

REMNANT PROPHECY SEMINAR

Brotherly Love: The Vital Element

5 T 167-177



"By this shall all men know that ye are My disciples, if ye have love one to another." The more closely we resemble our Saviour in character, the greater will be our love toward those for whom He died. Christians who manifest a spirit of unselfish love for one another are bearing a testimony for Christ which unbelievers can neither gainsay nor resist. It is impossible to estimate the power of such an example. Nothing will so successfully defeat the devices of Satan and his emissaries, nothing will so build up the Redeemer's kingdom, as will the love of Christ manifested by the members of the church. Peace and prosperity can be enjoyed only as meekness and love are in active exercise. {5T 167.3}

In his First Epistle to the Corinthians the apostle Paul sets forth the importance of that love which should be cherished by the followers of Christ: "Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing." {5T 168.1}

No matter how high his profession, he whose heart is not imbued with love for God and for his fellow men is not a disciple of Christ. Though he should possess great faith, and even have power to work miracles, yet without love his faith would be worthless. He might display great liberality, but should he from some other motive than genuine love bestow all his goods to feed the poor, the act would not commend him to the favor of God. In his zeal he might even meet a martyr's death, yet if destitute of the gold of love he would be regarded by God as a deluded enthusiast or an ambitious hypocrite. {5T 168.2}

The apostle proceeds to specify the fruits of love: "Charity suffereth long, and is kind; charity envieth not." The divine love ruling in the heart exterminates pride and selfishness. "Charity vaunteth not itself, is not puffed up." The purest joy springs from the deepest humiliation. The strongest and noblest characters rest upon the foundation of patience and love, and trusting submission to the will of God. {5T 168.3}

Charity "doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." The heart in which love rules will not be filled with passion or revenge, by

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injuries which pride and self-love would deem unbearable. Love is unsuspecting, ever placing the most favorable construction upon the motives and acts of others. Love will never needlessly expose the faults of others. It does not listen eagerly to unfavorable reports, but rather seeks to bring to mind some good qualities of the one defamed. {5T 168.4}

Love "rejoiceth not in iniquity, but rejoiceth in the truth." He whose heart is imbued with love is filled with sorrow at the errors and weaknesses of others; but when truth triumphs, when the cloud that darkened the fair fame of another is removed, or when sins are confessed and wrongs corrected, he rejoices. {5T 169.1}

"Beareth all things, believeth all things, hopeth all things, endureth all things." Love not only bears with others' faults, but cheerfully submits to whatever suffering or inconvenience such forbearance makes necessary. This love "never faileth." It can never lose its value; it is the attribute of heaven. As a precious treasure it will be carried by its possessor through the portals of the city of God. {5T 169.2}

The fruit of the Spirit is love, joy, and peace. Discord and strife are the work of Satan and the fruit of sin. If we would as a people enjoy peace and love, we must put away our sins; we must come into harmony with God, and we shall be in harmony with one another. Let each ask himself: Do I possess the grace of love? Have I learned to suffer long and to be kind? Talents, learning, and eloquence, without this heavenly attribute, will be as meaningless as sounding brass or a tinkling cymbal. Alas that this precious treasure is so lightly valued and so little sought by many who profess the faith! {5T 169.3}

Paul writes to the Colossians: "Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness. And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful." "And whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by Him." {5T 169.4}

The fact that we are under so great obligation to Christ places us under the most sacred obligation to those whom He died to redeem. We are to manifest toward them the same sympathy, the same tender compassion and unselfish love, which Christ has manifested toward us. Selfish ambition, desire for supremacy, will die when Christ takes possession of the affections. {5T 170.1}

Our Saviour taught His disciples to pray: "Forgive us our debts, as we forgive our debtors." A great blessing is here asked upon conditions. We ourselves state these conditions. We ask that the mercy of God toward us may be measured by the mercy which we extend to others. Christ declares that this is the rule by which the Lord will deal with us. "If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Wonderful terms! but how little are they understood or heeded. One of the most common sins, and one that is attended with most pernicious results, is the indulgence of an unforgiving spirit. How many will cherish animosity or revenge and then bow before God and ask to be forgiven as they forgive. Surely they can have no true sense of the import of this prayer or they would not dare to take it upon their lips. We are dependent upon the pardoning mercy of God every day and every hour; how then can we cherish bitterness and malice toward our fellow sinners! If, in all their daily intercourse,

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Christians would carry out the principles of this prayer, what a blessed change would be wrought in the church and in the world! This would be the most convincing testimony that could be given to the reality of Bible religion. {5T 170.2}

God requires more of His followers than many realize. If we would not build our hopes of heaven upon a false foundation we must accept the Bible as it reads and believe that the Lord means what He says. He requires nothing of us that He will not give us grace to perform. We shall have no excuse to offer in the day of God if we fail to reach the standard set before us in His word. {5T 171.1}

We are admonished by the apostle: "Let love be without dissimulation. Abhor that which is evil, cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honor preferring one another." Paul would have us distinguish between the pure, unselfish love which is prompted by the spirit of Christ, and the unmeaning, deceitful pretense with which the world abounds. This base counterfeit has misled many souls. It would blot out the distinction between right and wrong, by agreeing with the transgressor instead of faithfully showing him his errors. Such a course never springs from real friendship. The spirit by which it is prompted dwells only in the carnal heart. While the Christian will be ever kind, compassionate, and forgiving, he can feel no harmony with sin. He will abhor evil and cling to that which is good, at the sacrifice of association or friendship with the ungodly. The spirit of Christ will lead us to hate sin, while we are willing to make any sacrifice to save the sinner. {5T 171.2}

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart: who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." The apostle admonishes his brethren, in the name and by the authority of the Lord Jesus, that after having professed the gospel they should not conduct themselves as did the Gentiles, but should show by their daily deportment that they had been truly converted. {5T 171.3}

"Put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness." Once they were corrupt, degraded, enslaved by lustful passions; they were drugged by worldly opiates, blinded, bewildered, and betrayed by Satan's devices. Now that they had been taught the truth as it is in Jesus, there must be a decided change in their life and character. {5T 172.1}

The accession of members who have not been renewed in heart and reformed in life is a source of weakness to the church. This fact is often ignored. Some ministers and churches are so desirous of securing an increase of numbers that they do not bear faithful testimony against unchristian habits and practices. Those who accept the truth are not taught that they cannot safely be worldlings in conduct while they are Christians in name. Heretofore they were Satan's subjects; henceforth they are to be subjects of Christ. The life must testify to the change of leaders. Public opinion favors a profession of Christianity. Little self-denial or self-sacrifice is required in order to put on a form of godliness and to have one's name enrolled upon the church book. Hence many join the church without first becoming united to Christ. In this Satan triumphs. Such converts are his most efficient agents. They serve as decoys to other souls. They are false lights, luring the unwary to perdition. It is in vain that men seek to make the Christian's path broad and pleasant for worldlings. God has not smoothed or widened the rugged, narrow

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way. If we would enter into life, we must follow the same path which Jesus and His disciples trod--the path of humility, self-denial, and sacrifice. {5T 172.2}

Ministers should see that their own hearts are sanctified through the truth, and then labor to secure these results for their converts. It is pure religion that ministers and people need. Those who put away iniquity from their hearts and stretch out their hands in earnest supplication unto God will have that help which God alone can give them. A ransom has been paid for the souls of men, that they may have an opportunity to escape from the thralldom of sin and obtain pardon, purity, and heaven. {5T 172.3}

God hears the cry of the lowly and contrite. Those who frequent the throne of grace, offering up sincere, earnest petitions for divine wisdom and power, will not fail to become active, useful servants of Christ. They may not possess great talents, but with humility of heart and firm reliance upon Jesus they may do a good work in bringing souls to Christ. They can reach men through God. {5T 173.1}

Ministers of Christ should ever feel that a sacred work engages all their souls; their efforts should be for the edification of the body of Christ, and not to exalt themselves before the people. And while Christians should esteem the faithful minister as Christ's ambassador, they should avoid all praise of the man. {5T 173.2}

"Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given Himself for us an offering and a sacrifice to God for a sweet-smelling savor." Man by wicked works alienated himself from God, but Christ gave His life that all who would, might be freed from sin and reinstated in the favor of the Creator. It was the anticipation of a redeemed, holy universe that prompted Christ to make this great sacrifice. Have we accepted the privileges so dearly purchased? Are we followers of God as dear children, or are we servants of the prince of darkness? Are we worshipers of Jehovah, or of Baal? of the living God, or of idols? {5T 173.3}

No outward shrines may be visible, there may be no image for the eye to rest upon, yet we may be practicing idolatry. It is as easy to make an idol of cherished ideas or objects as to fashion gods of wood or stone. Thousands have a false conception of God and His attributes. They are as verily serving a false god as were the servants of Baal. Are we worshiping the true God as He is revealed in His word, in Christ, in nature, or are we adoring some philosophical idol enshrined in His place? God is a God of truth. Justice and mercy are the attributes of His throne. He is a God of love, of pity and tender compassion. Thus He is represented in His Son, our Saviour. He is a God of patience and long-suffering. If such is the being whom we adore and to whose character we are seeking to assimilate, we are worshiping the true God. {5T 173.4}

If we are following Christ, His merits, imputed to us, come up before the Father as sweet odor. And the graces of our Saviour's character, implanted in our hearts, will shed around us a precious fragrance. The spirit of love, meekness, and forbearance pervading our life will have power to soften and subdue hard hearts and win to Christ bitter opposers of the faith. {5T 174.1}

"Let nothing be done through strife or vainglory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others." "Do all things without murmurings and disputings: that ye may be blameless

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and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world." {5T 174.2}

Vainglory, selfish ambition, is the rock upon which many souls have been wrecked and many churches rendered powerless. Those who know least of devotion, who are least connected with God, are the ones who will most eagerly seek the highest place. They have no sense of their weakness and their deficiencies of character. Unless many of our young ministers shall feel the converting power of God, their labors will be a hindrance rather than a help to the church. They may have learned the doctrines of Christ, but they have not learned Christ. The soul that is constantly looking unto Jesus will see His self-denying love and deep humility, and will copy His example. Pride, ambition, deceit, hatred, selfishness, must be cleansed from the heart. With many these evil traits are partially subdued, but not thoroughly uprooted from the heart. Under favorable circumstances they spring up anew and ripen into rebellion against God. Here lies a terrible danger. To spare any sin is to cherish a foe that only awaits an unguarded moment to cause our ruin. {5T 174.3}

"Who is a wise man and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom." My brethren and sisters, how are you employing the gift of speech? Have you learned so to control the tongue that it shall ever obey the dictates of an enlightened conscience and holy affections? Is your conversation free from levity, pride and malice, deceit and impurity? Are you without guile before God? Words exert a telling power. Satan will, if possible, keep the tongue active in his service. Of ourselves we cannot control the unruly member. Divine grace is our only hope. {5T 175.1}

Those who are eagerly studying how they may secure the pre-eminence should study rather how they may gain that wisdom which is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy." I have been shown that many ministers need to have these words imprinted on the tablets of the soul. He who has Christ formed within, the hope of glory, will "show out of a good conversation his works with meekness of wisdom." {5T 175.2}

Peter exhorts the believers: "Be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and His ears are open unto their prayers: but the face of the Lord is against them that do evil." {5T 175.3}

When the right way is so plainly marked out, why do not the professed people of God walk in it? Why do they not study and pray and labor earnestly to be of one mind? Why do they not seek to cherish compassion for one another, to love as brethren, instead of rendering evil for evil and railing for railing? Who does not love life and desire good days? yet how few comply with the conditions, to refrain the tongue from evil and the lips from speaking guile. Few are willing to follow the Saviour's example of meekness and humility. Many ask the Lord to humble them, but are unwilling to submit to the needful discipline. When the test comes, when trials or even annoyances occur, the heart rebels, and the tongue utters words that are like poisoned arrows or blasting hail. {5T 176.1}

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Evilspeaking is a twofold curse, falling more heavily upon the speaker than upon the hearer. He who scatters the seeds of dissension and strife reaps in his own soul the deadly fruits. How miserable is the talebearer, the surmiser of evil! He is a stranger to true happiness. {5T 176.2}

"Blessed are the peacemakers." Grace and peace rest upon those who refuse to join in the strife of tongues. When vendors of scandal are passing from family to family, those who fear God will be chaste keepers at home. The time that is so often worse than wasted in idle, frivolous, and malicious gossip should be given to higher and nobler objects. If our brethren and sisters would become missionaries for God, visiting the sick and afflicted, and laboring patiently and kindly for the erring,--in short, if they would copy the Pattern,--the church would have prosperity in all her borders. {5T 176.3}

The sin of evilspeaking begins with the cherishing of evil thoughts. Guile includes impurity in all its forms. An impure thought tolerated, an unholy desire cherished, and the soul is contaminated, its integrity compromised. "Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death." If we would not commit sin, we must shun its very beginnings. Every emotion and desire must be held in subjection to reason and conscience. Every unholy thought must be instantly repelled. To your closet, followers of Christ. Pray in faith and with all the heart. Satan is watching to ensnare your feet. You must have help from above if you would escape his devices. {5T 177.1}

By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act before passion can dominate over reason or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. "The eyes of the Lord are over the righteous, and His ears are open unto their prayers." Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation. {5T 177.2}

Have you fallen into sin? Then without delay seek God for mercy and pardon. When David was convicted of his sin, he poured out his soul in penitence and humiliation before God. He felt that he could endure the loss of his crown, but he could not be deprived of the favor of God. Mercy is still extended to the sinner. The Lord is calling to us in all our wanderings: "Return, ye backsliding children, and I will heal your backslidings." The blessing of God may be ours if we will heed the pleading voice of His Spirit. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." {5T 177.3}