

## June 1

*He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him. John 14:21*

MAY this intimate communion and

fellowship with Christ impart to us each more and more of His own Spirit, so that the world may take knowledge of us, that we have "been with Jesus;" and let the prayer of each be,

"Lord Jesus, make Thyself to me  
A living, bright reality!"

More real to faith's vision keen,  
Than any earthly object seen;  
More dear, more intimately nigh,  
Than e'en the sweetest earthly tie."  
Z.'95-75 R1789:5

R1789 (From Harvest Truth Database V5.0)

## REVIEW

*Golden Text--"Take my yoke upon you and learn of me."-- Matt. 11:29.*

We trust that all our readers who have been studiously pursuing the lessons of this quarter have indeed taken upon them the yoke of Christ, and that they have been learning of him, not only in an intellectual way, but also through the medium of the heart. Not until we have taken the Lord into our daily life as our living, personal companion and confidential friend and counselor and comforter and guide, as well as our Redeemer and Lord, can we fully learn of him those precious lessons which give to his disciples a joy which the world can neither give nor take away.

<sup>(1)</sup>May this intimate communion and fellowship with Christ

impart to us each more and more of his own spirit, so that the world may take knowledge of us, as they have of others (Acts 4:13), that we have been with Jesus; and let the prayer of each be,

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<sup>(1)</sup> June 1 Manna, John 14:21

R5520 (From Harvest Truth Database V5.0)

## LOYALTY PROVED BY PROMPT OBEDIENCE

*"He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself unto him."--John 14:21.*

THE WORDS of our text are a part of our Lord's last discourse to The Twelve before His crucifixion. The words, "He that hath My commandments," signify, He that hath *received* My commandments, and is willing to become My disciple. The mere *hearing* of the command, or the mere *understanding* of the command, is not the receiving it. People misunderstand this point. Many hear the command, and yield a partial obedience to it, but they do not *receive* it in the true sense of the word. This matter of a definite contract with the Lord is a very important one. Those who do not make it are not truly His disciples, have not really put themselves into His hands, and are in danger of shipwreck.

We may *know* about a certain blessing, but in dealing with the Lord we need to *finish* our contract. One who merely says, "I will try not to do anything *contrary* to the Lord's will; I will do whatever He forces upon me," is not in the right attitude to enter the School of Christ. There are certain steps by which we become Christ's disciples. A person may be a visitor at a school, but he has not become a member of the school unless he has met the terms--has accepted the rules and regulations under which the school is operated.

### OUR LORD'S LAW OF LOVE

The Apostle Paul says, "Ye are not under the Law, but under grace," and yet the Lord speaks of our keeping His commandments. How shall we harmonize these two thoughts? We are to recognize a distinction between the Law, the commands which Christ gives, and the Law Covenant, to which the Apostle refers. We are not under the Law Covenant, which required that those who would have its blessings must keep its every requirement perfectly or suffer the curse, death. The arrangement under our Lord Jesus is that if His disciples, those already under His Robe of righteousness, seek to do His commandments, strive with their whole heart to do His will, they shall have eternal life through Him. The mediator of the Law Covenant was not competent to make any allowance for imperfections.

Our Lord here speaks of "commandments"--plural. We should, therefore, not understand these words to mean the same as when He said, "A new commandment I give unto you"; neither should we understand Him to mean the epitomized statement of the Law of the Ten Commandments--"Thou shalt love the Lord thy God with all thy heart, with all thy soul, with all thy mind, and thy neighbor as thyself." We understand our Lord to mean, Whoever receives My teach-

ings, whoever will follow Me, will thus be demonstrating that he has love for Me; and such I will love. These "commandments" would seem to be the general teachings of the Lord as they bear on all the affairs of life. We do not understand them to be some set, particular statements, as in the *5th chapter of Matthew*. He there designates a number of qualities that are necessary--meekness, righteousness, etc.; these are not *commanded*.

### LOVE DELIGHTS TO SERVE

Our Lord's commands are not put in the form of compulsion, but whoever *loves* Him will *serve* Him. Speaking through the Apostolic Epistles, and in the Book of Revelation, Jesus has given us various expressions of what righteousness is, what love is. Whoever, therefore, desires to be with Him, to reign with Him, should wish to obey every hint coming from Him. There is nothing put in the nature of an arbitrary command--merely the statement of principles. But these become to us *commands*. To *know His will* is a *law* to such as love Him--they *wish* to serve Him. This seems to be the Divine arrangement for this Age--that we should be left without a "thou shalt" or "thou shalt not," so as to prove the degree of our interest and loyalty.

Some of our friends say to us sometimes, Do you think the Lord will reject me if I do not leave the nominal church, or if I do not perform the symbol of water baptism? And we have to tell them they have misunderstood the whole matter. The Lord is merely showing us the line of duty and of privilege, and whoever does not take *delight* in doing the Lord's will would better not do it at all. The Lord seeks such to worship Him as worship Him in spirit and in truth. In the Millennial Age He will deal with the world through stripes and blessings; and obedience will be compelled. But now He says, Here is My will; you can read between the lines, if you desire. I do not put you under a Law Covenant, but I place before you a great opportunity. If you appreciate the privilege, become My disciple. You will not need to make any boast, but *show* your obedience, your appreciation--take a prompt and positive stand. I will not *insist* on anything, then, but will give you the *opportunity*.

The Lord will take note of those who appreciate His great offer, and when He comes to claim His Bride these are the ones who shall reign with Him.

R5082 "Finally it is important that we should keep in mind the fact that since true love on our part will manifest itself in *obedience*, then *disobedience* is an evidence of a *loss of love*, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask, How would it be if we

should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance: first, He has given us the Word of Truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is

pleasing in His sight.--2 Tim. 3:17; John 16:13,14.

Love is the crown of all graces, "the fulfilling of the Law." Without a fervent, glowing love, it will be impossible to render obedience...

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary,

"These things have I spoken unto you that *My joy may be in you*, and that your joy might be *filled full*." (John 15:11) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."--1 Tim. 4:8."

R3591 "The lesson to us, then, is full submission to divine providence in respect to all of our affairs... Our faith must triumph; we must learn that our Father is too wise to err, and that he loves us too much to cause a needless tear, a needless pang. But if he permitted severe afflictions to come upon his Son, his well beloved and only one, that he might be tested and proven in respect to his loyalty to the last degree, shall we wonder that in calling us to be associates of that Son in glory, he should require of us also that we should learn obedience by the things we suffer? Gladly then, says the Apostle, will we suffer; gladly will we take this as an evidence that we are in the hands of the Lord and that he is shaping and fashioning us according to the glorious pattern, that we may ultimately be participants also of the heavenly glories and joys and immortality promised to his faithful."

#### WE ARE HIS WORKMANSHIP

R5855 "It is God who worketh in you,"... He has been working in us by His promises, by His providences in our daily experiences, and by all the instructions... We are submitting ourselves that God may work in us both to will and to do of His good pleasure. He is the great Master Workman. Thus the work of grace goes on in our hearts and lives, making us ready for the exalted position to which we are called. And it is only if we are negligent of these great privileges granted to us that God will take them from us and give them to others.

Those who are constructing a fine building need special power to accomplish the work--to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently cooperate with Him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which He purposes shall be in all those whom He will make joint-heirs with His Son."

R5481 "FASHIONING OURSELVES AS OBEDIENT CHILDREN" "*As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation.*"--1 Peter 1:14,15...

On the basis of this stand that we took--of enlisting under the banner of Jesus, to fight against sin and self and Satan--God

purposes to prove how thoroughly in earnest we were when we espoused His cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in His great Kingdom, which is to bless the world...

#### HOW TO FASHION OUR MINDS

There is a fashioning of our *minds* in progress. It is *not* the fashioning of our will. The will is *given up to begin with*. But the will has to do with *regulating the mind* as well as the *body*--the will has to do with this fashioning. We *will* that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us.

We as New Creatures should learn to think as God would have us think, to develop habits of thought which upbuild the New Creature. We should eat and drink according to His will, and our clothing should be regulated according to His will. We are to seek His guidance in our life in all things--because of the weaknesses of the flesh, the promptings of the Adversary, and our environment. The Lord has made provision, and has given us definite instructions in the Scriptures, by which we may regulate our lives in harmony with His Word; and we should seek more and more to know the will of God and to profit by His providences in our lives, and to apply the knowledge gained, so that whether we eat, or drink, or sleep, or labor, we shall do all to the glory of God.

Our organism of flesh we receive by heredity. These bodies of ours have various weaknesses and inconsistencies -- some in one direction, and some in another. But they are all, more or less, perversions of the true ideal which God originally gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in the theories which have come into our minds. These errors in the past had control of us.

Before we saw the Lord's way, we thought it was right to follow after earthly pleasures and pursuits and to put *self first*. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life--praise of men, how finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek--and are in large measure able to secure--the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide *now* whether we shall go to the theater or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the Covenant we have entered into with Christ, we are to know strictly the *Father's will*. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning."

#### THE FASHIONING A GRADUAL PROCESS

Although we discover some things very quickly, we do not learn all things at once.

Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a New Creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to choose? The knowledge of God's will is a matter of *education*. We come to see that *this is right* and *that is wrong*...

In line with this thought, the Apostle says, "*Be ye transformed, by the renewing of your minds*"--not by the renewing of the new *will*. We already *possess* the new *will*. But we see that the *body* is regulated by the *mind*. Therefore the new will says, I must begin with the *mind* I must get my mind to *see* things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned--transformed into the mind of the Lord. As we come to *see* more and more what is the will of God, our minds decide to *do* His will. Our reason plays an important part.

#### OUR STANDARD--JEHOVAH'S RIGHTEOUSNESS

The new *will* is, in substance, a will to be like our Father in Heaven. The Apostle Peter exhorts, "*As He who hath called you is holy, so be ye holy.*" Holiness is the standard of perfection. Our *will* must be holy when we first make our Covenant with God. Nothing less than a holy will is acceptable to Him. If we had had an unholy will, a will not submissive to God, we would not have been accepted. So if our *will* be holy, we shall, as far as we are able, *do* His will.

As He who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the *alert to watch the mind* and the *body*, the tongue and everything pertaining to our conduct.

The Apostle enjoins upon us that we shall be "*holy in all manner of conversation.*" (1 Pet. 1:15) The word *conversation* here has its broad meaning. It relates to our intercourse with others -- all of our conduct with respect to others -- our manner of life. We are to be holy in *everything* that pertains to our lives--in our thoughts, words and deeds. This is a very high standard; and no wonder that the Lord has set a high standard! It is for us to learn what this standard is, and to help others to know what it is."

(Psa 19:14) "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O LORD, my strength, and my redeemer."