

November 22

The zeal of Thine house hath consumed me. Psalm 69:9

COLD, calculating people may have other good qualities, but there is no room for coldness or even lukewarmness on the part of

those who have once tasted that the Lord is gracious. With such, the love unkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why He was beloved of the Father....Let all who desire to be pleasing in the

Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's altar. Thus they will be most pleasing and acceptable to Him through Jesus our Lord. Z 98-112R2289:3

R5250 (From Harvest Truth Database V5.0 2008)

SERVICE OF THE BRETHREN A PROPER ZEAL

"The zeal of Thine House hath consumed Me."--Psa. 69:9.

THESE WORDS must have seemed extremely poetical, hyperbolic, to those of David's time. David indeed had a zeal for the House of God--for the Tabernacle first, and subsequently for the Temple, which he desired to build, but which the Lord would not permit him to build. David had a real zeal for that House.

We get the key to this prophecy from its application in the New Testament to our Lord. When Jesus had made a scourge of small cords, He drove the money-changers out of the Temple. Then His disciples remembered and probably quoted the passage: "The zeal of Thine House hath eaten Me up." (John 2:17.) The Lord's House in that case was the Temple; and our Lord's zeal in cleansing the Temple of all merchandise would be considered by some as very appropriate, and by others as very extreme.

But the still deeper meaning is indicated by the declaration that the Church is His House -- the House of God. The Apostles, speaking of the Church, say that we are the Temple of the Holy Spirit. (1Cor. 6:19.) Again, it is said that we are builded together as living stones. (1Pet. 2:4,5.) So we see that the real House of God for which Jesus had zeal was the House of Sons. The Jews had been a House of Servants under Moses; but Christ was a Son over His own House--the House of Sons--"whose House are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end;" for "Faithful is He that calleth you."--Heb. 3:5,6; 1 Thess. 5:24.

THE SPIRIT OF CHRIST THE SPIRIT OF SERVICE

Having this view of the House before our minds, we can see in what way Jesus' zeal for the House of God consumed Him--burned Him up. We use the word *burn*, *consume*, in the same way that we use the word *rust*, in the case of *iron*. And so zeal is that which is warm, aglow, hot. With this view of the Master and His House before our minds--the House that He was interested in--we perceive that His zeal, His energy for them, prompted Him, led Him, to lay down His life--for as many as would become God's House, God's sons, God's people. This zeal for the Lord's House, for the Lord's people, consumed His time and strength in helping them.

During this Gospel Age the Lord invites the Church to be similarly consumed with Him. But the only ones who are yet members of the House of God, or sons of God, are those who are begotten of the Holy Spirit, as the Apostle distinctly tells us. If we then have this Spirit of Christ, it will be the spirit of service. It will be a zeal, a warmth, an energy, prompting us to serve in the Church. It will mean that we will be consumed as the Master was consumed--in the service of His Church, which is His Body.--Matthew 20:28; 1 John 3:16.

THE PREPARATION FOR THE DIVINE NATURE

There are sons of God on the Heavenly plane who were never given an opportunity to manifest such a zeal as this. There was no offer made to them to be associated in the reclamation of mankind. This privilege was given to the Logos, the Only Begotten. To Him was given the opportunity to lay down His life--"Who made Himself

(Psa 69:9 YLT) "For zeal for Thy house hath consumed me, And the reproaches of Thy reproachers Have fallen upon me."

(Heb 13:13-14 KJV) "Let us go forth therefore unto him without the camp, bearing his reproach. {14} For here have we no continuing city, but we seek one to come."

R5539 "It is not enough that we shall be loyal in our hearts; but the Lord desires a public confession, a witness before men. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." (Romans 10:10.) And all the witnesses for the Truth must be mar-

tyrs for the Truth. They must, in other words, be willing to suffer for it. And so it will be to a large extent with those who are faithfully, courageously, holding up the banner of Truth. They will be targets for the Adversary.

Our Master said that whoever would not confess Him before men, He would not confess before the Father and before the holy angels. Only those who are thoroughly loyal are to be of this very select company of which our Lord is the Head, and which is soon now to be gathered into the Heavenly Garner.

Then let us appreciate more and more this "cup of blessing" which we are privi-

led to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need Him daily, hourly, momentarily. And we may come to the Throne of Grace at any time in the name of our great Advocate.

Our Lord's zeal has not cost Him His Heavenly home, His Heavenly estate; but, on the contrary, God has highly exalted Him--to a higher position. The statement that He was consumed refers to His earthly life, which He laid down for the world. The Father has given Him a still higher nature than He had before--the Divine nature. And this zeal in being consumed prepared Him for the high reward of the Divine nature.

St. Peter says that the Lord hath "given unto us exceeding great and precious promises, that by these [working in us] we might become partakers of the Divine nature." (2 Pet. 1:4.) The Apostle Paul says that if we suffer with Christ, we shall reign with Him; if we be dead with Him, we shall live with Him. (2 Tim. 2:11,12.) If we have our earthly natures consumed, then we shall get the Divine nature. "We shall be changed, in a moment, in the twinkling of an eye."--1 Cor. 15:51,52.

This opportunity, then, of manifesting a fulness of zeal for the service of God, was granted, not to Adam, or to any of the human family, until this Gospel Age. This opportunity will *not* come to the sons of God in the next Age. The sacrificing then will be at an end; and there will be no more sin, sorrow, pain, sighing, crying or dying!-- Isaiah 35:10; 51:11; Revelation 21:4.

* * *

"One more day's work for Jesus,
One less of life for me!
But Heaven is nearer, and Christ is dearer,
Than yesterday to me;
His love and light fill all my soul tonight!

"One more day's work for Jesus!
How glorious is my King!
'Tis joy, not duty, to show His beauty;
My soul mounts on the wing,
At the mere thought how Christ my life has bought!

"One more day's work for Jesus!
How sweet the work has been,
To tell the story, to show the glory,
Where Christ's flock enter in!
How it did shine in this poor heart of mine!

"O blessed work for Jesus!
O rest at Jesus' feet!
There toil seems pleasure, my wants are treasure,
And pain for Him is sweet.
Lord, if I may, I'll serve another day!"

leged to drink with our blessed Master; and let us "call upon the name of the Lord" for grace to help in every time of need. We need Him daily, hourly, momentarily. And we may come to the Throne of Grace at any time in the name of our great Advocate.

Our Father's ear is ever open to the cry of His children. They are as dear to Him "as the apple of His eye." They "are graven upon the palms of His hands." "As one whom his mother comforteth, so will I comfort you," is His promise to His own. All that we can render will be at best very, very little in return for all His bounties, for all His matchless grace toward us. But the measure of love and zeal that accompanies

our little all will indicate the measure of our gratitude to our Heavenly Father and our great Redeemer.

"What shall I render, Lord, to Thee?
Thy love surpasses all my thought!
What can a fitting tribute be
To Him who my poor life hath bought?"

"Who sought me in my low estate,
And raised me up to heights Divine!
What words can fitly sound Thy praise,
Or thought encompass love like Thine?"

"What shall I render, Lord, to Thee?
My heart, my strength, my life, I bring!
My hands, my voice, in service glad,
To Thee, my Savior and my King!"

ZEAL IN CONTROLLING THE FLESH

R4642 "We have this treasure in imperfect earthen vessels, in which the new creature cannot do all that it would. It is the new creature, however, that God is testing and proving -- the new creature is on trial, not the flesh... The responsibility of the new creature is that it shall keep its heart in the love of God, in loyalty to him... Its zeal and energy in controlling the flesh and bringing every thought and word and act into accord, as nearly as possible with the Divine will, shows the degree of its love and zeal."

R5129 "In order to have the Holy Spirit in large measure, we must keep near to the Lord; for if we get away from Him, the light will go out. If we neglect the privilege of prayer or of study of the Scriptures or of fellowship with the Lord through failure to think of Him, the illumination of the Spirit will grow dim. On the other hand, it will become brighter in proportion to our realization of our own imperfections and to the degree of our consecration to the Lord. This we manifest by the zeal with which we study His will as expressed in His Word, and with which we practice that will in the affairs of life."

R5334 "FERVENCY OF SPIRIT NECESSARY TO OVERCOMING

"Not slothful in business, fervent in spirit, serving the Lord."--Romans 12:11.

THIS text might very properly be transposed to read: "In serving the Lord, be not slothful in business, but fervent in spirit." The primary thought, the central thought, is that the Lord is to be served, and on this account we are to be careful to learn what kind of service is acceptable...

The Father is seeking such to serve Him as serve Him in spirit and in Truth. Therefore He allows the way to be made narrow by the opposition of the Adversary, the flesh and the world, so that none but those who are fervent in spirit will stand the tests. Others will not enter this work, or will fall out by the way. They will say that it is too hard. If you are God's servant they will say all manner of evil about you. They will say that you are a hypocrite, etc. God does not cause the Adversary to do this, but He permits it, not because He is limited in Power and could not cause it to cease, but because He is testing all who would be followers of Jesus. And He wishes to have no others in that Elect company than those who are fervent in spirit. Therefore are there such services and such tests.

THE CAUSE OF OPPOSITION

The great business in life of those who would honor and serve the Lord is to serve the brethren and the Truth. Everything that represents the Truth these soldiers of the cross are to uphold -- everything that is right, just, true. They will give their approval to such things and their disapproval to other things. This is what causes the opposition of the flesh and of the world and of the Adversary.

So, then, Christians have become dead to the world and alive toward God. Having thus been received and counted in as a member of Christ, every such one has as his special business the service of the Lord, the brethren and the Truth. And according to his abilities and opportunities is he to engage in this business. And this is to be his mind or disposition -- to serve the Lord. And he is to be fervent in spirit, not indifferent, not lukewarm. As the Lord Jesus was fervent in spirit, even so are we to be. The fervency of His spirit for God and His arrangements consumed His life. So it must be with all those who serve God -- those who walk in the Master's footsteps. This must be, necessarily, the chief business in life for these people of God.

HOW TO REDEEM THE TIME

It is necessary for us to engage in some kind of occupation in order to secure a livelihood. God has so arranged in order to prove our faithfulness. Further, as other people are engaged in these same occupations, laboring for the comforts of life, we are compelled to compete with these to some extent. But as we see that we have a nobler business, we shall see to it that all these secular things in life are cut off, as far as possible, in order that we may have the more time for the Lord's service. The old ambition to gain earthly things would lead us to lay up treasures on earth. But the hope set before us in the Gospel leads us rather to lay up treasures in Heaven, "where moth doth not corrupt," etc.

So this class do with as few luxuries in life as possible, in order that they may lay down their time and strength in His service. And the more they do this, the more they become copies of God's dear Son. Thus, if any one is engaged in the carpenter business -- the same in which our Lord engaged when He was a youth -- he will say, How can I minimize the affairs of life so that I can give more of my time to the Lord and less to earthly matters? And so it will be his endeavor to cut off the desire for earthly luxuries. More and more he will count the affairs of this life as loss and dross in comparison with the glory of the life beyond.

In proportion, therefore, as we imbibe the Truth, in that same proportion will be our desire to be fervent in spirit -- in that same proportion we shall be striving to sacrifice, to cut off, to devote to the Lord this time and talent and energy. We do not think that the Lord would wish us to be too particular regarding earthly things and waste valuable time. For instance, we might say, I will keep this house as *unto the Lord*. And we might give too much of our time and attention to different matters about the house. But the Lord is inviting us to choose the better part and not to give too much time and attention to procuring and caring for ornaments and bric-a-brac. Whoever would give too much time to the housework or to other earthly affairs would show that he did

not appreciate the privilege of the Lord's service.

When we look about us, we find that all men need so much and the Household of Faith need so much. "What do they need?" They need the *Truth*. "Is the Truth, then, to go now to the world?" Yes, to all who have the hearing ear. There is a satisfaction and a blessing in having the mind properly sustained. We would rather be without all the luxuries of life, and have this Truth. We would rather suffer the loss of everything else than suffer the loss of our being.

If everything else in life were taken from us, and we were without a penny in the world, we would still be rich toward God if we had the Truth. And so we all are needy in respect to this intelligence, this knowledge. When we perceive this, how could we be indifferent to the telling forth of the praises of Him who has called us out of darkness into His marvelous light! So, then, God has so arranged this matter that all those who believe and become children of God may have a share with Him in His great work. And since we know these things, they become a test of our loyalty and our love. And the Lord seeing or not seeing this character in us will determine whether or not we shall be associated in the honorable work on the other side of the veil."

R5413 "THE END OF THE AGE A PERILOUS TIME *"In the last days perilous times shall come; men shall be traitors, heady, ... lovers of pleasure more than lovers of God."*--2 Timothy 3:4...

The Great Company class, while still loving the Lord, are becoming immersed in the spirit of the world. Even those who are living nearest to the Divine standard will be more or less imperiled through this spirit, unless they continue diligent in prayer and the study of God's Word. What we see going on about us seems natural to our minds. The way in which other people spend time and money is a temptation to the Lord's people which must be *steadfastly resisted*.

A SUBTLE TEST

The Lord's people spend and are being spent in His service--by volunteer work, by attending meetings, by holding meetings and in various ways, according to opportunity. They are living separate from the world -- distinct lives, lives of consecration. The world now has an eight-hour day. The Lord's faithful people would, on the contrary, make theirs a sixteen-hour day. But all these present-day conditions constitute perils. For us to do what others do, and to devote to the Lord's service only what the world considers a reasonable day's work, would not be fulfilling our Covenant of Sacrifice at all...

But the Little Flock will serve the Lord with such delight that they will scarcely know how to cease their efforts. They recognize that their bodies are fully consecrated to the Lord, and they are daily putting them to death in a reasonable, rational manner. In view of these perilous times, let us each ask himself the question, *To which class do I belong?"*

R3871 "HID TALENT IN THE EARTH..."

It will be noticed that there are two grades of faithfulness: the servant who hid his Lord's talent in the earth was faithful in that he did not waste or squander it riotous-

ly, sinfully, viciously. He did not repudiate his Master either, for he still acknowledged himself as his servant and the talent as not his own. The higher faithfulness that in the parable was rewarded went beyond this and represented earnest, self-sacrificing zeal in the Master's cause. These in the parable are the same that are represented by the Lord through the Prophet, saying, "Gather together my saints unto me, those who have made a covenant with me by sacrifice." (Psa. 50:5.) "They shall be mine, saith the Lord, in that day when I come to make up my jewels." (Mal. 3:17.) This jewel class must all be sacrificers. This is their covenant with the Lord -- that they will sacrifice, that they will use their talents, opportunities, privileges, favors, zealously in his service, in the service of his household, in the service of his cause, to the honor of his name.

After entering into this covenant with him any other course of conduct would be properly, as in the parable, designated wicked and slothful... While still our term for rendering our accounts is future, while still the opportunity for using our time and influence and all in the Lord's service is

with us, how it behooves every one who has made the covenant by sacrifice to be vigilant, energetic, that he may ultimately hear the Master's precious words. "Well done, good and faithful servant, enter thou into the joys of thy Lord. Thou hast been faithful in a few things, I will make thee ruler over many things."

A father illustrated this principle to his child at the seashore by laying a silver dollar upon the beach within reach of the incoming waves. Soon the sands were covering it and it was out of sight: then before he allowed the child to dig it up he said, "Everything valuable that we allow to lie unused is soon buried by the tide of life as this dollar has been by the tide of the ocean." This is a good illustration: It is not necessary that we dig into the earth to bury the talent; if we simply allow it to lie unused it will soon be out of sight...

ONE TALENT FAITHFULLY USED

When we remember that the large majority of the Lord's people are of necessity one talented, we feel especial interest in a little verse by John L. Shorey, which illu-

strates a faithful one-talented person. We quote it as follows:--

"He couldn't sing and he couldn't play,
He couldn't speak, and he couldn't pray,
He'd try to read, but break right down,
Then sadly grieve at smile or frown.
While some with talents five began,
He started out with only one.
'With this,' he said, 'I'll do my best,
And trust the Lord to do the rest.'
His trembling hand and tearful eye
Gave forth a world of sympathy,
When all alone with one distressed,
He whispered words that calmed that breast.

"And little children learned to know,
When grieved and troubled, where to go.
He loved the birds, the flowers, the trees,
And, loving him, his friends loved these.
His homely features lost each trace
Of homeliness, and in his face
There beamed a kind and tender light
That made surrounding features bright,
When illness came he smiled at fears,
And bade his friends to dry their tears;
He said, 'Good-bye,' and all confess
He made of life a grand success."

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"WE BEHELD HIS GLORY IN THE HOLY MOUNT"

--APRIL 17.--MATT. 17:1-9.--

"We beheld his glory, the glory as of the only begotten of the Father." -- John 1:14.

LITTLE did the disciples imagine that our Lord's statement that some of them should not taste of death until they had seen the Son of Man coming in his Kingdom, would be fulfilled within six days to Peter, James and John in the Mount of Transfiguration. Yet so it was, and evidently it produced a great and designed effect upon the witnesses, one of whom, writing respecting it, says (2 Pet. 1:16-18), "We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God, the Father, honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven we heard, when we were with him in the holy mount."

The transfiguration scene was not all that it appeared;-- it was a "vision," as our Lord explained to the disciples when they were coming down from the mount. In this vision, as in all visions, the unreal appears real. Just so it was in the vision of John, on the Isle of Patmos, described in the book of Revelation. He saw, he heard, he talked, yet the things thus shown him in the vision were not realities--not beasts with many heads and many horns, and angels and vials and thrones, nor real dragons, etc., merely a *vision*. And a vision was in every sense of the word just as good, and really better suited to the purpose, than realities would have been.

Moses and Elias were not present on the mountain, personally, but were merely represented to the disciples in the vision. We know this not only from our Lord's statement, that it was a "vision," but also from his statement that no man had ascended up to heaven. (John 3:13; Acts 2:34.) We know also that Moses and Elijah could not have been there, since they were not resurrected from the dead; because our Lord Jesus himself was the "First-fruits of them that slept"-- "the first-born from the dead, that in all things he might have the preeminence." (1 Cor. 15:20; Col. 1:18.) Furthermore the Apostle to the Hebrews distinctly mentions Moses and the prophets (which would include Elijah) and their faithfulness in the past and their acceptance with God; but he points out that they had not yet received their reward, and that they would not receive it until after we (the Gospel Church) shall have received our reward as joint-heirs with Christ in his Kingdom. "These all, having obtained a good report through faith, received not the [blessings of the] promise; God having provided some better thing for us, that they without us should not be made perfect." --Heb. 11:39,40.

Since, then, the appearance of Moses and Elias with our Lord was an appearance merely, we properly inquire, What was the significance or meaning of this vision? We reply, It was a tableau, illustrative of the glorious Kingdom of Christ, as our Lord had predicted, and as Peter understood it and expressed it. In this tableau, the three

disciples formed no part. They were merely witnesses. Christ was the central figure; his features and garments, shining with miraculous lustre, represented in figure the glories which belong to the spirit nature, which our Lord received at his resurrection, "the express image of the Father's person." It is this same spirit glory that is represented in the visions of Revelation, where our Lord is represented with eyes as a flame of fire, and his feet bright as burning brass, etc. (Rev. 1:14,15; 2:18.) At his second advent our Lord will no longer be flesh because, as he testified, "flesh and blood cannot inherit the Kingdom of God." He is now, and every will be, a glorious spirit being of the highest order--the divine nature: and the transfiguration was intended to convey to the minds of his disciples a faint conception of the glory which excelleth.

Moses represented the faithful overcomers who preceded our Lord, described by the Apostle (Heb. 11:39,40), who cannot be *made perfect* until the Kingdom shall have been established. Elijah represented the overcomers of the Gospel age.^[*] The topic discussed in the vision was our Lord's crucifixion. (Luke 9:31.) The cross of Christ is thus pointed out as being the necessary thing in order that he might enter into his glory, as he himself expressed the matter after his resurrection, saying, "Ought not Christ to have suffered these things, and to enter into his glory?" (Luke 24:26.) There could have been no Kingdom glory without the redemptive work. But this vision portrays the Kingdom glories which will ultimately result from our Lord's death.

Possibly, too, the vision was intended to represent the two classes who will be associated with the Lord in his Kingdom, first the Church--the body of Christ, his bride and joint-heir, who shall be like him and see and share his glory, as spirit beings. These in the present time are represented by Elijah. Second, the overcomers of the past, who shall be the earthly representatives of the Kingdom, as per our Lord's statement; --The world "shall see Abraham, Isaac and Jacob and all the prophets in the Kingdom;" because they will be restored, perfected human beings: but the world will not see the Lord and the Church, his glorified spouse, because they will all have been changed from flesh and blood (human nature) and will be spirit beings and of the divine nature, and hence as invisible to men as are God and the angels.--1 Tim. 1:17; 6:16; Heb. 11:27.

Of course, the disciples did not clearly comprehend the matter at the time, yet they realized a blessing and felt that it was "good to be there." Their meeting had started as a prayer-meeting: the three favorite disciples of the Lord accompanying him on this occasion, as on several other occasions--for instance, when he went in to awaken

[*] See MILLENNIAL DAWN, VOL. II., Chap. 8.

the daughter of Jairus from the sleep of death, and a little later than this in the Garden of Gethsemane, they were again his chosen and closest companions. We cannot suppose that the choice of these was an arbitrary one, but must suppose that there was something about these three men that made them specially companionable to the Lord. One thing about them that impresses every reader of the New Testament record is their faith in the Lord and their zeal for his cause. It was James and John who, in their zeal (but not according to knowledge), were about to call down fire from heaven upon the Samaritans, because they did not promptly recognize and cordially receive the Master. It was Peter who first promptly confessed Jesus as the Christ, the same Peter who drew his sword in the Master's defense, and declared that he would die with him. The Master himself was of a warm temperament, and naturally and properly was most drawn toward those who were similarly fervent.

There is a lesson here for us, to the effect that, if we would be closest to the Master and most frequently privileged to have fellowship with him, we should similarly have and cultivate this earnest, zealous spirit. ⁽¹⁾Cold, calculating people may have other good qualities, but there is no room for coldness or even luke-warmness on the part of those who have once tasted that the Lord is gracious. With such, the love enkindled should lead to a consuming zeal. It was thus with our Lord Jesus, and this was one of the reasons why he was beloved of the Father. Speaking for him, the prophet said, "The zeal of thine house hath consumed me." Let all who desire to be pleasing in the Lord's sight become so filled with the same spirit of zeal for righteousness and truth that it will consume them as sacrifices upon the Lord's altar. Thus they will be most pleasing and acceptable to him through Jesus our Lord. As a rule, only the warm and zealous ever get free from Babylon. The others coolly calculate and weigh matters so long that the spirit of the world, the flesh and the devil puts fresh blinds on them, even after they have gotten into the light and see considerable.

Peter proposed making some booths on the mountaintop for the Lord and his guests. Luke adds, "Not knowing what he said." He was bewildered, confused, but in harmony with his natural temperament wished to say something. The voice from heaven, however, seemed to say, Be still! hearken rather to the words of my beloved Son. Not a few need to learn the lesson of quietness--to hear and learn, be taught of God, before they have much to say. Peter evidently learned, as we may judge from his after conduct, to be slower to speak and swifter to hear. (James 1:19.) This is an important lesson to all who would be servants of the Lord: we must learn that of ourselves we know nothing, and can do nothing aright. The proper learning of this lesson means a lesson in humility and in patience, a lesson respecting our own nothingness, and that "our sufficiency is of God." Those who reach this condition become apt students in the school of Christ--not forgetful hearers, but doers of the Word: and such only are prepared to teach the truth to others. Those who are too forward and ready to teach, before they have received instruction from the Lord, are very apt not to know what they say, as Peter's case; and if such be true-hearted and worthy of being used of the Lord as his servants, they are very apt to receive numerous reproofs from time to time.

The first lesson for such to learn is that "The fear [reverence] of the Lord is the beginning of wisdom." Thus, Peter's rash expression, "not knowing what he said," found a reproof in the voice from hea-

ven which said, "Hear ye *Him*." And *fear* fell upon the disciples.

Not only is the fear of the Lord valuable as a beginning of true wisdom, but it is valuable all our journey through. One tendency amongst those who have received the light of present truth, and who lose thereby the terrible and slavish fear inspired by misrepresentations of the divine character and plan, is to lose all fear. And according to the Scriptures this is a very dangerous condition, an ultra freedom that is apt to lead to license, under our present imperfect conditions.

It is true that "perfect love casteth out fear," but it is also true that *perfect* love is a very scarce commodity on earth even amongst the saints. Hence the Apostle urges, "Let *us* fear, lest a promise being left us of entering into his rest, any of us should seem to come short of it." (Heb. 4:1.) The fear which we are to lose entirely is "the fear of man which bringeth a snare." He who loses the fear of God, and the fear of losing the great prize which God has held out before us, is in a very dangerous position: he is likely to become self-conscious and self-satisfied, and readily drops into the condition where he does not believe even in the just sentence against sinners, the second death, and where he is proportionately careless respecting the keeping of his own words and thoughts and deeds in strictest alignment with the principles laid down in the Word of the Lord. Having lost his fear of the Lord, he rapidly loses carefulness respecting the Word of the Lord, and inclines more and more to "lean to his own understanding," and becomes blinded to his own faults.

Let us note carefully additional encouragements to fear held out in the Scriptures. Some of these are as follows:--"O *fear* the Lord, ye his saints." "Ye that *fear* the Lord, praise him." "Let them now that *fear* the Lord say, that his mercy endureth forever." "Like as a father pitieth his children, so the Lord pitieth them that *fear* him." "The mercy of the Lord is from everlasting to everlasting upon them that *fear* him." "He will fulfil the desire of them that *fear* him." "The Lord taketh pleasure in them that *fear* him." (Psa. 34:9; 22:23; 118:4; 103:13,17; 145:19; 147:11.) Our Lord says, "I will forewarn you whom ye shall *fear*." (Luke 12:5.) The Apostle Paul says, "Be not high-minded, but *fear*." "Let us also *fear*." (Rom. 11:20; Heb. 4:1.) The Apostle Peter says, "Honor men; *fear* God;" and "He that *fear*eth him and worketh righteousness is accepted with him." (1 Pet. 2:17; Acts 10:35.) God says through the prophet that they who *fear* his name, are the ones who speak often together, and of whom a book of remembrance is made. And again he promises, "To you that *fear* my name shall the Sun of Righteousness arise with healing in his beams." (Mal. 3:16; 4:2.) Of our dear Redeemer himself it is recorded that Christ "was heard in that he *feared*."--Heb. 5:7.

The lesson of these various scriptures is that, to lose fear of God, in the sense of losing fear of his displeasure or fearing to come short of the grand possibilities which he has so graciously put within our reach, would be a most serious loss, as it would probably cost us our eternal life; for those who have lost this fear are like steam-engines which have lost their governors, and are apt to run with too much liberty to self-destruction and unfitness for service. Hence, as the Apostle again says to the pilgrims who seek the heavenly country,--"If ye call on him as Father,... pass the time of your sojourning here in *fear*" (1 Pet. 1:17); not in levity, nor in worldly frivolities, nor in sensualities, nor in land and money grabbing, nor even carelessly and slothfully, but in earnest watchfulness of every word and act, to please the Lord and to copy his character and thus to make your calling and election sure to a place in his Kingdom, when it shall be established in power and great glory.

⁽¹⁾ Nov. 22 Manna, Psa.69:9

IMPROPER ZEAL
(Scotch Minister
Horatius Bonar's Dream)
(R3542, R1159)

R3542 "As helping us each and all to apply the lesson personally, we relate a dream told by a Scotch minister, Horatius Bonar... He dreamed that his zeal was represented in a package of considerable size and weight, and that some angels came to it and weighed it and assured him that it was full weight, an hundred pounds -- all that was possible. In his dream he was greatly pleased with this report. They next determined to analyze it. They put it into a crucible and tested it in various ways and then reported the result..."

R1159 "Analysis of the zeal... Weight, in mass, 100 lbs., of which, on analysis, there proves to be, viz:--

Bigotry	10 parts.
Personal ambition	23 "
Pride of talent	14 "
Love of praise	19 "
Pride of denomination	15 "
Love of authority	12 "
Love of God	4 "
Love of man	3 "

R3542 "Awakening he realized that it was but a dream, yet felt greatly humbled, and doubtless was profited by it throughout the remainder of life. That dream may be equally profitable to each of us in leading us to a

close inspection of the motives which lie beyond our words and thoughts and doings - especially beyond our service for the Lord and for the brethren.

R1159 "Since all of God's consecrated saints are his ambassadors, ministers of his truth, and members of the royal priesthood, this allegory may be of profit to all. Love of God and love of our fellow-men are the only elements of real zeal in the above analysis. All the other parts are detestable gross in God's sight and will be in ours, as we take God's standpoint of criticism. Let each servant who desires to stand approved of God, examine *his own* heart, analyze *his own* zeal, *his own* motives."