

“THE SCHOOL OF CHRIST”

(Discourse by Horace E. Hollister, Piedmont, Ala., convention, 1909 Convention Report starting on page 245 and ending on page 249.)

A paragraph in a Socialist newspaper recently stated, with somewhat surprising candor, that Christianity is not a suitable religion for the Socialistic Commonwealth which they are seeking and expecting to establish; that it has outlived its usefulness among mankind, because it tends to keep the masses in slavery to the aristocratic and moneyed classes, by developing the “slave virtues” of submission, humility, meekness, patience, etc., and that these are not desirable qualities in free and independent men and women.

The novelty of this assertion is rather startling. That the qualities named are desirable in slaves is not to be denied, nor that they are inculcated by the teachings of Jesus and His Apostles. But does the development of these qualities make His disciples slavish? Or, on the contrary, how can the acquirement of such characteristics prepare His followers for the reward He has promised them—a share with him of a throne and a kingdom—association with Him as priests, kings, teachers and judges of all the families of the earth in the Millennial Age? We will endeavor to find the Scriptural answer to these questions; to ascertain just what is taught in “*The School of Christ*,” and how and why its lessons are given.

While the words of our subject are not Scriptural, the thought is clearly so. The Great Teacher Himself, when He came to found His school, gave out the invitation: “Come unto me, all ye that labor and are heavy laden ... Take my yoke upon you and *learn of me*.” And he made clear the object of His school, and the conditions of entrance. Let us examine His statement concerning it in Luke 14:25-35.

We see the multitude thronging after the Master—curious to see Him perform some great miracle, or to hear some startling utterance from His lips; glad to follow Him so long as it costs no special effort and obtained a share of the “loaves and fishes.” And we hear the Master speak—no less to us than to them—as He turns and tells them plainly of the indispensable conditions of discipleship—the cost of scholarship in His school.

These conditions he states in verses 26 and 27 to be: First. A consuming love for and devotion to His service, to the extent of subordinating to a secondary place all the very dearest human ties—parents, wife, family, “yea, and his own life also.” Second. Renunciation of the disciple’s will, and taking of the Master’s will as dominant in everything—the “bearing of the cross.” Third. The following of Him—“come after me”—which involves, we know, sacrifice and suffering, even unto death.

Such requirements were as unwelcome as they were unexpected to most of the multitude. On a similar occasion their answer was: “This is an hard saying; who can hear it?” and “many went back and walked no more with him.” (John 6:60, 66) In explanation, therefore, of the strictness of His requirements, He used two comparisons to illustrate His own position and relationship to those who accepted His offer and entered His school.

“For which of *you*, intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build and was not able to finish.”

The work that our Lord had to do, preliminary to bestowing, as the Seed of Abraham, the promised blessing upon all the families of the earth, is frequently likened, by Himself and by His Apostles, to the erection of a building. Thus he declares in Matt. 16:18: “I will build my church, and the gates of hell shall not prevail against it”—that is, the gates of hell, hades, the grave, into which every member of the Church must go, shall not prevail to retain them, for they shall be released by divine power in the first resurrection; nor shall they prevail to prevent the Church from carrying out the work for which she is being prepared—the blessing of all mankind, living and dead—for He “has the keys of death and of hell,” and has promised that one day He “Will call and *all* they that are in their graves *shall come forth*” to receive the promised blessing. “*Only believe and ye shall see the glory of God*”—in the raising and restitution of all mankind who are willing and obedient—even as Mary and Martha saw it illustrated in the raising of Lazarus. (John 11:40)

“I will build my church”—Peter tells us more about the building. “... the Lord is gracious; to whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively [living] stones are built up a spiritual house, an holy priesthood, to offer up sacrifices, acceptable to God by Jesus Christ.” (1 Pet. 2:3-5) And John saw a vision of the building completed (Rev. 21), as David had seen it long before (Psa. 48 and others). “The tabernacle of God is with men ... having the glory of God.” “Tell the towers thereof, mark ye well her bulwarks, consider her palaces.” “Her light was like a stone most precious ... the city was pure gold ... the foundation of the wall was garnished with all manner of precious stones.” The capabilities of language are exhausted in describing the beauty, the glory, the magnificence of the City designed as a meeting-place for God and men. And what does this wonderful city or temple or tower symbolize? “*Ye are God’s building*”—“*Ye are the temple of God,*” answers the Apostle—*ye*, the Church, the Assembly, the Bride of the risen Christ, over whom He presides as Head, and through whom He will administer His government that shall bless all the families of earth in the “times of restitution” to come. And it is the individual members of this Church that are the “living stones, built up a spiritual house.”

Just so with the second illustration he uses. “Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand. Or else, while the other is yet a great way off, he sendeth ambassage and desireth conditions of peace.” This illustration is more literal than the preceding. Jesus declared before Pilate His Kingship —“thou sayest, I *am* a king.” His Father had “appointed him a kingdom” (Luke 22: 29), but His kingdom was in possession of an enemy, a usurper. Concerning this enemy of God, of the Lord Jesus and of His people, the Apostle speaks in Eph. 6:10-13. A literal translation of verse 12 is as follows: “Our conflict is not with flesh and blood, but with the governments, with the authorities, with the usurpers of this darkness, with wicked spirits in heavenly places.” Jesus said: “The prince of this world cometh and hath nothing in me.” John writes: “The whole world lieth in the evil one.” Paul refers to “The prince of the power of the air, the Spirit that now worketh in the hearts of the children of disobedience.” (John 14:30; 1 John 5:19; Eph. 2:2; Matt. 4:8.)

“Him that cometh against” our Lord, then, has the vast majority of the human race at his back, as well as “the angels that kept not their first estate,” Our Lord might have called upon the heavenly host, were it in the Plan of God that He do so. His words, uttered at a time when it would seem the powers of evil were triumphing, are significant. “Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? But how then could the Scriptures be fulfilled that *thus* it must be?” (Matt. 26:53, 54) It was not the Father’s intention that the sinless angels should be employed as the Lord’s associates and instruments in His work of overthrowing the Adversary’s kingdom. Note the Apostle’s statement of the matter (Heb. 2:16, margin): “Verily he taketh not hold of angels, but of the seed of Abraham he taketh hold.” “If *ye* be Christ’s, then are *ye* Abraham’s seed, and heirs according to the promise.” So our Lord the King, instead of asking for the “twelve legions of angels,” has been engaged, during the Gospel Age, in enlisting the “twelve thousand from each of the twelve tribes of Israel”; first, from among the tribes of fleshly Israel, and afterward from among the Gentiles. These, with their auxiliaries, the Ancient Worthies and the Great Company, constitute the army with which our Lord is to attack the Adversary’s works, and “put down all rule and all authority and power.” The disparity of numbers is greatly in the Adversary’s favor, and so the Master pictures Himself as “consulting whether he is able,” with the forces at His disposal, to successfully “meet him that cometh against him” with so greatly superior numbers. Shall he “send an ambassage to the Adversary and desire conditions of peace”? Impossible! Before entering upon the campaign he had declared through the Prophet Hosea (13:14): “Repentance [turning back] shall be hid from mine eyes.” But how can he expect to overcome the odds? The logical answer is, by having better troops braver, more devoted, more thoroughly disciplined, hence more efficient. *And this army He has spent over 1,800 years in enlisting and training.* Under His teaching they have become as completely devoted to Him as bride to bridegroom; as implicitly reliant upon Him as sheep upon shepherd; as obedient to Him as body to head.

But only those willing to comply with the conditions of entry have been able to complete the course in His school “with joy” and graduate with honor. It has proved as He declared: “Whosoever he be of you that forsaketh not all that he hath, cannot (not ‘*may* not,’ but ‘*cannot*’) be my disciple.”

So Paul writes (2 Tim. 2:3, 4): “Thou therefore endure hardness [or hardship] as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier.” And He promises us final victory, where, in 2 Cor. 10:3-6, he declares that the spiritual weapons that prove “mighty through God” in our warfare, after they have eradicated the Adversary’s work in our own minds and characters, “bringing every thought into captivity to the obedience of Christ,” are ready to “revenge (literally, ‘carry out justice upon’) *all* disobedience” of man and angels—“*when your obedience is fulfilled*”—when the Church is completed, perfected and glorified.

Apt in many ways as the military comparison is, the object of the course of training in the School of Christ is far more than the mere development of a perfect fighting machine. The Apostle Peter, in a passage already quoted, tells us exactly and succinctly what the Father’s object was in “building” or “enlisting” the church—“that ye should show forth the praises (margin, virtues) of him who hath called you out of darkness into his marvelous light.” (1 Peter. 2:9) Why does the Heavenly Father have need of any to “show forth his virtues”?

For 6,000 years there has been carried on by the Adversary and his associates, a systematic propaganda of falsehood and slander concerning the Father’s character and plan. “The god of this world hath blinded the minds of them which believe not.” (2 Cor. 4:4) The Father foresaw and permitted the deception, as part of man’s experience with sin. But it is not His purpose that the race shall perish in ignorance of His gracious provisions on their behalf. “God our Savior will have all men to be saved and to come unto the knowledge of the truth.” (1 Tim. 2:3, 4) In conformity with this determination on the Father’s part, the Son became a man and died, a corresponding price for Adam’s forfeited life. This makes possible the saving of all mankind from death—the Adamic or first death. But, although released from the condemnation inherited from Father Adam, in what sorry condition are men to avail themselves of the opportunity and return to harmony with their Creator, and perfection of life! The vast majority are already in the grave, where “there is no work nor device, nor knowledge, nor wisdom.” (Eccl. 9:10.) Though the Redeemer has declared His intention, as He has purchased the right, to call them all forth from oblivion, they can but return to life as they died—degenerate mentally, morally and physically; still in dense ignorance of the Father’s plan and purposes toward them. And He “*will have all*” these to come to an “*exact*” or “*full* knowledge of the truth” as the literal Greek of Paul’s writing puts it. The Father will have them come to know how *just* He is, how *loving* He is, how *wise* He is, and how

powerful He is; and how His great Plan embodies and exemplifies perfectly all of these characteristics or attributes—a harmony or “joyful sound” of Wisdom, Justice, Love and Power. *These* are the “virtues” that He wills shall be “manifested” or made clear to all mankind during the Millennial reign of Christ, and the Apostle says “ye,” the members of Christ’s Church, are chosen for the purpose of being associated with the Lord in this work. “God ... hath given to us the ministry [service] of reconciliation ... God hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ,” writes Paul. (2 Cor. 5:17-20.)

An ambassador is one who represents his Sovereign in person. It is, of course, eminently desirable that he be as much like the One whom he represents as possible. The Heavenly Father could not with propriety be satisfied with anything less than a perfect representative. The Lord Jesus completely fulfills these requirements. The Apostle in Heb. 1:3 declares that He is “the brightness of his [the Father’s] glory and the express image of his person.” Not so with those who constitute the membership of His Church. They, as we have seen, are taken from the fallen race of mankind, and share in its universal degeneracy and defilement. To cleanse them from their inherited and acquired “filthiness of flesh and spirit”; to “transform them by the renewing (literally, *up*-newing) of their minds”; to “perfect in them holiness in the fear of the Lord”; to inculcate and develop and crystallize in them the divine character-likeness—the principles of Wisdom, Justice, Love and Power; *this is the object of the School of Christ.*

The curriculum of the School of Christ, then embraces instruction along the lines of these four attributes of God’s character. While each differs from the others, they are interdependent, like the four sides of a pyramid, and one is never manifested without the others also being active, though one is sometimes emphasized more strongly than the others in different stages of God’s great Plan. The Heavenly Father, as the absolute monarch of the Universe, exercises all four functions of government—Legislative, Judicial, Executive and Sacerdotal—and these four functions correspond with the four attributes of God, and the four offices which the Scriptures declare the Christ will occupy toward the world of mankind during the Mediatorial Kingdom. To define these terms: government is the control, direction, guidance and restraint of a community or household. The Heavenly Father is spoken of by our Lord as the great “householder.” The four divisions of government are; the Legislative, or the making of law—the teaching of what is right or desirable, corresponding to the Prophetic office; the Judicial, that is the judging or hearing of causes and deciding as to the application of the laws thereto, which power is exercised by the Judge’s office; and Executive—the putting into effect of decisions, giving of rewards and punishments—corresponding to the office of King; and the Sacerdotal—the protecting and safeguarding of a people, especially concerning higher or superior powers—and acting on behalf of others, which is the duty of priests.

Jehovah is declared to be, by the Prophet, the source of all four of these governmental functions or powers. (Isa. 33:22.) “Jehovah is our judge [judicial]; Jehovah is our law-giver [legislative]; Jehovah is our king [executive]; he will save us [sacerdotal].” These four functions or offices are delegated by the Heavenly Father to the Christ, consisting of Jesus the Head and the Church His Body. (1 Cor. 12:12.) When we consider that every member must exercise these delegated powers in such perfection as to reflect glory and honor upon Him in whose name they act, we must recognize the extreme importance of thoroughly mastering the lessons designed to prepare them for this great work.

The Scriptures declare that man was created in the image and likeness of God. We understand this to mean that man is endowed with the mental image of his Creator in the possession of the same faculties—reason, memory, judgment, will, etc. But the prospective members of Christ’s Body, with all the rest of Adam’s race, have lost that mental perfection which constituted the image of their Creator, and must be taught the proper use of these powers again. Thus their Affections must be trained in order that they may learn to love aright, and so be prepared to be “merciful and faithful” under-priests for their brethren among mankind, when they have been made “Kings and priests unto God” in association with their Head; their Reason must be trained, that wisdom may control their acts as legislators or teachers, when, as members of the great Prophet whom God is raising up, they are called upon to instruct mankind in the ways of righteousness and the knowledge of the Lord; their Consciences or moral faculties must be educated so that when they “judge men and angels” they shall “judge righteous judgment”; and their Wills must be so built up and strengthened, in harmony with the Heavenly Father’s, as to prepare them to be indomitable and irresistible representatives and executives of His almighty power when they have become the “Kings and Lords” of whom Jesus, His Son, is King and Lord. (1 Tim. 6:15; Rev. 17:14.)

We will now consider separately the four courses of study which our Lord’s disciples must complete in order to graduate from His school:

1. LOVE. This may be defined as a disposition or desire to do good, to benefit, to please. The Apostle John declares (1 John 4:16); “God *is* Love.” As human beings we readily understand this attribute, for we also love—our parents, our mates, our children, our friends—if we are natural men. God *so* loves—and *more*. He loves the wicked, the sinner, the unthankful, the ungrateful. “Say unto them, as I live saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye from your wicked ways; for why will ye die, O house of Israel?” “For God so loved the world that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his son into the world to condemn the world; but that the world through him might be saved.” “God commendeth his love toward us, in that while we were yet sinners, Christ died for us.”

“Hereby know we love, because he laid down his life for us.” (Ezek. 33:11; John 3:16, 17; Rom. 5:8; 1 John 3:16, R.V.)

“Hereby know we love”—without this manifestation of the love of God in the death of Jesus Christ, we could not know His love, for we do not find such unselfish and disinterested love in the hearts of fallen men. We find, then, that our Affections need training. So our Schoolmaster, the Lord, teaches us—first by instruction: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbor as thyself.” “A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another.” (Luke 10:27; John 13:34, 35.) Secondly, He teaches us by the example of His Father and Himself (Matt. 5:43-48); “Ye have heard that it was said, Thou shalt love thy neighbor, and hate thine enemy; but I say unto you, Love your enemies, and pray for them that persecute you; that ye may be sons of your Father who is in heaven; for he maketh his sun to rise on the evil and the good, and sendeth rain on the just and unjust. For if ye love them that love you, what reward have ye? do not even the publicans do the same? And if ye salute your brethren only, what do ye more than others? do not even the Gentiles the same? Ye therefore shall be perfect, as your Heavenly Father is perfect.”

“Be ye perfect”—perfect in *Love*. Love is the *priestly* function—and our Lord Himself was perfected for His future office of High Priest by being perfected in love. So we read (Heb. 2:10, 17, 18; 4:15, 16; 5:1, 2, R.V.): “It became him, for whom are all things, and through whom are all things, in bringing many sons unto glory, to make the author of their salvation perfect through sufferings ... Wherefore it behooved him in all things to be made like unto his brethren, that he might become a merciful and faithful high priest in things pertaining to God, to make propitiation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted ... For we have not a high priest that cannot be touched with the feeling of our infirmities; but one that hath been in all points tempted as we are, yet without sin. Let us therefore draw near with boldness unto the throne of grace, that we may receive mercy, and may find grace to help us in time of need. For every high priest being taken from among men, is appointed for men in things pertaining to God, that he may offer both gifts and sacrifices for sins; who can bear gently with the ignorant and erring, for that he himself also is compassed with infirmity.” Now He says to us, as prospective under-priests of His Body, Perfect this lesson of Love by *practice*. “Hereby know we love, because he laid down his life for us; and we ought to lay down our lives for the brethren.” “For *hereunto* were ye called, because Christ also suffered for you, leaving you an example that ye should *follow in his steps*.” (1 John 3:16; 1 Pet. 2:21.) The one and only way we can be prepared for membership in the “Royal Priesthood” is to develop the requisite degree of *Love*, by suffering with those and for those for whom we will act as priests in the future. If it was necessary for our Lord to suffer with His brethren in order that He might be prepared to

be a “merciful and faithful high priest,” how much more necessary that *we* learn the lessons of sympathy, mercy and long suffering in the same way—by suffering for others—by offering ourselves “a living sacrifice” in order that we may be prepared to assist in the eradication of sin from the world of men in the future age—thus becoming a part of the world’s sin offering, or that which is offered *because* of sin’s existence, *in order to* its destruction.

Have *you*, with our High Priest, seeing the multitude, groaning and travailing in pain, as “sheep without a shepherd,” at the mercy of wolves and birds of prey, been moved to say “If, in the plan of God, there is a way in which *my* suffering and death will help them—ever so little even—to get back to holiness, happiness, and harmony with God, *I’ll gladly suffer and die to help them*”? If you have, you are experiencing the priestly training; you are being prepared for that office; you are learning your lesson; you are acquiring the governing principle that actuates the true priest, viz., “It is more blessed to give than to receive.”

2. WISDOM. Wisdom may be defined as “mental power acting upon the materials that fullest knowledge gives, in the most effective way.” Light, in Scriptural symbolism, stands for wisdom. In 1 John 1:5, 7, we read: “God is Light, and in him is no darkness at all. If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanses us from all sin.”

The Plan of God, as revealed to His saints in the Scriptures of Truth, the Bible, is the embodiment of the “manifest wisdom of God,” manifested to all His creatures “through the Church.” (Eph. 3:10, 11.) The Lord Jesus declared that God is seeking those to worship Him who worship Him in spirit and in truth, and that only such worship is acceptable. (John 4:20-24.) To worship him “*in truth*” requires a knowledge of His plan, at least so far as it affects ourselves, and an intelligent and hearty cooperation in all its features, so far as we are able.

The Psalmist says: “The fool[one entirely lacking wisdom] hath said in his heart, there is no God.” The first evidence of Wisdom’s entrance is the recognition of God’s existence and power; as King David again says: “The fear of the Lord is the beginning of wisdom.” The fear of God begets humility, and he who is humble is teachable. But this is far short of wisdom’s perfect manifestation. James tells us (3:17): “The wisdom that cometh from above is first (or above all) pure”—concerning itself with the pure things of God and His righteousness—pure toward Him; “then peaceable”—recognizing God’s power and love and justice, its possessor “enters into his rest.” “Thou wilt keep him in *perfect peace* whose mind is stayed on thee, because he trusteth in thee.” (Isa. 26:3.) It is “gentle” says James because gentle means are most effective in accomplishing wisdom’s ends. It is “easy of entreatment, full of mercy and good fruits, without partiality and without hypocrisy”—because it transforms all our aims and ambitions, our habits of thought and

methods of reasoning, until we *think like God thinks*—we “walk in the light, and have fellowship with the Father and with the Son.”

How do we acquire this heavenly wisdom? As with our lessons on Love—by *instruction* in God’s word; by *example* of our Lord Jesus Christ, “who did always the things that pleased his Father in heaven,” and of the Heavenly Father Himself who “worketh all things after the counsel of his own will,” in the most effective way, and by *practice*—with the world as our laboratory and every member of the race with whom we come in contact a subject for our practice.

Reason is the mental faculty that differentiates man from the lower animals. They are creatures of instinct, habit and mimicry, but are incapable of the exercise of pure Reason—the association of ideas, and the deduction of fresh knowledge from previously known facts. But in his fallen state man has descended in many ways to the level of the brute. It is surprising to note how infrequently most members of the human family exercise their reasoning powers. Like the lower animals, they are mostly creatures of circumstance, of environment, of heredity, of habit. But it behooves us who are seeking to attain the divine character likeness to learn to be *deliberate*—to *reason*. Let us remember that a mushroom grows in 24 hours, but an oak requires 200 years. God’s most wonderful works, in His Wisdom, cannot be hurried. So the making of character in ourselves and our brethren requires *time*—our characters must be of the quality of the oak, not the mushroom. Let us therefore have patience—with ourselves, and with one another. Let us *study* to see how God is working His will in us, in order that we may intelligently cooperate with Him. Our experiences which our Father permits and overrules are designed to develop in us the right exercise of our reasoning powers. Let us *study* them, then, to get the intended lesson, and thus “show ourselves approved unto God, rightly dividing the word of truth.”

3. JUSTICE. Justice is “the giving to each and all their just deserts without injury to any other.” The Psalmist declares (Psa. 89:14): “Justice and judgment are the habitation [foundation] of thy throne.” The Apostle in his masterly argument in Rom. 9:14-24 shows the *legality*—the righteousness of God’s doing as He wills with man—His handiwork. But God’s justice goes further—it embraces *equity*—the principle of not favoring one at the expense of another or above another of equal deserts. He states the matter at length in Ezekiel 18, where the ultimate fate of the righteous and the wicked is declared. Verse 25 reads: “Yet ye say, The way of the Lord is not equal. Hear now, O house of Israel, is not my way equal? Are not your ways unequal?”

The greatest example of God’s Justice was the giving of His Son to die, “that he might be just and the justifier” of condemned mankind. In this sacrifice of the Heavenly Father’s we see the eternal assurance to all His creatures of the immutability of His decrees and the stability of the Universe.

Thus are the students in the School of Christ the prospective members of the High Court of Justice which in the day appointed will hear and judge the causes of men and of angels (1 Cor. 6:1-3), instructed by precept and example in the eternal principles that are to govern them in the discharge of their duties. Yet as individuals during the preparatory period we are told to “judge nothing before the time”—to “judge not that ye be not judged.” How then, shall we *practice* this branch of our future work? “If we would judge *ourselves* we should not be judged.” Here is ample opportunity for practice, with little likelihood of erring on the side of severity, and a possibility of much profit to ourselves.

4. POWER. The sacred writers thus present the thought of Jehovah’s irresistible power or ability to carry out His will under all circumstances and in all parts of His dominion: “Come and see the works of God: he is terrible in his doing toward the children of men ... He ruleth by his power forever; his eyes behold the nations: let not the rebellious exalt themselves.” “The Lord of hosts hath sworn, saying, Surely as I have thought, so shall it come to pass; and as I have purposed, so shall it stand.” “My word that goeth forth out of my mouth shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.” “He worketh all things after the counsel of his own will.” (Psa. 66:5, 7; Isa. 14:24; 55:11; Eph. 1:11.)

The most impressive exhibition of the Almighty’s power, however, is in the permission of evil—His *self-restraint* toward those beings in open and wilful rebellion against His authority, notwithstanding the grief, the affliction and the long suffering that the reign of sin and death entails upon Him. (Gen. 6:6; Isa. 63:9; 1 Pet. 3:20; 2 Pet. 3:9.)

Power is the special attribute of kings and corresponds to the Executive function of government—the giving of rewards [honors, etc.] and punishments. Our Lord declared, after His resurrection: “All power is given me in heaven and earth.” In Matt. 19:27-29 and Luke 22:28-30, He definitely covenants to share with His footstep followers His royal authority and power. The Revelator (1:6; 20:4) foresaw the members of His Church exalted as kings and priests, to share His reign over all the earth for a thousand years.

To instruct and incite us to the attainment of this degree of willpower, we have the Heavenly Father’s example of self-control already referred to; the example of our Lord Jesus—among men, friendly and hostile, in Gethsemane, before Pilate, upon Calvary—ever restrained, self-controlled, calm, firm, courageous—a KING. Paul, also, knew the necessity of practicing self-control. He writes in 1 Cor. 9:24-27: “Know ye not that they which run in a race run all, but one receiveth the prize? So run that ye may obtain ... I keep under my body and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway.”

All who attain life on any plane must learn the lessons of Love and Justice to perfection. But the Honor Graduates of the School of Christ—the Little Flock—excel in Wisdom and Power. All the kingdom promises are made to them—the “overcomers” the conquerors. The human will is designed to be supreme in the human body. Although “our warfare is not with flesh and blood,” neither are “the weapons of our warfare carnal, but spiritual.” Our wills submitted unto His will, energized by His Spirit, are expected by Him to bring our bodies into subjection. If they don’t, it is because we have not studied our lessons with sufficient diligence, or submitted ourselves to Him with complete abandon. “*To him that overcometh will I give to sit with me in my throne.*” “*He that ruleth his spirit is better than he that taketh a city.*”

We read that it has “pleased the Father that in him, our Lord and head, should all the fulness dwell,” and that “He hath appointed him heir of all things.” Our Lord offers us a share in His glory, honor and immortality, *IF*—we will enter the School of Christ, and “learn of Him,” and pursuing the appointed course of study with all diligence to the end, graduate. The graduating of the foreordained number of pupils for future association with Him has been His work during the entire Gospel Age. Is it a failure? Is he developing slaves, not kings? Is His prayer, “Thy kingdom come, thy will be done *on earth as it is in heaven,*” a mockery? Is the world’s sneer about “the foolishness of preaching” well grounded?

Nay! *The time is at hand!* “The vision is yet for an appointed time”—“the dream is certain and the interpretation thereof sure.” “The Kingdoms of this world” will yet and soon “become the kingdom of our Lord Jesus Christ.” On, then, to Victory! Learn your lessons by patient, careful study. Conquer *yourself* by severe discipline and stern determination—*and the crown shall be yours*, as he hath promised!