

# THE HUMAN LIFE-RIGHTS OF JESUS

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*- Articles of Seventh Angel*

# THE HUMAN LIFE-RIGHTS OF JESUS

*A compilation of the writings of Pastor Russell on  
The Human Life-Rights of Jesus Christ.*

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## JESUS DID NOT FORFEIT EARTHLY LIFE

A FORFEITED life is not a sacrificed life. If our Lord had forfeited his life it would not have been a sacrifice. A life that is forfeited is a life that is taken away for some just cause or reason; but his was taken without a cause. He suffered. As to how he suffered and why he suffered the Scriptures are quite distinct in telling us --"he presented himself without blemish unto God." That is to say, he purposed to do God's will; he bowed to God's will; he consecrated his whole life to the doing of God's will. To test his loyalty and obedience to the full, God required that he should be obedient, submissive, "unto death, even the death of the cross." His life was not taken from him, either by God or by men; as he himself declared, he could have called for Divine aid, according to Divine arrangement, and more than twelve legions of angels would have protected his life: "No man taketh away my life; I lay it down of myself." So, then, in this matter of Jesus' sacrifice, it was neither that man took away his life, nor that God demanded it, but God gave him the opportunity of demonstrating his loyalty. This involved a sacrifice in that it put him into the place where to do what God desired to have done, meant a giving up of all his earthly rights and privileges.

When he came to the time of his death he did not make application of his merit in advance, saying, "I do this for such a purpose and such a thing, and I apply whatever merit there is in my obedience to such a purpose." He did nothing of the kind. There was no such application made. When we speak of Christ's death as the Ransom-Price for the sins of the whole world; when we say that "he gave himself a Ransom for all," we are taking into consideration other features of the Divine arrangement by which it will be possible for the Lord Jesus to apply the merit of that sacrifice on behalf of the world of mankind as their Ransom-Price. This will be accomplished in its due time. (*1 Tim. 2:5,6.*) It was not accomplished when he died, but was to be accomplished subsequently.

After our Lord had manifested his obedience even unto death, the Father was well pleased to fulfil to him all and more than he had ever intimated or promised. Hence he raised him from the dead--not in the same condition in which he was previously--a man--but in the glorious condition of the divine nature, "far above angels, principalities and powers and every name that is named." It would have been possible for the Father to restore our Lord Jesus to the earthly nature; but that would not have been, as we understand it, in keeping with his promise that there would be a special reward for this special obedience--"the joy that was set before him."

## JESUS HAD THE RIGHT TO THE EARTHLY NATURE

When our Lord Jesus, therefore, was raised from the dead by the Father on the third day, to this glorious nature which he now possesses--so much better than the earthly condition--he had a *right* also to the earthly nature. He would not, of course, have thought of exchanging the higher condition for the earthly condition; and especially since such a change would frustrate the entire plan of God. To explain: Suppose our Lord Jesus, having been raised from the dead to the glory of the Father, to the divine nature, had said, "Father, I greatly appreciate your kindness and favour towards me in thus highly exalting me; but now I prefer the human nature." If we could imagine his saying such a thing, we cannot see but that he would have had the *right* to it, as he had never forfeited his human life. He merely laid it down. He submitted himself in obedience to God; and if in his resurrection he had preferred the earthly nature, it would have been entirely proper that he have it back again. But to have taken it back would have been to undo all the work he had started out to do. He would thus

have given away the heavenly nature, which was far more desirable, and respecting which he himself said, "Father, glorify me with the glory that I had with thee before the world was." He would in this way have ignored not only his own expressed preference in the matter, but also the Divine Plan, order and arrangement, as it was God's will that he should have this high nature and that he should also have the *right* to earthly life, the earthly nature, that he might bestow the earthly nature, with all of its rights and privileges, as the "Ransom," or Corresponding Price, for Adam's forfeited life and all of its earthly privileges.

### **IMPUTING HIS MERIT NOW TO THOSE WHO COVENANT TO SACRIFICE IT**

Actually our Lord has not yet ransomed all, but he gave himself, in the sense of performing the sacrifice, more than 1800 years ago. But he has not yet applied the merit as the Ransom-Price for all the world. What is he doing with the Ransom-Price all this time? The Ransom-Price was placed into the hands of the Father. When Jesus died he said, "Into thy hands I commit my spirit." The Lord Jesus, therefore, as the Great Messiah, has the right to all those things which he intends to bestow upon the whole world of mankind--Adam and all his race. He will give them all the opportunity of becoming people of God. What is he doing with the merit in the meantime? He is imputing it to any individual from amongst Adam's race who desires to come into full relationship with the Father, on condition that such individual follow in his footsteps and lay down his earthly life as he laid *his* down. To each one of this kind, who comes to him, the Lord imputes his merit at the moment he makes his consecration to sacrifice, and this imputation of the Lord's merit makes him acceptable with the Father, who begets him as a New Creature. Thenceforth such are New Creatures, and their earthly life is given up as Jesus' life was given up--in sacrifice. All of these, therefore, who are now invited to come under this special arrangement through the use of the merit of Christ's death, come under the *imputation* of that merit, not the *bestowment* of it.

There is a difference between imputing the merit and bestowing it. For instance, if we hand you \$100 we bestow \$100 upon you, passing it directly to you. But if we endorse your note for \$100 we are imputing to you \$100. In the case of the Church it is an imputation; there is actually no passing of the merit over. What our Lord has to give is the right to human life, the human privileges which were Adam's originally and which he lost --all that he had. That right to human life our Lord has to give away, but he is not giving it away now. He is keeping it to give to the world in due time. He is now merely imputing to us the merit, or that which corresponds to the endorsement of our contract with the heavenly Father, if we desire to enter into such a contract.

### **THE WORLD WILL RETAIN THE EARTHLY LIFE-RIGHTS PURCHASED FOR THEM**

Coming back to the statement made foregoing, that this merit is to be given on behalf of the world, we should qualify it and say that the merit is not to be given for the *whole* world, but merely, as the Scriptures outline, "for all the people." "The people," however, are not the entire world, but all who will come into Covenant relationship with God during the period of the Great Mediatorial Kingdom. These are the only people for whom the merit will be applied. Whoever will reject this opportunity and refuse to become one of the people, rejects all the opportunities that are to be granted and does not, therefore, receive restitution to human life. Such are not made perfect. They do not get human rights at all. They will receive an awakening from death, but this will not be Restitution. This will be merely the first step from which they may, if they choose, take the further steps leading to the Restitution blessings. "It will come to pass that the soul that will not obey" that Great Mediator, that

Great Prophet, Priest and King, the great "Prophet like unto Moses raised up from amongst your brethren"--of which Jesus is the Head and the Church of this Gospel Age are his Members--"the soul that will not obey that Prophet shall be destroyed from amongst the people."--Acts 3:19-21.

This is in harmony with the Scripture to the effect that "he that hath the Son hath life, and he that hath not the Son shall not see life, but the wrath of God abideth on him," continues on him; he never gets out from under the wrath of God. He had the opportunity; he was brought to a knowledge of the Truth; he was brought to the place where it was his privilege to come under the arrangement of the New Covenant blessings which will be extended to all through Israel. But if he fails to make use of that opportunity and to become one of God's people, then he does not get out from under the wrath at all. He dies under the original wrath of God and without going to the end of the Millennial Age--without becoming one of the restored ones.

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R5085

## THE SACRIFICE OF THE CHRIST

AT JORDAN our Lord made a consecration of Himself, even unto death. That is to say, He was baptized, immersed. He said, "Henceforth, I shall have no will of My own. Whatever is Your will, Father, shall be My will. I shall do anything that You will have Me do; not merely those things required in obedience to the Divine Law --failure to do which would be sin--but all the things written in the Book. I have given up My life. Direct Me through Your providences and through Your words that I may see Your will and do it." This was not a giving away of life in the sense of giving it to the *world*; for He was giving Himself to *God*. When He made His consecration unto God, He was prepared to face even death itself and to give up His existence if such should be the Father's will.--Psa. 40:7,8; Heb. 10:7.

Following His consecration He began His ministry. As He advanced in the service of fulfilling the Father's will, He submitted Himself to everything that was written in the Book. The language of His heart was, "Lo, I come (in the volume of the Book it is written of Me), to do Thy will, O God" (Heb. 10:7), and in His submission of Himself He gave out His power, strength, to such an extent that it is stated that great multitudes of people out of all Palestine and beyond, "came to hear Him and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch Him; for there went virtue [vitality] out of Him and healed them all." (Luke 6:17-19.) He kept back nothing for the purpose of recuperating His vigor, but was daily yielding His life in obedience to what He understood to be the Father's will; He was, therefore, doing the things pleasing to God-- everything that God wished to have Him do, as well as the things written in the Law.

**"IT IS FINISHED!"**

When on the cross our Lord cried, "It is finished!" He had "poured out His soul unto death"; He had "made His soul an offering for sin" (John 19:30; Isa. 53:12,10); He had permitted His life to be taken from Him in obedience to the Father's arrangement. These things had all been prefigured in the type. On such a day and in such a month the passover lamb must be slain. Our Lord recognized everything particularized in the Law--whether by direct command or in type--as *God's will*. He declared that *men* did not take His life from Him, in the sense of doing something that He was *unwilling* to have them do. He had truly

said, "I delight to do Thy will, O My God; Thy Law is within [in the midst of] My heart" (*Psa. 40:8*), and He permitted them to put Him to death, because He was submitting to *God's will*.

Our Lord realized that His life was taken away *fraudulently*. He did not resist, but allowed this to be done. He had agreed that He would not resist, that He would do whatever the Father sent Him to do. After He had once made a consecration could He have withdrawn? No; for He had covenanted to submit to whatever Divine providence might indicate to be the Father's will. He had entered into a positive *contract* under which He had obligated Himself to be *faithful* to God's will, and God had bound Himself that He would give our Lord the exceeding great reward of exaltation to the divine nature because of that faithful obedience. God had given Him the Holy Spirit as a bond of that contract.

### HUMAN LIFE-RIGHTS BELONG TO OUR LORD

There is a wide difference between making an *exchange* and bestowing a *reward*. To *exchange* is to *part with* something in return for something else regarded as an *equivalent*. To *reward* is to give something in acknowledgment of *merit*. This word conveys no idea of *obligation*. Whoever gives a reward acts altogether of his own free will.

The arrangement made between the Father and our Lord did not, therefore, involve our Lord's right to earthly life; for the Father did not contract to give Him life on the highest plane of existence in exchange for His life as a human being. Had this been the case our Lord would have had nothing to give to any of the human race--either to the Church or to the world of mankind.

On the contrary, the Father was to *reward* our Lord by exalting Him far above angels, principalities and powers as an acknowledgment of the Son's obedience even unto death. The earthly life-rights are still our Lord's. The fact that He is to give human life to mankind is evidence that He has the *right* to that earthly life.

We do not understand that our Lord Jesus *agreed* with the Father merely to lay down *His life*. So great was His love for and His confidence in Jehovah, that He was eager to carry out the Father's plan for the blessing of mankind, whatever the cost might be to Himself. The Scriptures set forth His position at consecration, in the words, "Lo, I come to do *Thy will*, O God." How *much* of God's will did this assertion involve? "In the volume [the roll] of the Book it is written of Me," I come prepared to do *everything* that is *written in the Book*. Not only had He come with God's Law written in His heart, but He had offered to do everything written in the scroll of the Book.

How could Jesus know what was written in the Book? There is every reason to believe that He did not, at the time of His consecration, know all that was therein written. The things written in the Book, written in the types and shadows of the Old Testament, were understood by none of the Jews. Many of them, doubtless, our Lord did not fully understand before His baptism. God's will is expressed in the types of the Law Covenant. Our Lord had said, "Everything written in the Book." But who will say that at that time He knew *how much* was involved? As a matter of fact, He did not know until after His baptism, when the higher things were opened to Him and made known to Him; and following this enlightenment He went into the wilderness to study and meditate upon them.

### DEAD TO EVERYTHING BUT THE WILL OF GOD

Although prior to His consecration, Jesus did not know everything written in the Book about Himself, yet His *consecration* was *complete*. He had pledged His whole life to the

doing of *God's will*. His own will was *dead* to all else. Later, He realized that His Covenant meant also actual death as a *malefactor*.

The question has been asked, Did Jesus after His resurrection have human life-rights by reason of the fact that they were not relinquished in death, or by virtue of the fact that He had been appointed "Heir of all things"? --*Heb. 1:2*.

This, like many other subjects, is capable of various shades of thought and expression. Our Lord possessed a right to human life and to all earthly things. This right to life and all its blessings Adam had forfeited by disobedience, but Jesus had secured it by obedience and held it absolutely free from *risk of loss*. Then, if some one, contrary to Law, cut Him off from His rights, this *cutting off* did not cause Him to *forfeit* any of them.

In other words, we cannot see how anyone could deprive our Lord of His life-rights in a judicial way. To our understanding, Jesus was cut off from His life and from all the rights that pertained to it by a fanatical company of fallen men; but their action could not *destroy* any right which God's Law had given to Him. So, then, when God raised Him from the dead and rewarded Him with a higher nature and certain wonderful blessings connected therewith, this exaltation could not interfere with the RIGHT which God's LAW had given and which He had neither *given away* nor *forfeited*. He had merely allowed men to take His *life* from Him, thus separating Him from His RIGHTS, which remained His.

#### HOW OUR LORD BECOMES FATHER OF MANKIND

Since our Lord therefore had neither forfeited those rights nor given them away, then when God highly exalted Him because of His obedience unto death, this right to human life was amongst the things that He possessed. This right was His irrespective of anything which the Father *gave* Him. It is because He holds this right to human life as an *asset*--His *legally* and not as a *gift*-- that He is said to be the LIFE-GIVER.

During the Millennial Age, in fulfilment of the Divine promise, our Lord will give mankind restitution to perfect human nature. In doing this He will not be giving something that the Father has given Him, but He will be acting in a special sense in His own name. If He did not have this right to everlasting life to give, then He could not be spoken of as the LIFE-GIVER. But since He possesses this right to human life, it is His to bestow during the thousand years of His reign.

At the end of the thousand years our Lord will no longer be the Life-Giver. He cannot be the Life-Giver to angels nor to any other than mankind, for His right appertained merely to Himself as a perfect *human being*. What He will *give away* to humanity in general, is what He now imputes, or *loans*, to the Church, to permit us to share with Him in sacrificial work and in His glorious work of the future.

#### RIGHT TO HUMAN LIFE OUR LORD'S PERSONAL GIFT TO MANKIND

We do not see how as "Heir of all things" our Lord could gain any additional control of His *earthly* nature and *earthly* life-rights which were His by obedience to the Law. As Heir of all things He will be the representative of the Father to all eternity. He takes the position at the right hand of authority on High. In due time, every knee shall bow to Him, and even the angels shall be subjected unto Him.

All these things came to our Lord as a part of the reward which the Father promised. But this one particular feature, the restitution of all things lost by Adam, is a special privilege coming as His own gift to humanity-- that which He purchased at His own cost; that is to say, the laying down of His earthly life is the basis upon which He obtained the new nature and the right to control that earthly life, which shall be applied in restitution in behalf of the world.



If He had already applied that life and had actually given it up, then we do not see how He could accomplish anything special for mankind. But since He has this asset of earthly rights and privileges to give away, the process of bestowing it will continue during the Millennial reign; and what He will give is what He has by reason of His obedience to the Law.--Lev. 18:5.

### SCRIPTURAL USAGE OF THE TERM "SACRIFICE"

The word "sacrifice" may be used from different standpoints. If an animal were killed for some benevolent reason or purpose, it might be spoken of as a sacrifice, particularly if it were something done in harmony with the Divine arrangement. But the mere killing of an animal would not be sacrifice. A dog might be killed without being sacrificed. But if the dog's life were surrendered for the purpose of scientific experiment, we might say that it was given in sacrifice to science. From this standpoint we should view the matter of sacrifice. The lives of God's consecrated people are surrendered for a purpose.

At our consecration we present our bodies as living sacrifices. We give up to the Lord our life, our human bodies and everything that we possess. It does not follow, however, that God accepts this sacrifice to be put to death in some *special* manner. Some may spend their lives in serving the Lord's Truth, and may be said to be *sacrificed* as truly as though they had died at the stake. We may say to the Lord, All my life is in Your hands; do with it as You please. If it means joy or pain, sacrifice or pleasure, we surrender our own will in the matter and become like unto Jesus, who said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me."--John 6:38.

### WHAT DO WE SACRIFICE?

The sacrifice of Jesus was made at Jordan, but it was finished at Calvary. His consecration was absolute. The killing of the bullock is symbolical of what Jesus did when He surrendered His *will*. And so with us. Following in His footsteps we become dead in the sense that we sacrifice our wills. But in what manner the Lord may accept that sacrificed will is His affair. We give it freely, that the mind of Christ may dwell in us richly.

We part forever with the right to our wills, but we do not sacrifice our lives, although we know that the giving up of our wills ultimately leads to the giving up of our lives. But we have nothing to do with the *parting with our rights*. When Jesus becomes our Advocate, He takes us in charge. From the time we give up our wills, our bodies are counted as His Body. We merely give up our wills in the matter and leave everything for *Him* to dispose of. *He* attends to the sacrificing; for He is the High Priest; *we* are not.

Similarly, the great *outcome* is in the Lord's hands. During the Gospel Age He imputes of His merit to the Church. When He has finished the work of sacrificing He will apply the merit of this great sacrifice, which He calls His own, for sealing the New Covenant for the world. But we have nothing to do with the *sacrificing*. We leave it all to our Attorney, or Advocate.

The New Creature is certainly the owner, or controller, of the body and is made so by the Lord. We as New Creatures have a work to perform with our body. When our Lord accepts us as His servants, we are to use all our talents as His stewards. In that sense of the word, the body will be under the control of the New Creature until death.

### LIFE-RIGHTS MERELY IMPUTED TO THE CHURCH

Our position is somewhat different from that of our Lord. We had no earthly life-rights to begin with; and we had, therefore, none to give away. They were forfeited by

Adam's sin. But if we become the Lord's disciples, if we surrender all to Him and accept the merit that He is willing to *impute* to us, our great Advocate will *count* us as members of His Body and permit us to share in His sufferings. When He imputed His merit to us *all rights passed to Him*. He gave His members whatever right they have and whatever privilege of earthly right comes to them.

When it shall be necessary for our Lord to use these rights in the future for the world, He will be quite competent and privileged to do so. Having never violated the Divine Law He will have the full right to use, command and direct in respect to all of His earthly rights, which He did not *forfeit*, but which He laid down with the understanding that He should *use them again* in giving life to the world, so that He would be called the Father of mankind, in respect to their future life.

Nowhere in the Scriptures is the statement made that Christ came to *sacrifice Himself*. What the Scriptures say is that He came to *do the Father's will*. He did not refuse to drink the "cup" which the Father prepared for Him, but drank it to the dregs. And for His obedience to this Will, even unto death--no matter how long or how short a time the Father should be pleased to have that life continue--He received the reward. He gave over *all* into the Father's hands. *This was a sacrifice*; for He had a right to use His life. But His obedience to His Father's will led to the sacrifice for which He obtained the reward.

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**R5621**

## **IMPUTATION AND APPLICATION OF OUR LORD'S HUMAN LIFE-RIGHTS**

APPARENTLY a great many of God's people have difficulty in discerning just what is signified in the expression, "Gave Himself a Ransom for all." They ask, If our Lord Jesus gave His human life a Ransom for Adam and his race, where has He now any right to human life to give in justification to those who accept His favor, in view of the fact that we read, "He that believeth on the Son hath everlasting life"?--*John 3:36*.

To appreciate the answer to this question, we must realize that the giving of the Ransom has various features. First of all, our Lord's consecration when He was thirty years of age, which He symbolized by water baptism, represents the giving up, the surrender, of His life to God. The life which He surrendered was a perfect human life, one to which He had a full right. St. Paul tells us that He was "holy, harmless, undefiled, separate from sinners." Our Lord was not a member of the Adamic race in a direct sense--in the sense of having received His life from a human father; therefore His was not a condemned life, like that of the rest of the world. Nothing more was needed. He surrendered the full equivalent of Adam's life and perfection. But He did not surrender His life to *Adam*; He merely put it into the Father's hands without giving it to anybody.

During the three and a half years of His ministry our Redeemer laid down His life. He completed that work at Calvary, saying there, "It is finished!" He there finished His Baptism into death; He continued His self-surrender to the end. But He has not yet made any application of this human life to Adam and His race. He has merely put it into the Father's hands. It was a life that had not been forfeited, that had not been mortgaged, that had not been embargoed. He simply surrendered His life in harmony with the Father's Plan--*Luke 23:46*.

## RIGHT TO LIFE ON TWO PLANES

When the Father raised Him up on the third day, He made Jesus a spirit being. He was put to death in the flesh and was raised a spirit--quicken in spirit. (1 Peter 3:18--Diaglott.) This quickened One of the new nature had this new life as a *reward* for His obedience in permitting His earthly life to be taken from Him. But he had not *forfeited* His right to the earthly life; hence as a New Creature He still retained this right to perfect human life. Everything that belonged to a perfect life belonged to Him. He had permitted the Jews to take away His life, but he had neither surrendered nor forfeited His right to life. So when He was raised to life by the Father, He had not only the right to the spirit nature, but also the right to the earthly nature--not that He would have use for this for Himself; for any one having the Divine nature would have neither use nor desire for the earthly nature. The specific right that He had was the right to give, to bestow freely upon Adam and his race, human life--the very object He had in mind when He came into the world.

So when the Lord Jesus arose from the dead and ascended up on High forty days later, He retained all the rights that He ever had. He had the right to human life, never having forfeited it; He also had the Divine nature, the reward of His obedience--a superior right, a superior nature. But when He ascended up on High, He did not apply the merit of His sacrifice for the world of mankind; otherwise the whole world would not now lie in the Wicked One. (1 John 5:19--Diaglott.) If our Redeemer had made an application of His merit for the world when He ascended, it would have taken away the sin of the world; but He did not do this. The Scriptures tell us that the Church alone has escaped from the condemnation upon the world. (Romans 8:1.) Evidently, then, the world is still in the Wicked One. The only ones who have escaped from this condemnation are those who have accepted the arrangement of this Gospel Age. Nobody else except the consecrated class has had merit and justification from Christ.

## RESTITUTION IMPUTED TO THE CHURCH

How, then, does our Lord apply the merit to the Church? We answer, Not *directly*. If He were to apply His merit directly, it would give the Church human life, human perfection. God has some better thing for the Church--that the Church might attain to the same Divine nature to which Jesus attained. The Church attains this by following in the footsteps of Jesus. This signifies that as He sacrificed His human life, and laid down His earthly rights according to the will of the Father, so all who would become members of His Bride class must do the same, must surrender their earthly life, in order to be associated with Him. Only if we suffer with Him shall we reign with Him.--2 Tim. 2:11,12.

"If any man would be My disciple, let him deny himself, take up his cross and follow Me." (Matthew 16:24.) Then, "Where I am there shall My disciple be." (John 12:26.) Whosoever will so do during this Gospel Age will attain to the same Divine nature, the same glory, the same immortality--the difference being that our Lord will always be Head over all, the Chief over the Church, which is His Body, and that they will always be His members in particular, the Church in Glory.

The question, then, comes up, if it was necessary for Jesus to be pure, holy, how could the Church be acceptable to the Father, when they are of the depraved human nature? The answer of the Bible is that to this class who become His disciples Jesus imputes the merit of His sacrifice to the extent of covering their blemishes, their imperfections. We are to discern between *give* and *impute*. He will *give* His merit to the world by and by. But now He is making an *imputation* to the Church.

By this term imputation is signified, that if the Church had remained of the earthly nature the same as the world, they would by and by have the right, the same as the world, to come up out of degradation to human perfection. Jesus secured by His death the privilege of giving all those rights to the Church as well as to the remainder of Adam's race. But this class, the Church, forego all those rights to human perfection. When we consecrated ourselves to God, we gave up our right to become inheritors of the earth and earthly things; we gave up all our rights in the sense of merely surrendering them. By faith we believe that Jesus would in due time have given us those blessings of Restitution the same as to the whole world of mankind. By faith we accept those blessings and by faith we surrender them. The only thing left for the Church to do is to surrender their earthly lives. Some may have more vitality, and some may have less; some may have more talents, and some less; some may have more years, and some less; but whatever each has it is to be given up, surrendered.

So, then, at consecration the Church class voluntarily surrender their earthly nature. They surrender all the earthly rights that they have of the present time, and also those rights that would have been theirs had they remained part and parcel of the world. Jesus does not *give* to the Church at the present time any part of the Ransom-sacrifice, but merely *imputes* to them, counts to them, that part which they might have had if they had remained a part of the world.

When Jesus died, He did not pay over a ransom as an offset for Adam. When Jesus was raised from the dead, He had not paid a ransom; and when He ascended to the Father He did not pay over a ransom for the world. But He laid in the Father's hands the merit of His sacrifice. He has been *imputing* of this merit down through the Gospel Age to the Church only, but now He has about finished the imputing to the Church, and the work of *giving* to the world Restitution is about to begin; and before it begins the merit imputed (loaned) to the Church must be actually *paid over* to Divine Justice as the basis for human Restitution.

#### WORK OF THE GOSPEL AGE TYPIFIED

On the Jewish Atonement Day the High Priest, first of all, killed the bullock. That bullock represented our Lord Jesus, the perfect man, and the priest represented our Lord, the New Creature. Thus He typified the consecration of the human nature and also the condition of the New Creature, still in the fleshly body, typed by the priest in the first Holy.

Our Lord was in this condition of the Holy during the three and a half years of His ministry. During that time He had the privileges of the Golden Altar, and the light from the Golden Candlestick (representing the light of God's Truth), and the blessings represented by the Table of Shewbread (the spiritual food). At the end of the three and a half years, having finished the work of sacrificing Himself, having burned the antitypical incense, He passed under the Second Veil.

On the third day our Lord arose on the other side of the Second Veil--on the spirit plane--fully perfected as a New Creature, no longer in any sense of the word a man. He could go and come like the wind. He remained with His disciples to convince them that He was no longer a man--going and coming like the wind, and appearing in various bodily forms. Then, when He ascended up on High, as the great antitypical High Priest He took with Him the blood. The blood signifies the life of the sacrifice. He appeared in the presence of God, and there He sprinkled of the blood on the Mercy-Seat. This sprinkling of the blood on the Mercy-Seat was to make atonement for a certain class. That atonement we see was made only for the priests and the Levites--not for the world.--*Leviticus 16:6*.

After the High Priest had finished making the atonement for the priests and the Levites, he went out into the Court again and there began a different work. Our Lord made application of the blood for the antitypical priests and the Levites during the ten days between

His ascension and the descent of the Holy Spirit at Pentecost. He made application of His merit for the Church. We know this; for this satisfaction for sins was followed by the pouring out of the Holy Spirit at Pentecost, the evidence that Divine mercy had come to them.-- Hebrews 9:24.

In the type, after the priest had offered the bullock, he then proceeded to the next part--the killing of the Lord's goat. A goat is inferior to a bullock. The Lord Himself was typified by the bullock. The Lord's goat symbolized the faithful members of the Church, His Body. It has been the work of the Gospel Age to offer up the Church. Not that they were able to offer up themselves; for being naturally the members of the condemned Adamic race, they were not fit to be priests, and could not be priests until the great High Priest had made an imputation of His merit for them. Therefore, the great High Priest who offered the bullock also offered the goat.

Then we see the conclusion of the matter. In the type the blood of the goat was taken into the Most Holy and was applied, not for the priests, not for the Levites, but for the people. The blood of the bullock was applied only for the priests and the Levites; the blood of the goat, for the people. (Leviticus 16:6,15.) These two sacrifices represent all the sacrifices of the Gospel Age; the superior sacrifice was that of the Lord Jesus, the inferior sacrifice was that of the Church.

#### **THE CHURCH NO PART OF THE RANSOM**

There was a sufficiency of merit in the antitypical bullock to have been applied for the sins of the whole world. But it was God's arrangement that the Church might be permitted to share in the sacrifice. Only those who have the privilege of sharing in the sacrifice have the privilege of sharing in the glory. It was not necessary for the satisfaction of Justice that any of the Church should die; but it was necessary in order for them to partake of the promised glory. Therefore, while it was a sacrifice for our sins on the Lord's part, it was necessary on our part, in order to share in His glory. He makes the sacrifice; it is not our sacrifice. As the Apostle Paul points out, we merely present our bodies. (Romans 12:1.) God would not accept our sacrifice except through Christ; we are accepted only in the Beloved One. (Ephesians 1:3-6.) Thus by virtue of our Lord's acceptance of us is it that we have any privilege of sharing with Him in the sacrifice and in the glory.

Our Lord, therefore, has still a human life ungiven away. He does not give to the Church human life. He does not part with even a particle of the right to human life which He had. The Lord does not need an earthly body; neither will His Church need earthly bodies. What use would Jesus make of earthly rights, or what use would we make of them? We never intend to become men again; nor does He intend to become a man again. The merit of Christ was imputed to us only for the purpose of making us acceptable sacrifices; and this merit becomes released again when the last member of the Church is glorified. Then the whole value of Christ's sacrifice will be ready for appropriation for the world of mankind; for at that time the Church will have ceased to be of Adam's race, having become of the Divine nature.-- 2 Peter 1:4.

This work, then, of appropriating the merit of Jesus on behalf of the world is left until the Millennial Age; when the Redeemer's Kingdom will make man's Restitution privileges a real boon. Therefore, as soon as the merit of Christ is appropriated for the world, He will immediately take charge of His purchased possession. He will then take His great power and reign. Then to all those redeemed ones for whom He will appropriate the merit of His sacrifice He will be ready to give the long-promised Restitution blessings.

Through the Prophet David, Jehovah God said to His Son, "Ask of Me and I will give Thee the heathen [Gentiles, nations, people] for an inheritance and the uttermost parts of the

earth for Thy possession." (*Psalm 2:8*.) This, we believe, is at the door. The Lord is about to take possession of the Church, which is the jewel class of the whole world. The blessings which He then will give are human Restitution to the race of Adam and the bringing of the whole earth, their earthly home, up to the grandeur of the Garden of Eden. This work He will share with His Body, His Bride.

From this Scriptural standpoint the Ransom-price that Jesus gives has been a progressive matter, and is not yet completed. He began to give it when He became a man; He progressed in giving during the three and a half years of His earthly ministry; He finished the giving at Calvary. He has since been using that to which He had a right on behalf of the Church, by imputation. He will have all of this merit of His sacrifice to make satisfaction for the sins of the whole world--not a single individual omitted. During the thousand years He will be giving to mankind that which He has secured by His death, and which He will make applicable to them by sealing the New Covenant. That New Covenant will be sealed as soon as the Church shall have been completed, as soon as the Church shall have passed beyond the Veil.

### SPIRITUAL AND HUMAN NATURE NOT THE SAME

The views of Christian people seem to be very confused. They acknowledge that Jesus was a spirit being before He came into the world, and that He experienced some kind of change of nature in becoming a man. But very inconsistently they seem erroneously and unscripturally to reason that, having become a man, He must stay a man to all eternity--"a little lower than the angels." We should remember that the Logos was "made flesh," "humbled himself," not for all eternity, but merely "for the suffering of death,...that He...might taste death for every man."--*Hebrews 2:9*.

The Scriptures indicate that there is a difference in natures. As St. Paul points out, there is one flesh of man, another flesh of beasts, another of fishes and another of birds. And so on the spiritual plane--there are angels, cherubim and seraphim, just as there are beasts and birds, fishes and men, on the earthly plane. (*1 Corinthians 15:39-41*.) Our Lord distinctly told that He left the glory that He had with the Father. He said to His disciples, "What and if you should see the Son of Man ascend up where He was before?"--*John 6:62*.

The expression, "Where He was before," refers to a difference in nature, in condition, from that He then had. Jesus had been in the world many times before, but never before was *made* flesh. Jesus perhaps was the Representative of God in the Garden of Eden with Adam. Very certain it is, He was the One who gave the Law to Moses as the Representative of the Father. And most assuredly He was the One who communicated with Abraham at the time when the Lord and two angels went down to Sodom, and stopped on the way to tell Abraham about the matter. Incidentally Abraham remembered that they appeared like men, ate like men, talked like men, but he knew not till afterward that they were angels. When our Lord was made flesh, it was not the first time He was on earth. On His previous visits He was a *spirit being* who merely assumed a flesh body as a convenience in communicating with men as the Father's Representative.

We see that this same power of materialization was used by other angels. For instance, at the time of our Lord's ascension the angels said, "Ye men of Galilee, why stand ye gazing up into Heaven? This same Jesus shall so come in like manner as ye have seen Him go." We remember also that the fallen angels had the power to assume human bodies. As the Scriptures point out, they desired to be men, to live on the earthly plane and in the earthly condition, for sensual reasons. Thus they abandoned their own habitation, lived as men and sought to bring forth a new race.

## A MUCH MISUNDERSTOOD SUBJECT

If Jesus during His First Advent had merely *appeared* as a *man*, but had all the while been *really* a *spirit being* veiled in flesh--"*incarnate*"--He could not have been the Redeemer at all. The Scriptures say that Jesus *was* a man, "the Word was *made flesh*, and dwelt among us" (John 1:14)--not that He *pretended* to be a man. To be the *Redeemer* of *man* it was necessary for Him to *become* a *man*, not to *pretend* to be one. He must be *really* a *man*; otherwise He could not have been a ransom-price for Adam; for the Divine Law required *like for like*-- "life for life, eye for eye, tooth for tooth, hand for hand, foot for foot."--Deuteronomy 19:21.

The word Ransom (*antilutron* in the Greek) signifies a corresponding price. And so Jesus *actually* left the Heavenly glory--not merely *pretended* to leave it. He who was *rich* for our sakes became *poor*, so that He was truly that which He appeared to be--the Man. He was the perfect Man who presented Himself at Jordan--the only one who could be the *corresponding* price for Adam. The Scriptures represent our Lord as saying to the Father, "A body hast *Thou* prepared Me" for the suffering of death. (Hebrews 10:5.) Many of us have overlooked the fact that this body was Divinely prepared for a purpose--for the suffering of death, and not, as many think, a body for placing the Lord Jesus in a state of permanent humiliation before all the holy angels, as expressed in the old hymn,

"Five bleeding wounds He bears,  
Received on Calvary."

Our Lord is not parading Heaven under the disadvantages of a body and a nature all out of accord with His surroundings. He has already accomplished the work of sacrifice, and the *merit* of His sacrifice is in the hands of God. God has accepted the sacrifice that was made more than eighteen centuries ago; and on the books of Justice there are to our Redeemer's credit those earthly life-rights to which, as a perfect man, He was entitled.

When God conferred upon Father Adam human life and human life-rights, he immediately became the great king of earth. And so when Jesus became the natural Man He became the natural Ruler. He was the One to whom the earth belonged; and the perfect man would have had the right to earth and all the fulness thereof. Instead of keeping these rights and becoming the grand earthly Potentate, Jesus surrendered all these earthly rights and received the reward of obedience--not the reward of *sacrifice*, but the reward of *obedience*. He still has these human life-rights, and is about to give them to the world of mankind, upon condition that they shall desire to come into harmony with God, that they shall enter into a covenant of obedience. By His own blood Jesus makes them eligible to full Restitution to all that was lost in Eden and to all that was redeemed at Calvary.

The appearance of our Lord in the flesh after His resurrection was only similar to the appearance that was made by Himself and the angels long centuries before, and does not indicate that He was still a man. As a Man He never went into a room, the door being shut; as a spirit being He could enter, the door being shut. As a spirit being He could materialize, and then dematerialize, vanish out of their sight. This materialization, dematerialization and vanishing appertain not only to the flesh, but also to the clothing. Once He appeared as a wayfarer, and once as a gardener; and then He appeared as His former self in the upper room, the doors being shut. At these various times He appeared in different garments, each time dressed suitably to the occasion. It was just as easy for Him to create one style of clothing as another, and one form of body as another. It is hard to tell just where the misconceptions held by many Christian people have come in. It behooves us to be very kind and sympathetic in reproving the error, and to remember that we ourselves once had the errors and held them just as tenaciously as do others.

## OUR LORD NO LONGER HUMAN

Our Lord Jesus was put to death in the flesh and quickened in spirit, or made alive in spirit; and He has been a spirit being ever since. This Spirit Being, Saul of Tarsus saw on his way to Damascus. He tells us that what he saw was gloriously bright. It was not the flesh of Jesus that was shining. The Apostle says that he caught a glimpse of Jesus in His real personality--"Last of all He was seen by me also, as of one born out of due time"; that is to say, born before the time, referring to the Church, the resurrection birth.

We are begotten of the Spirit, and the birth will be in the First Resurrection. As it was said of Jesus, He was the First-born from the dead; just so we, the Church, will be born to spirit conditions. Then "we shall be like Him; for we shall see Him as He is." (1 John 3:2.) We will not be in the flesh then, and it will not hurt our eyes to see our glorified Lord. We shall see Him as He is! We shall be with Him! And the Apostle explains that before this we shall be "changed," because "flesh and blood cannot inherit the Kingdom of God."

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R5341 [set]

## THE LIFE IS IN THE BLOOD

The Scriptures say that the *life* is in the *blood*. (Lev. 17:11.) In harmony with that statement, the Jews were bidden to always refrain from eating the blood. The animals must be bled before they were permitted to eat the flesh. Nor was any stranger sojourning with them to eat any blood. (Lev. 17:10-14.) In this way, God would seem to say that *life* is a very sacred thing. This life principle that He gave to man, seems to reside in the blood. As long as the blood is passing through the organs of circulation, there is life; but when the blood is shed, the being dies.

When our Lord laid down His earthly life, He did not retain a right to that earthly life in the sense of using it for Himself. He tells us in the parable that all who would gain "the pearl of great price" (Matt. 13:45,46), must sell *all that they have*; that is, all that they enjoy of earthly life or privileges. Our Lord had a perfect earthly life. He gave up that life. "He poured out His soul [life] unto death." (Isa. 53:12.) On what basis? On exactly the same basis He has put before us; if we would *live*, we must *die*; if we would *reign*, we must *suffer*; we must be dead with *Him*. (2 Tim. 2:11,12.) So we who follow in His steps do the same that He did.

If we, as His disciples, lay down our life for the brethren, we are doing what Jesus did. This is all to be applied for the world. He took that earthly life, not to keep it, but to turn it over, eventually, to all mankind. The right to human life is still *in His control*. He is the One who, as the great Mediator, will give to the world of mankind the life He poured out.

He now *imputes* His merit to the Church, that we may share with him in His suffering and in His glorious Kingdom, on the spirit plane. This cup, then, represents the full renunciation of earthly life and of all claim thereto. Our Lord's earthly life was not *forfeited*, but merely *laid down*. (John 10:17,18.) The intention in laying it down was to abandon it, personally, forever, that humanity might get it. He has not yet accomplished this, in the sense of turning life over to them, but He gave up His life with that purpose in view.



## UNFORFEITED EARTHLY LIFE-RIGHT

Our Lord undertook to accomplish the Divine will in the redemption of the world, and He has proceeded in the accomplishment of it, but has not yet completed the purpose. He *laid down* His life, but did not *forfeit it*. When He was raised from the dead He still had a *right* to that earthly life, with the understanding, however, that He was not to use it for Himself, but that He would give that life to all the world who were willing to receive it, assigning it to them at the end of His Reign of a thousand years, during which His Church will Reign with Him.

So then, His life was *not taken from Him*; for His life could be taken from Him only by His *disobedience*. (Lev. 18:5; Ezek. 20:11; Luke 10:28; Rom. 10:5.) He laid it down voluntarily, in harmony with the Divine will. He laid it down that it might become an asset in the hands of Divine Justice, so that when the time should come He might use that asset for mankind.--John 6:51.

In the beginning it was the Divine purpose that our Lord's human life should be laid down forever, that He should not take it again. He consecrated His life at Jordan and finished the sacrifice at Calvary. Throughout the Gospel Age He has been sacrificing His Mystical Body. Just as soon as He shall have finished the sacrificing of all these Body members, then their life-right, which belongs to the great High Priest, will be used for the purchase, the redemption, of the world, by the sealing of the New Covenant. Immediately after this, His Kingdom will be established. This further application of His merit, His life-right, which will not be made until the whole Church has passed beyond the veil, is symbolized by the sprinkling of the Mercy Seat with the blood of the goat. The blood of our Lord and the blood of His Body, is all one blood. It is one Priest of many members. It is one Atonement for all--for the sins of the whole world.--1 John 2:2.

The blood represents not only the death of Christ, but also the death of all the members of His Body, to whom merit is imputed. This the Apostle expresses in the same connection, saying, "The cup of blessing which we bless, is it not the communion [common union, or participation] of the blood of Christ? The bread [loaf] which we break, is it not the communion [common union, participation] of the Body of Christ?" that is to say, a union in common with Him, a *partnership*, as represented in the cup and in the bread [loaf]. The whole matter has its origin in Him. But we are celebrating also our own individual share as members of the Church in the sacrifice of the flesh, in our participation in the sufferings of Christ.

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R4461 [sel]

## OUR WESTERN CONVENTION TOUR

In harmony with the Divine plan our Lord Jesus, instead of keeping the earthly life and empire to which he had a right as the obedient heir of the Law Covenant, sacrificed it--laid it down in death. This was the Father's proposition--that if he would show his faith and obedience to the extent of fully sacrificing the earthly life and rights the Father would raise him up by power Divine from the dead, not to earthly conditions again, but to heavenly conditions--"Far above all principality, and power, and might, and dominion, and every name that is named." (Eph. 1:21.) It is the Father's proposition that being thus exalted he might still possess the *earthly rights* which he had sacrificed--possess them as an asset or valuable possession which he might give away for the blessing of Adam and his race, whose lives and

earthly rights were forfeited by sin. We showed that our risen, glorified Lord had in his possession when he ascended up on high enough of blessing to mean the restoration of Adam and every member of his race, or as many of these as he might choose to apply this benefit [R4463 : page 262] to. Christ's one sacrifice was sufficient for all if so applied. We requested all to notice that the blessings which Jesus had to give away were earthly blessings, earthly life, earthly power, earthly Paradise, etc., and not heavenly things.

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R4905 [sel]

## QUESTIONS ON OUR LORD'S LIFE-RIGHTS SPIRIT LIFE-RIGHTS NOT SACRIFICED

*Question.*--What rights did our Lord possess when He was a spirit-being, before He became a man, and what became of those rights when He became a man?

*Answer.*--Our Lord was rich and for our sakes became poor (2 Cor. 8:9) by exchanging the *heavenly* rights and *perfection* for the *earthly* rights and *perfection*. This *exchange* was *not* a *sacrifice* [not an *offering*]; for it was *the man* Christ Jesus who became a ransom. There is no statement in the Scriptures that He *sacrificed* any pre-human rights. He did, however, resign these for the "joy that was set before Him."--Heb. 12:2.

The rights that man needs are *earthly* rights, *human* rights; and it is *those* rights that Jesus redeems through giving His *earthly* life *sacrificially*. As a spirit being He could not have sacrificed the rights of a spirit being; for there were no *spirit beings* condemned to *death*. It was the *man* Adam whom He was to redeem. "Since by *man* came death, by *man* comes also the resurrection of the dead. For as all in Adam *die*, even so all in Christ shall *be made alive*."--1 Cor. 15:21,22.

### RANSOM-PRICE FURNISHED AT CALVARY

*Question.*--What did our Lord accomplish at Calvary?

*Answer.*--The laying down of life on the part of our Lord *did not ransom the race*, as we have shown, but *it furnished the ransom-price which is to EFFECT THE RELEASE of humanity*, in God's due time and order; He gave Himself an *antlutron* [a corresponding price]."-- 1 Tim. 2:5,6.

Our Lord's sacrifice, His willing resignation of His life to death, was meritorious in the Divine sight and was rewarded by the Father's giving Him a *new life* on a higher plane. The *new life* was started in His begetting at Jordan and was completed in His resurrection. This *right to earthly life, not having been forfeited by sin*, still *belongs to our Lord*. This *earthly* life-right He purposed to give to Justice as an offset [counterbalance, or equivalent] for the sin of *one man*, which involved the race. He was put to death a *flesh-soul*. He was rewarded as a *spirit-soul*. He has the *right* to His *flesh-soul* yet, to appropriate for Adam and his race, sealing for them the New Covenant.

### THE MERIT AND THE LIFE-RIGHT

*Question.*--How shall we distinguish between the *merit* of Christ which He will *appropriate* for the sins of the world, and the *life-right* of Christ which He will *give* for the sins of the world? *Answer.*--Our Lord's *righteousness on the human plane* of course appertained to Him *while He was a man*. He has *no righteousness as a man* now. He has merely the *credit of that righteousness* in the Father's sight, in the sight of Justice,

constituting a *merit* which is to be *appropriated* to the world in due time, but which is *loaned* to the Church during the Gospel Age.

The human life-rights Jesus had need for up to the moment He died. In dying He committed them to the Father, according to the Father's arrangement. He said, "The cup which My Father hath given Me, shall I not drink it?" (*John 18:11.*) When a man, those life-rights were His to use; but He does not need them now; for He has better rights. But He has a *right* to human life, which He does not need *personally*--but which He *needs* in order to *give for the world of mankind*, that they may have life everlasting if they will.

The Lord is to be viewed from the standpoint of His own personality. First of all, He was a spirit-being; secondly, He was made flesh--holy, harmless, undefiled, separate from sinners; thirdly, for *permitting* the earthly life to be taken from Him, God rewarded Him personally with a high exaltation.--*Phil. 2:9.*

God has arranged that this glorious Personage shall do certain things for the world of mankind. The *power to do these things* lies in the fact that *He still has a right to earthly life*, which He does not need. He holds it over to *give* to the world in the *Millennial Age*, gradually, as they will come into harmony with the terms of the New Covenant. He *imputes now* a share of that value to such as desire to become His members--to cover their blemishes and make their sacrifices acceptable to the Father.

Christ's *merit* was in *doing the will of the Father*. That merit the Father rewarded with the new nature on the other side of the veil. And, of course, *that merit still persists*; and He will always have, in God's sight, a *personal merit, irrespective of anything that He may do for mankind*. Therefore we cannot suppose that He would *give away His merit*; in that case He would be left without merit. But having obtained His reward, He has a right to human life, which is so recognized by God. And this constitutes a thing of merit in God's sight--a value for the redemption of Adam and his children--his *purchase-price*, so to speak. *This* He is to use for the world shortly and *this* He is now imputing to us.

### THE IMPUTATION OF CHRIST'S MERIT

*Question.*--What is meant by the expression, "*Christ's imputed merit*"?

*Answer.*--When speaking of Christ's imputed merit we should keep distinctly in mind that He has a *personal merit, a righteousness of His own*, which He has never given away. *He needs His own righteousness*. In this sense of the word He could not give us His righteousness, without being bereft of righteousness. The same would be true of His life-right. He has a right to life; but it is not *that* right to life which He imputes to us; for *He needs it Himself. He needs His own personal merit.*

In what sense, then, do we say that He will *give* to mankind during the *Millennial Age* and *impute* to the Church during the *Gospel Age*, a life-right and righteousness respectively. In this way: He will give to mankind His human life-right, the merit that was His as the reward for His obedience as the *man* Christ Jesus, namely the privilege, or right, to live as a human being. That right was secured to Him by *obedience to the Law*. (*Rom. 10:5; Gal. 3:12.*) Now He is highly exalted, a partaker of the divine nature, and no longer needs that right to human life and the righteousness *which goes with that right*. He is quite satisfied and complete in His present condition. He has, to give to the world, by and by, the right to human life and the righteousness which goes with that right, the merit of that earthly sacrifice. Of this, He imputes to the Church at the present time a sufficiency to make good for their imperfection. We are complete in Him, so that our offering of ourselves may be, through Him, an acceptable sacrifice to God and reckoned holy.

## LIFE-RIGHTS REPRESENTED IN NEW COVENANT

*Question.*--During the Millennial Age where will be the life-rights that Jesus laid down at Calvary?

*Answer.*--That which we speak of as the life-right of the great Redeemer is, we understand, that which is typified by the blood of Atonement. According to the type, in the end of this antitypical Day of Atonement, that blood of Atonement will be applied to Justice on behalf of the whole world of mankind and will be accepted on their behalf--that is to say, as the Apostle expresses it, "to make reconciliation for the sins of the people." (*Heb. 2:17.*) As soon as the people shall have been released from their death-condemnation they will be in a position to begin to receive blessings, but not before. As the great High Priest, our Lord undertakes, at the close of the Gospel Age, to seal with the Blood of Atonement a New Covenant between God and the seed of Abraham, natural Israel; and He, together with the "Church, which is His Body," undertakes to stand as the Mediator of that Covenant. All who come into full accord with that Law will have eternal life. Through all those years the Mediator will merely carry out the provisions of that Covenant, which promises that they shall have the privileges of Restitution. If they avail themselves of the opportunity they shall have eternal life.

At that time, the right to human life will have passed out of the hands of our Lord as Redeemer, and will all, thenceforth, be represented in the Covenant itself, which guarantees all the things that God declared man should have. The stony heart of mankind will give place to a heart of flesh; and all who will live up to the terms of this Covenant shall have eternal life. During the Millennial Age the New Covenant will represent the life-rights laid down by our Lord. Whoever fails to observe that Law will receive chastisements. By this arrangement Christ, as Mediator of the New Covenant, will for a thousand years dispense the blessings. During this Gospel Age our Lord keeps the right to life under His own control in order to give it to Justice as the ransom-price for the world's sins, for the redemption of the world. As soon as He gives up this right at the end of this Age, Justice relinquishes it, and mankind receives it, as shown foregoing.

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R4587 [sel]

## OUR EASTER LESSON

The death of Jesus did not redeem the world, but it constituted a ransom price for the world whenever it [R4588 : page 108] might be applied. Our Savior laid down his life, surrendered it to the Father, in obedience to the Divine suggestion. As a reward he was highly exalted, given a name above every name on the spirit plane. Not having forfeited his human rights by sin, but merely having laid them down, in obedience to the Father's wish, he has these to dispose of, to give as a bequest or testament to humanity.

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R4642 [sel]

## LIFE LAID DOWN, NOT PAID OVER

Do we see clearly what Jesus sacrificed, what he laid down? He gave himself, he submitted himself to whatever might be the Father's will, but he did not forfeit his earthly life by committing sin so that it should be taken from him. Neither did he barter or exchange it

for the heavenly nature. He merely submitted or laid down his earthly rights, in harmony with his own words, "I have power to lay down my life and to receive it again," authority to say this, I have obtained from my Father. No man took it from him, in the sense that no man had that power, since God had promised that, "he that keepeth the Law shall live by it." Therefore, our Lord's life would have been protected had he not voluntarily submitted and laid it down.

He laid it down that he might receive it again. He laid it down in the Father's hands, saying: "Into thy hands I commit my spirit." Then Jesus' rights to earthly life, earthly protection, earthly honor and glory, earthly dominion and power all belonged to him as a New Creature when he arose from the dead. He had lost and forfeited none of his earthly rights. Those earthly rights are the basis of all the blessings of God through him to Adam and all of his race. Jesus has nothing else to give away. He needs nothing else; because, in the merit of this sacrifice there is a *corresponding price* for the first Adam, and a sufficiency for all.

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# **WHAT PASTOR RUSSELL SAID**

## **1. JESUS--Re Life Rights.**

**Q372:2:: QUESTION (1911)--2--**If Jesus laid down his life-rights in consecration, how could he still have them at his resurrection?

**ANSWER--**It would seem as though we had never learned the English language properly--or at least, as though we had learned in different schools, and had different dictionaries--because, apparently, the Lord's people, with the very same thought in mind, will use different forms of expressing that thought. Now, what is it to lay down life-rights? When Jesus said, in his consecration, "Lo, I come to do thy will, O my God," what did he lay down? He laid down his will. What did his will include? His will included everything that could happen to him--his life and all of his rights of every kind; when he gave his whole will, his entire heart, to God, it included everything. Had he, therefore, no life-rights left? The heart he still had left, and he still had that life to lay down until he cried out, "It is finished," on the cross, So he had not laid down his life, in one sense, and he had laid it down in another sense; he had laid it down in the sense that he had agreed he would not hold anything back that might be the Father's will--no matter what might be the Father's will, he would do it. In that sense of the word, he had made a consecration of his all. But it is one thing to lay it down, and it is another thing to apply it. I laid down my hat here somewhere, but it does not follow that I do not own my hat, does it? I do not even know where my hat is now, but I laid down my hat; I gave it into the care of another. Now, it does not follow that I have nothing further to do with that hat. It does not follow that I should not direct that person into whose care I gave my hat to give it to you. I have laid it down; I put it in his hands; I could direct him that he might give it to you. Now just so, our Lord Jesus put his whole life into the Father's hands, and declared himself ready and willing to do the Father's will in every particular, keeping nothing back. Now, in the Father's will there were trials and experiences came to him, the final one being death on the cross, and he was faithful; he kept nothing back he let his life be laid down even to the very last, and finished the work of laying it down; but it does not follow that he had no right to that life; he had not given his life away. To lay a thing down, or to give it into the care of another is not to give it away. So these life-rights that Jesus had and that he committed to the Father, are not given away but are his still to bestow. If he did not have these life-rights to bestow, if he did not have any hold on them, if he did not have any right to them, he could never be the world's Savior, because it is these life-rights that he laid down sacrificially, or permitted to be taken from him at Calvary by wicked men--these very life-rights that the world needs, and that he, as the great mediator between God and men, intends to give to the world of mankind under the terms of the New Covenant. And it is for that very purpose that he may give these earthly life-rights to the world, that God has appointed that he shall have a kingdom, and shall rule the world, and instruct them, and bring them to an appreciation of what he has to give to them, so they will be ready to accept it on his terms.

## **2. JESUS--Re Giving Up Life Rights.**

**Q373:1:: QUESTION (1911)--1--**How could Jesus give up his life-rights twice, at Jordan, and at Pentecost?

**ANSWER.--**He did not give up any life-rights at Pentecost. He gave up his life-rights at Jordan. He completed the giving up of his life-rights to do the Father's will at Calvary. He finished the matter of giving himself there, but while he was thus giving himself, that was a

different matter altogether from making application of the merit. That is the point that seems so difficult to some minds to grasp. I do not know why. To my mind it is just as simple as anything could be, but apparently to some other minds it is a very difficult thing to see the difference between our Lord's laying down his life in consecration and the finishing of the laying of it down actually at Calvary and his application of the merit in the "Most Holy." Let me see if I could draw an earthly illustration that might help you: Suppose you had a property and you sold it for \$10,000 and you said, "I have a special purpose or use for \$10,000 and I will sell that property." You first entered into a contract with the agent that you would give a deed. That would correspond to our Lord's covenant at Jordan. Then by and by at the proper time, say a month afterwards, you signed the deed--gave over all your interest in the property, and you got the \$10,000 and deposited it in the bank. Now that money in the bank is the proceeds of the sale of that property. Now the money in fact is still yours; you have sold the property that you might do certain things with the results and the results are now represented in the \$10,000 in the bank. Then it is for you still to give an order or check on the bank giving or appropriating that money for some particular purpose.

Now these four procedures correspond with our Lord's four transactions. First he made his consecration, which is like the signing of the contract with the real estate agent. Secondly, he finished the matter at Calvary, and that corresponds to signing the deed and making full delivery of the deed.

Thirdly, he has the money placed to his credit in the bank, and that represents how he delivered himself up into the Father's hand--"Into thy hands I commit my spirit." And fourthly, he had the disposition or use of that merit in the Father's hands in the same sense that you would have the use or disposition of the money in the bank. It is to your credit. You are the one that can draw the check. So our Lord's merit was to his own credit in the Father's hands, and he also could draw the check and could make the application of that merit and he does make an application of that merit now, as the apostle says on our behalf. And the evidence that it was made on our behalf was indicated at Pentecost when a blessing came on certain members of the church, which is the body of Christ.

### **3. LIFE-RIGHTS--Necessity for.**

**Q444:1:: QUESTION (1911-Z)--1--**Could Christ become the Everlasting Father to the world if He did not have earthly life-rights at His disposal?

**ANSWER.--**If our Lord Jesus did not possess the right to earthly life as an asset, in order to give that right to Adam and his race during the Millennial reign, then He could not properly be spoken of as the Father of that race. He could not regenerate the race unless He had a life to give, an earthly life.

### **4. LIFE-RIGHTS--Are Jesus' Imputed to the Church?**

**Q445:1:: QUESTION (1912)--1--**Do we understand you to teach that the life-rights of Jesus are imputed to the Church?

**ANSWER.--**Substantially so! Jesus has two life-rights. He has a life-right as a man. He laid down his earthly life; it was not taken from Him. He laid it down in harmony with the Divine arrangement: "Even unto Death." That which He laid down is still His. Suppose I lay down my book here on the table and let it remain there for a time, it is still mine and I am at perfect liberty to come and take up my book again. Am I not? Jesus did not forfeit His life. He merely laid it down of Himself. "I have the authority to lay it down and to receive it again."

When the time came for His resurrection from the dead, He received life on the highest plane, as a Son of God on the Divine Plane. That was the reward for the laying down of His life. This was a "reward life." This was the Gift of God to Him. This was the reward of His obedience even unto death. He still had the right to earthly life, but He was given the Divine life as a reward. While He has this Divine life He has also this earthly right to an earthly life, and He has this to dispose of as He wills. It is in the hand of God. "Father, into Thy hands I commend My Spirit." Did He apply it to anyone? No! Jesus has His earthly rights still, as also has He the Divine Life. His earthly life-rights He intends to give to the world. The very object of God making this arrangement was that He might give these earthly life-rights to Adam and his children. Not now though! He is now selecting the Church, the Lamb's Bride. With regard to the others, Jesus becomes the "Guarantor" of all of us who come to the Father by Him. He is so to all who have presented their bodies "Living Sacrifices." He accepts and presents these as His Members through His own merit. There is a difference between the imputation and the giving of the merit. If you were to ask me for some money and I endorsed a check for you, you could present that check at the bank and receive the money for it. So then, it might be said, that has been done with regard to the merit of Jesus. He endorses or imputes the merit of His perfect ability to us, and thus we can present ourselves holy and acceptable before God.

#### **5. LIFE-RIGHTS--Right to Life.**

**Q446:4:: QUESTION (1916-Z)--4--**What is meant by the terms "right to live" and "life-rights?" And what is the difference between these terms?

**ANSWER.--**A person might have a right to live by being in harmony with God; for God has ordained that all of His intelligent creatures may continue to live if they live in harmony with His Divine Law and its requirements. A right to live, therefore, was the privilege of Father Adam in the beginning. He had a right to life and he would not have forfeited that right had he not sinned. He came into the world, but also after He became the Man Jesus, He had a right to life. It was because of this right that He would be able to lay down His life sacrificially on behalf of Adam and his race. After He had made His consecration at baptism, He no longer had the right to live as a man; for He had given up that right to live. But having been begotten by the Holy Spirit, He had a right to life as a New Creature, spiritually begotten, unless He should make failure by violating some Divine Law or by violating His own contract, or covenant. The world of mankind will have the right to live after the Millennial Age, after they shall have reached perfection, shall have been delivered over to the Father and He shall have accepted them. They will then have the same right to life that Father Adam had at first, before he sinned. "Life-rights." This term we may use in different ways. Applying it to the Lord Jesus Christ as having life-rights, for instance, we may say, while He had consecrated His life as a man, He had done nothing really to forfeit that life. He had agreed to lay it down; it was rightfully His; else He would not have had the right to use it again for others. He maintained the right because of His personal righteousness. Therefore He still possessed a right to human life, because this life which He was permitting to be taken, He had not forfeited. He still has the life-rights of a human being, although He has no need of human life or life-rights now for Himself; since He has something so much better, and since He could not use two lives at the same time. He has Divine life-rights; but He still maintains his human liferights; and these He is about to dispose of, to give as a Ransom-price, as a full offset for Adam and all that was lost through him.



## **6. RANSOM--Where Provided?**

**Q568:2:: QUESTION (1916-Z)--2--**Where was the Ransom-price provided?

**ANSWER--**In the Divine Purpose, the Ransom-price was provided from the foundation of the world; for the Scriptures assure us that our Lord Jesus Christ, in the Divine Purpose, was the Lamb of God slain from the foundation of the world. (Rev. 13:8.) In a secondary sense, the Ransom-price was provided when the contract was made between Jehovah God and His honored Logos. In another sense of the word, the Ransom-price was not provided until the Logos had been made flesh and had reached full human perfection at 30 years of age.

It was then possible for our Lord to serve, in harmony with God's arrangement, as a Ransom-price, and to give Himself a Ransom-price. But He did not give Himself to be this Ransom-price until He entered into the Covenant with God, symbolizing by baptism the full consecration of His life even unto death. Yet it was not a completed thing then, for there were conditions associated with it. While His will was there given up, and was so recognized by the Father, nevertheless it remained for Him, day by day and hour by hour, to show His full surrender. His sacrifice was completed when He died on Calvary, crying, "It is finished!" He had finished the laying down of the Ransom-price; that is to say, He had fully provided the Ransom-price. We are to recognize a difference, however, between providing the Ransom-price, and giving, or appropriating, or delivering it. It was merely provided at the time when Jesus died; it was not yet given, in the sense of being applied for man's delivery from death.

## **7. RANSOM--Re Paid at Calvary.**

**Q568:4:: QUESTION (1916-Z)--4--**Was the Ransom paid at Calvary?

**ANSWER--**We have already covered this point, showing that the Ransom was laid down' at Calvary, and later placed in the hands of Justice, but not paid over in the sense of completing the contract--that being reserved for a future time. The Ransom was laid down' at the cross, when Jesus cried, "Father, into Thy hands I commit My spirit"--My life! Thus Jesus, so to speak, made a deposit of the Ransom-price without definitely applying it.

## **8. RANSOM--Past--Present--Future.**

**Q569:1:: QUESTION (1916-Z)--1--**Has the Ransom-price been paid yet?

**ANSWER--**No! For reasons already given; and we will say additionally, that the Ransom-price is not to be fully paid until after the Church has been entirely glorified and with Her Lord. Then it will be paid on behalf of the whole world, securing the release of the whole world from death, and the cancellation of Adamic condemnation.

## **9. RANSOM--Disposed of By Jesus.**

**Q569:2:: QUESTION (1916-Z)--2--**What did Jesus do with the Ransom-price when He ascended into Heaven?

**ANSWER--**He had already placed it in the hands of Justice as a deposit. The human life-right, the price, still was at His command. His next step was to embargo, or mortgage it, by imputing a share of it to His Church--yet undeveloped.

## **10. RANSOM--Meaning of Life Rights.**

**Q574:2:: QUESTION (1916)--2--**What is the meaning of the term "life rights?" i.e., will mankind ever possess "life rights?"

**ANSWER--**Different minds might attach different value to these words "life rights." We will suggest a meaning, namely, Adam had life rights when he was obedient to God, because God had ordained if he were perfect and maintained his harmony with Him he might have everlasting life. Therefore he had a right to life under God's arrangement and promise. And Jesus had Adam's life rights because He was holy, harmless, undefiled and separate from sinners and knew no sin. Therefore He had the same life rights Father Adam had. And when Jesus voluntarily consecrated His earthly life rights to do the Father's will at any cost even unto death, he was voluntarily, so to speak, not giving up, or giving over, but merely allowing His life rights to be trespassed upon. It was not necessary for Him to have those life rights trespassed upon. He says He could ask of the Father and have legions of angels to defend Him. But He didn't wish to do that. But He knew God's will indicated by the prophecies and types of the Old Testament, and delighted to do the will of God, and that included the voluntary giving up and permitting men to take His life. They could not take his life rights, and although they put Him to death in the flesh, the Father raised Him up to the spirit plane and He had life rights on that plane, and He still has the life rights of the flesh. How? Because He did not give them up. He had merely permitted men unlawfully to take them from Him. He did not give them over to make an application of them for Adam and his race. They were merely His life rights still, and when He died He said, "I commit into Thy hands my spirit," my life rights. Those were the earthly life rights He was giving over, and those are in the hands of the Father yet, and they are to be the life rights to come eventually to Father Adam and all the race of Adam during the thousand years.

**AMEN!!**

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