themselves in giving full play to the holy spirit in activities of every good word and work. Thus all who enter into everlasting life will be full of the holy spirit of wisdom, power, justice and love. That holy spirit ruling in all of them will make them full of kindness, goodness, and love to one another and, of course, they will be gloriously happy in their fellowship with one another. Best of all will be their joy in God and Christ, for their most-valued possession will be the holy spirit cultivated by them through the Word and providences of God, administered to them in the Kingdom.

The happy fulfilment of that promise of everlasting life implies human perfection: physical, mental, artistic, moral, and religious — mankind forever restored to God's character-likeness, eternally faithful, and administering a benevolent rulership over the earth. This end result is Paradise restored, a new earth based upon truth, righteousness, and holiness, a world never again to be blighted by sin, error, and the curse of death. Thus will the work of the holy spirit forever reflect credit upon God and Christ (Rev. 5: 13, 14). Amen!

* * *



Q Is there a difference between the *gifts* of the spirit and the *fruits* of the spirit?

A At the two outpourings of the spirit — upon the Apostles on Pentecost (Acts 2: 1-4), and upon Cornelius and his family, who were Gentiles (Acts 10: 44-47) — various miraculous gifts of the spirit were bestowed. Apart from these two events, the gifts of the spirit were never given except by the laying on of the Apostles' hands (Acts 8: 14-19; 19: 1-6).

The Gifts of the Spirit

These gifts are explained by the Apostle Paul in 1 Cor. 12: 1, 4-11. Some were given the ability to speak one language and some another, of which they had no previous knowledge; some had the gift of interpreting the foreign languages which the others spoke; some received the gift of healing; and some had power to work other miracles.

These gifts served a three-fold purpose:

1. They proved God's favor through Christ, that He had ascended to heaven, and that His work of redemption had been satisfactory to the Father;
2. They were proofs to the public that God was with these people, leading some to hear their message; and
3. They were an assurance to the disciples themselves that God was leading and blessing them.

These gifts were necessary for the establishment of the early Church, because the Lord's people did not have the New Testament in written form at that time.

Since the Apostles were the only ones who could confer these gifts, it means that when the last disciple died upon which an Apostle had conferred these gifts, the gifts ceased to exist.

This principle is forcefully illustrated in Acts 8: 5-24. This account makes it clear that even Philip the Evangelist, though able to perform "miracles and signs" (vs. 6, 13), could not himself confer the gifts of the spirit, but was obliged to wait for Apostles to do this for his converts (vs. 14-17).

Simon the sorcerer "saw that through laying on of the apostles' hands" the gifts were bestowed. He then selfishly sought to buy from the Apostles this exclusive power (vs. 18-24).

In a similar instance, the disciples at Ephesus manifested the spirit gifts only when the Apostle Paul laid his hands on them (Acts 19: 1-6).

Following the death of the Apostles, the church had the New Testament in written form, and the gifts were no longer necessary (1 Cor. 13: 8-12).

The Fruits of the Spirit

The fruits of the spirit, on the other hand, are developments of the heart and character. Instead of being received instantly, as the gifts were, the fruits are more or less slow developments, depending upon the zeal, personality, and environment of the Christian.

Some of these fruits are: faith, hope, love, patience, brotherly kindness, joy, peace, long-suffering, gentleness, and meekness (Gal. 5: 22, 23; 2 Pet. 1: 5-9). As these fruits become ripe, or developed, they become manifested in one's words and deeds, as well as one's thoughts.

Although we contrast the gifts and fruits of the spirit, the fruits are also gifts in one important sense: though the consecrated Christian must put forth effort to develop these fruits, or graces of character, it is God, through the ministry of Christ, who provides all the means for their development. The means, or resources He provides are: (1) His holy spirit, (2) His Word, and (3) His providences.

As to their comparative importance, the Scriptures teach that the fruits are far superior to the gifts (1 Cor. 12: 31). The gifts served their intended purpose for the appointed time, but the fruits of the spirit, those beautiful graces of character — especially unselfish love, the greatest of all — will adorn the characters of all who will be found worthy of eternal life (1 Cor. 13: 13).

* * *

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announcements

GENERAL CONVENTIONS FOR 2002

At-a-glance (in alphabetical order)

France: November 2, 3

Nigeria: *Ikot Okubo*, August 30-September 1; *Osusu Amukwa*, September 29; *Abia State*, Aba, November 22-24; *Akwa Ibom State*, Nduetong Oku, November 22-24

Poland: *Katowice*, August 16-18

United Kingdom: *Hyde*, August 2-4

United States: Ohio, August 23-25; Illinois, October 4-6; Oklahoma, November 8-10

Details

United States

Athens, Ohio, August 23-25 Site: Ohio University Inn and Conference Center, 331 Richland Ave, Athens, Ohio 45701; telephone (740) 593-6661. *Rate and Reservations:* \$75.00 per room plus 12.25% tax. Please make reservations by July 26, to ensure availability; and mention you are attending the LHMM Convention in order to guarantee the discount rate. Transportation to and from the Columbus Ohio International Airport will be available. Contact the class secretary with the pertinent information such as departure and arrival times: Mrs. Karen Brown, 7491 Crooks Road SW, Lancaster, Ohio 43130: email: kpbrown@buckeyenet.net

Chicago, Illinois, October 4-6 Site: *Holiday Inn*, 3405 Algonquin Road, Rolling Meadows, Illinois 60008; telephone: (847) 259-5000. *Rates and Reservations:* \$72.15 per room (\$65 + tax at 11%); up to 4 per room. Reservations can be made direct with the hotel. *Reservations must be made by September 19. Be sure you tell them you are attending the LHMM Convention to obtain the discount rate.* A luncheon will be provided on Saturday, October 5.

Rolling Meadows is west of Chicago and 20 minutes from O'Hare International Airport; courtesy limousine available. If you want limousine service from the airport, please give your arrival time and airline when making reservations. Make all other inquiries to the class secretary: Mrs. Audrey Hammer, 1702 Highland Ave., Arlington Heights, IL 60005.

SERVICES BY VISITING MINISTERS

John Davis, Associate General Editor

Hyde, England, Convention, August 2, 3, 4; Hyde (ecclesia), August 5; Sheffield, August 7

Carl W. Seebald

Ohio Convention, August 23-25; Minneapolis, Minnesota, September 21, 22

Ralph Herzig

Springfield, Mass., August 4; Ohio Convention, August 23-25; Auburn, Mass., September 8

Richard Blaine

Ohio Convention, August 23-25; Fort Lauderdale, Florida, September 15

Robert Herzig

New Haven, Connecticut, August 18

Jan Wojnar

Boston, Mass., August 25; Springfield, Mass., October 6

Leon Snyder

Minneapolis, Minnesota, August 3, 4; Ohio Convention, August 23-25

Baron Duncan

Ohio Convention, August 23-25; Springfield, Mass., September 1

Evangelists' Services

Robert Branconier, Pittsfield, Mass., October 13

Tom Cimbura, Chicago, September 14, 15

Jon Hanning, Derry, Pennsylvania, September 21, 22

Daniel Herzig, Boston, Mass., October 27

Don Lewis, Muskegon, Michigan, September 7; Grand Rapids, Michigan, September 8

Walter Markiewicz, Broomfield, Colorado, August 17, 18

Harold Solomon, Pittsfield, Mass., August 11; New Haven, Connecticut, October 20

Robert Steenrod, North Canton, Ohio, August 18; Erie, Pennsylvania, October 12, 13

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