**“Who Shall Be Glorified?” The Present Truth 12, 45, pp. 709, 710.**

MAN was not made to glorify himself, but to glorify the Lord only. He was not made to make known himself, but to make known only the Lord. “I have created him for My glory.” When the man was made and put in the garden, God dwelt in him and walked in him; he was crowned with glory and honour from God, and God was glorified in him. God was manifest in him; in him the image of God was seen. He was made thus ever to reflect, to make known, the image and glory of God. The word of God was to be his life and his guide. By having the word of God to live in him, he was to continue to glorify God. God told him the way that he should walk and live, and also the way he should not take and die. {PTUK November 5, 1896, p. 709.1}

So long as the man believed this word, so long as he walked in this way, he would glorify God, God would be made known through him, the image of God would be seen reflected in him. But if the man should not believe this word, and should take the other way, just then he would separate from God, and God could not be made known through him, the image of God could not then be reflected in him; and as certainly as the man should separate himself from God, though the Lord could not then be glorified, made manifest, reflected, in him, yet so certainly *somebody* would be manifested in him, somebody would be glorified there. {PTUK November 5, 1896, p. 709.2}

Who would this “somebody” be? That would depend upon who was chiefly concerned in His separating from God. If the man himself, altogether of himself and in the invention of his own heart, should turn from the word of God and take the other way, then it would be only himself that would be exalted, only himself that would be manifested. But if some other one should show the way and give the word that would separate from God, and if the man were to accept this word and take this way, then it is perfectly plain that not the man himself but the one whose suggestion he accepted, whose word he believed; and whose way he followed, this is the one who would be exalted, this the one who would be manifested and reflected in the man. {PTUK November 5, 1896, p. 709.3}

Now mankind is separated from God. That is a fact. But how was this separation accomplished? Was it altogether from man himself? Did he originate it?—No; everybody knows that this is not the way in which it was brought about. But Satan, “the serpent, said,” “Ye shall not surely die: for God doth know that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil.” And this word was believed, this word was accepted, instead of the word of God; and this way was taken instead of the way of the Lord. Then as certainly as it was the word and the way of Satan that was accepted by man instead of the word and way of God, so certainly was Satan accepted and followed instead of God. Therefore it was not God that was manifested in man when he sinned, it was not man himself; but it was Satan instead of God and instead of man himself. {PTUK November 5, 1896, p. 709.4}

Again: the man was to receive all his information from God. He was to believe the word of God and be guided by that, this way his mind would be formed from God, his thought would be the thought of God—in short, he would have the mind of God. But when he received and believed the word of Satan, his thought became the thought of Satan—in short, his mind became the mind of Satan. This is why it is that the carnal mind, the natural mind, “is enmity against God,” and is not subject to the law of God, neither indeed can be.” Notice, this mind is not said to be at enmity with trod; but it is enmity against God. If it were at enmity with God, it might be reconciled to God by the taking away of that which put it at enmity. Man is at enmity with God, and is reconciled to God by the taking away of that which has set him at enmity, and this is “the enmity.” Christ “abolished *the* enmity” that He might reconcile men unto God. But this is not so with the carnal mind, the natural mind, the minding of the flesh. It is enmity itself. It never can be reconciled to God; “for it is not subject to the law of God, neither indeed can be.” And the reason that it is enmity and cannot be subject to God, is precisely because it is the mind of Satan. {PTUK November 5, 1896, p. 709.5}

These considerations show conclusively that the “somebody” who is exalted, manifested, reflected, in man separate fro God, is none other than Satan. So then when man was created, not to glorify himself but to glorify God, and then chose another way, still he does not glorify himself but glorifies Satan. So that in having his own way separate from God, no man from Adam until now has ever really had his own way; he has had Satan’s way, in fact; and, separate from God, it never can be otherwise. {PTUK November 5, 1896, p. 709.6}

The only possible way in which any man can ever reach the point where he really can have his own way, is everlastingly to choose God’s way. Man was not created to have his own way separate from God. He was created to have his own way, with God. For man was created not only to glorify God, but also that he himself should be glorified. Man was created not only that God should be glorified in him, but also that he should be glorified in God. Not only is God to be made known in man, but man himself is to be made known in God. “Now is the Son of man glorified, and God is glorified in Him. And if God be glorified in Him [in the Son], God shall also glorify Him [the Son] in Himself [in God].” And this is why it is that though now we are the sons of God, “it doth not yet appear what we shall be.” {PTUK November 5, 1896, p. 709.7}

And in this world it never will “appear what we shall be.” We are the sons of God; and in this it is with us as with the original sons of God. While we are in this world, we are to let it appear in us what God is. Then when this is finished, God, in the world to come and in eternity, will make it appear what we shall be. In this world we are to glorify God. In the world to come and through eternity God will glorify us. He asks us to retake Hire manifest in this world whore He is not known, and when that is past, He will make us manifest in all worlds where we are not known. “Then that honour Me I will honour.” {PTUK November 5, 1896, p. 709.8}

Who, then, will not choose the Lord’s way? Who will choose his own way apart from God, the way in which he cannot have his own way even when he chooses it? Who will not choose the Lord’s way, the only way in which he can possibly have his own way? Who will try to be “himself” in the way in which he cannot possibly be himself. Who will not seek with all the heart to he himself in the only way in which it is possible to be himself that is, in God? Who will seek to exalt himself instead of God, when all that he can do by it is to exalt Satan instead of both himself and God? {PTUK November 5, 1896, p. 710.1}

To all men let the question be asked for ever, Whom will you glorify?—God or Satan? “Choose ye this day,“—“To-day, while it is called to-day.” {PTUK November 5, 1896, p. 710.2}

A. T. JONES.

**“Receive Not the Grace of God in Vain” The Present Truth 12, 46, pp. 725, 726.**

CAN every believer have grace enough to keep him free from sinning?—Yes. Indeed, everybody in the world can have enough to keep him from sinning. If any one does not have it, it is not because enough has not been given; but because he does not take that which has been given. For “unto every one of us is given grace according to the measure of the gift of Christ.” Ephesians 4:7. The measure of the gift of Christ is Himself wholly, and that is the measure of “all the fulness of the Godhead bodily.” To the fulness of the Godhead there is, indeed, no measure; it is boundless, it is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fulness of the Godhead is the only thing that can express the proportion of grace that is given to every one who is in this world. For “Where sin abounded, grace did much more abound.” This grace is given in order that “as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord,” and in order that sin shall not have dominion over you, because you are under grace. {PTUK November 12, 1896, p. 725.1}

It is given also “for the perfecting of the saints.” The object of it is to bring each one to perfection Christ Jesus—to the perfection too, that is fully up to God’s standard; for it is given for the building up of the body of Christ, “will we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ.” It is given to “every one of us,” “till we all come” to perfection, even by the measure of the stature of the fulness of Christ. Again, this grace is given to every one where sin abounds; and it brings salvation to every one to whom it is given. Bringing salvation in itself, the measure of the salvation which it brings to every one is only the measure of its own fulness, which is nothing less than the measure of the fulness of the Godhead. {PTUK November 12, 1896, p. 725.2}

As the boundless grace is given to every one bringing salvation to the extent of its own full measure, then if any one does not have boundless salvation, why is it?—Plainly it can be only because he will not take that which is given. {PTUK November 12, 1896, p. 725.3}

As boundless grace is given to every one, in order that it shall reign in him against all the power of sin, as certainly as ever sin reigned; and in order that sin shall not have dominion, then if sin still reigns in any one, if sin yet has dominion over any one, where lies the fault?—Clearly it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. So far as he is concerned, the grace has been given in vain. {PTUK November 12, 1896, p. 725.4}

But every believer, by his very profession, says that he has received the grace of God. Then if in the believer grace does not reign instead of sin; if grace does not reign instead of sin, it is plain enough that he is receiving the grace of God in vain. If grace is not bringing the believer onward toward a perfect man in the measure of the stature of the fulness of Christ, then he is receiving the grace of God in vain. Therefore the exhortation of the Scripture is, “We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.” 2 Corinthians 6:1. {PTUK November 12, 1896, p. 725.5}

The grace of God is fully able to accomplish that for which it is given, if only it is allowed to work. We have seen that grace being altogether from God, the power of grace is nothing but the power of God. It is plain enough therefore that the power of God is abundantly able to accomplish all for which it is given,—the salvation of the soul, deliverance from sin and from the power of it, the reign of righteousness in the life, and the perfecting of the believer unto the measure of the stature of the fulness of Christ,—if only it can have place in the heart and in the life to work according to the will of God. but the power of God is “unto salvation to every one that *believeth*.” Unbelief frustrates the grace of God. Many believe and receive the grace of God for the salvation from sins that are past, but are content with that, and do not give it the same place in the soul, to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace—the perfection of the life in the likeness of Christ—they do practically receive the grace of God in vain. {PTUK November 12, 1896, p. 725.6}

“We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain. (For He saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, *now* is the accepted time; behold, *now* is the day of salvation.) Giving no offence in anything, that the ministry be not blamed.” Nor does this word “ministry” refer simply to the ordained ministry of the pulpit; it includes every one who receives the grace of God, or that has named the name of Christ. For “as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” Therefore He does not want any one to receive the grace of God in vain, lest that grace and its blessed working be misrepresented to the world, and so men be further hindered from yielding to it. He does not want His grace to be received in vain, because when it is, offence is given in many things, and the ministry of grace itself is blamed. Yet when the grace of God is not received in vain, but is given the place that belongs to it, “no offence” will be given “in anything,” and the ministry will not only be not blamed but will be blest. {PTUK November 12, 1896, p. 726.1}

And now to show how complete and all-pervading the reign of grace will be in the life where it is not received in vain, the Lord has set down the following list, embracing “all things,” and in which we shall approve ourselves unto God. Read it carefully:— {PTUK November 12, 1896, p. 726.2}

“In all things approving ourselves” unto God, {PTUK November 12, 1896, p. 726.3}

“In much patience, {PTUK November 12, 1896, p. 726.4}

In afflictions, {PTUK November 12, 1896, p. 726.5}

In necessities, {PTUK November 12, 1896, p. 726.6}

In distresses, {PTUK November 12, 1896, p. 726.7}

In stripes, {PTUK November 12, 1896, p. 726.8}

In imprisonment, {PTUK November 12, 1896, p. 726.9}

In tumults, {PTUK November 12, 1896, p. 726.10}

In labours, {PTUK November 12, 1896, p. 726.11}

In watchings, {PTUK November 12, 1896, p. 726.12}

In fastings; {PTUK November 12, 1896, p. 726.13}

By pureness, {PTUK November 12, 1896, p. 726.14}

By knowledge, {PTUK November 12, 1896, p. 726.15}

By longsuffering, {PTUK November 12, 1896, p. 726.16}

By kindness, {PTUK November 12, 1896, p. 726.17}

By the Holy Ghost, {PTUK November 12, 1896, p. 726.18}

By love unfeigned, {PTUK November 12, 1896, p. 726.19}

By the word of truth, {PTUK November 12, 1896, p. 726.20}

By the power of God, {PTUK November 12, 1896, p. 726.21}

By the armour of righteousness on the right hand and on the left, {PTUK November 12, 1896, p. 726.22}

By honour and dishonour, {PTUK November 12, 1896, p. 726.23}

By evil report and good report: {PTUK November 12, 1896, p. 726.24}

As deceivers, and yet true; {PTUK November 12, 1896, p. 726.25}

As unknown, and yet known; {PTUK November 12, 1896, p. 726.26}

As dying, and, behold, we live; {PTUK November 12, 1896, p. 726.27}

As chastened, and not killed; {PTUK November 12, 1896, p. 726.28}

As sorrowful, yet always rejoicing; {PTUK November 12, 1896, p. 726.29}

As poor, yet making many rich; {PTUK November 12, 1896, p. 726.30}

As having nothing, and yet possessing all things. {PTUK November 12, 1896, p. 726.31}

This list covers all the experiences that can ever enter into the life of any believer in this world. It shows that where the grace of God is not received in vain, that grace will so take possession and control of the life, that every experience that enters into the life will be taken by grace, and turned to making us approved unto God, and building us up in perfection unto the measure of the stature of the fulness of Christ. “We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain.” {PTUK November 12, 1896, p. 726.32}

A. T. JONES.

**“‘Ministers of God’” The Present Truth 12, 47, pp. 742, 743.**

FROM the list that the Lord has drawn, in 2 Corinthians 6:1-10, it is plain that there is nothing that can ever come into the life of the believer in Christ, but that the grace of God will take it and turn it to the good of the believer, and make it serve only to his advancement toward perfection in Christ Jesus. This the grace of God will do always, and nothing but this, if only the believer will allow the Lord to have his own way in his life; if only he will allow grace to reign. Thus it is that “all things are for your sakes;” and this is how “all things are for your sakes;” and this is how “all things work together for good to them that love God.” This is grand. It is indeed glorious. It is salvation itself. This is how the believer is enabled “always” to “triumph in Christ.” {PTUK November 19, 1896, p. 742.1}

This, however, is but half the story. The Lord proposes not only to save him who now believes, but He will use him in ministering to all others the knowledge of God, that they also may believe. We are not to think that the Lord’s grace and gifts to us are only for us. They are for us first, in order that not only we ourselves shall be saved, but that we may be enabled to benefit all others in communicating to them the knowledge of God. We ourselves must be partakers of salvation before we can lead others to it. Therefore it is written: “As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.” And, “all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation.” {PTUK November 19, 1896, p. 742.2}

Thus every man who receives the grace of God, at the same time receives with it the ministry of that grace to all others. Every one who finds himself reconciled to God, receives with that reconciliation the ministry of reconciliation to all others. Here also the exhortation applies, “We... beseech you also that ye receive not the grace of God in vain.” Are you a partaker of grace? Then “minister the same” to others; do not receive it in vain. Are you reconciled to God? Then know that he has given to you also the ministry of reconciliation. Have you received this ministry in vain? {PTUK November 19, 1896, p. 742.3}

If we do not receive the grace of God in vain, if only we will allow grace to reign, the Lord will cause it to be that “in all things” we shall approve “ourselves as the ministers of God.” This is the truth. The Lord says it, and it is so. “In *all things* approving ourselves as the ministers of God.” That is, in all things we shall be conveying to others the knowledge of God. And thus the Lord proposes not only to cause us always “to triumph in Christ,” on our own part, but also to make “manifest the savor of his knowledge by us *in every place*.” That is, He proposes to make known to others *by us*, and in *every place*, the knowledge of Himself. {PTUK November 19, 1896, p. 742.4}

We cannot do this of ourselves. He is to do it by us. We are to co-operate with Him. We are to be workers together with Him. And when we do thus co-operate with Him, then as certainly as we do so, so certainly will He cause us always to triumph in Christ, and will also make manifest the knowledge of Himself by us in every place. He can do it, thank the Lord. Do not say, do not even *think*, that He cannot do this by you. He *can* do it by you. He will, too, if only you will not receive His grace in vain; if you will only let grace reign; if you will be worker together with Him. {PTUK November 19, 1896, p. 742.5}

It is true that there is a mystery about how this can be. It *is* a mystery how God can make manifest the knowledge of Himself by such persons as you and I are, in *any* place, much less in *every* place. Yet mystery though it be, it is the very truth. But we do not believe the mystery of God?—Assuredly we do believe it. Then never forget that the mystery of God is God manifest in the flesh. And you and I are flesh. Then the mystery of God is God manifest in you and me, who believe. Believe it. {PTUK November 19, 1896, p. 742.6}

Do not forget, either, that the mystery of God is *not* God manifest in sinless flesh, but God manifest in sinful flesh. There could never be any mystery about God’s manifesting Himself in sinless flesh—in one who had no connection whatever with sin. That would be plain enough. But that he can manifest Himself in flesh laden with sin and with all the tendencies of sin, such as ours is—that *is* a mystery. Yea, it is the mystery of God. And it is a glorious fact, thank the Lord! Believe it. And before all the world, and for the joy of every person in the world, in Jesus Christ He has demonstrated that this great mystery is indeed a fact in human experience. For “as the children are partakers of flesh and blood, He also Himself likewise took part of the same.” “*In all things* it behoved Him to be made like unto his brethren.” And therefore God “made Him to be sin for us.” “He hath laid on Him the iniquity of us all.” Thus, in our flesh, having our nature, laden with iniquity, and Himself made to be sin, Christ Jesus lived in this world, tempted in all points like as we are; and yet God always caused Him to triumph in Him, and made manifest the savour of His knowledge by Him in every place. Thus God was manifest in the flesh,—in our flesh, in human flesh laden with sin,—and made to be sin in itself, weak and tempted as ours is. And thus the mystery of God was made known to all nations for the obedience of faith. Oh, believe it! {PTUK November 19, 1896, p. 742.7}

And this is the mystery of God to-day and forever—God manifest in the flesh, in human flesh, in flesh, laden with sin, tempted and tried. In this flesh, God will make manifest the knowledge of Himself in every place where the believer is found. Believe it, and praise His holy name! {PTUK November 19, 1896, p. 742.8}

This is the mystery which to-day, in the third angel’s message, is again to be made known to all nations for the obedience of faith. This is the mystery of God, which in this time is to be “finished,“—not only finished in the sense of being ended to the world, but finished in the sense of being brought to completion in its grand work *in the believer*. This is the time when the mystery of God is to be finished in the sense that God is to be manifest in every true believer, in every place where that believer shall be found. This is, in deed and in truth, the keeping of the commandments of God and the faith of Jesus. {PTUK November 19, 1896, p. 742.9}

“Be of good cheer; I have overcome the world,“—I have revealed God in the flesh. Our faith is the victory that has overcome the world. Therefore, and now, “Thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place.” {PTUK November 19, 1896, p. 743.1}

A. T. JONES.