

# MEDITATIONS ON THE TRUE CHRISTIAN LIFE

....*"This book of the law [the Word of God] shall not depart from [always be in] your mouth, but you shall meditate on it day and night, so that you may be careful [take heed] to do according to all that is written in it; for THEN you will make your way prosperous, and THEN you will have success".... Joshua 1:8 NASB*

**June 16th**

## DEVELOPING YOUR SPIRIT LIFE

**[part 6 of 10]**

### How To Develop The Recreated Spirit

\* I think that I have found the answer to the problem of how the recreated human spirit can be developed. The thirteenth chapter of I Corinthians has the answer to it. The last clause of the 12th chapter of 1 Cor. is also striking in this connection. He says, "But I show you a more excellent way," and then he proceeds to tell us the new kind of love way. This is the love that Jesus brought to the world. He compares it with linguistic ability, "If I speak with the tongues of men and of angels, but have not love, I am become sounding brass or a clanging cymbal."

How greatly we have appreciated linguistic abilities, and yet, with one stroke he has shown us how empty it all is without love. Next, he tells us, "If I have the gift of prophecy, and know all mysteries and all knowledge; and if I have all faith, so as to remove mountains, but have not love, I am nothing." Here he is showing us how empty sense knowledge achievements and gifts are without Agape. The next verse takes us still further into the picture, "And if I bestow all my goods to feed the poor, and if I give my body to be burned, but have not love, it profiteth me nothing."

These pictures are of natural man in his highest development in comparison with Agape. How humble and lowly is this choicest of all gifts. "It suffers long and is kind." It wears the garments of apparent weakness. "It envieth not, it is never proud, it never behaves itself unseemly" (in quarreling and nagging and the divorce court) "love seeketh not its own." The biggest struggle of natural man is to get something, and he is not so careful how he gets it, or from whom he gets it.

"It is not provoked," it does not lose its temper easily.

"It does not take account of evil, it does not rejoice in unrighteousness, but rejoiceth with the truth." Notice the seventh verse, "Beareth all things, believeth all things." "Beareth all things," might be translated, "covereth all things." It does not repeat the unseemly things that are said in scandal, but covers them up. Love acts contrary to every law of the senses. "Believeth all things," that is, all things of the Father. The Word is acted upon with simplicity and unconscious faith. "Hopeth all things," you see, believing is now, and hope is future. If we believe all things of the Word, we face the future with quiet rest. "Endureth all things." What endurance was manifested in the Master! How He endured the scoffing and slandering of those who crucified Him!

But the last sentence thrills one, "Love never faileth." We cannot depend upon our senses for they may fail us. Our eyes may be injured, and our sense of sight is gone. Our sense of hearing or feeling may be destroyed. Agape is not like that, for it springs from the recreated spirit, the "hidden man of the heart." It is that "hidden man," that unseen man, that has the Divine life. In Galatians we have the contrast of Agape and the senses. The fruits of the senses are recorded in Gal. 5:16, and the fruits of the recreated spirit are recorded in the twenty-second and twenty-third verses.