

Walking Worthily

MEMORY VERSE: “That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness” (Colossians 1:10, 11).

“Paul put into words his desire for the Colossian believers. How high the ideal that these words hold before the follower of Christ! They show the wonderful possibilities of the Christian life and make it plain that there is no limit to the blessings that the children of God may receive.”—[The Acts of the Apostles, p. 471](#).

Suggested Readings: *Testimonies for the Church*, vol. 2, pp. 71-77; *Ibid.*, vol. 8, pp. 286-289. (At the bottom of this page)

1. AN EXAMPLE FOR US

Sun, Oct 25

a. How does the apostle Paul express his deep confidence in the spiritual condition of the Colossian believers? Colossians 1:1-6.

Colossians 1:1-6

Paul, an apostle of Jesus Christ by the will of God, and Timotheus our brother, **2** To the saints and faithful brethren in Christ which are at Colosse: Grace be unto you, and peace, from God our Father and the Lord Jesus Christ. **3** ¶ We give thanks to God and the Father of our Lord Jesus Christ, praying always for you, **4** Since we heard of your faith in Christ Jesus, and of the love which ye have to all the saints, **5** For the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the gospel; **6** Which is come unto you, as it is in all the world; and bringeth forth fruit, as it doth also in you, since the day ye heard of it, and knew the grace of God in truth:

“The first and second chapters of Colossians have been presented to me as an expression of what our churches in every part of the world should be.”—[The SDA Bible Commentary \[E. G. White Comments\], vol. 7, p. 906](#).

b. What does this faith motivate the apostle to do? Colossians 1:7-11.

Colossians 1:7-11

As ye also learned of Epaphras our dear fellowservant, who is for you a faithful minister of Christ; **8** Who also declared unto us your love in the Spirit. **9** ¶ For this

cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will in all wisdom and spiritual understanding; **10** That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God; **11** Strengthened with all might, according to his glorious power, unto all patience and longsuffering with joyfulness;

“[Colossians 1:9–11 quoted.] How complete this prayer is! There is no limit to the blessings that it is our privilege to receive. We may be ‘filled with the knowledge of his will.’ The Holy Ghost would never have inspired Paul to offer this prayer in behalf of his brethren, if it had not been possible for them to receive an answer from God in accordance with the request. Since this is so, we know that God’s will is manifested to His people as they need a clearer understanding of His will.”—[Ibid.](#)

2. CREATIVE POWER IN CHRIST

Mon, Oct 26

a. Describe the glorious experience the apostle portrays—and how we should keep our faith strong by abiding in it. Colossians 1:12–14.

Colossians 1:12–14

Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: **13** Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son: **14** In whom we have redemption through his blood, even the forgiveness of sins:

“We should stand fast in the liberty wherewith He has set us free and rejoice in the truth. God is displeased with us when we go to listen to error, without being obliged to go; for unless He sends us to those meetings where error is forced home to the people by the power of the will, He will not keep us. The angels cease their watchful care over us, and we are left to the buffetings of the enemy, to be darkened and weakened by him and the power of his evil angels; and the light around us becomes contaminated with the darkness. . . .

“We have no time to throw away in listening to fables. Our minds should not be thus diverted, but should be occupied with the present truth, and seeking wisdom that we may obtain a more thorough knowledge of our position, that with meekness we may be able to give a reason of our hope from the Scriptures.”—[Early Writings, pp. 124, 125.](#)

“God ‘hath delivered us from the power of darkness, and hath translated us into the kingdom of His dear Son.’ Colossians 1:13. It is all offered us in His word. If we receive the word, we have the deliverance.”—[The Desire of Ages, p. 320.](#)

b. How does comparing Scripture with Scripture clarify the concept of Christ’s preeminence? Colossians 1:15, 18; compare the word “firstborn” in Psalm 89:20, 27; 1 Samuel 16:11–13.

Colossians 1:15

Who is the image of the invisible God, the firstborn of every creature:

Colossians 1:18

And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the preeminence.

Psalms 89:20

I have found David my servant; with my holy oil have I anointed him:

Psalms 89:27

Also I will make him my firstborn, higher than the kings of the earth.

1 Samuel 16:11-13

And Samuel said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and, behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him: for we will not sit down till he come hither. **12** And he sent, and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the LORD said, Arise, anoint him: for this is he. **13** Then Samuel took the horn of oil, and anointed him in the midst of his brethren: and the Spirit of the LORD came upon David from that day forward. So Samuel rose up, and went to Ramah.

“We have only one perfect photograph of God, and this is Jesus Christ.”—[The SDA Bible Commentary \[E. G. White Comments\], vol. 7, p. 906.](#)

c. What reveals Christ as God? Colossians 1:16, 17; John 1:1-3; Hebrews 1:2.

Colossians 1:16, 17

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: **17** And he is before all things, and by him all things consist.

John 1:1-3

In the beginning was the Word, and the Word was with God, and the Word was God. **2** The same was in the beginning with God. **3** All things were made by him; and without him was not any thing made that was made.

Hebrews 1:2

Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds;

“Through Christ the Word, a personal God created man and endowed him with intelligence and power.”—[The Ministry of Healing, p. 415.](#)

“The hand that sustains the worlds in space, the hand that holds in their orderly arrangement and tireless activity all things throughout the universe of God, is the hand that was nailed to the cross for us.”—[Education](#), p. 132.

3. CHERISHING THE SACRIFICE

Tue, Oct 27

a. What do we need to understand about the deep significance of Christ’s mission in coming as the Son of man? Colossians 1:19, 20; 2:9.

Colossians 1:19, 20

For it pleased the Father that in him should all fulness dwell; **20** And, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven.

Colossians 2:9

For in him dwelleth all the fulness of the Godhead bodily.

“In order to fully realize the value of salvation, it is necessary to understand what it cost. In consequence of limited ideas of the sufferings of Christ, many place a low estimate upon the great work of the atonement. . . . In this divine plan is seen the most marvelous manifestation of the love of God to the fallen race.”—[Testimonies for the Church](#), vol. 2, p. 200.

“Although Christ’s divine glory was for a time veiled and eclipsed by His assuming humanity, yet He did not cease to be God when He became man. The human did not take the place of the divine, nor the divine of the human. This is the mystery of godliness. The two expressions ‘human’ and ‘divine’ were, in Christ, closely and inseparably one, and yet they had a distinct individuality. Though Christ humbled Himself to become man, the Godhead was still His own. His deity could not be lost while He stood faithful and true to His loyalty. Surrounded with sorrow, suffering, and moral pollution, despised and rejected by the people to whom had been intrusted the oracles of heaven, Jesus could yet speak of Himself as the Son of man in heaven. He was ready to take once more His divine glory when His work on earth was done.”—[The SDA Bible Commentary \[E. G. White Comments\]](#), vol. 5, p. 1129.

“Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine countenances, so that by beholding the cross men may see and know God and Jesus Christ, whom He hath sent. In beholding God we behold the One who poured out His soul unto death. In beholding the cross the view is extended to God, and His hatred of sin is discerned. But while we behold in the cross God’s hatred of sin, we also behold His love for sinners, which is stronger than death.”—[Ibid.](#), p. 1133.

b. How does the apostle summarize the work which Christ performs in behalf of those who fully surrender to Him? Colossians 1:21, 22.

Colossians 1:21, 22

And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled 22 In the body of his flesh through death, to present you holy and unblameable and unproveable in his sight:

“Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel. It is His purpose that every Christian shall be surrounded with a spiritual atmosphere of light and peace. There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart and lives a life wholly consecrated to God.”—[Testimonies for the Church, vol. 8, p. 19.](#)

4. CONTINUALLY CALLED

Wed, Oct 28

a. Upon what important condition is the salvation of those who come to Christ fully assured? 1 Corinthians 15:1, 2; Colossians 1:23.

1 Corinthians 15:1, 2

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; 2 By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain.

Colossians 1:23

If ye continue in the faith grounded and settled, and be not moved away from the hope of the gospel, which ye have heard, and which was preached to every creature which is under heaven; whereof I Paul am made a minister;

“We cannot possibly have a changing religion. The gospel is to be proclaimed and personally received. A general assent is not enough. There must be an intelligent heart reception of the truth wherein the receiver must stand and perseveringly communicate to others the knowledge received. The truth must be practiced in every respect, holding fast the word of life, ‘by which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain’ (1 Corinthians 15:2).

“There is a declaration of the faith that is so diluted by man’s natural traits of character that it has lost its saving virtue by losing its distinctive characteristic of Christlikeness. Although saying you are rich, you will find yourself in the end wretched, and miserable, and poor, and blind and naked. When there is a haphazard belief and practice that is not after the lessons of Christ, then you have a faith that is vain. Your heart must either contain the treasures of goodness or the treasures of that which is evil. Out of the good treasure of the heart the receiver of truth brings forth good things. The one who claims to believe, and does not practice, brings forth evil things which wound, discourage, and destroy.

“I ask you, my brother, not to act like a child in understanding. Act like a child who is practicing the Word of God. Christ says, ‘Why call ye Me Master and Lord, and do not the things which I say?’ The consistency of our conduct in words,

in patience, in meekness, will reveal the Christ in the heart. Take yourself seriously in hand, my brother, and move steadily onward, step by step, to be an overcomer.”—[Manuscript Releases, vol. 9, pp. 213, 214.](#)

b. How does Paul describe his calling? Colossians 1:24, 25; 2 Corinthians 11:28–30.

Colossians 1:24, 25

Who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body’s sake, which is the church: **25** Whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God;

2 Corinthians 11:28–30

Beside those things that are without, that which cometh upon me daily, the care of all the churches. **29** Who is weak, and I am not weak? who is offended, and I burn not? **30** If I must needs glory, I will glory of the things which concern mine infirmities.

“Gain courage from the experience of the apostle Paul. He had many trials. He was an unwearied worker, and traveled constantly, sometimes through inhospitable regions, sometimes on the water, in storm and tempest. Far harder than ours was his lot, for traveling then had not the conveniences that it has now. But Paul allowed nothing to hinder him from his work.”—[The SDA Bible Commentary \[E. G. White Comments\], vol. 6, p. 1106.](#)

5. THE MYSTERY IN ACTION

Thur, Oct 29

a. How only can Christians exemplify the living gospel we are to share? Colossians 1:27–29.

Colossians 1:27–29

To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: **28** Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: **29** Whereunto I also labour, striving according to his working, which worketh in me mightily.

“Through the power of Christ, men and women have broken the chains of sinful habit. They have renounced selfishness. The profane have become reverent, the drunken sober, the profligate pure. Souls that have borne the likeness of Satan have become transformed into the image of God. This change is in itself the miracle of miracles. A change wrought by the Word, it is one of the deepest mysteries of the Word. We cannot understand it; we can only believe, as declared by the Scriptures, it is ‘Christ in you, the hope of glory.’ ”—[The Acts of the Apostles, p. 476.](#)

“Sanctified, self-sacrificing men are needed; men who will not shun trial and responsibility; men who are brave and true; men in whose hearts Christ is formed ‘the hope of glory,’ and who with lips touched with holy fire will ‘preach the word.’ For want of such workers the cause of God languishes, and fatal errors, like a deadly poison, taint the morals and blight the hopes of a large part of the human race.”—[Ibid., p. 507.](#)

“If Christ is in you ‘the hope of glory,’ you will have no disposition to watch others, to expose their errors. Instead of seeking to accuse and condemn, it will be your object to help, to bless, and to save. In dealing with those who are in error, you will heed the injunction, Consider ‘thyself, lest thou also be tempted.’ Galatians 6:1. You will call to mind the many times you have erred and how hard it was to find the right way when you had once left it. You will not push your brother into greater darkness, but with a heart full of pity will tell him of his danger.

“He who looks often upon the cross of Calvary, remembering that his sins placed the Saviour there, will never try to estimate the degree of his guilt in comparison with that of others. He will not climb upon the judgment seat to bring accusation against another. There can be no spirit of criticism or self-exaltation on the part of those who walk in the shadow of Calvary’s cross.”—[Thoughts From the Mount of Blessing, p. 128.](#)

PERSONAL REVIEW QUESTIONS

Fri, Oct 30

1. What desire of Paul for the Colossians should we apply to ourselves today?
2. How does Scripture extol Christ as Creator of all things?
3. Why is an accurate understanding of the nature of Christ essential?
4. Although one may profess Christ, what neglect sabotages true faith in Him?
5. Why is Christ in us, the hope of glory, so greatly needed today?

Suggested Readings: Testimonies for the Church, vol. 2, pp. 71-77

“Be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.” The customs and practices of men are not to be your criterion. However trying may be your circumstances, never allow yourselves to overreach. Satan is at hand to tempt you to do this, and he will not let you rest in this matter. It is possible for a merchant to be a Christian and preserve his integrity before God. But in order to do this, constant watchfulness is necessary and earnest supplication before God to be kept from the evil tendency of this degenerate age to advantage self at others’ disadvantage. You are in a hard place to advance in the divine life. You have a principle, but you do not hang all your weight upon God. You trust too much in your own feeble strength. You have great need of divine aid, of a power not to be found in yourself. There is One to whom you can go for counsel, whose wisdom is infinite. He has invited you to come to Him, for He will supply your need. If by faith you cast all your care upon Him who marks the falling of a sparrow, you will not trust in vain. If you will rest upon His sure promises, and maintain your integrity, angels of God will be round about you. Maintain good

works in faith before God; then will your steps be ordered by the Lord, and His prospering hand will not be removed from you.

If you should be left to mark out your own course, you would make poor work of the matter, and would speedily make shipwreck of faith. Take all your cares and burdens to the Burden Bearer. But suffer not a blot to tarnish your Christian character. Never, never for the sake of gain stamp your life record in heaven, which is viewed by all the angelic host, and by your self-denying Redeemer, with avarice, penuriousness, selfishness, or false dealing. Such a course might bring you profit so far as this world views the matter; but, viewed in the light of heaven, it would prove an immense, an irreparable loss. "The Lord seeth not as man seeth." In trusting in God continually there is safety, there will not be a constant fear of future evil. This borrowed care and anxiety will cease. We have a heavenly Father who careth for His children, and will and does make His grace sufficient in every time of need. When we take into our own hands the management of things that concern us, and depend upon our own wisdom for success, we may well have anxiety and anticipate danger and loss, for it will most certainly come upon us.

Full and entire consecration to God is required of us. While the Redeemer of sinful mortals was laboring and suffering for us, He denied Himself, and His whole life was one continued scene of toil and privation. Had He chosen to do so, He could have passed His days on earth in ease and plenty, and appropriated to Himself all the pleasures and enjoyments of this life. But He did not; He considered not His own convenience. He lived not to gratify Himself, but to do good and to save others from suffering, to help those who most needed help. He endured to the end. The chastisement of our peace was upon Him, and He hath borne the iniquity of us all. The bitter cup was apportioned to us to drink. Our sins mingled it. But our dear Saviour took the cup from our lips and drank it Himself, and in its stead He presents to us a cup of mercy, blessing, and salvation. Oh, what an immense sacrifice was this for the fallen race! What love, what wondrous and matchless love! After all this manifestation of suffering to show His love, shall we shrink from the small trials we have to bear? Can we love Christ, and refuse to lift the cross? Can we love to be with Him in glory, and not follow Him even from the judgment hall to Calvary? If Christ be in us the hope of glory, we shall walk even as He walked; we shall imitate His life of sacrifice to bless others; we shall drink of the cup, and be baptized with the baptism; we shall welcome a life of devotion, trial, and self-denial, for Christ's sake. Heaven will be cheap enough whatever sacrifice we may make to obtain it.

I was shown that while Sister J and Brother and Sister K have seen wrongs in others, they have not made efforts to correct those wrongs and help those whom they ought to have helped. They have left them too much alone, and held them off at arms' length, and felt that it was of no use to try to do anything for them. This is wrong. They commit an error in so doing. Christ said: "I came not to call the righteous, but sinners to repentance." The Lord would have us help those who most need help. While you have seen the errors and wrongs in others, you have shut yourselves too much to yourselves, and have been too selfish in your enjoyment of the truth. God does not approve this being satisfied with the truth and making no sacrifice to aid and strengthen those who need strength. We are not all organized alike, and many have not been educated aright. Their education

has been deficient. Some have had a quick temper transmitted to them, and their education in childhood has not taught them self-control. With this fiery temper, envy and jealousy are frequently united. Others are faulty in other respects. Some are dishonest in deal, overreaching in trade. Others are arbitrary in their families, loving to rule. Their lives are far from being correct. Their education was all wrong. They were not told the sin of yielding to the control of these evil traits; therefore sin does not appear to them so exceedingly sinful. Others, whose education has not been so faulty, who have had better training, have developed a much less objectionable character. The Christian life of all is very much affected for good or for evil by their previous education.

Jesus, our Advocate, is acquainted with all the circumstances with which we are surrounded and deals with us according to the light we have had and the circumstances in which we are placed. Some have a much better organization than others. While some are continually harassed, afflicted, and in trouble because of their unhappy traits of character, having to war with internal foes and the corruption of their nature, others have not half so much to battle against. They pass along almost free from the difficulties which their brethren and sisters who are not so favorably organized are laboring under. In very many cases they do not labor half so hard to overcome and live the life of a Christian as do some of those unfortunate ones I have mentioned. The latter appear to disadvantage almost every time, while the former appear much better because it is natural for them so to do. They may not labor half as hard to watch and keep the body under, yet at the same time they compare their lives with the lives of others who are unfortunately organized and badly educated, and flatter themselves with the contrast. They talk of the failings, errors, and wrongs of the unfortunate, but do not feel that they have any burden in the matter, farther than to dwell upon those wrongs and shun those who are guilty of them.

The prominent position which you as a family occupy in the church makes it highly necessary for you to be burden bearers. Not that you are to take burdens for those who are able to bear their own and also to aid others; but you should help those who stand most in need of help, those who are less favorably situated, who are erring and faulty, and who may have injured you and tried your patience to the utmost. It is just such ones that Jesus pities, because Satan has more power over them and is constantly taking advantage of their weak points and driving his arrows to wound them where they are least protected. Jesus exercises His power and mercy for just such pitiable cases. When He asked who loved most, Simon answered: "He to whom he forgave most." Thus it will be. Jesus did not shun the weak, unfortunate, and helpless, but He helped such as needed help. He did not confine His visits and labors to a class more intelligent and less faulty, to the neglect of the unfortunate. He did not inquire whether it was agreeable for Him to be a companion of the poorest, the most needy. These are the ones whose company He sought, the lost sheep of the house of Israel.

This is the work you have neglected. You have shunned disagreeable responsibilities and have not gone to the erring and visited them, and manifested an interest and love for them, and made yourselves familiar with them. You have not had a spirit of Christlike forgiveness. You have marked out just such a course that all must come up to before you could throw over them your mantle of

charity. You are not required to cloak sin, but to exercise that pitying love for the erring which Christ has exercised toward you.

You are placed under the most favorable circumstances for the development of good Christian characters. You are not where you feel pinching want, or where your souls are galled and distressed with the conduct of disobedient, rebellious children. In your family there is no dissenting voice. You have all that heart can wish. Yet, notwithstanding your favorable surroundings, you have faults and errors, and much to overcome in order to be free from spiritual pride, selfishness, a hasty spirit, jealousy, and evil surmisings.

Brother K has not the sin of evilspeaking to repent of, as very many have, but he lacks a willingness to help those who most need help. He is selfish. He loves his home, loves quiet, rest, freedom from care, perplexities, and trials; therefore he pleases himself too much. He does not bear the burdens which Heaven has assigned him. He shuns disagreeable responsibilities, and shuts himself up too much to his love of quietness. He has been quite liberal with means, but when it is necessary to deny self to do some needed good, when real sacrifice on his part is called for, he has but little experience, and must gain it.

He fears that he will be blamed if he ventures to help the erring. "We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbor for his good to edification. For even Christ pleased not Himself; but, as it is written, The reproaches of them that reproached Thee fell on Me." All who are partakers of this great salvation have something to do to help those who are hanging on the skirts of Zion. They should not cut off their hold and thrust them away without making an effort to help them to overcome and prepare for the judgment. No, indeed! While these are bleating around the fold, they should be encouraged and strengthened by all the aid which it is in our power to bestow. You as a family have too rigid rules and set ideas which cannot be made to fit every case. You lack love, gentleness, tenderness, and pity for those who do not move as fast as they should. This spirit has prevailed to such an extent that you are withering spiritually instead of flourishing in the Lord. Your interest, and efforts, and anxieties are for your family and your relatives. But you have not entertained the idea of reaching out for others around you, overcoming your reluctance to exert an influence outside of a special circle. You idolize yours, and shut yourselves within yourselves. That the Lord may save me and mine is the great burden. This spirit will have to die before you can flourish in the Lord and make spiritual advancement, before the church can grow and souls be added unto them of such as shall be saved.

You are all narrowed up as to labor for others, and must change your base of operations. Your relatives are no dearer in the sight of God than any other poor souls who need salvation. We must put self and selfishness under our feet, and exemplify in our lives the spirit of self-sacrifice and disinterested benevolence manifested by Jesus when He was upon earth. All should have an interest for their relatives, but should not allow themselves to be shut up to them as though they were the only ones whom Jesus came to save.

Ibid., vol. 8, pp. 286-289.

All that man needs to know or can know of God has been revealed in the life and character of His Son.

“No man hath seen God at any time; the only-begotten Son, which is in the bosom of the Father, He hath declared Him.” John 1:18.

Taking humanity upon Him, Christ came to be one with humanity and at the same time to reveal our heavenly Father to sinful human beings. He was in all things made like unto His brethren. He became flesh, even as we are. He was hungry and thirsty and weary. He was sustained by food and refreshed by sleep. He shared the lot of men, and yet He was the blameless Son of God. He was a stranger and sojourner on the earth—in the world, but not of the world; tempted and tried as men and women today are tempted and tried, yet living a life free from sin.

Tender, compassionate, sympathetic, ever considerate of others, He represented the character of God, and was constantly engaged in service for God and man.

“The Word was made flesh, and dwelt among us, ...full of grace and truth.” Verse 14.

“Unto the men whom Thou gavest Me out of the world,” He said, “I manifested Thy name,” “that the love wherewith Thou hast loved Me may be in them.” John 17:6, A. R. V., 26.

“Love your enemies,” He bade them; “bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven;” “for He is kind unto the unthankful and to the evil.” “He maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” “Be ye therefore merciful, as your Father also is merciful.” Matthew 5:44, 45; Luke 6:35, 36.

The revelation of God’s love to men centers in the cross. Its full significance tongue cannot utter; pen cannot portray; the mind of man cannot comprehend. Looking upon the cross of Calvary we can only say: “God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

Christ crucified for our sins, Christ risen from the dead, Christ ascended on high, is the science of salvation that we are to learn and to teach.

“Who, being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross.” Philippians 2:6-8, R. V., margin.

“It is Christ that died, yea rather, that is risen again, who is even at the right hand of God.” “Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them.” Romans 8:34; Hebrews 7:25.

“We have not a high priest that cannot be touched with the feeling of our infirmities; but One that hath been in all points tempted like as we are, yet without sin.” Hebrews 4:15, A. R. V.

Here are infinite wisdom, infinite love, infinite justice, infinite mercy—“the depth of the riches both of the wisdom and knowledge of God.” Romans 11:33.

It is through the gift of Christ that we receive every blessing. Through that gift there comes to us day by day the unfailing flow of Jehovah’s goodness. Every flower, with its delicate tints and sweet fragrance, is given for our enjoyment through that one Gift. The sun and moon were made by Him; there is not a star that beautifies the heavens which He did not make. There is not an article of food upon our tables that He has not provided for our sustenance. The superscription of Christ is upon it all. Everything is supplied to man through the one unspeakable Gift, the only-begotten Son of God. He was nailed to the cross that all these bounties might flow to God’s workmanship.

The fruit of the tree of life in the Garden of Eden possessed supernatural virtue. To eat of it was to live forever. Its fruit was the antidote of death. Its leaves were for the sustaining of life and immortality. But through man’s disobedience death entered the world. Adam ate of the tree of the knowledge of good and evil, the fruit of which he had been forbidden to touch. His transgression opened the floodgates of woe upon our race.

After the entrance of sin the heavenly Husbandman transplanted the tree of life to the Paradise above; but its branches hang over the wall to the lower world. Through the redemption purchased by the blood of Christ, we may still eat of its life-giving fruit.

Of Christ it is written: “In Him was life; and the life was the light of men.” John 1:4. He is the Fountain of life. Obedience to Him is the life-giving power that gladdens the soul.

Christ declares: “I am the Bread of Life: he that cometh to Me shall never hunger; and he that believeth on Me shall never thirst.” “As the living Father hath sent Me, and I live by the Father: so he that eateth Me, even he shall live by Me.... It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.” “To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God.” John 6:35, 57-63; Revelation 2:7.

“Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God!” 1 John 3:1.

