

December 17

Beloved,...work out your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of His good pleasure. Philippians 2:12,13

IT was God that provided for us the redemption that is in Christ Jesus, and it is

R5854 HOW WE OUTWORK OUR GREAT SALVATION "*Beloved, work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure.*"--Philippians 2:12,13...

Elsewhere the Scriptures inform us that our salvation is by grace--that "not by works of righteousness which we have done, but by His mercy He saved us, by the washing of regeneration and renewing of the Holy Spirit." (Titus 3:5) These Scriptures are not contradictory. Our salvation is "not of ourselves, lest any man should boast"...

We cannot work out our own justification; but being justified by the blood of Christ and being called with the Heavenly Calling, we can do our share in this great work of our own preparation for our future station and glory. We do this by giving heed to the instructions of our Lord, by following the example which He has set us. We can never attain perfection in the flesh; but from the beginning our heart, our intention, must be wholly loyal, and day by day this heart intention must become more and more crystallized, fixed, in the way of righteousness. We must continue the work of bringing our body into subjection, and enlisting in the service of the Lord...

It is encouraging for us to know that this warfare is not one which we must wage alone. All the powers of Heaven are enlisted on our behalf. Our God has led us thus far in the willing and the doing of His good pleasure, and He will continue thus to lead and help us and work in us by His Word of Truth, if we continue to give heed to His counsel. The Gospel is the "power of God unto salvation"...

THE MARVELOUS GRACE OF GOD!

This is a wonderful work, a marvelous transformation! Selected from a race of bondslaves of sin, beings of a fleshly nature, depraved, death-stricken, sin-cursed, we are lifted out of the miry clay; we are washed, cleansed, from our pollution, our soiled rags of unrighteousness, and a new nature has been begun in us. Then our earthward tendencies are gradually bent Heavenward. We are transformed day by day, rising up, UP, until, our resurrection completed, the work of transformation fully accomplished, we are exalted to heights unimaginable--passing the nature and rank of angels, of cherubim, of seraphim, and every name that is named, and seated upon Messiah's

God that has drawn us unto Himself and that has promised us all needed grace to walk in the paths of righteousness; and more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling, -- with great *carefulness*--we endeavor to work out

Throne, beside the Infinite Son of God, partakers of His glorious nature--the nature of Jehovah Himself--the Divine nature!

Can mortal man conceive so marvelous a glory? The very thought of such a Calling should cause us to bow our hearts in the dust before our God, realizing our great unworthiness of such stupendous grace--of bliss so transcendent! What can we render unto the Lord that can fittingly demonstrate our gratitude, our thankfulness, for so unspeakable a favor? Surely, the most faithful service we can give is but a very feeble return to Him who has so loved us, so blessed us, so honored us!...

Our agreement was to be dead to the world, dead to earthly things, and alive toward God. It is therefore for each of us to demonstrate in our words, in our actions, in our thoughts...that we *meant* every word...

OUR FAITHFUL, UNCHANGEABLE GOD

"It is God who worketh in you," declares the Apostle Paul... He has been working in us by His promises, by His providences in our daily experiences, and by all the instructions, warnings and counsels of His Word, and we rejoice in this. There is no changeableness with God...

Those who are constructing a fine building need special power to accomplish the work--to hoist the great steel frames, the blocks of stone, the brick, etc. Now God purposes to furnish the power by which we may accomplish the work on our character-building, this wonderful structure we are setting up. But the Lord will not accomplish this great work in us unless we diligently cooperate with Him. He gave us the calling, the inspiration, and furnishes all the necessary assistance day by day; so we are to persevere in the building of this character which is essential and which He purposes shall be in all those whom He will make joint-heirs with His Son."

R1697 "(8) "It is God which worketh in you both to will and to do of his good pleasure."--Phil. 2:13...

The *eight text* shows our continual dependence upon the Lord, not only for our first impulses toward holiness when we are begotten by his Word to newness of life, but also when we need the encouragement and promptings to deeds of righteousness which his exceeding great and precious promises continually inspire. God's Word is "the

our salvation, it is our privilege always to realize the promised grace to help in every time of need, and to be confident that our best *efforts* toward righteousness are acceptable to God when presented through the merit of the righteousness of Christ, imputed to us by faith. Z. '97-147 R2154:6

power of God unto salvation [by which he works in us first to will aright and then to do right] to every one that believeth"--receiving the spirit of that Word into good and honest hearts.--Compare 1 Pet. 1:23 with 2 Pet. 1:4 and Rom. 1:16."

R55 "Thank God for His Word. How we should prize it. It is the light which dispels errors and scatters the powers of darkness. Yet I often think that many of its strongest advocates are neglecters or careless readers of it. Would that all might remember that "it is the power of God unto salvation," and that in neglecting it they neglect him."

R2597 "This Gospel... "is the power of God unto salvation to everyone that believeth." It has in our hearts a transforming and renewing power, a sanctifying power which no error could possibly have..."

(2 Pet 1:1-11 KJV) "Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God and our Saviour Jesus Christ: (2) Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, (3) According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: (4) Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. (5) And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; (6) And to knowledge temperance; and to temperance patience; and to patience godliness; (7) And to godliness brotherly kindness; and to brotherly kindness charity. (8) For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. (9) But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. (10) Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: (11) For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

R5303 (From Harvest Truth Database V5.0 2008)

GOD'S WORK IN OUR WILLS AND HEARTS

"Work out your own salvation with fear and trembling, for it is God that worketh in you both to will and to do of His good pleasure."--Phil. 2:12,13

IN EVERY instance where the Apostles use the word *we*, they evidently refer to the New Creation, the spiritual New Creatures in Christ. When St. Paul says, "Work out your own salvation," he is addressing the Church, not the world. The world is not now on trial for salvation. "Work out *your own* salvation; for it is God that worketh in you both to will and to do." But when addressing the New

Creature we are to remember that the *personality* is still maintained. For instance, the Apostle says, "Ye were bought with a price" -- before you became New Creatures. It is the same *ego*, the same personality as before.

In the words, "It is God that worketh in you," the Apostle does not mean that God began to work in you when you were bought, but

it means that from before the time of your begetting and quickening He has done so; for as the Scriptures elsewhere say, we were drawn of God, and we were called of God, before our consecration.

GOD THE MAGNET TO LOVERS OF RIGHTEOUSNESS

God is represented as the great Magnet, drawing all who love righteousness. He drew us before we became Christians at all--the truth and righteousness of our Heavenly Father was the magnet. Man having been originally created in God's image and likeness, a measure of this image and likeness still remains. And to whatever extent the natural man loves righteousness and truth and mercy, he has something that is approved of by God, who is the great Center of Righteousness, Justice, Truth and Mercy.

Some of humanity have fallen so low that the drawing power of the Magnet has very little influence upon them. In others of our fallen race there is a larger measure of our Lord's character-likeness remaining. Such as have some love for righteousness, some degree of mercy, would realize a drawing toward the great Heavenly Father. Perhaps every one of us who are disciples of Christ felt something of that drawing before we came to the Father at all. The Lord Jesus says, "No man can come unto Me, except the Father which sent Me draw him." So we must first be drawn of the Father.

But God has appointed only one Way for us to come unto Him--and this Way is Christ. Those who desire to come unto God, then, must come by this Way, and must learn the terms upon which they may come. They are told that they can come only by humbling themselves, and sacrificing self. "If any man will be My disciple, let him deny himself, and take up his cross and follow Me." So the Lord puts the barrier there, and none will come in except those who have a real, earnest desire. In the next Age, God has something to offer the rest of mankind. He will deal with them under different conditions. But now He is not looking for those who are merely *feeling* after Him.

To those who seek the Lord there comes the question, Do you love God and righteousness? Will you surrender all human will and preference, and accept instead the Divine will? If they accept these terms, then they will become Jesus' disciples. If they say, No, I cannot go so far as that! then they cannot become His disciples. As one minister said not long since, "I have not taken my consecration so seriously as that yet." So it is with a good many. They would like to go to Heaven on flowery beds of *ease*.

But those who make a full consecration of their lives, who through Christ come into vital relationship with the Father, are New Creatures. Does God cease to work in them after this step has been taken? No. God has provided further ways by which He works in them. It is the spirit of character-likeness to God--their love of righteousness--that so worked in them that they were willing to give up their earthly rights. That is a powerful working. God thus first works in us to will. All that we did, then, was to give ourselves to Him, through Christ. We willed that we would give ourselves up to God, if He would receive us. And He did receive us.

THREE WAYS OF DETERMINING GOD'S WILL

We receive the instruction to know the will of God through His Word, through His providences, and through all the experiences of life, in order that we may both will and do His good pleasure. When we made our consecration we willed to do God's will. But we did not see that will fully. As we go on, we see His will more and more distinctly. And as we see the leadings of His providence in all the experiences of life, we become more and more imbued with His Spirit--the Holy Spirit. Thus God gradually works in us to *do*. The *willing* comes first, then the quickening, energizing, *doing*.

The power that works in us to *do* is the same power that works in us to *will*. Can we *will* perfectly? Yes. Can we *do* perfectly? No. Why can we *will* perfectly and not *do* perfectly? Because the will of God has become *our* will, our mind. The Apostle says, "With the mind I myself serve the Law of God, but with the flesh the law of sin." (Rom. 7:25.) The flesh has inherited various weaknesses and fallen tendencies; therefore we are unable to do perfect works, and the flesh continually needs the Robe of Christ's Righteousness.

We need continually that the great Redeemer shall be our great Advocate, that we may come with courage to the Throne of Heavenly Grace and find mercy and help in time of need. So God is working in the New Creatures, first to will and then to do His good pleasure. And every promise of God is to this end--not merely that we should *submit* to His will, but that we should rejoice to do His good pleasure, that we should delight to do His will at any cost. Thus shall we work out our own salvation and please our Heavenly Lord.

WORKING OUT OUR OWN SALVATION

In order to appreciate our text we must study it in its proper setting, remembering that it is not addressed, as some people are inclined to suppose, to the world. It is addressed to a special class whose sins have been forgiven, and who through Christ have been brought into a special relationship with God, into the position of sons of God. And it is from this standpoint that they must work out their own salvation. Our salvation is to be brought unto us at the revelation of our Lord Jesus Christ.

No one has salvation now except in a reckoned sense. In this sense we have been saved, and can draw near to the Father. But we are still under the general dominion of Sin and Death. We are not actually saved as yet. We must *work out* our salvation. In this text the Apostle is showing how it is to be done. He shows this further when he addresses the Church as *Beloved*. He would not thus address vile persons, or those who had no knowledge of Christ--who were either heathen or worse. The Epistle itself shows that he is addressing saints of God.

What kind of salvation is this of which the Apostle is speaking--that has to be worked out? It is not salvation in the general sense, out of sin and death back to human perfection, when conditions will all be favorable, when Satan will be bound for a thousand years, and when all the active influence of Messiah's Kingdom will be in operation. When the Apostle here says, "*your* salvation," he is particularizing the salvation peculiar to this Gospel Age--"*so great salvation*."--Heb. 2:3.

As we enter more particularly into this matter, to see how great a salvation it is, we are more and more astonished at its depth and height. It is not merely a salvation from sin, but it is very much more. Not only is it to be everlasting, but it is a salvation to glory, honor and immortality, joint-heirship with Messiah in all the glorious things that are His in His exalted position, far above angels, principalities and powers and every name that is named. (Eph. 1:21.) The wider our eyes of understanding open to see the length and breadth and height and depth of this great salvation, the grander it appears. As we think of the possibility of obtaining it, we are filled with enthusiasm--and also with fear. For what if any of us should come short of so glorious a salvation--so high a calling!

The Apostle says, "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." (Heb. 4:1.) The slightest intimation that we are coming short of the glorious Divine standard should fill us with fear lest we miss the great salvation. This is not the fear of *torment*, begotten of ignorance and misunderstanding of God, such as the heathen have. They have a fear of God, a *dread* of God, which amounts to torment; as the Apostle John says, "Fear hath torment." But this kind of fear is cast out of us as we come to a knowledge of the Lord and are privileged to call Him Father. It is the holy fear that actuates us, altogether. We have no slavish fear, either of men or anything else. We belong to this special class, the *Beloved*, who have a special offer of a special kind of salvation.

OUR GREAT PERSONAL RESPONSIBILITY

The expression, *Work out*, has a peculiar force and meaning. It suggests something that is difficult, that requires time and patience. The decision has already been made, or we would not be of this class. We settled the matter when we first made this determination. We have already presented our bodies living sacrifices. And now we are beloved sons of God; and this that we have undertaken lies before us. We see how our Master laid down His earthly life, and we see from the Scriptures that He is to be an Ensample to us. So we are to submit ourselves rejoicingly to all the providences of God--glad to have God's will done in us, whatever it may cost, whatever it may mean to sacrifice.

It is by painstaking care that we work out our great salvation. God has provided the way--made all the arrangements for us. There is nothing lacking, so far as God is concerned. The whole matter lies with ourselves. God has begotten us of the Holy Spirit. All the influences necessary for us are at our command, because at His command, because we have been called, because we have been accepted, because we have been introduced into His family through the merit of the great Advocate! And so much the more are we disposed to feel a sense of fear and trembling as we think of all this! There is this great position--glory, honor and immortality! The result lies in my own hands! There is not another person in the universe responsible for my success or failure but *myself!* I must gain that great prize!

The Lord will not gain it for me. He will merely assist me in the performing of this great Covenant.

So it is very proper for us to have *this* fear, a realization of the fact that we are each making history for eternity. We are to be either on the great plane of glory, the Divine nature, or else on a lower plane, as the Levites; or we may go into the Second Death, and lose everything, from which there will be no recovery.

THE WORK DONE IN OUR HEARTS

As we realize these facts, it is no wonder that we tremble and fear, and feel our need of walking, as the Apostle says, *circumspectly*, and of weighing our thoughts, so as to be in conformity to the will of God in Christ. This is indeed a condition that might be called *fear and trembling*. It is a condition of great earnestness. There is no room for foolishness here, or lightness, or frivolity. God is testing every power we possess to see whether we know what we have said in our consecration vow, to prove whether we were sincere and meant it all, to prove whether to any extent we overstated ourselves and did not *mean* entire devotion to Him.

If we were not wholly in earnest about this matter, then we shall show it. God has done His part in making all the conditions and in accepting us. Now everything is for us to work out. Surely we

should have fear and trembling as we remember this. We know that it is God that is working in us. God Himself has begun a work in us. None of the angels ever had such a work take place in their hearts. None of the angels had the offer of this salvation.

We who were of the Adamic family are being transformed and developed along the lines which the Father has marked out for us, that He may make of us a New Creation. It is He that *first* worked in us, through all His providences, to *will*. And then, after we had presented our bodies living sacrifices, He worked in us to *do* --not that we could do perfect works according to the flesh; God knew we could not, and is not expecting perfection in the flesh. But He is expecting *perfect heart intentions*. He says, My child has had the imperfections of the flesh to contend with, and by his good warfare with these he has shown his obedience to My will. If by and by I shall give to this child a perfect body, a spirit body, in the resurrection, then I am sure he will do My will. My Spirit has worked in him to will, and is now working in him to do. And he is showing Me, by doing to the best of his ability under present conditions, what he will do with a perfect body. Sown in weakness, this New Creature will be raised in power; sown a natural body, it will be raised a spirit body. -- 1 Cor. 15:42-44.

R2154 (From Harvest Truth Database V5.0)

IF YE DO THESE THINGS

"For if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."--2 Pet. 1:10,11

THIS statement of the Apostle Peter is suggestive of several important thoughts: (1) It indicates the possibility to the class addressed of "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ." This is the prize of the high calling of the overcoming saints of the Gospel age. True, when we consider its exceeding glory, faith is prone to stagger at the promise that, poor and imperfect though we be, God proposes in the ages to come to show the exceeding riches of his grace in his kindness toward us through Christ Jesus. (Eph. 2:7.) Nevertheless, such is the case: "unto us are given the exceeding great and precious promises, that by these we might be partakers of the divine nature, having escaped the corruption that is in the world through lust" --through the worldly desires, "the lust of the flesh, the lust of the eyes, and the pride of life."--2 Pet. 1:4; 1 John 2:16.

These exceeding great and precious promises contemplate the adoption of these called ones by the great Sovereign of the whole universe as his sons and heirs; as joint-heirs with his only begotten Son, the heir of all things; they shall be with him where he is and behold his glory; and they shall put off this mortality, and, like him, who is "the express image of the Father's person," they shall be clothed with immortality. So shall they be forever with the Lord, and see him as he is; for they shall be like him. Having overcome the world, they shall sit with him in his Kingdom, even as he overcame and sat down with the Father in his Kingdom.--Rev. 3:21.

"Fear not, little flock," says the prospective Bridegroom of the Church, "for it is your Father's *good pleasure* to give you the Kingdom," "for the Father himself loveth you, because ye have loved me and have believed that I came out from God." Nor will he give the Kingdom to his beloved grudgingly; for Peter says, "an entrance shall be ministered unto you *abundantly*:" there will be a glorious welcome, a joyous greeting and a coronation jubilee among all the heavenly hosts when the laurels of victory are placed upon the heads of all the overcoming soldiers of the cross, the heroes who nobly fought the good fight of faith--who kept the faith, fought the fight against the world, the flesh and the devil, and finished their course in faithfulness even unto death.

All this abundance of grace and glory is the possible inheritance of even the weakest saint who, trusting not to his own ability to make his calling and election sure, humbly looks to God for strength from day to day to endure hardness as a good soldier. If any man attempts to do this in his own strength, he must surely fail; for the *fiery trial* that is to try *every one* will prove too much for the mind of the flesh; but God who worketh in the consecrated to will and to do his good pleasure, will so fortify and equip those who depend upon his grace, that, with the Psalmist, they can say, "It is God that girdeth me with strength....By thee I have run through a troop, and by my God have I leaped over a wall;" and with Paul, "I can do all things through Christ, who strengtheneth me."--Psa. 18:32,29; Phil. 4:13.

(1) Let us not fear, then, to lay hold upon the exceeding great and precious promises when we are so fully assured that he who has begun the good work in us will finish it, if we let him. (Phil. 1:6.) "This is the victory that overcometh the world, even your faith"--not faith in ourselves; for we can have no confidence in the flesh. The poor, weak and faltering flesh does not warrant us in reposing confidence in its ability for the great responsibilities of soldiers of the cross. We must draw our supplies of wisdom and strength from above: they are not within us except as implanted there by the spirit of God.

(2) We next notice that while Peter's words encouragingly indicate the possibility of the glorious inheritance to all who are called, there is also the implied possibility of failure to enter into it. There is an "if," a *contingency*, upon which the scales of divine judgment as to our worthiness or unworthiness of the inheritance must turn. And it is in view of this contingency that Paul urges all the called ones to great sobriety of mind and carefulness of conduct, saying, "Let him that thinketh he standeth take heed lest he fall;" and again, "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." It is not enough, therefore, that we have *consecrated* ourselves to God as living sacrifices; that we have *covenanted* to follow in the footsteps of Jesus; for the consecration, the covenant, the promise, will avail nothing if we prove unfaithful to it, except to rise up in judgment against us. "Better is it that thou shouldest not vow, than that thou shouldest vow and not pay."--Eccl. 5:4,5. See also Deut. 23:21-23; Prov. 20:25; Heb. 10:38,39; Psa. 15; Luke 9:62; John 15:6; Acts 5:4,5.

(3) Our attention is next drawn to what is implied in this expressed contingency--"If ye *do these things*." What things?--The reference is to the things mentioned in the *preceding verses*; viz., that with all diligence we add to our faith fortitude; and to fortitude knowledge; and to knowledge self-control, and to self-control patience; and to patience godliness; and to godliness brotherly kindness; and to brotherly kindness love."

It is important to observe here that while all of these virtues are imperative requirements of those who would be esteemed of God as faithful, they are only of value as they are added to, or built upon, a foundation of faith--"Giving all diligence *add to your faith*," --your "precious faith," as described in *verse 1*. This faith is our abiding confidence in the divine plan of salvation, which centers in the redemption accomplished through the precious blood of Christ, who freely gave himself a ransom for all. No righteousness of our own without this foundation of faith can avail anything to commend us to God. All our works of righteousness must be built upon this faith.

But is not faith in Christ sufficient unto salvation without the subsequent *doing* of any thing? To this the Scriptures plainly answer that a faith that Christ will save us in our sins--while we still love sin and do the works of sin--is a misplaced faith; for Christ never proposed to save us *in* our sins, but *from* our sins; and God is faithful

and just to forgive sins and to cleanse from all unrighteousness those who come unto him by Christ,--through faith in his shed blood (sacrificed life) as the propitiation or satisfaction for our sins, and in his cleansing power. "He that saith, I know him [Christ, as my Lord and Savior], and keepeth not his commandments [to *do* the works of righteousness, and to bring forth the fruits of repentance of sins], *is a liar*," says the Apostle John, "and *the truth is not in him*." (1 John 2:4.) Therefore the Apostle Paul also exhorts believers, saying, "Beloved, *work out* your own salvation with fear and trembling; for it is God who worketh in you both to will and to do of his good pleasure."--Phil. 2:12,13.

^[1]It was God that provided for us the redemption that is in Christ Jesus, and it is God that has drawn us unto himself and that has promised us all needed grace to walk in the paths of righteousness; and more, even to follow in the footprints of Jesus in the way of self-sacrifice. While, therefore, with fear and trembling, -- with great *carefulness* -- we endeavor to work out our salvation, it is our privilege always to realize the promised grace to help in every time of need, and to be confident that our best *efforts* toward righteousness are acceptable to God when presented through the merit of the righteousness of Christ, imputed to us by faith.

Having this foundation, then, and "having escaped the corruption that is in the world through lust" -- through the desires of the flesh--and having by faith laid hold also on the "exceeding great and precious promises" of being made partakers of the divine nature and joint-heirs with Christ of his Kingdom and glory, and being anxious to make our "calling and election sure," let us consider these *additions* to our faith, which, if possessed and continuously cultivated, are the assurance that we shall never fall, and that an abundant entrance into the Kingdom shall be granted to us.

The first addition (*virtue*) is *fortitude* or strength of character in righteousness. This implies the cultivation of the strictest integrity in our dealings, both with God and with our fellow men.--scrupulous honesty, justice and truth being the only standard. The Psalmist clearly defines it thus, saying, "He that walketh uprightly, and worketh righteousness, and speaketh the truth *in his heart*. He that backbiteth not with his tongue, nor doeth evil to his neighbor, nor taketh up a reproach against his neighbor; in whose eyes a vile person is condemned; but he honoreth them that fear the Lord. He that sweareth to his own hurt, and changeth not [*i.e.*, who will not violate a contract found to be unfavorable to him]. He that putteth not out his money to usury [taking unjust advantage of the necessities of others], nor taketh reward against the innocent. He that doeth these things shall never be moved." (Psa. 15.) Such a one is a virtuous man, a man of fortified or strong character.

The second addition is *knowledge*--the knowledge of God and of his righteous will concerning us (revealed through his Word, by the holy spirit). Neglect of this divinely appointed means of knowledge is equivalent to setting up our own imperfect standard of righteousness and ignoring the divine standard. It is therefore important that we give all diligence to the study of the divine oracles that we may be fortified in faith and works accordingly.

The third addition, *self-control*, is one of the most important elements of good character. He that ruleth his own spirit is greater than he that taketh a city, is the counsel of the wise man; and many a victorious general has yet to learn to conquer and control himself. Self-control has to do with all our sentiments, thoughts, tastes, appetites, labors, pleasures, sorrows and hopes. Its cultivation, therefore, means a high order of character-development. Self-control, accompanied by faith, fortitude, knowledge from on high, implies increased zeal and activity in divine things and increased moderation in earthly things, in judgment, in conduct, in the regulation of temporal affairs, etc. "Let your moderation be known unto all men."

The fourth addition is *patience*. Time is a very necessary element in the process of perfecting every good thing. The fruit hastily plucked is the unripe, hard, sour, bitter fruit. Time, as well as pruning and fertilizing and cultivating and shower and sunshine, is necessary to the ripe and luscious fruitage that delights the taste. So it is also with the fruitage of plans and purposes, of education and of grace. God's deep designs work out slowly, not only in his great universal government, but also in the hearts and minds of his intelligent creatures. God is operating all things according to his own will along the lines of the fixed principles of his wise and righteous laws--

physical, moral and intellectual. To be impatient in any case is foolishly to insist upon having the unripe, hasty, sour, bitter fruitage, which, if the Lord grant it, will prove a sickening penalty for the impatience that demanded it. "Let patience have her perfect work," wait God's time: "Rest in the Lord, and wait patiently for him." Wait the Lord's time and way and the indications of his will in every case, both with regard to ourselves and others and "they that put their trust in him shall never be confounded."

Faith, fortitude and knowledge prepare God's people to have patience with every effort toward good, however weak, -- patience with the poor, blinded world, with the "babes in Christ," with the slow and stupid, with the excitable and blundering, with the overconfident Peters and the skeptical Thomases. But to have patience or fellowship with "the unfruitful works of darkness" and sin, is the perversion of this grace; for these, wherever found, should be promptly and sharply reprov'd and rebuked according to their *evil intent*; with patience, nevertheless, toward the repentant prodigals, and always with meekness.

It is noticeable that the Lord seems to forewarn his people of great need of patience in the "harvest" or end of this age: patience toward fellow men and patience, in the warfare against evil, and in waiting for the Lord's time and method of setting right the wrongs of "the present evil world." The poor world, lacking faith, fortitude, knowledge of the divine plan and patience will fall a ready prey to unrest and anarchy in the near future. The Word of the Lord to his people is,--"Ye have need of patience."

The fifth addition is *godliness*, godlikeness, piety, --that devout, controlling reverence for God which yields a hearty, cheerful, loving conformity to his will --fervency of spirit in serving the Lord. This is a later development and vital element in the Christian character. Piety, godliness, springs spontaneously from appreciative and grateful hearts, whose delight is in the law of the Lord, in meditation upon his precepts and promises, and in secret communion with God in prayer and praise. Loving, cheerful activity must result from such an inner life; for out of the abundance of the heart the mouth speaketh, and the whole being is quickened to new life. Only those who have a living faith in God, and who are fortifying their characters against evil and growing in knowledge and self-control and patience are prepared to appreciate the grandeur of the divine character; and only such are really energized by a desire for God-likeness.

The sixth addition is *brotherly kindness*, which of necessity grows out of godliness. As God-like-ness presupposes the other graces mentioned, so its development implies an appreciation of divine justice and beneficence, and will broaden and deepen our sentiments toward all the well-disposed, however imperfect, and especially will it enlarge our hearts to all who are of the household of faith -- "the brethren."

The seventh addition is charity, *love*,--the bond of perfectness which unites all the other graces, and as a name stands for them all.

Love to God alone is not the full manifestation of this grace; nor can there be, according to the teachings of God's Word, a sincere love for God, without a corresponding love to man: "If a man say, I love God," says the Apostle John, "and hateth his brother, *he is a liar*, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" (1 John 4:20.) And Jesus said, "By this shall all men know that ye are my disciples, *if ye have love one to another*."--John 13:35.

It is the abounding of these graces of character *added to* our faith in Christ as our Redeemer and Savior that insures the soul against the possibility of falling: "If ye do these things, *ye shall never fall*." ^[2]The contingency is not in the doing of these things *perfectly*, and regardless of the righteousness of Christ to cover our transgressions and compensate for our daily shortcomings; but if, *added to* our faith in the imputed righteousness of Christ, we have cultivated all these graces *to the extent of our ability*, we shall not fall. When we have done all that we can do, we are still unprofitable servants, not daring to trust in our own righteousness, but in the ample robe which is ours by faith in Christ, while, with consistent "diligence," we work out our own salvation with fear and trembling, knowing that the righteousness of Christ is only applied to such as desire to forsake sin and to pursue that "holiness without which no man shall see the Lord."-- Heb. 12:14.

^[1] Dec. 17 Manna, Phil. 2:12-13

^[2] Nov. 20 Manna, 2 Pet. 1:10