

SPIRIT BEGETTING

(The discourse below was given by Frank Draper, as reported in the 1913 Convention Report, starting on page 266.)

The general topic for this second day of our convention is “Spirit Begetting.” The exercises of this day cover a period of less than ten hours long, while the day during which the spirit begetting work goes on is more than 18 centuries long, beginning when Jesus was begotten of the Holy Spirit, at the River Jordan, and ending when the last person enters the Church, Christ’s Body, will have received the Spirit of Begetting—God’s Holy Spirit. The members of this New Creation Class are begotten again between Jesus’ two advents, while He is up in Heaven, and on His return to earth they are born again and attain fully to His glorious image. (1 John 3:2, 3)

In 1 Cor. 13:13 the Apostle Paul declares that Faith, Hope and Love will continue for ever, because they are the three principal elements of a godlike character. Throughout eternity all of God’s intelligent creatures, living in full harmony with His righteous laws, will exercise faith in His Power, Wisdom, Justice and Love, and will continue to hope for a continuance of His marvelous favor to them, and will love Him and His righteous laws, and His people. But it is our purpose to discuss more particularly at this time the peculiar sense in which the Spirit Begotten Class—the New Creation Class—possess these beautiful, essential characteristics during this Age—the period during which they are being developed.

Theirs is the faith Jude wrote of in verse 3, “The faith, once delivered to the Saints.” It is quite evident that this means more than intellectual, and even heart (saving) faith in God and in Christ. While the Inspired Word very plainly teaches that all who exercise those kinds of faith and develop good character will obtain eternal life, it is evident that “the faith once delivered to the Saints” is a faith that is for the Saint class—the Church only. Evidently it is the “High [heavenly] calling, which is of God, in Christ Jesus,” and Jesus Himself was the first to deliver it to the Saints, saying to representatives of this class, “Fear not, little flock, it is your Father’s good pleasure to give you the Kingdom,” and “Seek first the Kingdom of God and His righteousness and all these things will be added to you.”

We read of this faith (the high calling feature of God’s Plan) in Heb. 12:2, “Looking unto Jesus the author and finisher of our faith.” Jesus, the head of the Church, began to carry out this wonderful feature of the Divine Plan and He will gloriously complete it, at His second advent, as authorized by Jehovah. In verse 1 the Apostle wrote of the “race set before us”—The race for the great prize, of course. Jesus opened this race course and He will bring it to an end. This is the “mystery of the faith,” mentioned in 1 Tim. 3:9. The high calling feature of the Divine Plan is the “mystery hidden from ages and

generations.” (Col. 1:26) Truly it is a total mystery (secret) that for more than 18 centuries God has been developing a Spiritual Kingdom class—Christ and the Church, to constitute the seed of Abraham, and to be a channel of blessing to all mankind in the Millennial Age.

We see now that one of Jesus’ purposes in addressing the multitudes in parables was to make it impossible for them to understand about the kingdom feature of His Father’s plan; viz., to prepare a channel of blessing to the human race between Jesus’ two advents.

If he had taught them plainly they would have known that He was the Messiah, and He wouldn’t have been put to death; for if they had known the Lord of Glory they would not have crucified Him. And in like manner if the world and worldly Christians knew that Jesus’ Disciples will engage with him soon in the great work of blessing all mankind they wouldn’t persecute them, and in that event Jesus’ Disciples could not have suffered with Him, neither could they share His Heavenly glory. But “the world knoweth us not, because it knew Him not.”

Jesus said to His disciples, “To you is given to know the mystery of the Kingdom of Heaven.” Mark well! He did not say the “mystery of salvation.” There is no mystery associated with the steps to be taken to obtain eternal life. All who turn from sin to righteousness and believe in Christ’s work of sacrifice, and to their best knowledge and ability consecrate themselves to God and develop good character, are entitled to eternal life. Indeed, the speaker himself took these steps long before he knew about this mystery feature of God’s Plan, and he firmly believes that there are thousands of people now living who have taken those steps who are unacquainted with the Kingdom mystery. “The Gospel of the Kingdom” is intended only for this Kingdom class and is to take out from the nations of earth a sufficient number of persons to make up this class.

John the Baptist said to Israel, “The Kingdom of Heaven is at hand,” and Jesus repeated the declaration, and later commissioned the Apostles and the other seventy Disciples sent out, to preach the Gospel of the Kingdom to the Israelites. And the Master intimated that this feature of the Gospel is for the “meek” only, saying, “I came to preach the Gospel to the meek.” And he spoke in parables so that others could not receive it. The feature of the Gospel expressed by an angel the night Jesus was born will, in God’s due time, be preached to all mankind. But the Gospel of the Kingdom is for the Church class only, but is sent to all the nations to make it possible for some persons to be taken from each nation for the Kingdom class.

Apparently, while the Kingdom class has been developing under the preaching of the Gospel of the Kingdom, God kept the restitution feature of His Plan concealed even from the Church, but now the restitution times having begun, He is making it known to the Church and to the world also. Very shortly the “mystery of God will be finished,” and

“time will be no more,” i.e., there will be no more time for the development of the high calling feature of the Divine Plan, because it will have grandly consummated.

Do the Spirit Begotten ones of this Age possess a hope that is peculiarly their own? Yes; theirs is a special hope, not possessed even by the angels in heaven. It is the hope of sharing the “Glory of God” with His dear Son for ever and ever, as a reward for sharing his sufferings, in this Age. The Apostle John wrote of this glorious hope in 1 John 3:2, 3. What a marvelous proposition this is that Jesus’ faithful Disciples will be “like Him.” Mark! Not only to see Him as He is, but to be like Him! And he is a glorious, Divine Being, a great Priest, King, Judge, Prophet, etc. And those who now gladly share His sufferings will be with Him in all those offices. The Church is His Body, and the body goes everywhere with the head and shares everything with the head. Who ever heard of a person’s head being at one place and his body in another?! What a glorious prospect is ours, dearly beloved! But let us not overlook nor forget something else John wrote in that connection: “And every man that hath this hope in him purifieth himself even as He is pure.” Unless we are constantly striving to become more like our glorious head, we will never share His glory. This peculiar hope is set forth very plainly in Heb. 6:16-20. The inspired Apostle here shows that our blessed hope was expressed in the spiritual part of the Abrahamic covenant—the hope of being made joint inheritors with Jesus in all that is comprehended in that great oath-bound covenant.

It is most plainly stated here that the oath-bound covenant was made for the direct benefit of the Church, or rather of the Christ class—Jesus the head, and the Church His body. Dear friends, this is a marvelous thing, that God made a covenant and confirmed it with an oath, for our encouragement, as is plainly stated in verse 18.

When Jesus was resurrected He entered into the antitypical Most Holy, heaven itself, to appear in God’s presence for us, and to open up the way for us to enter later. He became our “Forerunner”—going into the “Holiest of all,” in advance of us. Now, his faithful Disciples have their anchor cast within the vail. And what is that anchor? The blessed hope of soon entering into the glorified condition with their forerunner, to be Kings and Priests with Him. Let us note particularly that the Tabernacle in the wilderness was a priestly institution, where the High Priest entered to sprinkle blood, etc., to satisfy Divine Justice for sin. So it is in the antitype! And those who enter are Priests—Jesus the Head and the Church His body. They will not only be Priests, but Kings as well, and will occupy both offices in the Millennium, for the blessing of all mankind. See Rev. 1:5, 6 and 5:10. Let us more and more rejoice in such a glorious hope.

Well, have these New Creatures a love, too, that is peculiarly theirs? Indeed they have! They love God so much now that they fully consecrate themselves to Him, and serve Him, when it involves sacrifice even unto death to do so. Yea, they love Him enough to make a “covenant with Him by sacrifice”—the sacrifice of their human nature. And

because they have this special love for God He has a very special love for them, and will exalt them to the Heavenly Kingdom with His dear Son.

Jesus brought this kind of love to our attention in John 13:34, 35, calling it a “New Commandment.” But how could it have been a New Commandment? Hasn’t God placed the holy angels under the law of love? Yes. Will not mankind be put under it in the future? Yes. How, then, was that love commandment to the Disciples a New Commandment? Because it was a new kind of love. Notice how it reads, “A new commandment I give unto you, that ye love one another *as I have loved you*; that ye also love one another.” Ah, that’s the point! It’s a sacrificing love, even unto death. The dear Master laid down His life for us, and we ought to lay down our lives for the brethren. He gave His human life to redeem the whole human race. He gave His human life to redeem the whole human race. But that took place, from the Divine viewpoint, when He was baptized into sacrificial death at Jordan. Then for about 32 years He was constantly using His strength, giving out His vitality (life) in doing works and in teaching in order to establish the Church—in order to get His Disciples ready for the Kingdom.

Thus we should lay down our lives for each other; using our mental and physical strength in serving each other in spiritual things. As husbands take pleasure in laying down their lives for their wives, and wives for their husbands, and parents for their children, by using their vitality, their strength, in such services, we should gladly lay down our lives similarly for our Christian brethren. And this is the Godlike kind of love, for it takes in those who are not our natural relations; yea, and compassionately, takes in even our enemies.

It is not only self-sacrificing, but also very merciful. If injured by anyone such love would regard that as a good opportunity to exercise itself. Such love would not think of retaliating, but would rejoice in the blessed privilege of extending mercy to the offending person or persons. Just as God and Jesus take exquisite pleasure in showing mercy in exercising the quality of love, so will all who are endeavoring to constantly emulate the blessed Master. “God is love, and he who dwelleth in love dwelleth in God and God in him.” And to think of dwelling in such love for ever! Praise the Lord!

Steadfast, Immovable
(Poems of Dawn, Page 133)

To play through life a perfect part,
Unnoticed and unknown;
To seek no rest in any heart
Save God’s alone;

In little things to own no will,
To have no share in great,
To find the labor ready still,
And for the crown to wait;

Upon the brow to bear no trace
Of more than common care;
To write no secret in the face
For men to read it there;
The daily cross to clasp and bless
With such familiar zeal
As hides from all that not the less
It's daily weight you feel;

In toils that praise will never pay,
To see your life go past;
To meet in every coming day
Twin sister of the last;
To hear of high, heroic things,
And yield them reverence due,
But feel life's daily offerings,
Are far more fit for you;

To woo no secret, soft disguise,
To which self-love is prone;
Unnoticed by all other eyes,
Unworthy in your own;
To yield with such a happy art
That no one thinks you care,
Yet say to your poor bleeding heart,
How little you can bear;

Oh! 'tis a pathway rough to choose,
A struggle hard to share,
For human pride would still refuse
The nameless trials there;
But since we know the gate is low
That leads to heavenly bliss,
What higher grace could God bestow
Than such a life as this!

