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OVERCOMER'S JUDGMENT AND TRANSLATION

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Some time away back in the dim past there was rebellion in Heaven. Certain angels, led by Lucifer, sinned and kept not their first estate, but left their own habitation. These God hath reserved in everlasting chains under darkness unto the judgment of the great day. Jude 6.

Thereby came a vacancy in the Divine Palace. I have an understanding as if I had heard the Lord talking like this: "I do not wish My Royal Palace thus somewhat depleted. I shall replenish. It must be filled. But I will not allow another insurrection therein. Therefore I have determined the arranging of a plan for a probationary testing ground on a planet far away. Here the new prospective occupants of My mansions may pass through a preparatory trying out before they enter My Palace."

The Almighty Maker proceeded to create a new race, a high order of spirit beings. These He placed in a chalice formed of earth chemical elements that man might relate to and be in communication and communion with earth, while here on these proving grounds. Here man makes his preparations, choices and developments, and forms a fixed eternal character. An insight into these plans and arrangements lets us know the race of man is placed on earth only temporarily and on trial. Here he determines his future destiny, standing and location in eternity. This opportunity to attain position in the future world, is the more necessary since the fall; for man needs recreation, transformation and uplift in moral, physical and psychical natures.

Supposition that if man had remained innocent and obedient, he would have continued in this physical earth state is not confirmed in Scripture. Enoch and Elijah, as experimental examples, show translation was the original method of exit from earth. There may have been others translated, though not mentioned. There appears to be ground here for faith, provided there be a walk with God in His control, which might bring a witness of being well pleasing to Him. Heb. 11:5; Gen. 5:22.

Death was not a part of the original creation plan. It came afterwards as the penalty for sin. It is not a permanent appointment, for we read, "Who hath abolished death, and hath brought life and immortality to light." "There shall be no more death." "The last

enemy that shall be destroyed is death." "Death and the grave were cast into the lake of fire." "Grave" is Syriac translation. 2 Tim. 1:10; 1 Cor. 15:26; Rev. 20:14; 21:4.

We are now in "The period of the great Restoration" (Moffatt). The many great things given man by God, and lost, are being restored in their original beauty and power. Among these are longevity, and translation. The latter is the original and normal way of earth exit and heaven going, without dissolution. Acts 3:21.

Last day restoration of translation begins with the catching up to the throne of God of the manchild company, which is composed of the overcomers. Later they return with the Lord to earth, "Behold, the Lord cometh with ten thousand of His saints." Rev. 12:5; 3:21; Jude 14.

A second translation group is described in 1 Thes. 4:17. These are not caught up to the throne, but meet the Lord in the air. Their uptaking is accompanied with a mystery, they are changed in a moment from mortal to immortal. "We shall not all die" (Moffatt). "Death is swallowed up." After these two events of translation and rapture, there will be other translations as the normal close of earthly career. 1 Cor. 15:51-55; Rev. 12:13, 14.

Attainment to the Manchild or Bride company followed by translation, the marriage supper and then sitting down with Christ in His throne are the highest privileges offered to redeemed mankind. The teaching that the mass of God's people will be caught away in the translation to the throne is a great error, invented to lull the careless to sleep. It will suddenly be dispelled with terrible disappointment to those who are "left." Rev. 19:7-9; 3:21.

Neglected, hidden and lost in the maze of traditions which are vain substitutes for Divine revelation, are mysteries of deep and close relations with Christ. Even in Holy Writ there are many wonderful mysteries not found without revelation. Nor may they be too familiarly handled by the vulgar or curious. They are for the devout worshipper. The essential qualities and mode of attainment are not discovered by reason and natural study of the wise and prudent. Christ Jesus must open the understanding. Divine illumination and revelation must be sought, and is freely given to the diligent seeker. Luke 24:45; Jas. 1:5.

JUDGMENT

The subject of judgment is taken up here merely to observe that peculiar form of judgment

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ment exercised towards the higher class of saints preparing for translation.

God's judgments are of several kinds, at different times, and are executed in various ways. The highest and most effective form of Divine judgment is mentioned in Matt. 12:20. It is a "judgment unto victory." This is an operation or working of the Holy Spirit in individuals and in the ecclesia of God, the object of which is amendment of life, recreation of character, and transformation of nature, till one "grows up into Christ in all things." "If any man be in Christ, he is a new creation." Matt. 12:20; 1 Pet. 4:17; 2 Cor. 5:17; Eph. 4:16.

These processes of Divine judgment begin with a discovery by the illumination of the Holy Spirit, bringing conviction of fault or error in action, attitude, tendency, blemish or weakness. These iniquities and sins of ignorance, were especially dealt with in the once a year high priest atonement in the most holy place (Heb. 9:7). There are various means in the Gospel, as washing of water by the word, transfiguring glory, chastening, cross bearing, crucifixion, refining fire, fuller's soap, winnowing fan. Eph. 5:26; Gal. 6:14; 2 Cor. 3:18; Mal. 3:1-5.

By these workings of the Spirit, there comes inwrought transformation, spiritual and physical healing, breaking of earth attachments, separation from earthward tendencies and natural drawings. If we thus in these means "receive abundance of grace and the gift of righteousness, we shall reign in life by one Christ Jesus." Then Christ lives in us Rom. 5:7; Gal. 2:20.

There is coming forth a company called sons of God. Also, overcomers who get the mastery over spirit, soul and body, nature, Satan and death. Human means are altogether insufficient to attain this "high calling." But "I can do all things through Christ which strengtheneth me." By His mighty arm in Intervention, the Lord will enable some to say, "Thanks be unto God, which always causeth us to triumph in Christ Jesus." They will become full overcomers and reign with Christ. Phil. 4:13; 2 Cor. 2:14; Rev. 3:21; 12:5.

Attainment to the rank of overcomers comes through these various processes of judgment dealings by the working of the Holy Spirit. By these means one becomes extricated and liberated from infirmities and imperfections of the fallen state, and carried into the glorious liberty of the mature sons of God, until they are without spot or wrinkle or blemish. All

faults, flaws and weaknesses are purged away and recreated, through the blood of the everlasting covenant, they are made perfect. Through the blood and the mighty power of the Spirit, they are without fault before the throne of God. "Thou art all fair, my love, there is no spot in thee." Heb. 13:20; S. S. 4:7.

The trials, afflictions and scourgings of these judgment dealings of the Lord seem severe and hard to bear; but in the sight of the great and gracious privileges they open the way to, it is a source of great rejoicing, and greatly to be coveted. For "they shall be mine, saith Jehovah of hosts, in that day when I make up My jewels, and I will spare them." That is, save them from the great tribulation, and translate them to be My Bride." Mal. 3:17.

Spiritual Nuggets

We should ever remember, in a place of trial, that what we want is not a change of circumstances, but victory over self. To rob God of nothing: to refuse Him nothing; to require of Him nothing; this is great perfection. To appropriate nothing to ourselves, either of God's grace or glory but to refer it all to Him; yield up everything to Him with a cheerful and delighted heart the moment He asks for it; and to be so absolutely content with His will, as to be able to confine our petitions to the simple prayer, "Thy will be done" which in truth, contains all prayer. This indeed is great perfection.

In the commencement of the spiritual life, our hardest task is to bear with our neighbor, in its progress, with ourselves, and in the end, with God. He that regards self only with horror, is beginning to be a delight to God. The more we learn what humility, the less we discover it in ourselves. Be so much the enemy of self as you desire to be the friend of God.

Faith and the cross are inseparable: the cross is the shrine of faith, and faith is the light of the cross. It is harder to die to our virtues than to our vices. What is a help to perfection at one time, is a hindrance at another; what formerly helped you in your way to God, will now prevent your reaching Him. The more wants we have the further we are from God, and the nearer we approach Him, the better can we dispense with everything that is not Himself.

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