

July 17

Thou wilt keep him in perfect peace, whose mind is stayed on Thee. Isaiah 26:3

THIS is not worldly peace, not the peace of indifference, not the peace of sloth, not the peace of self-indulgence, not the peace of fatalism; but it is the peace of Christ—"My peace." Looking back we can

see that the Master preserved His peace with God under all conditions. It is a peace which implicitly trusts to the divine wisdom, love, justice and power, a peace which remembers the gracious promise made to the Lord's faithful--that nothing shall by any means hurt His faithful, and that all things shall work together for good to them that

love God. This peace can accept by faith whatever divine providence permits, and can look through its tears with joyful expectancy for the ultimate blessings which the Master has promised, and of which the present peace and joy are merely foretastes. Z.'99-95R2456:6

(2 Pet 1:2-4 KJV) "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, {3} According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: {4} Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."

R1531 "GRACE AND PEACE MULTIPLIED --2 PET. 1:1-4.--

MANY Christians refer with special delight to the day when first they realized the pardoning grace of God and the consequent peace that silenced all their fears and enabled them to realize the love of God to them personally. And well indeed may we sing with all such--

"O happy day that fixed my choice
On thee, my Savior, and my Lord."

But if we have to refer back to the day when we took our first steps as babes in Christ, as the happiest day in our life, there has been something wrong in our experience: we have not been developing as we should and experiencing that wealth of divine favor which is the privilege of every consecrated and faithful soul...

Some Christians seem to look for the increase of divine favor and peace through other agencies than the knowledge of God; but such is not God's order. Our Lord prayed for his disciples, saying, "Sanctify them through thy truth; thy word is truth." The knowledge of the truth is the sanctifying power, the peace-and-joy-imparting power, and is the precious evidence of divine grace or favor. Those who expect to be sanctified without this divinely provided agency and who expect to enjoy abiding peace without it, make a great mistake. Their peace may last while the sun of prosperity shines, and so long as they do not permit...but soon such flimsy structures must fall, and the transient joy end in bitter disappointment--in a loss of both joy and peace and, measurably at least, of the realization of the divine favor.

But such disappointments are never realized by those whose peace has its fountain in the perennial springs of God's eternal truth; for, the Apostle says, he "hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue." But this knowledge of God is not only an intellectual knowledge of his great and loving plan: it includes also a personal acquaintance with God, a heart to heart communion and fellowship with him--an established sympathy of love and common interest and co-operation. Such a knowledge or acquaintance with God is gained through the study of his precious word with reverence and diligence, through the personal application of the principles of that word in every day life and through secret prayer and communion with God.

If we would have this inspiring acquaintance with God we must not forget our privilege of secret prayer... "If a man love me he will keep my words, and my Father will love him, and we will come unto him and make our abode with him."

Thus it is our privilege to know God; but only those who have had the blessed experience can appreciate how greatly the grace and peace of God can be multiplied to us through the knowledge of him thus acquired. As we draw near to him in prayer and communion and the study of his precious Word, we are made to understand the wealth of the divine love and favor toward us who are in Christ Jesus, and who, through entire consecration of ourselves to God, have escaped the corruption that is in the world through lust [the worldly desires and ambitions]. We learn that to us are given exceeding great and precious promises, that by these we might be made partakers of the divine nature; that we are called to be heirs of God and joint-heirs with Jesus Christ; that, if we are faithful to our covenant of entire consecration to God, we shall be made like him and see him as he is; that we may behold the King in his beauty; and that through us in the ages to come God will manifest the exceeding riches of his grace. Oh, what heights of glory are we called to share with our beloved Lord; and

what fathomless love is manifested toward us in Christ Jesus!

In humble thankfulness let us ponder these precious promises more and more as in secret we bow at the throne of the heavenly grace; and here let the holy spirit of God apply the instruction to our hearts, and so may we be filled with the spirit, and grace and peace be multiplied unto us."

(Psa 91:4) "*He shall cover thee with his feathers, and under his wings shalt thou trust: his truth shall be thy shield and buckler.*"

R5437-5438 "In the figure of our text, these who are to be covered represent all who are of this one class. As a hen gathereth her brood under her wings, so God will be as a mother-hen to His people, and will gladly gather them close to Himself and give them the necessary protection -- under His wings. They may fully trust that all things shall work together for their good, because they are His, abiding "under the shadow of the Almighty."

The Almighty here represents Himself as a mother-bird. The patience of the mother-bird with her young is remarkable, and she would sacrifice her own life for her little nestlings. So the Lord represents that He is ready to do anything for the protection of His own, who are under His care...

We are, however, to remember that the promise that God will make all things work together for our good is a promise to the New Creature, not to the old creature. Oftentimes the interests of the New Creature and of the old creature are diverse. God has an interest in all that concerns us, but He overrules our temporal affairs for our best spiritual interests. If we were too prosperous, it might not be of advantage to us as New Creatures.

Our temporal affairs may be permitted to go awry. We are not wise enough to know what is for our own best interests as New Creatures, and what would help us the most in our fight against the world, the flesh and the Devil. We are, therefore, to flee to the Lord and accept whatever experiences may come, as those which will be best for us; and we are to seek to get the designed lessons of faith and obedience from them."

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"HE SHALL GIVE YOU ANOTHER COMFORTER"

--APRIL 30.--JOHN 14:15-27--

CONTINUING his discourse to his troubled disciples at the time of his instituting the Memorial of his own death, our Lord not only promised to come again and receive them to himself in due time, but additionally he promised the Comforter, the Holy Spirit, during the interim of his absence. Since he was about to lay down the human nature he could no longer be with them as the man Christ Jesus--in his resurrection he would become again a spirit being like unto the Father, and could no more be seen by his disciples than the Father could be seen by them, until the time would come when the entire Church, complete, would be "changed," made "like him" (and like the Father) and see him, and be with him, and share his glory.

His resurrection "change" made necessary either the leaving of his disciples alone, without any help or aid during the Gospel age, or else that help be granted them in some other manner. The few occasions on which our Lord appeared to his disciples after his resurrection, for a few moments each, were miraculous manifestations, simply for the purpose of assuring them that he was no longer dead, and that having risen from the dead he was no longer controlled by human conditions. Hence, as a part of the lesson, the flesh bodies in which he manifested himself appeared miraculously and disappeared likewise--he came and went as the wind.--John 3:8; Luke 24:26,31; Acts 1:3,4.

The holy spirit would be another Comforter, but the comfort would be of the same kind. Indeed, our word "comfort" does not properly represent the thought of the text, which rather is, to strengthen, to sustain: the holy spirit would not be merely a consoler of woes, a soother of fears, in the sense of our word comfort, but it would quicken their understandings, strengthen their zeal, and energize them for doing and enduring such things as divine providence might permit to come upon them for their correction in righteousness, and in order to make them "meet for the inheritance of the saints in light."

The holy spirit or holy influence that should come to the Church and abide with it through the age, to supervise and direct in the interest of the faithful, was to be a representative of both the Father and the Son. Indeed, the thought that the holy spirit is the representative of the Lord Jesus with the Church is so strongly put that sometimes the Lord himself and his spirit or influence are spoken of interchangeably; as for instance, when he said to them, "Lo, I am with you alway, even unto the end of the age." (Matt. 28:20.) And again, "I will not leave you comfortless; I will come to you [through the holy spirit]." And again, "In that day ye shall know that I am in my Father, and ye in me, and I [through the holy spirit] in you, ...and I will manifest myself to him [through the holy spirit]....And we [the Father and the Son] will come unto him, and make our abode with him [through the holy spirit]."--Vss. 18,20,23.

Thus it is that those who receive the holy spirit, the spirit of the truth, the spirit of love, the spirit of the Father, the spirit of Christ, are enabled to *see* Jesus, and have a new life begun in them. (Vs. 19.) They *see* with the eyes of their understanding, and do not walk in darkness. They *hear* the voice of the Lord, saying, "This is the way; walk ye in it." They *taste* the good Word of God, and realize that he is very gracious. They *feel* the love of God shed abroad in their hearts, producing in them love for the brethren and all the good fruits of the spirit--meekness, gentleness, patience, long-suffering, brotherly-kindness, love.--Isa. 30:21; 1 Pet. 2:3; Rom. 5:5; Col. 3:12,13.

These experiences, however, are promised conditionally --they are not promised to those who have never heard of the grace of God, but to those who have heard, to "as many as the Lord our God shall call," who, hearing his commandments, are moved by responsive love to do them. Such have the Father's love, such have the love of the Son, and such shall have the fellowship both of the Father and the Son through the medium or channel of the holy spirit. This is declared in the *15th and 16th verses*, and again in the *21st, 23d and 24th*. Not only are faith and obedience of the heart necessary, before any can come into the spirit-begotten condition, but a continuance and growth in faith and in obedience are necessary in order to a continuance and growth in the spirit of holiness, or the holy spirit, the spirit of fellowship with the Father and with the Son.

It is one thing to have a begetting of the spirit, and quite another matter to attain to that condition urged by the Apostle, saying, "Be ye *filled* with the spirit." (Eph. 5:18.) ⁽¹⁾The measure of our filling will correspond with the measure of our emptying of the spirit of selfwill, and filling with the spirit of faith and obedience. And altho the obedience cannot do otherwise than manifest itself in the daily life, nevertheless it is the obedience of the *intention*, of the *will*, of the *heart*, that the Lord regards in his consecrated people, and not merely the control of the earthen vessel. Hence, some whose hearts are thoroughly loyal to the Lord may be pleasing to him, while not the most pleasing to some of those with whom they come in contact; while others, "highly esteemed amongst men" because of outward moralities, may be an "abomination" in the sight of God, because of coldness or dishonesty of heart. (Luke 16:15.) Nevertheless, he that hath the new hope in him, and the new spirit, will seek to purify himself, not only in his thoughts, but also in his words and deeds and all his affairs, inward and outward.-- 1 John 3:3.

It should not be overlooked that, altho the holy spirit, like all other favors, is of the Father, it, like all others of his gifts, comes to us through the Son, and not by any direct relationship between the Father and us. As we saw in our previous lesson that our prayers

addressed to the Father are to be answered by the Son, -- "Whatsoever ye shall ask in my name that will I do, that the Father may be glorified in the Son: If ye shall ask anything in my name I will do it;"--so we see in this lesson that the gift of the holy spirit comes to us, not because of any direct relationship between the Father and us, but at the instance of our Lord Jesus. "I will pray the Father, and he shall give you another comforter"--at my request and my account the Father will do this for you. (Vs. 16.) The same thought is again expressed in vs. 26, "The holy spirit whom the Father will send in my name."

The lesson to us here is, that our only standing before the Father as yet is a *reckoned one*--in Christ, as members of his body,--our Lord Jesus represents the Father to us and represents us to the Father. The comfort and strength of the holy spirit imparted to us is the Father's, the spirit of truth, all of which emanates from the Father: it reaches us not directly, but only through our Lord and Head, Jesus. In a word, we have no standing whatever with the Father, and will not have any, until by his grace, through our Lord Jesus, we shall have been "made meet for the inheritance of the saints in light," and by the "change" of the first resurrection shall be perfected in his likeness, which is the divine likeness: then and thereafter, being actually perfect, and not merely reckonedly perfect, we may have an individual standing with the Father, but not before.

Hence it is that if any one lose his relationship to Christ through the loss of his faith in the precious blood, or through the loss of the holy spirit, through wilful sin, such an one falls out of the protection, the care, the covering of Jesus, the Mediator of the New Covenant,--and falls into the hands of the living God, --which means a judgment according to facts and works; and to all imperfect creatures this means death. (Heb. 10:31.) Hence also the exhortation of the Scriptures, that we abide in him, that we remain under the blood of sprinkling, that we abide in his love.-- John 15:4,6,10; 1 John 2:24-29.

Our Lord pointedly declares that he who does not seek to please him by conforming to his instructions, thereby manifests that he does not love him. (Vss. 23,24.) Surely there can be no better test of love than devotion, and no better test of devotion than obedience. Our enlightened consciences render hearty assent to the Master's words, and with the Apostle we exclaim, "The love of Christ constraineth us, for we thus judge that, if one died for all, then all were dead, and that he died for all, that they who live [justified and begotten to newness of life] should henceforth not live unto themselves, but unto him who died for us, and rose again." --2 Cor. 5:14,15.

The Master pointed out to us distinctly that in keeping his sayings we are not merely pleasing and obeying him, but that he is in all this matter the mouthpiece of Jehovah, the Father, and consequently that in pleasing and obeying him we are pleasing and obeying the Father. This much he could tell them while still with them, but he had many things that he desired to make known to them, and that were necessary for them to know, but that they could not receive as yet, because the holy spirit had not yet come upon them, and could not until after the ransom sacrifice had been made at Calvary and offered in the Holy of Holies, after he ascended up on high, there to appear in the presence of God for us.--John 7:39; Heb. 9:24.

Our Lord's assurance is that this Comforter or strengthener, the holy spirit of the Father, sent on account of and at the instance of Jesus our Redeemer, Mediator and Head, will be our instructor--using various instrumentalities for bringing the instruction to us --the Word of truth, the writings of the apostles, and the various helps and agencies which the Lord, through the holy spirit, has and shall from time to time, as needed, provide to his flock.

How beautiful, how consoling to their troubled hearts, and how refreshing to ours, is the legacy of love and peace left to us by our dear Redeemer, as expressed in the *27th verse*! "Peace I leave with you, *my peace* I give unto you; not as the world giveth give I unto you. Let not your heart be troubled, neither let it be afraid." This peace and joy which surpasseth human understanding, was not given to the world, nor is it given to the nominal Christian professor, nor to the formalist and ritualist, however zealous they may be. It is intended for and can be had only by those who receive riches of grace through the holy spirit--those who by obedience to the truth

⁽¹⁾ Jul. 16 Manna, Eph. 5:18

and its spirit grow up into Christ their living Head in all things. Such have peace, deep and abiding, and ever increasing proportionately as they come to comprehend with all saints through faith and obedience the riches of divine grace--the lengths and breadths and heights and depths of the love of God.

^[2]This is not worldly peace, not the peace of indifference and carelessness, not the peace of sloth, not the peace of self-indulgence, not the peace of fatalism; but it is the peace of Christ--"my peace."

^[2] Jul. 17 Manna, Isa. 26:3

R5431 (From Harvest Truth Database V5.0 2008)

PEACE WITH GOD AND THE PEACE OF GOD

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1). "Thou wilt keep him in perfect peace whose mind is stayed on Thee."--Isaiah 26:3.

TO HAVE come into a condition of Peace with God means that one has become reconciled to God. This implies a former condition of alienation, of "enmity through wicked works." Peace with God, then, means that this estrangement from God is a thing of the past, and that the estranged one is now in harmony with God--that he has turned his back upon sin and is seeking to walk in the path of righteousness. This is a step of faith, and is accompanied by reformation of life. We rejoice with all who have come thus far; we are glad that they have this position of advantage over the masses of mankind whom the god of this world has so blinded that they cannot see the beauty of the Lord nor the desirableness of peace with Him, and who have not learned the bitterness of the fruits of sin.

But in our second text above, the Prophet is referring to a class who have gone further than the condition of peace *with* God. He is speaking of a class who have come into possession of "the peace of God, which passeth all understanding," as the Apostle Paul declares. This peace can come only to those who have given themselves unreservedly to God--their time, their talents, their influence, their life, their *all*. These have a peace that none others can know. This peace of God rules the heart even amid turmoil and trouble; it is an inward tranquility and rest which is the direct result of a close, personal relationship of the soul with God. It is the peace *of* God because it is a peace that God only can give, a peace which only His very own can fully know.

What a precious legacy our dear Lord left with His disciples when He went away from them! He said: "Peace I leave with you; My peace I give unto you; not as the world giveth give I unto you; let not your heart be troubled, neither let it be afraid." (John 14:27.) This was truly a legacy of priceless value, and it is the inheritance of the entire Church throughout the Age, even unto its close. To the world it may seem that the course of the Christian is far from peaceful, for the Lord's saints often have a stormy voyage. But if our hearts continue to be stayed on Christ by faith, and we do not let go our anchor, we shall be kept through all the tempests of life, however severely we may be tossed, however fiercely the storms may rage.

Faith can exclaim with the Prophet Isaiah, "For the Lord will help me, therefore I shall not be confounded; therefore have I set my face as a flint, and I know that I shall not be ashamed." (Isaiah 50:7.) On the assurances of the Lord we may rest, because our anchor holds fast to the Throne of God. The language of our Master's heart was, "O righteous Father, the world hath not known Thee; but I have known Thee." He had been with the Father from the beginning and He knew His love and goodness; He had seen the manifestations of His power; He had marked His loving-kindness. So we who have come into similar relationship to God have come to thus know and trust His love and faithfulness.

PEACE IN THE LORD

The Lord does not bless His people with peace in an outward sense. The Master's special associates, the Apostles, were buffeted, and so all His followers have been. The Adversary does everything in his power to make their lives anything but peaceful and happy. This is true of all who walk in Jesus' footsteps. We have *fightings* without and *fightings* within, rather than *peace* without and *peace* within. We have *fightings* with our own flesh; and it is part of our victory that we "fight a good fight," a conquering fight. We are to

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put forth our best efforts in fighting against the world and the Adversary, against all the things that Satan would put into our minds and hearts, and we are to get the better of these things. The Lord blesses His people with strength to surmount these difficulties.

We are not to be at peace with the flesh, but always at warfare with it. Yet there is a peace in the Lord that is born of faith in Him and in His promises. He has promised us *grace sufficient*; He has promised that we shall not be overcome through having trials and difficulties that are too great for us. We are assured that we shall have the victory if we trust in His strength. This gives us a rest and peace in all our experiences.

"Through all the tumult and the strife

I hear the music ringing!

It finds an echo in my soul;

How can I keep from singing?"

We are resting in the Lord's promises--we are resting in His strength and in His ability to make good His promises; for we know that He who has called us is able to fulfil all His good Word. This peace, or rest, is the special blessing of the Holy Spirit. Only in proportion as we receive the Holy Spirit, the holy mind of God, the holy disposition, can we have this peace fulfilled in us. It is a matter of simple ratio. As we grow in grace and in the knowledge of the Lord, in the knowledge of the Truth, we shall have this to comfort and strengthen us; and we shall thus have more of the peace of God every day, and be able to abide in His love.

It has been written for our instruction and comfort-- "This is the victory that overcometh the world, even your faith." This faith is built upon the testimony of God's Word--a sure foundation. It is only through strong and unwavering faith that the peace of God will abide with His children. God has made us His sons and heirs, joint-heirs with our Lord. "No good thing will He withhold" from these; "All things shall work together for their good"; "He shall bear them up in His hands, lest they dash their foot against a stone"; "The eyes of the Lord are over the righteous, and His ears are open to their cry." Then let us be strong!

PEACE FOUNDED UPON

FAITH

This peace of God is not dependent upon the smile of fortune, nor upon physical health, nor upon a host of friends. But it is a peace which abides even when health fails, or poverty comes in, or death steals from us the treasures of our hearts. It is a peace which none of the changes and vicissitudes of this life can take from us, and which enemies are powerless to touch. What gift so rich could our Father give to His children!

How poor would be our inheritance today if we were without our anchorage in Christ! But with it we can endure all things which the Father's loving providence shall permit. Then let us face the coming days with calmness and courage. He who was with His dear disciples upon the stormy Sea of Galilee, and whose word of power quelled the mighty storm and stilled the raging of the sea, has the same care over His disciples today. When they cried out in fear, He quieted their hearts, saying, "Why are ye fearful, O ye of little faith?" *Nothing* can in any wise hurt us if our hearts are stayed on Him.

In order to enjoy this perfect peace we must have unswerving

trust in our Father's love and abiding faithfulness. As we look out into the starry heavens we see a manifestation of God's mighty power and majesty, but our hearts and minds would not be stayed and sustained by this; we might receive gifts from Him, but without knowledge of His abiding faithfulness we would not know whether these might be only traps for our injury from the Adversary. But if we have this proper foundation for faith, if we learn to *know* our Father through His Word (the only way we can know Him), we come to have confidence in Him.

If we trusted to our own reasoning, we would be in a very unsatisfactory condition. All would be uncertain; we would have no sure basis for faith or assurance. But when we see that the testimony of the Bible, from Genesis to Revelation, reveals to us a God of Justice, Wisdom, Love and Power, our minds and hearts have something reasonable and convincing to lay hold upon, and we say: We can trust such a God, because He is trustworthy. This conviction deepens into joy as we step out upon His promises and prove them for ourselves, thus learning their reality and realizing their fulfillment. We rejoice that this loving God has called us to redemption through His Son. We rejoice that He has offered us eternal life, and has called us even to a glorious joint-heirship *with* this Son.--Romans 8:17.

PEACE DEPENDENT UPON FULL OBEDIENCE

We rejoice, further, to know of the wondrous provision for the whole world in the future. All these things form a firm basis for peace and joy and confidence in the Lord. But our peace is proportionate to our constancy --our staying qualities. No one can retain this peace of God whose mind is not "stayed," fixed, on God. It is not a peace of recklessness nor of sloth, but a peace begotten of God Himself, through His promises, which we have made our own. It is dependent also upon our full obedience to the Lord. It is the peace of Christ--"My peace." This peace and the faith which inspires it, can look up through its tears with joyful expectancy for the glorious fruition of our hopes, which God has promised and of which our present peace and joy are but the foretaste.

"Peace, perfect peace? our future all unknown?

Jesus we know, and He is on the Throne!

"Peace, perfect peace? death shadowing us and ours?

Jesus has vanquished death and all its powers!

"Peace, perfect peace? 'mid suffering's keenest throes?

The sympathy of Jesus brings repose.

"It is enough! Earth's struggles soon shall cease,

And Jesus call us to Heaven's perfect peace!"

Poems Of Dawn Page 61 TRUST HIM MORE

SINCE The Father's arm sustains thee,
Peaceful be;
When a chastening hand restrains thee,
It is He.
Know His love in full completeness
Fills the measure of thy weakness;
If He wounds thy spirit sore,
Trust Him more.

Without measure, uncomplaining,
In His hand
Lay whatever things thou canst not
Understand.
Though the world thy folly spurneth,
From thy faith in pity turneth,
Peace thine inmost soul shall fill,
Lying still.

Like an infant, if thou thinkest
Thou canst stand,
Child-like, proudly pushing back
The proffered hand,
Courage soon is changed to fear,
Strength doth feebleness appear;
In His love if thou abide,
He will guide.

Therefore, whatso'er betideth,
Night or day,
Know His love for thee provideth
Good alway.
Crown of sorrow gladly take,
Grateful wear it for His sake,
Sweetly bending to His will,
Lying still.

To His own the Savior giveth
Daily strength;
To each troubled soul that striveth,
Peace at length.
Weakest lambs have largest share
Of this tender Shepherd's care.
Ask Him not, then, When? or How?
Only bow!
