

Note: This same article is used for both the Jan. 17th and Jan. 24th Manna Texts. Only one mailing will be sent.

January 17

Keep yourselves in the love of God.
Jude 21

WE may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of

January 24

Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. Proverbs 3:3

WHILE justice is the first feature of the commandment of love, it is not the end

R2648 "KEEP YOURSELVES IN THE LOVE OF GOD"...

This kind of unmerited, sacrificing love is wholly different from anything that is known to fallen humanity...

The Apostle testifies, saying, "The Lord direct your hearts into the love of God." (2 Thess. 3:5.) We are directed into this love through the divine Word...

We may expect that there will be differences of attainment in this matter, and we should know what to look for as evidences of our growth in grace and of our attainment of this love of God. The Apostle John declares, "This is [proof of our possession of] the love of God, that we keep his commandments, and do not find them grievous." (1 John 5:3.) He who keeps the Lord's commandments, but who finds them grievous, has thus an evidence that he is not in heart-harmony with them... "Whosoever keepeth his word [loves the word of God, and takes pleasure not in turning, twisting and endeavoring to avoid the force of that Word, but who keepeth or cherisheth it, loveth it, and seeketh to conform thereto] in him verily is the love of God perfected."—1John 2:5."

R1490 "God does not promise to keep his little ones free from temptation. The Lord is seeking for his Bride such as love him supremely, and he permits Satan to promulgate seductive doctrines and to be successful in deceiving all but this special class. The Apostle recognizes this in his warning—"Keep yourselves in the love of God. Each one, in order to be kept, must be fully consecrated and must abide on the Rock."

R5725 "Apostle John says, that we are to keep ourselves in the love of God. You say, "Are we able to keep ourselves? Did not St. John make a mistake?" No, my dear brother, he made no mistake. We must keep ourselves in the love of God... Yes, the keeping is with you. God will never force your will. God is not now seeking those who need to be compelled."

R4639 "Keep thy heart with all diligence." We are not to think of God as keeping our hearts, and we are not to pray to him to do for us what he instructs us to do for ourselves. To keep our hearts means to watch carefully the loyalty of our hearts to the Lord, to his brethren, to his Truth—to watch that we do not stray from our consecration Vow—that we do not become selfish, vain-glorious, haughty, worldly. Our position in the universe is unique. We are not of the world, but have stepped out from it, under

righteousness. And we are to rejoice in every experience of life,—its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies,

of its requirements: it requires that, going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy we are again but copying divine love...Hence, in our dealings with others who, like ourselves, are

the Lord's calling, drawing, invitation—to joint-heirship with his Son.

LOYALTY TO GOD THE TEST

In our covenant with our Lord, we have agreed to give up our earthly rights and privileges and to accept heartily, cheerfully, whatever this may imply in the way of self-sacrifice and earthly losses. Our test, therefore, as New Creatures is whether or not we will maintain this spirit of loyalty, and devotion, and sacrifice, faithfully, through all kinds of trials and testings... Every yielding to selfish inclinations signifies a backward step, a repudiation of our covenant of sacrifice. Every victory over self, and sin, and error, signifies a step forward, a demonstration of the spirit which God will approve, a demonstration that we are of the kind who will be counted worthy to become joint-heirs with his only begotten Son, our Redeemer.

We urged therefore that every attention be given to heart-searching, heart-keeping. We reminded the friends of the words of the Apostle, "Keep yourselves in the love of God," and that we keep ourselves in God's love by keeping our hearts. We reminded them also that we ought to keep our flesh—our bodies—*under* or in subjection to the new mind. Nevertheless the Lord's testing of us will be along the line of heart devotion, and not along the line of our fleshly imperfections. He knows in advance that according to the flesh there is none righteous, no not one. It is the loyal heart that he is seeking, and our partial victories over the flesh are merely attestations to our Lord of our loving zeal, and of our desire to be all that he would have us be."

R2239 "WILL IT BE A YEAR OF BLESSING?...We would remind you and ourselves that the amount of blessing that shall come to us each will depend almost entirely on the course we shall pursue in seeking those blessings..."

Beloved, the more thorough and warm our consecration, the greater will be the progress we shall be able to make in developing the fruits and graces of the spirit...

Let us begin each day with prayer for wisdom and grace that we may serve the Lord acceptably and be a blessing to others and be blest ourselves: and let us close these morning prayers with the inspired petition—"Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength, and my Redeemer." (Psa. 19:14.) Then at the close of each day let us square our day's account with the Lord at his throne of grace: recounting so far as we are able its opportunities used and

and a still clearer insight into that perfect law of liberty and love which He has established, and to which He requires our full and loyal heart-submission. Z.'02-173 R3021:6

fallen and imperfect, we are to remember this feature and not only be just toward them but, additionally, to be merciful, generous, kind, even to the unthankful,—that thus we may be children of our Father in heaven. Z.'02-171 R3020:6

neglected, its victories won or its defeats, its self-sacrifices and its selfishnesses;—thanking God for the grace that helped in time of need and apologizing for all errors and defeats, craving forgiveness in the name and merit of our Savior and promising greater faithfulness and zeal by the Lord's grace the next day. And pray for us and all the interests of the truth and all the dear collaborators, as we also remember you and all the household of faith. These are straight paths for our feet and all those who take them will find them ways of pleasantness and paths of peace for their souls, however stormy the way for the flesh."

R4850 "To gain the victory we must not only put on the whole armor of God, but we must be heroes in the strife and wage an aggressive warfare upon the lusts of the eye and flesh and pride of life and all the foes of righteousness and purity.

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

We keep ourselves in the love of God by striving to do always those things that are pleasing to Him. He can love *only perfection*; and it is impossible for us to be perfect. He perceives, however, that our weaknesses are not of the will but of the flesh, and He has provided an Advocate... When we have our new bodies we shall be continually in His love and always pleasing to Him, because we shall have no bodily imperfection to mar the perfection of our will.

LET US BEWARE OF SELFISHNESS

Selfishness is the surest cause of separation from the love of God. When we made our consecration to the Lord and He accepted us as New Creatures in Christ and begat us with the Holy Spirit, it was because we surrendered *self*. If at any time we turn back to walk after the flesh, we are departing from our consecration. This might be manifest in many ways: in slackness instead of zeal; in carelessness instead of carefulness; in a selfish feeling of jealousy of spirit; or in anger, hatred, strife... In proportion as the Old Creature triumphs the New Creature

will fall; and thus we will gradually cease to be in the love of God...

Daily and hourly we may keep ourselves in the Lord's love by obedience to the principles of righteousness and faithfulness to our covenant and a growing love for these. We are to rejoice in every experience

of life -- its trials, difficulties, sorrows, disappointments, no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies and a still clearer insight into that perfect law of liberty and love...

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."

R3020 (From Harvest Truth Database V5.0 2006)

ABIDING IN DIVINE LOVE, CONDITIONAL

"If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments and abide in his love."--John 15:10.

SINCE ALL MANKIND are alienated from their Creator through sin and its condemnation, the application of the text by any individual implies that previously he has come to a knowledge of God's grace in Christ, and has accepted his share of the same through faith and has thus had access to the love of God, as one of the sons of God, begotten by the holy spirit. This is an important matter overlooked by very many who think to keep themselves in divine love and under divine protecting care without first complying with the conditions of admission to membership in the Lord's family. There is but one doorway of entrance "into this grace wherein we stand and [as sons of God] rejoice in the hope of the coming glory," and that is the doorway of faith in and acceptance of the atonement, accomplished for us by our Redeemer at the cost of his own sacrifice at Calvary. Anyone attempting to climb into the family of God otherwise "the same is a thief and a robber"--a rejector of the only way and name under heaven given among men, whereby we must be saved.--Rom. 5:1,2; Acts 4:12.

But our text, like all of the holy Scriptures, is addressed to the Lord's people, who once were "children of wrath even as others," but have come into divine favor through the appointed way; and it calls our attention to something that is necessary to us beyond, after our full conversion or consecration to the Lord. It implies that getting into God's love is by no means the end of the Christian way, but merely the beginning of it: after we are in the way the Lord gives us commandments as his sons, and expects us to manifest the spirit of loyal sonship by obedience; --full obedience so far as the heart or intention is concerned, and as complete obedience as possible so far as the control of the flesh is concerned. Whoever neglects either to learn or to obey the commandments of the Lord, thereby manifests a lack of the true spirit of sonship, and thus condemns himself as unworthy to be longer reckoned or treated as a son of God. Thus seen the commandments of the Lord to those who have consecrated themselves and enter his spirit-begotten family, are tests, proving them either worthy or unworthy of the divine favors and promises assured to the faithful overcomers.

The object of these tests is manifest from the time we come to understand the divine plan of the ages--to comprehend how the Lord is now making selection of a royal priesthood to be joint-heirs with Christ the great King, and to join in the work of succoring, ruling, blessing and uplifting the world of mankind in God's due time, the world's "day of judgment," the Millennial age. We can readily see that divine law is necessary, in heaven and in earth, in order that God's will may be done--that righteousness, truth and love shall prevail; and it is manifest that whoever is not sufficiently in sympathy with the principles of righteousness expressed in the Lord's commandments, so as to will and to strive to obey them, would not be a fit person to be used of the Lord in enforcing the divine laws during the Millennial age, and assisting mankind in discerning their righteousness and the blessing which will follow their observance.

WHAT ARE THESE COMMANDMENTS?

Properly, we inquire, What are these commandments, the keeping of which is attended with such momentous results, and the neglect of which would mean the loss of our Redeemer's love and favor,--and hence, the loss of all the blessings specially prepared for those who love him? We answer, that our Lord's statement of these commandments briefly comprehends them all in one word, Love. Dividing the matter, we find that it has two parts--love for God and love for our fellows. Without this quality or characteristic, of Love, being so developed in us as to be the controlling influence of our minds, we cannot hope to abide in the Lord's favor. True, he does not expect to gather ripe grapes from the new vineshoot when first it makes its appearance; rather, the great Husbandman (I Cor. 3:9) waits for the gradual development of the fruit, if after the shoot has come forth he sees upon it the bud of promise, which quickly develops, manifesting itself as the flower of the grapes. Nevertheless, manifestations of a coming fruitage of love are expected of the Lord, quickly after our union with him; and any smallness of development

of this fruitage would indicate a corresponding lack of love and appreciation on our part, and would mean correspondingly small love for the truth and its principles: hence, the Lord's love for us would be correspondingly less than if more rapid progress were made.

Love would, necessarily mean the according of justice; because the law or requirements of the Lord are based upon justice, "the foundation of his throne." We are to view the commandments of the Lord from this standpoint, therefore, and to see first that our love for God is just,--must recognize that we owe him love, devotion, appreciation, because of what he has done and promises yet to do for us. Justice calls for our loving, reverential obedience to the Lord. It is the same with respect to our love for our fellowmen. Justice, as well as respect for our Heavenly Father's regulations, calls on us to do right to our neighbor,--to do toward him as we would have him do toward us. This is not more than absolute justice, and yet it is the very essence and spirit of the divine law of love. But ⁽¹⁾while justice is the first feature of the commandment of love, it is not the end of its requirements: it requires that going beyond strict justice, our love shall prompt us to the exercise of mercy and forgiveness. And in thus exercising mercy, we are again but copying divine love; for our Heavenly Father not only deals with all his creatures according to justice but going beyond the lines of justice, in great compassion and mercy he provided in Christ Jesus a Redeemer for sinners. True, he did not provide this in violation of his justice; yet so far as we are concerned it is just the same as though, out of love and compassion, he had overridden justice in our assistance. Hence in our dealings with others, who like ourselves, are fallen and imperfect, we are to remember this feature and not only be just toward them but additionally to be merciful, generous, kind, even to the unthankful,--that thus we may be children of our Father in heaven.

The Lord through the Prophet expresses this thought of how the law of love is divisible and covers all the requirements of Christian character; he says, "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?" (Micah 6:8.) That these are very reasonable requirements will be conceded by all; that God could not require less from those whom he is educating for the future judging of the world, is evident: and, yet, all three of these qualities specified through the Prophet, are comprehended in the one word love. Love requires that we shall deal justly with our neighbors, with the brethren, with our families, with ourselves; that we shall seek to cultivate our appreciation of the rights of others,--their physical rights, their moral and intellectual rights, their liberties; and that, appreciating these, we shall in no sense of the word, seek to abridge or deny them.

To "love mercy" is to go even beyond loving justice, and signifies a delight in yielding personal rights and privileges in the interest of others, where no principles are involved. It implies readiness to forgive the faults of others--a disinclination to be too exacting in respect to others, as well as a desire to be very exacting in respect to our treatment of others. The humble walk with God is included, also, in the commandment of love; because, whoever loves his Creator and appreciates his provisions for his creatures, in natural and in spiritual things, will love and appreciate God in return. And having such a proper conception of the greatness of the Almighty and of his own littleness and insufficiency, except by divine grace, he will be disposed indeed, to walk humbly with the Lord--not seeking paths of his own, but, trustingly, seeking to walk in the path which the Lord has marked out--in the footsteps of Jesus.

The same Apostle John who recorded our Lord's words of our text, commented further upon this subject of the love of God and of Christ, saying, "This is the love of God [i.e., proves or demonstrates our love of God], that we keep his commandments, and his commandments are not grievous." (I John 5:3.) This gives us the sugges-

⁽¹⁾ Jan. 24 Manna, Pro. 3:3

tion that the Lord not only expects us to keep his commandments of love to him and to the brethren, but that he expects also that in keeping these we should become so filled with an appreciation of the commandments and the principles that underlie them, that we would delight therein; not merely because they are God's commandments, but, additionally, because they are right, good, proper. This thought the Apostle expresses in the words, "And his commandments are not grievous." It is one thing to keep the divine commands or to seek to do so, all the while feeling more or less of restraint, lack of liberty, compulsion, duty, etc.; it is another thing to obey joyfully.

It is not improper to expect something of this spirit at the beginning of our experience as the Lord's people, seeking to keep his commandments; but we should expect, also, that as we grow in grace and grow in knowledge and grow in love, all these feelings of constraint, duty, etc., would disappear; so that, instead, we should delight to do the Lord's will, delight to keep his commandments of love, delight to do justly, to love mercy, to walk humbly with God,--and that there should be a total absence of the feeling that the Lord's commandments are grievous, burdensome, irksome. This is the higher Christian development, and can only be found where the individual has become truly "a copy of God's dear Son," where the Father's spirit has developed and brought forth the ripe fruits of the spirit in abundant measure --meekness, patience, gentleness, brotherly kindness, love.

Recurring to our text, we note that our Lord's words also imply the same thing;--the necessity for obedience to the commandments of love, and to such a growth ultimately as would separate them from any feeling of bondage or grievousness. Our Lord's words, showing this, are in the latter part of the text --"even as I have kept my Father's commandments and abide in his love."

As we look back at the beautiful character of our Lord Jesus and see his love for righteousness, for truth, and his willingness to be obedient to his Father's arrangements--even unto death--we can perceive readily that our dear Master had a love for the principles which lie back of the Father's commandments. He obeyed the Father, not through restraint, not through fear, but from a perfect love. Recognizing the Father's commandments, but not as being grievous, using the language put by the Prophet into his mouth, his sentiment was, "I delight to do thy will, O my God, thy law is in my heart." (Psalm 40:8.) We are to understand the Lord, therefore, to mean, that in order to abide in his love we must reach such a heart condition as this which he had;--a love for the Father's ways, for the principles of righteousness and truth. We may abide in his love at first under other conditions, feeling through our love the restraints of his commandment of love, but as we grow in knowledge, we must grow in grace, and outgrow those sentiments, and grow up into the Lord's spirit and sentiment in this matter; so that obedience to the Lord will be the delight of our hearts, and any failure to do his will would cause a pain, a shadow, an earth-born cloud, to hide us from the Father's smile.

Seeing the depths of our Lord's requirements, many will be inclined to say, Ah, yes, it is true that we must attain to such characterlikeness of our Lord, but that transformation and renewing of the mind is not our part of the work but the Lord's: He must do this for us, else it will never be done. Partly right and partly wrong, we answer. It is true that when we consider ourselves, how weak and imperfect we are according to the old nature, according to the flesh, we have good cause for despairing and deciding that we never could accomplish such a great transformation from selfishness to love, in our own strength. It is true, also, that the Lord proposes to work in us --"both to will and to do of his good pleasure." (Phil. 2:13.) But it is just as true that we have a burden of responsibility in respect to this matter of overcoming. It is the Lord's part to provide the way, the truth, the life,--the means by which we may attain unto the condition to which he has called us; but it is our part to use the means and thus to attain the prize.

R5309 "Let not mercy and truth forsake thee; bind them about thy neck; write them upon the table of thine heart." "What doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?"--Prov. 3:3; Micah 6:8.

MERCY and Truth are great principles of righteousness. Truth and righteousness are, we may say, synonymous. That which is *right* is *true*, and that which is *true*--firm, faithful, steady, genuine--is usually *right*. The record does not say that we shall bind justice about our neck. Justice is a quality

which we are not permitted to exalt too highly, except in our hearts and minds, as a principle of the Divine standard. We are to remember that there is none righteous, no, not one -- none perfect. Hence *our* course in respect to Justice cannot be the same as that of our Heavenly Father. He recognizes no lower standard than justice, up to which everything must measure.

GIVE MERCY AND TRUTH PROMINENT PLACE

If we are acceptable to the Father, it can be only by righteousness. And if we

The Lord has provided for our justification, our reconciliation to himself, our acceptance to sonship, our anointing with the holy spirit, our instructions with the word of his grace, the word of promise: He works in us, to will and to do, through these exceeding great and precious promises and the glorious prospects and rewards that attach to them; but the amount that he will work in us and the results that will be worked out through these promises, depend upon us. As it depended upon us whether or not we would come into the grace which he has provided for us, and as we could have kept ourselves out of the love of God by refusing or neglecting the offer of his mercy and love, so we could neglect the word of his promise, neglect the various means of grace which he provides for our strengthening, establishing and upbuilding in the knowledge and grace of the truth. And thus neglecting his provisions we would proportionately fail to abide in his love--fail to obtain the promised favors. The Apostle intimates this, saying:--

"KEEP YOURSELVES IN THE LOVE OF GOD."--JUDE 21

What, then is the essence of what we have foregoing found to be the divine instruction upon this subject? It is this.

(1) Our hearts from the very beginning are to appreciate the imperfections of our own flesh and to look away to the Lord for the needed assistance to abide in his love.

(2) The exceeding great and precious promises must be studied, earnestly, that we may thus have them constitute in us "the power of God" for good-- keeping us in the knowledge of the Lord and, through obedience, in his love.

(3) This knowledge will profit us only as we put it in practice and seek to regulate our minds, our thoughts, our words, and so far as possible all our actions of life, according to this standard which God through his Word, established before us as an ideal. We are to remember that if we had all knowledge yet had not love, it would profit us nothing, but we are to remember, also, that in the divine arrangement it seems to be impossible that our knowledge should progress much in advance of our obedience to what we already know.

(4) We are to appreciate every evidence which we find, in ourselves or others, of such growth in obedience to the law of God,--the law of love with its connections of justice and mercy and reverence.

(5) We are not to expect the full results of joy in doing the Father's will in the beginning of our experiences, nor are we to feel discouraged if in the beginning the motive be, to a considerable extent, duty-love instead of a love for principles. We are to seek at the Lord's hand further blessing and further filling of his spirit of love. We are to seek to study and to appreciate the basic principles upon which the Lord governs the universe, and are to seek to bring our hearts into sympathetic accord with that law and principle and spirit of righteousness. We are to remember that much of our lack of appreciation of the principles of righteousness is due to our ignorance; and we are to expect that as we come to know the Lord and to understand his plan better, the eyes of our understanding will open the wider so that it will be possible for us not only "to comprehend with all saints," but to appreciate with all saints, the principles underlying and constituting the divine law of love.

Thus ^[2] we may daily and hourly keep ourselves in the Lord's love by obedience to, and a growing love for, the principles of righteousness. And we are to rejoice in every experience in life,--its trials, difficulties, sorrows, disappointments, etc., no less than in its pleasures, if by any or all of these means the Lord shall instruct us and give us clearer insight into our own deficiencies, and a still clearer insight into that perfect law of liberty and love which he has established, and to which he requires our full and loyal heart-submission.

[2] Jan. 17 Manna, Jude 21

have not righteousness, it must be obtained from Christ; for God receives nothing short of perfection. Though imperfect in ourselves, we are to come up to the standard of justice as nearly as possible in our own personal conduct, but we are not to exact full justice from mankind. Since they have no one to *make good* for them, it is our duty to be benevolent toward them, and thus emulate the character of God, who is merciful. While He keeps the two qualities, Justice and Mercy, distinctly separate in His dealings, it is not for us to do so.

For one to keep the principles of truth and of righteousness before his own mind, is to be a thoroughly upright man or woman, one in whom truth, purity, goodness, will be in control. But a person who has merely these principles in control should cultivate more and more the quality of *mercy*. We should bind these about our neck... Give them a prominent place; for they will help to make you better, help to make you more acceptable to the Lord.

The preferable place for the display of a jewel is the neck. There a jewel is especially conspicuous and ornamental. So we should fasten these noble qualities of character where they will be manifest in all the affairs of life. Whether we buy or sell, or whatever we do, we should wear these ornaments. They will show what is the character of the man or woman -- right on the outside, in the very front...

RE-WRITING MERCY AND TRUTH UPON THE HEART

More than this, we are to write mercy and truth in our hearts.... Man fell from his original perfection. With the centuries of falling and imperfection of mind and body, and with every interest pressing for self-gratification at the expense of others, these principles of mercy and truth have become largely effaced from our hearts....

PURPOSE OF GOD'S PROVIDENCES...

We write these qualities within our own hearts.... By the various providences of our lives, He shows us where we have not yet engraved these qualities within our hearts. As we pray for patience, He gives us lessons of experience that will engender this quality in our hearts, and that will strengthen it more and more. As we pray for love, He gives us tests of love. As we pray that we may develop mercy, we find more opposition, which will develop mercy. Thus God gives us opportunities for the writing of truth and mercy in our hearts.

We must attain to that condition of heart where we shall *love* truth and righteousness, and where we shall *hate* iniquity and unrighteousness...

THE JEWISH LAW HELPFUL TO CHRISTIANS

While this Law was given to the Hebrews alone, nevertheless the principles inculcated therein are applicable to the whole world. Everybody who would have any standing with the Lord, is required to do justly, to love mercy, and to walk humbly... But the standard of a Christian goes higher than that of the Law. The Law is merely an amplification of the Golden Rule--Do unto others as you would that they should do unto you. Deal justly with others, if you would expect them to deal justly with you; and be merciful to others, if you would expect them to be merciful toward you...

In our conduct toward another, we could not think for a moment of giving anything less than *justice*... In our requirements of others, however, we are -- as before stated--not to expect full justice. Remember that the whole human family are imperfect. If by the grace of God we are able to be more just or more merciful than the average, it is through God's Spirit.

GOD'S STANDARD OF RIGHTEOUS CONDUCT

To walk humbly with the Lord would imply that we were in that condition of

mind in which we could be taught of Him, could appreciate His goodness and our own insignificance; that we were receiving whatever instructions He was sending."

R4850 "GOES BEYOND THE JEWISH LAW... "Love worketh no ill to his neighbor, *therefore*, love is the fulfilling of the Law." The Law was given to restrain wrong deeds, wrong words, wrong sentiments toward another... Merely abstaining from evil and loving our neighbor as ourselves would not fulfil the Law as given to the New Creature by the Lord; but it would fill the Law of Justice given to the Jews...

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

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

R2586 on Mat 5 "The fifth blessed condition is that of Mercifulness. Mercy is the outward expression that man can discern, resulting from an appreciation of righteousness and a hunger and thirst for it in the renewed heart. After we have taken the preceding steps, and have learned to appreciate the inequities of the present time, and our own imperfections (unrighteousness) and those of other men; and after we have learned that God alone is able to right these matters in the full and complete sense, and that he has made provision for the righting of every wrong, and for the restoration to his favor of all who will accept his grace in Christ, to be made known to all in due time -- it is then we begin to feel merciful, benevolent, kind, toward others, to an extent and degree that we could not feel these sentiments previously. Worldly people, who have not traveled on the pathway marked by these blessings of character and growths in grace, cannot to the same degree sympathize with nor feel merciful toward others.

The Lord lays great stress upon this quality of mercy, declaring that whatever else may be our attainments of knowledge or of grace, if we have not this one we can never be acceptable to him -- if we do not have mercy upon others neither will our Heavenly Father have mercy upon us. And

to insure that we do not consider this mercy to be merely an outward form, an expression of forgiveness and benevolence, our Lord expounds the matter, saying, "If ye do not from the heart forgive one another, neither will your Heavenly Father forgive you." It must be a genuine mercy, and not a feigned one; it must cover from sight, and so far as possible blot from memory, the failings and weaknesses of others, else it cannot hope for forgiveness and blotting out of its own shortcomings...

The exercise of mercy, benevolence, forgiveness, is a blessing, not merely because it is essential to our own forgiveness, and hence to our salvation, but also because this condition of heart which sympathizes with others in their failures and imperfections helps to rid our hearts of certain of the works of the flesh and of the devil, which incline to cling to the Lord's people...

Anger, malice, hatred, envy, strife... All of these qualities of selfishness are antagonized by mercy, and by it largely they are driven from their secret hidings and entrenched positions in our hearts... Love and mercy, consideration for others, has much to do with driving out envy. How can we envy those whom we love sincerely? How can we have malice toward those who are our enemies, if we love them and have mercy, compassion, upon them, and forgive them from our hearts? How can we have hatred toward them, if we have mercy upon them, and feel toward them only a forgiving spirit? And how can we be strifeful, if we have a merciful, a forgiving spirit ready to forgive trespasses against us, as we hope for forgiveness of our trespasses against the divine law?

"Mercy rejoiceth against justice," the Apostle explains. (Jas. 2:13.) Divine Mercy satisfied divine Justice, and thus prepared the way for the rescue of our race from the sentence of Justice; and so those who have become partakers of the divine spirit, and in whom it has reached a reasonable development, will permit their mercy to triumph over their conceptions of justice (for they have no law of justice over their fellows which needs to be satisfied)...

It is for God to be just; it is for me, who am a transgressor also against perfect justice, through the weaknesses which I have inherited, to have compassion upon my fellow-creature, who has inherited similar yet different weaknesses: it is for me to exercise accordingly the divine command, the blessed characteristic of mercy, compassion, forgiveness."

R4023 "Chief amongst the elements of our preparation will be the spirit of sympathetic love which will enable us to be copies of our dear Master, who was kind to the unthankful and full of mercy and good fruits. Let us take this higher plane of thought... We are members of the Christ -- members of the great Mediator, undergoing schooling and preparation for the great work before us of leading the people into the promised land of God's favor and life eternal -- Paradise restored. If we do not learn the necessary lessons, if we do not become copies of God's dear Son, in sympathy, in love, in benevolence toward the world, we will be rejected from membership in the glorious Body, the Kingdom class, as unfit."