

June 20

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. 1 John 2:15

TO fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but

must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way, but it is the only way of peace and happiness. This world with the lust thereof is rapidly passing away; it is hollow and unsatisfying and eventually leads to disaster and ruin; but those who delight in the Lord's

way have blessed communion and fellowship with Him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer. Z. '96-67 R1956:4

R5513 "Here lies the snare for many of God's people. They perceive that the friendship of the world can be bought only at the price of the sacrifice of Truth. Increasingly they are convinced of the truth of the words of Scripture, "Marvel not if the world hate you"; "The darkness hateth the light"; etc. Even though they render unto Caesar the things that are Caesar's and to every man his due—"honor to whom honor is due," etc.—nevertheless their standard is so different from that of the world, and their viewpoint of everything so different, that it breeds an antagonism, a conflict of interests.

So Jesus said, "If the world hate you, ye know that it hated Me before it hated you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of

the world, therefore the world hateth you." (John 15:18,19.) Increasingly they have impressed upon them the force of the Apostle John's words, "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."—1 John 2:15.

All this signifies that the world's standards, customs, ambitions, views, etc., are so different from those inculcated by the Spirit of the Truth that it is impossible for these to fully harmonize the one with the other. "No man can serve two masters." Hence to serve the Lord with all our mind, soul and strength, to render Him His dues, means to put ourselves crosswise with the views and sentiments of the world. This is the real test of Christian character. Only such as stand this test of "God first," loyalty to the princi-

ples which He inculcates, can hope to be members of the Kingdom class which is now being selected.

In other words, rendering to God the things that are God's will eventually cost us every earthly interest and prospect. But to the loyal, the faithful, God provides compensation. Instead of the world's smile which they lose, they receive the smile of the Heavenly Father and the favor of their Redeemer. They have also the Master's promise of a hundredfold more in this present life in compensation for everything which they sacrifice for His Cause, the Cause of God, the Cause of Truth Divine! And with this abundant compensation in the present life comes the assurance of everlasting life in the coming Age, under its favorable conditions."

R4765 (From Harvest Truth Database V9)

"LOVE NOT THE WORLD"

"Know ye not that the friendship of the world is enmity with God? Whosoever, therefore, will be a friend of the world is the enemy of God."—James 4:4

THIS text brings to mind another one somewhat similar—"Love not the world, neither the things that are in the world; if any man love the world, the love of the Father is not in him." (1 John 2:5.) From these Scriptures we should not get the thought that we are to have no worldly people as our friends, nor to have them consider us as their friends; otherwise it would imply that we were their enemies and they our enemies. But we are to be the enemies of none, and are, therefore, to be the friends of all.

One can, however, scarcely read the above advice from two of the Lord's Apostles without having another Scripture suggested to his mind—and this, too, from the lips of our dear Lord himself—which at first sight may seem contradictory, viz., "God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have everlasting life." (John 3:16.) The two, however, are not antagonistic, but are in full harmony when rightly understood.

How, then, shall we understand that we are not to have friendship with the world, and yet are to love the world? The key is found in the word "world." As, for instance, if one should go into politics, he would find that politics is so interlaced with evil things that it would be practically impossible for him to engage in it without compromising his relationship with God. In former times no one could associate very much with any one in the world unless he were, more or less, in politics. Therefore, it would mean being in accord with sinful practices—not, perhaps, directly, but indirectly.

Very few people know how political affairs are carried on. A man in politics forgets his conscience; he is almost compelled to "give and take" with others. Otherwise, the district or ward or state that he represents would proportionately lack representation, because he would be ignored; and anything that he would be inclined to say, would result in driving him out of politics, which would cause his ward or district or state to suffer injury. So, then, the broad thought connected with this text would be that God's people will recognize the things of the world in general, as being in opposition to the service of God, and that they are not in sympathy with the chicanery and methods of the Prince of this world.

There is a worldly side to every question, every business; and for us to conform ourselves to these arrangements and to co-operate with them, would be sin on our part. Nevertheless, as the Apostle says, we cannot go out of the world, and must, more or less, have contact with worldly people. The proper course is, therefore, as indicated in the Scriptures, that the Lord's people walk circumspectly,

seeking to keep themselves loyal to God and to all of his principles; seeking to separate themselves from the world and to be burning and shining lights that the world may see their good works and glorify their Father in heaven.

WE ARE TO DO GOOD TO ALL MEN AS WE HAVE OPPORTUNITY

If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word—"As you have therefore opportunity, do good to all men; love your enemies, do good to them that hate you; pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good and sendeth rain on the just and on the unjust."—Gal. 6:10; Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostles warn the Church. That is a grand and ennobling love which, without having the least fellowship with the impure, pities the fallen and longs for the time when they may be rescued from their degradation. The love which is worthy of our emulation is that which benevolently ignores personal antagonisms and animosities, and overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world, the friendship of the world to which the Apostle refers, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him.

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active co-operation; and so grand and glorious and extensive is the outlook of the future that we are able to view the things of the present life in a vastly different light from that in which the world views them.

So we are not to love the present order or arrangement, nor the things that are part and parcel of it, identified with it; but rather we are to love the Kingdom of God and its righteousness, for which we pray, "Thy Kingdom come; thy will be done on earth." We are to

love the world only in the sense of having sympathy with it, as our Heavenly Father has, while we are unsympathetic with its arrangements.

According to God's arrangement, we must take our choice between the Divine friendship and fellowship, and worldly friendship

and fellowship. The things which the Lord loves are distasteful to the world; and the things which the worldly love—evil deeds and evil thoughts—are an abomination to the Lord, and those who love and practice such things must lose the fellowship of the Lord and his spirit, must go into the outer darkness of the world.

R1955 (From Harvest Truth Database V5.0 2006)

LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."--1 John 2:15.

ONE can scarcely read this advice of the Apostle John without having another scripture suggested to his mind, which, at first sight, may seem contradictory; viz, "God so loved the world that he gave his only-begotten Son, that whosoever believeth on him might not perish, but have everlasting life." The two, however, are not antagonistic, but are in full harmony when rightly understood. If God so loved the world, even while they were yet sinners (Rom. 5:8), as to sacrifice the dearest treasure of his heart in order to redeem and save them, then such love and such benevolence toward the world on our part cannot be out of harmony with his will. Indeed, such is the direct teaching of the Word. "Do good to all men as you have opportunity;" "Love your enemies, do good to them that hate you, and pray for them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust....Be ye therefore perfect, even as your Father which is in heaven is perfect." --Matt. 5:44-48.

To love the world as God loves it, is not the sentiment against which the Apostle warns the Church, as the context clearly shows. That is a grand and ennobling love—a love which stands on the high plane of purity, and without having the least fellowship with the impure, nevertheless pities the fallen, and is active in efforts to rescue them from their degradation. This divine love, so worthy of our imitation, is that which benevolently ignores personal antagonisms and animosities, and, overleaping all selfish considerations and vengeful feelings, considers only the possibilities and the ways and means for peace and reformation and salvation.

But the love of the world to which John refers, as the context shows, is the love of fellowship, which implies the partaking of its spirit—its aims, ambitions and hopes, and its methods of pursuing them. If any man love the world in this sense, surely the love of the Father is not in him; "For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world [*i.e.*, according to the spirit of this present evil world]. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever"

As children of God we have been called to a position of great favor and advantage. Our Heavenly Father has revealed to us his plans and purposes and has condescended to take us into his fellowship and active cooperation; and so grand and extensive is our outlook of the future that we are able to view the present life in a very different light from that in which the world views it. The world walks on in darkness without the light of life, and consequently to them the things of this present life, which we have learned to count but as dross, are to them of great value, and they strive and run and contend for the delusive prizes that bring with them only labor and sorrow and quickly pass away.

The Apostle has very briefly summed up the world's treasures as the lust of the flesh, the lust of the eyes, and the pride of life. The

lust of the flesh includes all the fleshly appetites and passions, the merely animal instincts. To these thousands sacrifice all the higher interests. To fare sumptuously in eating and drinking and frolic and pleasure is their delight. The lust of the eyes demands luxury in dress and home appointments, and the gathering for self-gratification of all that is admired and desired. And the pride of life glories in the shame of that selfishness which has ignored the wants and woes of the needy and suffering, and complacently said to self, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." And it goes further: it despises the poor and needy and oppresses them.

Such is the spirit of this world. It is the very opposite of the spirit of God and of Christ; and those who are led of the spirit of God should keep as far from it as possible. Their conduct, their dress, their home-life and home appointments must all speak a different language. We are to mind not high things, but to condescend to men of low estate; to show no preference to the man that wears the fine clothing or the gold ring, but, like our Master, to regard with highest esteem and Christian love those who do the will of our Heavenly Father.--Rom. 12:16; James 2:1-5.

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is love with us made perfect [completed] that we may have boldness in the day of judgment; because as he [God] is, so are we in this world." As God is love, and is so manifested to all his creatures, so ought we to be love, and thus to shine as lights in the world. And if in this world we become living embodiments and representatives of love, we may be confident that at the end of our course we will stand approved before Him who seeks above all things to see in us this likeness to himself.--1 John 4:16-18.

^[1]To fellowship the world is to walk in harmony with its ideas and to conform to its ways. In this sense we may not love it, but must be apart from it and in opposition to it. The way thus pointed out to us is, in some respects at least, a difficult way, and a lonely way; but it is the only way of peace and lasting happiness. This world with the lust thereof is rapidly passing away: it is hollow and unsatisfying and eventually leads to disaster and ruin; but those whose delight is in the Lord's way have blessed communion and fellowship with him. Their joys come from a source which the world cannot comprehend. They live on a higher plane, breathe a purer atmosphere and enjoy a holier, sweeter friendship than the world could ever offer.

But if any man in Christ descend from these high privileges to partake of the poor substitutes which the world has to offer, he is thereby proving his lack of appreciation, and hence his unworthiness of the heavenly things: the love of the Father is not in him; and he may well fear the verdict of the day of decision.

^[1] Jun 20 Manna, 1Jn 2:15

R5138 (From Harvest Truth Database V5.0 2008)

LOVE NOT THE WORLD

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him."--1 John 2:15.

IN THE TEXT, "Love not the world," we do not understand the term "world" to mean either the human race or the planet on which we live. The thought of the text seems to be more particularly the present order of things, for the Greek word here translated world is *kosmos*, signifying arrangement. We are to appreciate the beauties of nature. We are to love the human family, whom God also loves, though not in the sense in which He loves the Church of Christ. We read, "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."--John 3:16.

St. John cannot therefore be understood to refer to the world of mankind, when he says, "Love not the world." For them we should have sympathy similar to that which the Heavenly Father has for the fallen race. The Scriptures inform us that the present order, or arrangement, of things on earth is entirely out of harmony with God's will, or purpose; for the world is ruled by selfishness. The Divine arrangement is that love shall be the rule among God's creatures. "God is Love...He that dwelleth in love dwelleth in God."--1John 4:8,16.

The world operates along lines different from those of love.

Each one strives selfishly to heap together treasure for himself, even if meantime his neighbor goes destitute. Many live in luxury, while realizing that there are others who lack the necessities of life. Many seek for power to control men, not with the thought of their uplift, but with a view to using them for selfish ends and motives. This spirit of selfishness belongs to the present order of things. We see it in operation everywhere.

The spirit of the world lays hold of all the forces of nature and seeks to control these, to adapt them to its own selfish interests. It is true that much good has resulted indirectly from this spirit of selfishness. For instance, a man with a great amount of the vain-glorious spirit may for his own selfish purposes benefit others. A general might have so much pride in his service that in order to win praise for himself he would care for his soldiers and have them well dressed. Some of our great captains of industry have done the world good service, and incidentally have blessed many, while carrying out their own designs.

SELFISHNESS THE SPIRIT OF THE WORLD

If all of the great worldly enterprises were undertaken with a view to the betterment of mankind, the spirit of these would not be selfish. We know, indeed, that much is done to help those who are needy, and that where there is a motive of this kind, it is often misinterpreted and misjudged to be selfish. But "the Lord looketh on the heart." (I Sam. 16:7.) Those who have the selfish heart, the selfish intentions, will continue to love the things of the world. In proportion as such may be shown that there is a new order of affairs coming, in that proportion the selfish-minded will not be in sympathy with the change of dispensation.

If a man conducts a large enterprise for the benefit of those who would have opportunity to share such blessings, that man would rejoice that there is a better time coming. A man who would truly rejoice to have a better arrangement of affairs, would not have the spirit that dominates in the present order of things. He would have the Spirit of God, the Spirit of Love, the spirit that will dominate the New Order of things, that will control during the thousand years of Christ's reign.

Many are in the attitude of mind which would say, "My employer is rich. Whenever I get the opportunity to help myself to some of his money, I will do so and get as much as possible." Such people love the present order of things, whether they be rich or poor. A great many poor love the things of this world, and hope some day to get their share.

There are people who say, "Oh, I do not love the world and its selfish spirit! From the crown of my head to the soles of my feet I am opposed to it. Sometimes I say to my husband, 'This is a very selfish world, John.' Then he replies, 'Yes, Mary, it is. Everywhere people are seeking for everything that will gratify self and selfish desires. But while you condemn the ways of the world, yet you delight in the good things of life provided by my industry--the automobile, the pleasant home, etc.' And I must acknowledge that he is right. I fear that I could not be happy without them." Such a person certainly loves the things of the world, even while making good use of them.

It seems to be a serious charge to say that any one who is in that attitude of mind which loves the world and the things belonging to it, has not the love of the Father in him. We do not understand, however, that such a one has *no* love for the Father or that the Father has no love for him. The Apostle seems to be addressing this mes-

sage to the Church. Those who have been adopted into God's family must continue to love Him or they would not be counted as members of that class.

What, then, is the full import of this expression-- "The Love of the Father is not in him"? To us it would mean that the Love of the Father had not gotten full control of his heart, and this would mean that ultimately-- unless he should gain a victory over his selfish disposition --he would not be accepted as a son.

Everywhere about us is this spirit of selfishness. Every child of God should be on guard against it and against willingness to participate in the things of this world. We should strive to be in that condition which is pleasing to the Father. We are to try to rid ourselves of the spirit of the world and to be filled with the Spirit of the Father. This would not mean that we are not to appreciate beautiful things, or that we are not to like to see others striving to benefit the world; but that we should not be satisfied with any of these things, so far as we are concerned.

TWO KINDS OF MOTIVES

Whatever talents we possess we should use for the good of humanity in any kind of work that would be for the glory of God. Even a good work could be engaged in from the spirit of the world rather than from the Spirit of God; that is, it might be done for what we could get from others in the way of money, honor or influence; or, on the other hand, it might be for the good we desired to do for others.

The highest of all services is that of the ministry of the Word of God. Even this noble service might be pursued from either of two motives--the Love of the Father or the love of self. Apparently there are some engaged in the ministry purely for the sake of the loaves and fishes, for the honorable position it gives them in the world, or because they do not know of anything that would serve them better.

Again, there are those, no doubt, who have entered the ministry, not for selfish reasons, but because they desire to serve God, to serve the Truth, to serve His people. The Lord alone knows what has induced any one to enter the ministry. But since we are living in the day that will try every man's work, God will prove what sort it is-- will show what motive is behind the deed.

Those who are serving merely from the worldly spirit will be vexed with everything that is making for Truth; and in proportion as their earthly interests suffer, they will be angry. Those who are of the right spirit, however, will rejoice in everything that will be helpful to humanity, in everything that is to the glory of God, in everything that will make the Bible more easily understood.

In fact, we may suppose that the real testing, so far as the Church is concerned, is the making manifest whether we love the world--the things of the present time--or whether we love God supremely. As time goes on, it will be even more impossible to harmonize the spirit of love and the spirit of selfishness. Those who love God will be fully out of harmony with the spirit of the present evil world.

"Love not the world!
He in whose heart the love
Of vanity has found a place, shuts out
The enduring world above.
"Love not the world!
However fair it seem;
Who loveth this vain world--the love of God
Abideth not in him."

The joys of time, of little worth,
Should not confine our thoughts to earth;
Why grasp at transitory toys,
So near to heav'n's eternal joys?

R5862 "TREASURES LAID UP IN HEAVEN *"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal; but lay up for yourselves treasures in Heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal; for where your treasure is there will your heart be also."*--Matthew 6:19-21.

PLEASURE, delight, joy, comfort--all these sentiments are suggested to us by the word *treasure*. Our thoughts, our hopes, our

plans, center there. Our treasure is the inspiration of our lives, the incentive to energy, perseverance and endurance, for the hope which it enkindles. Most people have treasures, but they are generally such as yield slight satisfaction, because they are transitory and disappointing. How many have built their hopes upon earthly things only to find them but illusive baubles, mocking delusions, leaving the heart at last broken, crushed and barren! The treasures of wealth, fame, social distinction, of houses and lands, of friends and home and family, of

power and influence, are subject to change and decay! And if the heart be centered in them, they are liable in a moment to be swept away, leaving the life desolate and despairing, all the more so because of the high hopes which they had inspired.

The wealth, laboriously gathered and husbanded with great care, may vanish in a night. The fame so dearly won may change to censure and reproach at the caprice of fickle public sentiment. The social prestige which bade you to the uppermost seats may a little later relegate you to the lowest seat,

and your name may be cast out as evil and you be ostracized. Houses and lands and carefully hoarded belongings may disappear under the sheriff's hammer. Friends long trusted may suddenly grow cold and turn their backs upon you, and even become your enemies. The home you love must some time break up, the family be scattered or invaded by death. The love that glows upon the home altar may flicker and become dim or extinct. How many have found the high hopes of youth and early life turn to ashes in a few short years or months!

THE BALM OF GILEAD FOR BROKEN HEARTS

To all of these the Word of the Lord should appear with special force, when calling them to come to Him with their burdens and their broken hearts. "The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit." (Psalm 34:18.) His love and His precious promises come like the sweet balm of Gilead to those who, sad and disappointed in the struggle of life, come to Christ for rest and comfort, for life and healing... There alone is the *real treasure*, far exceeding the choicest treasures of earth...

THE TREASURES WE LAY UP IN HEAVEN

The all-important question for those who seek this great treasure then is, How can we lay up treasure in Heaven, and what kind of treasures are those which are to be stored up in the Heavenly depository? We have the assurance of the Divine Word that everything that is pure, holy and good is acceptable there. The very chiefest of all treasures is the personal love and friendship of God and of Christ. Jesus becomes to us "the fairest among ten thousand, the One altogether lovely." He is an unfailing Ref-

uge in every time of need, our daily Joy and Solace and Comfort.

When we have gained this Treasure, we have gained the One that never changes, One whose love never grows cold, One from whom nothing can separate us--"neither death," which to His loved ones will now mean our blessed "change"; "nor life," which means further opportunities for suffering with Him that we may also share His glory, and which permits further works of loving service for Him whom we love...

"Hearken, O daughter, and consider, and incline thine ear. Forget also thine own people and thy father's house [the ambitions, hopes and aims of the children of Adam]; so shall the King [Jehovah's Anointed] greatly desire thy beauty [beauty of character, of heart-loyalty]; for He is thy Lord, and worship thou Him." (Psalm 45:10,11; Canticles 4.) How unworthy we feel of so great honor and love from our beloved Bridegroom! And no wonder! When we look at all our imperfections, it seems that there is little in us to call forth such love and admiration. To think that the angels with all their purity and faithfulness should have been passed by; and that we poor, blemished mortals, should be chosen instead!

Is there not some mistake? Ah, no! We have the infallible words of inspiration to assure us that it is even so. This Bride of Jehovah's Son is to reign with Him in the future over a fallen race; and who could so well sympathize with them in all their weaknesses and frailties as those who have themselves partaken of the same? And who could bear the infinite heights of glory to which the Lamb's Wife will be raised, with such humility as those who realize that it was not through any worthiness of their own

that they were chosen to so high an exaltation, but that it was all of Divine grace? Clad in the glorious Robe of our Bridegroom's furnishing, we can stand all complete, even now, in the eyes of Jehovah. And possessing the ornament of a meek and quiet spirit, the faith that trusts under every condition, the love that delights to do the Father's will, we are lovely in the eyes of our Beloved, our Bridegroom and our King...

Ye "shall be Mine, in that Day when I make up My jewels."... "Ye have not chosen Me, but I have chosen you." "Be thou faithful unto death, and I will give thee a crown of life." "To Him that overcometh will I grant to sit with Me in My Throne."--Isaiah 33:17; Malachi 3:17; Revelation 2:17; Matthew 28:20; John 14:3; 15:16; Revelation 2:10; 3:21...

What wondrous treasures do we thus find laid up in Heaven for us, because we have left the world and all its delusive fancies and aspirations and have laid hold upon the things eternal! And while this glorious inheritance is to be the possession of all the faithful, the Apostle intimates clearly that our Heavenly treasure may be augmented by special zeal and faithfulness under the peculiar trials of the present time...

Treasures of mind and character, too, we shall find laid up in Heaven; for nothing that is good and true and worthy of preservation shall be lost to those who have committed their investments to the Lord. These are incorruptible treasures, which neither the lapse of time nor the exigencies of circumstances will ever wrest from us...

HEAVENLY PILGRIMS NEARING HOME...

"Let us touch lightly the things of this earth, Esteeming them only of trifling worth."

[R5227]

THE TIME, MY SOUL, IS SHORT!

No time to linger by the way,
No time for ease, no time for play;
No time for earthly loves or joys,
No time for worldly cares or toys—

The time, my soul, is short!

No time to murmur or complain,
No time to heed the heart's dull pain;
No time for tears or mournful song,
No time to ask, How far? How long?—

The time, my soul, is short!

Ah, yes! 'tis short—yet time enough
To run thy course, so steep and rough;
Just time to reap "the fields," so white,
Before the coming of "the night"—

Just time, my soul, just time!

Just time to make thy heart more pure,
Just time to make thy "calling sure,"
Just time to enter through "the door,"
To reign with Christ for evermore—

Just time, my soul, just time!