

## **“THE PHILOSOPHY OF THE DEVELOPMENT OF THE NEW CREATURE” ITS ARITHMETIC.**

The discourse immediately below is by J. H. Gillespie as reported in the 1914 Convention Report, page 3.)

2 Pet. 1:2: “*Grace and peace be multiplied unto you, through the knowledge of God, and of Jesus Christ, our Lord.*”

In this verse we have our problem in *multiplication*. We see that grace and peace come to us through *knowledge* of God, and of our Lord. In the third verse we have a thought of the same kind. “According as the Divine Power has given unto us all things that pertain to life and Godliness, through the knowledge of Him that hath called us to glory and virtue.” And in the fourth verse, we have these wonderful words: “Whereby are given unto us exceeding great and precious promises, that by these we might be partakers of the Divine Nature.”

Then comes our next problem. That in *addition*. Add to faith virtue, knowledge, temperance, patience, Godliness, brotherly kindness, charity, love. “For if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord, Jesus Christ.” These scriptures indicate to us that it is through the *knowledge* of God, our Lord, that we have access to these wonderful promises of divine nature.

How then, shall we get this knowledge? One may say by reading, by observation, by hearing, by experience. All good. But we understand that it is by *thinking* that we obtain the *knowledge*, which develops, and fits us for this divine nature, or which makes a *Christian, a real Christian*.

In Rom. 12:1 Paul tells us what to do; In verse 2 he *tells* us *how* to do it. In this verse he says “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.”

How do we renew the mind? By *thinking*. Transformed by renewing the mind. Trans, means across, or over. Then, “forming over” would be the thought, or coming across from the side of this world to God’s side. This being done by *renewing the mind*—by *thinking*, until we know that perfect will of God. Then *do it*. We have but a condemned human life to present. We do this with all that we have, and are, with all we hope for in the resurrection. Our *will*, too.

We understand the will to be the majority of the qualities of our mind, but we must not forget that the minority of these qualities is not dead. To our own grief, we all know that

it is alive—though under. This majority—our will—we submerge, or bury, into the will of God. From henceforth, we are to be governed by this wonderful new will, our majority buried into the will of God. But *are we?* This is the question. Here we are on the firing line. There is where the battle rages. What is this new will for? Suppose that I hold in my hand a cup full of water. For the sake of illustrating, I will call this cup of water *my thought power*, which God has given me for today, for the purpose of *renewing the mind*. When this mind is renewed, term it *the new creature*. We have, then, this cup of thought power, or force, which the Father has given for the single purpose of the developing of the new creature. Also, we have this new will—our majority of mind qualities submerged into God’s will to command this thought force, to manage it.

Is this the case with each and every one of us, or do we allow the minority to have too much freedom occasionally? I fear this is our trouble. How do we do it? By lack of zeal by lack of *thinking* upon the lines of the development of the new creature, and wasting our cup of force on the things of the past, or yesterday, which are none of our business. Thinking of our past—trying to live it over again, which we cannot do—allowing our minds to be filled with fear and doubt and discouragement, all of which thoughts are from the adversary.

There are only the two sources from which we receive our thoughts—God and Satan. Now, after this has been the condition of our mind for a while, let us examine our cup of thought force. We find our cup half empty, or half gone—wasted. Then, what shall we do with the half that is left? As the custom of some is, begin to worry and fret about tomorrow, another of God’s days, and which is none of our affair. The Lord said, “Take no thought of the morrow,” (Matt. 6:34) which we would understand to mean that if we would act as we ought to act, do as we ought to do today, it would pave the way for the morrow, and we would not waste our thought force, on what is none of our business. We have all found the latter part of the same verse true. “Sufficient unto the day is the evil thereof.” So let us take an inventory of our cup of thought power that we have had for the renewing of the mind—the development of the new creature—and what do we find? That we have squandered three-fourths of our cup-full. We have just one-fourth left. Then we wonder why the development of the new creature is so slow. No wonder at all about it.

This is not a fair deal with our Heavenly Father, who has given us this invitation to divine nature, which we will receive when the new creature is ready for the spirit body which awaits it. Let us remember that we are in the narrow way: That the adversary has no power—no influence in it. That if we find these thoughts of fear and doubt and discouragement in our minds, let us see how they came there. Aye, there is the trouble. By lack of zeal—by allowing our minds to drift. By lack of *thinking* on these things by lack of prayer, we find ourselves down at the very edge of the narrow way, and there is the adversary, just along the outside, like a roaring lion, seeking whom he may devour,

watching for those in the Lord's way. The people of the world are going his way, and he need not waste effort on them.

Then is the time for us to take an inventory, and see where the trouble lies. We will find that it is not Satan that is getting *into* the narrow way, but we are getting *out* of it. Or by lack of zeal and thought on the part of our majority of mind qualities, we are allowing the minority too much freedom. We need to have around us the wonderful chain—God's plan of redemption—the whole armor of God, that we may be able to stand in the near day, when our test shall come, for surely it is near, or we do not read the signs of the times aright.

*Think on these things.*

God be with you till we meet again.