

# THE POWER OF CHRIST'S GOSPEL

Brings the Unworthy Back to Fellowship With God.

THROUGH JESUS' SACRIFICE.

Pastor Russell Explains How the Wicked May Be Transformed by Divine Grace—Those Who Surrender Their Hearts to the Redeemer May Be His Companions in Glory—Reconciliation the First Step.



Cleveland, Ohio,

June 23.—Pastor

Russell delivered

two addresses here

today, one in the

Hippodrome on

Euclid avenue.

One of his address-

es we report as fol-

lows: "And you

who were one time

alienated and ene-

emies in your mind

by wicked works,

yet now hath He reconciled in the body

of His flesh through death, to present

you holy and unblemished and unre-

provable in His sight, if ye continue in

the faith," etc.—Colossians 1, 21-23.

Our text is a wonderfully condensed

statement of the grace and power of

the Lord operating in His Church—His

faithful footstep followers. The more

we ponder our text and its context the

more we must admire the lengths,

breadths, depths and heights of the

Divine Power enlisted on our behalf,

and admire also the faithfulness and

ability of the Apostle as the Divine

mouthpiece. It is really too wonderful

for the natural man to believe that the

grace of God could ever present before

the Divine presence and glory, perfect-

ed, holy, faultless, irreprovable, such

imperfect, unworthy creatures as we

by nature are! Well did the poet ex-

press our sentiments in the words: "I'm

a miracle of grace!"

The Apostle is not speaking of a

Power Divine working in the heart of

a perfect man, fitting him for glory,

honor and immortality on the Heav-

ly plane. He declares, on the contrary,

that His words apply to those who

were at one time alienated from God,

opposed to Him in their minds as a

result of wicked works. Such even Di-

vine power is able to transform. The

key to this transformation lies in the

human will. If it be fully surrendered

to the great Redeemer, He undertakes

to bring about the grand results de-

clared in our text. For indeed could

be used, and the Scriptures assure us

that force to some extent will be used

during the period of Messiah's reign,

but now, in selecting those who will

be Jesus' companions in glory, none

are dealt with except such as give to

the Lord their hearts, their wills, de-

siring Him "to work in them to will

and to do of His good pleasure."

Reconciliation the First Step.

The great Apostle did not neglect to

here reiterate the fact that before any-

thing could be done by way of recon-

ciling sinners to God a sacrificial work

was necessary. The great Creator's

sentence of death upon the race could

neither be ignored by Himself nor by

any other. No reconciliation to God

could possibly be accomplished which

would bring the sinner back into full

fellowship and the enjoyment of Di-

vine favor and everlasting life except

as the penalty for original sin should

first be met. So the Apostle reminds

us that the One who is able to pre-

sent us holy and blameless and unre-

provable is He who has already made

reconciliation for us "in the body of

His flesh through death."

Let us pause here long enough to im-

press upon our minds this great Bi-

blical fact, that it was the death of

Jesus which secures for Father Adam

(and incidentally for all of his race con-

demned in him) a release from the

death sentence which came upon him

as a violator of the Divine Law. And

let us not forget that there is an in-

finite difference between a death sen-

tence which God did inflict and an eter-

nal torment sentence which the creeds

of the Dark Ages misled us into be-

lieving was the Divine penalty pro-

nounced against the sinner.

It was because the sentence, "Dying,

thou shalt die," was pronounced

against Father Adam that the death

of Jesus was a ransom-price sufficient

to secure the sinner's release—and the

release from death by a resurrection of

all of Adam's posterity who shared

the results of his sentence. Thus we

see the force of the Scriptural declara-

tion that "as by a man came death, by

a Man also came the resurrection from

the dead; for as all in Adam die, even

so all in Christ shall be made alive—

every man in his own order."—1 Co-

rinthians xv, 21-23.

But the Father's grace operating in

Christ Jesus designs more than merely

the abolishment of the death sentence.

To merely redeem us and merely bring

us back into the condition in which

death overtook us is not the Divine

Program. It is further reaching; it

aims at our complete uplift out of sin,

as well as out of death, its imperfec-

tion of weakness and out of imperfec-

tion of every kind. It aims to make

us holy, righteous; and the Apostle

leaves no room for any misunderstanding

respecting the degree of righteous-

ness. The result is not to be merely a

righteous will, or a righteous purpose,

with an imperfection of accomplish-

ment, but so thorough a work that

when it is finished we will be faultless

and unrepentable, not only in the sight

of our Redeemer, but also in the sight

of our Heavenly Father. Ah, no won-

der if we are astonished at the won-

derful power and grace of God which

this declaration reveals!

Ye Are God's Workmanship.

The same inspired pen explains else-

where to us: "Ye are God's husband-

ry," ye are God's workmanship. (1

Corinthians iii, 9.) Let us not lose

sight of the thought that "It is God

that worketh in us, both to will and

to do of His good pleasure." (Philip-

pian ii, 13.) While the Lord Jesus

Christ, as our Elder Brother and the

Captain of our Salvation and the active

Agent in our redemption through His

death, is associated with the Father in

all of this work of our perfecting, nev-

ertheless we are not to lose sight of

the fact that all things are of the Fa-

ther, as all things are by the Son. The

two are in perfect accord, but the

Scriptures assure us that the Plan it-

self was the Father's and that He gra-

diously invited the Son to the partici-

pation which He enjoys.

When we think of the Divine creat-

ive Power our minds go out to the

wheeling orbs which encircle our earth,

to the millions of suns and hundreds

of millions of planets which fill the

space about us and which we call the

Universe: "Day unto day uttereth

speech, and night unto night sheweth

knowledge; there is no speech nor lan-

guage where their voice is not heard"—

declaring the omnipotence and omni-

science of our great God, their Creator.

We say that these are works worthy

of a Creator, and we are surprised that

the Great Eternal should in any sense

of the word interest Himself and His

great Power in a transforming work

in connection with our hearts and lives.

Nevertheless, the more we consider it

the more we are convinced that the

creation of angels was a greater dis-

play of Divine Power than the crea-

tion of the worlds. Likewise the crea-

tion of man in the image of God was

a far greater creation than that of the

material Universe, because man was

created in the image and likeness of

His Creator—Adam was a miniature

copy of God in the flesh.

The Divine intention respecting

Adam and his race in general, the Bi-

blic assures us, is Restoration—resto-

ration eventually to all that was enjoyed

by our first parents in Eden and lost

through disobedience—sin. The Heav-

enly Father has arranged that the sor-

rows and tears incidental to the reign

of sin and death are not to be in vain.

He purposed man's redemption and

restoration from before the founda-

tion of the world—foreknowing as He

did the course of Adam as a free agent,

his disobedience and fall under the

death penalty.

Thus the Scriptures assure us that in

the Divine purpose Jesus was "the

Lamb slain from before the foundation

of the world." And they assure us

that the Lamb who was slain is at-

tributed to be given the dominion over

the whole earth, and for a thousand

years shall exercise a reign of right-

eousness, justice, love and power with

a view to the reclamation and restitu-

tion of all the willing and obedient of

the human family—and the destruction

of all those who love sin and hate

righteousness and who therefore are

styled "corrupters of the earth."—Re-

velation xi, 18.

We Are God's New Creation.

As we have just seen, the great and

important work of human restitution

the Father has delivered over entire

to the Son, the world's Redeemer; as

we read: "He must reign until He shall

have put down all enemies"—even

death, the last enemy. Then He will

deliver up the Kingdom to God, even

the Father, says St. Paul. (1 Corin-

thians xv, 24-28.) But our text is not

discussing that work of Restoration

which belongs to the coming Age of

Messiah's glorious reign of righteous-

ness. On the contrary, it deals with

the specially favored and specially

blessed ones who during this Age are

being called, proved, tested, polished,

prepared for joint-heirship with Jesus

in His Kingdom.

These are special objects of Divine

care, whose blessing consists not in

restitution to earthly perfection and an

earthly Eden home or Paradise. These

are called of God with a "high call-

ing," a "heavenly calling"—to be "heirs

of God and joint-heirs with Jesus

Christ our Lord." (Romans viii, 17.)

These, St. Peter tells us, have been

granted exceeding great and precious

promises, that by these promises [as

the Divine power or energy working

in them] they might become partakers

of the divine nature.—II Peter i, 4.

Ah, now we perceive the special

sense in which Divine Power is being

exercised toward the called and elect

Church from that which will be ex-

ercised toward the world in general.

God is creating a new order of beings

in the Universe—an order or class on

the divine plane, which is far above

that of angels, principalities and pow-

ers or any other plane in the whole

Universe. This is the sense, then, in

which we are God's workmanship and

newly created of Him in Christ Jesus

unto good works.

Only from this standpoint can the

beauty and harmony of the Bible be

discerned. The Father's providences

guided that Jesus should first pass

through the trials and difficulties and

self-sacrifices necessary to a demon-

stration of His loyalty, which would

prove Him worthy of the divine na-

ture. And so the Apostle tells us that

He who was rich, for our sakes be-

came poor; that the Logos humbled

Himself and took a bondman's form

in harmony with the Divine Program.

"And being found in fashion a Man,

He humbled Himself" still further,

even to death, "even the death of the

cross." "Wherefore also [on this ac-

count] God hath highly exalted Him,

and given Him a name that is above

every name, that at the name of Jesus

every knee should bow, both of things

in heaven and things on the earth."—

Philippians ii, 6-10.

Nor did the New Creation cease with

this exaltation of the Logos, the Re-

deemer of men, to the Father's right

hand of power and honor and glory,

that "all men should honor the