

## February 7

*Love worketh no ill to his neighbor: therefore love is the fulfilling of the law. Romans 13:10*

HE who finds his heart not in harmony with this law of the New Covenant, love--mercy, kindness, gentleness, goodness--

### IMPORTANT NEW COVENANT CLARIFICATIONS

**When considering the actual "Manna Article" in the section after this one, keep in mind the following clarifications along with the entire Volume 6 Forward.**

#### 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 ISRAEL

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."

(Jer 31:31-32 KJV) "Behold, the days come, saith the LORD, that I will make a new covenant with the house of Israel, and with the house of Judah: {32} Not according to the covenant that I made with their

**The following article contains the "Manna" for the week. The end of the article addresses the Manna and other important principles. The middle portions that are not included are somewhat lengthy or prolonged descriptions of an early view of the New Covenant.**

R2328 "MERCY REJOICETH AGAINST JUDGMENT "He shall have judgment without mercy who hath shown no mercy. Mercy rejoiceth against judgment."--Jas. 2:13.

THE word judgment here stands for sentence-- the sentence of sin, death. It therefore represents justice, because in man's trial it was Justice which inflicted the sentence of death. Mercy is the fruit or result of love, and therefore represents love. Hence the case, Mercy against Judgment is equivalent to Love against Justice. The thought would be that divine Love has secured a triumph over divine Justice.

At first thought there would seem to be an inconsistency in this view: for how could love triumph over justice, since the Scriptures, as well as reason, assure us that justice must be the very foundation of all divine government; and that to ignore it would mean the destruction of government and order--anarchy, disorder. It is when we inquire of the Lord's Word, how his Love

lacks the evidence or *proof* that he is in any sense of the word accepted as a son of God, and a joint-heir with Christ. If we have not love in our hearts for the brethren, and love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us

fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the LORD:"

PROSELYTES OF THE GATE (Isa 56:6-7 KJV) "Also the sons of the stranger, that join themselves to the LORD, to serve him, and to love the name of the LORD, to be his servants, every one that keepeth the sabbath from polluting it, and taketh hold of my covenant; {7} Even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt offerings and their sacrifices shall be accepted upon mine altar; for mine house shall be called an house of prayer for all people."

THE NEW COVENANT HAS NOT YET BEEN SEALED R4477 "The New Covenant is not yet sealed. The blood of Jesus -- the merit of his sacrifice -- which will eventually seal the New Covenant at the end of this age, is now being *otherwise used*. It has been applied to the Church for her Justification, in order that she might have justified human rights to sacrifice and thereby might come into membership in the Body of Christ, the great Mediator, the antitype of Moses, whom God has been raising up during this Gospel Age. (Acts 3:23.) So far from telling us that Christ sealed the New Covenant, the Scriptures tell us the very reverse, namely, that he became the "*surety*" of it. (Heb. 7:22.) A

gains a victory over justice, that we gain an insight into the beautiful harmony and coordination of these divine attributes--Love and Justice. The Scriptures assure us that "God is Love," and that "Justice is the foundation of his throne," or government. (1 John 4:16; Psa. 89:14.) Since God himself is Love, he can do nothing that can be derogatory or opposed to love; and since his government is founded upon strictest justice he can do nothing that would not be in harmony therewith. His own character and law are the bulwarks on either side of the subject, each as high and as strong as the other.

How then, can love and mercy gain a conquest and rejoice over justice and the sentence? The Apostle answers the question, assuring us that our justification from the sentence is by divine grace, "through the *redemption* that is in Christ: whom God sent forth to be a propitiation [satisfaction of justice] through faith in his blood...that he might be just, and [yet be] the Justifier of him which believeth in Jesus.-- Rom. 3:24-26.

Here then, is the triumph of love and mercy, not through a failure of justice, not through conquering it, but through a satisfaction of justice, its appeasement by the payment of a ransom price, a corresponding price--a man's life for a man's life: the man Christ Jesus for the man Adam and those

through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. Z.'98-201 R2330:2

sealed Covenant needs no "*surety*," but an unsealed Covenant does need a "*surety*."

#### CHURCH HAS AN ADVOCATE NOT A MEDIATOR

(1 John 2:1 KJV) "My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous:"

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. We are not alienated from God, but now through faith in the blood we are children of God, and our Redeemer assures us, "The Father Himself loveth you." (John 16:27.)... There is no need of a Mediator between the Father who loves His children and the children who love their Father."

SM728-729 "Mankind in general, the world, are in more or less of a rebellious attitude, lovers of sin, blind to their true interests. The Mediator undertakes a work on their behalf, to bring in reconciliation between God and these His rebellious subjects... By the end of that Millennial Age the Mediator will be ready to introduce the perfect members of the race to the Father, blameless and irrefragable..."

who were involved in his disobedience and its sentence or curse. From this standpoint alone would it be possible for love and mercy to triumph over divine justice and its sentence; a triumph in which the justice of God can equally rejoice...

#### THE ROYAL LAW...

Our Lord said to the disciples, "Judge not [harshly, unmercifully, ungenerously,] that ye be not [so] judged; for with whatever measure of cold justice and mercilessness you measure others, the same shall be meted out to you. The Apostle James, in our text, repeats the same thought, saying, "He shall have judgment [just sentence] without mercy who hath showed no mercy."... A *condition* upon which we receive divine mercy was that we ourselves would be governed by the same rule of love and mercy towards our fellow-creatures. If, therefore, we fail to follow the Golden Rule, we mark ourselves as rejectors of the covenant of grace, and as those who despise divine favor, and who trample upon and make light of the great sacrifice..."

Such a course, persisted in intelligently and intentionally, would seem to result in the Second death; for, as the Apostle declares, if we show no mercy to others, if we attempt to mete out justice without mercy, the result to ourselves will be that we will be treated without mercy,--on lines of strict-

est justice... "It is a fearful thing to fall into the hands of the living God." It is a fearful thing for imperfect beings like ourselves to fall into the hands of strict justice and its judgment, and to obtain no mercy...

The same conditions will, we believe, obtain in the next age, in the Millennium. The world of mankind, when brought to a knowledge of divine grace, will be invited to fully subject themselves to all the terms and conditions of the law of love. Those who endeavor to make progress in this direction will have the blessing and the assistance of the great Mediator, while those who reject the principles of this law of love to God and love to man--"The law of the spirit of life in Christ Jesus," will be rejecting this law, be rejecting the law which is attached thereto. And such rejectors of the law of the New Covenant are to be esteemed as rejectors of all the grace "which first contrived the way to save rebellious man." Such rejectors will be despisers of God, who was the Author of this plan of salvation. They will be rejectors of the blood of Christ, which sealed the New Covenant. And figuratively speaking, they may be said to trample upon that grace of God and of our Lord Jesus Christ. Very properly, eternal life is not intended for such. It would not be a real blessing for such, and they in turn would be an injury and a curse to all those who shall come into full accord with the Lord and with the spirit of his law of love...

Let us remember daily, hourly, to let this law of love rule in our hearts, and in all our conduct. Let us remember that it not only means supreme love to God, which places the will and Word of the Lord paramount not only to our own wills, but also to the wills of others, and thus makes us loyal in the highest sense of the word, and in every affair of life, to the King of kings and Lord of lords. Let us remember, secondly, that the law of love is to operate toward our fellow men, and to lead us to "do good unto all men as we have opportunity--especially to the household of faith." Let us remember that love not only would not kill the neighbor, nor steal from the neighbor, but that it would hinder us from speaking evil of the neighbor, from stabbing him with slander, and from stealing from him a good name, which is more to him than his purse. Let us remember that love would not only utterly repudiate and contradict and hinder such conduct, but that on the reverse, it would lead us to be kind, gentle, patient, forgiving, merciful, not only to them that love us, and who are gentle and kind to us, but also as our Master explained, to the unkind, to the unthankful, to enemies who injure us, and who say all manner of evil against us falsely. "Love suffereth long and is kind."

Love and its consequence, mercy, take hold upon the heart, the sentiments, the affections of life, and should ultimately permeate every channel of life. Thus love, mercifulness, would extend not only to the household of faith and our own family households, and to our neighbors, but also to the dumb animals. The man who has accepted love (mercy) as the ruling and controlling principle of life, the law of the New Covenant, which is to control in every act and word and thought, will be loving (merciful) toward his horse, toward his dog, his chickens,--toward everything with which he has to do. And if love (mercy) would

restrain him from whipping his horse unmercifully, and if it would lead him to provide amply for the sustenance and comfort of the dumb creatures under his care, will not the same spirit of love extend also along to higher lines of the family, and lead him to be thoughtful of the comfort and welfare of all the human beings under his care, in matters both spiritual and temporal? And if it would stay his hand from smiting his beast an unnecessary blow, would it not much more stay his or her tongue from smiting the hearts and feelings of humanity with whom he or she may come in contact, with needlessly sharp, cutting words, irony, sarcasm, etc.--or still worse, with the poisoned blade of slander and suspicion and evil suggestion and surmise?

And all of this which applies to the beast, to the home circle and family, applies with equal or still more force to the family of God, the Church; hence the Apostle urges that evil speaking, bitterness, anger, wrath, malice, hatreds, strifes, envyings, which are all parts of the old nature, the nature of the world and of the devil, be put away. These are to be supplanted by the new spirit of Christ, in harmony with the law of the New Covenant,--Love--with its gentleness, meekness, patience, long-suffering, brotherly-kindness. "If these things be in you and abound they shall make you that you shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren, give diligence [to the cultivation of these graces] to make your calling and election sure; for if ye do *these things* ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:8-11.

<sup>(1)</sup>He who finds his heart not in harmony with this law of the New Covenant, love--mercy, kindness, gentleness, goodness--lacks the evidence of *proof* that he is in any sense of the word accepted as a son of God, and a joint heir with Christ. If he have not this spirit of love, he will find it impossible to go far in the footsteps of the Master, for the sacrifice of Christ was not vain-glorious, not for outward show, not for honor of men, but prompted by love--toward God and men. So likewise with us, if we have not love in our hearts for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will carry us through in making the sacrifices necessary under present conditions. It will only be a question of time with such when the power of pride or vain-glory, holding them in the way of sacrifice, will snap asunder, and selfishness take full control. He who would be faithful even unto death, walking in the footsteps of the Master, must receive of the Master's spirit of love, before he can thus follow him. As the Apostle declares, "He that saith, I love God, and hateth his brother, is a liar. He that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen?" Hence, the Scriptures place the love of the brethren as one of the evidences of

our having been begotten of the spirit, and of our being in touch with the Master.

#### THIS LAW IN PRACTICAL OPERATION

And love of the brethren does not mean merely love for a faction, or clique, or for some of the brethren who have natural qualities which we admire. It means love for all who have accepted the <sup>(2)</sup>New Covenant and are seeking to walk by the Golden Rule of love. It means that if some have peculiarities of natural development and disposition, which are discordant to our ideas and sentiments, nevertheless, we will love and cherish them, and cheerfully serve them, because they are trusting in the Lord, and have been accepted of him, and have adopted the law of the New Covenant, the royal law of liberty and life, as their standard. We thenceforth know them not after the flesh, with its peculiarities and knots and twists; but after the new nature, as "new creatures." It means also that each of us in proportion as we discover our own natural crooks and twists, which are contrary to the law of love, will seek to get rid of these imperfections of the flesh as rapidly as possible, and to make them as little obtrusive and offensive to others as possible.

From this standpoint love will not be forever noting the defects of the various members of the body of Christ, nor holding them up to ridicule and scorn of others; but each will be, so far as possible, fully as anxious to cover the defects of others as to cover his own defects; and to sympathize with others in their conflicts with their besetments, as he sympathizes with himself, and desires that the Lord shall sympathize with him, in his own conflict with his own imperfections. "If any man have not the spirit of Christ [the disposition of Christ, love] he is none of his."--Rom. 8:9.

The object of the present call of the Church, in advance of the call of the world, to share in the benefits and privileges of this <sup>(2)</sup>New Covenant, is to select in advance, not those that are perfect, not those who are the copies of God's dear Son, but those who desire and will seek to become copies of God's dear Son, "conformed to the image of his Son." That image is love itself, for as God is love, so Christ's character is love, the express image of the Father. This is the mold into which we are to be fashioned. But God will not impress us into this mold; he will not force upon us these lines of character: rather, the only influences which he exerts to this end are the "exceeding great and precious promises; that by these we might become partakers of the divine nature" and impress upon ourselves the divine character of love, and thus escape the corruption that is in the world through selfishness; or rather, we are to *keep ourselves* in the love of God while he causes the pressure of all things to deeply engrave it upon us.--Jude 21.

The matter is left open to us; we can either avail ourselves of these promises and permit them to mold and fashion us according to the copy, little by little, daily and hourly, in thought, in word and in deed, or we can resist their proper influence, and we

<sup>(1)</sup> Feb. 7 Manna, Rom. 13:10

<sup>(2)</sup> IMPORTANT: Please see clarification on the New Covenant in the previous section and the Volume 6 Forward of "STUDIES IN THE SCRIPTURES"

can hold the truth in unrighteousness. Those who take the latter course are purchasing for themselves thereby bitter disappointment; for such are not of the kind to whom the Lord will say, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things." The degree of our devotion to the Lord, therefore, will be indicated in the degree of our love for him and his; and the degree of our love and devotion will be manifested by our activity in conquering self and its selfishness, in all its ramifications throughout the affairs of life, and bringing all our thoughts and talents, great or small, into active service, prompted by love to God and to his people. And such will appreciate the sentiments of the Apostle, when he said, "We [who have received of the begetting of the holy spirit of our Master, the spirit of love, and who have grown to some extent in the knowledge of him--we] ought also to lay down our lives for the brethren."

#### THE ROYAL LAW DURING THE MILLENNIUM

These same principles will be applicable to some extent during the Millennial age: note some of the differences between then and now, in the operation of this New Covenant.

First, the Mediator shall then draw or call *all* men to a knowledge of the grace of God bestowed upon them in the provisions of this New Covenant; whereas now *all* are not called, but only "Whomsoever the Lord your God shall call," for no man cometh unto the Son now, except the Father who sent the Son draw him. (Jno. 6:44.) Not *many* great, or wise, or learned, or rich are called.

Second, the acceptance of the New Covenant then will be less a matter of faith and more a matter of knowledge, than now; because the Lord shall take away the veil of ignorance which now is spread over all the

earth, and the blinded eyes shall see out of the obscurity.--Isa. 25:7; 29:18.

Third, nevertheless it will be equally necessary that each one who would then avail himself of the blessed provisions of the New Covenant shall for himself enter into a positive covenant with the Mediator, that he will *obey* the law of the New Covenant, Love. Love is the voice or command of the great Teacher, who shall then stand up with authority, and cause that all the world of mankind shall hear this message. "It shall come to pass that whosoever will not hear [obey] that prophet shall be cut off from among his people." All who will not conform themselves to the law of love, the law of the Millennial Kingdom, shall be cut off in the Second Death.

Fourth, but even in the Millennial age God will not compel mankind to be conformed to this law. He will compel them to bow to and acknowledge the rule of love, as it is written, "Every knee shall bow, and every tongue shall confess;" because, when the Kingdom is established, and righteousness is laid to the line, and justice to the plummet, every violation of the law of that Kingdom, the Golden Rule, will meet with swift punishment; to the intent that evil doers shall be afraid, and that the righteous shall flourish. But God will still not *impress* the law of love upon the hearts of any; he leaves that for each to do for himself, just as at the present time. Each then, as now, must "*put away*" from his heart selfishness and all of the concomitant evils resulting from sin. Each then, as now, must "cleanse himself from all filthiness of the flesh and spirit, perfecting holiness in the reverence of the Lord" (2 Cor. 7:1); because God seeketh not such as are merely forced into obedience,--he "seeketh such to worship him as worship him in spirit and in truth" -- such as love the law of God with all their heart, and who are at warfare with selfishness and sin, especially in themselves.

#### OUR MANNA TEXT AGAIN:

(Rom 13:10 KJV) "Love worketh no ill to his neighbour: therefore love is the fulfilling of the law."

R3830 "If there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbor as thyself. Love worketh no ill to his neighbor: therefore love is the fulfilling of the law."

Yes, love; supreme love to God and then to the neighbor as to self, is that disposition of heart that will make us victorious in every trial and temptation. In its operations toward God it lays hold by faith upon his mighty power; it trusts his wisdom and his guidance; it takes his standpoint of observation and patiently waits the outworking of his deep designs, rejoicing in hope; and is persevering and faithful through all the painful processes that lead on to victory. In its operations toward our fellow-men it is pure, peaceable, kind, forbearing, gentle, sympathetic, tender, and in strict conformity to the golden rule...

The time is short in which to build up

in ourselves this God-like and Christ-like character. We have not a moment to lose..."

R4401 "He that loveth his neighbor has fulfilled the law." No wonder no Jew could keep the Law! No wonder no Gentiles would try to keep it!

No wonder the Scriptures suggest the keeping of the Law of love only to Christians--to those begotten of the holy Spirit and thus have the assistance of the grace of God in daily living, as well as the mercy of God in Christ to cover all of their imperfections, all of their unintentional shortcomings. But it is expected of these consecrated ones that they will keep that Law. Whoever comes short of it *in spirit*, in heart intention, is unfit for the Kingdom, and will not be of the "little flock." More than this, if he comes short of this standard of heart intention he cannot be in the "great company"

Hence we see that at the close of the Millennial age, after the full opportunity has been granted to the world to have two-fold experience--now, with sin and selfishness, and their misrule, and the evil results; and then, with righteousness and love, and their blessed rule of peace and joy--when all shall have had fullest opportunity to develop in their hearts the spirit of love, then will come a test, a trial, in the close of the Millennial age, which will prove and demonstrate those whose love and fidelity to the Lord are of the heart, versus those whose obedience has been because of expediency. This trial, we may suppose, will not be a trial to see whether or not they will commit some open and flagrant wrong, but rather like the trial of father Adam in his perfection, a trial along the lines of obedience and disobedience, and whether love has been permitted to rule and take full possession of the heart, with resultant faithfulness to God and every principle of righteousness which would trust the Lord and follow strictly in his way.

The result will be that all of the world who then shall not have the spirit of love properly developed, will be cut off in the Second Death, as unfit for eternal life, or to go beyond the Millennium into the grand conditions;--respecting which God has promised us that there shall be no more dying, no more sighing, no more crying, no more pain, there; because all the former things shall have passed away--all the things of sin, and all who have sympathy or love for sin.

The victory in this race is not because of willing, nor for perfect running, yet it is only to him that willeth and that so runneth--*through Christ*. Thus Mercy rejoiceth against Justice, yet he that shows no mercy and who thus shows himself lacking in love shall receive no mercy. He that dwelleth in love dwelleth in God, and for such are all the riches of divine mercy and grace."

either, for God has not provided eternal life for any except such as shall now attain to this condition of love in the heart, the will or intention; and during the Millennial Age only to those who shall attain perfect love actually...

Well does the Apostle add, "Love worketh no ill to his neighbor," no injury of any sort. Love would prompt us to be as careful of the health of our neighbor as of our own, as careful of his reputation as of our own, as careful of his property as of our own, as careful of his feelings as of our own. What a wonderful world it will be when the Kingdom of God's dear Son in the Millennial Age shall have brought all mankind back, mentally, morally and physically, to the original perfection of human nature, in the image and likeness of the God of Love--having destroyed all refusing to cooperate!"

R4849 (From Harvest Truth Database V5.0 2008)

#### THE LOVE REQUIRED OF THE NEW CREATION

"If we love one another God dwelleth in us, and His love is perfected in us."--1 John 4:12.

THERE IS a great difference between human or animal love, such as the members of a family have for one another, and that love to which this text refers. The love required of members of the Body

of Christ is a love resulting from mutual relationship to the Lord, and comes from the Spirit of God dwelling in them--a God-like love, which marks them as of His Spirit, having been begotten to

His disposition. There should be something about the character of the Lord's people which would demonstrate on all occasions that they possess true love for one another. If this is not the case the lack of love would be a reflection upon them all.

As we learn to love one another the love of God is being perfected in us, the true, benevolent love which the Lord commands. The Lord said that we should love one another as He has loved us--to the extent of being willing to lay down our lives for one another. We are not to love *some* of the brethren *some of the time*, and *some* of the brethren *all of the time*; but we should *love all of the brethren all of the time*; and overlook their frailties and imperfections, taking that high standpoint from which God views them, forgiving one another, as God, for Christ's sake, overlooks *our* blemishes. We ought to forgive those who trespass against us as we hope and trust that God will forgive our trespasses. No one can be of the "elect" class unless this love be perfected in him. He may not gain so full a control of the flesh that he will never speak sharply, hastily, etc., but he must reach the place where he will be perfect in intention before he can be accepted as a member of the Kingdom.

The Apostle Paul says that "Love worketh no ill to his neighbor; therefore, love is the fulfilling of the Law." (Rom. 13:10) The Divine Law which the Apostle had specially before his mind was the Law given to Israel-- "Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy might"; and, "Thou shalt love thy neighbor as thyself." (Deut. 6:5; Lev. 19:18.) This Law of God fulfilled--filled full, completely met--requires that the heart shall be full of love. All the mind and soul and strength are required to fulfil this Law. "Love worketh no ill to his neighbor." Yet one might work ill through ignorance and superstition and misunderstanding, through imperfection of the flesh, while his heart intentions were good. Saul of Tarsus worked much ill to his neighbors. With good intention, doubtless, some of our Catholic friends and some of our Protestant friends have worked ill to their neighbors. We cannot say that because they worked ill to their neighbors they had no love, but that they did not have it to the degree required by the Law; for *perfect love* would work *no ill* to his neighbor. Whoever would work ill to his neighbor, with full knowledge, would not have love.

#### GOES BEYOND THE JEWISH LAW

There is a force in the word *therefore* in the text, "Love worketh no ill to his neighbor, *therefore*, love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another. That Law was evidently not intended to enumerate all the things that should not be done, for it *works no ill*. One might, therefore, fulfil the Law of the Ten Commandments if he works no ill to his neighbor, but loves him as himself. The word *therefore* gives us the thought that the Apostle had in mind the Jewish Law and not the Law of the New Creation. Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews.

But our Lord magnified that Law and also gave us a *new* command. The Love that would be in His followers, His disciples, was shown in His words, "Love one another as I have loved you." (John 15:12.) To do this would be far more than to do no injury to another. It would be *laying down our lives* for one another. This is far beyond any requirement of the Law. Justice could not say, "You must go over and clean the snow from your neighbor's pavement"; but Justice would say, "You must not throw any snow upon your neighbor's pavement." But Love says more than this. The new Law that is given to us is the Law of Sacrifice. We who are in the Body of Christ must love one another as Jesus loved us, to the extent of sacrificing our interests, our comforts, our privileges, in the interest of others.

He who does not find his heart in harmony with this Law of the New Creation--love, mercy, kindness, gentleness, goodness--lacks the evidence, or proof, that he is in any sense accepted of God as a joint-heir with Christ. If we have not love in our heart for the brethren, and the love of gentleness and benevolence toward all men, and even toward the brute creation, we have not the spirit which will

carry us through in making the sacrifices necessary under present conditions. It will be only a question of time with such when the power of pride or vainglory holding them in the way of self-sacrifice will snap asunder and selfishness take full control. We are to keep the Law in our *minds*. But while our *minds* are *perfect*, we find imperfections of the flesh which hinder us from doing all that we wish to do. Hence, we need the sufficiency that is in Christ. We are trusting that God will accept the good intentions of the heart, of the mind, instead of counting against us the imperfections of our flesh.

#### AN AGGRESSIVE AS WELL AS DEFENSIVE WARFARE NECESSARY

God would have us watch for evidences of His will and profit by all the experiences which He permits to come to us in our everyday life, humbly accepting any discipline; and having this spirit we shall be led on from grace to grace and from victory unto victory. Merely to stand and battle on the *defensive* is very wearisome and gains no victory. To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an *aggressive* warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

Love--love for the Lord, for the Truth and for righteousness -- must inspire us or we shall never be victors. Love will keep us faithful even unto death and make us meet for the inheritance of the saints in light. Where fervent love rules in the heart it implies that the heart is *fully submitted* to the Lord, and that means that nine-tenths of the battle is already won. But even then, as the Apostle Jude says (*Jude 21*), we must *keep ourselves* in the love of God, in watchfulness and prayer and zeal; and grace will abound where love abounds.

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love *only perfection*; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate for us to whom we may come if we commit trespasses. Thus we keep ourselves in the love of God and walk in the footsteps of Jesus. Where our footsteps may deviate from the way we have the precious blood of Jesus to cleanse us. When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

#### LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered *self*. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife. All these are so much of the Old Creature-- wrong conditions from which we thought we had escaped. In proportion as the Old Creature triumphs the New Creature will fall; and thus we will gradually cease to be in the love of God. These wrong conditions will hinder the keeping of ourselves in the love of God, which signifies the keeping of ourselves in the proper attitude toward God and Jesus. We are to press on and make our sacrifice, if possible, larger every way to the Lord and the brethren.

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience of life--its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love which He has established and to which He requires our full and loyal heart-submission.

In such faithful obedience to the truth and earnest endeavor to conform to its principles, the way and the truth grow more and more precious and our willing feet with joy are led in the paths of righteousness and peace--into life everlasting.