

May 21

All Scripture, given by inspiration of God, is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works. 2Timothy 3:16,17

THOROUGHLY FURNISHED

E167 "Let us not accept the doubts and speculations of good people who are dead, or of good people who are living, nor yet our own. Let us remember the Apostle's declaration that the Word of the Lord is given with the intention -- "that the man of God may be perfect, thoroughly furnished unto every good work." (2 Tim. 3:17) Let us place our reliance wholly upon the Lord, and seek to know the meaning of what he declares respecting the holy Spirit, bringing every Scripture testimony into harmony; assured that the truth, and it only, will stand such a searching examination. So doing, prayerfully and carefully, our efforts shall be rewarded. To him that knocketh, the door of knowledge shall be opened; to him that seeketh, the knowledge of the holy Spirit shall be revealed. Isa. 8:20; Matt. 7:7,8"

(Isa 8:20 KJV) "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them."

(Mat 7:7-8 KJV) "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: (8) For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

A13 "No work is more noble and ennobling than the reverent study of the revealed purposes of God -- "which things the angels desire to look into." (1 Pet. 1:12)... Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness."

BEST PROOFS ARE ON THE INSIDE

R3210 "The best proofs respecting the inspiration of the Scriptures are to be found on the inside--in the divine plan of the ages which it records with such grand harmony. The trouble with the higher critics is that they do not see this internal evidence, but, on the contrary, have accepted the incongruous and unreasonable theories of the dark ages which misrepresent the real teachings of the Bible, and these higher critics are now showing the book (which they believe to be full of inconsistencies) from the outside--endeavoring to prove that it was not written by the people whose names are attached to its various parts. To those who see the divine plan which the book contains, these arguments of the higher critics respecting the authorship of the parts are of little weight; for it matters not to us who wrote the books, so long as we see they contain the elements of a divine plan so stupendously grand that we are confident no human mind conceived it or could have depicted it."

It will be well for us all to remember that all the graces of the Spirit, all the progress in the knowledge of divine things to which we have already attained, that may have helped us nearer to God and to holiness, have come to us through the Scriptures of the Old Testament and through the words

A56 "One plan, spirit, aim and purpose pervades the entire book. Its opening pages record the creation and fall of man; its closing pages tell of man's recovery from that fall; and its intervening pages show the successive steps of the plan of God for the accomplishment of this purpose. The harmony, yet contrast, of the first three and the last three chapters of the Bible is striking. The one describes the first creation, the other the renewed or restored creation, with sin and its penal-curse removed; the one shows Satan and evil entering the world to deceive and destroy, the other shows his work undone, the destroyed ones restored, evil extinguished and Satan destroyed; the one shows the dominion lost by Adam, the other shows it restored and forever established by Christ, and God's will done in earth as in heaven; the one shows sin the producing cause of degradation, shame and death, the other shows the reward of righteousness to be glory, honor and life."

A63 "When Columbus discovered the Orinoco river, some one said he had found an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So the depth and power and wisdom and scope of the Bible's testimony convince us that not man, but the Almighty God, is the author of its plans and revelations."

A348-349 "It will be observed that the divine plan is complete and harmonious with itself in every part, and that it is in perfect harmony with the character which the Scriptures ascribe to its great Author. It is a marvelous display of wisdom, justice, love and power. It carries with it its own evidence of superhuman design, being beyond the power of human invention, and almost beyond the power of human comprehension.

Doubtless questions will arise on various points inquiring for solution according to the plan herein presented. Careful, thoughtful Bible study will settle many of these at once; and to all we can confidently say, No question which you can raise need go without a sufficient answer, fully in harmony with the views herein presented. Succeeding volumes elaborate the various branches of this one plan, disclosing at every step that matchless harmony of which the *truth* alone can boast. And be it known that no other system of theology even claims, or has ever attempted, to harmonize in itself *every* statement of the Bible; yet nothing short of this we can claim for these views. This harmony not only with the Bible, but with the divine character and with sanctified common sense, must have arrested the attention of the conscientious reader already, and filled him with awe, as well as with hope and confidence. It is marvelous indeed, yet just what we should expect of the TRUTH, and of God's infinitely wise and beneficent plan.

And while the Bible is thus opening up from this standpoint, and disclosing won-

of our Lord and His inspired apostles: nor will it ever be necessary to go to other channels for the true wisdom which would prepare us for the salvation promised. Z. 97-170 R2166:2

drous things (Psa. 119:18), the light of the present day upon the various creeds and traditions of men is affecting them in an opposite manner. They are being recognized even by their worshipers as imperfect and deformed, and hence they are being measurably ignored; and though still subscribed to, they are seldom elaborated, for very shame. And the shame attaching to these human creeds and traditions is spreading to the Bible, which is supposed to uphold these deformities of thought as of divine origin. Hence the freedom with which the various advanced thinkers, so-called, are beginning to deny various parts of the Bible not congenial to their views. How striking, then, the providence of God, which at this very time opens before his children this truly glorious and harmonious plan--a plan that rejects not one, but harmonizes every part and item of his Word. Truth, when due, becomes *meat* for the household of faith, that they may grow thereby. (Matt. 24:45)"

(Dan 12:4 KJV) "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased."

(Dan 12:9-10 KJV) "And he said, Go thy way, Daniel: for the words are closed up and sealed till the time of the end. (10) Many shall be purified, and made white, and tried; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."

(Hab 2:2-3 KJV) "And the LORD answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it. (3) For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry."

B14-15 "Divine truth: it is built up step by step, and to gain an understanding of it we must ascend by the steps provided--carefully, of course, proving by the Scriptures every advance step we take, yet not fearful to take the steps as we thus find for them sure footing. Only those who have implicit faith in God, and to whom a "Thus saith the Lord" is the end of all doubt and controversy, can be led by the Spirit of God into advanced truth as it becomes due--led into things new, as well as confirmed in things old and proved true by the same authority.

Only such, God proposes so to lead. In the end of the age, which is the harvest time, much truth is due to be uncovered, which God did not make known in times past, even to his most faithful and devoted children. It was in *the time of the end* that the Prophet Habakkuk (2:3) declared that the vision, concerning the glorious consummation of God's plan, should speak and not lie; and that to some of God's children it should speak so plainly that they would be able, as directed, to make it plain on tables; that

through their instrumentality others might be enabled to read it clearly: and then Daniel also (12:4,9,10) declared that knowledge should be increased, and that the wise (through faith) should understand the vision.

Our object here is not to prophesy out of the abundance of human imagination, nor in any sense to be wise above what is written in the sacred Scriptures. Therefore, discarding all human inventions, we keep close to the fountain of divine truth, endeavoring to read prophecy in the light of prophecy and its manifest fulfilment; and to make plain upon tables that which God said would be sealed up, and which therefore could not be understood before this time of the end, but of which he gave assurance that it should *then* be understood.

In this volume we offer a chain of testimony on the subject of God's appointed times and seasons, each link of which we consider Scripturally strong, while the whole of it when viewed together, in the

relationship which one part bears to another, gives evidence of a plan so broad and comprehensive, a design so deep, and a harmony so perfect, as to clearly manifest to the studious and reverent inquirer that it is beyond the breadth and depth of human thought, and therefore cannot be of human origin."

B171 "Bear in mind that all these things have been *hidden* by the Lord, in such manner that they could not be understood or appreciated until the due time had come, and then only by his earnest, faithful children, who esteem truth as more precious than rubies, and who are willing to seek it as men search for silver. Truth, like silver, must be not only mined, but also refined, separated from dross, before its value can be appreciated. The things here stated in few words will be proved point by point; and while many may prefer to take a statement without the trouble of verifying it from the Scriptures, this will not be the case with the

real truth-seeker. He must, so far as possible, make every point, argument and proof his own, direct from God's Word, by tracing all the connections and thus convincing himself of the truthfulness of the account presented."

OV407 "GOD'S WONDERFUL PLAN OF THE AGES... When we see the Bible teaching concerning the Divine Plan, it gives us a confidence in the Bible that we can get from no other quarter. It is the study of the Bible from the outside, by those who try to tear it into shreds, and the employment of their brains against the Bible, that proves the professors of our day the worst of all times. Only when we perceive from the inside can we see the strength of the Bible. No human mind ever originated such a Plan. It is surely Divine, surely Biblical. We did not discover it, but it was shown to the faithful "in due time."

R2165 (From Harvest Truth Database V5.0 2008)
APOSTOLIC ADVICE TO A YOUNG CHRISTIAN

--JUNE 13--2 TIM. 1:1-7; 3:14-17--

*"From a child thou hast known the holy Scriptures,
which are able to make thee wise unto salvation."--2 Tim. 3:15*

THE WORDS of this lesson, addressed by the Apostle Paul to Timothy, are sound advice to all Christians, especially to such as are young in the truth, and particularly if they have consecrated their lives to the Lord and his service, and are seeking to be useful according to their consecration as his ministers or servants --whether in a public or in a private service, according to their talents and opportunities.

These words were addressed to Timothy, when the Apostle Paul was an old man, a prisoner in Rome, because of his testimony for the Lord. Nor was Timothy a child in years at the time this epistle was addressed to him. Timothy's mother and himself were converts to the gospel of Christ presumably at the time of Paul's visit to their home at Lystra during his first missionary tour. It is presumed that at the time of his receipt of this letter Timothy must have been about forty years of age. Tradition has it that he was about sixteen years old at the time of his own and his mother's conversion to the gospel. When he was about twenty-one years of age, he with Silas accompanied the Apostle Paul on his second tour through Asia Minor, and from that time on for some sixteen years he was closely identified with the Apostle in his service of the truth, until left by the Apostle with the Church at Ephesus, that he might help them over some difficulties into which they had fallen. It was while Timothy was thus serving the Church at Ephesus that he received the two epistles which bear his name.

Paul introduces himself not by calling attention to his personal qualities as a logician, nor by boasting of any service which he had performed as the Lord's servant and minister of the truth; but, properly, by reminding Timothy of his apostleship (one of the twelve, taking Judas' place) specially commissioned by the Lord to introduce his gospel, and specially prepared for the work by being made a witness of the Lord's resurrection, having been granted a glimpse of his glorious person on his way to Damascus and commissioned to declare the conditions for the fulfilment to men of God's promise of life, provided in Christ Jesus.

Altho the Apostle had no natural children of his own, his tender address to Timothy as his "dearly beloved son," and his invocation upon him of a divine blessing, shows that he lacked none of those fine, noble and endearing sentiments, which belong to a true parent. Indeed, the very fact that he had no natural children seems to have broadened the Apostle's sentiments to such an extent that figuratively he took into his affections, as his own children, all who accepted the gospel. We remember that he frequently used this figure of speech, "Altho ye have many teachers, ye have not many fathers in the gospel" --"I have begotten you in my bonds." On another occasion he represents his efforts for a development of a fully consecrated Christian life amongst the believers under the figure of a mother travelling for her children. This being true of the Apostle's general sentiment toward the household of faith, it would be much more true in the case of Timothy who had so nobly and truly filled the part of a

son to him.

Incidentally the Apostle here points out the purity of his conscience toward God, before his eyes were opened to a recognition of the Lord Jesus, while making mention to Timothy that he prayed for him day and night with great desire to see him, and a remembrance of Timothy's tears, when they parted company at Ephesus in the interest of the truth. It was not according to the personal preferences of either that they had separated, but both had sunk personal convenience and preference in the interest of the Lord's cause.

We note with appreciation the Apostle's care over this younger brother in the truth, in whom he sees such great promise of present and future service. He realizes, perhaps better than Timothy does, the snares of the adversary, by which one placed in so prominent a position is likely to be assailed. Would he become heady and high minded?--Would he lose his faith in the cross of Christ?--Would he fall into the snare of some of the philosophies, falsely so-called?--Would he become vainly puffed up by a fleshly mind, and get to feeling himself to be a "somebody"?--Or, would he, on the contrary, be a faithful soldier of the cross, meek, humble, gentle toward all, an example both in faith and practice to those with whom he came in contact? And withal, would he hold fast to the Scriptures and be apt to teach others to look to this divine source of information? He remembered that heretofore Timothy had been so close to himself in the work that he had been measurably shielded from many trials to which he would now be exposed; and yet, no doubt he realized that, if Timothy would be prepared to take the work of a general minister, which Paul the prisoner and growing old must shortly lay aside, it was time that he was learning how to stand, complete in the strength which God supplies through his Word, without leaning so particularly, as heretofore, upon any earthly prop.

These reflections no doubt had much to do with the Apostle's prayers for Timothy "night and day;" and he now writes with a view to strengthening him along these lines, reminding him of the genuine faith and piety which he had inherited both from his mother and his grandmother, and assuring him that he believed that this had laid a deep foundation of true piety and faith in Timothy's own heart. We pause here to notice the fact everywhere kept prominent in the Scriptures that according to the divine arrangement not only are the sins of the parents visited upon the children for several generations, but also that the faith and godliness of the parents, when rightly based on the Word of God and the true promises of that Word, lay the foundation of character in their children, upon which there is the greater hope that a life of godliness and usefulness may be built.

Not only does the Apostle strengthen Timothy's mind by a remembrance of the goodly heritage of faith and piety received from his mother and grandmother, but in addition he reminds him of the grace of God specially conferred upon him (Timothy) at that certain time when he made a full consecration of himself to the Lord, to be God's servant; when the Apostle, exercising his power as an Apos-

tle, and as was common in those days, communicated to Timothy by supernatural power an outward gift or token of the holy spirit, through the laying on of his hands. The Apostle had evidently either heard or surmised that Timothy was allowing the fervor of his zeal for God to die out, and hence here he urges him to "stir up the gift of God which is in thee." The Greek word here rendered "stir up" has the significance of *re-ignite*: as tho the Apostle said, Reignite your gift by renewed energy.

The next verse enforces this view, implying that the Apostle thought that Timothy was in danger of being overcome by *fear*, so as to allow his zeal to abate. And hence he reminds him that ⁽²⁾the spirit of the Lord imparted to his people is not a spirit of fear, but on the contrary a spirit of power, energy, zeal awakened by love;--loving devotion to God, and a desire to please and serve him; loving devotion to the truth, and a loving devotion to God's people and a desire to build them up in holy things, and to do good unto all men as we have opportunity. And yet, lest Timothy should get the thought that the spirit of God led only to a zeal or energy--that might at times be unwise in its exercise and do more harm than good,--the Apostle adds that the spirit of God which he bestows upon those who are begotten as his sons is a spirit of a "sound mind;" --a mind that is fortified and strengthened by the Word of the Lord on every subject, and hence, while thoroughly fearless of man, is wise in judging of times, seasons and methods for using the energy of love which burns as a fire within the consecrated heart. O that all of God's children might appreciate, and more and more obtain, the spirit of a sound mind, by which all of their talents might be used, not only fearlessly but wisely, in the Master's service.

Continuing his exhortation (3:14-15) the Apostle impresses upon Timothy two things: (1) That he had been taught of God, and (2) that this teaching of God had come to him through the Scriptures, which, he assures him, are sufficient to bring him all the way to the complete realization (in the resurrection) of that salvation which God has provided through faith in Christ Jesus. ⁽³⁾It will be well for us all to remember that all the graces of the spirit, all the progress in the knowledge of divine things to which we already have attained, that may have really helped us nearer to God and to holiness, have come to us through the Scriptures of the Old Testament and through the words of our Lord and his inspired apostles: nor will it ever be necessary to go to other channels for the true wisdom which would prepare us for the salvation promised.

Proceeding the Apostle shows (Vss. 16,17) that the Scriptures which God inspired are profitable in every direction, and quite sufficient for the man of God. Needing no supplements of visions or

dreams, either his own or other men's. They are profitable for doctrine, containing the full statement of the divine plan; and no human authority is competent to add thereto.-- Who hath known the mind of the Lord?--Who hath been his counselor? They are useful also for reproof toward others: No words that we can use in correcting the errors of others either in word or doctrine could possibly be as forcible for reproof, as the inspired words of Scripture. They are useful also for "correction," literally, "to bring up and establish one in the right." No standard of morals or of discipline can so thoroughly search out the heart and correct its waywardness as the Lord's Word.

Not, however, that God's Word is merely a statement of platitudes and moral instruction: it is far more than this; it searches the heart, the motives, the intentions, the thoughts, the ambitions, the aspirations. It pronounces a blessing upon the "pure in heart," those whose intentions are upright, honest, clean. The Word of the Lord as a correcter "in righteousness" takes hold upon all the affairs of life, and to those who are exercised thereby gives not only the spirit of a sound mind so that they are able to weigh and appreciate things from the true standpoint--God's standpoint of righteousness; but it also inculcates a righteousness toward God, and the propriety of seeking that holiness of which God is the perfect example. Moreover, it reaches down to the relationships between husbands and wives, parents and children, friends and neighbors. If permitted, it settles every matter for us on lines of justice and love.

The Apostle assures us, accordingly, that God's teachings through the Scriptures are given--"That the man of God may be furnished completely unto every good work."--Revised Version.

Here the Apostle has reference to perfection of *character* (he makes no reference to perfection in the flesh, elsewhere assuring us that even in his own case he realized "in my flesh dwelleth no perfection"). The perfection of character here pointed out as the proper and desirable aim of all Christians, and prepared for by the Lord through the giving of his inspired Word, should be the aim, the mark, toward which all the soldiers of the cross running in the race for the great prize should bend their energies. Perfection of character was exemplified to us in the person of our dear Redeemer, whom God has exalted to the right hand of majesty and power; and we are informed by the Apostle that the Father has predestinated that all of the "little flock" who will share the Kingdom with Christ must be conformed to this glorious image of his Son-- must have perfected characters, hearts, minds, fully submitted to the will of the Father and to all righteousness, in all things;--however imperfect the earthly vessel may be, and however incompletely we may be able at our best to carry out in every thought and word and deed all the desires of our hearts and the endeavors of our transformed minds,--new characters, the earnest or beginning of the new natures which will be completed in the first resurrection.

⁽²⁾ May 22 Manna, 2 Tim. 1:7

⁽³⁾ May 21 Manna, 2 Tim. 3:16-17

INSTRUCTION IN RIGHTEOUSNESS

(2 Ti 3:16-17 KJV) "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: (17) That the man of God may be perfect, thoroughly furnished unto all good works."

R3210 "PAUL'S CHARGE TO TIMOTHY ...The Apostle's words give the thought that these divine instructions are for the purpose of making the Lord's people wise unto salvation, -- of showing them how they may please God and be acceptable to him under the terms of his covenant."

HEART LOYALTY

R5127 "Heart-loyalty to the Lord means continual effort to bring all the conduct of our lives, yea, the very thoughts and intents of our hearts, into subjection to the Divine will. (2 Cor. 10:4,5.)"

(2 Cor 10:4-5 KJV) "(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) (5) Casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ;"

R1531 "To enter into the spirit of the Lord's plan, as revealed in his Word, is to be sanctified by it; and this is impossible without some knowledge of it."

R5246 "God expects us to be loyal of heart. And that loyalty of heart should reach out and control the whole life. If our thoughts are not according to our ideals, we should endeavor to make them so..."

We show our loyalty to God by giving attention to His Word, that we may know what is His will. The more we study God's Word, the more we receive the spirit of the Truth, and the more we appreciate it. And in proportion as we understand God's regulations and desire to be guided by them, our hearts will become purified. Then the more care shall we take of our hands, what they shall do; and of our tongues, what they shall say. Thus we shall keep our hearts--submit our wills to the will of God."

(Psa 119:2 KJV) "Blessed are they that keep his testimonies, and that seek him with the whole heart."

R3090 "Too many, we find, have been contenting themselves with *knowing* the truth, without making special efforts to live it, daily and hourly."

(Rom 6:17 KJV) "Ye have obeyed from the heart that form of doctrine which was delivered you."

HEART LOYALTY MEANS GROWTH IN GRACE & KNOWLEDGE

(2 Pet 3:18 KJV) "Grow in grace, and *in* the knowledge of our Lord..."

R3215 "To grow thus in grace and not grow in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord... What is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. It implies, first, a knowledge and recognition on our part of our redemption through his precious blood and a personal faith in and dependence upon all the promises of the Father made to us through him, and then an intimate communion with him in our daily life of prayer, and of observation of his will and obedience to it. If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the spirit, rendering us more and more pleasing and acceptable to our Lord. A sense of the divine acceptance and favor is given to us from day to day in increasing measure, in fulfilment of that blessed promise of our

Lord, "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."-- John 14:23.

This, as nearly as words can express it, is what it is to grow in grace; but the full and blessed understanding of it is best appreciated by those who from day to day walk with God in faith and obedience and love."

(1 Jn 2:5-6 KJV) "But whoso keepeth his word, in him verily is the love of God perfected: hereby know we that we are in him. (6) He that saith he abideth in him ought himself also so to walk, even as he walked."

(Jn 14:21 KJV) "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."

(Jn 7:17 KJV) "If any man will do his will, he shall know of the doctrine..."

(Lu 8:15 KJV) "But that on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience."

THOSE THAT CONTINUE IN HIS WORD

(Jn 8:31-32 KJV) "Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; (32) And ye shall know the truth, and the truth shall make you free."

R5508 "THE REWARD OF TRUE DISCIPLESHIP. The Lord's expression, "Then are ye My disciples indeed," implies a distinction between real and merely nominal disciples. And since we desire to continue to be Jesus' sincere disciples, let us mark the expressed condition: "If ye continue in My Word, then are ye My disciples indeed." The hypocrisy of merely nominal discipleship is an abomination to the Lord.

It is a blessed thing to take the first step in the Christian life--that of acceptance of Christ as our Redeemer and Lord and yielding ourselves fully to the Father through Him. But the reward of this step depends entirely upon our continuance in His Word, in the attitude of true disciples. The disposition of human pride is to wander away from the simplicity of Divine Truth and to seek out new theories and philosophies of our own, or to pry into those of others who desire to be considered wise and great according to this world's estimate.

The reward of continued discipleship is, "Ye shall know the Truth"—not, Ye shall be "ever learning and never able to come to the knowledge of the Truth." (2 Timothy 3:7.) Here is the mistake many make; failing to continue in the Word of the Lord, they delve into various human philosophies, which ignore or pervert the Word of the Lord and set up opposing theories. To those who seek for Truth among these human theories, there is no promise that they shall ever find it, and they never do.

Divine Truth is found only in the Divinely appointed channel--our Lord, the Apostles and the Prophets. To continue in the doctrines set forth in the inspired writings of the Prophets and the Apostles, to

study and meditate upon them, to trust implicitly in them, and to faithfully conform our characters to them, is what is implied in "continuing in the Word" of the Lord. And this is entirely compatible with the heeding of all the helps which the Lord raises up from among our brethren in the Body of Christ, as enumerated by the Apostle Paul. (Ephesians 4:11-15; 1 Corinthians 12:12-14.) The Lord always has raised up, and will to the end raise up, such helps for the edification of the Body of Christ; but it is the duty of every member carefully to prove their teaching by the infallible Word.

If we thus continue in the Word of the Lord as earnest and sincere disciples, we shall indeed "know the Truth," be "established in the Present Truth" [the Truth due], and "be rooted and grounded in the Truth"; we shall be "firm in the faith," and "able to give a reason for the hope that is in us"; to "earnestly contend for the Faith once delivered to the saints"; to "war a good warfare"; to "witness a good confession" and to firmly "endure hardship as good soldiers of Jesus Christ," even unto the end of our conflict...

The Truth thus acquired, step by step, becomes a sanctifying power, bringing forth in our lives its blessed fruits of righteousness, peace, joy in the Holy Spirit, love, meekness, faith, patience and every virtue and every grace, which time and cultivation ripen to a glorious maturity."

R1850 "The Christian who abandons the daily reading of the Word of God and meditation upon its precepts is not a growing Christian. The precepts and promises...have no sweetness to the soul that does not keep them ever fresh before the mind."

CLEAVE TO THE LORD WITH FULL PURPOSE OF HEART (FULL PURPOSE OF WILL)

R5246 "The will is a part of our heart, just as the rudder is a part of the ship. The new will is the rudder to steer us this way or that way. The more we understand the Word of the Lord, the better we understand how to guide our lives. Therefore we are to keep our hearts and purify them by the *knowledge* of God's Truth, the *study* of God's Truth. To do this, the will must ever be on the alert, watching with prayer and thanksgiving."

(Ac 11:22-23 KJV) "They sent forth Barnabas, that he should go as far as Antioch. (23) Who...exhorted them all, that with purpose of heart they would cleave unto the Lord."

R2998 "The word "cleave" here in the Greek signifies to glue, to adhere.... It was not a restraining of the flesh, nor a perfecting of it, that was sought, but a much deeper work of grace than this; a purity of heart, of intention, a heart-adhesion to the Lord."

(Rom 12:9 KJV) "Let love be without dissimulation. Abhor that which is evil; cleave to that which is good."

R2213 "'Cleave to that which is good.' The thought is, adhere to, be cemented to, that which is good. There is a constant tendency not only from our own fallen natures, but also from the world and the devil, to separate from that which is good and pure and noble. And we must resolutely determine,

that at all hazards and for all time, by the Lord's grace, we will adhere to him."

GUIDE ME WITH THY COUNSEL (Instruction In Righteousness, Thoroughly Furnished Unto All Good Works)

(Psa 73:24) "Thou shalt guide me with thy counsel, and afterward receive me to glory."

R2240 "THOU SHALT GUIDE ME WITH THY COUNSEL.... The Church is continually urged to search the Scriptures, that they may know the will, the counsel, of God, and the Apostle declares that the written Word is sufficient "that the man of God may be perfect, thoroughly furnished." (2Tim. 3:16,17) "That your faith should not stand in the wisdom of men but in the power of God"--the Word of God...

Some reject the Word of the Lord in toto: others accept it nominally, but really never accept its counsels in the sense of putting them into practice in their daily lives. These latter are as truly rejectors as the former... They include the vast majority of nominal Christians...

We might take up hundreds of the testimonies of our great Counselor and find them full of wisdom and blessing to us; yet the blessing would be not merely in the knowing of his counsel, but in proportion as we should *obey* the counsel, and thus *do the will* of our Father who is in heaven...

While the outward affairs of life are to be regulated and harmonized with the Lord's character and will, as expressed to us in his Word, yet the object sought is to have these good qualities proceed from an *inward source*, a regenerated heart; a heart from which Selfishness has been dethroned, and in which Love has been enthroned as the moving impulse of life. Love to God will regulate all of our obedience to him, so that it will not be merely outward and formal ceremonies, but worship in spirit and in truth. Love to fellowmen -- especially to the household of faith--will guide us in our dealings with them...

The degree of success and rapidity in cultivating this spirit depends very largely upon our zeal, and the heed which we give to the great Counselor... But such will find testings and trials by the way, to prove how deep and how sincere is their spirit of love; and where it is genuine, where the good seed of the divine truth has fallen into an honest heart, it will grow, it will thrive upon trials, disappointments; and against every opposition it will bring forth in life a fruitage of good works, of service for the Lord and for his people."

"AND AFTERWARD RECEIVE ME TO GLORY"

(Joh 6:44-45 KJV) "No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day. (45) It is written in the prophets, And they shall be all taught of God..."

(2 Cor 3:5 KJV) "Not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God;"

(Phil 2:13 KJV) "For it is God which worketh in you both to will and to do of his good pleasure."