

Steps to **HA MASHIAH**

[the anointed savior king]

“You must be born again,” “being born again. . .by the word of **YAH^{HA}WEH!**”

John 3:7; 1 Peter 1:23.

By Ellen G. White

Modified from *Steps to Christ* for the English descendants of Abraham (by Roy Lemke).

Chapter 1 YAH^{HA}WEH's love for man!.....	Page 1	Chapter 8 Growing up into HA MASHIAH	Page 15
Chapter 2 The sinner's need of HA MASHIAH	Page 3	Chapter 9 The work and the life.	Page 17
Chapter 3 Repentance.....	Page 4	Chapter 10 A knowledge of YAH^{HA}WEH	Page 19
Chapter 4 Confession.	Page 8	Chapter 11 The privilege of prayer.....	Page 22
Chapter 5 Consecration.	Page 10	Chapter 12 What to do with doubt.....	Page 25
Chapter 6 Faith and acceptance.	Page 11	Chapter 13 Rejoicing in the Master.....	Page 27
Chapter 7 The test of discipleship.	Page 13		

Steps to ^{ha} Mashiah

(1892, 1893 by E.G. White)

modified from **Steps to Christ**

Chapter 1 - YAH^{HA}WEH's love for man!

Nature and revelation alike testify of YAH^{HA}WEH's love. Our father in heaven is the **source of life**, of **wisdom**, and of **joy**. Look at the wonderful and beautiful things of nature. Think of their marvelous adaptation to the needs and happiness, not only of man, but of all living creatures. The sunshine and the rain, that gladden and refresh the earth, the hills and seas and plains, all speak to us of **the creator's love**. It is YAH^{HA}WEH [Eternal the self-existent Creator] who supplies the **daily needs** of all his creatures. In the beautiful words of the psalmist —

"The eyes of all wait upon thee;
And thou givest them their meat in due season.
Thou openest thine hand,
And satisfiest the desire of every living thing."

Psalm 145:15, 16.

YAH^{HA}WEH [Eternal the self-existent Creator] made man perfectly holy and happy; and the fair earth, as it came from the creator's hand, bore no blight of decay or shadow of the curse. It is transgression of YAH^{HA}WEH's law — the law of love — that has brought woe and death. Yet even amid the suffering that results from sin, YAH^{HA}WEH's love is revealed. It is written that YAH^{HA}WEH [Eternal the self-existent Creator] cursed the ground for man's sake. *Genesis 3:17*. The thorn and the thistle — the difficulties and trials that make his life one of toil and care — were appointed for his good as a part of the training needful in YAH^{HA}WEH's plan for his uplifting from the ruin and degradation that sin has wrought. The world, though fallen, is not all sorrow and misery. **In nature itself are messages of hope and comfort**. There are flowers upon the thistles, and the thorns are covered with roses.

"YAH^{HA}WEH [Eternal the self-existent Creator] is love" is written upon every opening bud, upon every spire of springing grass. *1 John 4:8, 4:16*. The lovely birds making the air vocal with their happy songs, the delicately tinted flowers in their perfection perfuming the air, the lofty trees of the forest with their rich foliage of living green — all testify to **the tender, fatherly care of our YAH^{HA}WEH [Eternal the self-existent Creator] and to his desire to make his children happy**.

The word of YAH^{HA}WEH [Eternal the self-existent Creator] reveals his character. He himself has declared his infinite love and pity. When Moses prayed, "Show me thy glory," YAH^{HA}WEH [Eternal the self-existent Creator] answered, "**I will make all my goodness pass before thee.**" *Exodus 33:18, 19*. This is his **glory**. YAH^{HA}WEH [Eternal the self-existent Creator] passed before Moses, and proclaimed, "**YAH^{HA}WEH, YAH^{HA}WEH [Eternal the self-existent Creator] El [the almighty], merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.**" *Exodus 34:6, 7*. He is "slow to anger, and of great kindness," "because he delighteth in mercy." *Jonah 4:2; Micah 7:18*.

YAH^{HA}WEH [Eternal the self-existent Creator] has bound our hearts to him by unnumbered tokens in heaven and in earth. Through the things of nature, and the deepest and tenderest earthly ties that human hearts can know, he has sought to reveal himself to us. Yet these but imperfectly represent his love. Though all these evidences have been given, the enemy of good blinded the minds of men, so that they looked upon YAH^{HA}WEH [Eternal the self-existent Creator] with fear; they thought of him as severe and unforgiving. Satan led men to conceive of YAH^{HA}WEH [Eternal the self-existent Creator] as a being whose chief attribute is stern justice, — one who is a severe judge, a harsh, exacting creditor. He pictured the creator as a being who is watching with jealous eye to discern the errors and mistakes of men, that he may visit judgments upon them. It was to remove this dark shadow, by revealing to the world the infinite love of YAH^{HA}WEH [Eternal the self-existent Creator], that YAH^{HA}SHUA [Eternal the salvation] came to live among men.

The son of YAH^{HA}WEH [Eternal the self-existent Creator] came from heaven to make manifest the father. "**No man hath seen YAH^{HA}WEH [Eternal the self-existent Creator] at any time; the only begotten son, which is in the bosom of the father, he hath declared him.**" *John 1:18*. "**Neither knoweth any man the father, save the son, and he to whomsoever the son will reveal him.**" *Matthew 11:27*. When one of the disciples made the request, "Show us the father," YAH^{HA}SHUA [Eternal the salvation] answered, "**Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the father; and how sayest thou then, 'Show us the father?'**" *John 14:8, 9*.

In describing his earthly mission, YAH^{HA}SHUA [Eternal the salvation] said, YAH^{HA}WEH [Eternal the self-existent Creator] "**hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.**" *Luke 4:18*. This was his work. He went about doing good and healing all that were oppressed by satan. There

were whole villages where there was not a moan of sickness in any house, for he had passed through them and healed all their sick. His work gave evidence of his divine anointing. **Love, mercy, and compassion were revealed in every act of his life**; his heart went out in tender sympathy to the children of men. He took man's nature, that he might reach man's wants. The poorest and humblest were not afraid to approach him. Even little children were attracted to him. They loved to climb upon his knees and gaze into the pensive face, benignant {*harmless and gracious*} with love.

YAH^{HA}SHUA [Eternal the salvation] did not suppress one word of truth, but **he uttered it always in love**. He exercised the greatest tact and thoughtful, kind attention in his intercourse with the people. He was **never rude**, never needlessly spoke a severe word, never gave needless pain to a sensitive soul. **He did not censure human weakness. He spoke the truth, but always in love**. He denounced hypocrisy, unbelief, and iniquity; but tears were in his voice as he uttered his scathing rebukes. He wept over Jerusalem, the city he loved, which refused to receive him, the way, the truth, and the life. They had rejected him, the savior, but he regarded them with pitying tenderness. His life was one of **self-denial** and thoughtful **care for others. Every soul was precious in his eyes**. While he ever bore himself with divine dignity, he bowed with the tenderest regard to every member of the family of **YAH^{HA}WEH** [Eternal the self-existent Creator]. In all men he saw fallen souls whom it was his mission to save.

Such is the character of **HA MASHIAH** [the anointed savior king] as revealed in his life. This is the character of **YAH^{HA}WEH** [Eternal the self-existent Creator]. It is from the father's heart that the streams of divine compassion, manifest in **ha Mashiah** [the anointed savior king], flow out to the children of men. **YAH^{HA}SHUA** [Eternal the salvation], the tender, pitying savior, was **YAH^{HA}WEH** [Eternal the self-existent Creator] "**manifest in the flesh**." *1 Timothy 3:16*.

It was to redeem us that **YAH^{HA}SHUA** [Eternal the salvation] lived and suffered and died. He became "a man of sorrows," that we might be made partakers of everlasting joy. **YAH^{HA}WEH** [Eternal the self-existent Creator] permitted his beloved son, full of grace and truth, to come from a world of indescribable glory, to a world marred and blighted with sin, darkened with the shadow of death and the curse. He permitted him to leave the bosom of his love, the adoration of the angels, to suffer shame, insult, humiliation, hatred, and death. "**The chastisement of our peace was upon him; and with his stripes we are healed**." *Isaiah 53:5*. Behold him in the wilderness, in Gethsemane, upon the cross! The spotless son of **YAH^{HA}WEH** [Eternal the self-existent Creator] took upon himself the burden of sin. He who had been one with **YAH^{HA}WEH** [Eternal the self-existent Creator], felt in his soul the awful separation that sin makes between **YAH^{HA}WEH** [Eternal the self-existent Creator] and man. This wrung from his lips the anguished cry, "**My El** [Almighty], **my El** [Almighty], **why hast thou forsaken me?**" *Matthew 27:46*. It was the burden of sin, the sense of its terrible enormity, of its separation of the soul from **YAH^{HA}WEH** [Eternal the self-existent Creator] — it was this that broke the heart of the son of **YAH^{HA}WEH** [Eternal the self-existent Creator].

But this great sacrifice was not made in order to create in

the father's heart a love for man, not to make him willing to save. No, no! "**YAH^{HA}WEH** [Eternal the self-existent Creator] **so loved the world, that he gave his only-begotten son**." *John 3:16*. The father loves us, not because of the great propitiation, but **he provided the propitiation because he loves us**. **HA MASHIAH** [the anointed savior king] was the medium through which he could pour out his infinite love upon a fallen world. "**YAH^{HA}WEH** [Eternal the self-existent Creator] **was in HA MASHIAH** [the anointed savior king], **reconciling the world unto himself**." *2 Corinthians 5:19*. **YAH^{HA}WEH** [Eternal the self-existent Creator] suffered with his son. In the agony of Gethsemane, the death of Calvary, the heart of infinite love paid the price of our redemption.

YAH^{HA}SHUA [Eternal the salvation] said, "**Therefore doth my father love me, because I lay down my life, that I might take it again**." *John 10:17*. That is, "my father has so loved you that he even loves me more for giving my life to redeem you. In becoming your substitute and surety, by surrendering my life, by taking your liabilities, your transgressions, I am endeared to my father; for by my sacrifice, **YAH^{HA}WEH** [Eternal the self-existent Creator] can be just, and yet the justifier of him who believeth in **YAH^{HA}SHUA** [Eternal the salvation]."

None but the son of **YAH^{HA}WEH** [Eternal the self-existent Creator] could accomplish our redemption; for only he who was in the bosom of the father could declare him. Only he who knew the height and depth of the love of **YAH^{HA}WEH** [Eternal the self-existent Creator] could make it manifest. **Nothing less than the infinite sacrifice made by HA MASHIAH** [the anointed savior king] **in behalf of fallen man could express the father's love to lost humanity**.

"**YAH^{HA}WEH** [Eternal the self-existent Creator] **so loved the world, that he gave his only-begotten son**." He gave him not only to live among men, to bear their sins, and die their sacrifice. He gave him to the fallen race. **HA MASHIAH** [the anointed savior king] was to identify himself with the interests and needs of humanity. He who was one with **YAH^{HA}WEH** [Eternal the self-existent Creator] has linked himself with the children of men by ties that are never to be broken. **YAH^{HA}SHUA** [Eternal the salvation] is "**not ashamed to call them brethren**" (*Hebrews 2:11*); he is our **sacrifice**, our **advocate**, our **brother**, bearing our human form before the father's throne, and through eternal ages one with the race he has redeemed — **the son of man**. And all this that man might be uplifted from the ruin and degradation of sin that he might reflect the love of **YAH^{HA}WEH** [Eternal the self-existent Creator] and share the joy of holiness.

The price paid for our redemption, the infinite sacrifice of our heavenly father in giving his son to die for us, should give us exalted conceptions of what we may become through **HA MASHIAH** [the anointed savior king]. As the inspired apostle John beheld **the height, the depth, the breadth of the father's love** toward the perishing race, he was filled with **adoration and reverence**; and, failing to find suitable language in which to express the greatness and tenderness of this love, he called upon the world to behold it. "**Behold, what manner of love the father hath bestowed**

upon us, that we should be called the sons of ^{YAH}HAWEH [Eternal the self-existent Creator],¹ 1 John 3:1. What a value this places upon man! **Through transgression the sons of man become subjects of satan.** Through faith in the atoning sacrifice of ^{HA} MASHIAH [the anointed savior king] the sons of Adam may become the sons of ^{YAH}HAWEH [Eternal the self-existent Creator]. By assuming human nature, ^{HA} MASHIAH [the anointed savior king] elevates humanity. Fallen men are placed where, through connection with ^{HA} MASHIAH [the anointed savior king], they may indeed become worthy of the name "**sons of ^{YAH}HAWEH** [Eternal the self-existent Creator]."

["Beloved, now are we **the sons of ^{YAH}HAWEH** [Eternal the self-existent Creator], and it doth not yet appear what we shall be, but we know that, when he shall appear, we shall be like him, for we shall see him as he is." 1 John 3:2.]

Such love is without a parallel. Children of the heavenly king! Precious promise! Theme for the most profound meditation! The matchless love of ^{YAH}HAWEH [Eternal the self-existent Creator] for a world that did not love him! **The thought has a subduing power upon the soul and brings the mind into captivity to the will of ^{YAH}HAWEH** [Eternal the self-existent Creator]. The more we study the divine character in the light of the cross, the more we see **mercy, tenderness, and forgiveness blended with equity and justice**, and the more clearly we discern innumerable evidences of a love that is infinite and a tender pity surpassing a mother's yearning sympathy for her wayward child.

Chapter 2 - The Sinner's Need of ^{HA} MASHIAH

Man was originally endowed with noble powers and a well-balanced mind. He was perfect in his being, and in harmony with ^{YAH}HAWEH [Eternal the self-existent Creator]. His thoughts were pure, his aims holy. But through **disobedience**, his powers were perverted, and **selfishness took the place of love**. His nature became so weakened through transgression that **it was impossible for him, in his own strength, to resist the power of evil**. He was made captive by satan, and would have remained so forever had not ^{YAH}HAWEH [Eternal the self-existent Creator] specially interposed. It was the tempter's purpose to thwart the divine plan in man's creation, and fill the earth with woe and desolation. And he would point to all this evil as the result of ^{YAH}HAWEH's work in creating man.

In his sinless state, man held joyful communion with him "**in whom are hid all the treasures of wisdom and knowledge.**" *Colossians 2:3*. But **after his sin, he could no longer find joy in holiness**, and he sought to hide from the presence of ^{YAH}HAWEH [Eternal the self-existent Creator]. Such is still the condition of the unrenewed heart. It is not in harmony with ^{YAH}HAWEH [Eternal the self-existent Creator], and finds no joy in communion with him. The sinner could not be happy in ^{YAH}HAWEH's presence; **he would shrink from the companionship of holy beings**. Could he be permitted

to enter heaven, it would have no joy for him. The spirit of unselfish love that reigns there – every heart responding to the heart of infinite love – would touch no answering chord in his soul. **His thoughts, his interests, his motives, would be alien to those that actuate the sinless dwellers there.** He would be a discordant note in the melody of heaven. Heaven would be to him a place of torture; he would long to be hidden from him who is its light, and the center of its joy. It is no arbitrary decree on the part of ^{YAH}HAWEH [Eternal the self-existent Creator] that excludes the wicked from heaven; **they are shut out by their own unfitness for its companionship.** The glory of ^{YAH}HAWEH [Eternal the self-existent Creator] would be to them a consuming fire. They would welcome destruction, that they might be hidden from the face of him who died to redeem them.

It is impossible for us, of ourselves, to escape from the pit of sin in which we are sunken. Our hearts are evil, and we cannot change them. "Who can bring a clean thing out of an unclean? Not one." "The carnal mind is enmity against ^{YAH}HAWEH [Eternal the self-existent Creator]; **for it is not subject to the law of ^{YAH}HAWEH** [Eternal the self-existent Creator], **neither indeed can be.**" *Job 14:4; Romans 8:7*. **Education, culture, the exercise of the will, human effort, all have their proper sphere, but here they are powerless.** They may produce an outward correctness of behavior, but **they cannot change the heart; they cannot purify the springs of life.** There must be a power working from within, a new life from above, before men can be changed from sin to holiness. **That power is ^{HA} MASHIAH** [the anointed savior king]. **His grace alone¹ can quicken the lifeless faculties of the soul, and attract it to ^{YAH}HAWEH** [Eternal the self-existent Creator], **to holiness.**

The savior said, "**Except a man be born from above,**" unless he shall receive a **new heart, new desires, purposes, and motives**, leading to a new life, "**he cannot see the kingdom of ^{YAH}HAWEH** [Eternal the self-existent Creator]." *John 3:3*, margin. The idea that it is necessary only to develop the good that exists in man by nature, is a fatal deception. "**The natural man receiveth not the things of the spirit of ^{YAH}HAWEH** [Eternal the self-existent Creator], **for they are foolishness unto him, neither can he know them, because they are spiritually discerned.**" "**Marvel not that I said unto thee, Ye must be born again.**" *1 Corinthians 2:14; John 3:7*. Of ^{HA} MASHIAH [the anointed savior king] it is written, "**In him was life; and the life was the light of men**" – the only "**name under heaven given among men, whereby we must be saved.**" *John 1:4; Acts 4:12*.

["**Love one another with a pure heart fervently, being born again, not of corruptible seed, but of incorruptible, by the word of ^{YAH}HAWEH** [Eternal the self-

¹ **It is now that we need to seize this grace and conform to the divine character.** *Dreams and Visions 3:1:12*.

existent Creator], which liveth and abideth forever." *1 Peter* 1:22, 23. "We all, with open face beholding as in a glass the glory of ^{YAH}WEH [Eternal the self-existent Creator], are changed into the same image from glory to glory, even as by the spirit of ^{YAH}WEH [Eternal the self-existent Creator]." *2 Corinthians* 3:18. "We know that, when he shall appear, we shall be like him, for we shall see him as he is." *1 John* 3:2. For such a high priest [^{YAH}SHUA [Eternal the salvation]] became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens." *Hebrews* 7:26.]

It is not enough to perceive the loving-kindness of ^{YAH}WEH [Eternal the self-existent Creator], to see the benevolence, the fatherly tenderness, of his character. It is not enough to discern the wisdom and justice of his law, to see that it is founded upon the eternal principle of love. Paul the apostle saw all this when he exclaimed, "I consent unto the law that it is good." "The law is holy, and the commandment holy, and just, and good." But he added, in the bitterness of his soul-anguish and despair, "I am carnal, sold under sin." *Romans* 7:16, 12, 14. He longed for the purity, the righteousness, to which in himself he was powerless to attain, and cried out, "O wretched man that I am! who shall deliver me from this body of death?" *Romans* 7:24, margin. Such is the cry that has gone up from burdened hearts in all lands and in all ages. To all, there is but one answer, "Behold the lamb of ^{YAH}WEH [Eternal the self-existent Creator], which taketh away the sin of the world." *John* 1:29.

Many are the figures by which the spirit of ^{YAH}WEH [Eternal the self-existent Creator] has sought to illustrate this truth, and make it plain to souls that long to be freed from the burden of guilt. When, after his sin in deceiving Esau, Jacob fled from his father's home, he was weighed down with a sense of guilt. Lonely and outcast as he was, separated from all that had made life dear, the one thought that above all others pressed upon his soul, was the fear that his sin had cut him off from ^{YAH}WEH [Eternal the self-existent Creator], that he was forsaken of heaven. In sadness he lay down to rest on the bare earth, around him only the lonely hills, and above, the heavens bright with stars. As he slept, a strange light broke upon his vision; and lo, from the plain on which he lay, vast shadowy stairs seemed to lead upward to the very gates of heaven, and upon them angels of ^{YAH}WEH [Eternal the self-existent Creator] were passing up and down; while from the glory above, the divine voice was heard in a message of comfort and hope. Thus was made known to Jacob that which met the need and longing of his soul – a savior. With joy and gratitude he saw revealed a way by which he, a sinner, could be restored to communion with ^{YAH}WEH [Eternal the self-existent Creator]. The mystic ladder of his dream represented ^{YAH}SHUA [Eternal the salvation], the only medium of communication between ^{YAH}WEH [Eternal the self-existent Creator] and man.

This is the same figure to which ^{HA} MASHIAH [the anointed savior king] referred in his conversation with Nathanael, when he said,

"Ye shall see heaven open, and the angels of ^{YAH}WEH [Eternal the self-existent Creator] ascending and descending upon the son of man." *John* 1:51. In the apostasy, man alienated himself from ^{YAH}WEH [Eternal the self-existent Creator]; earth was cut off from heaven. Across the gulf that lay between, there could be no communion. But through ^{HA} MASHIAH [the anointed savior king], earth is again linked with heaven. With his own merits, ^{HA} MASHIAH [the anointed savior king] has bridged the gulf which sin had made, so that the ministering angels can hold communion with man. ^{HA} MASHIAH [the anointed savior king] connects fallen man in his weakness and helplessness with the source of infinite power.

But in vain are men's dreams of progress, in vain all efforts for the uplifting of humanity, if they neglect the one source of hope and help for the fallen race. "Every good gift and every perfect gift" (*James* 1:17) is from ^{YAH}WEH [Eternal the self-existent Creator]. There is no true excellence of character apart from him. And the only way to ^{YAH}WEH [Eternal the self-existent Creator] is ^{HA} MASHIAH [the anointed savior king]. He says, "I am the way, the truth, and the life; no man cometh unto the father, but by me." *John* 14:6.

The heart of ^{YAH}WEH [Eternal the self-existent Creator] yearns over his earthly children with a love stronger than death. In giving up his son, he has poured out to us all heaven in one gift. The savior's life and death and intercession, the ministry of angels, the pleading of the spirit, the father working above and through all, the unceasing interest of heavenly beings, – all are enlisted in behalf of man's redemption.

Oh, let us contemplate the amazing sacrifice that has been made for us! Let us try to appreciate the labor and energy that heaven is expending to reclaim the lost, and bring them back to the father's house. Motives stronger, and agencies more powerful, could never be brought into operation; the exceeding rewards for right-doing, the enjoyment of heaven, the society of the angels, the communion and love of ^{YAH}WEH [Eternal the self-existent Creator] and his son, the elevation and extension of all our powers throughout eternal ages – are these not mighty incentives and encouragements to urge us to give the heart's loving service to our creator and redeemer?

And, on the other hand, the judgments of ^{YAH}WEH [Eternal the self-existent Creator] pronounced against sin, the inevitable retribution, the degradation of our character, and the final destruction, are presented in ^{YAH}WEH's word to warn us against the service of satan.

Shall we not regard the mercy of ^{YAH}WEH [Eternal the self-existent Creator]? What more could he do? Let us place ourselves in right relation to him who has loved us with amazing love. Let us avail ourselves of the means provided for us that we may be transformed into his likeness, and be restored to fellowship with the ministering angels, to harmony and communion with the father and the son.

Chapter 3 - Repentance

How shall a man be just with ^{YAH}^{HA}WEH [Eternal the self-existent Creator]? How shall the sinner be made righteous? It is only through ^{HA}MASHIAH [the anointed savior king] that we can be brought into harmony with ^{YAH}^{HA}WEH [Eternal the self-existent Creator], with holiness. But how are we to come to ^{HA}MASHIAH [the anointed savior king]? Many are asking the same question as did the multitude on the Day of Pentecost, when, convicted of sin, they cried out, "What shall we do?" The first word of Peter's answer was, "**Repent.**" *Acts 2:37, 38.* At another time, shortly after, he said, "**Repent, . . . and be converted, that your sins may be blotted out.**" *Acts 3:19.*

Repentance includes sorrow for sin and a turning away from it. We shall not renounce sin unless we see its sinfulness; until we turn away from it in heart, there will be no real change in the life.

There are many who fail to understand the true nature of repentance. Multitudes sorrow that they have sinned and even make an **outward reformation** because they fear that their wrongdoing will bring suffering upon themselves. But this is not repentance in the *Bible* sense. They lament the suffering rather than the sin. Such was the grief of Esau when he saw that the birthright was lost to him forever. Balaam, terrified by the angel standing in his pathway with drawn sword, acknowledged his guilt lest he should lose his life; but there was no genuine repentance for sin, **no conversion of purpose, no abhorrence of evil.** Judas Iscariot, after betraying his Master, exclaimed, "**I have sinned in that I have betrayed the innocent blood.**" *Matthew 27:4.*

The confession was forced from his guilty soul by an awful sense of condemnation and a fearful looking for of judgment. The consequences that were to result to him filled him with terror, but there was no deep, heartbreaking grief in his soul, that he had betrayed the spotless son of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] and denied the holy one of Israel. Pharaoh, when suffering under the judgments of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], acknowledged his sin in order to escape further punishment, but returned to his defiance of heaven as soon as the plagues were stayed. **These all lamented the results of sin, but did not sorrow for the sin itself.**

But when the heart yields to the influence of the spirit of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], the conscience will be quickened, and the sinner will **discern something of the depth and sacredness of ^{YAH}^{HA}WEH's holy law**, the foundation of his government in heaven and on earth. The "light, which lighteth every man that cometh into the world," illumines the secret chambers of the soul, and the hidden things of darkness are made manifest. *John 1:9.* Conviction takes hold upon the mind and heart. The sinner has a sense of the righteousness of Jehovah and feels the terror of appearing, in his own guilt and uncleanness, before the searcher of hearts. He sees the love of ^{YAH}^{HA}WEH [Eternal the self-

existent Creator], the beauty of holiness, the joy of purity; he longs to be cleansed and to be restored to communion with heaven.

The prayer of David after his fall, illustrates the nature of true sorrow for sin. His repentance was sincere and deep. There was no effort to palliate his guilt; no desire to escape the judgment threatened, inspired his prayer. David saw the enormity of his transgression; he saw the defilement of his soul; he loathed his sin. It was not for pardon only that he prayed, but for purity of heart. He longed for the joy of holiness — to be restored to harmony and communion with ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. This was the language of his soul:

**"Blessed is he whose transgression is forgiven,
whose sin is covered.**

Blessed is the man unto whom the ^{YAH}^{HA}WEH [Eternal the self-existent Creator]

**imputeth not iniquity,
And in whose spirit there is no guile."**

Psalms 32:1, 2.

"Have mercy upon me, O ^{YAH}^{HA}WEH [Eternal the self-existent Creator], according to

thy loving-kindness:

**According unto the multitude of thy tender
mercies blot out my transgressions. . . .**

**For I acknowledge my transgressions: and my
sin is ever before me. . . .**

**Purge me with hyssop, and I shall be clean:
wash me, and I shall be whiter than snow...**

Create in me a clean heart, O ^{YAH}^{HA}WEH [Eternal the self-existent Creator];

And renew a right spirit within me.

Cast me not away from thy presence;

And take not thy holy spirit from me.²

Restore unto me the joy of thy salvation;

And uphold me with thy free spirit. . . .

Deliver me from bloodguiltiness, O ^{YAH}^{HA}WEH [Eternal the self-existent Creator], thou

EI [Almighty] of my salvation:

**And my tongue shall sing aloud of thy
righteousness."**

Psalms 51:1-14.

A repentance such as this, is beyond the reach of our own power to accomplish; **it is obtained only from ^{HA}MASHIAH [the anointed savior king]**, who ascended up on high and has given gifts unto men.

Just here is a point on which many may err, and hence they fail of receiving the help that ^{HA}MASHIAH [the anointed savior king] desires to give them. They think that they cannot come to ^{HA}MASHIAH [the anointed savior king] unless they first repent, and that

² ^{YAH}^{HA}SHUA [Eternal the salvation] has shown me that we are sleeping. We need an awakening, warming of heart and enthusiasm. **Let us seek the presence of the holy spirit now, before it is too late.** Let us make an effort to have an **intimate relationship with ^{YAH}^{HA}SHUA [Eternal the salvation]**, such as we have never had in the past. Let us surrender ourselves entirely to him. *Dreams and Visions 3:5:6.*

repentance prepares for the forgiveness of their sins. It is true that **repentance does precede the forgiveness of sins**; for it is only the broken and contrite heart that will feel the need of a savior. But must the sinner wait till he has repented before he can come to ^{YAH}^{HA}SHUA [Eternal the salvation]? Is repentance to be made an obstacle between the sinner and the savior?

The *Bible* does not teach that the sinner must repent before he can heed the invitation of ^{HA}MASHIAH [the anointed savior king], "**Come unto me, all ye that labor and are heavy-laden, and I will give you rest.**" *Matthew* 11:28. It is the virtue that goes forth from ^{HA}MASHIAH [the anointed savior king], that leads to genuine repentance. Peter made the matter clear in his statement to the Israelites when he said, "**Him hath ^{YAH}^{HA}WEH [Eternal the self-existent Creator] exalted with his right hand to be a prince and a savior, for to give repentance to Israel, and forgiveness of sins.**" *Acts* 5:31. We can no more repent without the spirit of ^{HA}MASHIAH [the anointed savior king] to awaken the conscience than we can be pardoned without ^{HA}MASHIAH [the anointed savior king].

^{HA}MASHIAH [the anointed savior king] is the source of every right impulse. He is the only one that can implant in the heart **enmity** against sin. Every desire for truth and purity, every conviction of our own sinfulness, is an evidence that his spirit is moving upon our hearts.

^{YAH}^{HA}SHUA [Eternal the salvation] has said, "**I, if I be lifted up from the earth, will draw all men unto me.**" *John* 12:32. ^{HA}MASHIAH [the anointed savior king] must be revealed to the sinner as the savior dying for the sins of the world; and as we behold the lamb of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] upon the cross of Calvary, the mystery of redemption begins to unfold to our minds and the goodness of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] leads us to repentance. In dying for sinners, ^{HA}MASHIAH [the anointed savior king] manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul.

["The goodness of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] leadeth thee to repentance." *Romans* 2:4.]

It is true that men sometimes become ashamed of their sinful ways, and give up some of their evil habits, before they are conscious that they are being drawn to ^{HA}MASHIAH [the anointed savior king]. **But whenever they make an effort to reform, from a sincere desire to do right, it is the power of ^{HA}MASHIAH [the anointed savior king] that is drawing them.** An influence of which they are unconscious works upon the soul, and the conscience is quickened, and the outward life is amended. And as ^{HA}MASHIAH [the anointed savior king] draws them to look upon his cross, to behold him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of ^{HA}MASHIAH [the anointed savior king], and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all

this suffering, all this humiliation, demanded, that we might not perish, but have everlasting life?"

The sinner may resist this love, may refuse to be drawn to ^{HA}MASHIAH [the anointed savior king]; but if he does not resist he will be drawn to ^{YAH}^{HA}SHUA [Eternal the salvation]; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of ^{YAH}^{HA}WEH's dear son.

The same divine mind that is working upon the things of nature is speaking to the hearts of men and creating an inexpressible **craving for something they have not**. The things of the world cannot satisfy their longing. The spirit of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] is pleading with them to seek for those things that alone can give peace and rest – **the grace of ^{HA}MASHIAH [the anointed savior king], the joy of holiness**. Through influences seen and unseen, our savior is constantly at work to attract the minds of men from the unsatisfying pleasures of sin to the infinite blessings that may be theirs in him. To all these souls, who are vainly seeking to drink from the broken cisterns of this world, the divine message is addressed, "**Let him that is athirst come. And whosoever will, let him take the water of life freely.**" *Revelation* 22:17.

You who in heart long for something better than this world can give, **recognize this longing as the voice of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] to your soul. Ask him** to give you repentance, to reveal ^{HA}MASHIAH [the anointed savior king] to you in his infinite love, in his perfect purity. In the savior's life the principles of ^{YAH}^{HA}WEH's law – **love to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] and man** – were perfectly exemplified. Benevolence, unselfish love, was the life of his soul. It is as we behold him, as the light from our savior falls upon us, that **we see the sinfulness of our own hearts**.

We may have flattered ourselves, as did Nicodemus, that our life has been upright, that our moral character is correct, and think that we need not humble the heart before ^{YAH}^{HA}WEH [Eternal the self-existent Creator], like the common sinner: but **when the light from ^{HA}MASHIAH [the anointed savior king] shines into our souls, we shall see how impure we are**; we shall discern the selfishness of motive, the enmity against ^{YAH}^{HA}WEH [Eternal the self-existent Creator], that has defiled every act of life. Then we shall know that our own righteousness is indeed as filthy rags, and that the blood of ^{HA}MASHIAH [the anointed savior king] alone can cleanse us from the defilement of sin, and renew our hearts in his own likeness.

One ray of the glory of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], one gleam of the purity of ^{HA}MASHIAH [the anointed savior king], penetrating the soul, makes every spot of defilement painfully distinct, and lays bare the deformity and defects of the human character. It makes apparent the unhallowed desires, the infidelity of the heart, the impurity of the lips. **The sinner's acts of disloyalty in making void the law of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], are exposed to his sight**, and his spirit is stricken and afflicted under the searching influence of the spirit of ^{YAH}^{HA}WEH [Eternal the self-existent

Creator]. **He loathes himself** as he views the pure, spotless character of ^{HA}MASHIAH [the anointed savior king].

When the prophet Daniel beheld the glory surrounding the heavenly messenger that was sent unto him, he was overwhelmed with a sense of his own weakness and imperfection. Describing the effect of the wonderful scene, he says, "There remained no strength in me: for my comeliness was turned in me into corruption, and I retained no strength." *Daniel* 10:8. **The soul thus touched will hate its selfishness, abhor its self-love, and will seek, through ^{HA}MASHIAH's [the anointed savior king's] righteousness, for the purity of heart that is in harmony with the law of YAH^{HA}WEH [Eternal the self-existent Creator] and the character of ^{HA}MASHIAH [the anointed savior king].**

Paul says that as "touching the righteousness which is in the law" – as far as outward acts were concerned – he was "blameless" (*Philippians* 3:6); but when the **spiritual** character of the law was discerned, he saw himself a sinner. Judged by the letter of the law as men apply it to the outward life, he had abstained from sin; but when he looked into the depths of its holy precepts, and saw himself as YAH^{HA}WEH [Eternal the self-existent Creator] saw him, he bowed in humiliation and confessed his guilt. He says, "I was alive without the law once: but when the commandment came, sin revived, and I died." *Romans* 7:9. When he saw the **spiritual** nature of the law, sin appeared in its true hideousness, and his self-esteem was gone.

YAH^{HA}WEH [Eternal the self-existent Creator] does not regard all sins as of equal magnitude; there are degrees of guilt in his estimation, as well as in that of man; but however trifling this or that wrong act may seem in the eyes of men, **no sin is small in the sight of YAH^{HA}WEH [Eternal the self-existent Creator]**. Man's judgment is partial, imperfect; but YAH^{HA}WEH [Eternal the self-existent Creator] estimates all things as they really are. The drunkard is despised and is told that his sin will exclude him from heaven; while pride, selfishness, and covetousness too often go unrebuked. But these are sins that are especially offensive to YAH^{HA}WEH [Eternal the self-existent Creator]; for they are contrary to the benevolence of his character, to that unselfish love which is the very atmosphere of the unfallen universe. He who falls into some of the grosser sins may feel a sense of his shame and poverty and his need of the grace of ^{HA}MASHIAH [the anointed savior king]; but **pride feels no need**, and so it closes the heart against ^{HA}MASHIAH [the anointed savior king] and the infinite blessings he came to give.

The poor publican who prayed, "**YAH^{HA}WEH [Eternal the self-existent Creator] be merciful to me a sinner**" (*Luke* 18:13), regarded himself as a very wicked man, and others looked upon him in the same light; but **he felt his need**, and with his burden of guilt and shame he came before YAH^{HA}WEH [Eternal the self-existent Creator], **asking for his mercy**. His heart was open for the spirit of YAH^{HA}WEH [Eternal the self-existent Creator] to do its gracious work and set him free from the power of sin. The pharisee's boastful, self-righteous prayer showed that his heart was closed against the influence of the holy spirit. Because of his distance from YAH^{HA}WEH [Eternal the self-existent Creator], he had no sense of his own defilement, in contrast with the

perfection of the divine holiness. **He felt no need, and he received nothing.**

If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to ^{HA}MASHIAH [the anointed savior king]. Do you expect to become better through your own efforts? "**Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil.**" *Jeremiah* 13:23. There is help for us only in YAH^{HA}WEH [Eternal the self-existent Creator]. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. **We can do nothing of ourselves. We must come to ^{HA}MASHIAH [the anointed savior king] just as we are.**

But let none deceive themselves with the thought that YAH^{HA}WEH [Eternal the self-existent Creator], in his great love and mercy, will yet save even the rejecters of his grace. **The exceeding sinfulness of sin** can be estimated only in the light of the cross. When men urge that YAH^{HA}WEH [Eternal the self-existent Creator] is too good to cast off the sinner, let them look to Calvary. It was because **there was no other way in which man could be saved**, because without this sacrifice it was impossible for the human race to escape from the defiling **power** of sin, and be restored to communion with holy beings, – impossible for them again to become partakers of spiritual life, – it was because of this that ^{HA}MASHIAH [the anointed savior king] took upon himself the guilt of the disobedient and suffered in the sinner's stead. The love and suffering and death of the son of YAH^{HA}WEH [Eternal the self-existent Creator] all testify to the terrible enormity of sin and declare that there is no escape from its power, **no hope of the higher life, but through the submission of the soul to ^{HA}MASHIAH [the anointed savior king]**.

The impenitent sometimes excuse themselves by saying of professed christians, "I am as good as they are. They are no more self-denying, sober, or circumspect in their conduct than I am. They love pleasure and self-indulgence as well as I do." Thus they make the faults of others an excuse for their own neglect of duty. **But the sins and defects of others do not excuse anyone**, for YAH^{HA}WEH [Eternal the self-existent Creator] has not given us an erring human pattern. **The spotless son of YAH^{HA}WEH [Eternal the self-existent Creator] has been given as our example**, and those who complain of the wrong course of professed christians are the ones who should show better lives and nobler examples. If they have so high a conception of what a christian should be, is not their own sin so much the greater? They know what is right, and yet refuse to do it.

Beware of procrastination. Do not put off the work of forsaking your sins and seeking purity of heart through YAH^{HA}SHUA [Eternal the salvation]. Here is where thousands upon thousands have erred to their eternal loss. I will not here dwell upon the shortness and uncertainty of life; but there is a terrible danger – a danger not sufficiently understood – in delaying to yield to the pleading voice of YAH^{HA}WEH's holy spirit, in choosing to live in sin; for such this delay really is. **Sin, however small it may be esteemed, can be**

indulged in only at the peril of infinite loss. What we do not overcome, will overcome us and work out our destruction.

Adam and Eve persuaded themselves that in so small a matter as eating of the forbidden fruit there could not result such terrible consequences as ^{YAH}^{HA}WEH [Eternal the self-existent Creator] had declared. But this small matter was the transgression of ^{YAH}^{HA}WEH's immutable and holy law, and it separated man from ^{YAH}^{HA}WEH [Eternal the self-existent Creator] and opened the floodgates of death and untold woe upon our world. Age after age there has gone up from our earth a continual cry of mourning, and the whole creation groaneth and travaileth together in pain as a consequence of man's disobedience. Heaven itself has felt the effects of his rebellion against ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. **Calvary stands as a memorial of the amazing sacrifice required to atone for the transgression of the divine law. Let us not regard sin as a trivial thing.**

Every act of transgression, every neglect or rejection of the grace of ^{HA}MASHIAH [the anointed savior king], is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to **the tender pleading of ^{YAH}^{HA}WEH's holy spirit.**

Many are quieting a troubled conscience with the thought that they can change a course of evil when they choose; that they can trifle with the invitations of mercy, and yet be again and again impressed. They think that after doing despite to the spirit of grace, after casting their influence on the side of satan, in a moment of terrible extremity they can change their course. But this is not so easily done. The experience, the education, of a lifetime, has so thoroughly molded the character that few then desire to receive the image of ^{YAH}^{HA}SHUA [Eternal the salvation].

Even one wrong trait of character, one sinful desire, persistently cherished, will eventually neutralize all the power of the gospel. Every sinful indulgence strengthens the soul's aversion to ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. The man who manifests an infidel hardihood, or a stolid indifference to divine truth, is but reaping the harvest of that which he has himself sown. In all the *Bible* there is not a more fearful warning against trifling with evil than the words of the wise man that **the sinner "shall be holden with the cords of his sins."** *Proverbs 5:22.*

^{HA}MASHIAH [the anointed savior king] is ready to set us free from sin, but **he does not force the will**; and if by persistent transgression the will itself is wholly bent on evil, and we do not **desire** to be set free, if we *will* not **accept** his grace, what more can he do? We have destroyed ourselves by our determined rejection of his love. **"Behold, now is the accepted time; behold, now is the day of salvation."** **"Today if ye will hear his voice, harden not your hearts."** *2 Corinthians 6:2; Hebrews 3:7, 8.*

"Man looketh on the outward appearance, but ^{YAH}^{HA}WEH [Eternal the self-existent Creator] looketh on the heart" – the human heart, with its conflicting emotions of joy and

sorrow; the wandering, wayward heart, which is the abode of so much impurity and deceit. *1 Samuel 16:7.* He knows its motives, its very intents and purposes. Go to him with your soul all stained as it is. Like the psalmist, throw its chambers open to the all-seeing eye, exclaiming, **"Search me, O ^{YAH}^{HA}WEH [Eternal the self-existent Creator], and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting."** *Psalms 139: 23, 24.*

Many accept an intellectual religion, a form of godliness, when the heart is not cleansed. Let it be your prayer, **"Create in me a clean heart, O ^{YAH}^{HA}WEH [Eternal the self-existent Creator]; and renew a right spirit within me."**

Psalms 51:10. Deal truly with your own soul. **Be as earnest, as persistent, as you would be if your mortal life were at stake.** This is a matter to be settled between ^{YAH}^{HA}WEH [Eternal the self-existent Creator] and your own soul, settled for eternity. A supposed hope, and nothing more, will prove your ruin.

Study ^{YAH}^{HA}WEH's word prayerfully. That word presents before you, in **the law of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] and the life of ^{HA}MASHIAH [the anointed savior king]**, the great principles of "holiness," without which **"no man shall see ^{YAH}^{HA}WEH [Eternal the self-existent Creator]."** *Hebrews 12:14.* It convicts of sin; it plainly reveals the way of salvation. Give heed to it as the voice of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] speaking to your soul.

As you see the enormity of sin, **as you see yourself as you really are, do not give up to despair.** It was sinners that ^{HA}MASHIAH [the anointed savior king] came to save. We have not to reconcile ^{YAH}^{HA}WEH [Eternal the self-existent Creator] to us, but – O wondrous love! – ^{YAH}^{HA}WEH [Eternal the self-existent Creator] in ^{HA}MASHIAH [the anointed savior king] is **"reconciling the world unto himself."** *2 Corinthians 5:19.* He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is ^{YAH}^{HA}WEH [Eternal the self-existent Creator] with those he seeks to save. No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than does he. **All his promises, his warnings, are but the breathing of unutterable love.**

When satan comes to tell you that you are a great sinner, **look up to your redeemer and talk of his merits.** That which will help you is to **look to his light.** Acknowledge your sin, but tell the enemy that **"^{HA}MASHIAH [the anointed savior king] ^{YAH}^{HA}SHUA [Eternal the salvation] came into the world to save sinners"** and that you may be saved by his matchless love. *1 Timothy 1:15.* [**"They that be whole need not a physician, but they that are sick."** *Matthew 9:12.* **"I came not to call the righteous, but sinners to repentance."** *Mark 2:17.*] ^{YAH}^{HA}SHUA [Eternal the salvation] asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum; but he forgave them both, and ^{HA}MASHIAH [the anointed savior king] asked Simon which debtor would love his lord most. Simon answered, **"He to whom he forgave most."** *Luke 7:43.* We

have been great sinners, but ^{HA}MASHIAH [the anointed savior king] **died that we might be forgiven.** The merits of his sacrifice are sufficient to present to the father in our behalf. Those to whom he has forgiven most will love him most, and will stand nearest to his throne to praise him for his great love and infinite sacrifice. **It is when we most fully comprehend the love of YAH^{HA}WEH** [Eternal the self-existent Creator] **that we best realize the sinfulness of sin.** When we see the length of the chain that was let down for us, when we understand something of the infinite sacrifice that ^{HA}MASHIAH [the anointed savior king] has made in our behalf, the heart is melted with tenderness and contrition.

Chapter 4 - Confession

"He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy." *Proverbs 28:13.*

The conditions of obtaining mercy of YAH^{HA}WEH [Eternal the self-existent Creator] are simple and just and reasonable. YAH^{HA}WEH [Eternal the self-existent Creator] does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the YAH^{HA}WEH [Eternal the self-existent Creator] of heaven or to expiate our transgression; but **he that confesseth and forsaketh his sin shall have mercy.**

The apostle says, **"Confess your faults one to another, and pray one for another, that ye may be healed."** *James 5:16.* **Confess your sins to YAH^{HA}WEH** [Eternal the self-existent Creator], **who only can forgive them,** and your faults to one another. If you have given offense to your friend or neighbor, you are to acknowledge your wrong, and it is his duty freely to forgive you. Then you are to seek the forgiveness of YAH^{HA}WEH [Eternal the self-existent Creator], because the brother you have wounded is the property of YAH^{HA}WEH [Eternal the self-existent Creator], and in injuring him you sinned against his creator and redeemer. The case is brought before the only true mediator, our great high priest, who **"was in all points tempted like as we are, yet without sin,"** and who is **"touched with the feeling of our infirmities,"** and is able to cleanse from every stain of iniquity. *Hebrews 4:15.*

Those who have not humbled their souls before YAH^{HA}WEH [Eternal the self-existent Creator] in **acknowledging their guilt,** have not yet fulfilled the first condition of acceptance. If we have not experienced that repentance which is not to be repented of, and have not with true humiliation of soul and brokenness of spirit confessed our sins, abhorring our iniquity, we have never truly sought for the forgiveness of sin; and if we have never sought, we have never found the peace of YAH^{HA}WEH [Eternal the self-existent Creator]. The only reason why we do not have remission of sins that are past is that we are not willing to humble our hearts and comply with the conditions of the word of truth. Explicit instruction is given concerning

this matter. **Confession of sin, whether public or private, should be heartfelt and freely expressed. It is not to be urged from the sinner.** It is not to be made in a flippant and careless way, or forced from those who have no realizing sense of the abhorrent character of sin. The confession that is the outpouring of the inmost soul finds its way to the YAH^{HA}WEH [Eternal the self-existent Creator] of infinite pity. The psalmist says, **"YAH^{HA}WEH** [Eternal the self-existent Creator] **is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit."** *Psalm 34:18.*

True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before YAH^{HA}WEH [Eternal the self-existent Creator] only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But **all confession should be definite and to the point, acknowledging the very sins of which you are guilty.**

In the days of Samuel the Israelites wandered from YAH^{HA}WEH [Eternal the self-existent Creator]. They were suffering the consequences of sin; for they had lost their faith in YAH^{HA}WEH [Eternal the self-existent Creator], lost their discernment of his power and wisdom to rule the nation, lost their confidence in his ability to defend and vindicate his cause. They turned from the great ruler of the universe and desired to be governed as were the nations around them. Before they found peace they made this definite confession: **"We have added unto all our sins this evil, to ask us a king."** *1 Samuel 12:19.* The very sin of which they were convicted had to be confessed. Their ingratitude oppressed their souls and severed them from YAH^{HA}WEH [Eternal the self-existent Creator].

Confession will not be acceptable to YAH^{HA}WEH [Eternal the self-existent Creator] without sincere repentance and reformation. There must be decided changes in the life; **everything offensive to YAH^{HA}WEH** [Eternal the self-existent Creator] **must be put away.** This will be the result of genuine sorrow for sin. The work that we have to do on our part is plainly set before us: **"Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow."** *Isaiah 1:16, 17.* **"If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die."** *Ezekiel 33:15.* Paul says, speaking of the work of repentance: **"Ye sorrowed after a YAH^{HA}WEH** [Eternal the self-existent Creator] **ly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter."** *2 Corinthians 7:11.*

When sin has deadened the moral perceptions, the wrongdoer does not discern the defects of his character nor realize the enormity of the evil he

has committed; and unless he yields to the convicting power of the holy spirit he remains in partial blindness to his sin. His confessions are not sincere and in earnest. To every acknowledgment of his guilt he adds an apology in excuse of his course, declaring that if it had not been for certain circumstances he would not have done this or that for which he is reproved.

After Adam and Eve had eaten of the forbidden fruit, they were filled with a sense of shame and terror. At first their only thought was how to excuse their sin and escape the dreaded sentence of death. When **YAH^{HA}WEH** [Eternal the self-existent Creator] inquired concerning their sin, Adam replied, laying the guilt partly upon **YAH^{HA}WEH** [Eternal the self-existent Creator] and partly upon his companion: "**The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.**" The woman put the blame upon the serpent, saying, "**The serpent beguiled me, and I did eat.**" *Genesis 3: 12, 13.* Why did you make the serpent? Why did you suffer him to come into Eden? These were the questions implied in her excuse for her sin, thus charging **YAH^{HA}WEH** [Eternal the self-existent Creator] with the responsibility of their fall. The spirit of **self-justification originated in the father of lies** and has been exhibited by all the sons and daughters of Adam. Confessions of this order are not inspired by the divine spirit and will not be acceptable to **YAH^{HA}WEH** [Eternal the self-existent Creator]. True repentance will lead a man to bear his guilt himself and acknowledge it without deception or hypocrisy. Like the poor publican, not lifting up so much as his eyes unto heaven, he will cry, "**YAH^{HA}WEH** [Eternal the self-existent Creator] **be merciful to me a sinner,**" and those who do acknowledge their guilt will be justified, for **YAH^{HA}SHUA** [Eternal the salvation] will plead his blood in behalf of the repentant soul.

The examples in **YAH^{HA}WEH**'s word of genuine repentance and humiliation reveal a spirit of confession in which there is **no excuse for sin** or attempt at self-justification. Paul did not seek to shield himself; he paints his sin in its darkest hue, not attempting to lessen his guilt. He says, "Many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceedingly mad against them, I persecuted them even unto strange cities." *Acts 26: 10, 11.* He does not hesitate to declare that "**HA^{HA}MASHIAH** [the anointed savior king] **YAH^{HA}SHUA** [Eternal the salvation] **came into the world to save sinners; of whom I am chief.**" *1 Timothy 1:15.*

The humble and broken heart, subdued by genuine repentance, will appreciate something of the love of **YAH^{HA}WEH** [Eternal the self-existent Creator] and the cost of Calvary; and as a son confesses to a loving father, so will the truly penitent bring all his sins before **YAH^{HA}WEH** [Eternal the self-existent Creator]. And it is written, "**If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.**" *1 John 1:9.*

Chapter 5 - Consecration

YAH^{HA}WEH's promise is, "**Ye shall seek me, and find me, when ye shall search for me with all your heart.**" *Jeremiah 29:13.*

The whole heart must be yielded to **YAH^{HA}WEH** [Eternal the self-existent Creator], or the change can never be wrought in us by which we are to be restored to his likeness. By nature we are alienated from **YAH^{HA}WEH** [Eternal the self-existent Creator]. The holy spirit describes our condition in such words as these: "**Dead in trespasses and sins;**" "**the whole head is sick, and the whole heart faint;**" "**no soundness in it.**" We are held fast in the snare of satan, "**taken captive by him at his will.**" *Ephesians 2:1; Isaiah 1:5, 6; 2 Timothy 2:26.* **YAH^{HA}WEH** [Eternal the self-existent Creator] desires to heal us, to set us free. But since **this requires an entire transformation**, a renewing of our whole nature, we must yield ourselves wholly to him.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of **YAH^{HA}WEH** [Eternal the self-existent Creator], requires a struggle; but the soul must submit to **YAH^{HA}WEH** [Eternal the self-existent Creator] before it can be renewed in holiness.

The government of **YAH^{HA}WEH** [Eternal the self-existent Creator] is not, as satan would make it appear, founded upon a blind submission, an unreasoning control. It appeals to the intellect and the conscience. "**Come now, and let us reason together**" is the creator's invitation to the beings he has made. *Isaiah 1:18.* **YAH^{HA}WEH** [Eternal the self-existent Creator] does not force the will of his creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the creator. He desires that man, the crowning work of his creative power, shall reach the highest possible development. He sets before us the height of blessing to which he desires to bring us through his grace. He invites us to give ourselves to him, that he may work his will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of **YAH^{HA}WEH** [Eternal the self-existent Creator].

In giving ourselves to **YAH^{HA}WEH** [Eternal the self-existent Creator], we must necessarily give up all that would separate us from him. Hence the savior says, "**Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.**" *Luke 14:33.* Whatever shall draw away the heart from **YAH^{HA}WEH** [Eternal the self-existent Creator] must be given up. Mammon is the idol of many. The love of money, the desire for wealth, is the golden chain that binds them to satan. Reputation and worldly honor are worshiped by another class. The life of selfish ease and freedom from responsibility is the idol of others. But these slavish bands must be broken. **We cannot be half YAH^{HA}WEH's** [Eternal the self-existent Creator's] and half the world's. We are not **YAH^{HA}WEH's** child-

ren unless we are such entirely.

There are those who profess to serve ^{YAH}^{HA}WEH [Eternal the self-existent Creator], while they rely upon their own efforts to obey his law, to form a right character, and secure salvation. Their hearts are not moved by any deep sense of the love of ^{HA}MASHIAH [the anointed savior king], but they seek to perform the duties of the christian life as that which ^{YAH}^{HA}WEH [Eternal the self-existent Creator] requires of them **in order to gain heaven. Such religion is worth nothing.** When ^{HA}MASHIAH [the anointed savior king] dwells in the heart, the soul will be so filled with his love, with the joy of communion with him, that it will cleave to him; and in the contemplation of him, self will be forgotten. Love to ^{HA}MASHIAH [the anointed savior king] will be the spring of action. Those who feel the constraining love of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], do not ask how little may be given to meet the requirements of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], they do not ask for the lowest standard, but aim at perfect conformity to the will of their redeemer. With earnest desire they yield all and manifest an interest proportionate to the value of the object which they seek. A profession of ^{HA}MASHIAH [the anointed savior king] without this deep love is mere talk, dry formality, and heavy drudgery.

Do you feel that it is too great a sacrifice to yield all to ^{HA}MASHIAH [the anointed savior king]? Ask yourself the question, "What has ^{HA}MASHIAH [the anointed savior king] given for me?" **The son of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] gave all – life and love and suffering – for our redemption.** And can it be that we, the unworthy objects of so great love, will withhold our hearts from him? Every moment of our lives we have been partakers of the blessings of his grace, and for this very reason we cannot fully realize the depths of ignorance and misery from which we have been saved. Can we look upon him whom our sins have pierced, and yet be willing to do despite to all his love and sacrifice? In view of the infinite humiliation of the Master of glory, shall we murmur because we can enter into life only through conflict and self-abasement?

The inquiry of many a proud heart is, "Why need I go in penitence and humiliation before I can have the assurance of my acceptance with ^{YAH}^{HA}WEH [Eternal the self-existent Creator]?" I point you to ^{HA}MASHIAH [the anointed savior king]. He was sinless, and, more than this, he was the prince of heaven; but in man's behalf he became sin for the race. **"He was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors."** *Isaiah 53:12.*

But what do we give up, when we give all? A sin-polluted heart, for ^{YAH}^{HA}SHUA [Eternal the salvation] to purify, to cleanse by his own blood, and to save by his matchless love. And yet men think it hard to give up all! I am ashamed to hear it spoken of, ashamed to write it.

^{YAH}^{HA}WEH [Eternal the self-existent Creator] does not require us to give up anything that it is for our best interest to retain. In all that he does, he has the well-being of his children in view. Would that all who have not chosen ^{HA}MASHIAH [the anointed savior king] might realize that he has something vastly better to offer them than they are seeking for themselves. Man is doing the

greatest injury and injustice to his own soul when he thinks and acts contrary to the will of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. No real joy can be found in the path forbidden by him who knows what is best and who plans for the good of his creatures. **The path of transgression is the path of misery and destruction.**

It is a mistake to entertain the thought that ^{YAH}^{HA}WEH [Eternal the self-existent Creator] is pleased to see his children suffer. All heaven is interested in the happiness of man. Our heavenly father does not close the avenues of joy to any of his creatures. The divine requirements call upon us to shun those indulgences that would bring suffering and disappointment, that would close to us the door of happiness and heaven. The world's redeemer accepts men as they are, with all their wants, imperfections, and weaknesses; and he will not only cleanse from sin and grant redemption through his blood, but will satisfy the heart-longing of all who consent to wear his yoke, to bear his burden. **It is his purpose to impart peace and rest to all who come to him for the bread of life.** He requires us to perform only those duties that will lead our steps to heights of bliss to which the disobedient can never attain. The true, joyous life of the soul is to have ^{HA}MASHIAH [the anointed savior king] formed within, the hope of glory.

Many are inquiring, **"How am I to make the surrender of myself to ^{YAH}^{HA}WEH [Eternal the self-existent Creator]?"** You desire to give yourself to him, but **you are weak in moral power**, in slavery to doubt, and **controlled by the habits of your life of sin.** Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity, and causes you to feel that ^{YAH}^{HA}WEH [Eternal the self-existent Creator] cannot accept you; but you need not despair. What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. **The power of choice ^{YAH}^{HA}WEH [Eternal the self-existent Creator] has given to men; it is theirs to exercise.** You cannot change your heart, you cannot of yourself give to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] its affections; but **you CAN choose to serve him.** You can give him your will; he will then work in you to will and to do according to his good pleasure. Thus your whole nature will be brought under the control of the spirit of ^{HA}MASHIAH [the anointed savior king]; your affections will be centered upon him, your thoughts will be in harmony with him.

Desires for goodness and holiness are right as far as they go; but if you stop here, they will avail nothing. Many will be lost while hoping and desiring to be christians. They do not come to the point of **yielding the will to ^{YAH}^{HA}WEH [Eternal the self-existent Creator].** They do not now *choose* to be christians.

Through the right exercise of the will, an entire change may be made in your life. **By yielding up your will to ^{HA}MASHIAH [the anointed savior king],** you ally yourself with the power that is above all principalities and powers. **You will**

have strength from above to hold you steadfast, and thus through constant surrender to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] you will be enabled to live the new life, even the life of faith.

Chapter 6 - Faith and Acceptance

As your conscience has been quickened by the holy spirit, you have seen something of the evil of sin, of its power, its guilt, its woe; and you look upon it with abhorrence. You feel that sin has separated you from ^{YAH}^{HA}WEH [Eternal the self-existent Creator], that you are **in bondage to the power of evil**. The more you struggle to escape, the more you realize your **helplessness**. Your **motives are impure**; your heart is **unclean**. You see that your life has been filled with **selfishness and sin**. You long to be forgiven, to be cleansed, to be set free. Harmony with ^{YAH}^{HA}WEH [Eternal the self-existent Creator], likeness to him – what can you do to obtain it?

It is peace that you need – heaven's forgiveness and peace and love in the soul. Money cannot buy it, intellect cannot procure it, wisdom cannot attain to it; you can never hope, by your own efforts, to secure it. But ^{YAH}^{HA}WEH [Eternal the self-existent Creator] offers it to you as a gift, "**without money and without price.**" *Isaiah 55:1*. It is yours if you will but reach out your hand and grasp it. ^{YAH}^{HA}WEH [Eternal the self-existent Creator] says, "**Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.**" *Isaiah 1:18*. "**A new heart also will I give you, and a new spirit will I put within you.**" *Ezekiel 36:26*.

You have confessed your sins, and in heart put them away. You have resolved to give yourself to ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. Now **go to him**, and ask that he will wash away your sins and give you a **new heart**. Then believe that he does this **because he has promised**. This is the lesson which ^{YAH}^{HA}SHUA [Eternal the salvation] taught while he was on earth, that the gift which ^{YAH}^{HA}WEH [Eternal the self-existent Creator] promises us, we must believe we do receive, and it is ours. ^{YAH}^{HA}SHUA [Eternal the salvation] healed the people of their diseases **when they had faith in his power**; he helped them in the things which they could see, thus inspiring them with confidence in him concerning things which they could not see – leading them to believe in his power to forgive sins. This he plainly stated in the healing of the man sick with palsy: "**That ye may know that the son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house.**" *Matthew 9:6*. So also John the evangelist says, speaking of the miracles of ^{HA}MASHIAH [the anointed savior king], "**These are written, that ye might believe that ^{YAH}^{HA}SHUA [Eternal the salvation] is ^{HA}MASHIAH [the anointed savior king], the son of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]; and that believing ye might have life through his name.**" *John 20:31*.

From the simple *Bible* account of how ^{YAH}^{HA}SHUA [Eternal the salvation] healed the sick, we may learn something about **how to believe in him for the forgiveness of sins**. Let us turn to the story of the paralytic at Bethesda. The poor sufferer was helpless; he had not used his limbs for thirty-eight years. Yet ^{YAH}^{HA}SHUA [Eternal the salvation] bade him, "**Rise, take up thy bed, and walk.**" The sick man might have said, "Master, if thou wilt make me whole, I will obey thy word." But, no, he believed ^{HA}MASHIAH's [the anointed savior king's] word, believed that he was made whole, and he made the effort at once; he **willed to walk, and he did walk. He acted on the word of ^{HA}MASHIAH [the anointed savior king], and ^{YAH}^{HA}WEH [Eternal the self-existent Creator] gave the power.** He was made whole.

In like manner you are a sinner. You cannot atone for your past sins; you cannot change your heart and make yourself holy. But ^{YAH}^{HA}WEH [Eternal the self-existent Creator] promises to do all this for you through ^{HA}MASHIAH [the anointed savior king]. You **believe that promise. You confess your sins and give yourself to ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. You will to serve him. Just as surely as you do this, ^{YAH}^{HA}WEH [Eternal the self-existent Creator] will fulfill his word to you.** If you believe the promise, – **believe that you are forgiven and cleansed, – ^{YAH}^{HA}WEH [Eternal the self-existent Creator] supplies the fact; you are made whole, just as ^{HA}MASHIAH [the anointed savior king] gave the paralytic power to walk when the man believed that he was healed. It is so if you believe it.**

Do not wait to **feel** that you are made whole, but say, "I believe it; it *is* so, not because I feel it, but **because ^{YAH}^{HA}WEH [Eternal the self-existent Creator] has promised.**"

^{YAH}^{HA}SHUA [Eternal the salvation] says, "**What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.**" *Mark 11:24*. There is a **condition** to this promise – that we pray according to **the will of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]**. But it is the will of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] to cleanse us from sin, to make us his children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank ^{YAH}^{HA}WEH [Eternal the self-existent Creator] that we **have received them**. It is our privilege to go to ^{YAH}^{HA}SHUA [Eternal the salvation] and be cleansed, and to stand before the law without shame or remorse. "**There is therefore now no condemnation to them which are in ^{HA}MASHIAH [the anointed savior king] ^{YAH}^{HA}SHUA [Eternal the salvation], who walk not after the flesh, but after the spirit.**" *Romans 8:1*.

Henceforth you are not your own; you are bought with a price. "**Ye were not redeemed with corruptible things, as silver and gold;... but with the precious blood of ^{HA}MASHIAH [the anointed savior king], as of a lamb without blemish and without spot.**" *1 Peter 1:18, 19*. Through this simple act of believing ^{YAH}^{HA}WEH [Eternal the self-existent Creator], the holy spirit has begotten a new life in your heart. You are as a child born into the family of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], and he loves you as he loves his son.

Now that you have given yourself to ^{YAH}^{HA}SHUA [Eternal the

salvation], do not draw back, do not take yourself away from him, but day by day say, "I am ^{HA}MASHIAH's [the anointed savior king's]; I have given myself to him;" and ask him to give you his spirit and keep you by his grace. As it is by giving yourself to YAH^{HA}WEH [Eternal the self-existent Creator], and believing him, that you become his child, so you are to live in him. The apostle says, "As ye have therefore received ^{HA}MASHIAH [the anointed savior king] YAH^{HA}SHUA [Eternal the salvation] the Master, so walk ye in him." *Colossians 2:6.*

Some seem to feel that they must be on probation, and must prove to YAH^{HA}WEH [Eternal the self-existent Creator] that they are reformed, before they can claim his blessing. But they may claim the blessing of YAH^{HA}WEH [Eternal the self-existent Creator] even now. They must have his grace, the spirit of ^{HA}MASHIAH [the anointed savior king], to help their infirmities, or they cannot resist evil. YAH^{HA}SHUA [Eternal the salvation] loves to have us come to him just as we are, sinful, helpless, dependent. We may come with all our weakness, our folly, our sinfulness, and fall at his feet in penitence. It is his glory to encircle us in the arms of his love and to bind up our wounds, to cleanse us from all impurity.

Here is where thousands fail; they do not believe that YAH^{HA}SHUA [Eternal the salvation] pardons them personally, individually. They do not take YAH^{HA}WEH [Eternal the self-existent Creator] at his word. It is the privilege of all who comply with the conditions to know for themselves that pardon is freely extended for every sin. Put away the suspicion that YAH^{HA}WEH's promises are not meant for you. They are for every repentant transgressor. Strength and grace have been provided through ^{HA}MASHIAH [the anointed savior king] to be brought by ministering angels to every believing soul. None are so sinful that they cannot find strength, purity, and righteousness in YAH^{HA}SHUA [Eternal the salvation], who died for them. He is waiting to strip them of their garments stained and polluted with sin, and to put upon them the white robes of righteousness; he bids them live and not die.

YAH^{HA}WEH [Eternal the self-existent Creator] does not deal with us as finite men deal with one another. His thoughts are thoughts of mercy, love, and tenderest compassion. He says, "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto YAH^{HA}WEH [Eternal the self-existent Creator], and he will have mercy upon him; and to our YAH^{HA}WEH [Eternal the self-existent Creator], for he will abundantly pardon." "I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins." *Isaiah 55:7; 44:22.*

"I have no pleasure in the death of him that dieth, saith MASTER YAH^{HA}WEH [Eternal the self-existent Creator]; wherefore turn yourselves, and live ye." *Ezekiel 18:32.* Satan is ready to steal away the blessed assurances of YAH^{HA}WEH [Eternal the self-existent Creator]. He desires to take every glimmer of hope and every ray of light from the soul; but you must not permit him to do this. Do not give ear to the tempter, but say, "YAH^{HA}SHUA [Eternal the salvation] has died that I might live. He loves me, and wills not that I should

perish. I have a compassionate heavenly father; and although I have abused his love, though the blessings he has given me have been squandered, I will arise, and go to my father, and say, 'I have sinned against heaven, and before thee, and am no more worthy to be called thy son: make me as one of thy hired servants.'" The parable tells you how the wanderer will be received: "When he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him." *Luke 15:18-20.*

But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly father. YAH^{HA}WEH [Eternal the self-existent Creator] declares by his prophet, "I have loved thee with an everlasting love: therefore with loving-kindness have I drawn thee." *Jeremiah 31:3.* While the sinner is yet far from the father's house, wasting his substance in a strange country, the father's heart is yearning over him; and every longing awakened in the soul to return to YAH^{HA}WEH [Eternal the self-existent Creator] is but the tender pleading of his spirit, wooing, entreating, drawing the wanderer to his father's heart of love.

With the rich promises of the *Bible* before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, YAH^{HA}WEH [Eternal the self-existent Creator] sternly withholds him from coming to his feet in repentance? Away with such thoughts! Nothing can hurt your own soul more than to entertain such a conception of our heavenly father. He hates sin, but he loves the sinner, and he gave himself in the person of ^{HA}MASHIAH [the anointed savior king], that all who would might be saved and have eternal blessedness in the kingdom of glory. What stronger or more tender language could have been employed than he has chosen in which to express his love toward us? He declares, "Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee." *Isaiah 49:15.*

Look up, you that are doubting and trembling; for YAH^{HA}SHUA [Eternal the salvation] lives to make intercession for us. Thank YAH^{HA}WEH [Eternal the self-existent Creator] for the gift of his dear son and pray that he may not have died for you in vain. The spirit invites you today. Come with your whole heart to YAH^{HA}SHUA [Eternal the salvation], and you may claim his blessing.

As you read the promises, remember they are the expression of unutterable love and pity. The great heart of infinite love is drawn toward the sinner with boundless compassion. "We have redemption through his blood, the forgiveness of sins." *Ephesians 1:7.* Yes, only believe that YAH^{HA}WEH [Eternal the self-existent Creator] is your helper. He wants to restore his moral image in man. As you draw near to him with confession and repentance, he will draw near to you with mercy and forgiveness.

Chapter 7 - The test of discipleship!

"If any man be in ^{HA}MASHIAH [the anointed savior king], he is a new creature: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

A person may not be able to tell the exact time or place, or trace all the chain of circumstances in the process of conversion; but this does not prove him to be unconverted. ^{HA}MASHIAH [the anointed savior king] said to Nicodemus, **"The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is everyone that is born of the spirit."** John 3:8. Like the wind, which is invisible, yet the effects of which are plainly seen and felt, is the spirit of ^{YAH}HAWEH [Eternal the self-existent Creator] in its work upon the human heart. That regenerating power, which no human eye can see, begets a new life in the soul; it creates a new being in the image of ^{YAH}HAWEH [Eternal the self-existent Creator]. While the work of the spirit is silent and imperceptible, its effects are manifest. If the heart has been renewed by the spirit of ^{YAH}HAWEH [Eternal the self-existent Creator], the life will bear witness to the fact. While we cannot do anything to change our hearts or to bring ourselves into harmony with ^{YAH}HAWEH [Eternal the self-existent Creator], while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of ^{YAH}HAWEH [Eternal the self-existent Creator] is dwelling within us. A change will be seen in the character, the habits, the pursuits. The contrast will be clear and decided between what they have been and what they are. **The character is revealed, not by occasional good deeds and occasional misdeeds, but by the tendency of the habitual words and acts.**

It is true that there may be an outward correctness of deportment without the renewing power of ^{HA}MASHIAH [the anointed savior king]. The love of influence and the desire for the esteem of others may produce a well-ordered life. Self-respect may lead us to avoid the appearance of evil. A selfish heart may perform generous actions. By what means, then, shall we determine whose side we are on?

Who has the heart? With whom are our thoughts? Of whom do we love to converse? Who has our warmest affections and our best energies? If we are ^{HA}MASHIAH's [the anointed savior king's], our thoughts are with him, and our sweetest thoughts are of him. All we have and are is consecrated to him. **We long to bear his image, breathe his spirit, do his will, and please him in all things.**

Those who become new creatures in ^{HA}MASHIAH [the anointed savior king] ^{YAH}HASHUA [Eternal the salvation] will bring forth **the fruits of the spirit, "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."** Galatians 5:22, 23. They will no longer fashion themselves according to the former lusts, but by the faith of the son of ^{YAH}HAWEH [Eternal the self-existent Creator] they will follow in his steps, reflect his character, and purify themselves even as he is pure. The things they once hated they now love, and the

things they once loved they hate. **The proud and self-assertive become meek and lowly in heart.** The vain and supercilious become serious and unobtrusive. The drunken become sober, and the profligate pure. The vain customs and fashions of the world are laid aside. Christians will seek not the **"outward adorning,"** but **"the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit."** 1 Peter 3:3, 4

There is no evidence of genuine repentance unless it works reformation. If he restore the pledge, give again that he had robbed, confess his sins, and love ^{YAH}HAWEH [Eternal the self-existent Creator] and his fellow men, the sinner may be sure that he has passed from death unto life.

When, as erring, sinful beings, we come to ^{HA}MASHIAH [the anointed savior king] and become partakers of his pardoning grace, love springs up in the heart. Every burden is light, for the yoke that ^{HA}MASHIAH [the anointed savior king] imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness, becomes bright with beams from the sun of righteousness.

The loveliness of the character of ^{HA}MASHIAH [the anointed savior king] will be seen in his followers. It was his delight to do the will of ^{YAH}HAWEH [Eternal the self-existent Creator]. Love to ^{YAH}HAWEH [Eternal the self-existent Creator], zeal for his glory, was the controlling power in our savior's life. Love beautified and ennobled all his actions. **"Love is of ^{YAH}HAWEH [Eternal the self-existent Creator]."** 1 John 4:7. The unconsecrated heart cannot originate or produce it. It is found only in the heart where ^{YAH}HASHUA [Eternal the salvation] reigns. **"We love, because he first loved us."** 1 John 4:19, R.V. In the heart renewed by divine grace, **love is the principle of action. It modifies the character, governs the impulses, controls the passions, subdues enmity, and ennoble the affections.** This love, cherished in the soul, sweetens the life and sheds a refining influence on all around.

There are two errors against which the children of ^{YAH}HAWEH [Eternal the self-existent Creator] — particularly those who have just come to trust in his grace — especially need to guard. The first, already dwelt upon, is that of looking to their own works, trusting to anything they can do, to bring themselves into harmony with ^{YAH}HAWEH [Eternal the self-existent Creator]. **He who is trying to become holy by his own works in keeping the law, is attempting an impossibility.** All that man can do without ^{HA}MASHIAH [the anointed savior king] is polluted with selfishness and sin. It is the grace of ^{HA}MASHIAH [the anointed savior king] alone, through faith, that can make us holy.

The opposite and no less dangerous error is that belief in ^{HA}MASHIAH [the anointed savior king] releases men from keeping the law of ^{YAH}HAWEH [Eternal the self-existent Creator], that since by faith alone we become partakers of the grace of ^{HA}MASHIAH [the anointed savior king], **our works have nothing to do with our redemption.**

But notice here that obedience is not a mere outward compliance, but **the service of love.** The law of ^{YAH}HAWEH [Eternal the self-existent Creator] is an expression of his very nature; it is

an embodiment of the great principle of love, and hence is the foundation of his government in heaven and earth. If our hearts are renewed in the likeness of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], if the divine love is implanted in the soul, will not the law of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] be carried out in the life? When the principle of love is implanted in the heart, when man is renewed after the image of him that created him, the new-covenant promise is fulfilled, **"I will put my laws into their hearts, and in their minds will I write them."** *Hebrews 10:16.* And if the law is written in the heart, will it not shape the life? Obedience — the service and allegiance of love — is the true sign of discipleship. Thus the *scripture* says, **"This is the love of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], that we keep his commandments."** **"He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him."** *1 John 5:3; 2:4.* Instead of releasing man from obedience, it is faith, and faith only, that makes us partakers of the grace of ^{HA}MASHIAH [the anointed savior king], which enables us to render obedience.

We do not earn salvation by our obedience; for **salvation is the free gift of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], to be received by faith.** But **obedience is the fruit of faith.** **"Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him."** *1 John 3:5, 6.* Here is the true test. If we abide in ^{HA}MASHIAH [the anointed savior king], if the love of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] dwells in us, our feelings, our thoughts, our purposes, our actions, will be in harmony with the will of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] as expressed in the precepts of his holy law. **"Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous."** *1 John 3:7.* **Righteousness is defined by the standard of ^{YAH}^{HA}WEH's holy law,** as expressed in the ten precepts given on Sinai.

That so-called faith in ^{HA}MASHIAH [the anointed savior king] which professes to release men from the obligation of obedience to ^{YAH}^{HA}WEH [Eternal the self-existent Creator], is not faith, but presumption. **"By grace are ye saved through faith."** But **"faith, if it hath not works, is dead."** *Ephesians 2:8; James 2:17.* ^{YAH}^{HA}SHUA [Eternal the salvation] said of himself before he came to earth, **"I delight to do thy will, O my ^{YAH}^{HA}WEH [Eternal the self-existent Creator]; yea, thy law is within my heart."** *Psalms 40:8.* And just before he ascended again to heaven he declared, **"I have kept my father's commandments, and abide in his love."** *John 15:10.* The *scripture* says, **"Hereby we do know that we know him, if we keep his commandments. . . . He that saith he abideth in him ought himself also so to walk even as he walked."** *1 John 2:3-6.* **"Because ^{HA}MASHIAH [the anointed savior king] also suffered for us, leaving us an example, that ye should follow his steps."** *1 Peter 2:21.*

The condition of eternal life is now just what it

always has been, — just what it was in paradise before the fall of our first parents, — **perfect obedience to the law of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], perfect righteousness.** If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. The way would be open for sin, with all its train of woe and misery, to be immortalized.

It was possible for Adam, before the fall, to form a righteous character by obedience to ^{YAH}^{HA}WEH's law. But he failed to do this, and because of his sin our natures are fallen and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. **We have no righteousness of our own with which to meet the claims of the law of ^{YAH}^{HA}WEH [Eternal the self-existent Creator].** But ^{HA}MASHIAH [the anointed savior king] has made a way of escape for us. He lived on earth amid trials and temptations such as we have to meet. **He lived a sinless life.** He died for us, and now he offers to take our sins and give us his righteousness. If you give yourself to him, and accept him as your savior, then, sinful as your life may have been, for his sake you are accounted righteous. ^{HA}MASHIAH's [the anointed savior king's] character stands in place of your character, and **you are accepted before ^{YAH}^{HA}WEH [Eternal the self-existent Creator] just as if you had not sinned.**

More than this, ^{HA}MASHIAH [the anointed savior king] changes the heart. He abides in your heart by faith. You are to maintain this connection with ^{HA}MASHIAH [the anointed savior king] by faith and the continual surrender of your will to him; and so long as you do this, he will work in you to will and to do according to his good pleasure. So you may say, **"The life which I now live in the flesh I live by the faith of the son of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], who loved me, and gave himself for me."** *Galatians 2:20.* So ^{YAH}^{HA}SHUA [Eternal the salvation] said to his disciples, **"It is not ye that speak, but the spirit of your father which speaketh in you."** *Matthew 10:20.* Then with ^{HA}MASHIAH [the anointed savior king] working in you, you will manifest the same spirit and do the same good works — works of righteousness, obedience.

So we have nothing in ourselves of which to boast. We have no ground for self-exaltation. Our only ground of hope is in the righteousness of ^{HA}MASHIAH [the anointed savior king] imputed to us, and in that wrought by his spirit working in and through us.

When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of ^{YAH}^{HA}WEH [Eternal the self-existent Creator], the truth of his word, are facts that even satan and his hosts cannot at heart deny. The *Bible* says that **"the devils also believe, and tremble;" but this is not faith.** *James 2:19.* Where there is not only a belief in ^{YAH}^{HA}WEH's word, but a submission of the will to him; where the heart is yielded to him, the affections fixed upon him, there is faith — **faith that works by love and purifies the soul.** Through this faith the heart is renewed in the image of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. And the heart that in its unrenewed state is **not subject to the law of**

YAH^{HA}WEH [Eternal the self-existent Creator], neither indeed can be, now delights in its holy precepts, exclaiming with the psalmist, "**O how love I thy law! It is my meditation all the day.**" *Psalm 119:97*. And the righteousness of the law is fulfilled in us, "**who walk not after the flesh, but after the spirit.**" *Romans 8:1*.

There are those who have known the pardoning love of ^{HA}MASHIAH [the anointed savior king] and who really desire to be children of **YAH^{HA}WEH** [Eternal the self-existent Creator], yet they realize that their character is imperfect, their life faulty, and they are ready to doubt whether their hearts have been renewed by the holy spirit. To such I would say, **Do not draw back in despair.** We shall often have to bow down and weep at the feet of **YAH^{HA}SHUA** [Eternal the salvation] because of our shortcomings and mistakes, but **we are not to be discouraged. Even if we are overcome by the enemy, we are not cast off, not forsaken and rejected of YAH^{HA}WEH** [Eternal the self-existent Creator]. No; ^{HA}MASHIAH [the anointed savior king] is at the right hand of **YAH^{HA}WEH** [Eternal the self-existent Creator], who also maketh intercession for us. Said the beloved John, "**These things write I unto you, that ye sin not. And if any man sin, we have an advocate with the father, YAH^{HA}SHUA** [Eternal the salvation] ^{HA}MASHIAH [the anointed savior king] **the righteous.**" *1 John 2:1*. And do not forget the words of ^{HA}MASHIAH [the anointed savior king], "**The father himself loveth you.**" *John 16:27*. He desires to restore you to himself, to see his own purity and holiness reflected in you. And if you will but yield yourself to him, he that hath begun a good work in you will carry it forward to the day of **YAH^{HA}SHUA** [Eternal the salvation] ^{HA}MASHIAH [the anointed savior king]. **Pray more fervently; believe more fully.** As we come to distrust our own power, let us **trust the power of our redeemer**, and we shall praise him who is the health of our countenance.

The closer you come to YAH^{HA}SHUA [Eternal the salvation], the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to his perfect nature. This is evidence that satan's delusions have lost their power; that the vivifying influence of the spirit of **YAH^{HA}WEH** [Eternal the self-existent Creator] is arousing you.

No deep-seated love for **YAH^{HA}SHUA** [Eternal the salvation] can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of ^{HA}MASHIAH [the anointed savior king] will admire his divine character; but **if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of ^{HA}MASHIAH** [the anointed savior king].

The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our savior. A view of our sinfulness drives us to him who can pardon; and **when the soul, realizing its helplessness, reaches out after ^{HA}MASHIAH** [the anointed savior king], **he will reveal himself in power.** The more our sense of need drives us to him and to the word of **YAH^{HA}WEH** [Eternal the self-existent Creator], the

more exalted views we shall have of his character, and the more fully we shall reflect his image.

Chapter 8 - Growing up into ^{HA}MASHIAH

The change of heart by which we become children of **YAH^{HA}WEH** [Eternal the self-existent Creator] is in the *Bible* spoken of as **birth**. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to ^{HA}MASHIAH [the anointed savior king] are, "**as new-born babes,**" to "**grow up**" to the stature of men and women in ^{HA}MASHIAH [the anointed savior king] **YAH^{HA}SHUA** [Eternal the salvation]. *1 Peter 2:2; Ephesians 4:15*. Or like the good seed sown in the field, they are to grow up and bring forth fruit. Isaiah says that they shall "**be called trees of righteousness, the planting of YAH^{HA}WEH** [Eternal the self-existent Creator], that he might be glorified." *Isaiah 61:3*. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life.

Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which **YAH^{HA}WEH** [Eternal the self-existent Creator] himself has imparted, that either plant or animal can live. So it is only through the life from **YAH^{HA}WEH** [Eternal the self-existent Creator] that spiritual life is begotten in the hearts of men. Unless a man is "**born from above,**" he cannot become a partaker of the life which ^{HA}MASHIAH [the anointed savior king] came to give. *John 3:3*, margin.

As with life, so it is with growth. It is **YAH^{HA}WEH** [Eternal the self-existent Creator] who brings the bud to bloom and the flower to fruit. It is by his power that the seed develops, "**first the blade, then the ear, after that the full corn in the ear.**" *Mark 4:28*. And the prophet Hosea says of Israel, that "**he shall grow as the lily.**" "**They shall revive as the corn, and grow as the vine.**" *Hosea 14:5, 7*. And **YAH^{HA}SHUA** [Eternal the salvation] bids us "**consider the lilies how they grow.**" *Luke 12:27*. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which **YAH^{HA}WEH** [Eternal the self-existent Creator] has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life – **air, sunshine, and food.** What these gifts of nature are to animal and plant, **such is ^{HA}MASHIAH** [the anointed savior king] **to those who trust in him.** He is their "**everlasting light,**" "**a sun and shield.**" *Isaiah 60:19; Psalm 84:11*. He shall be as "the dew unto Israel." "**He shall come down like rain upon the mown grass.**" *Hosea 14:5; Psalm 72:6*. He is the living water, "**the bread of YAH^{HA}WEH** [Eternal the self-existent Creator] . . . which cometh down from heaven, and giveth life unto the world." *John 6:33*.

In the matchless gift of his son, **YAH^{HA}WEH** [Eternal the self-existent Creator] has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow

up to the stature of men and women in ^{HA}MASHIAH [the anointed savior king] **YAH^{HA}SHUA** [Eternal the salvation].

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the sun of righteousness, that heaven's light may shine upon us, **that our character may be developed into the likeness of ^{HA}MASHIAH** [the anointed savior king].

YAH^{HA}SHUA [Eternal the salvation] teaches the same thing when he says, "**Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. . . . Without me ye can do nothing.**" *John* 15:4, 5. You are just as dependent upon ^{HA}MASHIAH [the anointed savior king], in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. **Apart from him you have no life.** You have no power to resist temptation or to grow in grace and holiness. Abiding in him, you may flourish. Drawing your life from him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

Many have an idea that they must do some part of the work alone. **They have trusted in ^{HA}MASHIAH** [the anointed savior king] **for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail.** **YAH^{HA}SHUA** [Eternal the salvation] says, "**Without me ye can do nothing.**" Our growth in grace, our joy, our usefulness, – **all depend upon our union with ^{HA}MASHIAH** [the anointed savior king]. It is by communion with him, daily, hourly, – by **abiding** in him, – that we are to **grow in grace.** He is not only the author, but the finisher of our faith. It is ^{HA}MASHIAH [the anointed savior king] first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, "**I have set YAH^{HA}WEH** [Eternal the self-existent Creator] always before me: because he is at my right hand, I shall not be moved." *Psalms* 16:8.

Do you ask, "How am I to abide in ^{HA}MASHIAH [the anointed savior king]?" In the same way as you received him at first. "**As ye have therefore received ^{HA}MASHIAH** [the anointed savior king] **YAH^{HA}SHUA** [Eternal the salvation] **the Master, so walk ye in him.**" "**The just shall live by faith.**" *Colossians* 2:6; *Hebrews* 10:38. You gave yourself to **YAH^{HA}WEH** [Eternal the self-existent Creator], to be his wholly, to serve and obey him, and you took ^{HA}MASHIAH [the anointed savior king] as your savior. You could not yourself atone for your sins or change your heart; but having given yourself to **YAH^{HA}WEH** [Eternal the self-existent Creator], you believe that he for ^{HA}MASHIAH's [the anointed savior king's] sake did all this for you. By *faith* you became ^{HA}MASHIAH's [the anointed savior king's], and by faith you are to grow up in him – by giving and taking. You are to *give* all, – your heart, your will, your service, – give yourself to him to obey all his requirements; and you must *take* all, – ^{HA}MASHIAH [the anointed savior king], the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper, – **to give you power to obey.**

Consecrate yourself to YAH^{HA}WEH [Eternal the self-existent Creator] **in the morning; make this your very first work.** Let your prayer be, "**Take me, O YAH^{HA}WEH** [Eternal the self-existent Creator], **as wholly thine. I lay all my plans at**

thy feet. Use me today in thy service. Abide with me, and let all my work be wrought in thee." This is a daily matter. Each morning consecrate yourself to **YAH^{HA}WEH** [Eternal the self-existent Creator] for that day. Surrender all your plans to him, to be carried out or given up as his providence shall indicate. Thus day by day you may be giving your life into the hands of **YAH^{HA}WEH** [Eternal the self-existent Creator], and thus your life will be molded more and more after the life of ^{HA}MASHIAH [the anointed savior king].

A life in ^{HA}MASHIAH [the anointed savior king] is a life of restfulness. There may be no ecstasy of feeling, but there should be an abiding, peaceful trust. Your hope is not in yourself; it is in ^{HA}MASHIAH [the anointed savior king]. **Your weakness is united to his strength, your ignorance to his wisdom, your frailty to his enduring might.** So you are not to look to yourself, not to let the mind dwell upon self, but look to ^{HA}MASHIAH [the anointed savior king]. Let the mind dwell upon his love, upon the beauty, the perfection, of his character. ^{HA}MASHIAH [the anointed savior king] in his self-denial, ^{HA}MASHIAH [the anointed savior king] in his humiliation, ^{HA}MASHIAH [the anointed savior king] in his purity and holiness, ^{HA}MASHIAH [the anointed savior king] in his matchless love – this is the subject for the soul's contemplation. **It is by loving him, copying him, depending wholly upon him, that you are to be transformed into his likeness.**

YAH^{HA}SHUA [Eternal the salvation] says, "**Abide in me.**" These words convey the idea of rest, stability, confidence. Again he invites, "**Come unto me, . . . and I will give you rest.**" *Matthew* 11:28. The words of the psalmist express the same thought: "**Rest in YAH^{HA}WEH** [Eternal the self-existent Creator], and wait patiently for him." And Isaiah gives the assurance, "**In quietness and in confidence shall be your strength.**" *Psalms* 37:7; *Isaiah* 30:15. This rest is not found in inactivity; for in the savior's invitation the promise of rest is united with the call to labor: "**Take my yoke upon you, . . . and ye shall find rest.**" *Matthew* 11:29. The heart that rests most fully upon ^{HA}MASHIAH [the anointed savior king] will be most earnest and active in labor for him.

When the mind dwells upon self, it is turned away from ^{HA}MASHIAH [the anointed savior king], the source of strength and life. Hence it is satan's constant effort to keep the attention diverted from the savior and thus prevent the union and communion of the soul with ^{HA}MASHIAH [the anointed savior king]. The pleasures of the world, life's cares and perplexities and sorrows, the faults of others, or your own faults and imperfections – to any or all of these he will seek to divert the mind. Do not be misled by his devices. Many who are really conscientious, and who desire to live for **YAH^{HA}WEH** [Eternal the self-existent Creator], he too often leads to dwell upon their own faults and weaknesses, and thus by separating them from ^{HA}MASHIAH [the anointed savior king] he hopes to gain the victory. **We should not make self the center and indulge anxiety and fear as to whether we shall be saved.** All this turns the soul away from the source of our strength. **Commit the keeping of your soul to YAH^{HA}WEH** [Eternal the self-existent Creator], **and trust in him. Talk and think of YAH^{HA}SHUA** [Eternal the salvation]. Let self be lost in him. Put away all doubt; dismiss your

fears. Say with the apostle Paul, **"I live; yet not I, but ^{HA}MASHIAH [the anointed savior king] liveth in me: and the life which I now live in the flesh I live by the faith of the son of YAH^{HA}WEH [Eternal the self-existent Creator], who loved me, and gave himself for me."** Galatians 2:20. Rest in **YAH^{HA}WEH [Eternal the self-existent Creator]**. He is able to keep that which you have committed to him. If you will leave yourself in his hands, he will bring you off more than conqueror through him that has loved you.

When ^{HA}MASHIAH [the anointed savior king] took human nature upon him, he bound humanity to himself by a tie of love that can never be broken by any power save the choice of man himself. Satan will constantly present allurements to induce us to break this tie – to choose to separate ourselves from ^{HA}MASHIAH [the anointed savior king]. Here is where we need to watch, to strive, to pray, that nothing may entice us to *choose* another master; for we are always free to do this. **But let us keep our eyes fixed upon ^{HA}MASHIAH [the anointed savior king], and he will preserve us.** Looking unto **YAH^{HA}SHUA [Eternal the salvation]**, we are safe. Nothing can pluck us out of his hand. **In constantly beholding him, we "are changed into the same image from glory to glory, even as by the spirit of YAH^{HA}WEH [Eternal the self-existent Creator]."** 2 Corinthians 3:18.

It was thus that the early disciples gained their likeness to the dear savior. When those disciples heard the words of **YAH^{HA}SHUA [Eternal the salvation]**, they felt their need of him. They sought, they found, they followed him. They were with him in the house, at the table, in the closet, in the field. They were with him as pupils with a teacher, daily receiving from his lips lessons of holy truth. They looked to him, as servants to their master, to learn their duty. Those disciples were men **"subject to like passions as we are."** James 5:17. They had the same battle with sin to fight. They needed the same grace, in order to live a holy life.

Even John, the beloved disciple, the one who most fully reflected the likeness of the savior, did not naturally possess that loveliness of character. He was not only self-assertive and ambitious for honor, but impetuous, and resentful under injuries. But as the character of the divine one was manifested to him, he saw his own deficiency and was humbled by the knowledge. The strength and patience, the power and tenderness, the majesty and meekness, that he beheld in the daily life of the son of **YAH^{HA}WEH [Eternal the self-existent Creator]**, filled his soul with admiration and love. Day by day his heart was drawn out toward ^{HA}MASHIAH [the anointed savior king], until he lost sight of self in love for his master. His resentful, ambitious temper was yielded to the molding power of ^{HA}MASHIAH [the anointed savior king]. **The regenerating influence of the holy spirit renewed his heart. The power of the love of ^{HA}MASHIAH [the anointed savior king] wrought a transformation of character.** This is the sure result of union with **YAH^{HA}SHUA [Eternal the salvation]**. When ^{HA}MASHIAH [the anointed savior king] abides in the heart, the whole nature is transformed. ^{HA}MASHIAH's [the anointed savior king's] spirit, his love, softens the heart, subdues the soul, and raises the thoughts and desires toward **YAH^{HA}WEH [Eternal the self-existent Creator]** and heaven.

When ^{HA}MASHIAH [the anointed savior king] ascended to heaven, the sense of his presence was still with his followers. It was a personal presence, full of love and light. **YAH^{HA}SHUA [Eternal the salvation]**, the savior, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had, while the message of peace was still upon his lips, been taken up from them into heaven, and the tones of his voice had come back to them, as the cloud of angels received him – **"Lo, I am with you *always, even unto the end of the world.*"** Matthew 28:20. He had ascended to heaven in the form of humanity. They knew that he was before the throne of **YAH^{HA}WEH [Eternal the self-existent Creator]**, their friend and savior still; that his sympathies were unchanged; that he was still identified with suffering humanity. He was presenting before **YAH^{HA}WEH [Eternal the self-existent Creator]** the merits of his own precious blood, showing his wounded hands and feet, in remembrance of the price he had paid for his redeemed. They knew that he had ascended to heaven to prepare places for them, and that he would come again and take them to himself.

As they met together after the ascension they were eager to present their requests to the father in the name of **YAH^{HA}SHUA [Eternal the salvation]**. In solemn awe they bowed in prayer, repeating the assurance, **"Whatsoever ye shall ask the father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full."** John 16:23, 24. They extended the hand of faith higher and higher with the mighty argument, **"It is ^{HA}MASHIAH [the anointed savior king] that died, yea rather, that is risen again, who is even at the right hand of YAH^{HA}WEH [Eternal the self-existent Creator], who also maketh intercession for us."** Romans 8:34. And Pentecost brought them the presence of the **comforter (advocate intercessor helper)**, of whom ^{HA}MASHIAH [the anointed savior king] had said, he **"shall be in you."** And he had further said, **"It is expedient for you that I go away: for if I go not away, the comforter (advocate intercessor helper) will not come unto you; but if I depart, I will send him unto you."** John 14:17; 16:7. Henceforth through the spirit, ^{HA}MASHIAH [the anointed savior king] was to abide continually in the hearts of his children. Their union with him was closer than when he was personally with them. The light, and love, and power of the indwelling ^{HA}MASHIAH [the anointed savior king] shone out through them, so that men, beholding, **"marveled; and they took knowledge of them, that they had been with YAH^{HA}SHUA [Eternal the salvation]."** Acts 4:13.

All that ^{HA}MASHIAH [the anointed savior king] was to the disciples, he desires to be to his children today; for in that last prayer, with the little band of disciples gathered about him, he said, **"Neither pray I for these alone, but for them also which shall believe on me through their word."** John 17:20.

YAH^{HA}SHUA [Eternal the salvation] prayed for us, and he asked that we might be one with him, even as he is one with the father. What a union is this! The savior has said of himself, **"The son can do nothing of himself; "the father that dwelleth in me, he doeth the works."** John 5:19; 14:10. Then if ^{HA}MASHIAH [the anointed savior king] is dwelling in our hearts, he will work in us **"both to will and to do of his good pleasure."** Philippians 2:13.

We shall work as he worked; we shall manifest the same spirit. And thus, loving him and abiding in him, we shall "**grow up into him in all things, which is the head, even ^{HA}MASHIAH** [the anointed savior king]." *Ephesians 4:15.*

Chapter 9 - The work and the life

YAH^{HA}WEH [Eternal the self-existent Creator] is the source of life and light and joy to the universe. Like rays of light from the sun, like the streams of water bursting from a living spring, blessings flow out from him to all his creatures. **And wherever the life of YAH^{HA}WEH** [Eternal the self-existent Creator] **is in the hearts of men, it will flow out to others in love and blessing.**

Our savior's joy was in the uplifting and redemption of fallen men. For this he counted not his life dear unto himself, but endured the cross, despising the shame. So angels are ever engaged in working for the happiness of others. This is their joy. That which selfish hearts would regard as humiliating service, ministering to those who are wretched and in every way inferior in character and rank, is the work of sinless angels. **The spirit of ^{HA}MASHIAH's** [the anointed savior king's] **self-sacrificing love is the spirit that pervades heaven** and is the very essence of its bliss. This is the spirit that **^{HA}MASHIAH's** [the anointed savior king's] followers will possess, the work that they will do.

When the love of **^{HA}MASHIAH** [the anointed savior king] is enshrined in the heart, like sweet fragrance it cannot be hidden. Its holy influence will be felt by all with whom we come in contact. The spirit of **^{HA}MASHIAH** [the anointed savior king] in the heart is like a spring in the desert, flowing to refresh all and making those who are ready to perish, eager to drink of the water of life.

Love to YAH^{HA}SHUA [Eternal the salvation] will be manifested in a desire to work as he worked for the blessing and uplifting of humanity. **It will lead to love, tenderness, and sympathy toward all the creatures of our heavenly father's care.**

The savior's life on earth was not a life of ease and devotion to himself, but he toiled with persistent, earnest, untiring effort for the salvation of lost mankind. From the manger to Calvary he followed the path of self-denial and sought not to be released from arduous tasks, painful travels and exhausting care and labor. He said, "**The son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.**" *Matthew 20:28.* This was the one great object of his life. Everything else was secondary and subservient. It was his meat and drink to do the will of **YAH^{HA}WEH** [Eternal the self-existent Creator] and to finish his work. Self and self-interest had no part in his labor.

So those who are the partakers of the grace of **^{HA}MASHIAH** [the anointed savior king] will be ready to make any sacrifice, that others for whom he died may share the heavenly gift. They will do all they can to make the world better for their stay in it. This spirit is the sure outgrowth of a soul truly converted. No sooner does one come to **^{HA}MASHIAH** [the anointed savior king] than there is born in his heart a desire to make known to others what a precious friend he has found in **YAH^{HA}SHUA** [Eternal the salvation], the saving and

sanctifying truth cannot be shut up in his heart. If we are clothed with the righteousness of **^{HA}MASHIAH** [the anointed savior king] and are filled with the joy of his indwelling spirit, we shall not be able to hold our peace. If we have tasted and seen that **YAH^{HA}WEH** [Eternal the self-existent Creator] is good we shall have something to tell. Like Philip when he found the savior, we shall invite others into his presence. We shall seek to present to them the attractions of **^{HA}MASHIAH** [the anointed savior king] and the unseen realities of the world to come. There will be an intensity of desire to follow in the path that **YAH^{HA}SHUA** [Eternal the salvation] trod. There will be an earnest longing that those around us may "**behold the lamb of YAH^{HA}WEH** [Eternal the self-existent Creator], which taketh away the sin of the world." *John 1:29.*

And **the effort to bless others will react in blessings upon ourselves.** This was the purpose of **YAH^{HA}WEH** [Eternal the self-existent Creator] in giving us a part to act in the plan of redemption. He has granted men the privilege of becoming partakers of the divine nature and, in their turn, of diffusing blessings to their fellow men. This is the highest honor, the greatest joy, that it is possible for **YAH^{HA}WEH** [Eternal the self-existent Creator] to bestow upon men. Those who thus become participants in labors of love are brought nearest to their creator.

YAH^{HA}WEH [Eternal the self-existent Creator] might have committed the message of the gospel, and all the work of loving ministry, to the heavenly angels. He might have employed other means for accomplishing his purpose. But in his infinite love he chose to make us co-workers with himself, with **^{HA}MASHIAH** [the anointed savior king] and the angels, that we might share the blessing, the joy, the spiritual uplifting, which results from this unselfish ministry.

We are brought into sympathy with **^{HA}MASHIAH** [the anointed savior king] through the fellowship of his sufferings. Every act of self-sacrifice for the good of others strengthens the spirit of beneficence in the giver's heart, allying him more closely to the redeemer of the world, who "**was rich, yet for your sakes . . . became poor, that ye through his poverty might be rich.**" *2 Corinthians 8:9.* And it is only as we thus fulfill the divine purpose in our creation that life can be a blessing to us.

If you will go to work as **^{HA}MASHIAH** [the anointed savior king] designs that his disciples shall, and win souls for him, you will feel the need of **a deeper experience and a greater knowledge in divine things, and will hunger and thirst after righteousness.** You will plead with **YAH^{HA}WEH** [Eternal the self-existent Creator], and your faith will be strengthened, and your soul will drink deeper drafts at the well of salvation. Encountering opposition and trials will drive you to the *Bible* and prayer. You will grow in grace and the knowledge of **^{HA}MASHIAH** [the anointed savior king], and will develop a rich experience.

The spirit of unselfish labor for others gives depth, stability, and **^{HA}MASHIAH**-like [the anointed savior king-like] loveliness to the character, and brings peace and happiness to its possessor. The aspirations are elevated. There is no room for sloth or selfishness. Those who thus exercise the christian graces will grow and will become strong to work for **YAH^{HA}WEH** [Eternal the self-existent Creator]. **They will have clear spiritual perceptions, a steady, growing faith, and an increased power in prayer.**

The spirit of **YAH^{HA}WEH** [Eternal the self-existent Creator], moving upon their spirit, calls forth the sacred harmonies of the soul in answer to the divine touch. Those who thus devote themselves to unselfish effort for the good of others are most surely working out their own salvation.

The only way to grow in grace is to be disinterestedly doing the very work which **HA MASHIAH** [the anointed savior king] has enjoined upon us – to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. **Strength comes by exercise; activity is the very condition of life.** Those who endeavor to maintain christian life by passively accepting the blessings that come through the means of grace, and doing nothing for **HA MASHIAH** [the anointed savior king], are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the christian who will not exercise his **YAH^{HA}WEH**-given [Eternal the self-existent Creator-given] powers not only fails to grow up into **HA MASHIAH** [the anointed savior king], but he loses the strength that he already had.

The church of HA MASHIAH [the anointed savior king] **is YAH^{HA}WEH's appointed agency for the salvation of men.** Its mission is to carry the gospel to the world. And the obligation rests upon all christians. Everyone, to the extent of his talent and opportunity, is to fulfill the savior's commission. The love of **HA MASHIAH** [the anointed savior king], revealed to us, makes us debtors to all who know him not. **YAH^{HA}WEH** [Eternal the self-existent Creator] has given us light, not for ourselves alone, but to shed upon them.

If the followers of **HA MASHIAH** [the anointed savior king] were awake to duty, there would be thousands where there is one today proclaiming the gospel in heathen lands. And all who could not personally engage in the work, would yet sustain it with their means, their sympathy, and their prayers. And there would be far more earnest labor for souls in christian countries.

We need not go to heathen lands, or even leave the narrow circle of the home, if it is there that our duty lies, in order to work for **HA MASHIAH** [the anointed savior king]. We can do this in the home circle, in the church, among those with whom we associate, and with whom we do business.

The greater part of our savior's life on earth was spent in patient toil in the carpenter's shop at Nazareth. Ministering angels attended the Master of life as he walked side by side with peasants and laborers, unrecognized and unhonored. He was as faithfully fulfilling his mission while working at his humble trade as when he healed the sick or walked upon the storm-tossed waves of Galilee. So in the humblest duties and lowliest positions of life, **we may walk and work with YAH^{HA}SHUA** [Eternal the salvation].

The apostle says, "**Let every man, wherein he is called, therein abide with YAH^{HA}WEH** [Eternal the self-existent Creator]." *1 Corinthians 7:24.* The businessman may conduct his business in a way that will glorify his master because of his fidelity. If he is a true follower of **HA MASHIAH** [the anointed savior king] he will carry his religion into everything that is done and reveal to men the spirit of **HA MASHIAH** [the anointed savior king]. The mechanic may

be a diligent and faithful representative of him who toiled in the lowly walks of life among the hills of Galilee. Everyone who names the name of **HA MASHIAH** [the anointed savior king] should so work that others, by seeing his good works, may be led to glorify their creator and redeemer.

Many have excused themselves from rendering their gifts to the service of **HA MASHIAH** [the anointed savior king] because others were possessed of superior endowments and advantages. The opinion has prevailed that only those who are especially talented are required to consecrate their abilities to the service of **YAH^{HA}WEH** [Eternal the self-existent Creator]. It has come to be understood by many that talents are given to only a certain favored class to the exclusion of others who of course are not called upon to share in the toils or the rewards. But it is not so represented in the parable. When the master of the house called his servants, **he gave to EVERY man his work.**

With a loving spirit we may perform life's humblest duties "**as to the Master.**" *Colossians 3:23.* If the love of **YAH^{HA}WEH** [Eternal the self-existent Creator] is in the heart, it will be manifested in the life. The sweet savor of **HA MASHIAH** [the anointed savior king] will surround us, and our influence will elevate and bless.

You are not to wait for great occasions or to expect extraordinary abilities before you go to work for **YAH^{HA}WEH** [Eternal the self-existent Creator]. You need not have a thought of what the world will think of you. If your daily life is a testimony to the purity and sincerity of your faith, and others are convinced that you desire to benefit them, your efforts will not be wholly lost.

The humblest and poorest of the disciples of **YAH^{HA}SHUA** [Eternal the salvation] can be a blessing to others. They may not realize that they are doing any special good, but by their unconscious influence they may start waves of blessing that will widen and deepen, and the blessed results they may never know until the day of final reward. They do not feel or know that they are doing anything great. They are not required to weary themselves with anxiety about success. **They have only to go forward quietly, doing faithfully the work that YAH^{HA}WEH's providence assigns, and their life will not be in vain.** Their own souls will be growing more and more into the likeness of **HA MASHIAH** [the anointed savior king]; they are workers together with **YAH^{HA}WEH** [Eternal the self-existent Creator] in this life and are thus fitting for the higher work and the unshadowed joy of the life to come.

Chapter 10 - A knowledge of YAH^{HA}WEH

Many are the ways in which **YAH^{HA}WEH** [Eternal the self-existent Creator] is seeking to make himself known to us and bring us into communion with him. Nature speaks to our senses without ceasing. The open heart will be impressed with the love and glory of **YAH^{HA}WEH** [Eternal the self-existent Creator] as revealed through the works of his hands. **The listening ear can hear and understand the communications of YAH^{HA}WEH** [Eternal the self-existent Creator] **through the things of nature.** The green fields, the lofty trees, the buds and flowers, the passing cloud, the falling rain, the babbling brook, the glories of the heavens, speak

to our hearts, and invite us to become acquainted with him who made them all.

Our savior bound up his precious lessons with the things of nature. The trees, the birds, the flowers of the valleys, the hills, the lakes, and the beautiful heavens, as well as the incidents and surroundings of daily life, were all linked with the words of truth, that his lessons might thus be often recalled to mind, even amid the busy cares of man's life of toil.

YAH^{HA}WEH [Eternal the self-existent Creator] would have his children **appreciate his works** and delight in the simple, quiet beauty with which he has adorned our earthly home. He is a lover of the beautiful, and above all that is outwardly attractive **he loves beauty of character**; he would have us **cultivate purity and simplicity, the quiet graces of the flowers.**

If we will but listen, **YAH^{HA}WEH**'s created works will teach us precious lessons of **obedience and trust**. From the stars that in their trackless courses through space follow from age to age their appointed path, down to the minutest atom, **the things of nature obey the creator's will**. And **YAH^{HA}WEH** [Eternal the self-existent Creator] cares for everything and sustains everything that he has created. He who upholds the unnumbered worlds throughout immensity, at the same time **cares for the wants of the little brown sparrow** that sings its humble song without fear. When men go forth to their daily toil, as when they engage in prayer; when they lie down at night, and when they rise in the morning; when the rich man feasts in his palace, or when the poor man gathers his children about the scanty board, each is tenderly watched by the heavenly father. **No tears are shed that YAH^{HA}WEH** [Eternal the self-existent Creator] **does not notice**. There is no smile that he does not mark.

If we would but fully believe this, all undue anxieties would be dismissed. Our lives would not be so filled with disappointment as now; for **everything, whether great or small, would be left in the hands of YAH^{HA}WEH** [Eternal the self-existent Creator], who is not perplexed by the multiplicity of cares, or overwhelmed by their weight. We should then enjoy a rest of soul to which many have long been strangers.

As your senses delight in the attractive loveliness of the earth, think of the world that is to come, that shall never know the blight of sin and death; where the face of nature will no more wear the shadow of the curse. **Let your imagination picture the home of the saved, and remember that it will be more glorious than your brightest imagination can portray**. In the varied gifts of **YAH^{HA}WEH** [Eternal the self-existent Creator] in nature we see but the faintest gleaming of his glory. It is written, **"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which YAH^{HA}WEH** [Eternal the self-existent Creator] **hath prepared for them that love him."** 1 Corinthians 2:9.

The poet and the naturalist have many things to say about nature, but it is the christian who enjoys the beauty of the earth with the highest appreciation, because he recognizes his father's handiwork and perceives **his love in flower and shrub and tree**. No one can fully appreciate the significance of hill and vale, river and sea, who does not look upon them as an expression

of **YAH^{HA}WEH's love to man**.

YAH^{HA}WEH [Eternal the self-existent Creator] speaks to us through his providential workings and through the influence of his spirit upon the heart. In our circumstances and surroundings, in the changes daily taking place around us, we may find precious lessons if our hearts are but open to discern them. The psalmist, tracing the work of **YAH^{HA}WEH**'s providence, says, **"The earth is full of the goodness of YAH^{HA}WEH** [Eternal the self-existent Creator]."

"Whoso is wise, and will observe these things, even they shall understand the loving-kindness of YAH^{HA}WEH [Eternal the self-existent Creator]."

Psalm 33:5; 107:43.

YAH^{HA}WEH [Eternal the self-existent Creator] **speaks to us in his word**. Here we have in clearer lines the revelation of his character, of his dealings with men, and the great work of redemption. Here is open before us the history of patriarchs and prophets and other holy men of old. They were men **"subject to like passions as we are."** James 5:17. We see how they struggled through discouragements like our own, **how they fell under temptation as we have done, and yet took heart again and conquered through the grace of YAH^{HA}WEH** [Eternal the self-existent Creator]; and, beholding, we are encouraged in our striving after righteousness. As we read of the precious experiences granted them, of the light and love and blessing it was theirs to enjoy, and of the work they wrought through the grace given them, the spirit that inspired them kindles a flame of holy emulation in our hearts and a desire to be like them in character — like them to **walk with YAH^{HA}WEH** [Eternal the self-existent Creator].

YAH^{HA}SHUA [Eternal the salvation] said of the Old Testament scriptures, — and how much more is it true of the New, — **"They are they which testify of me,"** the redeemer, him in whom our hopes of eternal life are centered. John 5:39. Yes, **the whole Bible tells of ^{HA}MASHIAH** [the anointed savior king]. From the first record of creation — for **"without him was not anything made that was made"** — to the closing promise, **"Behold, I come quickly,"** we are reading of his works and listening to his voice. John 1:3; Revelation 22:12. If you would become acquainted with the savior, **study the holy scriptures**.

Fill the whole heart with the words of **YAH^{HA}WEH** [Eternal the self-existent Creator]. They are the living water, quenching your burning thirst. They are the living bread from heaven. **YAH^{HA}SHUA** [Eternal the salvation] declares, **"Except ye eat the flesh of the son of man, and drink his blood, ye have no life in you."** And he explains himself by saying, **"The words that I speak unto you, they are spirit, and they are life."** John 6:53, 63. Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy: **it is what we meditate upon that will give tone and strength to our spiritual nature**.

The theme of redemption is one that the angels desire to look into; it will be the science and the song of the redeemed throughout the ceaseless ages of eternity. Is it not worthy of **careful thought and study now?** The infinite mercy and love of **YAH^{HA}SHUA** [Eternal the salvation], the sacrifice made in our behalf, call for **the most serious and solemn reflection. We**

should dwell upon the character of our dear redeemer and intercessor. We should meditate upon the mission of him who came to save his people from their sins. As we thus contemplate heavenly themes, our faith and love will grow stronger, and our prayers will be more and more acceptable to ^{YAH}^{HA}WEH [Eternal the self-existent Creator], because they will be more and more mixed with faith and love. They will be intelligent and fervent. There will be more constant confidence in ^{YAH}^{HA}SHUA [Eternal the salvation], and a daily, living experience in his power to save to the uttermost all that come unto ^{YAH}^{HA}WEH [Eternal the self-existent Creator] by him.

As we meditate upon the perfections of the savior, we shall desire to be wholly transformed and renewed in the image of his purity. There will be a hungering and thirsting of soul to become like him whom we adore. The more our thoughts are upon ^{HA}MASHIAH [the anointed savior king], the more we shall speak of him to others and represent him to the world.

The Bible was not written for the scholar alone; on the contrary, it was designed for the common people. The great truths necessary for salvation are made as clear as noonday; and none will mistake and lose their way except those who follow their own judgment instead of the plainly revealed will of ^{YAH}^{HA}WEH [Eternal the self-existent Creator].

We should not take the testimony of any man as to what the scriptures teach, but should study the words of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] for ourselves. If we allow others to do our thinking, we shall have crippled energies and contracted abilities. The noble powers of the mind may be so dwarfed by lack of exercise on themes worthy of their concentration as to lose their ability to grasp the deep meaning of the word of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]. The mind will enlarge if it is employed in tracing out the relation of the subjects of the Bible, comparing scripture with scripture and spiritual things with spiritual.

There is nothing more calculated to strengthen the intellect than the study of the scriptures. No other book is so potent to elevate the thoughts, to give vigor to the faculties, as the broad, ennobling truths of the Bible. If ^{YAH}^{HA}WEH's word were studied as it should be, men would have a breadth of mind, a nobility of character, and a stability of purpose rarely seen in these times.

But there is but little benefit derived from a hasty reading of the scriptures. One may read the whole Bible through and yet fail to see its beauty or comprehend its deep and hidden meaning. One passage studied until its significance is clear to the mind and its relation to the plan of salvation is evident, is of more value than the perusal of many chapters with no definite purpose in view and no positive instruction gained. **Keep your Bible with you.** As you have opportunity, read it; fix the texts in your memory. Even while you are walking the streets you may read a passage and meditate upon it, thus fixing it in the mind.

We cannot obtain wisdom without earnest attention and prayerful study. Some portions of scripture are indeed too plain

to be misunderstood, but there are others whose meaning does not lie on the surface to be seen at a glance. **Scripture must be compared with scripture.** There must be careful research and prayerful reflection. And such study will be richly repaid. As the miner discovers veins of precious metal concealed beneath the surface of the earth, so will he who perseveringly searches the word of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] as for hid treasure find truths of the greatest value, which are concealed from the view of the careless seeker. **The words of inspiration, pondered in the heart, will be as streams flowing from the fountain of life.**

Never should the Bible be studied without prayer. Before opening its pages we should ask for the enlightenment of the holy spirit, and it will be given. When Nathanael came to ^{YAH}^{HA}SHUA [Eternal the salvation], the savior exclaimed, "Behold an Israelite indeed, in whom is no guile!" Nathanael said, "Whence knowest thou me?" ^{YAH}^{HA}SHUA [Eternal the salvation] answered, "Before that Philip called thee, when thou wast under the fig tree, I saw thee." John 1:47, 48. And ^{YAH}^{HA}SHUA [Eternal the salvation] will see us also in the secret places of prayer if we will seek him for light that we may know what is truth. Angels from the world of light will be with those who in humility of heart seek for divine guidance.

The holy spirit exalts and glorifies the savior. It is his office to present ^{HA}MASHIAH [the anointed savior king], the purity of his righteousness, and the great salvation that we have through him. ^{YAH}^{HA}SHUA [Eternal the salvation] says, "He shall receive of mine, and shall show it unto you." John 16:14. The spirit of truth is the only effectual teacher of divine truth. How must ^{YAH}^{HA}WEH [Eternal the self-existent Creator] esteem the human race, since he gave his son to die for them and appoints his spirit to be man's teacher and continual guide!

Chapter 11 – The privilege of prayer

Through nature and revelation, through his providence, and by the influence of his spirit, ^{YAH}^{HA}WEH [Eternal the self-existent Creator] speaks to us. But these are not enough; we need also to pour out our hearts to him. In order to have spiritual life and energy, we must have actual intercourse with our heavenly father. Our minds may be drawn out toward him; we may meditate upon his works, his mercies, his blessings; but this is not, in the fullest sense, communing with him. **In order to commune with ^{YAH}^{HA}WEH [Eternal the self-existent Creator], we must have something to say to him concerning our actual life.**

Prayer is the opening of the heart to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] as to a friend. Not that it is necessary in order to make known to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] what we are, but in order to enable us to receive him. **Prayer does not bring ^{YAH}^{HA}WEH [Eternal the self-existent Creator] down to us, but brings us up to him.**

When ^{YAH}^{HA}SHUA [Eternal the salvation] was upon the earth, he taught his disciples how to pray. He directed them to present

their daily needs before **YAH^{HA}WEH** [Eternal the self-existent Creator], and to **cast all their care upon him**. And the assurance he gave them that their petitions should be heard, is assurance also to us.

YAH^{HA}SHUA [Eternal the salvation] himself, while he dwelt among men, was often in prayer. Our savior identified himself with our needs and weakness, in that he became a suppliant, a petitioner, seeking from his father fresh supplies of strength, that he might come forth braced for duty and trial. **He is our example in all things**. He is a brother in our infirmities, **"in all points tempted like as we are;"** but as the sinless one his nature recoiled from evil; he endured struggles and torture of soul in a world of sin. His humanity made prayer a necessity and a privilege. He found comfort and joy in communion with his father. And if the savior of men, the son of **YAH^{HA}WEH** [Eternal the self-existent Creator], felt the need of prayer, how much more should feeble, sinful mortals feel **the necessity of fervent, constant prayer**.

Our heavenly father waits to bestow upon us the fullness of his blessing. It is our privilege to drink largely at the fountain of boundless love. What a wonder it is that we pray so little! **YAH^{HA}WEH** [Eternal the self-existent Creator] is ready and willing to hear the sincere prayer of the humblest of his children, and yet there is much manifest reluctance on our part to make known our wants to **YAH^{HA}WEH** [Eternal the self-existent Creator]. What can the angels of heaven think of poor helpless human beings, who are subject to temptation, when **YAH^{HA}WEH**'s heart of infinite love yearns toward them, ready to give them more than they can ask or think, and **yet they pray so little and have so little faith?** The angels love to bow before **YAH^{HA}WEH** [Eternal the self-existent Creator]; they love to be near him. They regard communion with **YAH^{HA}WEH** [Eternal the self-existent Creator] as their highest joy; and yet the children of earth, who need so much the help that **YAH^{HA}WEH** [Eternal the self-existent Creator] only can give, seem satisfied to walk without the light of his spirit, the companionship of his presence.

The darkness of the evil one encloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that **YAH^{HA}WEH** [Eternal the self-existent Creator] has given them in the divine appointment of prayer. Why should the sons and daughters of **YAH^{HA}WEH** [Eternal the self-existent Creator] be reluctant to pray, when **prayer is the key in the hand of faith to unlock heaven's storehouse, where are treasured the boundless resources of omnipotence?** Without **unceasing prayer** and **diligent watching** we are in danger of growing careless and of deviating from the right path. The adversary seeks continually to obstruct the way to the mercy seat, that we may not by earnest supplication and faith obtain **grace and power to resist temptation**.

There are certain conditions upon which we may expect that **YAH^{HA}WEH** [Eternal the self-existent Creator] will hear and answer our prayers. One of the first of these is that we feel **our need of help from him**. He has promised, **"I will pour water upon him that is thirsty, and floods upon the dry ground."** *Isaiah 44:3*. Those who hunger and thirst after

righteousness, who long after **YAH^{HA}WEH** [Eternal the self-existent Creator], may be sure that they will be filled. The heart must be open to the spirit's influence, or **YAH^{HA}WEH**'s blessing cannot be received.

Our great need is itself an argument and pleads most eloquently in our behalf. But **YAH^{HA}WEH** [Eternal the self-existent Creator] is to be sought unto to do these things for us. He says, **"Ask, and it shall be given you."** And **"he that spared not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?"** *Matthew 7:7; Romans 8:32*.

If we regard iniquity in our hearts, if we cling to any known sin, **YAH^{HA}WEH** [Eternal the self-existent Creator] will not hear us; but **the prayer of the penitent (ashamed), contrite (remorseful) soul is always accepted**. When all known wrongs are righted, we may believe that **YAH^{HA}WEH** [Eternal the self-existent Creator] will answer our petitions. Our own merit will never commend us to the favor of **YAH^{HA}WEH** [Eternal the self-existent Creator], **it is the worthiness of YAH^{HA}SHUA** [Eternal the salvation] **that will save us, his blood that will cleanse us**; yet we have a work to do in complying with the conditions of acceptance.

Another element of prevailing prayer is faith. **"He that cometh to YAH^{HA}WEH** [Eternal the self-existent Creator] **must believe that he is, and that he is a rewarder of them that diligently seek him."** *Hebrews 11:6*. **YAH^{HA}SHUA** [Eternal the salvation] said to his disciples, **"What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them."** *Mark 11:24*. Do we take him at his word?

The assurance is broad and unlimited, and he is faithful who has promised. When we do not receive the very things we asked for, at the time we ask, we are still to believe that **YAH^{HA}WEH** [Eternal the self-existent Creator] hears and that **he will answer our prayers**. We are so erring and short-sighted that we sometimes ask for things that would not be a blessing to us, and our heavenly father in love answers our prayers by giving us that which will be for our highest good – that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are. When our prayers seem not to be answered, we are to cling to the promise; for the time of answering will surely come, and we shall receive the blessing we need most. But to claim that prayer will always be answered in the very way and for the particular thing that we desire, is **presumption**. **YAH^{HA}WEH** [Eternal the self-existent Creator] is too wise to err, and too good to withhold any good thing from them that walk uprightly. Then do not fear to **trust him**, even though you do not see the immediate answer to your prayers. Rely upon his sure promise, **"Ask, and it shall be given you."**

If we take counsel with our doubts and fears, or try to solve everything that we cannot see clearly, before we have faith, perplexities will only increase and deepen. But if we come to **YAH^{HA}WEH** [Eternal the self-existent Creator], feeling **helpless and dependent**, as we really are, and in humble, trusting faith make known our wants to him whose knowledge is infinite, who sees everything in creation, and who governs everything by his will and word, he can and will attend to our cry, and will let light shine

into our hearts. Through sincere prayer we are brought into connection with the mind of the infinite. We may have no remarkable evidence at the time that the face of our redeemer is bending over us in compassion and love, but this is even so. We may not feel his visible touch, but his hand is upon us in love and pitying tenderness.

When we come to ask mercy and blessing from **YAH^{HA}WEH** [Eternal the self-existent Creator] we should have a spirit of love and forgiveness in our own hearts. How can we pray, "**Forgive us our debts, as we forgive our debtors,**" and yet indulge an unforgiving spirit? *Matthew 6:12*. If we expect our own prayers to be heard we must forgive others in the same manner and to the same extent as we hope to be forgiven.

Perseverance in prayer has been made a condition of receiving. We must pray always if we would grow in faith and experience. We are to be "**instant in prayer,**" to "**continue in prayer, and watch in the same with thanksgiving.**" *Romans 12:12; Colossians 4:2*. Peter exhorts believers to be "**sober, and watch unto prayer.**" *1 Peter 4:7*. Paul directs, "**In everything by prayer and supplication with thanksgiving let your requests be made known unto YAH^{HA}WEH** [Eternal the self-existent Creator]." *Philippians 4:6*. "**But ye, beloved,**" says Jude, "**praying in the holy Ghost, keep yourselves in the love of YAH^{HA}WEH** [Eternal the self-existent Creator]." *Jude 20, 21*. Unceasing prayer is the unbroken union of the soul with **YAH^{HA}WEH** [Eternal the self-existent Creator], so that life from **YAH^{HA}WEH** [Eternal the self-existent Creator] flows into our life; and from our life, purity and holiness flow back to **YAH^{HA}WEH** [Eternal the self-existent Creator].

There is necessity for **diligence in prayer**; let nothing hinder you. Make every effort to keep open the communion between **YAH^{HA}SHUA** [Eternal the salvation] and your own soul. Seek every opportunity to go where prayer is wont to be made. Those who are really seeking for communion with **YAH^{HA}WEH** [Eternal the self-existent Creator] will be seen **in the prayer meeting**, faithful to do their duty and earnest and anxious to reap all the benefits they can gain. They will improve every opportunity of placing themselves where they can receive the rays of light from heaven.

We should pray in the family circle, and above all **we must not neglect secret prayer**, for this is the life of the soul. It is impossible for the soul to flourish while prayer is neglected. Family or public prayer alone is not sufficient. In solitude let the soul be laid open to the inspecting eye of **YAH^{HA}WEH** [Eternal the self-existent Creator]. Secret prayer is to be heard only by the prayer-hearing **YAH^{HA}WEH** [Eternal the self-existent Creator]. No curious ear is to receive the burden of such petitions. In secret prayer the soul is free from surrounding influences, free from excitement. Calmly, yet fervently, will it reach out after **YAH^{HA}WEH** [Eternal the self-existent Creator]. Sweet and abiding will be the influence emanating from him who seeth in secret, whose ear is open to hear the prayer arising from the heart. By calm, simple faith the soul holds communion with **YAH^{HA}WEH** [Eternal the self-existent Creator] and gathers to itself rays of divine light to strengthen and sustain it in the conflict with satan. **YAH^{HA}WEH** [Eternal the self-existent Creator] is our tower of strength.

Pray in your closet, and as you go about your daily labor let

your heart be often uplifted to **YAH^{HA}WEH** [Eternal the self-existent Creator]. It was thus that **Enoch walked with YAH^{HA}WEH** [Eternal the self-existent Creator]. These silent prayers rise like precious incense before the throne of grace. Satan cannot overcome him whose heart is thus stayed upon **YAH^{HA}WEH** [Eternal the self-existent Creator].

There is no time or place in which it is inappropriate to offer up a petition to **YAH^{HA}WEH** [Eternal the self-existent Creator]. There is nothing that can prevent us from lifting up our hearts in the spirit of earnest prayer. In the crowds of the street, in the midst of a business engagement, we may send up a petition to **YAH^{HA}WEH** [Eternal the self-existent Creator] and **plead for divine guidance**, as did Nehemiah when he made his request before King Artaxerxes. A closet of communion may be found wherever we are. **We should have the door of the heart open continually and our invitation going up that YAH^{HA}SHUA** [Eternal the salvation] **may come and abide as a heavenly guest in the soul.**

Although there may be a tainted, corrupted atmosphere around us, we need not breathe its miasma, but may live in the pure air of heaven. We may close every door to impure imaginings and unholy thoughts by lifting the soul into the presence of **YAH^{HA}WEH** [Eternal the self-existent Creator] through sincere prayer. Those whose hearts are open to receive the support and blessing of **YAH^{HA}WEH** [Eternal the self-existent Creator] will walk in a holier atmosphere than that of earth and will have constant communion with heaven.

We need to have more distinct views of **YAH^{HA}SHUA** [Eternal the salvation] and a fuller comprehension of the value of eternal realities. The beauty of holiness is to fill the hearts of **YAH^{HA}WEH**'s children; and that this may be accomplished, we should seek for divine disclosures of heavenly things.

Let the soul be drawn out and upward, that **YAH^{HA}WEH** [Eternal the self-existent Creator] may grant us a breath of the heavenly atmosphere. We may **keep so near to YAH^{HA}WEH** [Eternal the self-existent Creator] that in every unexpected trial our thoughts will turn to him as naturally as the flower turns to the sun.

Keep your wants, your joys, your sorrows, your cares, and your fears before YAH^{HA}WEH [Eternal the self-existent Creator]. You cannot burden him; you cannot weary him. He who numbers the hairs of your head is not indifferent to the wants of his children. "**YAH^{HA}WEH** [Eternal the self-existent Creator] is very pitiful, and of tender mercy." *James 5:11*. His heart of love is touched by our sorrows and even by our utterances of them. Take to him everything that perplexes the mind. Nothing is too great for him to bear, for he holds up worlds, he rules over all the affairs of the universe. Nothing that in any way concerns our peace is too small for him to notice. There is no chapter in our experience too dark for him to read; there is no perplexity too difficult for him to unravel. No calamity can befall the least of his children, no anxiety harass the soul, no joy cheer, no sincere prayer escape the lips, of which our heavenly father is unobservant, or in which he takes no immediate interest. "**He healeth the broken in heart, and bindeth up their wounds.**" *Psalms 147:3*. The relations between **YAH^{HA}WEH** [Eternal the self-existent Creator] and each soul are as distinct and full as though there were not another soul upon the earth to share his watch-care, not another soul for whom he

gave his beloved son.

YAH^{HA}SHUA [Eternal the salvation] said, "**Ye shall ask in my name: and I say not unto you, that I will pray the father for you: for the father himself loveth you.**" **"I have chosen you: . . . that whatsoever ye shall ask of the father in my name, he may give it you."** *John* 16:26, 27; 15:16. But to pray in the name of **YAH^{HA}SHUA** [Eternal the salvation] is something more than a mere mention of that name at the beginning and the ending of a prayer. It is to pray in the mind and spirit of **YAH^{HA}SHUA** [Eternal the salvation], while we **believe his promises, rely upon his grace, and work his works.**

YAH^{HA}WEH [Eternal the self-existent Creator] does not mean that any of us should become hermits or monks and retire from the world in order to devote ourselves to acts of worship. The life must be like **HA^{HA}MASHIAH**'s [the anointed savior king's] life – between the mountain and the multitude. He who does nothing but pray will soon cease to pray, or his prayers will become a formal routine. When men take themselves out of social life, away from the sphere of christian duty and cross bearing; when they cease to work earnestly for the master, who worked earnestly for them, they lose the subject matter of prayer and have no incentive to devotion. **Their prayers become personal and selfish.** They cannot pray in regard to the wants of humanity or the upbuilding of **HA^{HA}MASHIAH**'s [the anointed savior king's] kingdom, pleading for strength wherewith to work.

We sustain a loss when we neglect the privilege of **associating together to strengthen and encourage one another in the service of YAH^{HA}WEH** [Eternal the self-existent Creator]. The truths of his word lose their vividness and importance in our minds. Our hearts cease to be enlightened and aroused by their sanctifying influence, and we decline in spirituality. In our association as christians **we lose much by lack of sympathy with one another.** He who shuts himself up to himself is not filling the position that **YAH^{HA}WEH** [Eternal the self-existent Creator] designed he should. The proper cultivation of the social elements in our nature brings us into sympathy with others and is a means of development and strength to us in the service of **YAH^{HA}WEH** [Eternal the self-existent Creator].

If christians would **associate together, speaking to each other of the love of YAH^{HA}WEH** [Eternal the self-existent Creator] **and of the precious truths of redemption,** their own hearts would be refreshed and they would refresh one another. We may be daily learning more of our heavenly father, gaining a fresh experience of his grace; then we shall desire to **speak of his love;** and as we do this, our own hearts will be warmed and encouraged. If we **thought and talked more of YAH^{HA}SHUA** [Eternal the salvation], and less of self, we should have far more of his presence.

If we would but think of **YAH^{HA}WEH** [Eternal the self-existent Creator] as often as we have evidence of his care for us we should keep him ever in our thoughts and should delight to talk of him and to praise him. We talk of temporal things because we have an interest in them. We talk of our friends because we love them; our joys and our sorrows are bound up with them. Yet we have infinitely greater reason to love **YAH^{HA}WEH** [Eternal the self-existent Creator]

than to love our earthly friends; it should be the most natural thing in the world to make him first in all our thoughts, to **talk of his goodness and tell of his power.** The rich gifts he has bestowed upon us were not intended to absorb our thoughts and love so much that we should have nothing to give to **YAH^{HA}WEH** [Eternal the self-existent Creator]; they are constantly to remind us of him and to bind us in bonds of love and gratitude to our heavenly benefactor. We dwell too near the lowlands of earth. Let us raise our eyes to the open door of the sanctuary above, where the light of the glory of **YAH^{HA}WEH** [Eternal the self-existent Creator] shines in the face of **HA^{HA}MASHIAH** [the anointed savior king], who **"is able also to save them to the uttermost that come unto YAH^{HA}WEH** [Eternal the self-existent Creator] **by him."** *Hebrews* 7:25.

We need to **praise YAH^{HA}WEH** [Eternal the self-existent Creator] more **"for his goodness, and for his wonderful works to the children of men."** *Psalms* 107:8. Our devotional exercises should not consist wholly in asking and receiving. Let us not be always thinking of our wants and never of the benefits we receive. We do not pray any too much, but **we are too sparing of giving thanks.** We are the constant recipients of **YAH^{HA}WEH**'s mercies, and yet how little gratitude we express, how little we praise him for what he has done for us.

Anciently **YAH^{HA}WEH** [Eternal the self-existent Creator] bade Israel, when they met together for his service, **"Ye shall eat before YAH^{HA}WEH** [Eternal the self-existent Creator] **your Elohim** [your Almighty], **and ye shall rejoice in all that ye put your hand unto, ye and your households, wherein YAH^{HA}WEH** [Eternal the self-existent Creator] **your Elohim** [your Almighty] hath blessed thee." *Deuteronomy* 12:7. That which is done for the glory of **YAH^{HA}WEH** [Eternal the self-existent Creator] should be done with cheerfulness, with songs of praise and thanksgiving, not with sadness and gloom.

Our **YAH^{HA}WEH** [Eternal the self-existent Creator] is a tender, merciful father. His service should not be looked upon as a heart-saddening, distressing exercise. It should be a pleasure to worship **YAH^{HA}WEH** [Eternal the self-existent Creator] and to take part in his work. **YAH^{HA}WEH** [Eternal the self-existent Creator] would not have his children, for whom so great salvation has been provided, act as if he were a hard, exacting taskmaster. He is their best friend; and when they worship him, he expects to be with them, to bless and comfort them, filling their hearts with joy and love. **YAH^{HA}WEH** [Eternal the self-existent Creator] desires his children to take comfort in his service and to find more pleasure than hardship in his work. He desires that those who come to worship him shall carry away with them precious thoughts of his care and love, that they may be cheered in all the employments of daily life, that they may have **grace to deal honestly and faithfully in all things.**

We must gather about the cross. **HA^{HA}MASHIAH** [the anointed savior king] and him crucified should be the theme of contemplation, of conversation, and of our most joyful emotion. We should keep in our thoughts every blessing we receive from **YAH^{HA}WEH** [Eternal the self-existent Creator], and when we realize his great love we should be willing to trust everything to the hand that was nailed to the cross for us.

The soul may ascend nearer heaven on the wings of praise.

YAH^{HA}WEH [Eternal the self-existent Creator] is worshiped with song and music in the courts above, and as we express our gratitude we are approximating to the worship of the heavenly hosts. "**Whoso offereth praise glorifieth**" **YAH^{HA}WEH** [Eternal the self-existent Creator]. *Psalm 50:23*. Let us with reverent joy come before our creator, with "**thanksgiving, and the voice of melody.**" *Isaiah 51:3*.

Chapter 12 - What to do with doubt!

Many, especially those who are young in the christian life, are at times troubled with the suggestions of skepticism. There are in the *Bible* many things which they cannot explain, or even understand, and satan employs these to shake their faith in the *scriptures* as a revelation from **YAH^{HA}WEH** [Eternal the self-existent Creator]. They ask, "How shall I know the right way? If the *Bible* is indeed the word of **YAH^{HA}WEH** [Eternal the self-existent Creator], how can I be freed from these doubts and perplexities?"

YAH^{HA}WEH [Eternal the self-existent Creator] never asks us to believe, without giving sufficient **evidence upon which to base our faith**. His existence, his character, the truthfulness of his word, are all established by testimony that appeals to our reason; and this testimony is abundant. Yet **YAH^{HA}WEH** [Eternal the self-existent Creator] has never removed the possibility of doubt. **Our faith must rest upon evidence**, not demonstration. Those who wish to doubt will have opportunity; while those who really desire to know the truth will find plenty of **evidence** on which to rest their faith.

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

It is impossible for finite minds fully to comprehend the character or the works of the infinite one. To the keenest intellect, the most highly educated mind, that holy being must ever remain clothed in mystery. "**Canst thou by searching find out YAH^{HA}WEH** [Eternal the self-existent Creator]? **Canst thou find out the Almighty unto perfection? It is as high as heaven. What canst thou do? Deeper than hell. What canst thou know?"** *Job 11:7, 8*.

The apostle Paul exclaims, "**O the depth of the riches both of the wisdom and knowledge of YAH^{HA}WEH** [Eternal the self-existent Creator]! **How unsearchable are his judgments, and his ways past finding out!"** *Romans 11:33*. But though "**clouds and darkness are round about him,**" "**righteousness and judgment are the foundation of his throne.**" *Psalm 97:2, R.V.* We can so far comprehend his dealings with us, and the motives by which he is actuated, that **we may discern boundless love and mercy united to infinite power**. We can understand as much of his purposes as it is for our good to know; and beyond this we must still **trust the hand that is omnipotent, the heart that is full of love**.

The word of YAH^{HA}WEH [Eternal the self-existent Creator], like the character of its divine author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into

the world, the incarnation of ^{HA}MASHIAH [the anointed savior king], regeneration, the resurrection, and many other subjects presented in the *Bible*, are mysteries too deep for the human mind to explain, or even fully to comprehend. **But we have no reason to doubt YAH^{HA}WEH's word because we cannot understand the mysteries of his providence.** In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken (cognizance). Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. **YAH^{HA}WEH** [Eternal the self-existent Creator] **has given us in the scriptures sufficient evidence of their divine character, and we are not to doubt his word because we cannot understand all the mysteries of his providence.**

The apostle Peter says that there are in *scripture* "**things hard to be understood, which they that are unlearned and unstable wrest . . . unto their own destruction.**" *2 Peter 3:16*. The difficulties of *scripture* have been urged by skeptics as an argument against the *Bible*; but so far from this, they constitute a strong evidence of its divine inspiration. If it contained no account of **YAH^{HA}WEH** [Eternal the self-existent Creator] but that which we could easily comprehend; if his greatness and majesty could be grasped by finite minds, then the *Bible* would not bear the unmistakable credentials of divine authority. The very grandeur and mystery of the themes presented should inspire faith in it as the word of **YAH^{HA}WEH** [Eternal the self-existent Creator].

The *Bible* unfolds truth with a simplicity and a perfect adaptation to the needs and longings of the human heart, that has astonished and charmed the most highly cultivated minds, while it enables the humblest and uncultured to discern the way of salvation. And yet these simply stated truths lay hold upon subjects so elevated, so far-reaching, so infinitely beyond the power of human comprehension, that we can accept them only because **YAH^{HA}WEH** [Eternal the self-existent Creator] has declared them. **Thus the plan of redemption is laid open to us, so that every soul may see the steps he is to take in repentance toward YAH^{HA}WEH** [Eternal the self-existent Creator] **and faith toward our Master YAH^{HA}SHUA** [Eternal the salvation] ^{HA}MASHIAH [the anointed savior king], **in order to be saved in YAH^{HA}WEH's appointed way**; yet beneath these truths, so easily understood, lie mysteries that are the hiding of his glory – mysteries that overpower the mind in its research, yet inspire the sincere seeker for truth with **reverence and faith**. The more he searches the *Bible*, the deeper is his conviction that **it is the word of the living YAH^{HA}WEH** [Eternal the self-existent Creator], and human reason bows before the majesty of divine revelation.

To acknowledge that we cannot fully comprehend the great truths of the *Bible* is only to admit that the finite mind is inadequate to grasp the infinite; that man, with his limited, human knowledge, cannot understand the purposes of omniscience.

Because they cannot fathom all its mysteries, the skeptic and

the infidel reject **YAH^{HA}WEH**'s word; and not all who profess to believe the *Bible* are free from danger on this point. The apostle says, "**Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living YAH^{HA}WEH** [Eternal the self-existent Creator]." *Hebrews 3:12*. It is right to study closely the teachings of the *Bible* and to search into "**the deep things of YAH^{HA}WEH** [Eternal the self-existent Creator]" so far as they are revealed in *scripture*. *1 Corinthians 2:10*. While "**the secret things belong unto YAH^{HA}WEH** [Eternal the self-existent Creator] **our Elohim** [our Almighty]," "**those things which are revealed belong unto us.**" *Deuteronomy 29:29*. But it is satan's work to pervert the investigative powers of the mind. A certain pride is mingled with the consideration of *Bible* truth, so that men feel impatient and defeated if they cannot explain every portion of *scripture* to their satisfaction. It is too humiliating to them to acknowledge that they do not understand the inspired words. They are unwilling to wait patiently until **YAH^{HA}WEH** [Eternal the self-existent Creator] shall see fit to reveal the truth to them. They feel that their unaided human wisdom is sufficient to enable them to comprehend the *scripture*, and failing to do this, they virtually deny its authority. It is true that many theories and doctrines popularly supposed to be derived from the *Bible* have no foundation in its teaching, and indeed are contrary to the whole tenor of inspiration. These things have been a cause of doubt and perplexity to many minds. They are not, however, chargeable to **YAH^{HA}WEH**'s word, but to man's perversion of it.

If it were possible for created beings to attain to a full understanding of **YAH^{HA}WEH** [Eternal the self-existent Creator] and his works, then, having reached this point, there would be for them no further discovery of truth, no growth in knowledge, no further development of mind or heart. **YAH^{HA}WEH** [Eternal the self-existent Creator] would no longer be supreme; and man, having reached the limit of knowledge and attainment, would cease to advance. Let us thank **YAH^{HA}WEH** [Eternal the self-existent Creator] that it is not so. **YAH^{HA}WEH** [Eternal the self-existent Creator] is infinite; in him are "**all the treasures of wisdom and knowledge.**" *Colossians 2:3*. And **to all eternity men may be ever searching, ever learning, and yet never exhaust the treasures of his wisdom, his goodness, and his power.**

YAH^{HA}WEH [Eternal the self-existent Creator] intends that even in this life the truths of his word shall be ever unfolding to his people. There is only one way in which this knowledge can be obtained. We can attain to an understanding of **YAH^{HA}WEH**'s word only through the illumination of that spirit by which the word was given. "**The things of YAH^{HA}WEH** [Eternal the self-existent Creator] **knoweth no man, but the spirit of YAH^{HA}WEH** [Eternal the self-existent Creator]," "**for the spirit searcheth all things, yea, the deep things of YAH^{HA}WEH** [Eternal the self-existent Creator]." *1 Corinthians 2:11, 10*. And the savior's promise to his followers was, "**When he, the spirit of truth, is come, he will guide you into all truth. . . . For he shall receive of mine, and shall show it unto you.**" *John 16:13, 14*.

YAH^{HA}WEH [Eternal the self-existent Creator] desires man to exercise his reasoning powers; and the study of the *Bible* will strengthen and elevate the mind as no other study can. Yet we are to beware of

deifying reason, which is subject to the weakness and infirmity of humanity. If we would not have the *scriptures* clouded to our understanding, so that the plainest truths shall not be comprehended, we must have the simplicity and **faith of a little child, ready to learn, and beseeching the aid of the holy spirit**. A sense of the power and wisdom of **YAH^{HA}WEH** [Eternal the self-existent Creator], and of our inability to comprehend his greatness, should inspire us with humility, and we should open his word, as we would enter his presence, with holy awe. **When we come to the Bible, reason must acknowledge an authority superior to itself, and heart and intellect must bow to the great I AM.**

There are many things apparently difficult or obscure, which **YAH^{HA}WEH** [Eternal the self-existent Creator] will make plain and simple to those who thus seek an understanding of them. But without the guidance of the holy spirit we shall be continually liable to wrest the *scriptures* or to misinterpret them. There is much reading of the *Bible* that is without profit and in many cases a positive injury. **When the word of YAH^{HA}WEH** [Eternal the self-existent Creator] **is opened without reverence and without prayer; when the thoughts and affections are not fixed upon YAH^{HA}WEH** [Eternal the self-existent Creator], **or in harmony with his will, the mind is clouded with doubts; and in the very study of the Bible, skepticism strengthens.** The enemy takes control of the thoughts, and he suggests interpretations that are not correct. Whenever men are not in word and deed seeking to be in harmony with **YAH^{HA}WEH** [Eternal the self-existent Creator], then, however learned they may be, they are liable to err in their understanding of *scripture*, and it is not safe to trust to their explanations. Those who look to the *scriptures* to find discrepancies, have not spiritual insight. With distorted vision they will see many causes for doubt and unbelief in things that are really plain and simple.

Disguise it as they may, **the real cause of doubt and skepticism, in most cases, is the love of sin.** The teachings and restrictions of **YAH^{HA}WEH**'s word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sincere desire to know the truth and a willingness of heart to obey it. And all who come in this spirit to the study of the *Bible* will find abundant evidence that it is **YAH^{HA}WEH**'s word, and they may gain an understanding of its truths that will make them wise unto salvation.

^{HA}MASHIAH [the anointed savior king] has said, "**If any man willeth to do his will, he shall know of the teaching.**" *John 7:17*, R.V. Instead of questioning and caviling concerning that which you do not understand, give heed to the light that already shines upon you, and you will receive greater light. By the grace of ^{HA}MASHIAH [the anointed savior king], perform every duty that has been made plain to your understanding, and you will be enabled to understand and perform those of which you are now in doubt.

There is an evidence that is open to all, — the most highly educated, and the most illiterate, — the **evidence of experience**. **YAH^{HA}WEH** [Eternal the self-existent Creator] invites us to **prove for ourselves the reality of his word, the truth of his promises**. He bids us "**taste and see that YAH^{HA}WEH** [Eternal

the self-existent Creator] is good." *Psalm* 34:8. Instead of depending upon the word of another, we are to taste for ourselves. He declares, "**Ask, and ye shall receive.**" *John* 16:24. His promises will be fulfilled. They have never failed; they never can fail. And as we draw near to **YAH^{HA}SHUA** [Eternal the salvation], and rejoice in the fullness of his love, our doubt and darkness will disappear in the light of his presence.

The apostle Paul says that **YAH^{HA}WEH** [Eternal the self-existent Creator] "**hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear son.**" *Colossians* 1:13. And everyone who has passed from death unto life is able to "**set to his seal that YAH^{HA}WEH** [Eternal the self-existent Creator] **is true.**" *John* 3:33. He can testify, "I needed help, and I found it in **YAH^{HA}SHUA** [Eternal the salvation]. Every want was supplied, the hunger of my soul was satisfied; and now **the Bible is to me the revelation of YAH^{HA}SHUA** [Eternal the salvation] **HA MASHIAH** [the anointed savior king]. Do you ask why I believe in **YAH^{HA}SHUA** [Eternal the salvation]? Because he is to me a divine savior. Why do I believe **the Bible**? Because I have found it to be **the voice of YAH^{HA}WEH** [Eternal the self-existent Creator] **to my soul.**" We may have the witness in ourselves that the *Bible* is true, that **HA MASHIAH** [the anointed savior king] is the son of **YAH^{HA}WEH** [Eternal the self-existent Creator]. We know that we are not following cunningly devised fables.

Peter exhorts his brethren to "**grow in grace, and in the knowledge of our Master and Savior YAH^{HA}SHUA** [Eternal the salvation] **HA MASHIAH** [the anointed savior king]." *2 Peter* 3:18. When the people of **YAH^{HA}WEH** [Eternal the self-existent Creator] are growing in grace, they will be constantly obtaining a clearer understanding of his word. They will discern new light and beauty in its sacred truths. This has been true in the history of the church in all ages, and thus it will continue to the end. "**The path of the righteous is as the light of dawn, that shineth more and more unto the perfect day.**" *Proverbs* 4:18, R.V., margin.

By **faith** we may look to the hereafter and grasp the pledge of **YAH^{HA}WEH** [Eternal the self-existent Creator] for a growth of intellect, the human faculties uniting with the divine, and every power of the soul being brought into direct contact with the source of light. We may rejoice that all which has perplexed us in the providences of **YAH^{HA}WEH** [Eternal the self-existent Creator] will then be made plain, things hard to be understood will then find an explanation; and where our finite minds discovered only confusion and broken purposes, we shall see the most perfect and beautiful harmony. "**Now we see through a glass, darkly; but then face to face: now I know in part; but then shall I know even as also I am known.**" *1 Corinthians* 13:12.

Chapter 13 - Rejoicing in the Master

The children of **YAH^{HA}WEH** [Eternal the self-existent Creator] are called to be representatives of **HA MASHIAH** [the anointed savior king], showing forth the goodness and mercy of the Master. As **YAH^{HA}SHUA** [Eternal the salvation] has revealed to us the true character of the father, so we are to reveal **HA MASHIAH** [the anointed savior king] to a world that does

not know his tender, pitying love. "**As thou hast sent me into the world,**" said **YAH^{HA}SHUA** [Eternal the salvation], "**even so have I also sent them into the world.**" "**I in them, and thou in me; . . . that the world may know that thou hast sent me.**" *John* 17: 18, 23. The apostle Paul says to the disciples of **YAH^{HA}SHUA** [Eternal the salvation], "**Ye are manifestly declared to be the epistle of HA MASHIAH** [the anointed savior king], "**known and read of all men.**" *2 Corinthians* 3:3, 2. In every one of his children, **YAH^{HA}SHUA** [Eternal the salvation] sends a letter to the world. If you are **HA MASHIAH**'s [the anointed savior king's] follower, he sends in you a letter to the family, the village, the street, where you live. **YAH^{HA}SHUA** [Eternal the salvation], dwelling in you, desires to speak to the hearts of those who are not acquainted with him. Perhaps they do not read the *Bible*, or do not hear the voice that speaks to them in its pages; they do not see the love of **YAH^{HA}WEH** [Eternal the self-existent Creator] through his works. But if you are a true representative of **YAH^{HA}SHUA** [Eternal the salvation], it may be that through you they will be led to understand something of his goodness and be won to love and serve him.

Christians are set as light bearers on the way to heaven. They are to reflect to the world the light shining upon them from **HA MASHIAH** [the anointed savior king]. Their life and character should be such that through them others will get a right conception of **HA MASHIAH** [the anointed savior king] and of his service.

If we do represent **HA MASHIAH** [the anointed savior king], we shall make his service appear attractive, as it really is. Christians who gather up gloom and sadness to their souls, and murmur and complain, are giving to others a false representation of **YAH^{HA}WEH** [Eternal the self-existent Creator] and the christian life. They give the impression that **YAH^{HA}WEH** [Eternal the self-existent Creator] is not pleased to have his children happy, and in this they bear false witness against our heavenly father.

Satan is exultant when he can lead the children of **YAH^{HA}WEH** [Eternal the self-existent Creator] into unbelief and despondency. He delights to see us mistrusting **YAH^{HA}WEH** [Eternal the self-existent Creator], doubting his willingness and power to save us. He loves to have us feel that **YAH^{HA}WEH** [Eternal the self-existent Creator] will do us harm by his providences. It is the work of satan to represent **YAH^{HA}WEH** [Eternal the self-existent Creator] as lacking in compassion and pity. He misstates the truth in regard to him. He fills the imagination with false ideas concerning **YAH^{HA}WEH** [Eternal the self-existent Creator], and instead of dwelling upon the truth in regard to our heavenly father, we too often fix our minds upon the misrepresentations of satan and dishonor **YAH^{HA}WEH** [Eternal the self-existent Creator] by distrusting him and murmuring against him. Satan ever seeks to make the religious life one of gloom. He desires it to **appear toilsome and difficult**; and when the christian presents in his own life this view of religion, he is, through his unbelief, seconding the falsehood of satan.

Many, walking along the path of life, dwell upon their mistakes and failures and disappointments, and their hearts are filled with grief and discouragement. While I was in Europe, a sister who had been doing this, and who was in deep distress, wrote to me, asking for some word of encouragement. The night after I had read her letter I dreamed that I was in a garden, and one who

seemed to be the owner of the garden was conducting me through its paths. I was gathering the flowers and enjoying their fragrance, when this sister, who had been walking by my side, called my attention to some unsightly briars that were impeding her way. There she was mourning and grieving. **She was not walking in the pathway, following the guide,** but was walking among the briars and thorns. "Oh," she mourned, "is it not a pity that this beautiful garden is spoiled with thorns?" Then the guide said, "Let the thorns alone, for they will only wound you. **Gather the roses, the lilies, and the pinks.**"

Have there not been some bright spots in your experience? have you not had some precious seasons when your heart throbbed with joy in response to the spirit of ^{YAH}^{HA}WEH [Eternal the self-existent Creator]? When you look back into the chapters of your life experience do you not find some pleasant pages? Are not ^{YAH}^{HA}WEH's promises, like the fragrant flowers, growing beside your path on every hand? Will you not let their beauty and sweetness fill your heart with joy?

The briars and thorns will only wound and grieve you; and if you gather only these things, and present them to others, are you not, besides slighting the goodness of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] yourself, preventing those around you from walking in the path of life?

It is not wise to gather together all the unpleasant recollections of a past life, – its iniquities and disappointments, – to talk over them and mourn over them until we are overwhelmed with discouragement. **A discouraged soul is filled with darkness, shutting out the light of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] from his own soul and casting a shadow upon the pathway of others.**

Thank ^{YAH}^{HA}WEH [Eternal the self-existent Creator] for the bright pictures which he has presented to us. Let us group together the blessed assurances of his love, that we may look upon them continually: The son of ^{YAH}^{HA}WEH [Eternal the self-existent Creator] leaving his father's throne, clothing his divinity with humanity, that he might rescue man from the power of satan; his triumph in our behalf, opening heaven to men, revealing to human vision the presence chamber where the deity unveils his glory; the fallen race uplifted from the pit of ruin into which sin had plunged it, and brought again into connection with the infinite ^{YAH}^{HA}WEH [Eternal the self-existent Creator], and having endured the divine test through faith in our redeemer, **clothed in the righteousness of ^{HA}MASHIAH [the anointed savior king]**, and exalted to his throne – these are the pictures which ^{YAH}^{HA}WEH [Eternal the self-existent Creator] would have us **contemplate.**

When we seem to doubt ^{YAH}^{HA}WEH's love and distrust his promises we dishonor him and grieve his holy spirit. How would a mother feel if her children were constantly complaining of her, just as though she did not mean them well, when her whole life's effort had been to forward their interests and to give them comfort? Suppose they should doubt her love; it would break her heart. How would any parent feel to be thus treated by his children? And how can our heavenly father regard us when we distrust his love, which has led him to give his only-begotten son that we might have life? The apostle writes, "**He that spared**

not his own son, but delivered him up for us all, how shall he not with him also freely give us all things?" *Romans 8:32.* And yet how many, by their actions, if not in word, are saying, "^{YAH}^{HA}WEH [Eternal the self-existent Creator] does not mean this for me. Perhaps he loves others, but he does not love me."

All this is harming your own soul; for **every word of doubt you utter is inviting satan's temptations;** it is strengthening in you the tendency to doubt, and it is grieving from you the ministering angels. When satan tempts you, breathe not a word of doubt or darkness. If you choose to open the door to his suggestions, your mind will be filled with distrust and rebellious questioning. If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others, and it may be impossible to counteract the influence of your words. You yourself may be able to recover from the season of temptation and from the snare of satan, but others who have been swayed by your influence may not be able to escape from the unbelief you have suggested. How important that we speak only those things that will give spiritual strength and life!

Angels are listening to hear what kind of report you are bearing to the world about your heavenly master. Let your conversation be of him who liveth to make intercession for you before the father. **When you take the hand of a friend, let praise to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] be on your lips and in your heart. This will attract his thoughts to ^{YAH}^{HA}SHUA [Eternal the salvation].**

All have trials; griefs hard to bear, temptations hard to resist. **Do not tell your troubles to your fellow mortals, but carry everything to ^{YAH}^{HA}WEH [Eternal the self-existent Creator] in prayer.** Make it a rule never to utter one word of doubt or discouragement. You can do much to brighten the life of others and strengthen their efforts, by words of hope and holy cheer.

There is many a brave soul sorely pressed by temptation, almost ready to faint in the conflict with self and with the powers of evil. Do not discourage such a one in his hard struggle. Cheer him with brave, hopeful words that shall urge him on his way. Thus the light of ^{HA}MASHIAH [the anointed savior king] may shine from you. "**None of us liveth to himself.**" *Romans 14:7.* By our unconscious influence others may be encouraged and strengthened, or they may be discouraged, and repelled from ^{HA}MASHIAH [the anointed savior king] and the truth.

There are many who have an erroneous idea of the life and character of ^{HA}MASHIAH [the anointed savior king]. They think that he was devoid of warmth and sunniness, that he was stern, severe, and joyless. In many cases the whole religious experience is colored by these gloomy views.

It is often said that ^{YAH}^{HA}SHUA [Eternal the salvation] wept, but that he was never known to smile. Our savior was indeed a man of sorrows, and acquainted with grief, for he opened his heart to all the woes of men. But though his life was self-denying and shadowed with pain and care, his spirit was not crushed. His countenance did not wear an expression of grief and repining, but ever one of peaceful serenity. **His heart was a wellspring**

of life, and wherever he went he carried rest and peace, joy and gladness.

Our savior was deeply serious and intensely in earnest, but never gloomy or morose. The life of those who imitate him will be full of earnest purpose; they will have a deep sense of personal responsibility. Levity will be repressed; there will be no boisterous merriment, no rude jesting; but **the religion of YAH^{HA}SHUA** [Eternal the salvation] **gives peace like a river.** It does not quench the light of joy; it does not restrain cheerfulness nor cloud the sunny, smiling face. ^{HA}MASHIAH [the anointed savior king] came not to be ministered unto but to minister; and when his love reigns in the heart, we shall follow his example.

If we keep uppermost in our minds the unkind and unjust acts of others we shall find it impossible to love them as ^{HA}MASHIAH [the anointed savior king] has loved us; but if our thoughts dwell upon the wondrous love and pity of ^{HA}MASHIAH [the anointed savior king] for us, the same spirit will flow out to others. **We should love and respect one another, notwithstanding the faults and imperfections that we cannot help seeing.** Humility and self-distrust should be cultivated, and a **patient tenderness with the faults of others.** This will kill out all narrowing selfishness and make us large-hearted and generous.

The psalmist says, "**Trust in YAH^{HA}WEH** [Eternal the self-existent Creator], and do good; so shalt thou dwell in the land, and verily thou shalt be fed." *Psalm 37:3.* "**Trust in YAH^{HA}WEH** [Eternal the self-existent Creator]." Each day has its burdens, its cares and perplexities; and when we meet how ready we are to talk of our difficulties and trials. So many borrowed troubles intrude, so many fears are indulged, such a weight of anxiety is expressed, that one might suppose we had no pitying, loving savior ready to hear all our requests and to be to us a present help in every time of need.

Some are always fearing, and borrowing trouble. Every day they are surrounded with the tokens of ^{YAH^{HA}WEH}'s love; every day they are enjoying the bounties of his providence; but they overlook these present blessings. Their minds are continually dwelling upon something disagreeable which they fear may come; or some difficulty may really exist which, though small, blinds their eyes to the many things that demand gratitude. **The difficulties they encounter, instead of driving them to YAH^{HA}WEH** [Eternal the self-existent Creator], **the only source of their help, separate them from him because they awaken unrest and repining.**

Do we well to be thus unbelieving? Why should we be ungrateful and distrustful? ^{YAH^{HA}SHUA} [Eternal the salvation] **is our friend; all heaven is interested in our welfare.** We should not allow the perplexities and worries of everyday life to fret the mind and cloud the brow. If we do we shall always have something to vex and annoy. We should not indulge a solicitude that only frets and wears us, but does not help us to bear trials.

You may be perplexed in business; your prospects may grow darker and darker, and you may be threatened with loss; but do not become discouraged; **cast your care upon YAH^{HA}WEH** [Eternal the self-existent Creator], **and remain calm and cheerful. Pray for wisdom to manage your affairs with discretion, and thus prevent loss and disaster.** Do all you can

on your part to bring about favorable results. ^{YAH^{HA}SHUA} [Eternal the salvation] has promised his aid, but not apart from our effort. When, relying upon our helper, you have done all you can, **accept the result cheerfully.**

It is not the will of YAH^{HA}WEH [Eternal the self-existent Creator] **that his people should be weighed down with care.** But our Master does not deceive us. He does not say to us, "Do not fear; there are no dangers in your path." he knows there are trials and dangers, and he deals with us plainly. He does not propose to take his people out of a world of sin and evil, but he points them to a never-failing refuge. His prayer for his disciples was, "**I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil.**" "In the world," he says, "**ye shall have tribulation: but be of good cheer; I have overcome the world.**" *John 17:15, 16:33.*

In his sermon on the mount, ^{HA}MASHIAH [the anointed savior king] taught his disciples precious lessons in regard to the necessity of trusting in ^{YAH^{HA}WEH} [Eternal the self-existent Creator]. These lessons were designed to encourage the children of ^{YAH^{HA}WEH} [Eternal the self-existent Creator] through all ages, and they have come down to our time full of instruction and comfort. The savior pointed his followers to the birds of the air as they warbled their carols of praise, unencumbered with thoughts of care, for "**they sow not, neither do they reap.**" And yet the great father provides for their needs. The savior asks, "**Are ye not much better than they?**" *Matthew 6:26.* The great provider for man and beast opens his hand and supplies all his creatures. The birds of the air are not beneath his notice. He does not drop the food into their bills, but he makes provision for their needs. They must gather the grains he has scattered for them. They must prepare the material for their little nests. They must feed their young. **They go forth singing to their labor, for "your heavenly father feedeth them."** And "**are ye not much better than they?**" Are not you, as intelligent, spiritual worshipers, of more value than the birds of the air? **Will not the author of our being, the preserver of our life, the one who formed us in his own divine image, provide for our necessities if we but trust in him?**

^{HA}MASHIAH [the anointed savior king] pointed his disciples to the flowers of the field, growing in rich profusion and glowing in the simple beauty which the heavenly father had given them, as an expression of his love to man. He said, "**Consider the lilies of the field, how they grow.**" The beauty and simplicity of these natural flowers far outrival the splendor of Solomon. The most gorgeous attire produced by the skill of art cannot bear comparison with the natural grace and radiant beauty of the flowers of ^{YAH^{HA}WEH}'s creation. ^{YAH^{HA}SHUA} [Eternal the salvation] asks, "**If YAH^{HA}WEH** [Eternal the self-existent Creator] **so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?**" *Matthew 6: 28, 30.* If ^{YAH^{HA}WEH} [Eternal the self-existent Creator], the divine artist, gives to the simple flowers that perish in a day their delicate and varied colors, how much greater care will he have for those who are created in his own image? This lesson of ^{HA}MASHIAH's [the anointed savior king's] is a rebuke

to the anxious thought, the perplexity and doubt, of the faithless heart.

YAH^{HA}WEH [Eternal the self-existent Creator] would have all his sons and daughters happy, peaceful, and obedient. **YAH^{HA}SHUA** [Eternal the salvation] says, "**My peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.**" "**These things have I spoken unto you, that my joy might remain in you, and that your joy might be full.**" *John 14:27; 15:11.*

Happiness that is sought from selfish motives, outside of the path of duty, is ill-balanced, fitful, and transitory; it passes away, and the soul is filled with loneliness and sorrow; but **there is joy and satisfaction in the service of YAH^{HA}WEH** [Eternal the self-existent Creator]; the christian is not left to walk in uncertain paths; he is not left to vain regrets and disappointments. If we do not have the pleasures of this life we may still be joyful in looking to the life beyond.

But even here christians may have the joy of communion with ^{HA} MASHIAH [the anointed savior king], they may have **the light of his love, the perpetual comfort of his presence.** Every step in life may bring us closer to **YAH^{HA}SHUA** [Eternal the salvation], may give us a deeper experience of his love, and may bring us one step nearer to the blessed home of peace. Then let us not cast away our confidence, but have firm assurance, firmer than ever before. "**Hitherto hath YAH^{HA}WEH** [Eternal the self-existent Creator] helped us," and he will help us to the end. *1 Samuel 7:12.* Let us look to the monumental pillars, reminders of what **YAH^{HA}WEH** [Eternal the self-existent Creator] has done to comfort us and to save us from the hand of the destroyer. Let us keep fresh in our memory all the tender mercies that **YAH^{HA}WEH** [Eternal the self-existent Creator] has shown us, – the tears he has wiped away, the pains he has soothed, the anxieties removed, the fears dispelled, the wants supplied, the blessings bestowed, – thus strengthening ourselves for all that is before us through the remainder of our pilgrimage.

We cannot but look forward to new perplexities in the coming conflict, but we may look on what is past as well as on what is to come, and say, "Hitherto hath **YAH^{HA}WEH** [Eternal the self-existent Creator] helped us." "**As thy days, so shall thy strength be.**" *Deuteronomy 33:25.* The trial will not exceed the strength that shall be given us to bear it. Then let us take up our work just where we find it, believing that whatever may come, strength proportionate to the trial will be given.

And by and by the gates of heaven will be thrown open to admit **YAH^{HA}WEH**'s children, and from the lips of the king of glory the benediction will fall on their ears like richest music, "**Come, ye blessed of my father, inherit the kingdom prepared for you from the foundation of the world.**" *Matthew 25:34.*

Then the redeemed will be welcomed to the home that **YAH^{HA}SHUA** [Eternal the salvation] is preparing for them. There their companions will not be the vile of earth, liars, idolaters, the impure, and unbelieving; but they will associate with those who have overcome satan and through divine grace have formed perfect characters. **Every sinful tendency, every imperfection, that afflicts them here has been removed by**

the blood of ^{HA} MASHIAH [the anointed savior king], and the excellence and brightness of his glory, far exceeding the brightness of the sun, is imparted to them. And the moral beauty, the perfection of his character, shines through them, in worth far exceeding this outward splendor. **They are without fault before the great white throne**, sharing the dignity and the privileges of the angels.

In view of the glorious inheritance that may be his, "**what shall a man give in exchange for his soul?**" *Matthew 16:26.* He may be poor, yet he possesses in himself a wealth and dignity that the world could never bestow. The soul redeemed and cleansed from sin, with all its noble powers dedicated to the service of **YAH^{HA}WEH** [Eternal the self-existent Creator], is of surpassing worth; and there is joy in heaven in the presence of **YAH^{HA}WEH** [Eternal the self-existent Creator] and the holy angels over one soul redeemed, a joy that is expressed in songs of holy triumph.