

## June 19

*Light [Truth] is sown for the righteous, and gladness [the joys of the Truth] for the upright in heart. Psalm 97:11*

THE true children of God love the Truth because they have an affinity for it....When they have found the Truth they

recognize its value; they prize it, and meditate upon it....They say, It is just like God: it is the manifestation of His glorious goodness, the reflection of His loving, benevolent, wise and just character. And therefore they love the Truth and the God who gave it: they treasure it up in their hearts and con

it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it. Z.'96-55R1950:1

R945 "The Scripture saith, "There is none righteous; no, no one." All mankind are unrighteous, they are under the penalty of death. But thank God, a redemption has been provided, and those who lay hold of it by faith, are justified, reckoned righteous in God's sight. And it is for these justified (reckonedly righteous) ones, who by faith have accepted the righteousness of Christ, and who in gratitude and love to God for such favor are endeavoring to live lives of obedience and faithfulness, that light is specially sown."

(Pro. 2:3-5 Rotherham) "Yea if for understanding thou cry aloud, for knowledge utter thy voice; {4} If thou seek her as silver, and like hid treasure thou search for her {5} Then shalt thou understand the reverence of Yahweh, and the knowledge of God shalt thou find."

R946 "Occupying our present position on

the stream of time, it is the privilege of the Christian Church to enjoy such views of God's plans and doings as none before our day could possibly have. Yet only this special class, the righteous, are so privileged; and their continuance of the privilege is conditioned upon their faithfulness, both in searching for and in using the light.

It is a very noticeable fact that those who have been greatly blessed with light and have made no use of it, have not been privileged to retain it."

(Psa 50:16-17) "But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? {17} Seeing thou hatest instruction, and castest my words behind thee."

(Mat 5:6) "Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

R3847 "We believe that without a love for *Truth* none will be favored with the light of "Present Truth." More than this, we hold that if sincere love for Truth—honesty of thought and deed—be yielded, sacrificed to pride, ambition, vain-glory, or any other thing, the result will be the loss of Present Truth. Let us ever keep in memory our Lord's message through the Apostle, that now in the end of this age he will send strong delusion that all may believe a lie who have pleasure in untruth—who received not the Truth in the love of it. (2 Thess. 2:10-12.) Let us guard our consciences, realizing that their perversion would surely work our injury, our alienation from the Lord, and our rejection from his service now and hereafter."

(Prov 23:23 KJV) "Buy the truth, and sell it not; also wisdom, and instruction, and understanding."

R1949 (From Harvest Truth Database V5.0 2008)

## TRIALS OF FAITH--WHY PERMITTED

MANY are perplexed as to why false doctrines are permitted to annoy and confuse God's people. On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. Against that kingdom and its establishment, and against all its prospective probationary heirs, he is an inveterate enemy, and his power is not yet bound. The children of light, the heirs of the kingdom, are, therefore, the special targets against which his fiery darts are aimed. As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumbling blocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the "strong delusions" of this "evil day" of Satanic wrath and power.

It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul (2 Thes. 2:10-12) makes answer, saying, "For *this cause, God*, shall send them [Whom?--Those "who received not the love of the truth that they might be saved"] strong delusions, that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness."

Thus plainly we are told that God not only permits, but that he also desires, that the faith of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it. Many indeed receive the truth very much as a child receives a new toy. It is a curiosity, something new, to be enjoyed for a season and then laid aside to be superseded by something else that temporarily pleases the fancy. Or, it is valued as a cudgel wherewith to gain the honors of victory in argument with disputing opponents. Or, again, it affords relief to some from a long imposed bondage of fear of eternal torment, and for this alone it is chiefly valued. They never did enjoy such a prospect, and often feared they were not quite good enough to escape torment and get inside the door of heaven.

All who thus lightly esteem the truth, merely to minister to their selfishness, are unworthy of it; and it is the will of God that all such should lose it. Hence the divinely permitted and desired testing of faith--the strong delusions, which, "if it were possible, would deceive the very elect," --those who have received the truth in the

love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked. The former are unworthy of it and the latter are better without it until taught to use and not abuse the liberty it brings. "Light [truth] is sown for the righteous, and joy [the joys of the truth] for the upright in heart." It is just as well that others, especially the wicked, should remain under the bondage of errors which to some extent control them until the strong power of Christ's kingdom is due to take the control of the world. For this reason God has permitted the superstitions of the past to fetter men's minds, and only in the present close proximity to the kingdom is he allowing some of the shackles of error to be loosened; and in the great time of trouble this will be seen to be the unchaining of the tiger of human passions, which would be disastrous in the extreme, were it not for the strong rule of the iron rod which will shortly command order, and say to the warring elements, "Peace, be still!" To the listless and selfish who are not grossly wicked, the truth is only made to minister to pride and selfishness, and hence it is the will of God that all such should lose it, as they do in pursuance of their natural dispositions with reference to it. But <sup>(1)</sup>the true children of God love the truth because they have an affinity for it. They love righteousness, they love their fellow men, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. <sup>(2)</sup>When they have found the truth they recognize its value; they prize it and meditate upon it; they view it as a grand and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. <sup>(3)</sup>They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

This is what it is to receive the truth into good and honest

[1] 1/3 Jun. 19 Manna, Psa. 97:11

[2] 1/3 Jun 19 Manna cont.

[3] 1/3 Jun 19 Manna cont.

hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing when they have it, and therefore hold it fast. They cling to it just as steel filings cling to a magnet, because they have an affinity for it. If you run a magnet through a box of sawdust and steel filings it will come out covered with the steel filings. A little sawdust may rest lightly on it, too, just as some people associate themselves with the truth and with those who hold it very dear; but the sawdust is easily blown off, while the steel filings hold fast. Just so multitudes of those who associate themselves with the Lord's people are easily carried away with a little wind of new false doctrine. And though they do not all disappear with the first breeze, a few more breezes will carry them all away. But the true ones God will not permit to be tempted above what they are able to bear; for he has given his angels a charge concerning them, and in their hands they shall bear them up lest at any time they should dash their feet against a stone.

The angel or messenger thus commissioned may be some well-

R1656 (From Harvest Truth Database V8.0 2014)

## BUYING AND SELLING

THE Scriptures instruct God's people to sell or dispose of what they have and to buy something else,—even though at a great cost. The inference is that what we possess naturally is not of lasting value, while that which we may obtain instead is of priceless value and everlasting.

"Buy the truth and sell it not; also wisdom, and instruction, and understanding."—Prov. 23:23.

Sell that which thou hast, and give alms—dispose of your natural abilities and talents, wisely of course, for the benefit of yourself, your family, and all who have need of such service as you can render—and thou shalt have treasure in heaven. Thus should we take up our cross and follow Christ our Redeemer and Pattern.—Luke 12:23; Matt. 19:21.

The "foolish virgins" were instructed to go and buy "oil,"—the light, the spirit of the truth. But they were "foolish" in that they did not buy in the proper time to get the greatest blessing in return. Because of tardiness they failed to enter into the Marriage Feast, thus losing a great privilege and blessing.

The value of a share in the Kingdom of God is likened to a choice pearl, to purchase which the dealer who rightly estimates its value will *sell or trade* all of his other wares;—realizing that possessing it alone he would be wealthy indeed.—Matt. 13:45.

Again, the value of the Kingdom is likened to a mine of wealth discovered in a field. The real value of the mine is generally unappreciated, but the appreciative discoverer would hasten to purchase the field; and to do so would give all else that he possesses.—Matt. 13:44.

The Lord in symbol points out to the Church, in its present Laodicean period, its really naked and poor and miserable condition; that its own righteousness, in which it trusts, is filthy rags which cannot cover its shame; and that its boasted riches of knowledge is of a spurious sort. He says: "I counsel thee to buy of me gold [heavenly wisdom], tried in the fire, that thou mayest be rich; and white raiment [the covering of Christ's righteousness—purity] that thou mayest be clothed, and that the shame of thy nakedness do not appear."

All who have learned that during the present Gospel age God is selecting the little flock, foreknown in his plan, and that all whom he predestinated must possess the characteristics of his firstborn,—must be copies of his only begotten Son, our Lord—have some conception of the great treasure of priceless value which their knowledge puts within their reach. Those who realize the value of the treasure most accurately are gladly selling off all that they have—time, influence, reputation, voice, strength, houses, lands, carriages, ease, comforts, luxuries,—and are investing the proceeds of all in the purchase of this field, which they know contains the treasure mine. Their conduct sometimes seems strange to those who do not know of the mine, or who, knowing something of it, have no real conception of its priceless value.

To one of these a king once said, "Paul, thou art beside thyself; much learning doth make thee mad." But Paul answered, "I am not mad, most noble Festus, but speak forth the words of truth and soberness." And again he declared, "What things were gain [valuable] to me, those I counted loss for Christ. Yea, I count all things but loss for the excellency of the knowledge of [the treasure hid in] Christ Jesus my Lord (Col. 1:26; 2:3), on account of whom I have suffered the loss of all things, and do count them as dung, that I may win

instructed brother who has studied to show himself a workman approved unto God, rightly dividing the Word of truth, and ever ready to feed the flock of God, or some faithful sister, ever watchful with motherly interest over the lambs of the flock. Albeit, the Lord will always provide for his own elect, and they shall not stumble nor fall.

The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it. Freely imbibe its blessed spirit and live in its hallowed atmosphere; "for, if any man have not the spirit of Christ, he is none of his." "Through sanctification of the spirit and belief of the truth" you are chosen to the great salvation now shortly to be revealed (2 Thes. 2:13.) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart—*viz.*, sanctification of the spirit, a complete setting apart to the divine will and service. Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. "Buy the truth" at any cost of self-sacrifice, "and sell it not" for any paltry present advantage.

Christ, and be found in him [a member of his body, one of his joint-heirs in the promised Kingdom]: that I may know him and the power of his resurrection [a resurrection to immortal and spiritual condition] and the fellowship of his sufferings, being made conformable unto his death; if by any means I might attain unto *the [chief]* resurrection." (Phil. 3:7-11.) "For I reckon that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." (Rom. 8:18.) "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look not at [and labor not for] the things that are seen, but the things which are not seen [the hidden treasure]; for the things which are seen [and which we are selling off] are temporal, but the things which are not seen [the treasures of God's gracious plan hid in Christ, which we are giving our little all to possess] are eternal."—2 Cor. 4:17,18.

Beloved, it is appropriate that each of us search his own doings, and his own heart's motives, and see whether we are fully awake to the value of the great wealth of God's love and favor and honor hidden in Christ, of which we are invited to become joint-heirs. God has given to us, and to all, a great *gift* in Christ, in that eternal life is secured for all of Adam's race who will accept it under the terms of the New Covenant, when fully enlightened; but in addition to that *gift* is the present offer to *sell* to us a share in the glorious Millennial Kingdom at a price "not worthy to be compared" to the glories and blessings which, as heirs of God and joint-heirs with Christ, we may receive in exchange.

The *price* is small, but it is *all* that we each have to give—ourselves, our all. Whether our all be more or less than another's all, it is nevertheless our *all*, and God graciously proposes to accept the little all of each, whatever it may be, the sufficiency of Christ's *all* compensating for the deficiency of our *alls*. The chance to buy is now, and very "foolish" are those virgins (pure ones) who neglect or refuse to give the price.

To buy we must consecrate and *give*—time, energy, study, to gain even a *knowledge* of the mystery (the secret mine of wealth) hid in Christ. (1 Cor. 2:7.) Each day will bring to the consecrated opportunities for giving something to the Lord, either directly, or indirectly to his people or others in his name. Each day will bring opportunities for *giving up* something precious to the selfish, carnal nature.

All such gifts presented to God (by those who have already been reconciled to God, through faith in his precious blood) are acceptable in the Beloved, and are treasures laid up in heaven, of two sorts: (1) the service rendered to God which, although in itself imperfect, he accepts as perfect through Christ; (2) the character thereby developed in our own hearts is a heavenly treasure acceptable to God by Jesus Christ; for every time we *give* anything to the Lord's service or *give up* things highly esteemed among men for the sake of the Lord, or his Word, or his people, or even for humanity's sake, we to that extent overcome the fallen disposition or spirit of selfishness, and cultivate the spirit of love and benevolence, the spirit of God, the spirit of Christ, the holy spirit or disposition, without which none will be acceptable as joint-heirs with Christ in his Kingdom;—for "if any man have not the spirit [disposition] of Christ he is none of his."—Rom. 8:9.

Let us see to it that, having made the contract, we pay over the price in full.—Acts 5:1-11.