

November 5

Having an High Priest over the house of God, let us draw near with a true heart in full assurance of faith. Hebrews 10:21,22

LET us remember that He who has begun the good work changes never, and that if our hearts are still in harmony with Him,

R5424:1:5 "LET US COME WITH TRUE HEARTS... Seeing, then, that we have confidence that God has made this arrangement, confidence to take the proper steps, and have presented our bodies living sacrifices, have gone through the antitypical consecration, and received the begetting of the Holy Spirit, let us begin at once the work of the new Order of Priesthood. There are great things to be accomplished: let us fully enter in with Him--let us become full participators in this work--in everything that God has for us to do. Let us come with true hearts, however, realizing how wonderful are our blessings, how precious is the provision of the covering of our Savior's merit. Let us be true and loyal to this Covenant into which we have entered with God."

FULL ASSURANCE ROOTED AND GROUNDED IN "THE FAITH"

(Heb 10:22 KJV) "Let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."

R5424:2:4 "FULL ASSURANCE BASED ON KNOWLEDGE... This full assurance of faith cannot be attained in a day. It requires quite a degree of information. And God has provided this information by instructing us in His Word as to what Christ did for us, and what He is *willing* to do; why He died for us, etc. All this is furnished us as a basis for faith. Then to further strengthen our faith, we have all the exceeding great and precious promises, and His daily providences over us. Therefore this fully consecrated class may draw near, and have the full assurance that they may attain all the glorious things to which God has invited them--to be heirs of God and joint-heirs with Jesus Christ our Lord "to an inheritance incorruptible and undefiled, and that fadeth not away."

F681 "Christ opened up for *us* "a new and living way," or "a new way of life," through the veil--that is to say, his flesh; and that we may have boldness as *brethren* to enter into the holiest by the blood of Jesus. Such "brethren," related to the great High Priest over the house of God, are exhorted to "draw near with a true heart, in full assurance of faith," recognizing that their sins and iniquities have been fully covered, and that they themselves have been fully accepted of the Father. (Heb. 10:17-22) Again, the same Apostle declares that it is *we* who have an High Priest who can be touched with the feeling of our infirmities, who may "therefore come boldly unto the throne of grace, that *we* may obtain mercy and find grace to help in time of need." Heb. 4:15,16

(Col 2:1-8 KJV) "For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; {2} That their hearts might be comforted, being knit together in love, and unto all riches of the full

if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but His will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in

assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ; {3} In whom are hid all the treasures of wisdom and knowledge ...{6} As ye have therefore received Christ Jesus the Lord, so walk ye in him: {7} Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. {8} Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ."

R2895 "Jacob died, was buried... Joseph's brothers judged him to have a disposition considerably like their own; they could not believe him to be thoroughly generous and forgiving, and though they acknowledged his kindness toward them, they said to themselves, This was merely on account of our father Jacob, and not on our account, and now that our father is dead Joseph will treat us differently..."

It strikes us that this well illustrates the condition of many who come to the Lord with an insufficiency of faith. They are convinced of his mercy toward them, and yet are always fearful. The truth is that they do not know him; they think of him as moved by like passions with themselves, more or less depraved, more or less controlled by animosity. It is an evidence of growth in grace when we come to that place in our experiences where, admitting our own guilt and unworthiness of divine favor we have, nevertheless, become so intimately acquainted with the Lord as to have a full assurance of faith in his declaration that our sins are forgiven. It is to such a development of grace that the Lord referred, saying, "This is life eternal, that they might *know* thee the only true God, and Jesus Christ, whom thou hast sent." (John 17:3.) But such a knowledge is not to be obtained instantaneously, but rather is to be the result of a growth in grace; for we grow in grace as we grow in knowledge, and we grow in knowledge as we grow in grace--the two keeping pace, the one with the other, as do our feet in walking. It is because the majority who have named the name of Christ do not grow in grace and in knowledge that they fail to attain to that grand condition of which the Apostle speaks as "full assurance of faith"--full confidence in the Lord, in his goodness, in his wisdom, in his love, in his providential care over all of their affairs. And the lack of such growth is owing to their failure to offer their sacrifices unto the Lord --to commit all of their ways to him."

MUST DEMONSTRATE HEART LOYALTY

R5425 "The desire to draw nearer and nearer to God must be in *our heart*; else we shall fail to go on and attain our privilege in Christ. Such a desire is a manifestation of our hunger and thirst after righteousness."

R5424 "The assurance with which these may rightly approach is dependent upon

line with His promises and arrangements, we know that all of His gracious providences are still being exercised on our behalf. This is full assurance of faith--full confidence in the Lord. Z. '00-170 R2643:1

certain conditions here indicated. They must have a *true heart*, and are not to be double-minded. Entire heart loyalty must be theirs; they must fully demonstrate that they meant what they said when they gave their lives to God."

R1720 "Faith, to be a conquering power in us, must go deeper than the head: it must go into the heart, and thus permeate and energize the whole being, bringing not only the outward conduct but every thought into subjection to Christ."

R5425 "If the child of God would draw very near, and would have the blessed realization of the Father's smile of approval continually, he must seek to have a conscience void of offense toward God and toward men--a conscience which can truthfully say, I am striving to do that which would be pleasing to the Lord, that which is in full harmony with my Covenant of Sacrifice; and I am striving also to do that which would justly have the approval of righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be members of the Royal Priesthood, to sacrifice their lives in the Lord's service that they may reign with Him."

R5939 "CONFESSION OF SIN ESSENTIAL TO FORGIVENESS... *"If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness."*--1 John 1:9... The Apostle intimates that there is danger that some will go to the extreme of denying that they have any faults, and thus deceive themselves and get into a snare of the Adversary.

It may be asked, What difference can it make if they are seeking to live godly, whether they claim to live perfectly, or admit that they are imperfect and apply continually for cleansing through the precious blood? We reply that it makes a great deal of difference. Only as we confess our sins can they be forgiven. Consequently, those who deny that they have any sins, faults, imperfections, have a great load of them uncanceled, unforgiven, charged up against them; and because of this they would be accounted unworthy to be taken further along in the path of light, under the lead of the Holy Spirit, into the heights and depths and lengths and breadths of the love and wisdom of God, revealed in His Word as meat in due season for the Household of Faith."

LOYALTY DEMONSTRATED DURING AND AFTER BATTLE BETWEEN OLD AND NEW CREATURE

R1985 "When...a battle is ended, and the new will sits down to reckon the damage inflicted by the raid of the old will, there must be some self-crimination--"Oh! why was I not more watchful? I knew from experience that I was quite vulnerable at the point from which the attack came. Nor did I repel the attack with proper diligence. I almost fear that I was willing to have the

attack, and that I encouraged the enemy, Sin; and if so, was it not disloyalty to the Lord? And was it not also a wilful sin, since the new will did not repel it with sufficient energy?"...

"If any man [in Christ] sin, we have an advocate with the Father, Jesus Christ the righteous"; "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." (1 John 2:1; 1:9.) But to the extent that the will consented to sin, even for a moment, it was *unforgivable*; and for that measure of responsibility we must expect to suffer "stripes"; *i.e.*, chastisements...

Whenever we find that we have been overcome of evil, we should "judge ourselves:" we should scrutinize our own course, and not only feel contrite toward God, and resolved to be more vigilant and more faithful in the future, but we should right the wrong to the extent of our ability, and humble ourselves before the Lord. The Apostle says, "If we would judge [reprove, correct] ourselves, we should not be judged [reproved, corrected, by the Lord]; but when we are judged, we are chastened of the Lord [punished with "stripes"], that we should not be condemned with the world."--1 Cor. 11:31,32; 1 Tim. 5:24."

R5440 "Our daily trespasses are to be acknowledged to the Lord, and forgiveness sought and obtained..."

If these trespasses are merely weaknesses of the flesh, or of ignorance or stupidity, they are sins which will be fully forgiven of the Lord on application. If they be sins in which the new mind has been slack, in which it has been more or less

culpable, through lack of sufficient positiveness, then to that extent the New Creature must be held responsible. And for all such trespasses, for which the New Creature is in any way at fault, there will be stripes...

A Christian might have a natural tendency to anger, and it might be impossible for him fully to control this tendency... The New Creature in such case should do everything possible to overcome this, through prayer and persistent effort, and if necessary, by imposing upon himself a penalty for every failure in this direction--some self-denial, perhaps. But if the New Creature should say, Well, that is my flesh; I cannot help it, he might receive stripes, and an earthborn cloud might arise between him and the Lord; and that one would be spiritually sick until he should return to the Father and make proper amends and be re-instated. If this attitude continued, it would seem to make against his ever becoming a member of the Little Flock. He would have to decide *positively* for or against the right."

R4348 "He who has not attempted to correct his weaknesses by resolutions to the Lord, vows to the Lord, has not begun that character development which must be completed before he can be pronounced an overcomer."

F149 Referring to lack of self-control in transgressions: "The proper method of procedure for all the consecrated is that, being made free by the Son, they should be so anxious to attain all blessings incident to divine favor, that they would voluntarily become bond-servants--putting themselves under certain restrictions, limitations, bond-

age, as respects their words, their conduct, their thoughts--earnestly desiring of the Lord in prayer the aid he has promised them, expressed in his words to the Apostle, "My grace is sufficient for thee; my strength is made perfect in weakness." Each time they find that they have transgressed they should not only make amends to those injured, but also make confession to the Lord, and by faith obtain his forgiveness--they should promise greater diligence for the future, and should *increase the limitations of their own liberties* along the lines of weakness ascertained by their latest failure.

R5519 "There are some of the Lord's children who possess only a small amount of self-esteem and who therefore would be inclined to be too severe in their judgments of themselves, and hold themselves to the strictest account for every imperfection. Such should try to judge themselves justly. All judgment should be just, even when we ourselves are the culprits. Justice is the foundation of the Lord's Throne. We should never lose sight of the fact that we have the covering of the robe of our Savior's righteousness and the Mercy-Seat, to which we should go every day for cleansing from every defilement."

(Heb 4:15-16 KJV) "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. {16} Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

R2642 (From Harvest Truth Database V5.0) FULL ASSURANCE OF FAITH

"Surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord forever."--Psalm 23:6

SAINT PAUL speaks of the full assurance of hope and of full assurance of faith, as being the proper conditions for the Lord's people. (Heb. 6:11; 10:22.) And this is the thought expressed by the Prophet, in our text--full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few Christians, comparatively, have this full assurance of faith; how few can say, Surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and by God's grace I ultimately shall gain the heavenly Kingdom and the glorious things which God has promised to them that love him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord's people may enjoy their patrimony?

The hindrances are of two kinds: (1) Many who are on the Lord's side, and who have been greatly blessed of him, and who have made considerable progress in the knowledge of the truth, and who are trusting in the merit of the Lord Jesus' sacrifice as the only hope of a future life, and who are thus justified, have nevertheless failed to take the second step necessary to their full induction into sonship in God's family and into joint-heirship with Christ to all the exceeding great and precious promises which extend only to those who become his sons. This step, essential to becoming sons and joint-heirs, is the purpose of full consecration--the full surrender of our own wills, including all the aims and objects and purposes of life, and including also all that we have in the way of time, influence, means, reputation, etc. Not having taken this step, not having taken up the cross to follow the Lamb whithersoever he goeth, this large class very properly feels that it is questionable to what extent the Lord's promises, either for the life that now is or for the life that is to come, belong to them. And in this they are right; for none of the promises, present or future, belong to them, nor to any, until they

have come under the terms of a full self-surrender, consecration, presenting their bodies living sacrifices to God, holy, acceptable, through Jesus Christ our Lord.

Our advice to these, then, is that realizing the situation they do not longer delay, but hasten at once to avail themselves of the greatest privilege that could possibly be offered, even by the Almighty. If they stand still they are, in the language of the Apostle, receiving the grace of God in vain--failing to use it. (2 Cor. 6:1) God's grace, as freely bestowed upon those who have come to a knowledge of the redemption which is in Christ Jesus, is the grace of the forgiveness of sins, of justification through faith; and the very object of this grace is to *permit* or *qualify* us to become living sacrifices, acceptable to God's altar through the great sacrifice of our Redeemer.

Whoever, therefore, shall advance thus far and know of his privilege, and yet refuse to present his little all, has failed to be constrained by the love of Christ, has failed to appreciate the divine favor bestowed upon him, and manifests this failure by his neglect to use his opportunities, by his neglect to sacrifice the imperfect fragment of this present life, that he might obtain in exchange the great prize of glory, honor and immortality, and joint-heirship with Jesus in the Kingdom: such receive God's grace in vain, profiting nothing by it over and above the world, which as yet lies in darkness and blindness.

What should such do? They should at once resolve that ⁽¹⁾to render all they have to the Lord's service is not only a reasonable thing, but an offering far too small--far less than what they would like to render to him who has manifested such compassion and grace toward us. And we should feel thus, even if there were no rewards attached to such a consecration of ourselves. But inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non-appreciation of divine mercy, but an indication also of a weakness of mind, of

⁽¹⁾ Nov. 6 Manna, Rom. 12:1

judgment, which is unable to balance the trifling and transitory pleasures of self-will for a few short years, with an eternity of joy and blessing and glory, in harmony with the Lord.

And more than this, the consecrated are the only ones who really fully and truly enjoy this present life, for they indeed have a peace of heart which the world can neither give nor take away--a condition which all the world is coveting and seeking after, but finding not because they seek it not in the Lord's way of full self-surrender to him. We urge, then, upon the class now addressed that they promptly make their covenant with the Lord, and thus become heirs of his good promises pertaining to the life that now is, and also of that which is to come, and that thus they lay the *foundation* for entering into "full assurance of the faith" and full assurance of the hope that God's mercy and goodness shall follow them all the days of the present life, and that they shall dwell in the heavenly home forever.

(2) But amongst those who are real Christians, and who have made a full covenant of sacrifice unto the Lord, we find many who say, and more who think it without saying,--"O that I could feel sure that God's goodness and mercy would continue with me all the days of my life, and that I should attain unto his Kingdom! O that I might have a full assurance of faith, a full assurance that I am accepted of the Lord, and that by his grace I shall ultimately be an overcomer!" What is the difficulty with this class? Why is it that these do not possess this full assurance of faith? We answer, that their difficulty is a lack of faith in God, and such a lack of faith is not pleasing to God, for "without faith it is impossible to please God." Such a lack of faith, moreover, is a constant hindrance to their overcoming, as it is written, "This is the victory that overcometh the world, even our faith." The Christian who has not the shield of faith, and a large one, is continually at disadvantage before the Adversary.--Heb. 11:6; 1 John 5:4.

^[2]What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the apostles of old he should pray, "Lord, increase our faith." And then, acting in harmony with this prayer, each should *cultivate* faith in his own heart: (a) By refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they *belong* to him--because God has promised them to such as love him,--who have made a covenant by self-sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve henceforth to trust the word of the heavenly Father implicitly. Thus, if some seeming accident befall him, let him call to his mind the promise that "All things work together for good to them that love God, to them that are called according to his purpose," and assure himself that the seeming accident would not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his mind with the thought that he comes under the

provisions of this promise because he loves the Lord, and so loved him as to make a full consecration of himself to him; thus he is assured that this promise was intended for him.

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that he provided for us the great salvation in Christ Jesus our Lord, much more does he love us now, since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to him, and thus come under the terms of adoption into his family. ^[3]Let him remember too, that he who has begun the good work changes never, and that if our hearts are still in harmony with him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but his will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in line with his promises and arrangements, we know that all of his gracious providences are still being exercised on our behalf. This is full assurance of faith--full confidence in the Lord.

(3) It is possible, however, for the true Christian who has taken the step of justification and the step of consecration and adoption into God's family, and who has had the blessing of full assurance of faith--it is possible for such to lose this, if he become overcharged with the cares of this life, cold and indifferent as respects the Lord, his Kingdom, his brethren, his cause, etc. Such, of course, should not have a full assurance of faith; God does not intend it for them, but rather intends that if we leave the proper consecrated attitude we should also lose the joys and consolations which belong to it. And this is not merely as a retribution or punishment, but designed specially to awaken us to a realization of what we are losing, to the intent that such as have "lost their first love" may be revived, may renew their consecration vows, and thus return to the Lord, who will abundantly pardon, and restore unto them the joys of his salvation.

So then, reviewing our text, we say that this assurance of faith that God's goodness and mercy will follow us all the days of our lives, and that we shall ultimately by his grace attain to the Kingdom, is for the class mentioned in this Psalm, viz., the Lord's sheep--those who are following him, and who are having the experiences outlined in this Psalm. One of these experiences is that following the Shepherd they are not left to hunger and thirst, but are bountifully supplied in the green pastures and by the still waters of the truth. Moreover, it applies to those who experience the Shepherd's care, his rod and staff, correcting, reproving or guiding them. Such sheep as learn to love and have confidence in the Shepherd and in his guidance, and to take comfort and blessing out of all the afflictions and trials of life which may be permitted to come upon them, realizing that they are providential, and for their blessing--such continue to follow the Shepherd, continue to have the experiences of sheep, and may rejoice with full assurance of faith that he who began the good work of shepherding them and leading them out from the byways of sin and of selfishness into the full blessing of the heavenly Father, will continue this work and complete it, if they abide in him.--John 15:4-6.

^[2] Feb. 8 Manna, Mat. 14:31

^[3] Nov. 5 Manna, Heb 10:21-22

R2670 (From Harvest Truth Database V5.0 2006)

"LET US DRAW NEAR"

"Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from a consciousness of evil, and our bodies sprinkled with pure water."--Heb. 10:22.

NOT TO SINNERS is this invitation addressed. The invitation to them is a very different one, viz.,--Repent, and believe on the Lord Jesus Christ, and thus obtain the remission of your sins, and then you will be in the attitude to receive the invitation, Draw near to God. The Apostle is addressing those who have already believed unto justification, receiving to themselves the benefits of the Lord's promise, "Their sins and iniquities will I remember no more." (*Verse 17.*) The Apostle is addressing the brethren, and not sinners, and urges them, saying, "Having therefore, *brethren*, boldness [courage, confidence, privilege] to enter into the holiest by the blood of Jesus, by a new and living way,...let us draw near."

The Apostle's words carry our attention to Israel's Tabernacle in the wilderness, and the spiritual things which it illustrated. The Court, entered through the gate, signified the state or condition of the justified, who must pass the Altar representing Christ's sacrifice for sins; secondly, approach the Laver of water for cleansing from defilements; and then be ready to pass under the first Vail into the apartment of the Tabernacle called "The Holy." This "Holy" apart-

ment represented the state or condition of God's *consecrated* people (typified by Israel's priests) while yet in the flesh, and had its Golden Candlestick for their enlightenment, its table of Shewbread, representing their privilege of fellowship with God,--drawing near to him in prayer, praise and communion. The next step beyond the "Holy" was the "Most Holy," representing heaven itself; but this could be entered only from the "Holy" and by passing under the Second Vail, which represented the actual death of the priest, even as the First Vail represented the reckoned death or consecration. The Apostle has this same thought in mind when elsewhere he mentions the consecrated Royal Priesthood as "seated together with Christ in heavenly places"--in the heavenly condition, the condition represented by the first apartment or "Holy" of the Tabernacle and of the Temple.

PRIVILEGES OF THE ROYAL PRIESTHOOD

It is in reference to this proposition to advance from the "Court" condition of justification into the "Holy" or heavenly or spirit-begotten condition, reached through consecration (and the

closest possible approach to God) that the Apostle urges, "Let us draw near." His language implies that there may properly be a diffidence on our part in respect to this privilege. We might properly hesitate to expect to have communion, fellowship, close approach to the great Creator, realizing that by nature we are imperfect, "children of wrath, even as others," and that in whatever degree we differ from others and are accounted worthy of such a privilege of drawing near to God, it is not on account of personal worth on our part, but on account of God's grace bestowed upon us through Jesus our Lord. The Apostle therefore speaks to believers in an encouraging voice: "Let us draw near;" let us have courage to draw near; let us have faith in God, who has made us such gracious arrangements and promises.

The Apostle intimates that a close approach to God cannot be effected, except we have first a "full assurance of faith." Only those who trust the Lord implicitly, "as a little child" (Luke 18:17) would trust its earthly parent, can expect to progress and to have the courage, the confidence, necessary to approach God in this very intimate manner; and the desire to draw nearer and nearer to God must be in the justified believer's heart, else he will never go on and attain to this his privilege. And this desire to draw near to God is a manifestation of our hunger and thirst after righteousness, which the Lord expects to see before he fulfils to such his engagement that they shall be filled, satisfied.--Matt. 5:6.

Satisfaction will not be attained fully in the present life, tho the believer who progresses and draws nearer and nearer to God will have more and more of this satisfaction to the end of his journey in the present life, receiving the full measure of satisfaction in righteousness and perfection on the other side the veil. Similarly, in our drawing near to God, we may continue to draw nearer and nearer to him, as we obtain deeper experience in his grace, growing also in knowledge and love in the present life; but the full attainment of our privilege of drawing near to God will not be reached until we shall have passed the Second Vail--passed through death, and been changed from human to spirit beings, and have entered into heaven itself, the perfect heavenly condition. There and then we shall be fully at one with the heavenly Father and with our Lord Jesus, having drawn near to the full extent of the invitation and to the full of the opportunities granted us in the new and living way, the narrow way to life, consecrated for us, through the veil, by our Lord's death as our ransom price.

There are, however, certain conditions specified as necessary to progress along these lines. As no one can draw near to God except by attaining a "full assurance of faith," neither can he have a full assurance of faith unless he have his "heart sprinkled from a consciousness of evil," for, as the Apostle elsewhere declares, "If our heart condemn us, God is greater than our heart." (1 John 3:20.) We may be sure that if our course as new creatures is condemned by our own consciences it would also be condemned by God. Whoever, therefore, would make progress in drawing near to God must seek continually to have "a conscience void of offence toward God and man" (Acts 24:16); --a conscience that is clear, that can say, I am striving to do that which would be pleasing to God, in harmony with my covenant of self-sacrifice, and I am striving to do that which would be approved also by righteous men. Nothing short of this is at all permissible in those who have consecrated themselves to be royal priests, to offer themselves as living sacrifices in the Lord's service, and to draw near to him in the name and under the merit of the great High Priest of our profession, Christ Jesus.

HAVING OUR HEARTS SPRINKLED

How very much is implied in this expression, "Having our hearts sprinkled from a consciousness of evil"! It not only means that we are to avoid sin, and to take heed that the words of our mouths and the meditations of our hearts are acceptable to the Lord, but it means additionally that our hearts, having covenanted self-sacrifice, shall be able to look up to the Lord confidently and realize his blessing and approval, because of the honest, earnest efforts on our part to comply with the terms of our consecration. But since we cannot fully comply with the terms ourselves, it is requisite that we shall apply to ourselves by faith the merit of the precious blood of Christ, the blood of sprinkling, the blood of consecration, and that we shall realize that our acceptance is only in the Beloved One.

WASHED WITH PURE WATER

The expression, "Having our bodies washed with pure water," figuratively represents the continued process of "cleansing ourselves from all filthiness of the flesh and of the spirit, perfecting holiness in the reverence of the Lord," as elsewhere enjoined by the Apostle. (2 Cor. 7:1.) By nature we are all imperfect, sullied, more or less depraved; and our devotion to the Lord is manifested, first, by our full acceptance and full assurance of faith in the merits of Christ's sacri-

fice; and secondly, by our earnest efforts to put away from our flesh, as we have already put away from our hearts, all things defiling and displeasing in the Lord's sight: that thus we may more and more become copies of his dear Son, our Lord. This "washing of water through the Word" is elsewhere represented (Eph. 5:26) in a similar manner as being a part of the duty and privilege of all of the Lord's people throughout the remainder of their earthly lives. And we can see how beautiful is the illustration here used, that the Word of God, like water, is purifying, cleansing; as the Apostle declares, speaking of the Christian's good hopes in the precious promises once delivered to the saints, "He that hath this hope in him purifieth himself, even as he [who called him] is pure."--1 John 3:3.

As it is necessary to a thorough cleansing of our natural bodies that we should wash with "pure water," so much the more is it necessary to this cleansing of which the Apostle speaks, the cleansing of our moral characters, that we should have the *pure* water of divine truth, and not the muddy and polluted teachings of the Adversary, or of those whom he has blinded. And as we look about us upon the many streams of Babylon--the various sectarian theologies which profess to be the truth--we find that altho there is something of truth in them all, yet it is sadly befouled and wholly incapable of cleansing their votaries from filthiness of the flesh and of the spirit,--wholly incapable of perfecting them in holiness of the kind which the Lord requires. For instance, false ideas of God and of his character and his plan are incentives to those who so believe to copy these misrepresentations and perversions of justice and love, and are well calculated to develop in the devotees of such a theory a low standard of character, because the low standard which they set for themselves and other fellow-mortals is really higher than that which they ascribe to the Creator.

How important, then, is the truth, and how much meaning we find in our dear Redeemer's prayer to the Father on our behalf,--"Sanctify them through thy truth; thy Word is truth." Let us not attempt to sanctify ourselves through any other washing than this; let us not be satisfied with anything short of the "pure water," the pure Word of God, the pure truth.

"YE ARE COMPLETE IN HIM."--Col. 2:10.

Now view the class described by the Apostle: they are believers in the Lord Jesus Christ, and thus accepted with the Father through the Beloved One. More than this, to them has been opened up the narrow way to life, consecrated, made possible, through the sacrifice offered by our great High Priest. They are invited to become underpriests, sharers both of the sufferings, and also later on, if faithful, sharers of the glories of Jesus, the Chief Priest of this order. As a means of attaining the glorious end of their calling they are to cleanse themselves from defilement, and for their use in this respect the Word of God has been provided: it is at once a *mirror* to show them their blemishes, and *water* wherewith to cleanse themselves -- the stimulus for the correction of life being the exceeding great and precious promises set before them in the Scriptures. Their hearts, justified by faith, and honest before God, are fully consecrated to him and to his service, and are to be so kept continually --by obedience to the best of their knowledge and opportunities, and by the blood of sprinkling which covers unintentional errors and failures. This is the class that is called to be associated with the Lord in his Kingdom; they are styled his Brethren, the Royal Priesthood, the Bride, the Lamb's Wife, and various other names representing their near and dear relationship to the heavenly Father: and all of these who are faithful to the end of the race-course are to be made partakers of the divine nature, with its glory, honor and immortality.

But let us not deceive ourselves in this matter of having hearts that do not condemn us; let us remember that our covenant was unto sacrifice and not unto self-preservation; that it was a covenant to lay our all upon the altar--time, influence, means of every kind; and that we agreed with our Lord that we would reckon this our reasonable service. Do our hearts condemn us in this matter, or do they justify us? Do we feel that we are doing all in our power to serve the Lord and his truth and our brethren? If so, let us rejoice, and let us continue in the same way, patiently hoping for the glorious results promised to the faithful. But if our hearts condemn us, let us not be discouraged; but on the contrary remember that this is a part of the cleansing of the flesh and of the spirit necessary to our preparation for the Kingdom, and let us afresh bind our sacrifices to the altar (Psa. 118:27), and be more and more zealous in expending our little all in the service of him who loved us and who bought us with his own precious blood. Thus doing, it will be our privilege day by day to draw nearer and nearer to the "Most Holy," and thus finishing our course with joy we shall have share in the first resurrection, awaking in our Lord's likeness.--2 Cor. 5:14,15; Rom. 6:5; 1 John 3:2; Psa. 17:15.