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## KEEPING THE BODY UNDER.

THE APOSTLE HAD NO THOUGHT OF HIS COMING SHORT

*'Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it.'*

—Hebrews 4:1—

There is another passage in which St. Paul says that we should 'fear lest a promise being left us of entering into his rest, any of you should seem to come short of it.' (Heb. 4:1.) He had no thought of coming short of it *himself*, but he urged those to whom he was writing to make their 'calling and election sure'.

It will be a great help to the overcoming of the weaknesses of the fallen nature to have rightly made a full consecration of the will, a full enlistment of every power and talent of mind and body to the service of the Lord. He who takes this proper view of his consecration to the Lord and of his enlistment in the Lord's army, realises that he has nothing more to give to the Lord. Hence, whatever struggle of the will he may have had, is all ended when he has finally decided to give himself to the Lord. How important it is, therefore, to realise that the service is until *death*, and that there is no room even to consider any suggestion to withdraw and cease to fight the good fight of faith!

We are to remember that it is *not the flesh*, the old creature, which has entered the School of Christ, and is under instruction and preparation for the Kingdom, for 'flesh and blood cannot inherit the Kingdom of God'. (I Cor. 15:50.) Our acceptance of the Divine call to the spirit nature *in every sense of the word*, but also our begetting as New Creatures, 'sons of God'. The New Creature, the new mind, the new will, is in the School of Christ, to be perfected, to be brought into full accord with the Divine will, to become a copy or likeness of the Lord. We shall never succeed in bringing our *flesh* into absolute harmony with the Divine Law, because of its imperfections, inherited and otherwise. Hence, the necessity that it be covered with the robe of Christ's righteousness. He who looks for perfection of his flesh, and who rests his faith therein, must of necessity have a poor hope of ever attaining to the likeness of Christ—of ever becoming one of the predestinated class—of becoming 'the image of his Son'.—Rom. 8:29.

'WE DO THOSE THINGS WHICH WE OUGHT NOT AND LEAVE UNDONE WHAT WE OUGHT TO DO'

In joining the Lord in faith and consecration we are proclaiming ourselves, *not* as graduates and heirs, but as *students*, disciples, who *desire to be prepared to inherit* 'the things which God has prepared for them that love him.' (I Cor. 2:9.) If this thought be kept in mind as the Divine teaching on the subject, it will tend to prevent our discouragement with ourselves when we find that, unavoidably, we do those things which we ought not to do, and leave undone those things which we ought to do; for in our flesh dwells no perfection.—Rom. 7:15, 18, 19, 25.

It is unnecessary for us to point out that the new mind, in proportion as it develops in likeness to the mind of Christ, will relax no efforts to keep the body under, with the motions of sin—to keep the will of the flesh dead. Surely no spirit-begotten son of God could allow sin to *reign* in his mortal body. Should sin to any degree control him, it will not be willingly, and hence could be but momentarily—until the new mind, the New Creature, seeing the uprising of the flesh, would conquer it, obtaining the promised grace and help in every time of need, from the heavenly storehouse of grace—Christ.

This thought, rightly entertained, will help true disciples to appreciate their own position, and not to be utterly cast down if overtaken in a fault of the flesh, so long as they realise that their *hearts* are not in sympathy with the sin and unrighteousness, but, on the contrary, in full sympathy with the principles and instructions of our Teacher, and longing to be cleansed and acceptable in his sight. Moreover, this thought will also help all such to exercise fervency of love amongst themselves, toward the brethren who similarly are *disciples, pupils in this School*—New Creatures, not according to the flesh, but according to the spirit of their mind. If, therefore, each should see blemishes in the flesh of the brethren, disapproved and striven against, he should remember that the evil which he sees is his brother's enemy, and not the brother himself, the New Creature—if so be that he gives us the assurance that his heart, his will, is in harmony with the Lord and his law of Love; and that he is daily seeking to fight a successful warfare against the weaknesses of the flesh.

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