

## February 24

*For what the law could not do, in that it was weak through the flesh, God, sending His own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. Romans 8:3,4*

R4608 "WHAT LAW WAS WEAK? "For what the Law could not do, in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh."--Rom. 8:3.

THE LAW here and in other passages evidently refers to the Law Covenant. It is not supposable, for instance, that God's Law is weak or that the Apostle meant anything of that kind. In what respect, then, was the Law Covenant weak? It was weak or incompetent in that it did not bring about the desired object. That object was to bring the people who were under the Law Covenant into full harmony, covenant relationship, with God -- where they would be perfect; where they would have a right to enjoy eternal life and all the blessings that God has for the perfect. Since the Law Covenant did not accomplish that result, and could not, it was weak. It was inefficient in a sense; not weak in the sense of being defective...

"What the Law could not do in that it was inefficient, God sending his own Son in the likeness of sinful flesh"... Our Lord, by virtue of his keeping the Law, condemned sin, thus showing that it was not the Law that was at fault, but the sinner. Thus by keeping the Law Jesus showed that it was within the range of a perfect man to keep that Law and to stand approved of God."

R454 "The likeness (or form) of sinful flesh simply means not angelic or divine, but the human form... Jesus experienced the woes and sufferings of humanity without sharing in the imperfections and sins."

(Rom 8:4 KJV) "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

R5947 "Speaking of the spirit of the Law, applicable to angels, to the world of mankind and to Christians, Jesus declared it to be briefly comprehended in two commandments. The first of these is, "Thou shalt love the Lord thy God with all thy heart, mind, being and strength." The second is, "Thou shalt love thy neighbor as thyself." Every Christian and every angel recognizes that Law and feels a responsibility to it to the extent of his ability; but neither angels nor Christians are under the Law Covenant--that covenant was made only with the nation of Israel.

Every follower of Jesus should realize that if he has enlisted under the banner of Divine righteousness and truth he has pledged his very life in this service as a soldier of the Cross. How then could he do less than his very best in loving and serving his Heavenly Father with all his mind, being and strength? How could he decline the Divine requirement to love his neighbor as himself-- to be kind, generous, not selfish? True, the New Creature may find difficulty in devoting all of his mind and strength to the Lord and in dealing in perfect fairness with all his fellow-creatures. But this is the

WHAT comfort and consolation are in these assurances! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, as instead of the absolute perfection of the flesh -- then indeed we have hope of attaining to the standard which He has marked for us -- the standard of perfec-

New Creature's desire and intention, and to accomplish which he must strive daily, and war a good warfare against the natural inherited weaknesses of his old nature--his flesh. In proportion to his love for the Lord will be his zeal in this warfare; and proportionate also will be the reward that will be given him in the end by the Heavenly Father.

But what an unseen warfare is being waged amongst the followers of the Lord wherever they are! The world sees not and knows not of this conflict; but it is very real, and the Lord takes note of the loyalty and faithfulness of these covenants...

R5286 "The Church of Christ is selected from mankind, who were born in sin. The members are not put under the Law... Nevertheless, the Law is very precious to the Church; for, looking at the spirit of it, she sees what she ought to be if perfect, sees what she ought to strive for to the best of her ability, sees how far short of perfection she is in the flesh, and sees, additionally, how the grace of the Lord Jesus Christ covers her fleshly imperfections. So fully is all this true, that the Apostle declares that the righteousness (true import, or spirit) of the Law is fulfilled in us, who are walking not after the flesh, but after the spirit.-- Romans 8:4.

In other words, those who consecrate their lives to follow Jesus, sacrificing all of their earthly rights in order to do the will of God, are doing more than the Law could require."

R5430 "JUSTICE -- RIGHTEOUSNESS -- THE FOUNDATION OF CHRISTIAN CHARACTER "To do justice and judgment is more acceptable to the Lord than sacrifice." "Behold, to obey is better than sacrifice, and to hearken than the fat of rams."-- Proverbs 21:3; 1 Samuel 15:22.

These words were addressed to God's chosen people, the Jews... There seemed to be a tendency to think of sacrifices as being especially pleasing to the Lord. Some seemed inclined to feel that no matter how unjust they had been, they could offer a sacrifice and make it all right. But Jehovah pointed out that this would not do. His Law was a requirement, and must come before all else; whereas these special sacrifices of thanksgiving for victories, etc., were privileges, voluntary offerings. The Law demanded full allegiance to God.

The relationship of Israel to God as His people was based upon the Law. This Law comprised justice and judgment. The Israelites were to do according to its commands-- first Godward, then manward. They were not to steal, not to kill, not to covet, etc. The essence and substance of the Golden Rule was there embodied.

To do justice is to do that which is just, right, equitable; to do judgment would be to render righteous decisions in the mind, to decide justly. One might be very just in his business dealings with his fellows. He might be very careful not to cheat any one out of a

tion.... We can walk after the Spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the Spirit's requirements. Our minds can walk up to the Spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention. Z.02-248 R3060:1

cent; and yet in his mind he might have unkind, uncharitable views of others, and perhaps say things about them that would be very unrighteous. This counsel of the Wise Man seemed to guard not only against the doing of injustice, but against having wrong thoughts. The decisions of our minds, as well as our actions, should be in harmony with the principles of righteousness...

We are not to judge, decide, in an unfavorable manner in the case of any with whom we have to do, without indubitable proof. If they claim to be trying to do right, we should give them credit for sincerity wherever possible. We are not to call them hypocrites, for we cannot judge their hearts. Our Lord called some hypocrites in His day; but He had a superior power of discerning the heart, and we have not that power. We are not to judge the motives of others. We are not to go beyond their declaration, for we are not competent to do so.

We may at times judge the outward action as wrong or improper, but we are not to attempt to judge the heart, where there is possibility of misjudgment. We have pledged ourselves to strive to observe the Golden Rule in our every action and word and thought, and we are to remember that God would be more pleased with us if we did not sacrifice and merely maintained our relationship to the Golden Rule, than that we should manifest ever so much zeal in sacrifice and yet violate the rule of justice. This rule requires love for our neighbor as for ourself."

R5857 "Justice, then, is the basis, the first thing necessary, in building character. From this basis we are to go on to the attainment of sympathy, benevolence, forgiveness, love. God has been very loving and sympathetic with us. He has provided us a Redeemer. He has covered our many blemishes from His sight. Then, as we seek to copy God, we shall wish to be kind and forbearing and helpful toward all. But we must be just first. If we have an unjust twist in our mind, it will interfere with our communion with God, and we shall be in danger of failing to make our calling and election sure."

## THE LAW REQUIRED LOVE AS WELL AS JUSTICE

R5643 "Notice that the Law of God demands not only justice, but also love--love supreme to God, and love to our fellowmen. It demands mercy, kindness. Let us note the injunctions along this line which God gave to natural Israel under the Law. Let us see how far-reaching they were. "If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him." "If thine enemy be hungry, give him bread to eat; if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head, and the Lord shall reward thee." (Exodus 23:4,5; Proverbs 25:21,22.)

If love so broad and so comprehensive as this is demanded by God's Law, and was obligatory upon Natural Israel, to what degree should Spiritual Israel possess and manifest this noble quality!...

The Love of God and of Christ, as manifested in the great Plan of Redemption, was a *sacrificial* Love. So those who are invited to become members of Christ's Body are to have this same love. It is not merely the love demanded by God's perfect Law, which is incumbent upon all His intelligent creatures on whatever plane; but it is more. It is a love which will gladly lay down the life purchased for them by the death of Jesus. This life is laid down as a sacrifice with their Lord and Head. We lay down our lives in service for the brethren, and this sacrifice is acceptable because the merit of Christ is imputed to us, making us reckonedly perfect before God...

So when the Apostle declares that "Love is the fulfilling of the Law," he is not limiting those who are so governed by love as to do the Father's will even unto death, to the mere keeping of the Law given to Israel. To be of this elect class, a member of the Royal Priesthood who covenant to lay down their lives as a sacrifice, requires more than merely fulfilling the demands of the Law. It requires love to a self-sacrificing degree. And so by gladly carrying out our Father's will for us, we shall prove ourselves worthy of glory, honor and immortality, the Divine nature--which has been promised to the overcoming class--the "more than conquerors."

R3267 "There could be no angel of heaven acceptable to the Father without this spirit of love, of devotion, which, if the conditions in heaven were similar to the conditions now in the earth, would prompt and inspire all of the Lord's faithful angels to do good to the needy ones even at the cost of self-sacrifice and inconvenience. We can see that the same law of love must ultimately be required of the world of mankind who shall be developed under the training of the Millennial age, the world's school time. They also must ultimately reach that degree of love which, if the conditions were similar to those which now prevail, would lead them to sacrifice in the interest of the needy. Nothing less than this could be considered as a recovery on man's part of that which was lost--the image and likeness of God.

The peculiarity, then, of this present time and of the Church's position in it, is the fact that we are begotten to the new mind, the new will, the new spirit and law of love, while still sin and death prevail around us. Hence to us living under present conditions, in contact with the weaknesses and imperfections and trials of others, it becomes, necessarily, an evidence of the new mind that, seeing these conditions, we should be permitted to make sacrifices on behalf of the brethren and on behalf of all men as we have opportunity. These indeed are severe testings and trials, which will come to the

world of mankind during the Millennial Age, when all conditions will be favorable to the development of the new mind of love. They are more severe testings also than are brought to bear upon the holy angels, who, although possessing this love, have not the weaknesses and imperfections of the flesh, the fallen nature, to contend with in its exercise, and who, therefore, can gain no such victory as the Church of Christ is called upon to fight for and by the grace of her Lord to win.

It is on this account that the Lord has attached to this "little flock," now being selected under these self-sacrificing conditions, so great a reward; as it is written,--"Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." (1 Cor. 2:9.)"

R5947 "At first it would appear that these two commandments itemized by Jesus would include everything that could be required by justice; and so they do. Justice requires nothing more than what these two commands include. Why then did Jesus give another command -- a third one -- a new one, over and above anything that the Divine Law required? We reply that this third commandment is not applicable to any except those who become the disciples of Jesus. This third commandment the Father did not put upon Jesus; He voluntarily put this regulation upon Himself, and laid down His life sacrificially--a thing which no law could justly demand. The Father did not require that Jesus should do this in the sense of commanding Him to do it; but He did require it in the sense that He promised glory, honor, immortality, the Divine nature and the Messianic Kingdom to the saintly One who would enter the Covenant of Sacrifice.

Jesus, therefore, in entering this Covenant of Sacrifice, did *more* than what the Law given to Israel required. Therefore, when pointing out to His disciples the conditions... "A new commandment I give unto you--that ye love one another as I have loved you." (John 15:12.) St. Paul points out that Christ loved us to the extent of dying for us, and that all of the true followers of Jesus, possessed of His Spirit, should likewise count it a joy to be permitted to lay down their lives in the service of the brethren. "We ought also to lay down our lives for the brethren."...

#### THE SOURCE OF OUR SEVEREST TRIALS

But now, behold the New Commandment, requiring a *still greater* devotion to the will of our Father and to the leadership of our Savior! The rule of righteousness is to be observed toward our Heavenly Father and toward all our neighbors; but toward the brethren of the Household of Faith we are to do *more* than the right--we are to *suffer*, we are to *sacrifice* on their behalf, in their interests...

There seems to be no condition in which God's people are more tried as respects their spiritual graces than by one another, with one another. It is not merely *theory*; it *proves itself out*.

All over the world there are Class troubles. Truly we read, "the Lord will judge His people," and again, "the Lord your God proveth you"!

We fear greatly that some of the Lord's saints, failing to appreciate the situation, are failing to be overcomers in these matters; and that their place in the Royal Priesthood may thus be endangered...

Let us each strive to judge himself, and not to condemn one another. Let us each scrutinize our motives in respect to every *action*, every *word* of life, and especially in all of our *dealings* with the brethren. Let us each assume that the others of the class are as loving and as loyal to the Lord as ourself. Let us each remember that it is a privilege to sacrifice our own preferences and conveniences in favor of the preferences and conveniences of others of the brethren, wherever positive principles would not thereby be infringed; and we may even sacrifice positive principles of justice as respects *our own* interests, if thereby the peace, fellowship and prosperity of the brethren will be conserved.

And even if, despite our every endeavor to the contrary, it should finally seem necessary for a class to divide, nevertheless *love for the brethren* ought to be the blessed tie that binds, no matter how much the conveniences of the class or other reasons might make it necessary for us to subdivide. "Love as brethren" ought to love. "Be kind, considerate, gentle, one toward another, forgiving one another, even as God for Christ's sake hath forgiven you."--Ephesians 4:32.

#### "HEREBY WE MAY KNOW"

It seems remarkable that the Apostle, in pointing out one of the surest signs by which the Lord's people may know positively that they have been begotten of the Holy Spirit, says: "Hereby we know that we have passed from death unto life, *because we love the brethren*." (1 John 3:14.) How strange that love of the brethren should be the crucial test...

"My little children, let us not love in word, neither in tongue; but in deed and in truth." (1 John 3:18.) This is a *personal matter*. Each one of us is under this testing. If not yet, sooner or later, *undoubtedly*, this willingness to sacrifice in the interests of the brethren will *prove each one of us* either *loyal, faithful* to our covenant, or *contrariwise* -- unfaithful. Let us make this matter of love for the brethren and laying down of our lives for the brethren a matter of personal study and of practical application to our own hearts, minds, thoughts, words, actions. And let us pray for one another, as well as exhort one another along these lines, striving to be filled with our Master's Spirit."

R3058 (From Harvest Truth Database V5.0)

### LIVING BY EVERY WORD OUT OF THE MOUTH OF GOD

"Man shall not live by bread alone; but by every word that proceedeth out of the mouth of God."--Matt. 4:4.

BREAD is a general name for food; for that which satisfies the cravings of hunger; for that which builds up and strengthens; for that which enables the continuance of life. It was appropriate, therefore, that the Lord should use bread as a symbol, or figure of that heavenly sustenance which God has arranged should now upbuild and

strengthen his people, and eventually, by the first resurrection, impart to them life everlasting. Divine truth is represented as being such spiritual food; and our Lord himself, because in the divine plan he is the channel of the truth,--"the way, the truth, the life,"--is spoken of as being also "the bread of life" for his people. We are to eat,

or partake of the life-giving qualities which he freely gives us in himself, if we would reach the goal of our hope--eternal life.

Our text is our Lord's reply to the Tempter when he was in the wilderness fasting and hungry. The Tempter had suggested the use of the powers which Jesus had received a few days previous when, at his baptism in Jordan, he received the holy spirit, and with it the gifts and powers which subsequently enabled him not only to heal the sick, but to turn water into wine and to feed a multitude by increasing the two barley loaves and the two small fishes. The Adversary's proposition was that the Lord should use this power for the gratification of his own appetite. He said, "Command that these stones be made bread."

However pleased the Lord was to have these divine powers communicated through the holy spirit he had received, however glad he was, at appropriate times, to perform the miracles incidental to his ministry, he knew that the powers were not given him for any selfish use, for any self-gratification; and, therefore, he declined the suggestion and his reply is our text. In passing, we note that there is a lesson here worthy of the attention of all God's people; that spiritual and divine things are not to be used in a mercenary or selfish manner. So far as they can discern matters, the Lord's people are to keep separate and distinct their own personal preferences, desires and appetites, from the heavenly and spiritual things; and not use the latter for the services of the flesh, however pure and good the fleshly desires may be.

Our Lord's words accept the suggestion that bread, food, necessary to human sustenance under present conditions; but they carry the thought further--they draw our attention to a higher life than the present one. The present life is not really life, but death: the world is under divine sentence of death; and only those who have come by faith into relationship with God have "passed from death unto life;" as our Master on another occasion said, "He that hath the Son hath life, he that hath not the Son shall not see life." And again he said to one who was thinking of becoming his servant, his follower--"Let the dead bury their dead, follow thou me."

From this standpoint we see that man cannot live by bread alone. He has the divine sentence against him, "dying thou shalt die"; and he can find no kind of bread, no kind of food, that will produce life in the full and complete sense of that word--that will swallow up death in life. He must look for another kind of "bread of life" than any earthly food; he must have another kind of "water of life" than any earthly drink. It is this heavenly food or supply to which our Lord refers; saying, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

But how is it possible for us to live by the words that proceed out of the mouth of God? What did Jesus mean? How can God's words give us life?

He meant that all hopes of eternal life depend upon God--upon the divine plan and its promises. Looking into these promises we can see distinctly that the divine plan, dating from before the foundation of the world, is that all of God's creatures, created in his likeness and abiding in faith, love and obedience, in harmony with him, shall have life everlasting. This is God's general word upon the subject; namely, that obedience is the condition of life everlasting. This is, undoubtedly, what our Lord had in mind in using the words of our text: he may also have had the thought that he had come into the world upon a special mission, to do the Father's will, and that his understanding from the beginning was that his perfect obedience to the divine will would insure him glory, honor, immortality with the Father, eventually; but that any disobedience would mean the forfeiture of divine favor, and would involve the sentence of disobedience; namely, death.

Our Lord's prompt decision, therefore, was that to disobey the Father's will, and thus to secure bread for the sustenance of his body, would be a great mistake; that food thus secured could sustain life for but a little while;--that his better plan would be to trust in the Word of God, the divine *promise* that those who love and serve and obey him shall ultimately come off conquerors and more, and have eternal life with God. And this, our Master's conclusion, is full of instruction for us who are his disciples, seeking to walk in his footsteps. <sup>(1)</sup>We are to learn the lesson that a man's life consists not in the abundance of things which he possesseth--food and raiment-- but that his life in the fullest, grandest, highest sense, is dependent upon his complete submission to the divine will--his careful attention to every word that proceedeth out of the mouth of God.

The words of God's mouth to us are not exactly the same as to our Lord Jesus and to the holy angels; --because we are by nature children of wrath even as others--sinners: we must, therefore, be

addressed from a true standpoint to begin with. Thus it is that we hear the words of God's mouth in different languages at different times in our experiences.

(1) The first *word* of God's mouth to us is the message of justice--informing us that we are sinners, imperfect, helpless, as respects our own restoration to the divine image. This first *word* which proceedeth out of God's mouth to us is alarming; he declares us to be under a sentence or curse of death because of sin;--that "the soul that sinneth shall die"; that "the wages of sin is death." It tells us that by nature we are "children of wrath even as others,"--strangers and foreigners, aliens from God and all his blessings, which are held in reservation for those who love him and obey him and maintain the perfection in which they were created. It is necessary that we should hear this voice; necessary that we should be alarmed and feel fearful of the penalty of death; and necessary that we feel lonely and discouraged in our separation from God and our alienation from his gracious provisions for those who love him and whom he loves. This fear and dejection are necessary in a general way to prepare us for the next word which proceedeth out of the mouth of God; namely,

#### THE WORD OF GOD'S PITY AND AID

(2) The message that God, while manifesting his absolute justice and the immutable integrity of his first word and sentence, is, nevertheless, kindly disposed toward us--that he pities us in our fallen condition. This *word* is not to the effect that divine pity will admit us as sinners into divine favor, present and future; but that divine pity contemplated in advance a ransom-price which, meeting the claims of divine justice, would permit of man's recovery from his condition of sin and death,--back to a condition of holiness and life everlasting--as though he had never sinned, had never been sentenced. This *word* which proceeded out of the mouth of God, prophesying a blessing and opportunity for recovery to as many as will accept, was first a voice to Abraham saying, "In thee and in thy seed shall all the families of the earth be blessed." As this hope begins to dawn in the heart of the penitent one, seeking life-eternal at the fountain of grace and truth, the ears of his understanding listen intently for other words of life from his Creator and he hears (Acts 10:36),

#### THE VOICE OF GOD "SPEAKING PEACE BY JESUS CHRIST"

(3) The message of *peace* is that God has already provided the ransom price for sinners;--that Jesus Christ by the grace of God tasted death for every man"; that "Christ died for our sins according to the Scriptures and rose again for our justification." This *word* from God's mouth informs us that through this transaction, which is entirely his own without our instigation or aid, "He may be just and yet the justifier of those who believe in Jesus." (Rom. 3:26.) Oh, what joy, what hope of life comes into our hearts as we hear this *word* which proceeded out of the mouth of God! We exclaim with the Apostle, "If God be for us who can be against us?" If God so loved us while we were yet sinners, much more does he love us since we are seeking him, desirous of returning to fellowship with him, and since we accept the provision of his grace in Christ Jesus our Lord. Thus to all who accept the atonement which is in Christ Jesus, through his blood, God indeed speaks words of grace and peace--forgiveness, reconciliation, mercy, love, kindness.

#### GOD'S WORD TO RECLAIMED SONS

(4) Another *word* or message proceeds from the mouth of God, to such as have heard of his grace in Christ and have accepted it. He calls them children-- not now "children of wrath," not now "children of the Evil One," but he addresses them as reclaimed children, as his own, as those to whom he is pleased to give his blessings upon certain conditions which he specifies; saying, "My son, give me thine heart." This call for the heart is a call for full consecration, for complete setting apart to the Lord and to his service. Our will is the center of our intelligence, our being; if the heart, the will, be given to God, it carries with it the title to every action, word and thought. It is such only as delight to respond to this Word or message from the mouth of God that he is pleased to own in the special sense of sonship which pertains to this Gospel age--sonship in the house of sons, of which Christ Jesus, our Lord, is the Head.

#### "THE WORD OF PROMISE"

(5) In our ignorance of the greatness of our Heavenly Father and the richness of his grace toward us in Christ Jesus our Lord, we might fail to appreciate the necessity or desirability of a full consecration of our hearts to him. In our ignorance we might prefer to say, "*Some of self and some of thee*"

Knowing this, God, in his compassion, has been pleased to set before us certain features of his plan, and hence we hear his voice again in the "exceeding great and precious promises" of his Word. In these he points out to us the wisdom of a full consecration and com-

<sup>(1)</sup> 1/3 Feb 25 Manna, Mat. 4:2

plete obedience to him--assuring us in these promises that by obedience to them we may become partakers of the greatest of all blessings--the divine nature. (2 Pet. 1:4.) Oh, how wonderful that the great Creator should condescend not only to redeem sinners but to urge, to entice them to receive his bounties and blessings! From the time the consecration begins a measure of the holy spirit is granted, that the consecrated one may, by application--by hungering and thirsting for the words which proceed out of the mouth of God, and by feeding upon them, --be enabled to "Comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ which passeth knowledge." (Eph. 3:18,19.) Ah, yes! those who have heard and have fed upon "the words which proceed out of the mouth of God" thus far, find indeed a new life begun, a new vitality, a new energy,--new hopes, new aims, new ambitions, "old things are passed away," everything is tinged with the glories of the heavenly things which "eye hath not seen nor ear heard, neither hath entered into the heart of man to conceive"--the things which God hath in reservation for them that love him;--an understanding and appreciation of which God, in some measure, gives to such by his spirit, which "searcheth all things, yea, the deep things of God."

#### FEEDING ON THE WORD OF ADMONITION

(6) Harkening further for the words which proceed from the mouth of God--"Beautiful words, wonderful words, wonderful words of life"--we hear a *word* of admonition. The Father instructs us, that the glorious things to which he now calls us cannot possibly be ours unless our consecration to him and submission to the influences of his providences and promises shall change, transform, renew our minds; --so that the things once loved we will hate, and the things once hated we will love. As a father spareth not the rod of chastisement from the son whom he loves, so the Lord will not spare the rod of affliction and chastisement from those who are truly his; because he loves them, and because he desires to develop in them such a character as will be pleasing to him, and as will permit him eventually to make them his sons on the plane of glory, heirs of God, joint-heirs with Jesus Christ, their Lord.

This *word* respecting the necessity of chastisement and our correction in righteousness, that we may become conformed to the image of God's dear Son (Rom. 8:29), is accompanied with assurances of love from the Father--assurances that "Like as a Father pitieth his children, so the Lord pitieth them that reverence him." He says to us also, through another apostle, "Faint not when thou art rebuked of him: for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." He explains that such discipline is not prompted by anger towards us, but by his love, and if we are rightly exercised by the disciplines, trials, experiences of life, they will "work out for us a far more exceeding and eternal weight of glory;"--they will work out in us such characters as the Lord will be able to use in the service to which he hath called us--the service of the Millennial age--the service of the royal priesthood, to be associated with Christ in the work of judging and blessing the world of mankind. The proper response of all who have the true spirit of sonship is expressed in the language of our Lord and Master, "Not my will but thine be done," O Lord; "I delight to do thy will, O my God; yea, thy law is within my heart." Such as thus respond to the chastisement of the Lord, step more and more into divine favor, and hear other words of comfort, of grace, of help.

#### "YE HAVE NEED OF PATIENCE"

(7) God's Word or message of patience is, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." (Jas. 1:4.) How necessary to our perfection is this divine counsel--this Word which proceeds from the mouth of God! We might imagine that we had received sufficient testing and proving to indicate our loyalty to the Lord, to the principles of righteousness, long before we had been sufficiently proved according to the Lord's standards in the testing of character. He therefore graciously explains to us how necessary patience will be, that we should not think it strange concerning the fiery trials which must test us, as though some strange thing had happened unto us. (1 Pet. 4:12.) On the contrary he points out to us as we grow in grace and in knowledge and in ability to comprehend --that the glory, honor and immortality to which he has invited the Church of this Gospel age, is so high, so grand a position, that those who would share those honors must expect, necessarily, to be severely tried and tested that their absolute loyalty to the Lord and to the principles of his righteousness-- justice, truth, love--shall be beyond question. Our characters must become crystalized along these lines, firm as adamant, before we shall be ready to be received as the "overcomers" who shall inherit all things, and share the kingdom and glory with the Captain of our salvation. He points out to us, further, that if it was necessary for the

Captain of our salvation to be tempted and tried, tested and proved, much more reasonable is it that we who were children of wrath, and justified only through his grace, should be thoroughly proven as respects our loyalty.

#### WORDS OF CONSOLATION FROM THE MOUTH OF GOD

(8) We might well be exercised with the strictness of the divine requirements as respects this overcoming class, and might say to ourselves, Others may attain to such glories and blessings; but we are too weak in the flesh through the fall and cannot hope to come off victors--cannot hope to stand the trials and tests which the Lord would impose. And here the Lord speaks again, a gracious *word* of comfort, consolation and encouragement, informing us that the perfection he is expecting is not a perfection in the flesh and of the flesh which is weak and imperfect, but a perfection of the heart, of the will, of the mind, of the intention. He informs us that he is not judging us as human beings according to the flesh, but as new creatures according to the mind, the new will. He informs us that although he will expect the new mind to do its very best in the matter of controlling the flesh and bringing it into subjection, yet, nevertheless, he knows that the flesh being imperfect, perfection according to the flesh is an impossibility to any of the fallen race: and that, therefore, his arrangement through Christ under the <sup>(##)</sup>New Covenant is, that the imperfections of the flesh which are not assented to by our wills are not counted as ours. They are covered by the merit of Christ's sacrifice, and are ignored in the Heavenly Father's reckoning with us. He assures us that we are to be judged according to the spirit (will, intent) and not according to the flesh.

<sup>(2)</sup>What comfort and consolation are in these assurances! These are wonderful words of life, indeed! They inspire us with hope. If God will accept perfect heart-intentions, as instead of the absolute perfection of the flesh,--then indeed we have hope of attaining to the standard which he has marked for us,--the standard of perfection. We can be perfect in intention, in will, or, as the Master expresses it, "pure in heart", even though we cannot be perfect in the flesh. We hear through the Apostle the *word* proceeding out of the mouth of God to this effect, "The righteousness of the law is fulfilled in us who walk not *after* the flesh but *after* the spirit." (Rom. 8:4.) <sup>(3)</sup>We can walk after the spirit, though, so far as our mortal bodies are concerned, we cannot walk up to the spirit's requirements. Our minds can walk up to the spirit, our intentions can be perfect; and this is what our Heavenly Father seeks in us, perfection of intention.

#### THE WORD OF RESURRECTION

(9) A further *word* from the mouth of God assures us that he knoweth our frame, he remembereth that we are dust--under sentence of death, "Dust thou art and unto dust shalt thou return"--weak, imperfect, dying; and that it is not his purpose that we shall always be in conflict with ourselves--perfect will against imperfect body,--that he has provided that in the resurrection we shall have new, perfect bodies in full accord with our new minds. He assures us that he is able and willing to do all this, and that he proposes to give to his "elect" bodies of a still higher order than the human--that he will give us spiritual bodies. They shall have a part in the first resurrection, and thenceforth be able to do the Father's will perfectly in every respect--as they now show themselves desirous of doing his will so far as they are able. Oh, gracious provisions! O wonderful words of compassion, inspiring us to wonderful hopes of eternal life and glory! It will be to such as thus overcome in spirit, in faith (1 John 5:4), that the Lord will give the final *word* of his mouth--"Well done good and faithful servant, enter thou into the joys of thy Lord."

Every word that proceedeth out of the mouth of God <sup>(4)</sup>-- every admonition, every encouragement, every promise, is necessary to the development of those whom God is now calling to eternal life as joint-heirs with his Son in the Kingdom. The eating of natural food could not bring this life-eternal, nor its attendant glories; but the eating and appropriating of these words from the mouth of God can bring to us all these blessings which we crave. <sup>(5)</sup>Let us then, more and more, as the disciples, pupils, of the Lord Jesus, keep in memory and act upon the suggestion of the words of this text, "Man shall not live by bread alone: but by every word which proceedeth out of the mouth of God."

<sup>(##)</sup> See New Covenant Clarification Vol. 6 Foreword

<sup>(2)</sup> ½ Feb. 24 Manna, Rom. 8:3-4

<sup>(3)</sup> ½ Feb. 24 Manna

<sup>(4)</sup> 1/3 Feb. 25 Manna

<sup>(5)</sup> 1/3 Feb. 25 Manna