

Everett Murray - Progressive Salvation

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I wonder if I could have a glass of water in case I need it.

Well, we're very glad to be with you this morning, and as we look into the word of God, we find it a glorious privilege to meet together with those who are like minded and have fellowship one with the other. First of all, we extend to your all here the love and greetings of the Columbus, Indiana class, not very large, only about three years old, but they are sending our own briefings to you all who are like minded. Now this morning what we have in mind will be many more like words that have already been spoken.

We hope to deal with this entire matter of divine salvation, indicating the progressive viewpoint, and when we look into all nature all around us, we see God works gradual and slowly, and we see how the power begins, and day by day we behold its fragile opening until in due time the full bloom and the beauty. So it is with God's work everywhere, in every line of procedure.

We used to think in times past, some of us who have been looking forward to these things for many years, we used to think that God would do things rather Suddenly, especially around 1914, we all had the thought that in a little while the great change, this order of things would pass away and the new order would come in. Now that was not in keeping with the divine procedure at all.

God has plenty of time and he takes plenty of time to do what he wants done. Well now in discussing this matter of our Christian development, let us look at the matter in that way. Remember, the thought of justification is always held before us. That means when one is just, he's right, he is acceptable, he is approved, and the Bible speaks about our justification therefore being justified by faith.

Now we've had much said about faith, but here we have a like thought. Again we say these words will be added to what's already been said. Justified by faith. That means we're made right with God. Then if we're made right, we're holy and acceptable unto him.

Did you ever stop to think what that really means?

Here are a number of fallen human beings way down the fall from Adam down to the present time, each generation weaker and wiser, as they say. But here we are. Now, God in his miraculous procedure, by a slow gradual process takes these fallen minds who are all the time prone to do things according to the fallen nature, and he says, now I am going to do the most marvelous thing in all my creative process. Now when I wanted angels, I begun with spirit material, whatever that might be.

Then he created the angels. All the angelic Folks, and he began with something that was very appropriate and adaptable, and then when he made Adam and Eve, he wanted a human being. He selected the materials of the earth and of course, proper material.

I mean, every human body is composed of all the elements of the earth. Well, now, that was appropriate, and he proceeded before. But now what's he doing? Now he is taking nothing, as has already been said, and doesn't the apostle Paul say that's what we are?

Yes, we are as nothing. We are fallen creatures, and we have in our heart and mind all the fallen sentences, and God says, now I can take you and, and by the process of justification, I can bring

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you to a point where you can stand before me and be holy and acceptable without spot or wrinkle or any such thing, without blame. Now, just think of it.

How is this done? By faith, as has already been lovely, brought to our attention. Yes, by faith. Then we take the various steps in this process. Not what we want to think about, talk about, can be considered by steps.

First, the knowledge of God. First essential thing then, is to become acquainted with him in a measure at least, by becoming interested in his word and then hearing it and acting upon it. Then this is also followed by increase of faith, as we've already had brought to our attention. Then a group. Now, here's where your gradual process comes in.

Then there is the growth, increasing and expanding in grace and in knowledge. Yes, the growth in grace and knowledge.

Then we have called to our attention the gate right here on the.

We all know what that is. Bible students who have studied this, recognizing here, right here, first thing, the ransom sacrifice of our lord, the altar. That's the first thing. Yes, and then remember, we have another stage over here at their labor.

And then they go in here. It's all progress now, mind you. Then the camels take the show bread. Then they go on up here to the incense, altar and incense. This all comes gradually done.

Yes, and then in due time, we are able to enter in, leading to the most holy. Now that's the final objective attained by a gradual process. Now, our pastor, in discussing the progress of this work, he says, I'll designate the individual as Mr. Honest.

Parks, who have studied the script of studies, are familiar with that arrangement. Mr. Honest Park. Now we will say here out in the panther, the whole world of mankind is rapidly going down the broad road to destruction. They're rapidly on the way as we look around us today.

But now, during this gospel age, and even to this day, there have been a few who have been dissatisfied with the downward trend, and they have looked up and they have been beheld that there is another way. Yes, but they find the way rather narrow and difficult, and Mr. Amistart now, as he is inclined to leave the great mob that's rapidly going down the broad road construction, he says, now I'm interested.

And I behold that raised in all the air represents the ransom sacrifice of our Lord Jesus Christ, and he came into the world and by his sacrifice he has redeemed me and I have been saved from the death sentence. Yes, you know, ordinarily they. They have it in reverse. But the Bible says that God's will is that all men be saved.

First they're saved, then what? Then they come to the knowledge of the truth. But orthodoxy has it the other way.

So you see, God has this plan and Mr. Honest Marks, and I see that. I comprehend that. Then he grows.

Then step by step he is drawing nearer as he goes from out in here to the brazen altar, then into the holy on he is being drawn by God. Remember, our Lord tells us that all that come unto him

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through this gospel age are drawn to him by the Father. All that thou hast given me. Yes, God is the one that draws, and this is a gradual process.

Mr. Armistart now has begun, and then a realization that we are his creatures. Now we have left the fallen group on the road of destruction, and now the line favor has begun in our behalf.

As the drawing proceeds. Yes. Of his merciful intentions toward us, we become familiar with the fact that he tells us all things work together now for the good of those who were the called chosen and the faithful. We're interested in that group and we want to be identified with that group that's having divine mercy bestowed upon them. Well, all right.

Now there's another step. Mr. Amistart is progressing. Then God's arrangements for receiving us back into favor to.

There is no name under heaven whereby men can be saved except through Jesus Christ. Now then, Mr. Honest Heart makes that acceptance. He acts upon that conviction, and then each step enables us to draw nearer to fellowship with him.

Paul progresses. Draw nigh unto me and I will draw nigh unto you. Now, if we're not interested Mr. Honest Heart, that might be for all of us. Now if we're not drawing near to God, then he is not drawing near to us.

Sanctify yourselves. Set yourselves apart to holiness, and I then in return will sanctify you. I will accept your willingness to be devoted to following me, walking with me and being a co laborer with me. You must make the first progress.

First move, and then God follows second thereof. Our Lord. Don't rush in. He knocks, but you have to open the door. You don't open it himself.

You open the door and let him in. Yes. Now then it says there's another step, the third step, the certain terms upon which our sins are forgiven. Oh, are there turns? Yes.

Now this Mr. Honest Heart has begun to walk in this narrow way, and he finds that there are certain limitations. As we've already said, straight is a gate and narrow is the way that leadeth unto life. Now, and few there be that kindness. Many seek to go in thereat but are not able.

Why? Because of the restrictions, and the disciples, you remember, were somewhat surprised when that wonderful rich man appeared and asked the Lord what he should do, and I can't go into detail, but you remember to keep the law. Oh, I've done that.

Well, then, and in the end our Lord said, well, sell all to have and get the poor and come follow me.

The rich man said, I can't quite see that. But then the disciples were surprised. They said, who then can be saved?

Now you see, the thought is that those who are entering into this high calling of God through Christ Jesus, now during the gospel age, entering this narrow way, and that's where Mr. Anasarti is, as he is traveling along the way. Can you see these restrictions?

Yes, we leave all, and all things become new. No longer after the flesh, but now after the spirit, and then the consecration of ourselves. We have become interested, Mr. Onistart now have become

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interested enough to go recognize ransom, sacrifice, and the babe goes in and does some washing here at the labor, and now he says, I'm willing to make a complete consecration.

I see the wisdom of that, and I see the guarantee by the word of God that I can do that. Because we have the assistance of the great advocate who stands beside us to any intercede in our behalf from every weakness and start counting, and we can do it. Now, some will say, well, I would like to be one of that Mr. Honest Heart Class, but I think the terms are a little severe.

Well, I don't know. But did you ever stop to think when you look at it like that, you're belittling the grace of God in your behalf? Because he says you can, and 144,000 will really do it. Well, now, would you like to be with Mr. Amistart traveling along this narrow way and obtain the full reward?

You can, if you decide to do so, and accept the help our God is able to Supply all our needs and everything will work together for our good, and we will never be tried or tempted to build that which we're able to bear. But for with every trial and difficulty, there will be a way of escape. God's providence now, as we said in the beginning, is working in these fallen minds with his great miraculous work of transforming from a fallen human being to a divine being. The very nature of God himself.

Just think of it. Marvelous grace indeed, and this then when Mr. Honest Heart has attained the most holy in the tabernacle picture, then it will be a miracle of grace. God's great masterpiece of creation.

Mind you, we are told that there will be a kingdom and Christ will be king of king and lord of lords, and he will have his cabinet with him, which will be the bride, the 144,000 who will be seated with him upon the throne. He will be the everlasting father and the bride will be the eve of his picture, and the father will call the groaning creation out of the grave, lay them in the lap of mother Eve by his side, and she will take them to her breast and give them nurse, nurture them up the great highway of holiness until they are worthy of everlasting life here upon the earth. Mind you, the royal reigning family of God is now in process selection and they will be seated upon the throne with our Lord in that royal regal power and authority.

And God is bringing every one of these individuals out of a fallen to humanity marvelous spirit. Yet now, Mr. Honest Heart, you see, is in this process as he goes along. We have learned that unless we have taken the final step of complete consecration, we cannot be justified fully.

Now, there is some discussion about this matter of justification.

But let me say this as our pastor has told us so nicely. God is not justifying anybody today if they do not intend to present themselves living sacrifices wholly acceptable unto God. He's not doing anything else. You know, the orthodox world has had a very wrong view of this matter, thinking that God is trying to convert the world. How they do agonize today, every group and even over the radio and television, you will hear them.

They're telling you, oh, by all means, be safe today. Tomorrow it may be too late. Oh, how wrong they are, and I think brother Rowe has made that discovery. After many years of doing just what we have said, I think he now sees the great mistake that's been made.

Yes. Now you see, God is not justifying anybody for any other purpose. Therefore, to be justified. We are right, we are perfect. We are holy and acceptable who none but those who present

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themselves holy and dedicate themselves to serving God and walking with him and taking up the cross and following the Master.

Now that's what it means. Then we're justified. Yes, we are only tentatively. Now, that word tentatively stumbles some. That means something is held in abeyance.

When you're out of business and you won't expand, you say, well, all my plans are tentative. I must get a loan, and if I don't get the loan, I'm only stand. Now what does that mean? That means things are held in abeyance until requirements are attained.

Well, your justification, full complete justification is only tentative, held in abeyance until the full complete surrender. Then you become justified. Now we are invited to choose between presenting ourselves in consecration now unto death, or if you don't want to do that, God doesn't force you to do anything. He only invites you, gives you the opportunity. Now if you say, well, I better wait for the blessings of restitution.

All right, stand aside. I'm only dealing now with those who are motivated to enter into this high calling, and then when we contemplate what that means, as we've already said, whereby are given unto us exceeding great and precious promises that as we seldom operate in our hearts and minds, we in due time will become partakers of the divine nature, and then it says an abundant entrance. I don't mean by margin, by a hair.

But if we do these things as the apostle Peter expresses them, adding all of these things are your development again, progressive act of faith, and all these things. We can't go into detail too much to be said, but he puts it very nicely. Now we have an abundant entrance into the everlasting kingdom of our Lord and Savior, Jesus Christ, and become partakers of the divine nature.

You know, we don't have that before we make this surrender. The great orthodox system tells us we're all immortal. Yeah, immortality of the soul. But the Bible tells us, no, that's something we put on after we make this full, complete surrender. Now we put on immortality.

Now we have the whole of immortality, and now our whole life is being gauged by the degree to which we look up and strive to keep the requirements. Now then says this justification then is for the purpose, this tentative justification, the purpose of giving us a standing with God in order that he may negotiate with us. Why, he can't deal with anybody that's imperfect. No, Adam was imperfect.

And then he turned his face away from Adam. God's face is turned away from the whole human race. They're all enemies of his working out a death sentence, and now by God's grace, he is able to deal with only Mr. Honest Heart who has become motivated to walk with God.

And he presents himself as it were told in Romans 12:1. I beseech you therefore brethren, the apostles, please with those who have taken this step. Now that you have taken that step, I beseech you therefore brethren, by the mercies of God all, by divine mercy, present your body. Living sacrifice. Yes, and Paul says, we die daily.

We crucify the flesh and then present your body. Living sacrifices, holy. There you are. Holy and acceptable unto God by the incarnation, righteousness of Christ that gives us that perfect standing, you know, as we are, we're clothed with filthy rags, yes, our fallen senses. But what divine grace.

When we receive the imputed righteousness of Christ, that robe comes down over all of our imperfections, and then God only speaks. Then our humanity, which is so fallen, is covered by that

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robe. You know, the new creature doesn't need a robe. It's only the humanity.

Yes, the humanity that needs to be covered, and God doesn't recognize that anymore? No, that's right. He says we know no man after the place now. No, but sometimes we forget that.

Yeah, it's easy to do. But we know no man after the flesh. Now. We have known Christ after the flesh. The apostles did, but now knowing so no more.

The same process takes place with every footstep follower with an honest heart as he traveled this narrow way is having that very experience now. Only those who take this step of sacrifice now are justified and pass from death unto life. We who have passed through this process with Mr. Honest Heart only weave out a path from death. The death sentence rests upon the whole human race.

And now we have a right to live, nobody else. The death sentence is still upon all rest, but we have a right to live. Same as our Lord had that right. What did he do with it? He laid it upon the altar.

And we do the very same thing. Our right to live here on this earth as a perfect human being, which will be the right for all will attain. That's what we lay down, give it up gladly and willingly, and God says, all right, if you do that, then I'll give you the very highest reward I have in my power to give, which is my very nature, and you will then become my immediate, my intimate family.

And you will eat at my table and feast with me. Well, now, what does God eat and feast upon? It will be as humanity comes up the great highway of holiness, their Loyalty and devotion as they walk upwards unto everlasting eyes. That will be what he feasts upon at his table, and we will be there with him at that time, having the privilege of participating in this wonderful reclamation, a restoration of the human race.

And now that will be what God feasts upon, and we will have a part in it if we make our calling and elections. Sure. So then, Mr. Honest Heart with a hearing ear, that's the main thing.

The masses live upon the depraved plane. Yes. Now we have separated ourselves from that. How to become a new creature. Then Mr.

Amistart realizes that you become new creatures in due time. Only those who become new creatures will be able to see our Lord and be with him. Well, now, how do you do that? Well, now, that's Lester on the start. Here's the gospel.

That's right. He hears the gospel. He hears the good news and he acts upon it. Remember, Cornelius had to hear before he could do anything, and Peter was the one who did that work, you see.

And now we have all heard, and Mr. Onistart in particular here, he realizes he must hear, begins a way back into the family of God. Then going down the road destruction now by entering a narrow way that will lead eventually back to the family of God, and Mr. Honest now is traveling that way.

Now, he has been converted. Now, that converted there means turned around. Yes, he was going the broad road of destruction. Now he's turned around. Now he's traveling the narrow lane.

That's what the word converted means here. Yes, he's now converted. You know, we had that discussion with the great apostle Paul, and our pastor said he didn't like that expression of Paul being converted because he was a loyal, faithful Pharisee of the Pharisees and very devoted to

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God and his up to that time. But he did ordinarily, but that wasn't the case here. So now, Mr.

Honest Heart, you see, he's really been converted. Now he goes into reverse, the opposite to what he had done in the past. Now, is he a new creature yet? No, he's only traveling the way to attain that. Now he has been converted, turned from the way of sin to the way of righteousness.

Not in the future yet. No, he's only traveling to that. He is now in the way of justification, on the road, progressing toward complete consecration, complete dedication to God's service. Now, second, Mr. Honest Heart makes a consecration.

Now, he come up to this point right here. You see, he's traveled from out in here. Now he's reached this point and he said, I see the opportunity there and the wisdom of this high calling, and now gladly and willingly, I surrender. Now what happens then?

His eyes behold the mark are the prize of the high calling of God in Christ Jesus. Yes, there is a mark, and that mark of the prize for this high calling is love for God, love for the brethren, love for the truth, and even we're rushing through, there are four quartermarks that we'll rush through. Lastly, love your enemies.

It's easy to love the Lord and the futures of brethren about how hard it is sometimes to love your enemies. But our Lord did that. Yes, and he stood there and was abused and even let them sit on him, and he still had no retaliation in heart or mind. He loved his enemies and now we are told to do likewise.

Love your enemies, pray for them and despitefully use you and say all manner of evil against you. Pray for them. Yes. Now, Mr. Honor authorities progressing then the tabernacle, as we said, the gates of the court on consecration and justification were hatred abides the rest of when these things begin simultaneously, we are in a progressive justified attitude and in the progressive contradicted attitude until we make the full complete surrender.

Now, some people in the way but never attain that full surrender. We'll see a little while.

All right. Now the point is, when does one become a new creature? He makes a full unreserved surrender to God and all that he has and hopes for. He is now a new creature when he makes that whole complete success surrender. Or is he?

No, I'm too fast. The question is, is he yet a new creature? No, still there is more to follow. Now he's done his part. He's been right up to the point of making that full complete surrender.

And here he stands, Harry, now God comes in. What's the first thing he does? Well, God says now the application of the merit of Jesus as his wedding garment. That's where he gets that garment, and is he a new creature Now?

Now we're making some fine shades of distinction, you see, as Mr. Honest Heart progresses just the way our pastor has put it, and if you think we're expressing it different, I'll give you the citations where you can read these things. I've been quite a student, you know, or pastor uncle in the past 49 years. Soon be 50 years.

And I've been a very careful student and I've learned all these things from scripture studies. Now let's see, there is something to follow. Now, what happens after that justification after that rule is given? Now he has become a new Creature he has been spirit begotten. That's what makes us a

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new creature.

All the steps up to spirit the ghetto are only the means to that end. Now any spirit begotten, then a change of nature. No longer a human being, but an embryonic spirit being of the divine nature, begotten by the word of God unto the very nature of God himself. You know, this is a marvelous thing, and the New Testament gives us this marvelous grace of God in our behalf.

Then it says, how is this done? Is that some miraculous hocus pocus that takes place? No. How is it done? This begetto of his own will be gaddy us through the word of truth, that we should be a kind of firstfruits of his creatures.

James 1:18. It's through the Word. We hear the Word, we accept the Word, and we act upon it, and God says, now that's what I want, and now you're spirit begotten and you become a new creature in Christ Jesus.

If any man be in Christ, he is a new creature. Old things have passed away, all things have become new. Did you ever stop to think? The scriptures tell us, Mr. Honesty will continue to progress and develop little by little, by grace and knowledge, day by day, higher and higher, more lofty, all the while centering his affections upon things above, seated with Christ in the heavenlies.

And we are told that the ultimate objective will be we now have the mind of Christ. See what that means? We now have the mind of Christ, and we will think as he would think. We will act as he would act.

And we will speak as he would speak. Now mind you, 144,000 will actually do this, and if we say we can't do it, well, then we're belittling the grace of God in our behalf. As we've already said some will. We can, if we are fully determined by God's grace, with the assistance of our enmity, we can do it.

Now then the Spirit begotten. Now a change of nature. Yes. Now let us bear in mind that justification to life during this gospel Age always follows. Now get that.

I wish you would. Justification always follows and never precedes consecration. If you don't believe it, turn to Watchtower, page 57 95, and you can read it for yourself where our pastor puts it. Just that way. Now, the Levitical tribe, remember in the court were all consecrated.

Whole tribe was consecrated, and the two companies of consecrated served in the court. All around in here, the court, the Levites, whole tribes, certainly priests also, all conjugated. Now Mind you, all dedicated to divine service.

Let us bear in mind that the Father has ordained that before he will impute the merit of Christ to anyone, they must do their part by the dedication of themselves to Him. Only those who do this will be justified to life through Christ's imputed merit. You see, the rest of the world is still in their condemned conditions. Only those who present themselves living sacrifices are justified, able to stand before God and able to walk with him and be co laborers with Him. This proposition, as any are trying to do right, they are justified.

But in order to have life, it is necessary to have this full justification, which can come to us only after we have made the complete consecration. That's more on that in Watchtower reprint page 57. 75. Now, just briefly, let us take the parable of the sword. Remember, in the parable of the Sword we're told that there were four different groups and they all heard the word the kingdom.

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Yes. Now you know it's not how to be saved. That isn't the point, and you look through the New Testament, you'll find always it's talking about the kingdom and the word of the kingdom. Now, in the beginning, it's the word of the kingdom.

And then after so long, the picture changes. Now it's children of the kingdom. Then by listening to the Word, we become children of the kingdom. It's the kingdom all the while that call to our attention, and then as we enter into divine favor, we're having to do with the kingdom.

We're becoming candidates for the royal reigning family of God, and it's all pertaining to the kingdom. God's not saving anybody now for any other purpose.

How confused our orthodox views are in regard to this matter. Now let's see how it operates. The embryonic stage. Now we said we are spirit begotten and we are an embryonic new creature in Christ Jesus. That's the beginning of a spirit nature.

And we have it only in the beginning, and now there are three things that are involved. A new heart, a new will, and a transformed mind. Now, if all these things are properly done and coordinated, the affection set upon the heavenly things and the determination to do those things, and the transformed mind, then what becomes of that? In due time it will receive the fourth thing, which is the spirit body.

But now it's the identity we have within that God is dealing with not the old flesh, but the new creature within. How then they hear the word. The human embryo may happen through accident too, you see, and so the spirit embryo can happen by accident, and not attain the birth.

And now let's see the parable of the sword in Luke 8 and 5. The Wayside. Now they all hear the words of the kingdom and goes the wayside.

That's wonderful. Sounds good, but too good to believe. They don't take root. No progress made. That's one.

Then remember, there's the second is the rock. They hear and receive the word with joy in the beginning. What trouble should not last. Yes, they receive a good one with joy, but not sufficient. Ruth only believed for a while.

Then temptations come and they fall over. That reminds me, when I was a young fellow I had close connections with the Methodists and they'd have a great revival. All great number come down to the laundry pan. Wait six months and then we'll examine the situation. See, of all these people who came down to the mourner's bench, how many at the elapse of six months still show evidence of.

That's the. I believe they call it the second blessing. That's the operation of the Holy Spirit. Now they waited. They don't do that anymore.

But they used to. 50, 60 years ago they knew that, but they were afraid. Now they wouldn't get anybody at all if they put them through any kind of examination. But they did that one time and I was right there and saw them do it. So now that's the rocky ground, third thorny ground.

Now they all hear the word. Then the thorny ground still farther development, mind you, they go farther than the rocky ground, the still farther developed. But cares of this life and the deceitfulness of riches in due time and the pleasures of life bring no fruit to perfection and choke it out. No quickening. See something like this.

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Now there's the fort. What happens here with a fort? That's what we're entering, the good ground. Now this is explaining the different heart attitudes. How long should I.

Are you going to come up here and stop me?

Now let Patience have her perfect work. She may be perfect and entire, wanting nothing. That's what Patience will do. The three other classes are spiritual misfortunes and misparties of divine favor. Note the contrast of the process of justification.

The world is justified gradually by works day by day, year by year until fully justified at the end of the millennium. The church reckoned justified by faith instantly when begotten. All development and attainment is reckoned. God says, now I accept you as having done all these things. I'm going to watch you day by day to see how hard you try to attain that rating, that standing that I've given you to me.

You're perfect. Yes, but how hard are you going to endeavor to maintain that perfection that is given that will determine your destiny? I'm less than you now he gives us credit for having done all these things. We begin to develop the new transformed mind. The brain is the same and the body is the same, just as the mother is the same person as before the child is begotten.

No change in the mother, you see, but it's something within now the new creature heart and will control the body makes it its servant. The body continually asserts its rights, but it no longer has any rights. Now we hear some standing up to the rights that one is consecrated to God. He had no rights, only as Christ could authorize, but in all human rights. Now then, you see, we become then new creatures.

It is not the body that is risen, but the new creature. Something is raised. What is it raised? The new creature, not the body that became. It is not the new creature that died, but the old creature.

It is not the life of the old creature that is hid with Christ in God. Something is hid with Christ in God. That's the Lucretia, that identity. Yes, Colossians 3. 3.

But the life of the new creature, that's what did with Christ in God. Now the new creature is a dual soul or identity. Yes. What marvelous change taking place now? The apostle says, in picturing the assistance, says, the things I would do, I do not.

And the things I would not do, those things I do. O wretched man that I am in this tabernacle striving to keep the law of God, which will entitle me to the divine nature. Oh, wretched man that I am, how shall I escape? I thank God through Jesus Christ, our Lord, the only one of excuse, and then that's where we are.

We are fighting the battle daily, the warfare between the new creature and the old creature. One or the other must give up and pass away. The question is, will the fallen nature revive and come to life, or will it die? And the new creature, will the new creatures survive and bring him subjection upalling him one to the other, must pass away. Now, we hope by God's grace.

As we see this progressive stage of development, we'll all keep looking up and holding fast the promises of exceeding great and precious promises, so that in the end we will have that abundant entrance and be eventually of the royal reigning family of God and be a part in the uplifting of the world of mankind. I thank you for your attention.