

March 12

The end of the commandment is love from a pure heart, and a good conscience, and an undissembled faith. 1 Timothy 1:5 (Diaglott)

WE are therefore to have clearly before

WHAT DOES THE HEART REPRESENT?

R2890 "The will, in Scripture called the "heart," is therefore continually appealed to by the Lord, as he now seeks amongst men for his "peculiar people." The message is, "My son, give me thine heart"--thy will."

(Psa 57:7 KJV) "My heart is fixed, O God, my heart is fixed..."

(Dan 1:8 KJV) "Daniel purposed in his heart that he would not defile himself..."

OV315 "The mental determination or will represents the real man, from the Divine standpoint"

R4293 "How carefully we should heed the words, "Keep thy heart with all diligence (thy will, thy affections), for out of it are the issues of life"--life eternal or death eternal.--Prov. 4:23."

(Col 3:2 KJV) "Set your affection on things above, not on things on the earth."

R5854 "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."

GOD'S CHOICE OF THE HEART AS A SYMBOL CARRIES AN IMPORTANT MESSAGE

(Lev 17:11 KJV) "For the life of the flesh is in the blood..."

R5747 "From this organ--the heart--the blood is pumped out to all parts of the body. The body is thus dependent upon the heart for its strength, its vitality, its very life. The body would be dead if the heart did not continually propel the blood through the system. So the issues of our bodily life are going forth from the heart every day, yea, every moment. It is either issuing little life or much life each day. So it is with the seat of our affections--so it is with our will. All who come in contact with us day by day are influenced for good or for evil by the spirit we manifest. It is highly important that all our conduct in life should be under the proper direction of a pure heart--one that is carefully watched and kept under inspection, so that today as we go forth, a good issue shall flow out from our heart to others. Thus the Lord will be pleased with us, and will count us "dear children." Thus shall our minds and consciences be kept undefiled."

(Pro 4:23 KJV) "Keep thy heart with all diligence; for out of it are the issues of life."

R5246 "THE HEART is one of the most important organs of our body. If it ceases to work, death is sure to follow. The blood that flows through the heart constitutes the life,

our minds the fact that the *ultimate object* of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is Godlikeness, for God is love. And to have this love developed in

the energy of the body. If the blood current is interrupted for a little while, a clot is formed. This is so much of a preparation for death. There must be a continual stream of blood circulating through our bodies to keep life there.

In view of this important function of our natural hearts, the Bible very properly uses the heart, the center of life, as a symbol of the center of our affections, including the will. Our will has to do with everything we do. Whoever of the Lord's people wills to seek more and more to purify himself becomes more and more alive. If we are pure in heart, we resolve to live righteously and soberly in the present life."

R2518 "Justice is *purity* of heart,--freedom from injustice. Righteousness is *purity* of heart,--freedom from unrighteousness. Love is *purity* of heart,--freedom from selfishness."

R5122 "PURITY OF HEART AN ADVANCED STAGE OF DISCIPLESHIP..."

A pure heart signifies purity of will, of intention, or purpose, which like the needle to the pole, always turns toward righteousness. Though some sudden or strong temptation may for an instant, through the weakness of the flesh, draw it to the right or to the left, yet it quickly recovers its normal position, which is loyalty to truth and righteousness. A pure heart loves righteousness and hates iniquity. It loves purity and despises impurity and unrighteousness...

HOW TO MAINTAIN PURITY OF HEART...

Notwithstanding the purity of their hearts, their intentions, their wills, to fulfil the royal Law of Love, these have a battle to wage. The law of their members, depraved through inherited sin, is the strong law of *selfishness*, in opposition to the new Law to which they have pledged themselves--the Law of *Love*.--Rom. 13:10; James 2:8.

Yet their inability to live up to the requirements of that new Law must be through no lack of will, no lack of intention of the pure, loyal heart. Whatever failure they make, however short they may come at times of obtaining the victory, it must be solely because of weakness of the flesh and the besetments of the Adversary, which their pure hearts failed to resist...

They may go freely to the Throne of Heavenly grace, there to obtain mercy in respect to their failures to live up to the high standard which their hearts acknowledge and to which they strive to conform. He also assures them that they may find grace to help in every time of need.--Heb. 4:16; Eph. 6:12...

SELF-DECEPTION OF AN IMPURE HEART...

Gentle manners, such as love would manifest, may be exercised by a selfish heart, deceiving itself and seeking to deceive others. On the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity. Under favorable conditions these hidden motions of sin in the flesh may man-

us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a *pure* heart, in full accord with the Lord, and His law of love, and wholly antagonistic to the Adversary and his law of selfishness. Z.'00-360 R2735:1

ifest themselves in more or less carefully worded slander or backbiting or reproach. Or these, continuing to rankle in the heart, may when opportunity affords bring forth anger, hatred, malice, strife and other wicked works of the flesh and the Devil, wholly contrary to the course of a pure heart and at variance with the commandment of the Law of the New Creation--Love.--2Tim. 3:13; Rom. 7:5; Gal. 5:19-21.

We are to have clearly before our minds the fact that the *ultimate object* of all the Divine dealings with us and for us, and the ultimate signification of all the Divine promises made to us, is the development of *love*, which is godlikeness...

LOVE DEVELOPED BY THE PRINCIPLES OF RIGHTEOUSNESS

To have this kind of love in its proper development there must be a good conscience, well regulated by the Scriptures; therefore the study of God's Word is very important. Meditation upon God's Law is also necessary. We must recognize the fact that there are Divine commands with *principles* behind them and that these principles are to be incorporated into our characters. In other words, we are to have the mind of Christ. (1 Cor. 2:16.) As the Apostle says, "Walk in the Spirit and ye shall not fulfil the lust of the flesh."--Gal. 5:16.

This admonition means that we should guard all the actions of life, as well as all our words; for these are a source of either blessing or ill to others and to ourselves. "As a man thinketh in his heart, so is he." (Prov. 23:7.) Some may deceive others for a time, but the Lord knows whether we are seeking to please Him.

We are to endeavor to please the Lord in all things and to watch the outward conduct so that our walk in life may be circumspect. Even though we know that the world will take our very best thoughts and endeavors for hypocrisy, nevertheless, our way is clearly marked out--the way of the Lord--the way of Wisdom."

R4153 "HOLDING FAST AT THE MARK. There is no doubt that in the divine schooling there is a mark or standard of fitness for graduation to the Church in glory..."

The rapidity of progress in learning the lessons depends greatly on our temperament and our zeal. Some evidently make as much progress in one year as others do in twenty, and very many never graduate at all--never reach the mark or standard which God demands, perfect love. The Word of God, our textbook, informs us that "Love is the fulfilling of the Law" (Rom. 13:10); that "The end or purpose of the divine commandment is love out of a pure heart and a good conscience." (1 Tim. 1:5.) "As many, therefore, as be perfect [-willed, at the mark of perfect love] should be of this mind."--Phil. 3:15-17...

"WHO SHALL BE ABLE TO STAND?"

..."Take unto you the whole armor of God, that ye may be able to stand in the *evil day*, and having done all to stand!"--Eph. 6:13.

The logic of this situation implies that

during the few years immediately before us will come the severest of trials and the most subtle tests of our love: (1) For God as represented by our love for his Truth and the honor of his name; (2) our love for the Lord's brethren; (3) our love for our enemies. And whenever the "brethren" (of whom so much might be expected) become our enemies the test of our love will be the severer. In view of these things, "What manner of persons ought we to be, in all holy living and God-likeness?" In view of the solemnity of the situation, how "circumspect" we all should be! How we should scrutinize our every act and word and thought! And our thoughts require our special care, because by the *thoughts and intents of the heart* we are being judged. And words and acts proceed there from. How often *ambition* hides its envious desires under the cloak of *duty*! How many of the fires of the "Holy Inquisition" were lighted by the torch of "duty!" Let us each be on guard. Ourselves or others we might deceive, but not God, who says, "Be not deceived, God is not mocked; he that doeth righteousness is righteous"—not merely he who professes. He whose acts and words are loving, gentle, kind, considerate under trying conditions gives evidence of being begotten of the God of love and of having developed much Christ-likeness! Consider our Lord's love for his enemies and his forbearance for them when railed at, "Come down from the cross!" Consider how, when reviled and slandered, he reviled and slandered not in return! Consider how gentle was his reproof of the perfidious Judas and how he merely hinted a reproof to Peter,

who denied him with cursings! In his case surely Love was ready to cover a multitude of faults. Let us not be easily offended nor of implacable spirit. Let us with generous and forgiving spirit say with the Apostle, "None of these things move me"—from my stand at perfect love; it shall grow more rooted and grounded in proportion as it is tested. Let us also be on guard against the spirit which is envious of the honors, privileges and blessings granted to another. Contrariwise let us have so much of the spirit of love that we will rejoice with all who rejoice in the Lord and will mourn with all in distress. To feel even a coolness of sentiment in connection with the prosperity of a brother or a lack of interest in his welfare is a sign of serious danger—that we have slipped from the mark. This should alarm us and lead to fresh energy."

R5746 "BLESSED ARE THE PURE IN HEART" *"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure; but both their mind and conscience are defiled. They profess to have known God, but by their works they renounce Him, being abominable and disobedient, and to every good work worthless."* *"Keep thy heart with all diligence; for out of it are the issues of life."* —Titus 1:15,16; Proverbs 4:23...

The language seems to imply that these were fault-finders. They could find fault with everything—nobody could do anything just right, no doctrines were right... People who see nothing pure, nothing good, anywhere, and who are denouncing others all the time...

R2733 (From Harvest Truth Database V5.0)

THE ULTIMATE END OF THE COMMANDMENT IS LOVE FROM A PURE HEART AND A GOOD CONSCIENCE.

"Now the end [ultimate object] of the commandment is love from a pure heart and a good conscience, and an undissembled faith—which some, having failed [to discern] have turned aside to foolish talking."--1 Tim. 1:5,6.

NOT ONLY in the Apostle's day did many fail to get the true idea of religion--the Lord's commandments to his people, etc.--but many, probably an increasing number, have since similarly failed. We may suppose that the method of the great Adversary is to confuse the minds of those who are feeling after God and righteousness. It is thus, as the Scriptures declare, that he deceives the whole world--putting forms, ceremonies, theories and confessions instead of heart religion.

Those who teach the monstrous false doctrine that the present life decides the fate of every human being, either for eternal misery or for eternal joy, consider this doctrine the very bulwark of pure Christianity and of holiness; consequently many who really do not believe it tacitly give it their consent and approval, believing that in so doing they are forwarding the cause of holiness. But this is a great mistake; this is one of the great Adversary's delusions, by which he would make the piety of God's people serve his cause, (1) because this doctrine dims the divine glory as respects love and justice, and (2) because the doctrine, instead of cultivating or promoting holiness, cultivates and promotes the reverse of this, as we shall show.

The theory that the present life is merely to decide who are worthy of eternal joy, and who are worthy of eternal torments, resolves itself finally in the general thought as signifying that all fiendish characters may perhaps be worthy of some kind of ill-treatment to all eternity, provided they shall not breathe a prayer of penitence at some time before they expire; but that all half-way decent people are too respectable or too good to justly merit an eternity of torture, and hence must be of the kind who will receive an eternity of bliss. Thus this hell-fire doctrine, instead of promoting holiness, purity of heart, promotes the reverse,-- carelessness as respects anything except out and out murder and general devilishness.

On the contrary, the Scriptural doctrine makes no threat of eternal torment, and promises a full opportunity for every human creature to come to a knowledge of the truth, either in the present

The Apostle's statement is very strong, very forceful—"Unto the pure all things are pure; but unto them that are defiled and unfaithful is nothing pure."... They have permitted ill-natured thoughts to enter the mind and lodge there—suspicions, evil surmisings...

Gradually, if they yield to this wrong heart attitude, their consciences become corrupt and hardened... "They profess to have known God," says the Apostle—knowing something in an intellectual way about His Plan and Word—"but by their works they deny Him." Their works are contrary to God's Word, which instructs that all should seek to do all the good they can, to see all the good they can, and to give generous judgment to others...

So far as any *good work* is concerned they will defile it, injure it... They have allowed the bitter spirit to work in them until everything takes on the color of their own minds. They do not recognize to what an extent they are unjust, unrighteous, in their thoughts, their words, their conduct. They are injurious to every good work.

There are lessons of warning here for all of us, lest we should be led astray by the spirit of the Wicked One."

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

(1 John 3:18 KJV) "My little children, let us not love in word, neither in tongue; but in deed and in truth."

life or in the next life, and thus, under the terms of the New Covenant, to avail themselves of the opportunity for eternal life through the great atonement sacrifice finished at Calvary. This Scriptural doctrine is replete with the highest incentives to holiness, purity of heart and of life; because, instead of holding forth a general penalty of torture, it holds forth "a *just* recompense of reward," a reward of blessing or of stripes which will be proportionate to the individual efforts of each to come into harmony with God and his holiness.

First we have the call of the Gospel Church to become heirs of God and joint-heirs with Jesus Christ, in the Millennial Kingdom, upon *the condition of holiness of heart*, and subsequently will come the offer of restitution and everlasting life in human perfection, to those of the world who similarly return to heart-harmony with the Lord. The Scriptures hold out no suggestion anywhere that eternal life will ever be given to any creature on any plane of existence, except upon this condition of full, complete heart-harmony with the Lord. Anything contrary to, or even short of, this perfect harmony with the Lord, will, from the Scriptural standpoint, mean the Second Death. Here, then, in the divine offer, we have the highest inducement to strive for our closest possible attainment to perfection; and we are assured that such striving will ultimately, according to divine favor, be rewarded with perfect conditions (in which absolute perfection will be possible)--in the resurrection.

Many there are who have very erroneous views of what is signified by the expression, "pure in heart;" one class considers this impossible of attainment in the present life; another class, no less mistakenly, considers this to mean absolute perfection in every thought, word and deed; and in believing that they fulfil these conditions, and in teaching others similarly, they are making a grave mistake.

Answering the last error first, we remark that it is possible for one to deceive himself respecting his own heart and his own condition, as for instance, apparently, the Pharisees of our Lord's day: claiming that they were perfect, and that they kept the whole law,

they were merely deceiving themselves, but not the Lord; by their self-deception, a form of hypocrisy, which blinding them to their own need of the robe of Christ's righteousness, left them in the filthy rags of their own righteousness, unfit for the Kingdom. And so with some today, who claim perfection of thought, word and deed. They have blinded themselves to their own weaknesses, imperfections and errors, and are in a far worse condition than he who, tho outwardly less moral, is at heart better in the Lord's sight, because honest in confessing his unworthiness, because for such the Lord has provided forgiveness of sins,-- covering with the robe of Christ's righteousness.

Nevertheless, those who think that purity of heart is an impossibility in the present life are likewise mistaken. Their mistake arises from not seeing a wide distinction between a purity of heart and a perfection or righteousness of all the words and deeds of life. The heart, as used in this text, refers to the mind, the will, the actuating intentions or motives of the man. With this thought before the mind, it is easy to see that one might be pure of heart, that is of pure intentions, and yet confess himself unable to do and to be all that his good intentions desire and endeavor. He whose heart is pure toward the Lord in Christ is the same one whose eye is single, the same one who is not double-minded but single-minded, whose mind, will, heart, seeks first, last and always the will of God. Hence the exhortation of the Apostle, "Purify your hearts, ye double-minded."--Jas. 4:8.

But how can this condition of purity of heart be attained? Is this to be our message to sinners--"purify your hearts"? No, the Gospel does not call sinners to purify their hearts: on the contrary it declares it to be an impossible thing for the sinner to purify his heart; a fuller's soap, which the sinner does not possess, is needed to cleanse the heart and bring it into that attitude of relationship with God and his will which will be pure and acceptable in his sight. On the contrary, sinners are called to repentance--called upon to confess that not only their outward lives are imperfect, short of the glory of God, but that their hearts also are rebellious, impure and in sympathy with impurity. After the sinner is repentant for sin, desiring to come into harmony with the Lord and his righteousness, he is pointed to the great atonement for sin, and is drawn to the great Redeemer, through a desire to be made free from sin and to come into harmony with God. When this step has been taken --when the sinner having repented of his sins, and having made restitution so far as possible, accepts Christ and the pardon he offers, and seeks to walk in the way of righteousness, then he is *justified*,--justified freely from all things, from which the Law could not justify him--"justified by faith through the blood of Christ"--brought nigh to God, into relationship with him, and caused to know the joy and peace of his forgiving love.

When this is accomplished, when justification by faith has been established, when the sinner is reckoned and treated as no longer a sinner, but as reconciled to the Father, then his heart may be said to be pure, cleansed from "the sins that are past, through the forbearance of God." But now arises a new question with the reformed one: while past sins are graciously covered, weaknesses of the flesh are present, and temptations of the adversary are on every hand. He starts to walk forward, but finds himself beset by the world, the flesh and the devil: what shall he do? A heart searching probably begins there: finding himself incapable of guiding himself, or of keeping himself, his proper course is to accept another offer of divine grace, namely, the second step in our great salvation. He hears the voice of the Lord, through the Apostle, saying, "I beseech you, therefore, brethren, by the mercies of God [manifested in the covering of your sins], that ye present your bodies living sacrifices, holy, acceptable to God, which is your reasonable service."

The reformed one, if rightly instructed, realizes his inability to stand in his own strength, realizes that his *only hope of maintaining justification* granted to him lies in getting the Lord to take charge of him. At first he may think to go into partnership with the Lord, and to say, "Some of self and some of thee," some of my own will and some of the Lord's will; but rightly instructed he finds that this will not be satisfactory to the Lord; that the Lord will accept him, and become responsible for him, and guarantee him glorious victory and eternal reward, only upon this one condition, namely, a full self-surrender, a full consecration of heart.

It is after the sinner has come through all this process and has made a full consecration of his heart to the Lord, that he is of the class described in our text, one of the pure in heart, under the law of love, the law of the New Covenant. But notwithstanding the purity of his heart, his motives, his intentions, his will, to fulfil the Lord's great commandment, which is briefly comprehended in one word, Love,-- he will find that he has a battle to wage, that the law of his

members, depraved through heredity in sin, is a strong law of selfishness, in opposition to the new law, to which he has pledged himself, the law of his pure heart or new heart or will,--the law of Love.

Hence, as the Apostle suggests in our text, we must learn that the ultimate end or object of the divine commandment or law, means LOVE,--even tho we do not find ourselves thoroughly able to live up to every minute particular and requirement of that law. Yet our inability to live up to the requirements of that law must be through no lack of the will, or intentions of the loyal and pure heart toward the law, and toward the Lord whose law it is: whatever failure we make, however short we may come of the grand ultimate object before us, it must be solely because of weaknesses of the flesh, and besetments of the adversary, which our pure hearts, or wills failed to resist.

And here the Lord's promises are helpful, assuring us that he knows our weaknesses and frailties, and the wiles of our great adversary, the devil, and the influence of the spirit of the world, which is contrary to the spirit of love: he tells us that we may go freely to the throne of the heavenly grace, and obtain mercy in respect to our failures to live up to the grand standards which our hearts acknowledge, and seek to conform to; and that we may also find grace to help us in every time of need. And, availing ourselves of these mercies and privileges provided through our great High Priest, we are enabled to fight a good fight against sin, to repulse its attacks upon our hearts, and to drive it off if it shall succeed in invading our flesh. Thus, and thus only, may the Christian *keep himself pure* in heart, preserving his stand as one of the fighters of the good fight, one of the overcomers of the world and its spirit.

There will be a tendency on the part of the flesh, and the mind of the flesh, to deceive us in respect to this commandment of Love. The mind of the flesh will seek to go into partnership with the new mind, and will be very ready to recognize love as the rule and law of life, *under certain conditions*. The mind of the flesh would recognize love in words, in profession, in manners--a form of godliness, without its power. Gentle manners, such as love would demand, may be exercised by a selfish heart deceiving itself, and seeking to deceive others; on the lip may be the smile, the word of praise, of kindness, of gentleness, while in the heart may be feelings of selfishness, of grudge, of bitterness, of animosity, which, under favorable conditions, may manifest themselves in more or less carefully worded slander, or backbiting, or reproaches. Or these, continuing in the heart and ranking, may, under favorable conditions, bring forth anger, hatred, malice, strife and other wicked works of the flesh and of the devil, wholly contrary to the proper course of a pure heart, and at utter variance with the commandment of the law of the New Covenant--Love.

^{1}We are, therefore, to have clearly before our minds the fact that the *ultimate object* of all the divine dealings for us and with us, and the ultimate significance of all the divine promises made to us, is the development of love, which is god-likeness, for God is love. And to have this love developed in us, in the sense and to the degree intended by the Lord, it is necessary that it shall come from a *pure* heart, in full accord with the Lord, and his law of love, and wholly antagonistic to the Adversary and his law of selfishness. To have this kind of love in its proper development requires also a good conscience: for be it remembered that there are bad consciences,--^{2}our consciences require regulating, as do all the other features of our fallen nature. If our consciences are to be regulated we must have some standard by which to set and regulate them. The conscience is like a watch whose dial is properly marked with the hours, but whose correctness as a time-keeper depends upon the proper regulating of its mainspring, so that it may point out the hours truthfully: so our consciences are ready to indicate right and wrong to us, but they can only be relied upon to tell us truly what is right and what is wrong after being regulated in connection with the new mainspring, the new heart, the pure will, brought into full harmony with the law of love, as presented to us in the Word of God.

Our text also points out the necessity for an undissembled faith. And here, we believe, is one of the important difficulties besetting many who are in the nominal churches: they are not honest; they are not conscientious in respect to their faith. If they believe differently from the denomination they have been connected with, they are willing to dissemble their faith, to misrepresent it, because they fear a disturbance in the church; they fear to be thought peculiar; they fear to lose the esteem of fellow-Christians ("wheat") who might

^{1} Mar. 12 Manna, 1Tim. 1:5

^{2} Nov. 24 Manna, Acts 24:16

understand them, and of fellow-associates ("tares") who would be sure to misunderstand them, and speak evil of them. They love the praise of men more than they love the praise of God, else they would not risk the disfavor of God through a violation of conscience, and a dissembling of their faith, in order to maintain the friendship of the world and of the nominal church.

We urge that all our readers consider carefully, studiously, the words of our text, remembering it is those who miss this true thought who are not only missing the opportunity of the present time to be overcomers of the world, and the opportunity of the future, to be "joint-heirs with Christ" in his Kingdom, but who, additionally, are lending influence now in the wrong direction, and are likely to

be turned aside to foolish talking, preaching and teaching and discussing matters which are illogical, irrational, nonsensical; because their hearts have become darkened through neglect of the *principles* which the Lord has set forth for the government of those who are new creatures in Christ Jesus. And sometimes the matter goes beyond foolish talking, and the heart becomes embittered and corrupted: love is cast out of the heart, and selfishness takes its place, and from it flows words of bitterness, anger and evil, instead of words of love, kindness, gentleness, mercy and goodness.

"Keep thy *heart* with all diligence, for out of it are the issues of life"--life or death. "Blessed are the *pure* in heart, for they shall see God."

R5755 "THE ULTIMATE DESIGN OF THE LAW OF GOD *"The end of the commandment is love out of a pure heart, and a good conscience and an undissembled faith."* --1 Timothy 1:5...

The Apostle speaks here of "the end of the commandment." The expression seems somewhat obscure. The thought seems to be this: the ultimate purpose of the Law, that which it is designed to produce, is love--to bring us to the place where we shall be in full harmony with the One who made the Law, and who is Himself the embodiment of Love...

This love required by God's Law must be of a certain quality... A person might love a dog because it was *his* dog, or love his child because it was *his* child. This love, therefore, would have a selfish feature and would not be the disinterested kind, the benevolent kind, not the highest form of love. The love that would fulfil all the requirements of God's Law would be "love out of a pure heart."

Love can be entertained in a heart not altogether pure. There can be a mixture of love and selfishness, and this is very generally the case with fallen humanity. Even as Christians our love may be only partly pure at first, but gradually the spirit of the commandment, received into our heart, should purge out the selfishness. Godlike love would mean love for God's Truth, love for His holy Law, love for His creatures. It is an unselfish love, as is the love of God. God has nothing to gain by all He is doing for the Church or purposes to do for the world. He does it out of a pure heart, out of a good, benevolent, loving heart--not to see what He can get out of it.

A pure heart is one which has no selfishness in its motives; it has a desire to do good to all, to do evil to none, to see others blessed as well as itself; to love and serve God perfectly, with all its powers. Our Lord commended this condition of heart, saying, "Blessed are the pure in heart; for they shall see God." It is very evident, then, that such a pure-hearted person is not merely one who starts out in the Christian life with a good intention. *All* who start in the Christian life do so with a good intention; but they must be instructed and educated. They must develop to perfection this purity of heart. Hence the experiences of the Christian are for the very purpose of bringing his heart into this condition of pure, unselfish love...

DEFINITION OF "GOOD CONSCIENCE"...

While God created man with a good conscience, ability to determine accurately what is right and what is wrong, sin has

depraved this conscience. Hence it is the duty of every Christian to get his conscience made right, to educate his conscience to discern correctly. God lays down the principles of righteousness in His Word. It is through the Law of God that the Christian is able to discern these principles, to see what is right or wrong in principle...

There are many things which are morally wrong, which are forbidden in the Law of God. These would be more readily discerned by the conscience, as there could be but one course of action possible in harmony with the expressed will of God on the matter. But there are other things which require a conscience trained to fine discernment. The Golden Rule is especially helpful here. As the principles of righteousness become firmly established in our characters, there is little difficulty in discerning the course of duty and of love.

One whose conscience has not been properly trained by the Word of God might be entirely honest and yet be pursuing a wrong course... Perhaps long after he has become a Christian he would come to see that something he had been practising was not wise or proper. He would say, "I see now that I have been taking a wrong view of this matter. Hereafter I shall be better able to see my proper course under such circumstances. I realize that the principle of justice needs to be thoroughly ingrained in my being in order that I may be more pleasing to God. Christian love goes beyond justice, but justice must come *first*." A properly developed Christian has a properly educated conscience.

A "good conscience," as used in our text, is a rightly educated conscience. It is not one which is always accusing its owner, making him feel that he is always doing wrong. There are morbid consciences which are constantly accusing, not able to get a proper balance. A truly good conscience is one which is well balanced. One may have a scale, for instance, that is perverted either one way or the other. A scale which is rightly adjusted will stand level. It is reliable. And so with a good conscience--it is one which can determine the slightest deviation from God's Law.

HONESTY RESPECTING FAITH ESSENTIAL

Lastly, St. Paul adds, "and an undissembled faith." An undissembled faith is a faith that is properly represented to others. It is not deceitful. To dissemble is to misrepresent... Whatever the Lord has revealed to us that our faith has been able to accept as His will, must be held honestly and loyally. We must be honest with respect to our faith

and in respect to our life.

There are many who may have a good conception of justice and who may be fine people in many ways, and yet they might dissemble as regards their faith. They might think more or less that the end justifies the means, and that they might profess something in regard to their faith which would be for the good of someone else, even though it would not be true. There are people all over the world who thus dissemble in respect to their faith. They misrepresent their faith. They do not believe what they are teaching or what they profess to believe...

All such people are in a wrong condition. Unless they speedily correct this they will not be fit for the Kingdom; for the purpose of the Law, Love, is to be fulfilled in those who will be accepted for that high and honorable station. Love requires, first of all, supreme loyalty to God, which means loyalty to His Word. What is the use of having an end of the Law, an ultimate object of the Law, if that end, that object, is never to be attained?...

THE LAW OF THE NEW CREATION...

The Lord has arranged that our love for the brethren and our laying down our lives for them and in their defense is all done to Him; and He so esteems it...

We may never attain to the place, while we are in the flesh, where we shall say no word, do no act, to hurt a brother. We all have imperfections that we are striving against. But "The Lord looketh upon the heart," and not at the imperfect execution. If He sees the earnest endeavor to do His will, He will cover the deficiencies and imperfections with the merit of our Savior. If we make a mistake, we are to be glad to rectify it and to make proper apologies and reparation--assuring the brother that we did not mean to hurt his feelings. Or, if under temptation we felt less concern than we should about wounding him, we should ask pardon, confessing our sorrow, and then confess our fault at the Throne of Grace, asking forgiveness in Jesus' name.

If, then, we hope to be of those who will be granted a place with Christ in His Throne, let us see to it that by His grace we attain the end of the commandment, the end of the Law, as given to the New Creation. Let it be "love out of a pure heart, and a good conscience, and an undissembled faith"--a love which inspires to the willing, joyful sacrifice of every earthly hope and ambition, and which gladly lays down even life itself for the brethren, that we may be accounted worthy of the heavenly inheritance awaiting the "more than conquerors." --Romans 8:37."

R5127 "SANCTIFICATION THE RESULT OF LOVE OF GOD...Our sanctification...must be primarily toward God and first affect our own hearts and wills and, as a result of such devotion to God, find its exercise in the interest of the brethren and of all men."