

## April 21

*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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to*

R4138 "HIMSELF TOOK OUR INFIRMITIES... In these words, the prophet foretold a part of our Lord's mission. We believe that we are justified in supposing that all of our Lord's miracles caused him a measure of self-sacrifice, loss of vitality--that he thus daily, little by little, laid down his life... It was also a part of his mission to taste of human sorrows, to learn to sympathize with the afflicted, and to lay down his life on man's behalf. Our supposition is well borne out by the above prophecy -- that he would bear our infirmities. (Matt. 8:17; Isa. 53:4.) Additionally, it is confirmed by St. Luke's statement that "Virtue [vitality, strength] went out of him and healed them all."-- Luke 6:19.

Our Lord's miracles are much more precious to us from this standpoint than from any other. The gift which costs nothing cannot be so highly esteemed as that which costs much; and since life is our most

*help in time of need. Hebrews 4:15,16*

IN the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing His love, His wisdom and His ability to help us, and His willingness to make all things work together for good to those who love Him. Asking for

valuable possession, the giving of it in any sense of the word is the giving of the greatest of gifts... From the beginning of his ministry he kept pouring out his life in the interest of those who had an ear to hear, and taking upon himself of the infirmities, the weaknesses, of those he healed...

As he bore the infirmities and cares and griefs of others, his followers are to emulate his example and his Spirit, and from similar motives of generosity and kindness are to be burden-bearers, helpers, self-sacrificers. As the Apostle suggests, "We ought [also] to lay down our lives for the brethren."--1 John 3:16...

Now, preparatory to that general blessing of the world in harmony with the divine plan, a Bride for Christ is being selected from amongst mankind; but before she can share with her Lord the glories of the spiritual plane, the divine nature--glory, honor and immortality--she must be tested, and the

assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious. Z. '98-23 R2249:5

test is that she must manifest the same spirit that actuated, that controlled her Lord, the Redeemer. For this reason it is that her call is during this present evil age-- that the trials, the difficulties, the sorrows, the pains attendant upon sin shall serve to test her loyalty to righteousness and her spirit of devotion and of love. Under her Redeemer's guidance she is being taught the necessary lessons to fit and prepare her for the glorious joint-heirship. Yet nothing connected with her call is compulsory--and hence, many have been called in comparison with the few that will be chosen. Therefore, all who would make their calling and election sure must be faithful in following in the footsteps of the Redeemer, heeding carefully his counsel, and availing themselves of his assistances by the way. -- Matt. 22:14; 2 Pet. 1:10."

R5965 (From Harvest Truth Database V5.0)

## TEMPTATIONS PECULIAR TO THE NEW CREATION

*"We have not an High Priest who cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly to the Throne of Grace, that we may obtain mercy, and find grace to help in time of need."--Hebrews 4:15,16.*

IN HIS discourse, as given in this Epistle, the Apostle Paul has led his readers up to the point of appreciation that although the Lord Jesus was not a priest according to the Jewish arrangement, not being a member of the tribe of Levi, nevertheless He was a Priest according to special Divine appointment. He entered upon His priestly office at the time of His begetting and anointing of the Holy Spirit, which He received at His baptism by John. His work as High Priest still continues, and will not be complete until the close of His Reign of a thousand years. He is now a Priest on the highest plane, the Divine plane. Although at His resurrection He became so great, so highly exalted above mankind, nevertheless this great High Priest, the highest of all the House of Sons, is One who can be touched with the feeling of our human infirmities. He realizes our imperfection, our trials, our difficulties; for in the days of His flesh He had similar trials, similar difficulties.

The question arises, How could Jesus have had the same kind of difficulties that a mother would have? How could He be tried in all points as a *mother*? He never was a mother. How could He be tempted as a father? He never was a father. How could He be tempted as a drunkard, or in many ways as fallen humanity are tempted, when *He was perfect*?

We answer, The Apostle was not referring to the temptations of fallen humanity. He says, "He was tempted in all points like as we are." He was speaking of New Creatures. We know of no temptation that came to our Lord except those which came to Him as a New Creature. He was tempted as *we* are tempted as New Creatures in Christ. He was not subject to every temptation which assails us from the fallen tastes, appetites and tendencies, which come to us as members of the degenerate race of Adam. These are not temptations to the New Creature. Those who have enlisted under the banner of Jehovah should love righteousness and hate iniquity. This was our Lord's mind.

Whoever in his mind loves the wrong and approves the wrong gives evidence of not having the mind of Christ, and would not properly be one of the "we" class referred to here, since his temptations would not be like those which spirit-begotten New Creatures have, like those which Jesus had. Those who have formerly lived in sin should sufficiently know of its undesirability. Those who have practised sin should have had satisfactory evidence of its unholiness, of its pernicious and destructive effects. So we who have fled from sin and come into God's family do not wish to return to its bondage, like a dog to his vomit or a sow to her wallowing in the mire. Those are not our temptations at all. Our temptations are much more subtle.

## TEMPTATIONS TO SELFISHNESS

Looking back at our Lord's life after His baptism in Jordan, we see how He was tempted. One of His temptations was in respect to the use of His God-given power. He was very hungry, and was in a place where no food could be secured. The Adversary suggested that He use His miraculous power to produce food for Himself by commanding the stones to become bread. This He could have done; for we remember that on more than one occasion He miraculously created food to feed the multitudes, and at another time He turned water into the choicest wine. But on this occasion He refused to use this power to satisfy His own appetite. The spirit of devotion to the Father led Him into the wilderness for prayer, meditation and study of God's Word, preparatory to beginning his sacrificial service.

We have not the power to turn stones into bread or water into wine. But we have certain privileges and opportunities; for instance, the opportunity of speaking in the name of the Lord and of telling of His goodness and of His wonderful Plan for human salvation. All these things are privileges to us who are following in the footsteps of Jesus. In these the temptation is to do these things for our own special advantage. For example, we might undertake to proclaim the Truth with the thought of obtaining great honor or a large salary. This temptation frequently comes to those who are God's ministers--to use this power of God and the Truth of God for personal aggrandizement. To whatever extent any would do these things to that extent he would be falling into temptation.

Another way in which Jesus was tempted was in the suggestion to cast Himself down from the pinnacle of the Temple, and thus call the attention of all the people to Himself. This act would prove Him to be possessed of superhuman power and would seem to imply that He was under the special protection of God. He could thus make a marvelous demonstration of Himself and He would be considered some great one. The Adversary, true to his usual methods, misapplied a Scripture, endeavoring to convince the Master that God had promised to protect Him in just such an instance, to uphold Him lest He should dash His foot against a stone. But Jesus resented this misinterpretation of Scripture, and answered, "It is written, Thou shalt not tempt the Lord thy God." He refused to tempt God, to try Him through a misapplication of His promise. The written Word was His refuge and strength in each temptation.

So some of Christ's disciples are tempted to do things in a spirit of foolhardiness, hoping that God will shield them from the evil results of a course which would be contrary to the laws of nature or save them from consequences which would be the natural result of certain actions. This would be presumption on the part of a child of

God. Such a course is saying by implication, "God will protect *me*, He will not allow *me* to come to harm." To presume to do what God has never authorized in His Word, and then expect a miracle to prevent evil from resulting, is entirely wrong and unjustifiable. If we should presume to go out in cold or stormy weather improperly clad, when it is not necessary to do so, and thus risk contracting illness thereby, we would be doing a wrong and unwarranted thing. Our bodies belong to the Lord and we have no right to do anything unnecessarily which would be a risk of injury or death. Only *duty* or *necessity* would excuse such a course.

#### TEMPTATIONS TO COMPROMISE

Another temptation which was presented to our Lord was that He look out over the Kingdoms of the world, and then be assured that all these should be given over to His control, without His having to submit to suffering, without taking the painful course marked out by God, if He would just fall down and worship Satan, acknowledge *his* authority instead of that of Jehovah. Satan's words implied that he would not require such suffering and sacrifice as *God* required; that if Jesus would only cooperate with him, all would work smoothly and prosperously. Our dear Lord replied, "Get thee hence, Satan! for it is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." So on every point the wily Adversary was foiled. Jesus had as a panoply the Word of God, and was safe from every attack.

So temptations may come to *us*. We might have suggestions that if we would only not be too straight-laced, but would cooperate to some extent with the world and its spirit, we might get along better and have a greater influence over people. This was the Adversary's argument with the Master: "Cooperate with me, and we will bring the whole world where you can give them great blessings." But Jesus would not swerve from the Father's way. Temptations and suggestions of this kind often come to the Lord's people. We fear that many of His professed followers have compromised with the world and the Adversary. The church systems have fallen into this very trap of the Devil. This has surely been a grave and costly mistake. Temptations and suggestions of this kind come often to the Lord's people.

#### TEMPTATIONS TO RETURN EVIL FOR EVIL

We also have temptations to return evil for evil and railing for

railing. Our Lord was so tempted just before His crucifixion. When He was delivered to the chief priests and taken before the Jewish Sanhedrin, He did not show them up, as He might have done. Jesus might have delivered a very scathing criticism of the high priest at that time; He might truthfully have made caustic remarks about the high priest's character. With the power of eloquence which He possessed, He might have made a great stir. Perhaps He felt an impulse in this direction, but He held His peace, and allowed Himself to be led as a lamb to the slaughter. And so we have temptations of a similar kind--temptations to render evil for evil, to keep square with people, to give them what they deserve.

#### OUR THRONE OF MERCY

When we realize that we are not always successful in resisting these temptations, we are to remember that we have a Throne of Grace, to which we may come and find mercy and grace to help in time of need. We may come to our great High Priest. The high priest of old held a very high and honorable position. Our High Priest is far more highly exalted. In considering this, we might at first be inclined to think of Him as very austere, not easily approached. But the Apostle says that we are to remember that this is the One who is our Savior, the One who died for us; and that although He is so greatly exalted and seated upon the Throne of Glory, yet His Throne is also a Throne of Mercy.

Coming to the Savior's Throne is not the same as coming directly to the Father's Throne. Jehovah's Throne is a Throne of *Justice*, but Jesus' Throne is a Throne of *Mercy*. Here we may obtain mercy if we fail to come up to the highest standard. We are to remember that our merciful High Priest knows just what kind of trials we have. If we have *tried* to do *our best*, and have been overtaken in a fault, He knows how to make allowance for us and to be very sympathetic. We are to remember that this Mercy Seat is for this very purpose--to show mercy to us.

Thus as we realize that in our temptations and trials the Lord is for us as He sees our earnest struggles and endeavors, it makes us the stronger in resistance another time. "He knows, and loves, and cares." Therefore we should never grow discouraged, but come to Him again and again, remembering that He is never weary of our coming and that He will not turn us away empty.

R5585 (From Harvest Truth Database V5.0 2008)

### TEMPTATIONS PECULIAR TO THE NEW CREATION

*"We have not an High Priest who cannot be touched with the feeling of our infirmities, but was tempted in all points like as we are, yet without sin. Let us, therefore, come boldly unto the Throne of Grace, that we may obtain mercy and find grace to help in time of need."--Hebrews 4:15,16.*

ST. PAUL had been speaking respecting the antitypical Priesthood, and had been showing that Aaron had been only a typical priest, that the Levitical priesthood never really took away sin, that a better Priesthood was necessary, that this higher Priesthood was represented in Melchizedek, and that God had declared that Jesus would be "a Priest forever, after the Order of Melchizedek." Jesus is a Heavenly High Priest--not an earthly high priest. The thought, then, might be gathered that if our Lord is not an earthly priest He would not know how to sympathize with us. But the Apostle assures us that our great High Priest can fully sympathize with us, because "He was tempted in *all points* like as *we* are."

We are not to understand the Apostle to mean that our Lord was tempted in every manner that the *world* is tempted. He had none of the temptations peculiar to a drunkard, etc. His was not an unbalanced mind. He was tempted "like as *we* are"--The Church. Like our Master, we are not, as New Creatures, tempted as are the world. The world has its own kinds of temptation. We are not of the world. We are being tested as spirit-begotten children of God. We are tested as to our loyalty to Him, as to our faith and obedience. Of course, while still in the flesh, we are liable to temptations along the line of our natural tendencies as members of the fallen race, but these are not our temptations as New Creatures.

#### THE WORLD NOT ABLE TO UNDERSTAND US

The world knows nothing of our peculiar trials as New Creatures. They know merely about the common trials and weaknesses of humanity. But we, having been justified in God's sight, and set apart for His service, desire to carry out our new aims. We are no longer of the world. The world, the flesh and the Devil seek to turn us aside, to draw us back into the old ways; and these temptations are liable to make us forget our covenant of special relationship to the Lord, and what we have agreed to do and to be. It is in this respect that we are being especially tempted and tried, and we must ever be on our guard. We know that Jesus, our great Head, was tried in like manner with us.

When Jesus told His disciples that He was going up to Jerusalem, and that He would be betrayed into the hands of the chief priests and the scribes, and they would condemn Him to death and deliver Him over to the Gentiles, who would mock and scourge and crucify Him, St. Peter said: Master, do not talk that way--it is discouraging. And why speak of these strange things about eating your flesh and drinking your blood? Lord, do not say these things! God forbid; this shall not be your lot!

So even His chosen Twelve could not understand the Master. Jesus answered (but not in the crudity of the Common Version), "Get thee behind Me, adversary"--you are becoming My opponent. You would undo the very work I am doing. Instead of helping you are hindering Me, because your thoughts are not God's thoughts, but men's.--See Matthew 16:21-23.

And so it is with many who seek to show us kindness, who think they are serving our best interests. They say that we are foolish in thinking so much about religion. They mean well. They do not realize that we must be about our Father's business. This is the kind of temptation that comes to us as Christians, as followers of the Master. The special temptations of the Lord's children are not temptations to commit gross immoralities; and the temptations of Jesus were not of this kind. But He did have the temptation to withhold the Truth and to give something that would be more palatable.

Some of our nominal church friends may say to us: Why do you not engage in slum work, or in social uplift work? You are continually talking about the Kingdom! the Kingdom! As God's ambassadors we are here for the very purpose of telling men about the Kingdom, about the glorious things God has in reservation for His saints, and also His purposes for the world. We know that human "slumming" methods will fail to save the world, but the Kingdom will save it. The temptation is to do something that others would applaud, instead of doing and saying things of God's Word that bring disapproval from the world and the nominal church people. The Editor has friends who say to him, If you would not talk as you

do, and write as you write, more people would listen to you. You could be very popular if you would speak a little differently. You are putting too much religion into your sermons. We reply, Yes, but we are speaking and writing to instruct the people respecting God's Word, character, Plan; and respecting His present call to the Church.

#### THE CHARACTER OF THE MASTER'S TEMPTATIONS

The Master probably had presented to His mind the suggestion: Now take an easier way. This way that *seems* to be indicated is the crudest possible one. Go to God and tell Him that it does not seem right to you, who have been loyal through all these ages, that you should be subjected to such treatment; that this seems a very strange way to treat a faithful Son; that there can be no good reason for it, and nothing can be gained by it. Ask God if He cannot make some change. Ask Him if He is not overdoing the matter.

And so we, His followers, may sometimes have similar suggestions. But a murmuring, rebellious spirit would prove that we are not in the right attitude of heart; it would prove that we had either never really submitted our will to the Lord or else had withdrawn it, and that we lacked confidence in Him. Any such temptations must be promptly resisted by the child of God.

When St. Peter sought to defend our dear Master from the soldiers and officers who came to arrest Him, though knowing what the end would be, Jesus said: "The cup which My Father hath poured for Me, shall I not drink it?" He did not think for one moment of yielding to any temptation to use His superior power to prevent His enemies from taking Him. He showed them that He possessed such power; for they all went backward, and fell to the ground. Thus He made it manifest that had He chosen to exercise His supernatural power He was infinitely stronger than they, and submitted not because He *must*, but because He was in reality voluntarily submitting Himself to death. This was a demonstration of His previous declaration: "No man *taketh My life* from Me, but I *lay it down* of Myself." (John 10:17,18.) He steadfastly refused to yield to any appeals from His flesh to escape or to lessen His sufferings. "He was tempted in all points like as we are, *yet without sin.*"

We might weaken sometimes; we might come short-- and we *do* come short. We cannot fully live up to the glorious standard. *Christ* was without sin. *We* have sin abounding in our flesh, and we have weaknesses which He did not have. But if we are to *follow in His steps*, we are to *overcome*, and to prove overcomers *to the end*. We are not to say to ourselves; I cannot live as Jesus lived, even if I try ever so hard; what is the use of setting up so perfect a standard? But there *is* use in it; and we should earnestly strive to come as near as possible to that standard. By keeping this glorious Pattern ever before us, we shall be able to come much nearer perfection than if our standard was lower. We must have no less than this perfect standard as our aim, if we expect to win the prize for which we have entered this race.

If Jesus had sinned and had come short in any way, it would have meant failure complete. He would never have had a resurrection. This was typified in the Jewish high priest when he passed under the veil with the blood. The high priest who had not followed every instruction of the Law in the offering of his sacrifices would have died under the veil. This was what Jesus feared in Gethsemane, when "He offered up strong crying and tears unto Him who was able to save Him out of [Greek *ek*] death"--not to save Him from *dying*, but to save Him *out of* death by *resurrection*. And the record is that He was heard and was strengthened, comforted. (Luke 22:39-45; Hebrews 5:7.) As soon as He had the Father's assurance that He had not violated any conditions, and that He would not go into eternal

death, He was content to suffer any other experience that might come to Him.

#### OUR SYMPATHETIC HIGH PRIEST

From the fact that our High Priest was tempted and suffered, we may know that He is not one who is cold and indifferent. On the contrary, He is One who is full of sympathy, who has had the largest kind of experience. (Hebrews 2:18; 5:8.) If then, we have temptations, what must we do? We are to come to our great High Priest; and as we come to the Throne of Heavenly Grace, we may come with boldness (or, more properly translated, with courage, not doubting), knowing that the One who meets us there is fully able to sympathize with our every sorrow and need, and with our every temptation.

If we have not sinned wilfully, if our sins have been those of imperfection of the flesh through besetment, so that at the time we were not able to overcome and to control the flesh properly, we may come with courage, knowing that the Lord understands all about the weaknesses of our fallen human nature--He remembers that we are but dust: (Psalm 103:13,14.) St. Paul says we cannot properly judge even ourselves as respects our own weaknesses. He says (1 Corinthians 4:3,4), "With me it is a very small thing that I should be judged of you or of man's judgment; yea, I judge not mine own self;...but He that judgeth me is the Lord." He knows how to make all due allowance. Then let us not hesitate to come to Him in prayer, pleading His promises. Let us seek for the mercy of the Lord, knowing that we shall receive it, when we are truly striving to be faithful to Him.

Our Father knows *all about* these experiences we are having, and He made the provision for our covering. *He* provided succor from our difficulties, that we might come in as members of the Body of Christ, even though imperfect. He knows that we cannot fully control our imperfect bodies. But as we become stronger, we should be better able to control the mortal body. The new will should subjugate the old mind, and have better success in conquering the flesh. We must scrutinize ourselves and our progress; we should not be satisfied nor feel that we are proving overcomers, unless we can from time to time see growth in ourselves in Christlikeness and in ability to subdue the old nature with its impulses and tendencies.

No other arrangement would have been so good for us as the one the Lord has chosen. We have our weaknesses and imperfections charged up to us; but God has provided a way by which we can have them all forgiven, if they are unavoidable or if there has been no wilfulness connected with them. Any measure of wilfulness in a child of God requires expiation by stripes. If we judge-- closely inspect or scrutinize--ourselves, our thoughts, words and actions, we shall require less judging and disciplining by the Lord to correct our faults. If we realize that we have been remiss in any way in keeping our vows, if we think that we have been lax in some particular at any time, it is helpful to impose some penalty upon ourselves that we shall *feel*. We should go to the Lord in earnest prayer, asking forgiveness, and promising Him by His grace to strive to be more watchful in the future. We should *daily* scrutinize ourselves along this line, and never lightly pass over any failure.

How precious and comforting the realization that our merciful High Priest is touched with the feeling of our infirmities! We should never, however, relax our vigilance because of this knowledge, or take any advantage of His mercy. But we rejoice that we have a Mercy Seat to which we can go as soon as we are conscious of our inability to be all that we would, and rejoice to know that we shall not be turned away.

R2248 (From Harvest Truth Database V5.0)

### SECRET FAULTS AND PRESUMPTUOUS SINS

*"Cleanse thou me from secret faults. Keep back thy servant also from presumptuous sins; let them not have dominion over me: then shall I be upright, and I shall be innocent from the great transgression. Let the words of my mouth, and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer.--Psa. 19:12-14.*

THIS prophetic prayer represents well the heart attitude of the fully consecrated and earnest Christian. While realizing a forgiveness of the "sins that are past through the forbearance of God," through the grace of God which was in Christ Jesus, which imputed our sins to him and his righteousness to us who believe in him, nevertheless the well-instructed soul realizes its faults, its shortcomings. These secret faults may be of two kinds: (1) They may be faults which were secret to ourselves at the time committed--slips, unintentional errors. Of course the earnest heart, desiring full fellowship with the Lord, will regret even his unintentional shortcomings and will strive and pray for divine grace to get the victory over these: but besides these there are other secret faults, which are secret in the sense of being unknown to any one but ourselves and the Lord: imperfections or faults of the mind before they take the

outward form of actual and presumptuous sins.

All Christians of experience in the good way and in the battle against sin and self have learned that there can be no outward or presumptuous sins that have not first had their beginning in secret faults of the mind. The sinful thought may be one of pride suggesting self-exaltation; it may be one of avarice suggesting unlawful acquisition of wealth; or it may be some other fleshly desire: the mere suggestion of the thought before our minds is not sin; it is merely the operation of our faculties, and of the influences which surround us, inquiring of our wills whether or not we will consent to such thoughts. Many consent to thoughts of evil who at the time would utterly repudiate any suggestion to commit evil deeds; but if the thought be *entertained* it is a secret fault, and the growing tendency would surely be toward the more outward and presumptuous

sinful conduct, the tendency of which is always from bad to worse. For instance, to illustrate, suppose the suggestion should come to our minds of a method by which we could advance our own interests of fame or honor or reputation by the undermining of the influence and reputation of another, how quickly the evil, selfish thought, if entertained, would lead to envy and possibly hatred and strife. Almost surely it would lead to back-biting and slander and other works of the flesh and the devil. The beginnings are always small, and correspondingly much easier to deal with than in their developed form. Hence, the prophetic prayer, "Cleanse thou me from *secret faults*" and thus restrain or keep me back from presumptuous sins.

In the Epistle of James (1:14,15) we read, "Every man is tempted, when he is drawn away of his own desire and enticed. Then when desire hath conceived it bringeth forth sin: and sin, when it is finished, bringeth forth death." Here we have the same thought differently expressed. The temptation consists at first in the presentation to the mind of *suggestions* which are impure or unkind or unfaithful to obligations; but there is no sin, no fault, as yet. The fault begins, when we harbor the evil suggestions, begin to turn them over in our minds and to consider the attractions which they may have to offer. This is where *desire* (taking hold of the evil thing instead of resisting it) causes a beginning of the secret fault; and it is only a process of development which in many instances under favorable circumstances may be very rapid, that sin, the presumptuous or outward acts of sin, results;--for instance, bearing false witness against a neighbor, or slander, or other evil deeds. And the evil course having begun in the fostering of the evil suggestion, and having progressed to presumptuous sin, there is a great danger that their entire course of life will be ultimately affected thereby and bring the transgressor into that condition where he will commit the *great transgression* --wilful, deliberate, intentional sin--the wages of which is death, second death.

<sup>(1)</sup>It would appear then that every intelligent Christian would continually pray this inspired prayer, for cleansing from secret faults that he might thus be restrained from presumptuous sins; and thus praying heartily, he would also watch against these beginnings of sin and keep his heart in a cleansed and pure condition, by going continually to the fountain of grace for help in every time of need. He who seeks to live a life of holiness and nearness to the Lord by merely guarding and striving against *outward* or presumptuous sins, and who neglects the beginning of sin in the secrets of his own mind, is attempting a right thing in a very foolish and unreasonable way. As well might we seek to avert the smallpox by outward cleanliness, while permitting the germs of the disease to enter our systems. The bacteria or germs of presumptuous sins enter through the mind, and their antiseptics and bactericides of the truth and its spirit must meet them there and promptly kill the bacteria of sin before it germinates and leads us to such a condition of evil as will manifest itself in our outward conduct.

For instance, whenever the bacteria of *pride* and self-importance present themselves, let the antidote be promptly administered from the Lord's great medical laboratory for the healing of the soul: the proper dose to offset this species of bacteria is found in the words, "He that exalteth himself shall be abased, and he that humbleth himself shall be exalted;" and "Pride goeth before destruction, a haughty spirit before a fall."

If the thought presented to our minds be the bacteria of *envy*, then let us promptly apply the antidote which declares that envy is one of the works of the flesh and of the devil, and contrary to the spirit of Christ, which by our covenant we have adopted as ours. And let us remember that envy is closely related to and apt to be followed by *malice*, *hatred* and *strife*, which under some circumstances mean murder, according to the <sup>(\*)</sup>New Covenant and our

Lord's interpretation.--1 John 3:15; Matt. 5:21,22.

If the bacteria which presents itself to our minds is *avarice*, with the suggestion of unjust methods for its gratification, let us promptly apply to it the medicine furnished in the Lord's Word, namely, "What shall it profit a man if he gain the whole world and lose his own soul?" "For the love of money is a root of all evil, which some, coveting after, have erred from the truth and pierced themselves through with many sorrows."

The more attention we give to this subject, the more we will be convinced, from our own personal experiences, of the truth of the Scriptural declarations respecting the beginnings of sin as *secret faults in the mind*; and the more we will appreciate the statement of the Word, "Keep thy heart [mind, affections] with all diligence; for out of it are the issues of life."-- Prov. 4:23.

But we are not to wonder that God has so constituted us as to permit temptations to come to our minds, nor are we to pray that we may have no temptations; for if there were no such presentations, no such temptations, then there could be no victories on our part, no overcoming of sin and of the wicked One. But we know that for this very reason we are now in the school of Christ; not that we shall there be shielded from all temptation, but that we may learn of the great Teacher how to meet the Tempter, and by our Master's grace and help to come off conquerors, victors in the strife against sin. The degree of our success in this conflict will depend largely upon the keenness of our faith and trust in the great Teacher. If we feel confident in his wisdom, we will follow closely his instructions and keep our hearts [minds] with all diligence. Faith in the Lord's wisdom and in his help in every time of need is necessary to us in order that we may be thoroughly obedient to him; and hence it is written, "This is the victory that overcometh the world, even your *faith*;" *i.e.*, it will be by the exercise of faith and the obedience which flows therefrom that we will be enabled to "come off conquerors and more than conquerors through him that loved us and gave himself for us."

Nor are we to seek divine aid far in advance, as, for instance, to be kept throughout the year to come, or month to come, or week to come: rather we are to know that if we have made a covenant with the Lord and are his, that he is near us at all times in every trial, in every temptation; and that his assistance is ready to our use, if we will but accept it and act accordingly. Hence, our prayers should be for help *in the time of need*, as well as general prayers for the Lord's blessing and care for each day. <sup>(2)</sup>In the moment of temptation the heart should lift itself to the great Master, in full assurance of faith, recognizing his love, his wisdom and his ability to help us, and his willingness to make all things work together for good to those who love him. Asking for assistance in such a time of need would surely draw to us the Lord's counsel and help and strength for righteousness, truth, purity and love; and thus we should be hourly victorious, daily victorious, and finally victorious.

The difficulty with many is that they are looking for some great battles, instead of averting the great battles by availing themselves of the Lord's provision, and keeping their minds cleansed from secret faults. The little battles, and much more numerous, are the ones in which we gain the victories with their ultimate rewards. "Greater is he that ruleth his own spirit [mind, will] than he that taketh a city."

Finally, the grand results of obedience to this counsel of the Lord, the grand attainment of those who have faithfully kept their hearts with diligence, is expressed in our text, and may well be the repeated earnest prayer of all the sanctified in Christ Jesus,--"Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."

A year from now we hope to hear from very many of great blessings received through this counsel of the Lord's Word, as suggested in our last issue.

<sup>(1)</sup> Aug. 12 Manna, Psa. 19:12-14

<sup>(\*)</sup> See New Covenant Clarification below:

### IMPORTANT NEW COVENANT CLARIFICATIONS

When considering R2248, keep these clarifications & the 6<sup>th</sup> Vol. foreword in mind:

#### CHURCH NOT UNDER THE NEW COVENANT

Fii "Inadvertently, the name New Covenant, which belongs to God's dealings with the world during the Millennium, has been used in respect to the Covenant which is now in operation during this Gospel Age with the Church. Our Covenant, of course, is a new covenant in the sense that it is different

from the Jewish Covenant of Mt. Sinai, but it is not THE New Covenant. The Church's Covenant is referred to in the Bible as a "Covenant by Sacrifice."

NEW COVENANT WILL BE WITH NATION OF ISRAEL (Jer. 31:31-32)  
R4321 "As the old Law Covenant was with Israel only, so the New (Law) Covenant will be with Israel only. Other nations will share it by becoming Israelites, "Proselytes of the gate," not under the old but under the New Covenant. (Ezek. 16:60,61.) "He that hath an ear to hear, let him hear." [Isa 56:6-7]

<sup>(2)</sup> Apr. 21 Manna, Heb 4:15-16

### CHURCH HAS AN ADVOCATE NOT A MEDIATOR (1Jn. 2:1)

SM720 "Our Lord Jesus is not the Church's Mediator before the Father, but the Church's Advocate. There is a sharp distinction to be drawn between the two thoughts. A mediator implies a hostility between two principals, requiring the intervention of a third party; and this is not the case with the Church. We are not rebels... There is no need of a Mediator between the Father who loves His children and the children who love their Father."