

## “BEAUTIFUL FEET”

(Discourse below by Dr. R. L. Robie of Belvidere, IL, page 58, 1911 Convention Report.)

I want to talk to you this morning about beautiful feet, and use for a text Isa. 52:7: “How beautiful upon the mountains are the feet of him that bring us good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, thy God reigneth!”

You know we have sometimes seen people who naturally had large, ungainly feet, and as you watched them walking along the street, your attention was called to the abnormality, and you would turn around and say, “Why just look at those feet!” And it was a wonder indeed.

Now as we look around upon the ones whom the Lord has taken to make up the “feet” members of his body, we can almost say the same thing. Just think of the people we are, to begin with—crooked, crotchety, and cranky, and lame, and halt, and diseased, and blind, and almost all other conceivable troubles; not alone physically, but mentally and morally it is just the same way. I have heard it stated by some who were not in the truth but come to the meetings of those who believed in this wonderful truth, going away and saying, “Why, I do not wonder it says in the Scriptures that the Lord has called the weak, and the poor, and the ignorant, and the blind; I never saw such a congregation of people in my life. Just look at those people.” The remark simply meant—“Look at those feet!”

You know you have a great many pictures in the Bible referring to the class of which we trust we are members. In the 15th chapter of John you know it is spoken about Jesus saying, “I am the vine and ye are the branches.” And what a beautiful picture that is! The branch cannot bear fruit of itself; it must abide in the vine. And neither can ye “bear fruit, except ye abide in me.” Then in the tenth chapter of John we have a picture of Jesus being the shepherd and we being the sheep, and how beautiful it is when he says, “My sheep hear my voice and follow me.” Let us see to it that we carry that out literally and absolutely—that we hear the Master’s voice and that we follow him.

Then you know in the book of Matthew we have two illustrations: “Ye are the salt of the earth.” Well, what would the earth be without any salt, or anything to preserve it? It would go to wreck and ruin, to corruption, and entire destruction. And then, “Ye are the light of the world”—another beautiful picture. And like a candle set up where people can see it, and a city set on a hill, which cannot be hid. So we must let our light shine. As the Master said, “So let your light shine that they, seeing your good works, may glorify your Father which is in heaven.”

And we have also the picture of the bridegroom and the bride, and we trust we are selected as members of that body, and we hope to make our calling and election sure to be the bride of Christ, when the bride has made herself ready and shall go in with the bridegroom to the marriage.

Of all the beautiful pictures in the Scriptures, I think there is none more impressive and instructive than the one in 1 Cor. 12 of the human body as an illustration of the complete Christ, of which Jesus says, “I am the head and ye are the body”—members in particular of the body of Christ. Then it goes on to say that the head cannot say to the feet, “I have no need of thee;” neither the eye to the hand, “I have no need of thee;” but every member is important and necessary. And so every member is important and necessary in the body of Christ. And we are glad also to know that God has placed the members in the body as it has pleased him. And so then we have the picture of a human being, made up of the head and the various members; and how well that illustrates the beautiful thought we have in mind of Jesus being the head. And now when we come in to him, our natural heads must be cut right off; we are beheaded for Christ’s sake, and we do not do any thinking for ourselves after that. We let him do our thinking after that. We let his mind direct us. We let his mind control us. And so this beautiful and wonderful head directs every member of the body to do his will. And we are glad it is so. Then we might say that the arms illustrate the apostles as they went out through the world—the arms reaching out, you know; and the arms and hands, symbols of power, the spread of the gospel during the early apostolic age—carrying the gospel to every civilized land at that time.

And then later on the body would illustrate the membership of the true church, and perhaps we might also say that we think this picture perhaps includes the whole church—the nominal church as well, in a sense; and then here is the church gathered down into a little more regular order, illustrated by the body. And then the division of the limbs might illustrate the division of the church in the time of the Greek Catholic or Roman Catholic churches dividing off. Or, you might make it a division of the Catholics and Protestants a little later on, perhaps. Coming further on down, you might think the calves of the legs would illustrate the reformation when there was a larger growth—an outspreading of the muscles, strengthening and outstretching for more of the wonderful truths of God’s Word. Then we come down to the ankles, and they come down almost to nothing—very little faith in the world; the apostasy had swept over the world and evil and error had been wrought into the so-called truths of God’s Word until the error largely predominated, and there was very little truth left. So when you come to find the real, true church, it is well illustrated by the ankle—very small.

But then here comes the feet—the outspreading and expanding. And the thought that we are the feet members of Christ coming in this harvest of the Gospel age, to let the light shine out more brightly, to be the salt of the earth, and to see all of these wonderful things

that these various pictures would help us to see and understand. And now as we recognize restitution is for the next age, yet we think a similar work to restitution has been taking place in these crooked, cranky, diseased, lame and halt members that make up the “feet.” How have our eyes been opened to see wonderful things! How have our feet been healed! How have our mental, bodily and spiritual diseases been healed, so that we have gotten much of the benefits of restitution, and we come and offer all of this to the Lord in consecration. How many of us who are now in this body, making up this “feet of him” were bound with fetters of iron and how glad we were to hear that voice of Rev. 18:4: “Come out of her my people that ye be not partakers of her sins, and share in her plagues!” And so there are many of these admonitions of the Scripture which lead us away from the former things into the better things, and a better understanding of God’s Word, and harmony with him. And then you know there is a danger right here that sometimes when people start in a new enterprise they seem to be very hopeful and over-enthusiastic for a little while, but pretty soon trials come along and they get “cold feet.” Now that will not do for us at all. Cold feet are the most uncomfortable things you can imagine. We do not want to get “cold feet” in this matter. Don’t you remember what the apostle said, “He that putteth his hand to the plow and looketh back is not fit for the kingdom.” So we must not get cold feet. We want to stay in this wonderful class, we want to keep our feet warm with the gospel of Jesus Christ.

Now we wish to consider just a few characteristics of this “feet class.” First, I want to speak just a little of their position; secondly, of their service; thirdly, of their message; fourthly of their protection and blessing; and fifthly, of their promised reward.

Now what is our position? Well, here we are on the top of the mountain. How beautiful are the feet of him that comes and stands on the mountain! What does mountain mean? It is God’s kingdom, and here we are on the top of the mountain. Then how about our feet in relation to the people of the world, even the kings of the earth? Here the “feet of him” are far above the kings of the earth. And have not you seen that illustrated time and again? Do you not know domestics, blacksmiths, carpenters and shoemakers, and all kinds of ordinary people, artisans, who know more about God’s plan than the leading doctors of divinity in your city? Certainly you do. And these common people, as we ordinarily speak of them, answer questions the doctors of divinity cannot answer, and they can answer any questions the doctors of divinity might ask about this plan of God. So it comes to the position where we know the wonderful truths of God; and when we are talking with these people they very soon find out if we know; and so we have got to the place where we can say, “We know they know that they don’t know.”

Well, what about service? What are feet for, anyway? First of all the feet are to carry the body. Now here is a beautiful thought for us: God says that if it were not for the feet this body could not be completed. The feet are the completion of the body. So we must make up that which is behind of the afflictions of Christ, and we must fill up this body and

make it complete in him. So then we must not only fill it up but must carry it over into the kingdom. But in a more ordinary sense, the feet are used for several purposes, like standing, and walking, and running, and you know the Scriptures bring out admonitions along all of these lines; that we are to stand fast in the liberty wherewith Christ hath made us free. And you remember the talk that Moses gave to the children of Israel in Exodus 14:13, “Stand still and see the salvation of God”—and we have done the same thing. We have opened our eyes, and ears, and mouths to take in the wonderful pictures of this great salvation which God has brought to us, and we are ready to stand still and see the salvation of God which is being wrought out right around us, and we trust in our own hearts also.

The feet are to walk. There are so many admonitions in the Scriptures that we are to walk in the narrow way. And how narrow it is! How we all find it to be true that it is a narrow way, that we must give up all our worthy ambitions, desires and aspirations, and we must be willing to sacrifice all of these, and to walk with Jesus in the narrow way. But let me tell you this one thing: that while the way is so narrow and difficult, it is always wide enough for two—“My Lord and I.” We rejoice in that. I am sure we all do. So no matter how difficult the way is, be always sure that the Lord is with you, and he has promised to be with you even unto the end; and he says, “They who trust in me shall never be forsaken, for I will never leave nor forsake those who put their trust in me.”

Then we are to walk in love, and walk in light, and walk in holiness, and all of these other things. If I had the time I could talk to you a long time about the way we must walk. You all know the various illustrations, and I hope you will think them all over and see how you can walk in harmony with God’s will and for his honor and glory, and for your own upbuilding in the truth.

Then we are also to run. We are to run the race that is set before us in the Gospel, with patience. We are to run as though we were after that goal, the prize of the high calling of God in Christ Jesus; and we are not to get weary or to faint by the way; but we are to run through evil and through good report, no matter what comes—just run this race with patience and endurance even unto the end.

Then we have just another thought—something that all are not usually supposed to be able to do. Isa. 40:31, “They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary, they shall walk, and not faint.” Did you ever hear of feet flying? Well, here it is. Feet, then, are made to fly, and we must fly because we are in the age of flying. The flying machines are all around us and we have to be able to fly better than all the rest of them. We do not use a machine for it; we have a better means for flying than they have, because we have the wings of God’s love and God’s favor, and we can mount up on wings as eagles. And so no matter what trials come to us, we can get above them, and with the eagle eye we can

look across the plain where the carcass is gathered together. Here we are away out in Denver. We have had the eagle's eyes and here we are after the food which the Master has provided for us. So then the feet must not only stand and walk, and run, but they must fly as well. Let us see how expert we can become in that also.

Now what is the message of these feet? Well this is a marvelous thing too. You know for hundreds of years the message has been one of great misery which will be to almost all people—eternal torment, fear, damnation, hell, remorse of conscience, and every other bad thing you can think of, all together. Our dear Pastor will tell us some of the things we have been teaching during the dark ages, this afternoon.

How these false teachings twisted and perverted the thought of mankind until they do not know anything about the real truth! And this twisting and perversion has really been a mixture of worldliness, and paganism, and devilry pure and simple, mixed all together—and see what a jumble it has been! Most all so-called Christian people have been following that message and swallowing it down, as though it was going to do some good, when they knew it did more harm. Today we have a better message than that; we have the glad tidings of great joy which shall be to all people, as the angel told the shepherds in Luke 2:10.

Then this terrible mixture of error which was abroad in the land brought forth such terrible results—holy wars. Now just stop and think about a holy war! Is that harmonious in itself? Does it sound right? No, it is all wrong. Even the two words are all tangled up here. There is nothing holy about war. You know one great soldier has said that “War is hell.” He had the idea of torment, and he had it about right, as far as war is concerned. How could you make a holy war? You could not do such a thing; it is absolutely impossible. In the Crusades, and the inquisition, and the martyrdoms, something like fifty million of people were killed for the truth, as they believed it! Our message is entirely different from this. But now you see we are able to publish the truth, the glad tidings of good that bring a message of peace and salvation.

What about peace? Well we hear so much about “world peace.” The whole world is talking about peace. The Czar of Russia, for instance, is very anxious about world peace, and he started a movement of some organization to bring that about, but he still goes on to arm himself as fully as he is able to do, spending millions of money every year to increase the army. So all nations are building bigger dreadnaughts, and inventing more deadly explosives and larger guns—on purpose to have peace. That is a remarkable way to get peace, is it not? Just like the old saying, “You are bound to have peace if you have to fight for it.” So they are crying Peace, peace, when there is no peace. But we can come declaring the message of peace, peace that shall sweep over the whole earth; peace that shall be marvelous in the blessings it shall give to the world. And so Isaiah tells us a little about this, in the 2nd chapter, fourth verse. “He shall judge among the nations, and

shall rebuke many people, and they shall beat their swords into plowshares, and their spears into pruning hooks, and nation shall not lift up sword against nation, neither shall they learn war any more.” Then there shall be peace, universal peace. What a great message this is of the truth of God’s Word, and of peace to the earth, and of salvation! Now then, after we have this message of salvation do you not know that we have gotten the truth uncovered as it was never was uncovered before? There used to be constant contradictions. A so-called truth would run crosswise of another truth—for instance election and free grace, and the love of God and eternal torment, and many more we could mention if we had time. But we see the harmony now of all these things; we have had them all straightened out, and opened up to us, so we can see just what the message of salvation is, and we understand the philosophy of the ransom. We understand the sin-offering, and we understand the covenants, and the true salvation. And we understand in a way that the world never understood before—the wonderful attributes of our Creator, of love unchangeable, of justice infinite, of power almighty, and of wisdom that is boundless and unerring. We know, as the world never knew them before, the boundless attributes of God.

In John 20:13 we have a little picture of the early comers to the tomb after the resurrection of Jesus; and those that came saw two angels sitting one at the head and the other at the feet where the body of Jesus had lain. Can we not use this to illustrate the beautiful blessings and message that has come to us as the feet class? Could not we illustrate this well by saying that the one who stands at the head where Jesus was lying was the apostle Paul, who spread the knowledge to all the civilized world of his time, whose epistles have come down to us with light, and joy, and blessing, and instruction, and comfort. We are very grateful for the angel, or messenger, who came to the head of the body of Christ in the apostolic times, and taught the wonderful truth of his Word. But have we not another angel down here at the time of the “feet” class, and has he not been pointing out to us the truths of God’s Word in a more marvelous way than they were ever opened before? Is he not the one who has been made the servant over all the household to give the meat in due season? And are we not grateful and thankful to the Lord for his angel who stands at the “feet of him” as well as for the angel who stood at the head of him? Let us rejoice in the message of truth, of instruction, and of blessing that comes to us from the beloved Paul and from our dear Pastor. May the Lord help us to appreciate the wonderful truths that both of these angels are bringing to us day by day.

Do not we also remember that Paul was called especially for this work; that he was called not of men, nor by men, but by God himself. And this is told to us in Gal. 1:1, and in Eph. 1:1; and we also believe that in the record we have the same thought of our dear Pastor being called to this work, and we rejoice that we are in this time and that we are served with these rich blessings. Now does not this also illustrate the saying of the prophet in the 91st Psalm, verses 11 and 12, where it says, “He has given his angels charge over thee to keep thee in all thy ways, lest thou dash thy foot against a stone.” Is

it not very likely these are the two angels the prophet had in mind? And so during this whole Gospel age we have been guided, and helped, and blessed, and we should not stumble if our hearts are right because of these angels whom the Lord has provided for our instruction and blessing.

Then you know there is a danger right here, that when so many of the rich blessings of the Lord are given to us we may get surfeited sometimes, and almost sometimes think we are wiser than the ones who are feeding us these wonderful truths, and there is danger that we may turn away from them. I want to read you a little warning, because I believe it properly comes in right here. 2 Pet. 2:21, 22, "For it had been better for them not to have known the way of righteousness, than, after they have known it to turn from the holy commandments delivered unto them." "But it happened unto them according to the true proverb, the dog returned to his own vomit again; and the sow that was washed to her wallowing in the mire."

God forbid that that should be the experience of any of us that are here this morning. God grant that we may listen to the warnings, and instructions, and blessed promises of God's Word, and treasure them up in good and honest hearts, and grow thereby into the full stature of a man in Christ Jesus. We know also Jesus said, as recorded in Matt. 13:12, "For whosoever hath, to him shall be given, and he shall have more abundance; but whosoever hath not, from him shall be taken away even that he hath." So let us fear, lest a promise being left to us of entering into his rest, any of us should come short of it.

Now then there is still another picture in John 13. Here we have a picture in a few verses, which I will not take time to read, of the Master girding himself, and taking a towel and washing his disciples' feet. What does that mean? What is the lesson in that for us, especially? Jesus went on to say, "If I, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for the servant is not above his Lord." And so we should do the same thing he did. There is a little deeper lesson in this than we have been in the habit of getting out of it. I think this is the lesson: that our Lord actually came in 1874, and girded himself and called those servants who were faithful, as shown in Luke 12:37, "Blessed are those servants whom the Lord, when he cometh, shall find so watching. Verily I say unto you that he will gird himself and cause them to sit down to meat, and will come forth to serve them." Has he not been doing that thing from this year? Is not that one of the best proofs to you and to me that we are actually in the harvest time of the Gospel age? Has not the truth been going out in abundance that it never went out before? Certainly. Then there is the fulfillment of Luke 12:37 right before us, and for our blessing and for our growth in grace and knowledge of these wonderful truths. The Master is here and will serve us, if we will sit down to meat and let him. And then he teaches us the lesson that we must be ready to serve one another in these wonderful truths in a much larger sense than that in which he served his disciples. He served them by actual, literal water, he washed their feet with water. What do we

wash them with? What has he been washing us with? Why with the water of this wonderful truth, this present truth which we all rejoice in so much! So let us go out and wash one another's feet with this precious water of truth that has come to us in these last days. What a wonderful privilege and blessing it is that we can do this! "By this shall men know that ye are my disciples, if ye love one another." And this is the way to prove our love by washing the disciples' feet—washing one another's feet and being helpful to them, even to laying down our life for them.

Now then what are some of the rewards? In Psalm 91:13, "Thou shalt tread upon the lion and adder, the young lion and the dragon shalt thou trample under feet." So this gives us the key that when we have these wonderful truths, and our hearts are filled with this wonderful knowledge and instruction, we are able to overcome the wiles of the adversary, that his delusions have no power to switch us away from the truth, and deceive us, although we know we are in the time now when the Lord will send strong delusions, that they shall believe a lie who receive not the truth in the love of it. Let us fear, then, if we have any inclination to turn away from this truth and are not able to tread upon this lion and dragon, and trample them under our feet, that we are not greatly submissive to the Lord and his will.

Then in Rom. 16:20 it says that the God of Peace shall bruise Satan under your feet shortly; and how we rejoice to know that in just a few years Satan is to be bound, if he is not actually so at present; but whether he is bound or not, his angels are abroad in the land and are stirring up evil in a marvelous way. And so we are glad to know that all this evil shall very soon be restrained and Satan shall be bound, restrained; and then it tells us in Psalm 8:6, "Thou madest him to have dominion over the earth," and this dominion is to come to his people, because we are to sit on his throne and to be kings and priests with him, and to reign on the earth for a thousand years. And how we rejoice in some of these rewards, all of which we will not have time to call to your attention. But now we know it tells us in Heb. 2:8, "Thou hast put all things under his feet, and made him to be the head over all things to the Church, which is his body." And this thought is brought out in many places. In 1 Cor. 15:24-28, you remember how he must reign until he has put all things under him and he who put all things under him is excepted; and when he has put all things under him, then Christ shall turn over the kingdom to the Father, that God may be all in all.

Now we understand that one of the rewards of this "feet" class is, that we shall not all sleep, but we shall all be changed in a moment in the twinkling of an eye. So since the Spring of 1878 we understand that those who die of this "feet" class have been changed in a moment, permitted to share in the first resurrection and in the glory, and honor, and immortality, of our dear Lord. What a wonderful reward is this, something that the world does not comprehend and cannot understand, when we attempt to explain it to them.

I just want to give you a little thought from 1 Tim. 6:14, where it says, at the appearing of Jesus Christ who in his times he shall show who is the blessed and only potentate, King of Kings and Lord of Lords, who only hath immortality, dwelling in light which no man can approach unto, whom no man hath seen nor can see, to whom be glory forever and ever. My dear brethren we may have perhaps in previous times supposed that this referred to Jehovah, then later on we may have supposed it referred to Jesus alone, but my thought is, and I think Brother Russell has the same thought, as he has stated in his writings that the blessed and only potentate is the complete Christ made up of the glorious head and the glorious body which shall be when the “feet” class shall have fully perfected themselves, and shall have made their calling and election sure and shall have shared in his honor, glory and immortality. Then he will show to the world at large who is this blessed and only potentate, the King of Kings and Lord of Lords. Does that mean you and I? I trust by God’s grace, if it does, that you and I shall share in that wonderful position. And may the Lord bless us that we may each see to it that we run faithfully the race set before us, in order that we may do all the wonderful things that God’s word, and the wonderful instructions that we have brought to our attention would require of us, and that we may make our calling and election sure, and that we shall share in the glory, honor and immortality, with our dear Lord and head.

And one other thought that I must add—that as the head was born, so the body must also be born, the birth of the head is a guarantee that in due time the body must be delivered, and so, dear brethren, let us trust in the Lord; let us be faithful unto death, and he will give us a crown of life and set us upon his own throne at the right hand of the Father.