

April 17

The anointing which ye have received of Him abideth in you. 1 John 2:27

THE blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand--enabling him to progress in knowledge, etc.,

E281 "What a sweet, pure perfume does this anointing of the holy Spirit of love bring with it to all who receive it! However un-gainly or coarse or rude or ignorant the outer man, "the earthen vessel," how speedily it partakes of the sweetening and purifying influence of the treasure of the "new heart," the new will within--anointed with the holy Spirit and brought into harmony with "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely!"

(1 John 2:27 KJV) "But the anointing which ye have received of him abideth in you, and ye need not that any man teach you..."

R5228 "Those who have this anointing have no need that any one teach them that fact, for they have the evidence of it, the proof of it in their own hearts and experiences."

E247 "The seal or pledge of the holy Spirit is in the heart of the sealed, and hence it is that no man knoweth it save he that receiveth it (Rev. 2:17), except as others may see the fruits of it in his daily life. "He who establisheth us with you in Christ, and hath anointed us, is God; who hath also sealed us and given the earnest of the Spirit in our hearts." 2 Cor. 1:21,22."

(Rom 8:16 KJV) "The Spirit itself beareth witness with our spirit, that we are the children of God:"

Witnesses of the Spirit -- See E226-239, E246-248 (Especially F234- 239)

(2 Cor 1:21 KJV) "Now he which stablisheth us with you in Christ, and hath anointed us, is God;"

R5391 "THE ANOINTED--THE MESSIAH--THE CHRIST..."

The Heavenly Father purposed not to have Jesus alone, but that He should be the *Head* of the Anointed, and the Church the *Body*. (Eph. 1:22,23; 5:29-32; Col. 1:24.) This was the Mystery. The great Messiah was to bless the world as the antitypical Prophet, Priest, and King. God appointed Jesus as the Head, and elected certain saintly ones to be the members of His Body. Until this Body of Christ was complete, the blessing promised to Abraham could not come upon the world.--Gal. 3:16,29.

The terms upon which any may come into membership in Christ's Body--may be members of the anointed Priest and King--are that they walk in His steps. If we desire this privilege, we must present our bodies living sacrifices, as He presented His. Additionally, we must have Him as our Advocate, that we may be enabled to fill up that which is behind of the afflictions of Christ. So, the Apostle says, we were called to *suffer* with Christ, that we might *reign* with Him.--Col. 1:24; 2 Tim. 2:12.

Not until this work is completed can there be Restitution to the world. The bless-

and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal

ing of the world cannot begin until this great Priest-King is complete and inducted into office. Then as the Mediator of the New Covenant, He will bring the promised blessings to mankind in general...

The Scriptures declare that our Lord Jesus was holy, harmless, undefiled and separate from sinners. Hence He would need no sin-offering on His own behalf. Yet the Scriptures say that He *needed first* to offer for *Himself*, and *then* for the *people*. (Heb. 7:26,27.) Here we see clearly shown the *Church as a part of Himself*--different from the world in general.

The entire work of the Church at the present time is the sacrifice of the human life. As Jesus will be the King of Glory, so we shall be the under-kings; as He will be the great Priest, so we shall be the under-priests. The parallel is found throughout the entire Scriptures. If our understanding of this were taken away, we should be practically in the same darkness as we were before we got the Truth. The Mystery is that we are to be associated in the sufferings of Christ now, and in His glory in the future. Whoever has not yet found this *key* has not yet found the Plan of God, in its simplicity and beauty.

God ordained that the kings of Israel should be anointed, and that the High Priest of Israel should be *especially* anointed. We are to remember that there is an antitypical King and an antitypical Priest--Christ, the great Prophet, Priest and King--who is to bring blessing to the human family *as a whole*. We perceive that in the type there was an under-priesthood, and the Apostle points out that there is an antitypical under-priesthood associated with Jesus and His work.

The word *anointed* is the English translation of the Hebrew word *Messiah*, and its equivalent in the Greek is *Christos*, Christ. So, then, our thoughts properly turn to Christ as the Anointed of God. He is to do the great work appointed by the Father. We look back and see when He received His *anointing*. It was not when He was in the Heavenly courts, nor when He became a human being. He was not yet the Anointed One, though He was in full harmony with the Holy Spirit of God.

But there came a certain experience to our Lord when He was thirty years of age. At that time He consecrated Himself to do the Father's will and work. Then it was that He received the special anointing...

THE MYSTERY OF CHRIST

To whom, then, does the Apostle in 1John 2:27 refer in the words *ye* and *you*? The Heavenly Father purposed, as previously stated, that more than our Lord Jesus should constitute this Anointed One. He purposed that the Lord Jesus should be the Head of an anointed company, who should constitute His Body. And this is implied in the type in the under-priesthood, who received a measure of the anointing oil. They refigured the real Priesthood to come: "Ye are a Royal Priesthood, a holy nation, a peculiar people, that ye should show forth

character: it is as New Creatures that we grow in grace and knowledge and love; and as New Creatures that, by and by, we shall be perfected in the First Resurrection and come to the throne with our Lord and Master as our Head. Z.'03-223R3227:4

the praises of Him who hath called you out of darkness into His marvelous light."--1Peter 2:9.

And as we further study, we find that this is the Mystery mentioned in the Scriptures: to wit, that the great Messiah so long promised should be composed of many individuals; and that these many individuals, with the exception of the *Head*, should be gathered out from the *children of wrath*, from fallen mankind, and should be justified through the merit of their Head--the merit of His *human* sacrifice.

All, then, who have joined the Lord are counted as members of that one Body, "the Church of the Living God," "the Church of the first-born," whose names are "written in Heaven." (1 Tim. 3:15; Heb. 12:23.) Looking back to the institution of the Church, we see that it could not be instituted until Jesus had presented Himself as a sacrifice, that the merit of His sacrifice might be made applicable to all those who would become members of His Body--those who would make the same consecration unto death that He had made, and who would then walk in His footsteps.

At that very time there were some of this class waiting. They had been Jesus' disciples, hearkening to His words. They believed His testimony that if they would take up their cross and follow Him they should partake of His glory. Under the influence of this promise they became His followers. But they could not receive the anointing until He had made satisfaction for their sins. Therefore our Lord instructed them to wait at Jerusalem until this blessing came upon them. The Scriptures tell us that the anointing came upon them at Pentecost. It came from the Father through Christ, after His ascension. Indeed, St. Paul tells us that *all* blessings come *from the Father*, who is the Fountain of blessings; and all come *through the Son*, who is the Channel.-- 1 Corinthians 8:6...

VARIOUS QUALITIES OF THE HOLY SPIRIT

This Spirit is spoken of in the Scriptures from various standpoints--apparently with a view to giving us a conception of it, and with the thought that it is a difficult matter to grasp. It is called the Spirit of Truth. No one can have the Holy Spirit and be in ignorance of God; and his growth in spiritual things will be in proportion to his growth in knowledge. If he does not grow in knowledge, he cannot grow in the Spirit; therefore this Spirit is called the Spirit of the Truth.

It is called also the spirit of a sound mind; for our judgments are all imperfect and human and naturally, therefore, contrary in some respects to the mind of the Lord. And the transforming influence which gives us a new view of matters and enables us to see things from God's standpoint is the influence of the Holy Spirit; therefore, it is called the *spirit*, or disposition, *of a sound mind*.

It is called the spirit of *love*; for only in proportion as we cultivate this Godlike

quality can we receive this spirit. Whoever has not the spirit of *love* cannot have the Holy Spirit. Love is necessary before we can receive this Spirit. God is Love. And so all must be of this disposition who would be His--they must be in sympathy, in harmony with Him.

It is also called the spirit of *obedience* in the sense that those who possess this Spirit desire to do the will of God. It is an *anointing* in the sense that it is the qualification by which God recognizes us as His children and as those who are heirs of His promises and who are to consider themselves His ambassadors. He recognizes only those who are thus designated by the Holy Spirit. These are to fill the office of kings and priests.

These various definitions and descriptions of the power and influence of the Spirit enable us to better understand the matter. The term Holy Spirit stands in a broad sense for any holy influence or power or disposition emanating from God. The phrase covers the thought of the spirit of Truth and the spirit of righteousness, because all that is true and right is of Divine arrangement and order. This is the Holy Spirit, or holy influence, or holy power, then, that works in any way that God may choose. It may be through the Word of Truth given out through the printed page, or it may be made manifest through the influence of the life and example of some of God's people--but in whatever way it operates, it always operates for good.

GIFTS VS. FRUITS OF THE SPIRIT

Because the matter was so hard to understand, the Lord, in the first place, gave the early Church special signs, which were called *gifts*. Some received the gift of tongues, some the gift of performing miracles, and some the special gift of healing. Then there were other gifts that the Lord gave, such as Apostleship, etc. But these different gifts were merely manifestations of the Holy Spirit at that time. The *gifts* were not the Holy Spirit, but were *manifestations* of the Holy Spirit. After they had accomplished their work in the early Church, those gifts passed away. This does not mean that the Holy Spirit ceased to be the begetting power amongst the Lord's people; but unless there had been some such manifestation of the power of God in the *beginning*, we would not have been so well able to understand the facts. Jesus, before Pentecost, communicated His Spirit to His disciples and enabled them to work miracles.--Luke 10:17-20.

A measure of the Spirit is given to all the Lord's children to be profited by, to make use of. And so we see that when the gifts of the Holy Spirit passed away, the fruits of the Spirit remained, to be manifested and developed. "The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance" (Galatians 5:22,23); and a person after receiving the Holy Spirit will begin to manifest this fruit of the Spirit. If one does not manifest this fruit, there is every reason to doubt if he has been begotten of the Spirit.

If a person has some of these qualities, we are to remember that some are naturally quite gentle, meek. We are not, therefore, to think it a proof of the possession of the Holy Spirit, if one has a little meekness and gentleness. He might have these qualities naturally. But we should expect that when a

knowledge of the Truth comes, instead of being heady and puffed up, he would be all the more gentle and meek. Wherever we see a boastful, heady, haughty spirit, unloving, unkind, etc., we would have reason to think that the Holy Spirit had not been received, or was not making proper development in that heart.

This is a matter regarding which the Lord does not allow us to judge others; but He expects us to judge ourselves. Whoever has this Holy Spirit should develop it. Those who have been begotten of the Holy Spirit had previously come into the proper attitude of mind to receive it, and the Lord is pleased to begin there the work which is so difficult for us to understand. This Spirit of God brings rest, peace, joy, because we have submitted ourselves to God. And this peace and joy should increase more and more, as we are more and more filled with the Holy Spirit.

HINDRANCES TO FULNESS OF THE SPIRIT

The Bible tells us that the Lord Jesus had the Spirit without measure. But we, in our imperfect state, are not able to receive the Holy Spirit in the same measure. If our hearts are entirely emptied, then they may be made the fuller. But if there be errors of doctrine in our mind and heart, these will prevent us from receiving the fulness of the Holy Spirit. Gradually the New Creature will cast out the earthly mind, and will get rid of the errors of doctrine, etc., that have been hindrances. And as we get rid of these we shall be made partakers of the Holy Spirit in an abounding measure.

The Holy Spirit that we receive of Him is our assurance that we belong to the Lord. And as long as this Spirit abides in us, it is a witness and a guarantee that we are still the Lord's. Both classes, the Little Flock and the Great Company, receive the anointing of the Lord, the begetting of the Holy Spirit. The Apostle says that "we are all called in the one hope of our calling." (Eph. 4:4.) We all have received this Anointing of the Holy Spirit, or we could not belong to the Body of Christ at all. It is now a matter of development.

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

In the type of the high priest the anointing oil ran down over the garments. In the antitype the anointing of our Lord Jesus has flowed down over all the Body since Pentecost, giving us this special relationship with the Heavenly Father. The anointing which comes upon the Lord's people must sooner or later affect their outward conduct by manifestations of greater meekness, patience, brotherly-kindness, affection and generosity of word and deed. All of this is illustrated in the anointing oil used upon the kings and priests of Israel, which typified the Spirit from which we have an *anointing*, or lubrication.

But this smoothing and softening of character must not be expected to take place suddenly, as was the case with the change in our minds; on the contrary, it will come gradually. Nevertheless, the renewed will is

to take control of the earthly body and impart its spirit and disposition to it so far as possible, and should begin the work at once. If the spirit, or disposition, of love to God dwell in one richly, it will soon be manifest to some extent. Let us be constantly on the alert to grow in the spirit of love and obedience, and to let the Spirit of Christ dwell in us richly and abound.

CONSECRATION AND BEGETTING

No one can be a member of the New Creation before being anointed of the Holy Spirit, or begotten of the Holy Spirit. The purport of the Scriptures is that a double work is necessary, the one part applying to the flesh, the other to the New Creature. That which is *sacrificed* is not the New Creature, and that which is *anointed* is not the old creature. We repeat: It is the *New Creature* that is *anointed*, and it is the *old creature* that is *sacrificed*.

The anointing and the begetting of the Holy Spirit are practically the same thing and quickly follow justification. It is as justified *men* that we are baptized into death, and it is as members of the *New Creation* that we are constituted members of the Ecclesia, or Body of Christ. It is the Father's acceptance of us that is the basis of our begetting of the Holy Spirit, our anointing.

While the two terms, begetting and anointing, are used to represent what is to us practically the same thing, they are two different figures. The *begetting* thought is one that pertains to the state of the *new life*, the state of the new nature. The *anointing* thought pertains to the *office*. God is calling out a people to become joint-heirs with Christ in the Kingdom. The *anointing* is the Divine recognition of them as kings and priests. So far as we are concerned, the matter is represented by both expressions.

The word Christ signifies anointed. God has declared that He will have an anointed King and High Priest to be His Agent in the blessing of the world. He has declared that that great King is, primarily, the Lord Jesus Christ. He also declares that instead of the Lord Jesus being the sum-total of the Anointed One, it is His good pleasure that there shall be members added to Him. And the adding of these members has been the completing of this Anointed One.

Our coming into the Body is our coming under the anointing. One is a member of the Anointed the instant he is begotten. In thinking of the begetting and the anointing, we are merely viewing the matter from two different angles. We of today were not anointed eighteen hundred years ago, although the anointing came at that time upon the Church. The anointed *office* may be forfeited, without the spirit-begotten *life* being forfeited, as in the case of the Great Company.

But the instant we are individually inducted into that Body, that instant we come *under* the anointing. "The anointing you have received of *Him* abideth in you." Our share of it is just as much a *personal* matter as was the begetting. Let us repeat the statement: Our *begetting* is *individual*--our *baptism*, or *anointing*, is *collective*, but the one is as *personal* as the other.

SAME ANOINTING FOR BOTH JESUS AND THE CHURCH

The anointing that came upon the Church at Pentecost and that ran down upon all added Jewish members subsequently,

was the same anointing that Jesus received at Jordan, the same anointing that was later poured out upon the Gentiles, as manifested first in the case of Cornelius and his friends, when "the Holy Spirit fell upon all them which *heard the Word*" at the mouth of St. Peter. It is the same anointing that has come down throughout the Age upon all the members of the Body--all the *one* anointing.

But while it is the same anointing, or baptism, yet Cornelius had no share in the anointing, or baptism, at Pentecost, nor had the disciples any share in the anointing at Jordan; for it did not become a personal matter to any member until he was individually begotten, and thus inducted into the Body. To our understanding the one thought appertains to both of these different features, as illustrating different parts of the process.

At the beginning, Jehovah God foreknew and foreordained that one hundred and forty-four thousand should constitute the Anointed One, of which Jesus is the Head... Although many other thousands have been associated with them all through the Gospel Age; not all, however, have maintained their standing.

"To him that *overcometh* will I grant to sit with Me in My Throne." (Rev. 3:21.) The grand outcome of the matter, the *fixity* of the matter, is in the *future*. All those who come to the Lord, come through consecration, and are for the time being counted in as members of this anointed class. And the

anointing will abide with them so long as they continue in this condition of obedience.

DOUBLE RELATIONSHIP TO CHRIST

The expression, *begetting of the Spirit*, then, is used in the Scriptures to describe that personal experience by which God accepts the individual as a New Creature, and starts the new nature. This new nature subsequently prospers, develops, and if faithful will be born of the Spirit. The terms *begetting* and *birth* are used symbolically to represent the beginning and the completion of the New Creature.

The baptism, or anointing, of the Spirit, of course, relates to the same Holy Spirit, and in some measure to the same experiences as the begetting, but from a different angle. The *baptism* of the Holy Spirit is not a thing that comes to us *individually*, but *collectively*. The baptism of the Holy Spirit came upon the Church at Pentecost and was not repeated day by day, nor *ever*, except in the case of Cornelius, the first Gentile convert, and "his kinsmen and near friends," whom he had called together in his house to hear the words from the lips of the Apostle Peter. At that time a similar baptism to that of Pentecost was granted--"the Holy Spirit fell upon all them which heard the Word" (Acts 10:24,44), indicating that the Gentiles also were to have an opportunity to become members of the Anointed.

The word *baptism* signifies *immersion*. St. Paul explains that we are all baptized, or immersed, or anointed, by the one Spirit into one Body. The anointing, or baptism, of

the Spirit came first to our Lord Jesus, extended down to the Church at Pentecost, and has been with the Church as an anointing ever since. All of us who come to God, by Christ, confessing our sins and asking forgiveness through His merit, and who yield ourselves to be dead with Him, by baptism into His death, are immersed into membership in His Body, thus coming under the anointing.

The result of this action is two-fold; we become, first of all, members of Christ in the flesh, and He accepts us and treats us as such. We are first baptized, or immersed, into *death--His* death, His Baptism. Then the figure changes; and we are *raised* up out of this baptism into death, as New Creatures. Thereafter our flesh is counted as His flesh. So our relationship to Christ is two-fold: one appertaining to the flesh, the other to the spirit.

Very many have not noticed this double relationship to Christ--as New Creatures, and also in the flesh. The force of this is brought to us in the words of the glorified Christ to Saul of Tarsus: "Saul, Saul, why persecutest thou ME?...I am Jesus *whom thou persecutest*." (Acts 9:4,5.) Thus our Lord declared that the persecution of the Church in the flesh was a persecution of Himself. What the Church suffers is a part of the sufferings of Christ. The sufferings of Christ will not be *filled up* until the last member of His Body shall have finished His course."

R3225 (From Harvest Truth Database V5.0 2006) THE LORD LOOKETH ON THE HEART

--1 SAM. 16:4-13.--AUGUST 2.--

Golden Text.--"Man looketh on the outward appearance, but God looketh on the heart."

SAUL'S rejection by the Lord because of disobedience meant not only his own ultimate removal from the kingdom, but that his family, his sons, should not succeed him in it. It meant, also, the Lord's selection of another man, another family, for the office of ruler in Israel and representative of the Lord upon the throne. The Lord's choice was David, to whom Samuel indirectly referred, saying, "The Lord hath sought him a man after his own heart, and the Lord hath commanded him to be captain over his people, because thou [Saul] hast not kept that which the Lord commanded thee." (1 Sam. 13:14.) David, at the time of this lesson, was about twenty years old; consequently, the words of the prophet just quoted must have been uttered about the time of David's birth. Thus we have another illustration of God's foreknowledge and design, in respect to those whom he specially uses in his service, from their very earliest moments. Similarly, God's choice of Jacob was declared before he was born; and similarly, the Apostle Paul tells us that he (Paul) was chosen of God from his mother's womb. We are to separate from this declaration any false thought respecting the divine choice, and note that none of these were chosen to eternal life, but each of them, all of them, chosen and fitted for special service. It gives us a suggestion of the possibility of paternal and maternal influences affecting the natural disposition of a human being from before his birth. He still has a will, and even though favorably endowed, it remains with himself to determine, to will, whether or not he will walk in the Lord's ways, and to what extent he will be obedient. There is no coercion of the will, for the Lord seeks such to worship [serve] him in spirit--willingly, heartily--and in truth.

David's grandmother was the gentle Ruth, who gleaned grain probably in the very fields with which David was familiar. His grandfather's name was Boaz, a page of whose history is recorded in the book of Ruth. His father Jesse, like his grandfather, was doubtless one of the elders of the city of Bethlehem, respected and honored as a noble man. Of his mother we know little, except that he mentioned her twice as "a handmaid of God."

Samuel mourned and prayed for Saul, and was apparently disappointed that this man, of whom he had expected such great things and under whose guidance he had anticipated great prosperity for Israel, should be rejected. Quite probably fearful forebodings of a

civil war to result from the installation of a new king perturbed the prophet's mind. He knew that Saul would not quietly submit to lay down the scepter which he had taken up with so great modesty in obedience to the Lord's arrangement; his mental eye could see the probability of civil strife which might rupture the nation and cause great trouble. He should have had greater trust in the wisdom and power of the Almighty, but his trouble was more or less like that which assails all of the Lord's people even today. The lesson from this to our hearts should be that we will implicitly trust the Lord to manage his own affairs: that we will trust him where we cannot trace him, and be obedient to his directions, and, so far from mourning at the execution of his plans, will rejoice, knowing that all things are working together for good to them that love God--that all things will ultimately work blessings for those who are in accord with the Lord-- blessings for the future life if not for the present.

When sent to anoint David, Samuel exhibited a power not elsewhere noticeable in his character. He did not hesitate to perform the Lord's bidding, but intimated that he clearly understood that it meant the risk of his own life--that Saul would kill him as a traitor if he should anoint a successor to the kingdom. The Lord made it clear to him that it was not the intention to make the matter known at once, and directed him that he should go to Bethlehem and make a sacrifice there, and, incidentally, improve the opportunity of finding and anointing the one who, in due time, would be made known and exalted to the throne. At the time, he was merely to perform the initial work, which David's father and brethren would not understand, thinking, perhaps, that the anointing meant special blessing or a commission from the Lord to engage as one of the members of the school of the prophets or something else of this kind. Quite probably, however, the prophet privately informed David of the meaning of the anointing, just as he had privately informed Saul when he secretly anointed him to the office of king.

The lesson takes hold of the subject at the point when Samuel had arrived at the town of Bethlehem. The Elders were in fear, thinking that his presence signified some sin on their part or on the part of some of their fellow-citizens which God had sent him to reprove and to punish; hence, their inquiry whether or not he came peaceably--whether or not his presence meant a blessing or the in-

fliction of a penalty. Their fears were allayed when they heard that his mission was a peaceable one--to offer a sacrifice there unto the Lord. Some time before this the ark had been captured by the Philistines, and the tabernacle services thus discontinued had not yet been reestablished; for this reason this sacrificing was performed by the Lord's specially appointed prophet. The command to the people of Bethlehem to sanctify themselves if they would be participators in the blessings of the sacrifice, signified that they should wash their persons and put on clean clothes and draw nigh to the Lord with their hearts. Thus they typically represented that justification and sanctification which the Church of this Gospel age enjoys. Samuel seems to have taken supervision of the family of Jesse to the intent that he might without public display find the man whom the Lord had chosen and anoint him to the office and give him the divine blessing in preparation for it. Jesse properly introduced his sons to the prophet according to the order of their birth, his eldest, Eliab, first; and as he was of fine appearance Samuel naturally assumed that he was the Lord's choice; but as he looked to the Lord for direction in the matter he got the response (in what manner we know not) which constitutes the Golden Text of this lesson. Judging from the human standpoint of appearance, age, ability, etc., Eliab was the most suitable person in Jesse's family to be the king over the nation; but not so in the Lord's sight. The Lord was looking at the heart and had already selected David as a man after his own heart, although at this time being under age, etc., his father had not thought worth while to send for him to be present at the feast. As one after another appeared, and the prophet found not him whom the Lord's spirit indicated as the one to be anointed, he inquired, "Are all thy children here?" when Jesse suddenly remembered that he had another boy, his youngest, in the field with his sheep.

Our Golden Text appeals to all in connection with the high calling of this Gospel age, and year by year experience shows us its general applicability. We, too, as the Lord's messengers, are seeking for those to be anointed with the oil of gladness, the holy spirit, that they may be kings and priests unto God in the Kingdom he is about to establish, which will supersede present kingdoms. We too, like Samuel, might feel afraid to proceed with this work of anointing the successors of present institutions, did we not realize that the work of sealing the elect of the Lord, which is now in progress, is a secret work which the world cannot understand. Indeed, none understand this matter of the sealing, the anointing of the holy spirit, except those who have received it, and they are all of the David class. The name David signifies "beloved," and as it applied specially to our Lord and Master, of whom it was said by Jehovah, "This is my beloved Son," so also it applies to all the members of his body, each one of whom must be beloved, else he cannot be acceptable as a member. The Head says of such, "The Father himself loveth you," and again he says that we should love one another as he has loved us. It is not too much to say that all who receive this anointing of the Lord must ultimately be of this David, or beloved, character--the spirit of love must be in them, love for the Lord and love one for the other, else they are none of his.

In seeking for the Lord's anointed who shall by and by reign in Millennial glory for the blessing of the world, as antitypes of David, we notice that as he was counted by his brethren too insignificant to be considered in this connection, so also are those whom the Lord is choosing and anointing for his heavenly Kingdom. Our Lord Jesus was disesteemed of his brethren, and when the suggestion was made that he should be the Lord's anointed, his people hid, as it were, their faces from him--disdained him, despised him, and considered him hopeless in respect to anything great or glorious, --"as a root out of dry ground." The same has been true respecting the members of his body, the true elect Church; they also have been despised and rejected of men, and of them the Apostle declares, We are counted the filth and offscouring of the world; we are counted fools all the day long for Christ's sake.-- 1 Cor. 4:13.

Again he declares that "not many great, not many wise, not many learned, hath God chosen; but chiefly the poor of this world, rich in faith, to be heirs of the Kingdom." And this principle of the divine selection of things that are not [esteemed amongst men], to bring to naught the things that are [esteemed by men], is noticeable all throughout this Gospel age. Often have we, like Samuel, looked about us amongst men seemingly eligible to a place in the Kingdom--upon those who are high in position,--socially, intellectually, morally, educationally,--and in the esteem of men, and expect that surely the Lord would sanction their anointing with the oil of gladness, and grant them a knowledge of the truth pertaining to the Kingdom, etc., only to find ourselves mistaken, and to get a fresh lesson that God looketh not on the outward appearance but upon the heart. We con-

cede that we are unable to read the heart, but we are fully satisfied to accept the divine decision in such matters, and to trust that when in due time all the secrets of this present time shall be disclosed, we then shall be able to understand the meaning of the Lord's selections more completely than we do now--we shall then be able to see what a difference there was between the hearts of those the Lord accepted and the hearts of those outwardly humble, whom he did not so highly favor in respect to the Kingdom call. Meantime, we must simply wait and trust the Lord and accept his decisions, as expressed by our dear Redeemer when he said, "I thank thee, Father, Lord of heaven and earth, because thou hast hidden these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemeth good in thy sight.--Luke 10:21."

Instructed respecting the Lord's methods, we are not to despise the least, the most ignoble or illiterate of those who give evidence of a purity and honesty of heart toward God, and to whom he seems to give the anointing of his spirit and the "ear to hear." Rather, while making known the message to all as we have opportunity, we are to rejoice specially with those upon whom the Lord's favor is manifested, regardless of their earthly surroundings, etc. The Lord knoweth them that are his, and it is for us to recognize, to honor and to cooperate with all such, as the ambassadors and representatives of our Lord and Master.

Often have we thought as we have looked over a congregation of the Lord's people and beheld some not prepossessing in personal appearance, some not well educated or refined, some ignoble, but, nevertheless, bearing the marks of the anointing of the Lord, the light of the truth shining in their faces, the confidence and hope of the truth inspiring them, and their lives indicating a transformation from the kingdom of darkness into the kingdom of God's dear Son,--often have we thought of such, that ⁽¹⁾ had the Lord sent us forth to seek his bride, we might have ignorantly passed by some of his choice jewels and have gathered in some whom he rejects as unworthy--because we are unable to read the heart. This thought should make us very humble, gentle and meek toward all, and very trustful of the Lord and very much inclined to look for his leading in respect to our labors as his servants, just as Samuel looked to the Lord in connection with the anointing of David.

Samuel's words, "We will not sit down until he come hither," referred to the feast of which they were about to partake. It was the custom that, after the sacrifice had been offered, the sanctified persons present and those in spirit sharing in the sacrifice might join in a feast, eating the flesh, and thus celebrating a communion with the Lord. It was this feast that Samuel decided should not be commenced until David's arrival; --indeed, by reason of his being the Lord's anointed, he would be the most important one present at the feast. Perhaps in this also we can see a figure of the Lord's blessing in the divine plan. A great feast of fat things has been designed for the whole world of mankind, but it cannot be participated in until the justifying and sanctifying sacrifice has been killed-- and, more than this, the feast cannot be commenced until first the Anointed One shall come and shall receive the anointing. The anointing began with our Lord, the Head of the Church, and has throughout the Gospel age been flowing down upon all the members of his body, the Church. The sacrifice has been killed, and we, as members of Christ, have been participating in the sacrifice. Shortly the whole matter will be accomplished and then, as the Lord's anointed, the feast of fat things will be spread,--the Anointed One--Head and body, being the principal in that great antitypical feast.

⁽²⁾The blessing and power of the Lord accompanied David's anointing in some manner--just how we may not understand, because the manifestation of the spirit was not the same in that time as it is with us, the Church, since Pentecost, respecting which the Apostle declares, "The holy spirit was not yet given, because Jesus was not yet glorified." (John 7:39.) However, in some manner God's blessing and power were with David, enabling him to progress in knowledge, etc., and fitting and preparing him for the duties of the office to which he had been anointed. May we not consider as an antitype to this, the anointing which comes upon the Church from the time of her acceptance with the Lord? Ours is not a physical anointing, nor are the blessings conferred of a temporal character: it is as New Creatures that we are anointed; as New Creatures that we grow in grace and knowledge and love; and as New Creatures that, by and by, we shall be perfected in the First Resurrection and come to the throne with our Lord and Master as our Head.

[1] Apr. 16 Manna, Mal. 3:17

[2] Apr. 17 Manna, 1John 2:27