

May 26

Knowledge puffeth up, but love buildeth up. 1 Cor. 8:1

ALL who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord

R1987 "WARNING TO THE DISCIPLES ..."*Let this mind be in you which was also in Christ Jesus.*"--Phil. 2:5...

Although the twelve apostles had been for three years in very intimate association with Jesus and had been greatly benefited and blessed by the association, they had yet many things to learn, and one of the last lessons that Jesus endeavored to impress upon them was that of humility and self-forgetful service of others. The occasion of this lesson was furnished by a little discussion among them on the evening of the last supper, as to which should be greatest...

The Lord realized what the apostles evidently did not, that even a very little prominence may become a dangerous snare unless it be coupled with great humility. Hence the warning to the disciples, and especially to Peter, against the ambition for self-exaltation and preferment. The warning

R2198 "The largest liberty, social, political and mental is possessed by the peoples who have the Bible, and who read it freely..."

But if this knowledge and liberty be not accompanied by a full self-surrender to God, a complete consecration of one's self to him who is the Author of our liberties and

and His people demands a correspondingly larger measure of the graces of the Holy Spirit, as well as of knowledge....Whoever, therefore, would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the Holy Spirit, includ-

lesson was given by an apt illustration, Jesus himself, their Lord and Master, performing for them the most humble service, washing their feet. (Compare Luke 22:1,24; John 13:1,13-17.) To the illustration he also added his words of counsel, showing how different must be the disposition among his disciples from that which characterizes the godless world.

"And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors." Thus he called attention to the fact that the disposition of the world is toward tyranny on the one hand, and servility on the other; the one class becoming arrogant and self-assertive, and the other class dependent and truckling, both of which are ignoble traits of character which he desired to see entirely eliminated from all of his disciples. "But ye shall not be

privileges, we stand in great danger; for, as the apostle here declares, knowledge alone without self-submission to God would incline to puff us up, to make us heady, arrogant, self-sufficient. But if the knowledge be accompanied by a love to God, which leads to self-consecration in his service, in

ing meekness; that these combined (Love) with knowledge, may build up himself as well as build up those to whom he ministers. Z.'97-277 R2219:6

so [Ye shall not cultivate in yourselves a spirit of arrogant pride, by seeking to lord it over others; nor shall ye cultivate in others a spirit of truckling servility, unworthy of noble manhood], but [on the other hand, cultivate in yourselves the spirit of humility and loving service, "in honor preferring one another"; and thus, also, by example, show others how becoming and beautiful is true worth of mind and heart linked with loving, self-forgetful humility] he that is greatest among you [he that has superior ability of one kind or another, let him not allow his talent to be offset by a corresponding weakness of character which tends to self-glorification, and is easily intoxicated with the spirit of pride and selfish ambition, but let him think soberly of himself, realizing how far short he is of actual perfection]... Matt. 20:27,28."

harmony with his instructions, the knowledge will work good for us, by thus introducing the spirit of love as the controlling factor in our lives... It makes us co-workers together with God, in our sympathies for and interest in others--in their upbuilding and general welfare."

R2218 (From Harvest Truth Database V5.0)

FALLING AWAY FROM STEADFASTNESS

"Ye therefore, beloved, seeing that ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness."--2 Pet. 3:17.

THIS exhortation applies to the Lord's consecrated people living at the present time. The proof of this is found in the context: the Apostle has just been portraying some of the events connected with the day of the Lord in which we are living--the "Day of Vengeance." In *verse ten* he has pointed out that the present age will end with the dissolution of the symbolic "heavens" and the symbolic "earth," which, as we have elsewhere shown, signifies the utter disruption of the present social and ecclesiastical order. In *verse thirteen* he points out that we are looking for a new order of things, and not hoping either to patch up the old order ourselves, or that others will succeed in patching what the Lord has declared "shall pass away." And now in our text he refers to "these things." In the *eleventh verse* he points out that those who have such expectations should be separate and distinct from all other people in the world, saying, "What manner of persons ought ye to be in all holy conversation and godliness?" And then in our text and in the verse preceding it, he points out that at this particular time the Adversary will get advantage of certain ones, will beguile them, get them to wrest the Scriptures, and thus to deceive themselves to their own destruction;-- to their loss of present light at least.

Finding thus that the Apostle is particularly addressing ourselves, let us indeed give earnest heed to his counsel; for we well know that we live in what the Apostle Paul calls that "evil day."--Eph. 6:13.

We notice further that the Apostle is not addressing the world, nor even the average nominal Christian; but he specifies that his warning is to the "beloved," who already had attained to "steadfastness." This implies that they had become rooted and grounded and built up, both in the knowledge and in the love of God; for only such ever become steadfast. Does it surprise us that the Apostle should

address such a developed class of Christians and warn them of their own personal danger of falling into the "error of the wicked?" It does strike us as peculiar, and we are inclined to think that there must be some hidden meaning in the expression--"error of the wicked."

It would be past comprehension that such a class as the Apostle has just described should be in great danger of falling into such errors of the wicked as blasphemy, or murder, or arson, or theft. We must look the matter up more carefully, and see whether or not the translators have given us a faithful rendering of the Apostle's words. We find that they have not, and that the word *wicked* is too strong: the Greek word is *athemos*; according to Prof. Young's Analytical Concordance (undisputed authority) it signifies "*unsettled*," or "*lawless*." Now, the passage seems more reasonable. There is danger, we can readily see, that those once established in the truth might be so led away as to become unsettled, and to wrest the Scriptures, "handle the word of God deceitfully," and thus become lawless in the sense that they would set aside the Word or Law of God, and take instead thereof a twisted interpretation which would the better suit some theory of their own. Such a wrong course the Apostle points out would surely *unsettle* them, and eventually mean the destruction of their spiritual interests; and that they would go into "outer darkness" in respect to "present truth." "Beware, lest ye also, being led away with the error of the *unsettled*, fall from your own steadfastness."

The Apostle's language not only points to the present time, but seems to imply that there would be previous fallings away or siftings, which he calls "the error of the wicked"--literally, "the delusions of the unsettled or lawless." The implication seems to be, that the not settled ones would first be shaken out, and that subsequently

there would come a still more insidious trial which would test even the "steadfast." We inquire therefore, have there been, during this "harvest" time (whilst we are waiting for the dissolution of the present order of things and for the establishment of the new order of things)--have there been such siftings or fallings away by delusions which have affected those not settled?

We answer: Yes, there have been several: we might recount some of these. First of all came a shaking directly upon the subject of the ransom: Certain lawless ones, "heady," rejected the testimony of the Lord's Word, denying the Lord having "*bought us*" with his own precious blood. They would accept Christ as an example *only*, and claimed to be able to follow that example, and that they needed no sin-offering to compensate for their imperfections, inherited or personal. This the Adversary's first move was remarkably bold, yet it found adherents who were not rooted and grounded upon the testimony of the Lord's Word. Then came the "flat earth" theory, whose advocates strangely concluded that the shape of the earth is a part of the gospel; the result was that certain others of the unstable were "led away" in that delusion, by not settled leaders who wrested certain Scriptures to their own confusion and to the extinguishment of what light they had enjoyed.

Then came another delusion in effect teaching the old doctrine of Universalism,--that God would finally force eternal salvation upon all men and even upon Satan himself. This theory of course also denied the ransom; because to have admitted that the condemnation to death pronounced in Eden could not be set aside without a ransom, a *corresponding price*, would logically have implied that disobedience under the second trial, secured by the ransom, would similarly bring an everlasting punishment--everlasting death--from which there could be no resurrection. Hence, this theory boldly denied the ransom, wrested or twisted the Scriptures which speak of the Second death as "everlasting destruction from the presence of the Lord," handling this and other Scriptures so deceitfully as to declare that the Second death would be a great blessing to all upon whom it would come. Of course none but *unstable* souls could be beguiled by such open and arrogant perversions of the Word of God.

But, still another sifting came for the "unlearned" and unsettled, not thoroughly furnished with the whole armor of God; this was the teaching that God is the author and instigator of all the sin, crime and wickedness there is in the world; and that after he shall become weary of evil doing he will reform, change his course and incite all mankind to righteousness and holiness, as he now (this theory claims) incites the majority to sin, etc. Of all the theories which the Adversary has brought out in this "evil day," this one seems to be the most blasphemous. So-called "orthodoxy" is certainly quite blasphemous enough, in claiming that God, after permitting his creatures to be "born in sin and shapen in iniquity" (which he had nothing to do with bringing upon them), claims that, as a punishment for sins which they could not avoid, the vast majority of the human family will be imprisoned in a flaming hell of unspeakable torture, and divinely provided with everlasting life, so that they shall never be able to escape those sufferings by death, and that the devil will be similarly supplied with eternal life (but free from pain) for the purpose of torturing them; and that fuel for the torture will to all eternity be provided by divine power. We say that this is extremely blasphemous of the divine character, yet it is as nothing at all in comparison to the teaching which claims that God is the instigator, the first cause, of all the sin and crime and wickedness in the world. This theory also wrested some Scriptures to its support, just as Spiritism and Christian Science do. Of course, only those who had never become thoroughly rooted and grounded in the truth could ever be "led away" by such a blasphemous delusion as this.

The Anglo-Israel question, and communistic and social questions, "led away" from the truth, and into more or less darkness and confusion, some others who were not well rooted and grounded in the knowledge of the fact that all present institutions will go down, and that the new order of things to be introduced will not be of human institution, but the work of God through the glorified Christ.

But the Apostle comes in our text to a time *after* such delusions had "led away" those not established or settled; and his warning is given to the *steadfast*. The implication seems to be that the Adversary has more subtle delusions before us than any of those in the

past; and that the fully consecrated of the Lord's people may need to be more than ever on guard against "the wiles of the devil."--"Ye therefore, beloved, seeing ye know these things [that all of the affairs, reforms, etc., of the present time will avail nothing, and that all the present institutions will pass away, and that God is about to establish his own Kingdom in his own way;--and knowing further, that just at this particular time there will be a special sifting and testing of those who are in the light], *beware lest ye ALSO, being led away* with the error of the wicked [the *unsettled* or *lawless* who do not bow implicitly to the Lord's Word, but wrest it to establish theories of their own], fall from your own steadfastness."

(While the "siftings" specially affect those who have been brought by the Lord into the light of present truth, yet in a more general way and along different lines slightly different siftings are in progress with the nominal church as a whole. Each denomination is being shaken, and the theories of Evolution, Spiritism, Christian Science, Theosophy and Moralism are making great inroads upon all who have named the name of Christ, even if they have not come into the light of the "harvest" truth. Unsettled, lacking the knowledge of the divine Word and plan, *necessary in this evil day*, the whole nominal church is gradually losing its faith in the Bible, under the lead of its most able ministers, who, blinded to present truth, and unable to rightly divide the Word of truth, are generally coming to hold the opinion, that their own ideas respecting truth ("higher criticism") are superior to the Scripture presentations.)

The Apostle in our text cautions that we beware against being "*led away*." The word here rendered "led away" occurs in only one other place in the Scriptures (Gal. 2:13), where the Apostle Paul says, "Barnabas also was *carried away* with their dissimulation." The words "*carried away*" give the same thought as "led away" but a little more strongly: they imply that the danger to the steadfast will be along some line which would *sweep away* or *carry away* their judgments from the fixed statements of the divine Word, through personal preference, or sympathy, or through the influence of some one held in respect or esteem. Let us all therefore be on guard, that whoever may, consciously or unconsciously, become the instrument of the Adversary, and seek to lead us away from the sure testimonies of the Lord's Word (whether congenial to our natural tastes or uncongenial), we may *not be "carried away"* but that we may be more determined than ever that--

"To our Lord we will be true
Who bought us with his blood.
Only Jesus will we know,
And Jesus crucified."

While we see that the danger to the majority of God's people will be through being "*carried away*" by sympathy, influence, etc., we must remember that this implies that their will be certain *leaders of thought* whose conduct will tend to carry away the others. It is not necessary for us to suppose that these leaders into error will knowingly and intentionally get wrong themselves, and carry away numbers with them into their delusions and lawless disregard for the testimony of the Lord's Word, wresting its statements. We may rather assume that in a majority of instances these leaders will be themselves deceived; as the Apostle expresses it--"deceiving and being [themselves] deceived." --2 Tim. 3:13.

^[1]All who seek to teach the divine plan to others are exposed to peculiar temptations, so that the honor of serving the Lord and his people demands a correspondingly larger measure of the graces of the holy spirit, as well as of knowledge. The tendency of knowledge, as the Apostle points out, is merely to puff up, make vain and conceited, and to become a temptation of the Adversary, to draw away followers after them. (Acts 20:30.) Whoever therefore would be an instructor of others, a mouth-piece of the Lord, should cultivate all the various graces of the holy spirit, including meekness; that these combined (Love) with knowledge, may build up himself as well as build up those to whom he ministers. "Knowledge [alone] puffeth up, but Love buildeth up."--1 Cor. 8:1.

Let us not forget that there is a way, and one way only, whereby we may *insure* ourselves against falling into any of these traps of

^[1] May 26 Manna, 1Cor. 8:1

the Adversary. This insurance is not secured wholly by knowledge, altho knowledge is a very important element in it: it is ^[2]secured chiefly by obedience to the principles laid down in the Lord's Word, and illustrated in the life and character of our Lord and his apostles. The same Apostle who addresses us this caution against falling from our own steadfastness, tells us in the same epistle (1:5-12), "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."

What things? Does he give us the particulars of this work of

^[2] See Articles Below On Loving Obedience:

(John 14:22-23 KJV) "Jesus answered and said unto him, If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him."

R5082 "It is important that we should keep in mind the fact that since true love on our part will manifest itself in *obedience*, then *disobedience* is an evidence of a *loss of love*, as viewed from the Lord's standpoint, a deflection from loyalty, a failure to endure the tests. We must agree that the Lord's standpoint of judgment is a reasonable one. Should one ask, How would it be if we should disobey through ignorance? The answer is, that the Lord has made provision against our ignorance: first, He has given us the Word of Truth, "that the man of God may be perfect [perfectly informed], thoroughly furnished unto all good works"; and second, He has promised to supply such helps to the spirit of holiness and the understanding of His Word, as will enable us to do what is pleasing in His sight.--2 Tim. 3:17; John 16:13,14.

Love is the crown of all graces, "the fulfilling of the Law." Without a fervent, glowing love, it will be impossible to render obedience or to stand the tests for development and crystallization of character arranged for by Divine Love. Our Lord tells us that He was beloved of the Father; and the Father Himself declared, "This is My beloved Son." We can readily see why our *Lord Jesus* was greatly beloved, for He expressed and fully manifested the Father's love. But it *astounds* us to know that this same love is exercised by the Father toward us! "Behold what manner of love the Father hath bestowed upon us, that we should be called the *sons of God*!" "The Father Himself loveth you"!--1 John 3:1; John 16:27.

LOVING OBEDIENCE BRINGS JOY AND PEACE

Let us, dearly beloved, be more than ever careful respecting the Word of the Lord; let us not by negligence give evidence

grace that will so *insure us* against falling that we shall receive the great prize? Yes. He tells us that it is by continually adding to our stock of the heavenly graces,--"Add to your faith fortitude, and to fortitude knowledge, and to knowledge self-control, and to self-control patience, and to patience piety, and to piety brotherly-kindness, and to brotherly-kindness Love; for these things being in you and abounding, they will not permit you to be inactive or unfruitful in the knowledge [personal intimacy, acquaintance] of our Lord Jesus Christ....Therefore, brethren, give the more earnest heed that you may make your calling and election sure, for if ye do these things ye shall never fall."

of a decay of love. Our Lord points out that His continuance in the Father's love, as the well-beloved Son, with all which this implies, was because of His *obedience* to the *Father's will*; and that following the same line, He must require that *we* should be obedient to Him if we would *abide* in His love and share His Throne and glory.--John 15:10.

Our Lord's instructions and commandments are not intended to terrify us, nor to deprive us of happiness. On the contrary, "These things have I spoken unto you that *My joy* may be *in you*, and that your joy might be *filled full*." (John 15:11.) Those who give surest evidence of living nearest the Lord well know that obedience to the Lord's words, together with the privilege thus obtained of abiding in Him and His love, is the greatest joy, a joy which wholly outweighs all the trifling pleasures which the world has to offer. It is the joy and peace which "passeth all understanding," which rules in the heart, and which brings with it the promise, the assurance, "not only of the life which now is, but also of that which is to come."--1 Tim. 4:8."

(2 Pet 3:17-18 KJV) "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. {18} But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen."

R3215 Concerning: 2 Pet 3:17-18 "What is it to grow in grace? It is to grow in favor with the Lord through an intimate personal acquaintance and fellowship of spirit with him. It implies, first a knowledge and recognition on our part of our redemption through his precious blood and a personal faith in, and dependency upon all the promises of the Father made to us through him, and then an intimate communion with him in our daily life of prayer and of observation of his will

and obedience to it. If such be our constant attitude of mind and heart, there must be a constant ripening of the fruits of the spirit, rendering us more and more pleasing and acceptable to our Lord. A sense of the divine acceptance and favor is given to us from day to day in increasing measure, in fulfillment of that blessed promise of our Lord, 'If a man love me he will keep my words; and my Father will love him, and we will come unto him and make our abode with him.'--John 14:23

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

To grow thus in grace and not grow in knowledge is impossible; for the very object of such communion is to build us up in a more perfect knowledge and acquaintance with the Lord -- to bring us into closer fellowship with the divine plan, and to give us the privilege of being 'workers together with him' in executing that plan. If, therefore, we love and obey the Lord and desire to grow in his favor, his written Word is our daily meditation and study; and thus we grow in knowledge: not, however, by finding out each year that what we learned last year was false, but by adding to what we learned last year, by putting on more and more of the armor of God until we realize its glorious completeness in the full discernment of the divine plan of the ages. We are then ready to do valiant service for the cause of truth in withstanding the encroachment of error (Eph 6:10-13), being established, strengthened and settled in the faith (1Pet 5:10) But even to those thus established in the faith there is abundant opportunity to grow in knowledge; for while they will see nothing new or different in outline or design, they will be continually charmed and cheered with newly discovered lines of harmony and beauty in the divine drawings of the wonderful plan of the ages. As pupils we may ever study the master workmanship of the divine Architect."

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FASHIONING OURSELVES AS OBEDIENT CHILDREN

"As obedient children, not fashioning yourselves according to the former lusts in your ignorance; but as He which hath called you is holy, so be ye holy in all manner of conversation."--1 Peter 1:14,15.

THE APOSTLE is not addressing the world, but those who have become children of God --those who have passed out from their position of condemnation with the world, and have been justified by faith in the precious blood, who have been accepted of the great Advocate Jesus, and have been begotten of the Holy Spirit. But it is not sufficient that we become children of God; for these newly begotten children are only started in the Narrow Way, they are in an imperfect, undeveloped condition. They have this standing as chil-

dren because they have put themselves into the hands of God and desire to do His will, loving righteousness and hating iniquity.

On the basis of this stand that we took--of enlisting under the banner of Jesus, to fight against sin and self and Satan--God purposes to prove how thoroughly in earnest we were when we espoused His cause. He wishes us to attain to that development of character which will fit us to be associates with Jesus in His great Kingdom, which is to bless the world.

If we are obedient children, everything will work well. We shall get the proper tests, the proper chiseling and polishing, everything that will make us "meet for the inheritance of the saints in light." But if we do not prove obedient, this will hinder us from ever getting into the Elect company, although we may have a place in that company of children who have had to be chastised and finally brought to proper obedience.

By this we are not implying that any of God's children are exempt from discipline; for we are told that every son receiveth chastisement. (Heb. 12:6-11.) Those chastisements that came to our Lord Jesus were not deserved, but were experiences by which He proved His thorough loyalty and worthiness of exaltation. And so the chastisements that come to His followers are to fit them for future service and to demonstrate their worthiness of being counted in as members of His Body.

The chastisements which are in the nature of punishments for sin should bring about a thoroughly loyal condition of heart in reasonable time, or the one chastised will lose his place in the Body. If he prove ultimately disobedient, he will be counted unworthy of any of God's favors, and will die the Second Death. The exhortation of our text, therefore, is to the highest attainment and the utmost loyalty to the Father.

HOW TO FASHION OUR MINDS

There is a fashioning of our *minds* in progress. It is *not* the fashioning of our *will*. The will is *given up to begin* with. But the will has to do with *regulating* the *mind* as well as the *body*--the will has to do with this fashioning. We *will* that our minds shall be educated along the lines of obedience, that we may be properly exercised by all the trials which God has purposed for us.

We as New Creatures should learn to think as God would have us think, to develop habits of thought which upbuild the New Creature. We should eat and drink according to His will, and our clothing should be regulated according to His will. We are to seek His guidance in our life in all things--because of the weaknesses of the flesh, the promptings of the Adversary, and our environment. The Lord has made provision, and has given us definite instructions in the Scriptures, by which we may regulate our lives in harmony with His Word; and we should seek more and more to know the will of God and to profit by His providences in our lives, and to apply the knowledge gained, so that whether we eat, or drink, or sleep, or labor, we shall do all to the glory of God.

Our organism of flesh we receive by heredity. These bodies of ours have various weaknesses and inconsistencies --some in one direction, and some in another. But they are all, more or less, perversions of the true ideal which God originally gave. Centuries of sin have left their mark upon us, upon our minds and bodies; and this mark is seen in the theories which have come into our minds. These errors in the past had control of us.

Before we saw the Lord's way, we thought it was right to follow after earthly pleasures and pursuits and to put *self first*. We naturally said, This is the proper course for us to take. We see that the prominent and the great are following this course, seeking first the affairs of this present life--praise of men, how finely they can be clothed and housed, how fine a carriage or automobile they can have. They seek--and are in large measure able to secure--the gratification of the taste for earthly things, whether it be for the satisfaction of the mind, as various kinds of literature, or for the body, as for certain kinds of foods or drinks, etc.

But when we become children of God, we ask, What is God's will in respect to what we shall eat or drink or wear, as to the use of tobacco, as to the cut of our clothes, etc.? It is not for us to decide *now* whether we shall go to the theater or play cards or dance. All these matters should have been decided before we consecrated ourselves. Now, in harmony with the Covenant we have entered into with Christ, we are to know strictly the *Father's will*. As we learn to see things from God's standpoint, we change our ideas as to what we shall eat, and what we shall drink, etc. And this change going on in our minds is the "fashioning."

THE FASHIONING A GRADUAL PROCESS

Although we discover some things very quickly, we do not

learn all things at once. Some things are less conspicuous before our minds than are others, and represent the finer shadings of what would be proper for a New Creature. We gradually come to note these things more and more; and we ask, Which things shall we continue to choose? The knowledge of God's will is a matter of *education*. We come to see that *this is right* and *that is wrong*. (The world sets such a style for evening dress, such a style for morning dress.) When we become Christians we have new standards, and it takes some time to get everything harmoniously adjusted therewith.

In line with this thought, the Apostle says, "Be ye *transformed*, by the renewing of your *minds*"--not by the renewing of the new *will*. We already *possess* the new *will*. But we see that the *body* is regulated by the *mind*. Therefore the new will says, I must begin with the *mind* I must get my mind to *see* things correctly, according to God's will. I will use the Bible and all the providential indications that will give me a knowledge of God's mind, and I will begin to conform my mind thereto. Thus our minds become gradually fashioned--transformed into the mind of the Lord. As we come to *see* more and more what is the will of God, our minds decide to *do* His will. Our reason plays an important part.

God wishes to appeal to our reason, because we are thus better developed than in any other way. We are all in the School of Christ--under the tutelage of our Lord. In this School we are learning to do His will. We have the teachings of our Lord Jesus and the writings of the Apostles; and our Lord declared that whatsoever the Apostles should bind on earth would be considered bound in Heaven; and whatsoever they should loose on earth would be so considered in Heaven. Our education progresses, until, at the end of this life, those who have thoroughly learned the lessons of this School will be those who have been *obedient children*. These will have been transformed by the renewing of their minds, that they might prove what is that good, and acceptable, and perfect will of God."--Romans 12:2.

OUR STANDARD--JEHOVAH'S RIGHTEOUSNESS

The new *will* is, in substance, a will to be like our Father in Heaven. The Apostle Peter exhorts, "As He who hath called you is holy, so be ye holy." Holiness is the standard of perfection. Our *will* must be holy when we first make our Covenant with God. Nothing less than a holy will is acceptable to Him. If we had had an unholy will, a will not submissive to God, we would not have been accepted. So if our *will* be holy, we shall, as far as we are able, *do* His will.

As He who has called us is holy, so we, as far as our will is concerned, will be holy. And we will so direct our mind, as to be holy in life so far as is possible. We will apply the principles of God's holiness to every affair of life. We will observe the Golden Rule, that we should do to others as we would that others should do to us. Whoever neglects to apply these principles of holiness to his own life is not growing in the new life, not being transformed. We should seek to have our minds fully in accord with God's mind, and our conduct as far as possible also in alignment.

If our mind is not running in the proper groove, we must see to it that we turn it into the proper groove. We want to render obedience to our highest conception of what is the Lord's will, as far as we are able. Our will will be determined by God as loyal in proportion as it has been on the *alert to watch the mind* and the *body*, the tongue and everything pertaining to our conduct.

The Apostle enjoins upon us that we shall be "holy in all manner of conversation." (1 Pet. 1:15.) The word *conversation* here has its broad meaning. It relates to our intercourse with others--all of our conduct with respect to others--our manner of life. We are to be holy in *everything* that pertains to our lives--in our thoughts, words and deeds. This is a very high standard; and no wonder that the Lord has set a high standard! It is for us to learn what this standard is, and to help others to know what it is.

This is why we spend a few years this side of the veil after we have given our hearts to Jesus. We *say* that we have taken up our cross to follow Jesus, and the Lord wishes to *demonstrate* whether this is true. He is watching our course, and the foreordained number will be found for the Bride class. Others will be given another position not so good; and those who manifest that they have not the true spirit of obedience will die the Second Death.