

FAITH

1. What is faith?

Hebrews 11:1 Now faith is the substance of things hoped for, the evidence of things not seen.

1 John 5:4 For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith.

E112 [¶1]:

One of the chief battles of those who walk this narrow way is against self-will; to bring their wills into fullest subjection to the Heavenly Father's will, and to keep them there; to rule their own hearts, crushing out the rising ambitions which are natural even to a perfect manhood; quenching these kindling fires, and presenting their bodies and all earthly interests living sacrifices in the service of the Lord and his cause. These were the trials in which our Captain gained his victory and its laurels, and these also are the trials of his "brethren." "Greater is he that ruleth his own spirit [bringing it into full subordination to the will of God] than he that taketh a

city:" greater also is such than he who, with a false conception of faith, would leap from the pinnacle of a temple, or do some other foolhardy thing. True faith in God consists not in blind credulity and extravagant assumptions respecting his providential care: it consists, on the contrary, of a quiet confidence in all the exceeding great and precious promises which God has made, a confidence which enables the faithful to resist the various efforts of the world, the flesh and the devil, to distract his attention, and which follows carefully the lines of faith and obedience marked out for us in the divine Word.

F689 [first line]: Faith is the operation, the exercise, of our minds in respect to God and his promises.

2. Name the two component elements of faith.

R1822 [col. 1 ¶6, 7]:

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, "With the heart man believeth unto righteousness." (Rom. 10:10.) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is "impossible to please God" (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to

the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth—viz., of the existence of a personal, intelligent God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ—constitutes the **foundation** of faith; while trust and reliance to the extent of his promises, upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the **superstructure** of our faith.

3. How does faith differ from credulity?

F689 [¶1]:

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand

and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe,

to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reprov'd, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is

the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

4. What is the importance of a proper faith?

Hebrews 11:6 But without faith it is impossible to please him: for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.

F315 [¶1]:

Respecting the first proposition: We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (Heb. 11:6; 1 John 5:4) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportu-

nity and ability to grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine—instruction—is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3:3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

F693 [¶1]:

Only in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with

God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

R1719 [col. 2 ¶4-6]:

It is important, too, to see that our faith is a correct faith; for if the faith be an erroneous one, inspiring false and delusive hopes built upon sandy founda-

tions, the stronger this impelling power becomes, the more surely and quickly will it drive its deluded victim to shipwreck upon the rocks. Faith,

like steam in an engine, is a power either for good or for evil. Hence the importance of a correct faith.

It was because of this importance of faith, and of recognition of it as the motive power, either for good or for evil, that the Apostle Paul was so solicitous for the continuance of his converts in the faith. (See 1 Thes. 3:2,5,6,7,10.) He urged all to examine and prove themselves, whether they were in the faith, grounded and settled, and not moved away from the hope of the gospel, but rooted and built up in Christ and **established** in the faith; and to beware lest any man spoil them through philosophy and vain deceit, after the traditions of men, after the rudiments of the world, and not after Christ. (Col. 1:23; 2:7,8.) He was deeply solicitous, too, that the faith of the Church should not stand in the wisdom (the vain philosophies) of men, but in the power of God. And, therefore, in his preaching, he did not launch out into foolish speculations or follow his

own or any other men's reasonings, and so pander to the popular craving for something new; but he confined himself to the expounding of the sacred Scriptures and to exhortations, inspired, as they were, by the revelations made to himself—a prophet, as well as an apostle.—1 Cor. 2:4,13; 2 Cor. 12:1-7; Gal. 1:11,12; 2:2; 2 Pet. 3:15,16.

Let us see, then, that we have the faith of Christ—the faith well founded in the Word of God, a faith examined and proved, deeply rooted in the heart as well as in the head, and therefore **established** as the motive power of life. Such a faith is not nervously looking about for something new, and always probing the vain philosophies of men to see how skillfully they can withstand the Word of the Lord; for those who do so show plainly that their faith is not of sufficient influence to be the moving power in them, impelling them onward to full and complete victory over the world, the flesh and the Adversary.

5. What is the relation between faith and knowledge?

Romans 10:17 So then faith cometh by hearing, and hearing by the word of God.

A13 [¶1]:

No work is more noble and ennobling than the reverent study of the revealed purposes of God—"which things the angels desire to look into." (1 Pet. 1:12) The fact that God's wisdom provided prophecies of the future, as well as statements regarding the present and the past, is of itself a reproof by Jehovah of the foolishness of some of his children, who have excused their ignorance and neglect of the study of His Word by saying: "There is enough in the fifth chapter of Matthew to save any man." Nor should we suppose that prophecy was given merely to satisfy curiosity concerning the future. Its object evi-

dently is to make the consecrated child of God acquainted with his Father's plans, thus to enlist his interest and sympathy in the same plans, and to enable him to regard both the present and the future from God's standpoint. When thus interested in the Lord's work, he may serve with the spirit and with the understanding also; not as a servant merely, but as a child and heir. Revealing to such what shall be, counteracts the influence of what now is. The effect of careful study cannot be otherwise than strengthening to faith and stimulating to holiness.

A20 [¶2] through A21 [¶1]:

Those who will turn away from the mere speculations of men, and devote time to searching the Scriptures, not excluding reason, which God invites us to use (Isa. 1:18), will find that a blessed bow of promise spans the heavens. It is a mistake to suppose that those without faith, and consequent justification, should be able to apprehend clearly the truth: it is not for such. The Psalmist

says, "Light [truth] is sown for the righteous." (Psa. 97:11) For the child of God a lamp is provided whose light dispels from his pathway much of the darkness. "Thy word is a lamp unto my feet, and a light unto my path." (Psa. 119:105) But it is only "the path of the just" that "is as the shining light, that shineth more and more unto the perfect day." (Prov. 4:18) Actually, there is none just,

“none righteous, no, not one” (Rom. 3:10); the class referred to is “justified by faith.” It is the privilege only of this class to walk in the pathway that shines more and more—to see not only the present unfoldings of God’s plan, but also things to come. While it is true that the path of each individual believer is a shining one, yet the special application of this statement is to the just (justified) as a class. Patriarchs, prophets, apostles and saints of the past and present have walked in its increasing light; and the light will continue to increase be-

R1719 [col. 1 ¶8]:

In the above text [1 John 5:4] the Apostle John points to the only power which can sufficiently energize our whole being and nerve to patient endurance of tribulation, even to the end. That conquering power is **faith**. “Now,” says the Apostle Paul, “faith is a basis of things hoped for, a conviction of things unseen.” Faith is not merely belief or

R2411 [col 1 ¶5]:

The most important lesson of this school-term is Faith: the faith with which we became the Lord’s and entered his school must grow. And our faith can only grow by knowledge (We do not refer to worldly knowledge, worldly learning.), knowledge of the Lord—of his methods, his plan, his character. Hence we must study well our Teacher’s words and general conduct and as well his providences or private instructions to us

yond the present—“unto the perfect day.” It is one continuous path, and the one continuous and increasing light is the Divine Record, illuminating as it becomes due.

Therefore, “Rejoice in the Lord, ye righteous,” expecting the fulfilment of this promise. Many have so little faith that they do not look for more light, and, because of their unfaithfulness and unconcern, they are permitted to sit in darkness, when they might have been walking in the increasing light.

knowledge, but is knowledge applied, assimilated, appropriated—made a part of our habit of thought, a basis for our actions and a spur to all our energies. Such a faith is the overcoming power which all must have who would run successfully the race for the prize of our high calling, and be overcomers.

individually—interpreting these always by his words. Much of what we accepted at first by **faith** (respecting the Lord’s goodness and wisdom) will gradually become **knowledge**: giving basis for still greater lengths and breadths of faith as well as for greater love and appreciation of our Redeemer.

6. How is faith “the gift of God”?

Ephes. 2:8 For by grace are ye saved through faith; and that not of yourselves: it is the gift of God:

R2286 [col. 2 ¶2]:

A much misunderstood text respecting grace is the one used as a caption for this article, namely, “By grace are ye saved, and that not of yourselves, it is the gift of God.” (Eph. 2:8.) The erroneous thought given by many is that our faith is not our **own** faith, not of our own volition, but an impartation, a gift from God. Of course, in one sense every gift and blessing which we enjoy is indirectly if not directly from God; “Every good gift and every perfect gift is from above, and cometh down from the Father of lights.” (Jas. 1:17.) But the proper understanding

of the Apostle’s words, we believe, is this: It is of God’s grace and not of personal merit on our part that salvation is offered to us; and altho that salvation is offered to us as a **reward of faith** (including true faith’s obedience), yet we cannot even boast respecting our faith as tho it merited the Lord’s favor,—for our faith is something which is the indirect result of divine providence also; there are millions of others in the world who might exercise just as much faith as we if they had been favored of God with as much light, intelligence, knowledge, as

a basis of faith: hence our faith is not to be credited as a meritorious condition but we are to be thankful to God for it, for the circum-

stances and conditions which have made it possible for us to exercise faith are of his grace.

R2811 [col. 1 ¶2-4]:

Question.—I have always considered that faith is what each individual must personally exercise and develop, but according to Romans 12:3 [For I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith] it would seem that this is something we get in a measure at least from God. Can God impart what he himself does not possess? In what way, then, does God give us a measure of faith? God having told us a truth in his Word, is it not entirely a matter resting with us as to whether or not we have confidence in it—have faith in it? “Faith cometh by hearing of the Word.”

Answer.—The word here rendered “faith” (Rom. 12:3) is from the Greek *pistis*, otherwise translated fidelity, assurance. As you say, we have much to do with our own faith and assurance and exercise a certain amount of it before we are begotten of the spirit at all, else we could not be justified by faith, for justification precedes our presenting of ourselves living sacrifices and our acceptance and begetting of the holy spirit. This much of faith is our own evidently, but after we have received of the Lord’s spirit our faith may grow exceedingly, so that we will be able to walk by faith and not by sight—to accept the things that are not seen, and to sacrifice for them things that are seen and temporal. It may be said

with propriety that the attitude which permits us to receive God’s message of grace unto justification is all of God, in the sense that all of our blessings are from above—“every good and perfect gift.” But it is especially true that faith in spiritual things which we develop after we are begotten of the holy spirit is the result of divine instruction; as it is written, “They shall be all taught of God,” and the faith which will enable the consecrated ones to come off victors is not merely the natural faith with which they started, and with which they laid hold upon the Lord and justification, but a higher attainment of faith, the result of being taught of God through his Word and by his providence.

In the text under consideration our sober thinking must depend upon the time we have been under the Lord’s instruction, and the degree of attention we have given to learning the lessons intended for the increase of our faith. This development is in the Scriptures spoken of as a “gift,” also as a “fruit” of the spirit of God in us, and again as God’s “workmanship,” for by his truth and by his providences he is working in his children, not only to will but also to do his good pleasure—he is working in us faith, hope, joy, peace, love and all the graces which he approves; and if we will be obedient to his teaching and leading he will complete the work eventually and we shall be copies of his dear Son our Lord, and joint-inheritors with him.

7. Is faith in Christ necessary to salvation?

Acts 4:10-12 Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved.

John 3:16 For 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 3:36 He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him.

A102 [¶3]:

But the Bible, which is full of the missionary spirit, does not teach that there are several ways of salvation—one way by faith, another by works, and another by ignorance. Neither does it teach the God-dishonoring doctrine of fatalism. While it shows every other door of hope closed against the race, it throws wide open the one, only door, and proclaims that whosoever will may enter into life; and it shows that all who do not now see or appreciate the blessed privilege of entering shall in due time

be brought to a full knowledge and appreciation. The **only way**, by which any and all of the condemned race may come to God, is not by meritorious works, neither by ignorance, but by faith in the precious blood of Christ, which taketh away the sin of the world. (1 Peter 1:19; John 1:29) This is the Gospel, the good tidings of great joy, “which **shall be** unto ALL PEOPLE.”

R2220—“Is Faith in Christ Necessary”—See article at the end of this section, p. 29.

8. What is the immediate result of faith in Christ during the Gospel Age?

Romans 5:1 Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:

A231 [¶4]:

The steps of the Church to glory are the same as those of her Leader and Lord, who “hath set us an example that we should walk in his footsteps” — except that the Church starts from a lower plane. Our Lord, as we have seen, came into the world on the plane of human **perfection, N**, while all we of the Adamic race are on a lower plane, **R**—the plane of sin, imperfection and enmity against God. The first thing necessary for us, then, is to be **justified**, and thus to reach plane **N**. How is this accomplished? Is it by good works? No; sinners can do no good works. We could not commend ourselves to God, so “God commended his love toward us, in that, while we were yet sinners, Christ died for us.” (Rom. 5:8) Then the condition upon which we come to the justified or perfect human plane is that Christ died for our sins, redeemed us and lifted us up, “through faith in his blood,” to the perfect plane, from which, in Adam, we fell. “We are justified [lifted to plane **N**] by faith.” And “**being justified by faith**, we have peace with

God” (Rom. 5:1), and are no longer esteemed by God as enemies, but as justified human sons, on the same plane as Adam and our Lord Jesus, except that they were actually perfect, while we are merely reckoned so by God. This reckoned justification we realize through faith in God’s Word, which says, Ye are “bought,” “redeemed,” “justified freely from all things.” We stand in God’s sight blameless, spotless and holy in the robes of Christ’s righteousness imputed to us by faith. Our sins he consented to have **imputed** to him, that he might bear our penalty for us; and he died on our behalf, as though he were the sinner. His righteousness is consequently **imputed** to all who accept of his redemption, and brings with it all the rights and blessings originally possessed before sin entered. It restores us to life and to fellowship with God. This fellowship we may have at once by the exercise of faith, and the life and fuller fellowship and joy are assured—in God’s “due time.”

R2651 [col. 2 ¶5] through R2652 [col. 1 ¶1]:

And now we see the meaning of our Lord’s words of verse 29, “This is the **work of God [the work which God would be pleased with], that we believe on him whom he hath sent.**” There is a **work** connected with believing;—not a work with our hands, but a work with our heads and our

hearts: and no work that we could do with our hands would be as acceptable in the Lord’s sight as this. Indeed, when we realize that in our fallen and imperfect condition it is impossible for us to do anything perfectly, when we remember also that God is perfect, that all his work is perfect,

and that he cannot therefore be in sympathy with imperfection, or any degree of sin, we can readily see that the very best works we could offer him aside from **faith** would be unacceptable.

But God has proposed to do a great work for us—he has done that great work in that he has provided the Redeemer, through whom the ransom-price has been paid for our race: and now God can be just and yet be the justifier of him that believeth in Jesus. Hence, while no work that we can do could be accepted of the Lord so long as we are under condemnation, yet he can, by his own provision, accept our **faith** in Christ, and justify us through that faith: this, our first work possible, is therefore what God calls for. He will accept no other work, except it is preceded by this one and based upon this one. O that all could realize the importance of faith in the Lord's sight! "Without faith it is impossible to please God," and the more faith we exercise the more do we please him: not credulity, not a belief of something which God has not said; not a belief in our own imaginings or those of other men; but a belief in what God has said, and a firm, confident trust therein: this is acceptable with God, and becomes to all who exercise it the ground or

base of justification, that "**being justified by faith** we might have peace with God through our Lord Jesus Christ."—Rom. 5:1.

The Lord did not here discuss the further step to the high calling of this Gospel age; hence we will not discuss it now. He is dealing merely with our first necessary step in approaching God,—justification. The thing necessary, in order to justification, is the acceptance of Christ as the Bread of Life—which must be preceded by the realization that we have no life in ourselves, death having passed upon all of our race through father Adam's transgression; and that the Lord Jesus was made flesh in order that he might meet the penalty that was upon father Adam, and thus upon the race; and that **now**, therefore, whoever accepts this free grace of God in Christ, whoever appropriates to himself the merit of Christ's sacrifice, is thereby eating, partaking of the great benefits and blessings provided by God in the Anointed one, who gave his life for the life of the world, a ransom price. Whoever mentally accepts this fact, and feeds upon it in his heart, is represented as feeding upon the flesh of the Son of Man—partaking of the human rights, privileges and blessings of restitution [or in this age justification] provided in him.

9. How is Jesus the "author and finisher of our faith"?

Hebrews 12:2 Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

R1830 [col. 1 ¶1]:

He who by his example and teaching has inspired our faith will, if we continue to follow his leading, finish, perfect it. He will establish, strengthen, settle us so that we cannot be moved; and finally present us to himself "a glorious

Church, not having spot, or wrinkle, or any such thing." He will also perfect us by present experiences for our office as the "royal priesthood" as he was "made perfect through suffering" for his office as Chief Priest.

10. Is a simple confession of faith necessary?

Romans 10:10 For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.

R2632 [col. 2 ¶2, 3]:

However, a simple public confession is necessary to demonstrate who are “babes” in Christ—to distinguish such from “children of this world.” But this confession should be very simple—so that the merest “babe” in Christ could comprehend and fully endorse it as his own. (1) It should declare faith in Christ as a personal Savior: that he was sent of the Father and gave his life a **ransom** for all mankind. (2) A personal acceptance of him as a personal Savior and a determination to forsake sin. (3) A full consecration to be a follower of Jesus in every respect and to lay down life itself in his service. Whoever could not confess these should not be esteemed a “babe” in Christ at all—nor be

R2647 [col. 1 ¶5]:

Our standard of orthodoxy as applied not to sects but to Christians, personally, recognizes as **correct** and **sound** in doctrine all who acknowledge the following points. (1) That he is by nature a member of the fallen, condemned race and hence a child of wrath even as others, and justly under the divine sentence of condemnation. (2) That Christ died for the ungodly, for Adam and all his con-

R3071 [col. 2 ¶3, 4] through R3072 [col. 1 ¶1]:

What then is this message which can thus be heard with the ear and recognized by the eye of faith? The prophet as well as the Apostle declares that it is possible for us to have this salvation, an ever-present power within us, in our hearts and in our mouths. The Apostle declares that this which Moses prophesied is the Gospel which he preached, which we have received; viz., the confession of the Lord with our mouths and faith in him in our hearts.

It is noteworthy that both the Prophet Moses and the Apostle Paul state the matter in the same manner; first, the confession with the mouth; second, the belief in the heart. This form of statement is probably not of accident, either. The confession with the mouth is the first outward evidence given of a faith in the heart; and indeed it seems to be a part of the divine arrangement that all confession of the truth is necessary to a full appreciation of it. True, we cannot properly confess what we do not believe; hence a belief must have precedence to a confession; but the confession is necessary to the

fed as such, nor expected to grow up into Christ in all things.

May we expect the Church nominal to follow this program—or that the voice of the *Independent* will be more potent than our own in bringing to pass such conditions? By no means. Churchianity contains too many “tares” and not enough “wheat” for such suggestions to be impressive. She will soon go down in the great time of trouble; and not until the Kingdom has been set up need we expect a better general arrangement. Then it will apply not to the elect Church, which will then be completed and glorified, but to the Restitution class, then being developed.—Acts 3:19-21.

demned race; and hence God can now be just in justifying him and all who believe in Jesus. (3) That his justification is the basis of his call to full consecration in self-sacrifice, and that he has thus devoted his **all** to the Lord, in exchange for the share in the Millennial Kingdom which the Lord has promised to all such “overcomers.” —Rev. 2:26; 3:12,21.

expanding, enlarging and completing of faith in the heart. Who ever thinks that the light he has received in his heart can be maintained without a public confession of it is deceived, and hence it is declared, “With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” The righteousness started by faith cannot go on and reach the completion which will mean eternal salvation, unless it be accompanied by acts of faith, most prominent of which is the confession of the lips.

We would like to impress this feature of the divine truth upon all of the Lord’s dear people everywhere; realizing that many are weak, puny, sickly, in their spiritual health, because of their failure to follow the Lord’s direction—to declare courageously—and as wisely and lovingly as possible—what great things the Lord hath done for our souls. It is not sufficient that we confess the first blessing received, tho that is necessary before we can receive additional blessing. But each blessing as received should be promptly

confessed, to the praise of him who has called us out of darkness into his marvelous light. This is the law of spiritual development. This is the command to the spiritual Israelite. If he is not obedient, that which was nigh, in his heart and in his mouth, will ere long become far off to him;—the eye of his understanding will cease to

see clearly; the ear of faith will cease to distinguish plainly and he will gradually go further and further away from the glorious privileges which are ours, as new creatures in Christ under the New Covenant.

11: Is *feeling* an essential part of faith?

R1443—“Faith and Feeling”

Feeling should never be mistaken for faith, yet there is as much connection between faith and hallowed feeling as there is between the root and the flower. Faith is permanent, just as the root is ever in the ground. Feeling is casual and has its season. Just as the root or bulb does not always shoot up the green stem and beautiful flowers, so faith does not always produce ecstasy of feeling. Our faith may be just as strong when we are despondent as when we are filled with joy. As we feel the calamities of war, the pangs of disease and the hardness of poverty, our feeling sinks down to zero, while our faith may be as firm as the granite that underlies the cloud-kissing hills. Measure not God’s love and power by your own feeling. The sun shines as clearly in the darkest day as it does in the brightest: the difference is not in the sun, but in some clouds that are be-

tween you and the sun. So God loves as well when we see not the brightness of his countenance as when we do.

One of the things we learn by a Christian experience is that low measures of feeling are better than ecstasies for ordinary life. God sends us his rain in gentle drops, else tender plants and delicate flowers would be beaten to pieces. If our faith is founded on the immutability of God, our Christian life and love will flow steadily on like a deep river, not easily affected by a cold blast nor obstructed by despondencies. Moses was not governed by feeling when he stood on the margin of the Red Sea, neither was Abraham when he offered up Isaac, nor Israel when they compassed Jericho seven days. Have faith in God, move forward all along the line, and we shall have the victory.—Sel.

12. Explain the difference between faith as a basis for justification and faith as a fruit of the Spirit.

F688 through F692—“Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation.” Reproduced at the end of this section, p. 31.

13: What is “the good fight of faith”?

1 Tim. 6:12 Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses.

R2309—“The Christian’s Warfare” first six paragraphs. Reproduced at the end of this section, p. 35.

R2312 [subhead “A Fight of Faith”]:

Our text [1 Tim. 6:12] calls this good fight a fight of **faith**, and very properly; it is a fight of faith in every respect.

(1) It is a fight under an **unseen** leader, and against an **unseen** foe: only by the eye of faith do we recognize the Captain of our salvation, and only by his Word do we recognize the wily leader who opposes us.

(2) Sin is recognized by our moral sense; likewise righteousness. By faith we accept the Word of God, and under the instructions of that Word we learn that certain courses of thought and word and deed are right in his sight, according to his standard, and that other courses of thought, word and action are therefore wrong; henceforth we accept these conclusions by **faith** in the Word,—the revelation which God has given us.

(3) We fight for a liberty and a glory of the verity of which we have no knowledge, except as we accept it by **faith**.

(4) God hath promised exceeding great and precious things to them that love him—that so love him as to lay down their lives in his service. We see the crown of life and we see the Lord of glory, and with the **eye of faith**, and not otherwise.

(5) The things that are seen with the natural eye, are seeking to influence us to the contrary of our course, seeking to influence us not to lay down our lives, not to cultivate the spirit of meekness, gentleness, patience, love; but on the contrary, to cultivate the spirit of selfishness, ambition, pride and

greed, the spirit of the world. Only, therefore, as we are able to have the faith which God inspires shall we be able to fight the good fight.

In this view of matters we see how important an item faith is. If we have it not, we can never come off conquerors. And faith means some knowledge upon which faith may rest, some promises out of which faith may be constructed. These we have in the great and wonderful divine revelation. It follows, therefore, that it is not enough for us to enlist in the Lord’s army; but it is needful that we should go to his armory—the Word—and there painstakingly put on the whole armor which he has provided. And whoever does not follow this course is not following the course directed of the Captain, and will be sure to fail in the battle. We are not, however, to think of the armor as being all that is necessary. True, the doctrinal truths respecting the various features of the divine plan and the divine will concerning us are necessary, are absolutely essential to our victory: but the putting on of the armor is not all, and does not secure victory. It is necessary that with the armor on we should fight, along the lines which we have just examined, even unto death. Let us, therefore, not make either the mistake of attempting to fight without the armor, nor the equally serious mistake of putting on the armor and neglecting to fight.

14. How should we fight the good fight?

R1859 [col. 1 ¶6 to end of article entitled “Sobriety, Vigilance, Steadfastness”]. Reproduced at the end of this section, p. 33.

R2311 [col. 2 ¶4]:

We are to fight the good fight in the putting away and utterly routing from our own hearts and dispositions “all anger, malice, hatred, envy, strife, bitterness—all works of the flesh and of the devil—“perfecting holiness in the reverence of the Lord;” and to help all our fellow-soldiers to do the same. And we are to lift high the royal banner of our Lord, bearing his name and his law, and not a banner of our own, or of some other men’s device.

And we are to help to lift up this standard of the Lord in the sight of all those who are sincerely desiring to be his, and who through mistake have gotten into the wrong army corps. We are to be valiant in seeking to release them from the delusions of the great enemy, who is thus seeking to re-ensnare them and to deprive them of the liberty wherewith Christ made them free; and to bring them under a yoke of sectarian

bondage, as being next best, for his purposes, to the yoke of sin and gross superstition. Thus doing we are not beating the air; we are not merely hammering pulpit tops nor shouting ourselves hoarse on street corners to no avail; but, like the Apostle, we are seeking to be crafty, that we may thus bring the truth to the attention of those

whom our crafty enemy, Satan, seeks to ensnare. Our craftiness will be with a view to their liberty, while his craftiness is with a view to their enslavement. It is along this line that our Master has counseled his soldiers, "Be ye wise as serpents, harmless as doves."

R2312 [col. 2 subhead "Five Important Points"]:

Our Captain in encouraging us to have faith in him, and in his promises of succor, assuring us that he will not leave us nor forsake us; that he will be with us in six troubles, and in the seventh he will not forsake us; and that he is abundantly able and willing to make all things work together for good to them that love God—the called ones according to his purpose. He declares, "This is the victory that overcometh the world, even your faith." Beloved, let us make sure of these things:—

(1) That we have enlisted—that we have fully consecrated ourselves to obey the Captain of our salvation.

(2) That we are seeking to obey his instructions, and to put on the armor which he has supplied.

(3) That we are fighting—resisting unto blood, striving against sin in all its various forms.

(4) That we are so loyal to the Lord and to all that are his, wherever they may be, that we are willing and ready "to lay down our lives for the brethren"—to assist them, to encourage them, to help them, in little acts of service as well as in larger matters.

(5) That we remember that there can be no victory except as we keep the faith—our trust in the Lord as our Redeemer, in his care over us, and in his willingness to help us, and in his ability to help. Thus, and thus only, shall we come off conquerors and more than conquerors through him who loved us and who bought us with his own precious blood; to whom, with God our Father, be praise and thanksgiving everlasting.

"Thanks be to God who giveth us the victory through Jesus Christ our Lord!"—1 Cor. 15:57.

R2770 [col. 2 ¶5]:

The Apostle Peter's counsel respecting the way in which the Lord's people should meet the Adversary implies that they will all somehow or other be enabled to recognize him. He says, "Whom resist, stedfast in the faith." These words imply that in order to resist we must have the faith—the faith that has confidence in God; the

faith that has led to a consecration on the Lord's altar, even unto death; the faith that would not take back the sacrifice under any consideration, but which delights to see it consuming, and which rejoices, hoping thereby to share in the glory that shall follow.—Jude 3; Rom. 8:17,18.

15 For whom and against whom do we fight?

Philip. 2:12 Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling.

1 John 3:16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren.

Ephes. 6:12 For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.

R2309—“The Christian’s Warfare” [through R2310, col. 2 ¶1]. Reproduced at the end of this section, p. 35.

F599 through F658—STUDY XV—THE FOES AND BESETMENTS OF THE NEW CREATION

“The Old Man”—The World as an Enemy of the New Creation—The Great Adversary—He Was a Liar and a Murderer from the Beginning—Satan’s Associates in Evil—Legions of Demons—How Satan’s First Lie is Perpetuated—Christian Science and Theosophy—“We Wrestle not [merely] with Flesh and Blood”—The Ministry of Evil—Besetments of the Adversary—“The Prayer of Faith Shall Save the Sick”—“If Satan Cast Out Satan” His Kingdom Wanes—Love Righteousness—Hate Iniquity—Mark 16:9-20—The Nominal Church as an Adversary to the New Creation—The Armor of God. not reproduced in this workbook.

See *Studies in the Scriptures*, vol. 6, pp. 599-658, for the text.

16. What does it mean to “walk by faith”?

2 Cor. 5:7 For we walk by faith, not by sight.

F631 [¶2, 3]:

The fact is that the real interests of the New Creation and their physical conditions and interests are often opposites. The Prophet David, speaking for these, declares, “Before I was afflicted I went astray.” The New Creatures—not their mortal bodies—are the actual sons of God; indeed, as we have already seen, God made the **sacrifice of the flesh** (even after it was justified) a condition precedent to our begetting, or acceptance. This was not the case with fleshly Israel, whose physical favors and temporal blessings, etc., typified the terms and conditions which will prevail during the Millennial age, when the antitypical King and Kingdom shall be in control. Exod. 15:26; Lev. 26:3-15; Deut. 28:1-14

On the contrary, it is to constitute an important part of the New Creatures’ testing that as respects earthly things they must “walk by faith and not by sight.” Yea, more than this—must suffer persecu-

tion, must practice self-denial, must be as deceivers, and yet true; as having nothing, though really (by faith) possessing all things; as unwise, though really wise toward God. So much so that the prophetic description of the Master must be in large measure applicable to all who follow closely in his steps, viz., “We did esteem him stricken, smitten of God and afflicted.” The Prophet declares, “The chastisement of our peace was upon him, and by his stripes we [as sinners] were healed.” Let us not forget that our healing, or justification, preceded our acceptance as members of the body of Christ—members of the New Creation; and that our acceptance to this higher plane of sonship and joint-heirship was upon the special condition that “**we suffer with him**”; or as again expressed, that “we fill up that which is behind of the **afflictions of Christ**.” Isa. 53:4,5; Rom. 8:17; Col. 1:24

R2581 [col. 1 ¶3 through col. 2 ¶3]:

However, it is well to notice that while the “gospel” includes all the foregoing blessings for mankind in general, it brings a sooner and still greater blessing to the “little flock” whose ears are blessed that they hear, and whose eyes are blessed that they see, in advance of the world. To these all of the coming blessings are anticipated,—not literally, but by faith, for “We walk by faith, not by sight.” Already the true Church (“whose names are written in heaven” Heb. 12:23) is not only justified by faith, and thus reckonedly released from

captivity to Sin and death, but also reckonedly is risen with Christ, reckonedly has become “new creatures” in Christ, reckonedly, under the New Covenant, are no longer in the flesh but in the spirit, and so accounted of God, and so accounted also of each other, who henceforth know each other, not after the flesh, but after the spirit—as new creatures.—2 Cor. 5:16.

These have a new sight, seeing with the eye of faith things that are not visible to the natural sight. They are guided into all truth, as it

becomes due; yes, they discern “the deep things of God,” because they possess the spirit of God (1 Cor. 2:9,10), seeing with the eye of faith things which the natural eye hath not seen, hearing with the ear of faith things which the natural ear has never heard, neither has entered into the heart of the natural man to conceive of or imagine —the things which God hath in reservation for them that love him,—and who manifest their love by their devotion to him and his. The eyes of their understanding being opened, they are enabled to “comprehend with all saints the length and breadth, the height and depth, and to know the love of Christ, which passeth (human) knowledge.” —Eph. 3:18.

Altho this special class is not set at liberty from the bruises and imperfections of the mortal body during the present life, but require in this as in other things to walk by faith and not by sight, nevertheless, in one sense of the word they are set at liberty from these imperfections, because under the terms of the New Covenant they have the assurance of the Lord that none of the natural

blemishes and imperfections and physical weaknesses are henceforth counted against them, their standing being reckonedly that of new creatures, and their judgment in the Lord’s sight being according to their intentions of heart, and not according to the weaknesses of their flesh, which is reckoned dead.

We exhort all of the redeemed who have made a covenant with the Lord, “a covenant of sacrifice,” to remember why they are reckoned as members baptized into the body of the anointed one (the Christ)—here plainly set forth by the Head of our body, viz., that each one is to be a preacher of this Gospel and not of another Gospel. Let us be faithful for yet a little longer, until the great High Priest shall fully qualify us as the “Royal Priesthood” in the glory of the Kingdom, that then it may be our privilege with him to bring to mankind all the wonderful blessings forestated in his gospel, for the blessing of all the families of the earth, with a full opportunity of attaining the light of truth and the liberty of the sons of God.

R1798—“The Just Shall Live by Faith.” Reproduced at the end of this section, p. 39.

F142 [¶2]:

The Apostle’s expression, “We walk by faith and not by sight,” is applicable to the entire Church of this Gospel age. The Lord’s desire is to develop our faith—that we should learn to trust him where we cannot trace him. With a view to this, he leaves many things partially obscure, so far as human sight or judgment is concerned, to the intent that faith may be developed in a man-

ner and to a degree that would be impossible if signs and wonders were granted to our earthly senses. The eyes of our understanding are to be opened toward God through the promises of his Word—through a discernment and understanding of the truth—to bring us joy of faith in the things not seen as yet, and not recognized by us naturally.

17. Why are trials of faith permitted?

James 1:3,4 Knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.

1 Peter 4:12,13 Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ’s sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy.

F642 through F644:

If we would understand the philosophy of God’s dealings with the New Creation in this present time, we must not forget that it is his intention that all who would be perfected on this divine

plane of being shall be not only well-intentioned, in the sense that they will prefer right to wrong, but that additionally, through a large experience, they shall clearly comprehend and thoroughly ap-

preciate the comforts and advantages of right—righteousness—and the confusion and disadvantage of wrongdoing. It is for this reason that this New Creation is being subjected to peculiar trials and testings, more pronounced every way than those which have come upon the angels, more pronounced also than will come upon the world of mankind during its judgment day, the Millennial age. So far as we know, no particular test ever came to the holy angels until after Satan’s deflection in his ambitious attempt to grasp the rule of earth; but we have every reason to suppose that his fall into sin and the resulting fall of mankind became the occasion for testing, not only to those angels who kept not their first estate, and became demons, but that it was a test also to all the holy angels. It must have been a test of their faith in the power of Jehovah to witness the course of evil and God’s apparent lack of power to restrain it and destroy it. Seeing this, each and all must have been tempted, or tried, with the thought that they also might commit sin with impunity; and the fact that they remained loyal to the Lord evidences the fact that their hearts were in a right condition of humility and obedience to the principles of righteousness. They already see the grand outworking of the divine plan through Christ, and shortly will find their confidence in the wisdom, love, justice and power of Jehovah more than justified in the grand consummation of his plan through Christ Jesus and the glorified Church.

This testing of the holy angels, however, was not so crucial in some respects as the testing which comes to the New Creatures in Christ Jesus, in continual contact with human imperfection, trials of faith and patience and love and zeal—even unto death. Similarly the trial of the world during the Millennial age, while it will be crucial and complete, and will demonstrate absolutely who are and who are not thoroughly loyal at heart to the Lord and the principles of righteousness, will, nevertheless, be different from the testings of the Church in this present age, because with them everything will be favorable to a full and proper appreciation of righteousness and obedience thereto. On the contrary, the New Creature in the present time finds, as the Apostle declared, that “All that will live godly” will suffer. This willingness to suffer for loyalty to the Lord and the principles of his government and the faith that it implies are acceptable to God as evidences of spe-

cial character. His dealings with the New Creatures during this present age are with a view to perfecting these characters in holiness—up to the very highest mark, to the point of joyfully suffering disadvantage for the Lord’s and for the Truth’s sake; yea, of seeking to serve the Truth at the cost of earthly comforts, honors, emoluments and even life itself.

It is because this philosophy of the divine plan is not clearly seen that so many are confused in respect to God’s providential dealings with the little flock. They see not that, as special fiery and chilling processes are necessary to the tempering of the fine steel implement, so special fiery trials and chilling experiences are necessary to the preparation of those whom the Lord designs shortly to use as his special representatives and instruments in the great work of human restitution, etc. Evil is never good, and God is never the author of moral evil, sin, in any sense or degree. Nevertheless, his wisdom and power are such that he is able to overrule its effects for good. For instance, as we have seen, God did not cause Satan to sin. He created him perfect, upright, pure, and it was one of the very blessings he bestowed upon him, the blessing of freedom of will, which—being exercised contrary to the divine order—constituted the once holy angel an adversary, Satan. It was in the power of the Almighty to have destroyed his adversary instantly; but he foresaw the larger lessons of experience which might come, not only to the angels, but to mankind, respecting good and evil, through the contamination of the latter and the bitterness of its fruit. Likewise with sin amongst mankind: God was thoroughly able to eradicate it at any time, as he will do eventually; but for the time being his wisdom foresaw how the wrath of man could be made to glorify him. God’s children then need have no fear respecting the ultimate triumph of the Lord over sinners and sin in every sense of the word. They may have confidence that neither the arch conspirator nor any of his more or less wilful or more or less deluded followers in the evil way will gain an ultimate mastery. The plan of God already is so far advanced as to disclose the end of the great mystery of permitting for a time the flourishing of sin and sinners, and their prosperity in opposition to the Lord and his faithful.

R1949—“Trials of Faith—Why Permitted?” Reproduced at the end of this section, p. 41.

R1822—“Your Precious Faith.” Reproduced at the end of this section, p. 43.

18. What are some of the present rewards of faith?

1 Cor. 2:9,10 But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God.

F689 [¶2] through F692:

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him—seek to know and to understand his Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord’s blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God—of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit—the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without—to recognize the High Priest’s special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, “Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the

things which God hath in reservation for those who love him.” 1 Cor. 2:9

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection—the Kingdom, then to be established—the reign of righteousness bringing blessing to all the families of the earth—the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man—because “God hath revealed them unto us by his Spirit, which searcheth all things, yea, the deep things of God.” 1 Cor. 2:9,10

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy—giving the only possible foretaste of the “glories to follow.” Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. “Faith is the substance of things hoped for; the evidence of things not seen.” By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, “If any of you lack wisdom let him ask of God that giveth to all liber-

ally and upbraideth not, and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the

means which God has designed for the fulfillment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"—in due time. 2 Pet. 1:10,11

F686 [¶3]:

This great privilege of access to the presence of God, of entering by faith into the Most Holy, of approaching the throne of grace, and obtaining mercy and finding help in every time of need, may be adapted to all the varying conditions with which we are surrounded.

19. What is the future inheritance of faith?

1 John 3:2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

Rev. 2:10 Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life.

F693 through F694:

Only in proportion as the eye of faith and the ear of faith are trained through the divine Word, are the New Creatures enabled to appreciate with any distinctness the grandeur and glories of their future inheritance. They cannot even begin to appreciate these as natural men, nor can they do so until a full consecration has been made, and the holy Spirit has been received as an earnest of the future. Up to that time their knowledge of the future, even after they have come into fellowship with God by faith and justification, is represented in the Levites, who, though acceptable worshipers and servants of the Tabernacle, were not permitted to enter into it and offer incense at its golden altar, nor even to behold its grandeur. Whatever knowledge the Levites might have of the glories of the "Holy," its candlestick and the light therefrom, its table of shewbread, its golden altar and incense, was what he learned of these from the consecrated priests, who alone had access to it.

Addressing these Royal Priests of the New Creation the Apostle shows that, even with their full-

est attainment of grace and knowledge and faith and spiritual sight, they will not in the present life be able to comprehend with clearness the things of the future, but must still accept them by faith. His words are, "It doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is." (1 John 3:2) This is satisfactory to the Lord's people, for though they might without impropriety be curious to know full particulars respecting their spiritual bodies, shape, size, elements, etc., they can well imagine that the new conditions will be so different from present conditions as to be beyond the power of human brain to comprehend, no matter how particular the description given. But the whole question is settled with the assurance that the Church shall be like her Lord, and see him—not as he was in the days of his humiliation, the man Christ Jesus, nor as he appeared to the disciples after his resurrection, robed in flesh in various forms, with various garments—but see him "as he is,"

behold his glory, and be like him, sharing his glory. This is sufficient.

However, we are glad that the Lord did lift the veil to some slight extent, permitting us a brief glance at the new conditions of our future inheritance in the description of the First Resurrection, as given us by the Apostle Paul. (1 Cor. 15:41-44) The entire chapter is deeply interesting to every member of the New Creation—not only the verses which relate to the First Resurrection, by which the Church, the little flock, the Royal Priesthood, will be perfected and enter into the joys of the Lord, but also by reason of its suggestions respecting the world's future hope. Indeed, although the Apostle addressed his epistle to the saints and not to others, nevertheless to have described the First Resurrection only might have justified some in supposing that no blessing wor-

thy of mention remains for the world of mankind, or it might have justified others in the thought that the resurrection of the world would be similar and merely later on. The mention of the two resurrections is specially helpful, therefore, as corroborating the Scriptural testimony that God has a special portion reserved in heaven for the Church—a spiritual portion—and that he has an earthly portion which will in due time be revealed, and proffered to the world in general. Because of this relationship between the First Resurrection of the blessed and holy, the Church (Rev. 20:6), and the subsequent resurrection of all men who will eventually accept God's favor, it will be advisable for us to take this subject just as the Apostle presents it, and consider both resurrections.

F721 through F729: Reproduced at the end of this section, p. 45.

20. What is the “rest” of faith?

Hebrews 4:1-11 Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief: Again, he limiteth a certain day, saying in David, To day, after so long a time; as it is said, To day if ye will hear his voice, harden not your hearts. For if Jesus had given them rest, then would he not afterward have spoken of another day. There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his. Let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief.

F392 through F394:

It is not necessary to point out to the members of the New Creation when and how they entered into the rest of faith—when and how the peace of God, which passeth all understanding, began to rule in their hearts, and full confidence in him began to drive out fear and discontent. It started with our full acceptance of the Lord Jesus as the

High Priest who made the sacrifice, by which our sins were covered by the imputed merit of the Redeemer, the Messiah; it increased as we recognized him as the Head of the New Creation, and heir of the Abrahamic promise, and ourselves as being called of God to be his joint-heirs in that Kingdom of blessing. The **perfect rest**, or Sabbath

enjoyment, came when we submitted our **all** to the Lord, accepting joyfully his promised guidance through a “narrow way” to the Kingdom. There we **rested from our own works**, from all effort to justify ourselves; we confessed ourselves imperfect and unworthy of divine grace, and unable to make ourselves worthy. There we gratefully accepted divine mercy extended toward us in the redemption which is in Christ Jesus our Lord and the promised “grace to help in every time of need,” and undertook to be disciples of Jesus—followers in his steps, “even unto death.”

The Apostle declares that we entered into rest **as God rested** from his works. We have already seen that God rested from the creative work when he had finished it by making man in his own likeness. He has since permitted sin and death to mar his fair creation; yet has not raised his arm of power to prevent that work from going forward, nor to bind or restrain Satan, the great deceiver. God is resting, waiting—leaving the entire matter for Messiah to accomplish. We enter by faith into God’s rest when we discern Christ to be God’s Anointed One, fully empowered to do this entire work, not for us (the New Creation, the members of his body) only, but a work of blessing and restitution for the world of mankind—for whomsoever will accept divine mercy through him.

We see clearly where our rest began, as individual members of the New Creation; but it will be profitable also if we glance backward and note the beginning of this rest as respects the New Creation as a whole. We see that the apostles enjoyed a measure of rest and trust while the Lord was with them in the flesh, but not the full rest. They rejoiced because the Bridegroom was in their midst—rejoiced in him, though they understood not the lengths and breadths of his love and service. When the Master died, their rest and joy and peace were broken; and, in their own language, the cause for all their disappointment was, “We had trusted that it had been he which should have redeemed [delivered] Israel”—but they were disappointed. When he had risen from the dead, and appeared to them and proved his resurrection, their doubts and fears began to give way to hopes; but their joy and peace did not come back in full. They were in perplexity. They heard, however, and heeded his admonition to tarry at Jerusalem until they should be endued with power.

They waited in expectancy—how long? We answer that they waited for seven times seven days—forty-nine days, and the day following, the fiftieth day, the Jubilee Sabbath day, God fulfilled to them his gracious promise, and granted that those who had accepted Jesus should enter into his rest—the keeping of the higher Sabbath of the New Creation. They entered into his rest by receiving the Pentecostal blessing which spoke “peace through Jesus Christ”—which informed them that although Jesus had died for sinners, and although ascended up on high and absent from their sight, yet he was approved of Jehovah, his sacrifice made acceptable for sin, and that they might thus **rest in the merit of the work which he had accomplished**—rest assured that all God’s promises would be yea and amen in and through him, rest assured of the forgiveness of their own sins and of their own acceptance with the Father. This assured them also that the exceeding great and precious promises centered in Jesus will all be accomplished, and that they shall share a glorious part when grace hath well refined their hearts—if they prove faithful to their part of the contract, and “make their calling and election sure” by abiding in Christ, by obedience to the divine will.

All of the New Creation, then, who have received the holy Spirit, have entered into the antitypical rest, and instead of keeping any longer a seventh day of physical rest, they now keep a perpetual rest of heart, of mind, of faith in the Son of God. Nevertheless, this rest of faith is not the end—not the full antitype. The grand “rest that remaineth for the people of God” will come at the end—to all those who shall finish their course with joy. Meantime the **rest of faith** must continue, for it is our earnest, or assurance, of the rest beyond. Its maintenance will require not only obedience to the extent of ability in thought, word and deed, but also trust in the Lord’s grace. Thus we may be strong in the Lord and in the power of his might, to walk in his footsteps. Our rest and trust must be that he is both able and willing to bring us off “more than conquerors,” and grant us a share in the great work of the Antitypical Jubilee.

R1841—“Journeying to Canaan”:

Golden Text—“Come thou with us and we will do thee good; for the Lord hath spoken good concerning Israel.” (4:1) —the heavenly Canaan—is still aptly represented, as the Apostle Paul shows, by the wilderness journey and its wonderful divine leading. Think of it! There was a numerous host of men, women and children suddenly emancipated from four hundred years of bondage, with only a few days’ preparation and but a scanty outfit, traveling through a barren, trackless wilderness toward an unknown land promised to their fathers. There were hostile nations about them, and many privations and dangers to be expected by the way. But what had they to fear? Had not the God of heaven promised to go before them and to lead them all the way?

There are two phases of Israel’s typical character; one in connection with the tabernacle service, in which the whole camp of Israel represents the world, and in which the priesthood, Aaron and his sons, and the tabernacle service of sacrifices, etc., represent Christ and the Church and the great work of atonement for the sins of the world. The other phase of its typical character is that in which the whole nation, regarded as the chosen people of God, represent God’s chosen people of the Gospel age and their journey, under the divine direction and leading, from the bondage of sin into the blessed Canaan rest of justification by faith in Christ, which is also a foretaste of that still more glorious rest that remains for the people of God beyond the Jordan of death, in the heavenly Canaan, whence all the hosts of sin will have been forever expelled.

To this latter phase of the type the Apostle Paul refers in his letter to the Hebrews (3:8-19; 4:1,2). Here the Church is warned against failure to enter into the heavenly Canaan, by the example of fleshly Israel in its wayward course from Egypt to Canaan; and the fact is pointed out that a whole generation of them forfeited that privilege and died in the wilderness, because of unbelief and departing from the ways of God. In unbelief, they murmured against the divine leading, and their carcasses fell in the wilderness. Then he adds, “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.” —Heb. 3:12.

While he speaks (Heb. 4:9) of the rest that remaineth for the people of God, referring to the final rest, the heavenly Canaan, the glorious spiritual condition beyond the vail of the flesh, he also speaks of a present rest—the blessed foretaste of the rest that remaineth in the heavenly Canaan, the rest of faith, saying, —“For we which have believed do enter into rest.” —Heb. 4:3.

In this view of the type, let us examine it, that we may see the more clearly our own blessed privileges and our responsibilities on the higher plane of the spiritual Israel of God; for though we who have believed do enter into the Canaan rest of faith now (4:3), our course with reference to the rest that remaineth for the people of God

Just so it is with the Church. The true Church is the Church in the wilderness (Rev. 12:6,14; Luke 15:4; Hos. 2:14; Isa. 51:3; Cant. 8:5)—separate from the world, and under the divine protection and guidance. It is a company of widely varied degrees of growth and development in the spiritual life. There are babes in Christ and a host of those more or less slowly approaching maturity. And God is leading us all through the trackless wilderness of this present evil world. He is our shield and our guide, our glory and our defence; and it is our part to faithfully, follow where he points the way. Our bread and our water are sure, and our joy is to realize that his presence is in our midst, and that he is able to bring us to the promised inheritance. Let us follow his leading, and not be wayward, as was the faithless generation which fell in the wilderness.

Referring again to the type, and comparing our own experiences, we see that the Lord pursues much the same methods with his people now as then. The leading of the Lord is by the way of that experience and discipline which tend to develop character. And to such discipline every “Israelite indeed” will faithfully submit, while those who will not do so are thereby proved unworthy of the promised inheritance. Let us not be of that unworthy class, but humbly and patiently seek to profit by the experiences, rough though they be, and by all the discipline and teaching so necessary to fit us for the glorious inheritance of the saints in light. —Col. 1:12.

R2534 [col. 2 ¶1]:

The Spiritual Israelite, altho in no sense of the word under the Law of Sinai, which was given exclusively to the fleshly Israelite, has nevertheless his Sabbath day—his rest day. It is a larger and a fuller day than was the Jewish one, as his rest is a grander and more perfect rest than the physical one of the Jew. The spiritual Israelite rests in faith, rests in Christ. Having taken upon him the yoke of this new Master he finds, as was promised, **rest to his soul**, and not merely rest to his flesh—mind-rest, not merely bodily rest. (Matt. 11:29.) This is the rest or Sabbath mentioned by the Apostle (Heb. 4:3) saying, “We which have believed do en-

ter into rest.” Our rest in the Lord is as complete as is our belief in him. He who believes fully **rests** fully; he who believes only partially **rests** but partially. The ideal condition of the spiritual Israelite is the attainment of a perfect rest, a perfect Sabbath-keeping, in his present experience, and a waiting and laboring for another and still more complete rest—the actual rest of the perfected condition—the rest that remains for the people of God. “Let us therefore labor to enter into that rest [Sabbath], lest any man fall after the same example of unbelief [of fleshly Israel.]” — Heb. 4:9-11.

21. Define “*full assurance*” of faith and hope.

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

Hebrews 6:11 And we desire that every one of you do shew the same diligence to the full assurance of hope unto the end:

R2642 [col. 1 ¶4]:

Saint Paul speaks of the full assurance of hope and of full assurance of faith, as being the proper conditions for the Lord’s people. (Heb. 6:11; 10:22.) And this is the thought expressed by the Prophet, in our text—full confidence that he who has begun a good work in us is both able and willing to complete it. (Phil. 1:6.) But how few Christians, comparatively, have this full assurance of faith; how few can say, Surely, undoubtedly, goodness and mercy shall follow me henceforth through life, and by God’s grace I ultimately shall gain the heavenly

Kingdom and the glorious things which God has promised to them that love him! The few who can enter fully into sympathy with the Apostle and Prophet in these expressions have therein a great joy, a great blessing, a great rest of heart which others do not possess. Let us therefore inquire why it is that the number who thus enter into the rest of faith is so small. What are the hindrances to the others, and how can those hindrances be removed, that a larger number of the Lord’s people may enjoy their patrimony?

22. How may we *attain* and *retain* full assurance of faith?

R2353 [excerpt from article “Be Content with Such Things as ye Have”]:

The same principle holds good with reference to all of our affairs, no matter what. The lesson of **faith**, to those who have become the Lord’s consecrated people, is not merely faith in doctrines and theories, nor, indeed, chiefly this faith. The chief feature of faith is confidence in God; that what he has promised he is able and willing to fulfil. This faith grasps not only the things to come, but also the things present; this faith rejoices not only in the glory that shall be revealed, but rejoices also in the sufferings and trials and difficulties and all the rich experiences which an all-wise Father sees best

to permit. Let us therefore, as the Apostle exhorts, rejoice evermore, “in everything giving thanks.” —1 Thess. 5:18; Eph. 5:20.

The best illustrations of this true faith, this **continuous confidence in God**, is found, as we should expect, in our dear Redeemer’s experiences and their narrative. Realizing that he was in the world for the purpose of serving the divine plan, he realized also continually the supervision of divine wisdom in respect to all his affairs: consequently he not only went to the Father frequently in prayer, and went to the Word of the

Lord for guidance, but every experience through which he passed, and all the opposition with which he met, he recognized as being under the divine **supervision**. He knew that he was fully consecrated to the Father, and seeking not his own will but the will of him that sent him; he knew consequently that the Father's providential care was superintending all the affairs of his life.

This is forcibly illustrated in his answer to Pilate; when the latter said to him, "Knowest thou not that I have power either to deliver thee or to put thee to death?" Jesus answered, "Thou couldest have no power, except it were given thee of my Father." Again he said, with respect to the cup of suffering and ignominy, "The cup which my Father hath given me, shall I not drink it?" Indeed, it was sufficient for him in any and every matter to realize that the Father was controlling: this thought gave him courage to do, to suffer and to bear.

And similar confidence in divine Providence is necessary to all who would come off conquerors through him who loved us and died for us. If we can feel sure that we have fully surrendered ourselves to God according to his call, we may also feel sure that all things are working for our **good**: we may realize in every emergency of life that the Father has prepared the cup, and will sustain and bless us while we drink it: our Lord Jesus, the Father's representative, oversees our trials and ignominy and suffering; he permits the cup to be prepared for us by blinded servants of Satan. This knowledge should not only enable us to take joyfully the spoiling of our goods (anything that we deemed precious, trade, influence, good name, etc.), but should enable us also to entreat with kindness and gentleness, and with a spirit of forgiveness those who prepare and administer the cup of our sufferings. But none can have this confidence of faith—none should have it—except one certain, particular class; and it is not a large class as compared to the world, but a "little flock"—those who have believed in the precious blood unto justification, and who have, as members of the body of Christ, consecrated themselves unreservedly to walk in their Redeemer's footsteps, to suffer with him, and to be finally glorified together with him.

"What Is Faith's Foundation Strong?"

In our text, after the Apostle has urged us to be "content with such things as ye have," he adds the reason or ground upon which this advice is given, saying, "For he hath said, I will never leave thee nor forsake thee." Yes; this is the true ground of contentment, the realization of the Lord's care, and that the Lord's wisdom and grace are being exercised towards us,—and that such things as he grants are the things which are best for us, and which we would choose for ourselves, if we had sufficient wisdom and insight into all the circumstances of the case.

The Apostle adds, "So then we may boldly say, The Lord is my helper, I will not fear what man shall do unto me." The whole world has wondered at the intelligent courage of the humble ones of the Lord's people. The secret of their courage and of their strength is in their confidence that the Lord is their helper, that he, with wisdom and love which are infinite, is both able and willing to make all things work together for their good.

Possibly some may be inclined to wonder why so much attention has been given in these columns of late to themes similar to the one here discussed, and kindred topics calculated to develop more and more the spirit of love and the various fruits of that spirit, and to counteract the spirit of selfishness, and the evil fruits of that spirit. We answer, it is because we believe these lessons to be specially opportune at the present time. The Lord, by his grace, has removed many blinding errors from our minds, and given us clearer insight of his glorious plans, and revealed to us his glorious character in connection with his plan; and there has perhaps been more or less danger, that in such a study of theology the real object of all this knowledge, the object of the Gospel, may be lost sight of. It is not God's object to merely find an intellectual people, nor to instruct a people with reference to his plans, but to sanctify a people with the truth, and thus to make them "meet [fit] for the inheritance of the saints in light." We are of the opinion that the testings which the Lord designs for his people are **not merely doctrinal tests**, and consequently we expect, more and more, that the harvest siftings and separations amongst those who come to a knowledge of the truth, will be considerably along the lines of character, and of the fruits of the spirit.

The Lord's final decision is not, If you be ignorant of certain things you are none of mine; nor, If you have certain knowledge you are mine; but, "If any man have not the spirit [disposition, mind] of Christ, he is none of his." And if we are right in this, dear readers, it is of paramount importance that we, as soldiers of the cross, put on not only the intellectual covering, the helmet of salvation, but also the heart covering, love of righteousness and truth and goodness and purity, with the shield of faith. The breastplate of righteousness will be found to be one of the most important pieces of armor in the battle which is upon us, and respecting which we are told that thousands shall fall at our side.—Psa. 91:7; Matt. 24:24; 2 Thess. 2:11.

Not only so, but we believe that the lesson foregoing is of great importance, because the time is

E229 through E230:

A man's mind or spirit may be known by his words and conduct; and so we may know God's mind or Spirit by his words and dealings. The testimony of his Word is that whosoever cometh unto him (by faith, and reformation from bad works and dead works, through Jesus) is accepted. (Heb. 7:25) Hence the questions to be asked of themselves by those who are seeking a witness of the Spirit respecting their sonship are:

Was I ever drawn to Christ?—to recognize him as my Redeemer, through whose righteousness alone I could have access to the heavenly Father, and be acceptable with him?

If this can be answered in the affirmative, the next question would be:

Did I ever fully consecrate myself—my life, my time, my talents, my influence, my all—to God?

If this question also can be answered in the affirmative, the inquirer may rest fully assured that he has been accepted with the Father, in the Beloved One, and recognized of him as a son. And if scrutinizing his own heart's desires and sentiments he finds it still trusting in the merit of Jesus, and still consecrated to do the Lord's will, he may allow the sweet confidence and peace which this thought of harmony and relationship to divinity brings, to fully possess his heart. This conviction of the Lord's grace toward us in Christ constructed from facts of our own experience, built upon the unalterable character and Word of God, is not mutative, not changeable, as it would be if

short; and those of the Lord's people who do not soon start to cultivate a spirit of contentment and thankfulness will not only not be fit for the Kingdom, but will as sharers of the world's spirit of discontent be in sore distress with the world very shortly, in the great time of trouble. Contentment and the faith which it implies, are necessary to godliness: and whoever is attempting godliness without striving for cultivation of contentment will surely make a failure of it. Godliness and the fruits of the spirit, meekness, patience, gentleness, longsuffering, brotherly-kindness, love, will not grow in the garden of the soul, where the weeds of discontent are permitted to sap the strength and vitiate the air with their noxious presence and influence.

built upon the shifting sands of feelings. If doubts or fears intrude in some dark hour, we have only to take the "Lamp" (God's Word) and examine afresh the facts and the foundation, and if our hearts are still loyal to the Lord, faith, joy and peace will instantly return to us; if we find our faith in "the precious blood" crumbling, or our consecration slipping away, we know the true condition of affairs, and can at once make the proper repairs and thus re-establish our "full assurance of faith." (Heb. 10:22) But be it noticed that each one who would have this **assurance** must "set to his seal that God is true" (John 3:33): that our Lord changeth not, but is "the same yesterday, today and forever." The Lord's people may therefore rest assured that having once come into the conditions of divine favor, they may continue under those conditions so long as their hearts are loyal to God and their desires in harmony with his will: so long as they are at heart obedient to the divine commands—briefly comprehended in the word Love—to God and men. Heb. 11:6; 13:8

Whoever has taken the specified steps has the assurance, the "witness" of the Word of God, that he is a child of God; and this, during the Gospel age, signifies that he is a branch of the true vine, a probationary member of the true Church. (John 15:1) To such the Word of God **witnesses** that they have joined the true Church, which is Christ's body. This witness is given to

their spirit, their mind, by God's Spirit, which testifies through his Word. And the same Spirit of Truth assures such that if their hearts continue faithful to the Lord to the close of their probation—if they willingly and gladly take up the cross daily, seeking as best they are able to fol-

low in the Master's footsteps, their probationary membership in the Church of Christ will shortly be changed to actual membership—after they have finished their course, and been made sharers in his resurrection, the first resurrection. Phil. 3:10

23. What are the hindrances to full assurance of faith?

R2642 "Full Assurance of Faith" [first half of article]—Reproduced at the end of this section, p. 49.

24. How may we increase our faith?

F691 ¶2:

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, "If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall be given him"—adds, "But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways." (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith,

and all of the Lord's people need to pray as did the apostles, "Lord, increase our faith"; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and "shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ"—in due time. 2 Pet. 1:10,11

R1967 [col. 2 ¶5]:

Verses 7-10 [of Luke 17] show that it is in the Lord's service we are to look for the rewards of faith, the special manifestations of divine favor, in the removal of obstacles and difficulties found to be in the way of our progress in his service by cultivating Christian character in ourselves and others, and in ministering generally to the furtherance of the divine plans. We may not expect these rewards of divine favor except as we prosecute the service. And when they are received we are not to regard them as evidences that we have done any more than it was our duty to do. As servants of God we owe

him the full measure of our ability; hence we may not feel that we have merited or earned the great blessings of heavenly inheritance and joint-heirship with Christ. We have merely done our duty; but God, with exceeding riches of grace has prepared, for those who lovingly serve him, rewards far beyond what they could have asked or hoped for. We can do no works of supererogation; even at our best our service is marred by many imperfections, and could never find acceptance with God except as supplemented by the perfect and finished work of Christ.

(a) By prayer

R2005 col. 2 through R2006 col. 1. Reproduced at the end of this section, p. 50.

(b) By study

F315 [¶1]:

We are living in a time when doctrines in general are being sneered at, and when quite a good many claim that doctrine and faith are of no value in comparison to works and morals. We cannot agree with this, because we find it entirely out of accord with the divine Word, in which faith is placed first and works second. It is our faith that is accepted of the Lord, and according to our faith he will reward us, though he will properly expect that a good faith will bring forth as many good works as the weaknesses of the earthen vessel will permit. This is the rule of faith everywhere laid down in the Scriptures. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." (Heb. 11:6; 1 John 5:4) No man can properly be an overcomer, therefore, unless he exercise faith in God and in his promises; and in order to exercise faith in the promises of God he must understand them; and this opportunity and ability to

grow strong in faith will be in proportion to his understanding of the divine plan of the ages, and the exceeding great and precious promises connected therewith. Hence, doctrine— instruction—is important, not merely for the knowledge which God's people are to have and to enjoy above and beyond the knowledge of the world in things pertaining to God, but especially because of the influence which this knowledge will exercise upon all hopes and aims and conduct. "He that hath this hope in him purifieth himself" (1 John 3:3) is a Scriptural expression which fully coincides with the foregoing statements. He who would endeavor to purify himself, to cleanse his conduct, must, to be successful, begin as the Scriptures begin, with the heart, and must progress, using, for a cleansing, the inspired promises. And this means a knowledge of the doctrines of Christ.

(c) By repeating and *claiming* the promises of God

R2642 [col. 2 ¶7]:

What must be done to overcome this lack of faith, and to have an increase of faith? We answer, that like the apostles of old he should pray, "Lord, increase our faith." And then, acting in harmony with this prayer, each should **cultivate** faith in his own heart: (a) By refreshing his memory continually with the divine promises, becoming very familiar with these in the Father's Word. (b) He

should seek more and more to remember that having made his covenant with the Lord these promises are his, and in his heart and with his lips he should claim them as his before the Lord in prayer with thanksgiving. He should claim them as his in his own thoughts, and in his conferences on holy things with the brethren.

(d) By watching our experiences

R2643 [col. 1 ¶1,2]:

When trials or difficulties or perplexities arise, he should think of these promises, remembering that they **belong** to him—because God has promised them to such as love him,—who have made a covenant by self-sacrifice. (Psa. 50:5; Mal. 3:17.) He should resolve henceforth to trust the word of the heavenly Father implicitly. Thus, if some seeming

accident befall him, let him call to his mind the promise that "All things work together for good to them that love God, to them that are called according to his purpose," and assure himself that the seeming accident would not have occurred had God not seen a way to make it the channel of a needed lesson or blessing. Let him refresh his

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

Let such also remember the language of the Apostle, that if God loved us while we were yet sinners, so that he provided for us the great salvation in Christ Jesus our Lord, much more does he love us now, since we have been justified through faith in the great atonement, and have made a full consecration of ourselves to him, and thus come under the terms of adoption into his

family. Let him remember too, that he who has begun the good work changes never, and that if our hearts are still in harmony with him, if our faith is still clear and firm in the great atonement, if our consecration is still full and complete, so that we seek not our own wills but his will to be done in our affairs, then we may indeed have the full assurance of faith, because knowing that God is unchangeable, and knowing that we are still in line with his promises and arrangements, we know that all of his gracious providences are still being exercised on our behalf. This is full assurance of faith—full confidence in the Lord.

25. Name some features of “present truth” which have increased your faith.

26. What is the relation between faith and *works*?

James 2:14 What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? [vs. 17,18] Even so faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. [vs. 22] Seest thou how faith wrought with his works, and by works was faith made perfect?

R3586 [col. 1 ¶2, 3]:

Here we have an election which accords with every definition of the Scriptures and the Scriptural facts relating to the divine plan of the ages. It is this election which we feel justified in securing at any cost, at any self-denial, at any self-sacrifice; and these self-denials and self-sacrifices are **works** which must be performed if we would be of the elect; as the Apostle says, we must “**work** out our own salvation with fear and trembling.” (Phil. 2:12; Jas. 2:22.) Yet these works are not ours (as men) but as “new creatures,” members of the body of Christ. And they are God’s works, in the sense that they are incited by his Word and Spirit, for “it is God that **worketh** in you to will and to do.”—Phil. 2:13; Eph. 3:20.

Let us not be misunderstood, however. Our justification, the **basis** of our call or nomination to this high position in the Kingdom was

secured, not by works, but by simple faith without works. We were justified by faith, and had peace with God, before it was possible for us to do any works which would be acceptable in his sight. But when we were accepted in the Beloved, having made full consecration of our mortal bodies, and every interest pertaining thereto, then the works began, the sacrificing began, the self-denials began, the overcoming of the world began, the battle with the world, the flesh and the devil began. This battle must be won in our hearts (even though we will not attain perfection in the flesh) else we will not make our election sure and receive the crown of glory, the symbol of our joint-heirship with him who bought us with his own precious blood.

R2847 [col. 1 ¶5 through col. 2 ¶1]:

Abraham's experience is recorded as an evidence of his faith. It would have been vain for him to have pleaded great faith in the Lord and to have said, The Lord is as able to bless me and to use me in Chaldea, Babylonia, as in any other place; and since what he seeks is to know my faith, he can just as well see that I have it here. Some who class themselves as spiritual Israel, seem to reason after this manner, but they make a great mistake. It is true that the Lord looks upon the heart, and that it is our faith, and not our imperfect works, which commends us to him, but he assures us that if we have the faith it will speedily manifest itself in works; and that if we have the faith and fail to act in harmony with it, to the extent of our ability, the faith will die out. Perfect works are not demanded

of us, because we are imperfect through the fall; but any who would maintain a justified standing before the Lord, through faith, must manifest works in harmony with their faith to the extent of ability, for faith without works is dead—has lost all its vitality, all its virtue, all its life. It is thenceforth dead, worthless.—Jas. 2:17.

Justification is a free gift, "not of works, lest any man should boast"—it is God's **gift** through Christ, based upon the ransom. But as it is accounted unto us only for the purpose of permitting us to go on—to sanctification—to self-sacrifice, such results or works must be forthcoming, or it will prove that we have received "the grace of God in vain."—Eph. 2:9; 2 Cor. 6:1.

27. Who constitute the "household of faith"?

Galatians 6:10 As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith.

R2740 [col. 1 ¶1 through col. 2 ¶2]:

Question.—Our Lord commands us to do good, "especially to the household of faith." Who constitute this household—only the consecrated saints? Or does it include also the justified class, some of whom have not yet reached the position of sanctification or entire consecration?

Answer.—We understand that the **Church of Christ**, as viewed from the divine standpoint, and as addressed in the Scriptures, includes only "the sanctified in Christ Jesus;"—those who have taken the step of justification through faith and, additionally, the second step of consecration to the Lord.

But "the household of faith" takes in a much larger number,—all who have faith in the Lord as

their Redeemer from sin and its penalty,—all who are trusting in the precious blood of Christ, and seeking in any degree to be in harmony with the Lord and his rules of righteousness. The loving interest and care of all the "saints" (the consecrated) is to be exercised, not only toward each other, but also especially toward these members of the household of faith who are supposed to be under "instruction in righteousness," helping them forward to take the position of full consecration and become reckonedly dead to the world, and new creatures in Christ Jesus, risen with him, to walk in newness of life and to become his joint-heirs in the promised Kingdom.

28. Explain James 5:14-16.

James 5:14-16 Is any sick among you? let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord: And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much.

F637 [¶2] through F638 [¶1]:

This passage, and one found in Mark 16:17,18, are relied upon as proof texts to show that it is the divine intention that the New Creation should rely upon divine power for healing of sicknesses. The passage in Mark is easily disposed of: it is not to be found in the oldest Greek MSS, hence must be regarded as an interpolation, made somewhere about the fifth century.

As for the statement of James: It is evident from the sixteenth verse, that the sickness referred to is recognized as being a chastisement for sins—not a slight sickness, but a serious one, making it worthwhile to call together the elders

of the **Ecclesia**. The implication seems to be that sin lay so close to the door that the sick sinner felt practically cut off from fellowship with God. And under such circumstances we should expect that the **sins would be confessed and their forgiveness prayed for**; and just so the record reads: "The prayer of faith shall save the sick [from the condemnation in which he was] and the Lord shall raise him up [to health—the restoration being a sign of the forgiveness of the sin]—**though** he have committed sins they shall be forgiven him. See verse 15.

29. What is the significance of the symbols *shield* and *anchor* in connection with faith and hope?

Ephes. 6:16 Above all, taking the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked.

F657 [¶5]: The Shield of Faith is indispensable to protection from the fiery darts of the Adversary—skepticism, higher criticism, evolution, and demonology. "Without faith it is impossible to please God." "This is the victory that overcometh the world, even our faith." Heb. 11:6; 1 John 5:4

Hebrews 6:19 Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil;

R3109 [col. 1 ¶4, 5]:

The words of our text apply to these exceeding great and precious covenant-promises of the divine Word. They assure us that our God will never break these covenants—yea, more, that he will not even alter, or amend, or change them in any particular. We can rest in hope, assured that he who has begun the good work in us and on behalf of the world, is able not only to complete the work in us, but to accomplish more for the world than it or we can ask or comprehend. Does not this knowledge of the immutability of the divine covenants give us a confidence, a faith in the Lord which brings with it strong consolation for every trial, every difficulty, every disappointment of this present time—assuring us that all of our experiences are working together as parts of a great whole of the divine program, not only for our

glory, honor, immortality, but for the blessing of the world of mankind? They surely do! Hallelujah, what a Savior!

If now we allow our minds to gather in to some extent the scope of these promises as expanded and explained by the apostles in the New Testament, we see that they take hold of, not only the life which is to come, but also of that which now is. They give us new joy, new courage, new zeal, new incentive in connection with the common tasks and duties of life,—to our families, to our neighbors, and to ourselves, and above all to our God. And they give us confidence and assurance in all the great and gracious hopes set before us in the gospel—in the Lord's willingness to do for us, and in his power to do exceedingly and abundantly more than we can ask or think.

30. What will be the relation between faith and knowledge in the Millennial Age?

R2677 [col. 1 ¶5, 6]:

What is now known to the Church of this Gospel age as “justification by faith” (in like manner also the ancient worthies were justified) will not be in operation during the Millennial age, nor be necessary; because the conditions then will be so different from present conditions. It is because “we walk by faith and not by sight,”—because faith is now so difficult, and therefore so rare, that it is so highly appreciated and rewarded of God. But when the Millennial age will have been ushered in, the age of **faith** will have passed—that will be the age of **knowledge**,—the age of evidences so clear, so unmistakable, that even “the wayfaring man, tho ignorant, shall not err therein, for the **knowledge** of the Lord shall fill the whole earth, as the waters cover the face of the great deep.” With knowledge thus abundant, so that there shall be no need to say to one’s neighbor, “Know the Lord, because all shall know him,” it follows that special faith will be impossible, and hence the rewards of special faith will no longer be offered.

We do not mean to say that mankind during the Millennium will not believe; on the contrary, none can do otherwise than believe: we do mean to say, however, that there is a difference between **believing** and exercising **faith**. We now believe various things by faith, which the world in the next age will believe, not by faith but on evidence, by knowledge—it will be impossible for them to doubt them, seeing that the evi-

dences will be so indisputable. For instance, now God tells us to reckon all of our past sins forgiven, and ourselves fully justified in his sight. Nevertheless, we continually see evidences of our own weaknesses in our minds and bodies. The sins are not blotted out; they are merely reckonedly covered. In the case of the Church’s sins: they will not be blotted out until death shall destroy these mortal bodies, and until the Lord, in the first resurrection, shall grant us glorious, spiritual, perfect bodies. In them there will be no trace of sin or weakness or imperfection; all our sins will then be actually blotted out. But now we are required to **believe** in the covering of our sins; to exercise faith in God’s declaration. Our next step of faith is in connection with the high calling to sacrifice earthly and temporal interests for the gaining of the heavenly glory, honor and immortality. But the heavenly crown and blessing are seen only with the eye of faith; and whoever runs in the race now set before us in the Gospel, must not only look with the eye of faith unto Jesus, as the author and finisher of our faith, but with the same eye of faith must see the crown of righteousness which the Lord, the righteous Judge, has laid up for those who are faithful. Thus ours is preeminently an age of faith, of reckoned conditions, and of trust in the promises: and it shall have its great and precious reward.

F106 [¶3 through completion on F107]:

True, **faith** may even then be said to be essential to restitution progress toward **actual justification**, for “without faith it is impossible to please God,” and because the restitution blessings and rewards will be bestowed along lines that will demand faith; but the faith that will then be required for progress in restitution will differ very much from the faith now required of those “called to be saints,” “joint-heirs with Jesus,” “New Creatures.” When the Kingdom of God shall be in control and Satan bound and the knowledge of the Lord caused to fill the earth, these fulfilments of divine promises will be recognized by all, and thus **sight** or **knowledge** will grasp actually much that is

now recognizable only by the eye of faith. But faith will be needed, nevertheless, that they may go on unto perfection; and thus the actual justification obtainable by the close of the Millennium will be attained only by those who will persistently exercise faith and works. Although of that time it is written, “The dead shall be judged out of the books **according to their WORKS**,” as in contradistinction to the present judgment of the Church “**according to your FAITH**,” yet their works will not be without faith, even as our faith must not be without works to the extent of our ability.

Longer citations for some questions follow.

R2220—“Is Faith in Christ Necessary” (see question #7)

Rev. John H. Barrows, D.D., President of “The World’s Parliament of Religions,” held in Chicago in 1893, has returned from his visit to India. He recently wrote an account of his experiences there, in which he tells that he was asked by the Hindoos, whether or not he believed that “all men will finally be saved.” He states the answer he made them, as follows, —I replied, My Master does not encourage me to cherish such a hope. **I do entertain a hope, however, for some who have never heard of the historic Christ.** There are minds, like that of Socrates, naturally Christian. If I do not meet Socrates in heaven, I think it may be because I have not kept the right road myself.”

Dr. Barrows’ views are a fair sample of the views of a rapidly growing class of Christian people—all except those recognized as “old foggies;”—all the “learned” and “intelligent,” both in pulpit and pew. What does it mean? It means that these people have repudiated the only gospel taught by our Lord and his inspired apostles and have made for themselves another gospel which omits all the prominent features of the New Testament good tidings.

(1) The center of the New Testament gospel is that, whereas Adam sinned and fell from the divine likeness, Christ Jesus died for man’s sins, redeeming Adam and his posterity by the sacrifice of his own life as “a **ransom** [a corresponding price] for all.” The new, false gospel denies this, declares that Adam never was in the divine image and could not fall from it; but that he was more nearly a monkey’s image and has been constantly rising out of it for the past six thousand years: and from this basis it is forced to deny that our Lord’s death was in any sense a ransom for man; for if man has been evolving grandly out of monkey conditions, the progress would not be a sin and would require no atonement. If **original sin** is denied, a **sacrifice for that sin** must be denied and is denied, logically, by all Evolutionists.

(2) The essence of the New Testament gospel is the offer of pardon and reconciliation to God, to all who will accept the blessings secured by the ransom. The new, false gospel, denying the

ransom and all need of one, necessarily denies the offer of **forgiveness** and **reconciliation**, claiming that the race never was alienated from God, denying that we were born in sin, denying that father Adam ate the sour grape of sin, and that in consequence the teeth of all his children are set on edge. —Ezek. 18:2.

(3) The first requirement of the New Testament of all who would share its blessings is **faith**. God’s grace provided the atonement, and Christ’s death was the means or channel through which he provided it; but he most specifically declares that sinners may avail themselves of this grace **only by the exercise of faith. As the Apostle declares, we are justified by faith**, and by it also we enter into all other favors of the divine provision. (Rom. 5:1,2.) Nor is this required faith a general faith—in anything we may please, or in nothing in particular: quite to the contrary, it is a faith in God and in Christ Jesus. It goes still farther and demands that the faith shall be in Jesus’ death as the sin-offering and in his resurrection as the Savior from sin, and from death the wages of sin, through the Kingdom of God which he will establish at his second advent.

The new, false gospel plainly declares a union with Christ by living faith, or any other kind of faith, unnecessary. Mark the words of Dr. Barrows italicized above. Alas! we fear that, as the Doctor suggests, there is great danger that he has lost “the way, the truth and the life” now set before the overcoming Church. He certainly, and many in his company, “have not kept the right road” to the Kingdom, as marked out in the Scriptures.

But we are glad to hope that Dr. Barrows and some others, equally well intentioned and deluded, will by and by, after the Kingdom is set up, get the eyes of their understandings opened, and see and **truly believe** and be blessed. There, too, they will meet Socrates, for “all that are in the graves shall hear the voice of the Son of Man and come forth;” and there, under the blessings of the Millennial Kingdom, “all the blind eyes shall be opened,” and then “the god of this world [Satan]” who now **blinds “the minds of them which believe not”** shall be bound for a thousand years “that he should deceive the nations no more.” (2

Cor. 4:4; Rev. 20:2,3.) But the favor then opened to believers will be the earthly paradise restored, not the heavenly Kingdom and the divine nature now held before the Gospel Church as the prize of her high calling, to which, by faith and obedience, she is to make her calling and election sure. (2 Pet. 1:10.) Hear the word of the Lord:—

“The Scripture hath concluded all under sin, that the promise by **faith** of Jesus Christ might be given to **them that believe**. But **before faith came** we were kept under the Law, shut up unto [waiting for] the **faith** which should afterwards be revealed.”—Gal. 3:22,23.

“It pleased God by the foolishness of preaching to save **them that believe**....We preach **Christ crucified**, ...the power of God and the wisdom of God.”—1 Cor. 1:21,23,24.

“We believe that Jesus died and rose again.”—1 Thess. 4:14.

“These [testimonies of John’s gospel] are written, that ye might **believe that Jesus** is the Christ, the Son of God: that **believing ye might have life** through his name.”—John 20:31.

“Neither pray I [Jesus] for these [apostles] alone, but for them also which shall **believe on me through their word**.”—John 17:20.

“He whom God raised again saw no corruption. Be it known unto you therefore, men and breth-

ren, that **through this man** [Christ Jesus] is preached unto you **the forgiveness of sins**, and by him **all that believe are justified** from all things.”—Acts 13:37-39.

“When they **believed** Philip preaching the things concerning the Kingdom of God and the name of Jesus Christ, they were baptized.”—Acts 8:12.

“Ye were not **redeemed** with corruptible things,... but with the precious blood of Christ...manifest for you who by him do believe in God, that raised him from the dead and gave him glory.”—1 Pet. 1:18-23.

“I have not shunned to declare unto you the whole counsel of God.” “So we preach and so ye **believe**.”—Acts 20:27; 1 Cor. 15:11.

“That is the word of **faith** which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved....The Scripture saith, Whosoever believeth on him shall not be ashamed....For whosoever **shall call** upon the name of the Lord shall be saved.”

“How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard?”—Rom. 10:8-14.

F688 through F692—“Faith a Fruit of the Spirit and a Part of the Present Inheritance of the New Creation” (see question #12)

Faith must be ours before we can become children of God at all—yea, before our justification—for we are “justified by faith” ere we receive peace with God and forgiveness of sins. This faith which we had before we received the holy Spirit cannot, therefore, be the faith which is the fruit of the Spirit—the gift of the Spirit. Faith is the operation, the exercise, of our minds in respect to God and his promises. Those who cannot exercise confidence in God, whether because of ignorance or because of fallen conditions of the mind, are in a state in which it is impossible for them to be blessed under the provisions of this Gospel age; but not in a condition which would bar them from a share in the blessings of the age to come—the Millennial age. The call of this Gospel age is to those who can and who will walk by faith, not by sight—and whoever cannot or will not so walk cannot now walk with God. “Without faith it is impossible to please God.” Whoever has not such faith to begin with can make no beginning at the present time; and even if he have the faith to begin with, unless it grows and develops he will lack the power of being an overcomer; because “This is the victory that overcometh the world, even our faith.” 1 John 5:4

We should recognize a wide difference between faith and credulity. Millions of people are credulous and superstitious, and believe a thousand and one unreasonable things for which they have no adequate evidences. Nor are these superstitious people, believing what they ought not to believe, to be found only in heathen lands. Millions of them bear the name of Christian, with some denominational attachment. Superstition and credulity are to be condemned, reprov'd, avoided, overcome. The true faith is to be encouraged, built up, strengthened, caused to grow. The faith of God is the faith, confidence, trust, which builds upon the divine promises and not upon human traditions, philosophies or imaginings.

If we believe that God is what his name implies, the self-existing One, the all-powerful, all-wise, all-just and all-loving Creator, and if we believe that he is the rewarder of those who diligently seek him, the effect will be that we will seek him—seek to know and to understand his

Word; and that knowing and understanding it, we will have confidence in it; and that having confidence in it, we will direct our course in life accordingly. This beginning of faith, under divine favor, is pointed to Christ as the new and living way of reunion with God and return to his favor. As this faith grasps Jesus, and exercises itself in obedience, it increases, and the Lord’s blessing comes upon it the more, enlightening it respecting the terms of acceptance and of membership in the New Creation. The growing faith grasps the promises of God—of becoming heirs of God and joint-heirs with Jesus Christ the Lord and Redeemer. The result is the blessing of the Spirit—the begetting, the anointing, the adoption as sons.

The further result is the greater enlightenment with the light of the golden candlestick in the Holy, enabling the eye of faith to see things not seen from without—to recognize the High Priest’s special ministry in respect to the light, in respect to the shewbread, in respect to the incense of the golden altar, and at the mercy seat beyond the veil. As the living, obedient faith gradually takes in these various features of divine favor and blessing, as revealed in the divine Word, it grows stronger and stronger, clearer and clearer, and becomes an elementary part of the new mind. It sees from this vantage point things which it could not see previously, and respecting which the Apostle declares, “Eye hath not seen nor ear heard, neither hath entered into the heart of man [the natural man] the things which God hath in reservation for those who love him.” 1 Cor. 2:9

Through the Word of promise, illustrated by the Spirit, it sees exceeding great and precious things, heavenly things, the glories to be attained in the First Resurrection—the Kingdom, then to be established—the reign of righteousness bringing blessing to all the families of the earth—the subjugation of sin and the destruction of every individual and thing that will not cooperate to the glory of God and in accordance with the divine law of love. The New Creature sees all this with the eye of faith, the eye of understanding; and the Apostle assures us that this eye can behold many of these things that are not clear and distinct to the natural man—because “God hath revealed them unto us by his

Spirit, which searcheth all things, yea, the deep things of God." 1 Cor. 2:9,10

This Spirit-begotten faith in things not seen as yet is a part of the present inheritance of the New Creation, and is intimately associated with its every hope and every joy—giving the only possible foretaste of the “glories to follow.” Indeed, as the Apostle explains, it is the foundation upon which all our joys and hopes are builded. “Faith is the substance of things hoped for; the evidence of things not seen.” By it things that are not yet seen become as tangible to our minds as the things that are seen; yea, says the Apostle, from this standpoint we learn to esteem that the things we see with our natural eyes are temporal, while the things we do not see with our natural eyes, but behold with the eyes of our faith, are the real, the tangible, the eternal ones.

How necessary faith is to the attainment and retention of our present inheritance, the foretaste of coming blessings, is clearly shown by the Apostle James, who, after saying, “If any of you lack wisdom let him ask of God that giveth to all liberally and upbraideth not, and it shall

be given him” — adds, “But let him ask in faith, nothing wavering. For he that wavereth is like a wave of the sea, driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord. A double-minded man is unstable in all his ways.” (James 1:5-8) The Apostle thus shows how impossible it would be for anyone to become an overcomer without becoming strong in faith. Hence, the Scriptures everywhere inculcate growth in faith, and all of the Lord’s people need to pray as did the apostles, “Lord, increase our faith”; and praying thus they need to use the means which God has designed for the fulfilment of this prayer. If their prayer be sincere they will use those means earnestly—they will seek the Lord in prayer, seek to know his Word, seek to obey it, seek and enjoy his service, seek to put on all the graces of the Spirit; and this being their attitude they will have strong faith, full assurance of faith, and “shall never fall, but so an entrance shall be ministered unto them abundantly into the everlasting Kingdom of our Lord and Savior Jesus Christ”—in due time. 2 Pet. 1:10,11

R1859 [col. 1 ¶6 to end of article entitled “Sobriety, Vigilance, Steadfastness”] (see question #14)

The Apostle Paul gives the same idea of the Christian life. He represents it as a desperate warfare, and urges all the true soldiers of Christ to “put on the whole armor of God, that they may be able to stand against the wiles of the devil; for,” says he, “we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places....Stand, therefore, having your loins girt about with truth, and having on the breastplate of righteousness,” etc.—Eph. 6:10-18.

When we consider how strongly our adversary is intrenched in the world—in its ideas, its maxims, its institutions, its policy, its hopes, aims and ambitions—and the Christian life as in direct opposition to all these; and when we further consider how, because we were once partakers of the spirit of the world, the enemy of our souls has strongly intrenched himself in our weak fallen natures; and still further, how, with shrewd subtlety, this invisible, intelligent personal foe is plotting and scheming to allure, deceive and lead us into sin—when with sober judgment we consider all these things, then indeed we realize that we are in the midst of a great conflict.

The three points of attack by the enemy are, as the Apostle John (1 John 2:16) enumerates them, “the lust of the flesh, the lust of the eyes, and the pride of life.”

The first of these includes all those appetites and passions common to the whole human family, which in their legitimate uses under the full control of reason and conscience, are right and proper, but which, unduly cultivated until they become the masters of reason and conscience, degrade and debase the man.

The second,—“the lust of the eyes,”—includes all those ambitions to acquire and possess whatsoever things the eye (the natural eye or the eye of the understanding) perceives to be good; i.e., to be gratifying to the carnal mind, the old unregenerate nature. This disposition impels to self-gratification regardless of the rights and liberties of others in any direction. It craves wealth, or fame, or power, or social distinction, and to these ends it inclines to harness every energy of mind and body.

The third,—“the pride of life,”—is the blossom of selfishness, so abhorrent to God and to all good men. It is that disposition in a man which glories in his shame. When the lusts of the flesh and the lusts of the eyes have brought their curse of narrowness, bigotry and conceit; and when they have gone further in depriving fellow-men of their rights and privileges, then pride, the exultation of meanness, has its short triumph, and loftily soars above the unfortunate subjects of its power and gloats over the desolation it has wrought.

These three points of attack by the great enemy are the points which the Lord would have us guard with unwearied vigilance. Be sober, be vigilant, and watch that the enemy gain no approach to the citadel of your heart by any one of these routes.

That he makes repeated attacks is certain; and that these attacks come suddenly and without warning, and often with terrible force, is a matter of experience with all: hence the necessity for sober and constant vigilance. Be assured the ever watchful enemy will take advantage of our unguarded moments and our unfortified conditions if such there be. Even with all the watchfulness and readiness which we can command, the ability to withstand the enemy and to resist his attacks causes more or less suffering, and often taxes the powers of endurance to the utmost. Indeed, we must expect that the tension on our powers of endurance will sometimes be so great as to threaten disruption, and as to surely cause it if we trust to our own strength. We are forewarned to think not strange of the **fiery** trial that shall surely try us if we are indeed the sons of God and soldiers of Christ, as though some strange thing happened unto us. (1 Pet. 4:12-16.) These things should be expected and carefully prepared for by the Christian soldier.

Peter intimates that the power by which we are to resist the adversary is the power of faith—“whom **resist, steadfast in the faith.**” And John expresses the same thought, saying, “This is the victory that overcometh the world, even our faith.” (1 John 5:4.) If we are not strong in the faith, how can we endure hardness for it? Faith must grasp the exceeding great and precious promises of God and appreciate their value. Faith must lay

hold also upon the power of God and find the grace to help in every time of need. And faith in a personal righteous God, whose eye is ever upon us, must steadily cultivate those elements of character which are always pleasing and acceptable to him, and which Peter tells us are most essential to our final overcoming in this warfare.—2 Pet. 1:5-10.

He urges that, in addition to our faith in the exceeding great and precious promises which inspire zeal and give us renewed courage, we should give all diligence to add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." Then he adds, "For if ye do these things, ye shall **never fall.**"

The steady persistent cultivation of these graces of character will also clarify our spiritual vision, enabling us the more fully to comprehend the truth of God, and thus, "by the armor of righteousness on the right hand and on the left," we shall be able to "withstand all the fiery darts of the adversary" and to win the victory of faith and make our calling and election sure.

With this view of the great battle of life to the Christian, what a work we realize to be before us, and what necessity for sobriety, vigilance and steadfastness! It is a life work, a life battle against a mighty foe intrenched in our flesh. The powers without are strong indeed, but the civil war with the powers within is by far the most to be dreaded. If we become in any measure intoxicated with the spirit of the world;—if we give way to self-gratification, love of ease, pleasure, a little indulgence of any of the old dispositions of envy, malice, pride,

vain-glory, vaunting of self, headiness, highmindedness, wrath, strife, or any such thing—even a little, Oh, how great is the peril to which we are exposed!

Beloved, let us war a good warfare against the world, the flesh and the devil, seeking and finding, daily and hourly, fresh supplies of grace; for every day and every hour is a time of need if we are but awake to realize it. It is to the warfare with the powers intrenched within that we are again referred, when it is said, "He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city." (Prov. 16:32.) Yes, the task is a greater one, and represents a greater, as well as a nobler, effort. Let us fight the good fight of faith along this line. Let our lives be a daily and hourly struggle to overcome the evil that is in ourselves, to purify and beautify our own characters. Thus shall we be the more fully prepared to strive faithfully and steadily against the foes without—to war a good warfare to the end.

The Apostle, out of the fulness of his love and sympathy for all his comrades in the army of the Lord, adds to his earnest exhortation this parting benediction—"The God of all grace who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you." It is only through endurance of hardness as good soldiers of Christ that this desirable condition can be attained—viz., perfect self-control and ability to resist evil, established faith, patience and virtue, settled, abiding rest in Christ, and hope through his word of promise. This undoubtedly was the Apostle's own experience as he grew old in the Master's service, and so may it be ours. Let each departing year find us nearer perfection!

R2309—“The Christian’s Warfare” [through R2310, col. 2 ¶1] (see questions #13 and #15)

“Fight the good fight of faith; lay hold on eternal life.”—1 Tim. 6:12.

While the followers of Christ are to be peacemakers, and are instructed accordingly to “follow peace with all men,” nevertheless, they are the greatest warriors the world has ever known, on the principle that “he that ruleth his own spirit is greater than he that taketh a city.” But, there are good fights and bad fights. A good fight is one which is in the interest of that which is good, that which is true, noble, pure, godly—a battle for righteousness; every other contest is a bad fight, for an unworthy cause.

But who are these fighters, referred to in our text, whom the Apostle Paul calls upon to fight a good fight? Does he call upon all men? or upon sinners? or upon merely nominal Christians? We answer, No; he addressed only the brigade of the “King’s Own”—the body of Christ, the consecrated Church. The Apostle addresses these as the mouthpiece of our Captain of salvation, Christ Jesus, and it would be wholly out of order for a general or captain to issue orders to those who had not joined his army, and did not recognize his authority. Hence it is evident that the world in general is not addressed, and that nominal Christians who have never made a covenant with the Lord are not addressed. “The Lord knoweth them that are his.” It is to these that the instructions come respecting the fight that is now on—that has been in progress since the Captain of our salvation began the war nearly nineteen centuries ago.

For whom do we fight—for God—for Christ? No, we answer. We fight for ourselves. A great mistake is made on this point by many who seem to imagine that fighting the good fight of faith is doing something for God, and deserves his thanks and reward. The Almighty God does not need that we should fight for him. He is omnipotent, abundantly able to take care of himself and his cause; he needs not our puny efforts. The claim that we are fighting for God would be as inconsistent as for the Cubans to say that they are fighting for the United States. It is the United States that is fighting for the relief of the Cubans. So it is God who is fighting for us, and assisting and encouraging us to fight the good fight of

faith, on our own behalf. It is well that this feature of the case should be clearly discerned.

Against whom do we fight? We answer, our battle is not against our fellow creatures nor with carnal weapons; indeed, we can have large sympathy for even our most relentless foes, who, to the extent that modern civilization will permit, are ready and willing to despitely use and persecute us, and to say all manner of evil against us falsely. We can readily see that they are blinded in considerable measure, either by their own prejudice and passion, or by the great Adversary’s delusive false doctrines, superstitions, etc.; hence our warfare is not directed against these, and as we have opportunity we are to seek to do them good, “in meekness instructing those that oppose themselves.” (2 Tim. 2:25.) Hence also, when dealing with these, so far from battling with them and resisting evil with evil, our Captain has commanded that we return good for evil, gentleness for rudeness, kindness for discourtesy; and that we seek to do good to those who speak evil of us and persecute us, that thus the eyes of their understanding may be opened, and that they may discern that there is such a thing as the spirit of love, generosity, kindness, whereas they suppose all to be actuated by the same malevolent spirit of selfishness, which controls themselves.

Our fight is to be against Sin—the great taskmaster, which captured our race in the person of father Adam, and has held it as slaves from then till now—paying regularly for six thousand years the terrible penalty of death, with all its concomitants of sickness, pain, sorrow and trouble. Yes, this is our enemy.

Indirectly, Satan is our enemy, because he it was through whose influence father Adam first became the slave of Sin; and Satan has still pursued the same course, and is even now endeavoring to bring us back again under the dominion of Sin, and to hold us there. We are not to forget, however, that our battle is not directly with Satan, nor are we to bring against him “a railing accusation” (Jude 9); rather, we are to say, with Michael, “the Lord rebuke thee;” and we are to await the Lord’s time and the Lord’s way for rebuking Satan. Nevertheless, we are to resist Satan; that is we are to

resist his influence and deceptions and endeavors to mislead us into error and into sin.

The Lord instructs us that “We wrestle not with flesh and blood, but with principalities and powers, and with spiritual wickedness in exalted positions.” (Eph. 6:12.) Satan, as the great master or general of Sin, has largely to do with all the various influences with which we must battle. It is his cunning, his “wiles,” that supervise the battle against us, and since he is a spirit being, and therefore much more intelligent than ourselves, the contest would be a very unequal one, if we were without an equally powerful spirit leader. But we are not thus left helpless to battle against superior wisdom and cunning. Our chief Captain, the Lord Jesus, has conquered sin, and has been glorified, and he is on our part, so that with the Apostle, we can confidently say, “Greater is he that is on our part than all they that be against us” —Satan and his cohorts of evil spirits, and his deluded earthly agents and servants.

The Apostle seems to sum up the agencies through which our great captor Sin seeks to hold us his slaves, or if we have gotten free to regain his influence over us, as three—the world, the flesh, the devil. We have seen the powerful influence of the devil, as the great chief general of Sin. We next notice in what sense the world is our opponent, and in what sense we are to battle against it. We have just seen that we do not battle with carnal weapons, nor do we in any sense of the word battle or contest with our fellow-creatures, seeing that they are blinded by the adversary, and really little, if any, accountable for their course; our battle is not to be with these. It is with “the **spirit** of the world,” its influence, that we are to do battle: it is to be fought against and resisted—the world’s disposition, the mind of the world, the motives which actuate the world, the ambitions of the world, the pride of life and the deceitfulness of riches—these things, these wrong views of matters as seen from the worldly standpoint, we are to resist, to fight against;—and it is a daily battle.

Finally, our battle is with the flesh—our own flesh. Ever since sin captured our race, in the person of father Adam, its slavery has been conducive to mental, moral and physical degradation. Its only tendency is towards evil, and that continually, and only as we get rid of the blinding influences, and perverted tastes and desires, ambitions

and hopes and loves which sin cultivates—only in that proportion do we get to see matters in their true light, and to have even a faint glimpse of our own degraded condition. But our great Captain, who is also “the chief priest of our profession,” redeemed us from this slavery to sin, with his own precious blood. He had compassion upon us, and when we realized our deplorable condition, and accepted his aid he sets us free from the yoke of Sin’s slavery.

But we still have the motions of sin in our bodies,—the tendencies toward sin, which have become almost second nature to us, through the long period of nearly six thousand years of slavery. So that while we are now free, and with the mind are serving the law of Christ, and are accepted into his army as soldiers of the cross, to battle for righteousness and truth and goodness and purity, we nevertheless find our new selves harassed by the old perverted tastes and inclinations of our own flesh, toward the service of the old taskmaster. Not the least of our fightings, therefore, as new creatures in Christ Jesus, is against these perverted tendencies of our flesh, and the battle with these is a daily battle. With the Apostle Paul, one of the great soldiers in our war, we should be able to say, “I keep my body [my flesh and its desires] under [in subjection to my new will, my new self] lest after having preached to others I myself should be a cast-away.” —1 Cor. 9:27.

From the time that we enlist under the banner of our Captain, that is, from the time that we make a full consecration to him, to fight the good fight, and to lay down our lives in his service—from that moment on he, under the terms of the New Covenant, reckons our flesh as dead: because our minds are renewed—alive toward God with a newness of life, and hence those motions of sin which we are seeking to bring into absolute subjection to the will of God in Christ, are not recognized by the Lord as the will or motions of the new creature, enlisted in his service, but merely recognized as a part of the general enemy, Sin, pursuing after and battling with us, which we are pledged to resist and to war against, and which he promises grace and help to overcome.

It is these enemies in our own flesh which cause us the greatest difficulties. It is these that

Satan appeals to: these he seeks to encourage in their warfare against the new spirit of our minds; it is through these that the spirit of the world gains closest approach to us, and seeks to capture us, and lead us back as slaves of Sin. So to speak, the “new creature in Christ is beset, surrounded on every hand with enemies, seeking our disaster and re-enslavement. We must battle—battle for ourselves, battle for our own liberty, battle for victory over our own weaknesses, battle against the spirit of the world, battle against delusions and snares of the adversary, by which he would seek to make the evil things appear good, and right to appear undesirable. No wonder, then, that the Christian soldier is urged to be continually watchful; no wonder that he is urged to “put on the whole armor of God;” no wonder that he is cautioned in respect to his various and wily foes, and especially against those of his own flesh.

Thanks be to God for the great Captain of our salvation. Thanks be to God for the great armory of his Word, from which we obtain the helmet of salvation, the intellectual knowledge to protect us from the delusions of our own perverted sense and ignorance, and from the wiles of the adversary. Thanks be to God also for the breastplate of righteousness, the merit of Christ and his great sacrifice, compensating for our imperfections, and covering our vitals, and securing thereby our life—eternal life. Thanks be to God also for the shield of faith, of trust, of confidence in him who has bought us, in realization that he who has begun the good work in us is able and willing also to complete it; for the realization that since God so loved us while we were yet the slaves of Sin, and redeemed us from his bondage with the precious blood of Christ, much more does he now love us and much more is he prepared to aid us now that we have, by his grace, become free from sin, and become the servant of righteousness. Thanks be to God also for the sandals, the **preparation** to endure hardness patiently, which the truth gives, protecting us for the walks of life from the sharp animosities of the world in our pilgrim journey. Thanks be to God also for the sword of the spirit, the Word of his truth, as a defense by which we can resist the adversary, and come off conquerors through him who loved us and bought us.

Benefactors Also— Fighting For Others

We have seen that our fighting is on our own behalf, and on behalf of each other. We are fighting to the death in self-defense, to maintain our own liberty, and that of each other. As the Apostle says, “Ye have not yet resisted unto blood [death], fighting against Sin”—we ought also to lay down our lives for the brethren.” And we might add that, while the King does not need our fighting on his behalf, nevertheless we sometimes have great pleasure and profit in defending the honor of his name and the majesty of his righteous government from the assaults of those who wickedly or blindly misrepresent the same. But there is another feature of our warfare aside from all these. To observe this feature with clearness and distinctness, we must take an elevated position and note the entire trend of the conflict now in progress for over eighteen centuries, and the great object which the King himself has declared shall be the result of this battle. It is this:—

Not only we, but the whole world were “sold under Sin” by father Adam—the whole world, as well as we, are slaves of Sin. Not only so, but our great Redeemer who bought us with his precious blood gave it as the propitiation price also “for the sins of the whole world.” Thus he bought the right, not only to release us (his Church, his army) but the right also to release from the power of Sin, the great taskmaster, all the slaves of Sin. And altho he has not been prosecuting the work of releasing all the slaves at the present time, but has been confining his work to the releasing of a few, a little flock, who are now of his army, nevertheless he informs us that this present election of the little flock is merely with the intention of using these as his associates and joint-heirs in his Kingdom which he will establish at the time he is ready to take his great power and reign, for the utter overthrow of Sin, and the complete release of all from its bondage.

The Apostle Paul, one of the lieutenants under our great Captain, speaks of this coming deliverance of the world, saying, “The whole creation groaneth and travaileth in pain together until now [under the relentless slavery of Sin, and its yoke of death], **waiting for** the manifestation of the sons of God. Because the creature itself also [the world of mankind, or as many of them as will accept the

liberty] shall be delivered from the bondage of corruption [the bondage of death, with all its incidentals of pain, sorrow and trouble] into the glorious liberty of the children of God [the perfection of life, and all the glorious privileges which belong to the perfect sons of God on every plane—the divine, the angelic, and the human].” —Rom. 8:19, 21,22.

We see then, that the poor world, groaning in its slavery, has been waiting for this grand event of which the Apostle spoke, saying, “Yet a little while, and he that shall come will come, and will not tarry.” The interim between the redemption and the deliverance is only a little while, from

the standpoint of divine reckoning, in which a thousand years are as one day; but as yesterday, as a watch in the night. From this standpoint, the nearly nineteen centuries for the selection of the King’s Own are but “a little while” —less than two days “with the Lord,” — and soon will be past. Then, glorified with their Master and Captain, they will be liberators with him of the world of mankind, from the yoke of sin and the prison of death. (This period of two days (2000 years) seems to be hinted also in the type of Rebecca’s call to be the bride of the typical Isaac, where only two days are mentioned. —Gen. 24.)

R1798—“The Just Shall Live by Faith” (see question #16)

“Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him. But we are not of them that draw back unto perdition, but of them who believe to the saving of the soul.”—Heb. 10:38,39.

There is a solemn significance about these words of the Apostle which the thoughtful Christian will not fail to perceive. Those addressed are not worldly people, but consecrated believers, justified by faith in Christ as their Redeemer. By faith they have passed from death unto life; to them old things have passed away and all things have become new; they are new creatures in Christ Jesus; they are sons and heirs of God, and joint-heirs with Jesus Christ, if so be that they suffer with him, following in his footsteps of self-sacrifice, even unto death. They are begotten again to a hope of life (eternal), to an inheritance incorruptible and undefiled and that fadeth not away—an inheritance, however, into which they are not immediately ushered, but which is reserved in heaven for them.

The promises of God made to this class are exceeding great and precious, and if they are really believed they cannot fail to powerfully influence the life; but if they are not received, it is manifest that they can have no power over the life. And more, if they be not fully believed, if they be not personally appropriated, they are not applicable, and no one can hope for anything in them. This is clearly intimated in the above words of the Apostle—“Now the just shall live by faith.” It is not enough that, by faith, we receive the first impulse of life, but, having passed from death unto life, by the same means, we must **continue** to receive and appropriate spiritual nourishment, that we may grow thereby: we must walk by faith, following the leading of the holy spirit through the Word of Truth.

In this way of faith there is much of present privilege, as well as future prospect. It is the way in which we may enjoy the fellowship and the abiding presence of our Lord Jesus and our Heavenly Father, in which we may have intimate personal communion with them, and in which we may also have the witness of the holy spirit to our adoption and continued acceptance as sons of God, and the comfort of the Scriptures, the communion of saints, and the blessed inspiration, assistance and encouragement of all

the means of grace. These present privileges, together with the glorious hopes they inspire and keep alive within us, are the meat which we have to eat which the world knows not of, enabling us to live a new life apart from the world—apart from its spirit and its fellowship. This is what it is to walk by faith. It signifies a course of life quite contrary to the usual order of the world, which is to walk by sight and after the desires of the flesh. Men of the world look at the things that are seen: they judge of their relative values, but only with reference to temporal interests, entirely ignoring their eternal interests and the claims of the Creator upon them. Lacking faith in the divine Word, they lack substantial hope beyond the present; and upon their own judgment of the relative values of earthly prizes and their hopes of winning them, they exercise themselves in their pursuit, leaving the questions of the future and of present responsibility to God practically out of consideration.

But not so is it with the true child of God. He walks by faith and not by sight: he looks not at the things that are seen, but at the things that are unseen (2 Cor. 4:18), ever bearing in mind that the things that are seen are temporal, uncertain and unsatisfactory, while the things that are unseen are eternal, sure to the faithful, and of inestimable value. He is living, not for the present, but for the future—for the things revealed to the eye of faith in the promises of God, all of which are yea and amen in Christ Jesus, to them that believe. In this life of faith the motives, hopes, aims, ambitions and joys are all of a higher, nobler order than those of the world; but they are such as depend entirely upon faith. If the Christian’s faith be overthrown he must of necessity to that extent cease to live the life of faith; that is, he will cease to be actuated by the same motives, etc., which his faith previously inspired. And if, through unfaithfulness, his spiritual vision has become dim, so that he can no longer see or rightly estimate the value of spiritual things, the world, the flesh and the devil are still busy presenting allurements and deceptions to lead him farther and farther away from God, in whose favor alone is life.

Weariness in well doing and desire for the rewards of unfaithfulness are first steps in drawing back from the way of faith and also from the favor of God. In the light of our text, this drawing back is a most serious matter. The intimation of verse 39 is that it is a drawing back unto perdition, destruction—"If any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul."

The drawing back may at first be a very slight departure from the narrow way of sacrifice—only a looking back, perhaps, with a sigh for the things behind, a little slowing up of speed in the race set before us; then a little disposition to compromise the truth in favor of the cravings of the fallen nature. Thus the way is prepared for the arts of the tempter, who is quick to note our weak points, and to take advantage of them in a manner best suited to our case. Subtle errors are brought to bear against the judgment; pleasing allurements, with a show of righteousness, are presented to the fleshly mind; and, almost imperceptibly, the soul forgets its "first love" for the Lord, and its first zeal in his service, and drifts away from the truth and the spirit of it, being no longer led of the holy spirit of God.

Few indeed are the children of God who have never been tempted in this direction; for we all have the treasure of the new nature "in earthen vessels," and between the new and the old natures there is a constant warfare; and only by continued vigilance can the new nature keep the old in abeyance. In the wearisome life-long struggle we often need our Father's chastening hand to guide and keep us in the way. "What son is he whom the Father chasteneth not?" By instruction, discipline, experience, he leads us on, and if at heart our disposition is to be led of the spirit—to gratefully receive the instruction, humbly accept the discipline, and meekly profit by the experience, then will the Lord have pleasure in leading us on from grace to grace and from victory unto victory. To merely stand and battle on the defensive is **very** wearisome, and gains no victory. To gain the vic-

tory we must not only put on the 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 alone 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 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.

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.

The life of faith is an individual matter, as well of the heart as of the head. It is far more than an acceptance of doctrines which we consider Scriptural and therefore true; it is the **assimilation** of that which we have proved to be the truth, so that its principles become our principles, and its promises our inspiration. This is what it is to "believe to the saving of the soul." "As many as are led by the spirit of God, they are the sons of God." And however we may realize our insufficiency of ourselves to overcome the world, the flesh and the devil in this seemingly unequal contest, let us remember, for our encouragement, that he who has begun a good work in us will carry it on to completion, if we humbly submit ourselves to his leading and discipline. Our Lord's promise is that he will not suffer us to be tempted beyond what we are able to endure. Let us hold fast our faith and our confidence in his sure word of promise—hold the truth in righteousness and faithfulness, and we shall not be of them who draw back and mind earthly things.

R1949—“Trials of Faith—Why Permitted?” (see question #17)

Many are perplexed as to why false doctrines are permitted to annoy and confuse God’s people. On receiving the truth and rejoicing in it they seem to think they have at last come to the end of all controversy, and have entered the Beulah land of rest and peace, thenceforth never again to be disturbed. But this is quite a mistake: our great adversary, Satan, is not disposed to let the children of light walk on undisturbed into the heavenly kingdom. Against that kingdom and its establishment, and against all its prospective probationary heirs, he is an inveterate enemy, and his power is not yet bound. The children of light, the heirs of the kingdom, are, therefore, the special targets against which his fiery darts are aimed. As soon as they escape from the kingdom of darkness and begin to walk in the light, they may therefore expect to find snares spread for their feet and stumbling blocks placed in their way. The work is done with subtlety, too, that, if possible, the escaped bird may be deceived and caught unawares. And, as a matter of fact, thousands are so caught, and only a few escape the “strong delusions” of this “evil day” of Satanic wrath and power.

It is a fair and reasonable question therefore, Why does the Lord permit the strong delusions and trials of faith of this evil day, when they actually do overthrow the faith of many and severely test all? To this inquiry the Apostle Paul (2 Thes. 2:10-12) makes answer, saying, “For **this cause, God**, shall send them [Whom?—Those “who received not the love of the truth that they might be saved”] strong delusions, that they should believe a lie; that they all might be condemned who believe not the truth, but had pleasure in unrighteousness.”

Thus plainly we are told that God not only permits, but that he also desires, that the faith of his professed people should be severely tried. And if the thousands fall by these fiery darts of the enemy, it is because they are unworthy of the truth, not having received it in the love of it. Many indeed receive the truth very much as a child receives a new toy. It is a curiosity, something new, to be enjoyed for a season and then laid aside to be superseded by something else that temporarily pleases the fancy. Or, it is valued as a cudgel wherewith to gain the honors of

victory in argument with disputing opponents. Or, again, it affords relief to some from a long imposed bondage of fear of eternal torment, and for this alone it is chiefly valued. They never did enjoy such a prospect, and often feared they were not quite good enough to escape torment and get inside the door of heaven.

All who thus lightly esteem the truth, merely to minister to their selfishness, are unworthy of it; and it is the will of God that all such should lose it. Hence the divinely permitted and desired testing of faith—the strong delusions, which, “if it were possible, would deceive the very elect,” —those who have received the truth in the love of it, and not in any mean, selfish spirit. The truth was never intended for the listless, nor for the wicked. The former are unworthy of it and the latter are better without it until taught to use and not abuse the liberty it brings. “Light [truth] is sown for the righteous, and joy [the joys of the truth] for the upright in heart.” It is just as well that others, especially the wicked, should remain under the bondage of errors which to some extent control them until the strong power of Christ’s kingdom is due to take the control of the world. For this reason God has permitted the superstitions of the past to fetter men’s minds, and only in the present close proximity to the kingdom is he allowing some of the shackles of error to be loosened; and in the great time of trouble this will be seen to be the unchaining of the tiger of human passions, which would be disastrous in the extreme, were it not for the strong rule of the iron rod which will shortly command order, and say to the warring elements, “Peace, be still!” To the listless and selfish who are not grossly wicked, the truth is only made to minister to pride and selfishness, and hence it is the will of God that all such should lose it, as they do in pursuance of their natural dispositions with reference to it. But the true children of God love the truth because they have an affinity for it. They love righteousness, they love their fellow men, and desire to bless and help them. They have large benevolence and brotherly kindness. They are meek, too, and not anxious to make a show of self and to glory over their fellows in argument; nor are they mere curiosity-hunters. When they have found the truth they recognize its value; they prize it and meditate upon it; they view it as a grand

and systematic embodiment of the highest ideal of righteousness, love and benevolence. They rejoice not only in its gracious provisions for the elect joint-heirs with Christ, but also for all mankind, as well as in the merciful dealings of God with the finally incorrigibly wicked whom he will mercifully destroy, but not torment. They say, It is just like God: it is the manifestation of his glorious goodness, the reflection of his loving, benevolent, wise and just character. And therefore they love the truth and the God who gave it: they treasure it up in their hearts and con it over again and again; and as they look into it, and admire all its symmetry and beauty, they strive more and more to conform their own characters to the same lines of beauty and seek to commend it by word and conduct to others, that they also may be blessed by it.

This is what it is to receive the truth into good and honest hearts. For such the truth was intended; and it is not possible for them to be deceived by the sophistries of error. They know a good thing when they have it, and therefore hold it fast. They cling to it just as steel filings cling to a magnet, because they have an affinity for it. If you run a magnet through a box of sawdust and steel filings it will come out covered with the steel filings. A little sawdust may rest lightly on it, too, just as some people associate themselves with the truth and with those who hold it very dear; but the sawdust is easily blown off, while the steel filings hold fast. Just so multitudes of those who associate themselves with the Lord's people are easily carried away with a little wind of new false doctrine. And though they do not all disappear with the

first breeze, a few more breezes will carry them all away. But the true ones God will not permit to be tempted above what they are able to bear; for he has given his angels a charge concerning them, and in their hands they shall bear them up lest at any time they should dash their feet against a stone.

The angel or messenger thus commissioned may be some well-instructed brother who has studied to show himself a workman approved unto God, rightly dividing the Word of truth, and ever ready to feed the flock of God, or some faithful sister, ever watchful with motherly interest over the lambs of the flock. Albeit, the Lord will always provide for his own elect, and they shall not stumble nor fall.

The one thing for all the called to look to first is that they have received, and that they still hold, the truth in the love of it. Freely imbibe its blessed spirit and live in its hallowed atmosphere; "for, if any man have not the spirit of Christ, he is none of his." "Through sanctification of the spirit and belief of the truth" you are chosen to the great salvation now shortly to be revealed (2 Thes. 2:13.) But the belief of the truth will avail nothing if it be not permitted to produce its legitimate fruit in a good and honest heart—viz., sanctification of the spirit, a complete setting apart to the divine will and service. Let us lay this lesson well to heart, and so run as to obtain the prize of our high calling. "Buy the truth" at any cost of self-sacrifice, "and sell it not" for any paltry present advantage.

R1822—“Your Precious Faith” (see question #17)

“That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ.”—1 Pet. 1:7.

Faith has in it the two elements of intellectual assurance and heart reliance. The former is faith in the abstract sense; the latter is its concrete form. It is in this latter, fullest sense we read that, “With the heart man believeth unto righteousness.” (Rom. 10:10.) Both the head and the heart—the intellect and the affections—are necessary to that faith without which it is “impossible to please God” (Heb. 11:6); though many fancy they have faith when they have only one of its essential elements. With some it is all emotion; with others it is all intellectuality; but neither of these can stand the tests of fiery ordeal: they must abide together if they are to endure to the end and be found unto praise and honor and glory at the appearing of Jesus Christ.

An intellectual grasp of the fundamental principles of divine truth—viz., of the existence of a personal, intelligent God, the Creator and Sustainer of all things, and of his purpose and plan of redemption through his only begotten and well-beloved Son, Jesus Christ—constitutes the **foundation** of faith; while trust and reliance to the extent of his promises, upon the personal God who is the author of our being and who, as a Father, invites the implicit confidence and love of his children, make up the **superstructure** of our faith.

The trial of our faith to which the Lord and the apostles refer is therefore a trial, not only of our intellectual recognition of divine truth, but also of our heart reliance upon God. In both respects every true child of God will find his faith severely tried, and, as a soldier of Christ, let him not fail to be armed for the conflict. If an attack is made upon the intellectual foundation of our faith we should see to it that we have a, “Thus saith the Lord,” for every item of our belief. Let the Word of God settle every question, and let no human philosophies, however ingenious, lead us into the labyrinths of error; for if the foundations of faith become unsettled, the superstructure cannot stand when the winds and the floods of adversity and temptation beat against it. Doubt and fear will cause it to tremble, and when it is thus weakened the vigilant adversary will surely

send a blast of temptation against it, and great will be the soul’s peril.

Let us, therefore, look well to the foundations of our faith—study the doctrine and get a clear intellectual conception of every element of divine truth which the inspired Word presents to the people of God; let us become rooted, grounded, settled, established in the faith, the doctrines of God, and hold them fast: they are the divine credentials; and let us give earnest heed to them, lest at any time we should let them slip.—Heb. 2:1.

But having the doctrines clearly comprehended as foundations of faith, we need also to look well to the superstructure of heart reliance, which is really in greater danger from storms and floods than are the foundations, being more constantly exposed. The Apostle Peter tells us that a tried, proved faith, a faith that has stood the tests of fiery ordeal and come off victorious, is very precious in the sight of God. That is, that every time we pass through a conflict and still retain, not only the truth, but also our confidence in God and reliance upon his promises in the dark as well as in the light, our integrity of heart and of purpose, and our zeal for truth and righteousness, our characters have grown stronger, more symmetrical and more Christ-like, and hence more pleasing to God, who is thus subjecting us to discipline for this very thing.

Therefore, “Beloved, think it not strange concerning the **fiery trial** which is to try you, as though some strange thing happened unto you. But rejoice, inasmuch as ye are partakers of Christ’s sufferings, that, when his glory shall be revealed, ye may be glad also with exceeding joy.” (1 Pet. 4:12,13.) It is worthy of notice here that special reference is made, not to the tests of intellectual belief brought about by the presentation of false doctrine, but to reproaches and persecution for Christ’s sake, either for adherence to his doctrines or conformity to his righteousness; for, the Apostle adds, “If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you.” He warns us to take heed only that we suffer not as evil-doers, “Yet,” he says, “if any man suffer as a Christian [that is,

either for Christian principles or Christian doctrine], let him not be ashamed, but let him glorify God on this behalf."

The Prophet Daniel also says that particularly in this time of the end, "many shall be purified and made white and **tried**;" and Malachi (3:2,3) compares the trials of this time to the "refiner's fire" and to "fuller's soap," which are designed to refine and purify the Lord's people. The Apostle Paul urges that we fight the good fight of faith, and patiently endure afflictions to the end. (1 Tim. 6:12; 2 Tim. 2:3.) And many are the words of consolation and blessed comfort offered by the Psalmist and others to the tempest-tossed and suffering people of God.—See Psa. 77:1-14; 116:1-14; 34:19; 31:24; 2 Thes. 3:3.

Are you then, dear brother or sister, hard pressed on every side with temptations to doubt that God's protection, love and care are **yours**, that his precious promises belong to **you**? have you grown discouraged and disheartened? do the foes seem too many and too strong for you? do the reproaches come with crushing weight, and do the

clouds hang heavy over your seemingly defenseless head? Ah, it is just here that faith must claim her victory! Is it not promised, "This is the victory that overcometh,... even your faith?" It is your faith that is on trial now. In the calmer days when the sun of favor shone brightly upon you, you were quietly laying the foundation of a knowledge of the truth, and rearing the superstructure of Christian character. Now you are in the furnace to be proved: summon therefore all your courage; fortify your patience; nerve yourself to endurance; hold fast to your hope; call to mind the promises, they are still yours; and "cast not away your confidence, which hath great recompense of reward." "In quietness and in confidence shall be your strength," "Rest in the Lord, and wait patiently for him," and faith has gained her victory. Then in due time the Lord's hand will be recognized in making all things work together for good to you according to his promise. This proof of your faith, says Peter, is more precious than gold that perisheth, though it be tried with fire.

F721 through F729 (see question #19)

Having considered the resurrection work of the Church for others, let us now consider what the Scriptures have to show particularly respecting the First Resurrection. With what bodies will the New Creation come forth? What will be some of their qualities and powers?

The Apostle declares, "As is the earthy so are they also that are earthy; and as is the heavenly so are they also that are heavenly." (1 Cor. 15:48) We understand these words to signify that the world in general, who will experience restitution to human perfection, will be like the earthly one—like the first Adam, before he sinned, and like the perfect "Man Christ Jesus" was before his begetting to newness of nature. We rejoice with the world in this grand prospect of again becoming full and complete earthly images of the divine Creator. But we rejoice still more in the precious promises made to the Gospel Church, "the called ones" according to the divine purpose, who are to have the image of the heavenly One—the image of the Creator, in a still higher and more particular sense—to be not fleshly images, but spirit images. "We shall be like him [the glorified "changed" Jesus], for we shall see him **as he is.**" He is a spirit being, "the **express image of the Father's person,**" "far above angels, principalities and powers, and every name that is named," and hence, far above perfect manhood. If we shall be like him and share his glory and his nature, it means that we too shall be images of the Father's person, "whom no **man** hath seen nor can see, dwelling in light which no **man** can approach unto"; but to whom we can approach and whom we can see as he is, because we have been "changed." 1 John 3:2; 1 Tim. 1:17; 6:16; Exod. 33:20

Lest any should misunderstand him, the Apostle guards the above language by adding, "As **we** [the Church] have borne the image of the earthly [one], **we** shall also bear the image of the heavenly [One]." It is not the Apostle's thought that all shall bear the image of the heavenly One, in this sense, ever. Such was not the design of our Creator. When he made man he designed to have a **fleshly, human, earthly** being, in his own likeness [mentally, morally], to be the lord and ruler of the earth, as the representative of his heavenly Creator. (Gen. 1:26-28; Psalm 8:4-7) The selection of the New Creation, as we have seen

is wholly separate and apart from the earthly creation. They are chosen **out of** the world, and constitute but a "little flock" in all, called to be the Lord's Kingdom class, to bless the world during the thousand years of the Millennial age—subsequently, we may be sure, occupying some very high and responsible position, and doing some very important work, in the carrying out of further divine purposes—perhaps in connection with other worlds and other creations.

But the Apostle guards the matter still further, saying in explanation of the foregoing (verse 50), "Now this I say, brethren, that flesh and blood cannot inherit the Kingdom of God." Thus he distinguishes between our present condition in the flesh and our future condition as spirit beings; most positively declaring that so long as we are in the flesh we cannot constitute the Lord's Kingdom in any actual sense, because that Kingdom is to be a spiritual one, composed of spirit beings. Our Lord himself, the Head, the chief, the leader, the example to his Church, is the glorious spirit being, a glimpse of whom was granted to the Apostle Paul (1 Cor. 15:8), and a vision of whom was granted to the Apostle John in Apocalyptic vision. "We shall be like him"—not flesh and blood, like the remainder of the race from which we were selected, and whose restitution, or resurrection by judgments, will bring them back to the perfection of the flesh-and-blood conditions, as the same restitution times will bring the earth to the condition represented by the Garden of Eden in the beginning.

But the Apostle recognized the fact that it would be difficult for us fully to grasp the thought of so thorough a **change** of the Church from fleshly, earthly conditions to heavenly, spirit conditions. He perceived that our difficulty would be less in respect to those who have fallen asleep in death than in respect to those alive and remaining unto the presence of the Lord. It is much easier for us to grasp the thought that the sleeping ones will be resurrected in new spiritual bodies, such as the Lord has promised to provide, than to grasp the thought of how those of the saints living at the time of the Lord's second presence, will be accepted of him into his spirit Kingdom. The Lord, through the Apostle, makes this very clear to us, saying, "There is a mystery connected with this matter, which I will explain: we shall not all sleep,

though we must all be changed—in a moment, in the twinkling of an eye, at the last trump—the seventh trumpet.” 1 Cor. 15:51,52

While the Lord, through the Apostle, did clear away a mystery to some extent by these words, nevertheless a considerable measure of mystery has since beclouded even this plain explanation; for many of the Lord’s dear people have confounded the word “sleep” with the word “die,” and have supposed the explanation to be that the saints remaining over until the presence of the Lord would be changed without dying, which is not at all the thing stated. Take the case of the apostles, for instance; they died, and from the moment of death they were reckoned as being “asleep” until the moment of the resurrection. The dying was a momentary act, while the sleep, or unconsciousness, continued for centuries.

This thought of the word “sleep” must be attached to the Apostle’s words, in order that they may be understood, viz.: It will not be necessary that the Lord’s people who remain over until his second presence shall **sleep** in unconscious death even for a moment. They will **die**, however, as is declared by the Lord, through the prophet, speaking of the Church: “I have said, Ye are gods, all of you sons of the Most High; yet ye shall all die like men, and fall like **one** of the princes.” (Psa. 82:6,7) The world in general dies like Prince Adam, as his children, sharers of his sentence; but the faithful in Christ Jesus die with him—with Prince Jesus. (Isa. 9:6; Acts 3:15; 5:31) Justified through his sacrifice, they become **dead with him**, as joint-sacrificers. They “fall” under death sacrificially—like the second Prince. “If we be **dead with him** we shall also **live with him**.” But, as the Apostle points out to us, the death of these will mean no **sleep** of unconsciousness—the very moment of dying will be the very moment of “change,” or clothing upon with the house from heaven, the spiritual body.

The “change” to come to those of the Church remaining until the presence of the Lord is thus set forth as being in every sense of the word a part of the First Resurrection. In no particular does it differ from the death experience which must be common to all the members of the one body. The only point of difference between other members of the body and these will be that which the Apostle specifies; viz., they shall not “**sleep**.” These last members of the body will not need to sleep—not need to wait for the Kingdom to come, for it will

then be set up. They will pass immediately from the activities of the service on this side the veil in the flesh to the activities of service on the other side the veil, as perfected New Creatures, members of the Christ.

“It Doth Not Yet Appear What We Shall Be”

Respecting the powers and qualities of the New Creatures, perfected, the Apostle tells us that they will not all have the same degrees of glory, though they will all have the same **kind** of glory—will all be celestial or heavenly beings. There will be one glory common to all these celestial beings, and another glory common to the human, or terrestrial, beings. Each in its perfection will be glorious, but the glories of the celestial ones will be superior—transcendent. The Scriptures tell us that the Church as a whole shall “shine forth as the sun.” (Matt. 13:43) This description by our Lord himself of the future glory is applied to all who are of the “wheat” class; yet in the light of the Apostle’s explanation (verse 41) we perceive that individually there will be differences in the positions and honors of the church. All will be perfect, all will be supremely happy, but, as the Father is above all, and as he has exalted the Son to be next to himself, and as this indicates differences of glory, majesty and authority, so amongst the followers of the Lord, all of whom are acceptable, there will be differences of station, “as star differeth from star” in magnitude and brilliancy. 1 Cor. 15:41

Our Lord, in two of his parables, intimates the same difference amongst his glorified followers. He who had been faithful with five talents was to have special commendation at the Lord’s return; while the other faithful ones who had a lesser number of talents, would be dealt with proportionately. He who had been faithful in the use of his pound, so as to gain ten pounds, was to receive rulership over ten cities; and he who was faithful over his pound to the gaining of five pounds would have proportionately increased talents, blessings, opportunities and authority. Matt. 25:14-30; Luke 19:11-27

Nor need we wonder at this, for looking back we see that while the Lord chose twelve apostles and loved them all, there were three of them whom he specially loved, and who were on various occasions nearer to him and in still more confidential relationship than the others. We may be sure, too, that when the “Book of Life” is opened,