

8. What Is Your Fragrance?

By John Thiel, *Seeking to Please God Series*, [mp3](#)

Scripture reading: 2 Corinthians 2:14 Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. 15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

We again continue our deep heart searching, because we are dwelling in the antitypical day of atonement, the day of judgment, a solemn truth that is being neglected in many Christians circles today. We are called upon to examine our lives because our great High Priest is in the most holy place of the heavenly sanctuary, and our lives are being examined. We are researching where in our lives we are not pleasing God, and how He wants us to please Him—what pleases God and what displeases Him—so that what displeases Him can be put away.

Two Different Fragrances

Our present subject is illumined by the following scripture:

Isaiah 65:2 I have spread out my hands all the day unto a rebellious people, which walketh in a way [that was] not good, after their own thoughts; 3 A people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick; 4 Which remain among the graves, and lodge in the monuments, which eat swine's flesh, and broth of abominable [things is in] their vessels; 5 Which say, Stand by thyself, come not near to me; for I am holier than thou. These [are] a smoke in my nose, a fire that burneth all the day.

Just picture what God is suffering here. Have you ever been lighting fire and there was so much smoke around it would come up in your nose and sting your nostrils? It is most unpleasant. As He is describing His church in the time of Isaiah, God is presenting them as a people who say, I am holier than other people; as a people who say they are God's people, but who are provoking Him to anger at the same time by not submitting to His ways properly. They walk *in a way that is not good, after their own thoughts*. And there arises up before Him a stench that is likened to smoke and that is asphyxiating to the nostrils. It is a terrible smell. This smoke in His nose obviously doesn't please God.

But the opposite to this is also something that He smells. Here are illustrated the two important aspects of the subject we want to consider:

Ephesians 5:1 Be ye therefore followers of God, as dear children; 2 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 sweetsmelling savour.

Jesus who loved us, who lived on this planet, was practicing a life that was *a sweetsmelling savour* to the God of the universe. So we now ask ourselves, Where am I? How am I situated? What sort of a fragrance am I causing to be raised up before God? What is my fragrance?

2 Corinthians 2:14 Now thanks [be] unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place.

The savour is something you smell, something you taste; and it has to do with the knowledge of God—*the savour of His knowledge by us in every place*.

2 Corinthians 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

A sweet savour, a sweet fragrance. And it is connected with the knowledge of God, with Jesus Christ who is that sweet savour unto God as well. So to try and understand this subject of our fragrance, of what God appreciates and of what God is not pleased with, we examine again the detail contained in Isaiah 65.

A Smoke in God's Nostrils

He has spread out His hands all the day to these people that were His people; but they were rebellious and walked in the way that was not good. Is there a way that I am walking in that is not pleasing God, a way that is in my own thoughts, in my own ways, instead of God's pure thoughts? We are told we should walk after God's ways, think His thoughts after Him. And what you think in your mind, so you are. If I am thinking God's thoughts after Him, what will I manifest on the outside? What is my fragrance? But these people were not doing that. They were thinking their own thoughts, not God's thoughts. They provoked Him to anger; they sacrificed in gardens. In others words, they were practicing the ways of the world around them. But at the same time they were claiming to be God's people. Stand back, they said, *I am holier than thou*. All this material is what He equates with a savour, a smell, a stink, a smoke in His nostrils. We are therefore introduced to this concept that when the Bible talks about fragrance, about a smell, God is actually talking about the attitudes, the dispositions, the practices of the people. Our sins, our complacency, our self-glory,

stink. In fact, as we see from Jesus' words to Laodicea, it doesn't just stink, it makes Him feel nauseous. I will spew you out of My mouth, says Jesus. This is the displeasing aspect of this.

But what is it that pleases God? What is it that makes Him say, "This is a beautiful fragrance; I love this"? What pleases God's sense of smell?

Leviticus 4:27 And if any one of the common people sin through ignorance, while he doeth [somewhat against] any of the commandments of the LORD [concerning things] which ought not to be done, and be guilty; **28** Or if his sin, which he hath sinned, come to his knowledge: then he shall bring his offering, a kid of the goats, a female without blemish, for his sin which he hath sinned. **29** And he shall lay his hand upon the head of the sin offering, and slay the sin offering in the place of the burnt offering. **30** And the priest shall take of the blood thereof with his finger, and put [it] upon the horns of the altar of burnt offering, and shall pour out all the blood thereof at the bottom of the altar. **31** And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace offerings; and the priest shall burn [it] upon the altar for a sweet savour unto the LORD; and the priest shall make an atonement for him, and it shall be forgiven him.

If you examine carefully what this is, all the sacrifices that were brought before God, as in this instance, were a sweet-smelling savour to the Lord. What was He smelling? Was it the animal and the fat burning? Is that what He was calling a *sweet savour*? What is it, in the light of all we have read thus far? All those people who were doing sinful things and were rebellious, their actions were a smoke, a displeasing smell to God. But what is *this* smell? It is not a literal smell, as we can see it in Amos. God says:

Amos 5:21 I hate, I despise your feast days, and I will not smell in your solemn assemblies.

Away with all your sacrifices, He says, I don't want to smell them; what I am after is something else. What is He after? It is spelled out in the scripture of Leviticus we just read. If a person has sinned, and in the discovery of his sin he comes with contrition before God and burns that sacrifice, it is a description of his state of contrition and repentance that God smells and which is

A Sweet-smelling Savour

Isaiah 57:15 For thus saith the high and lofty One that inhabiteth eternity, whose name [is] Holy; I dwell in the high and holy [place], with him also

[that is] of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

It is the sacrifice of contrition of which the Father in heaven says, This is a sweet-smelling savour. He says: I will dwell with that person; I will dwell in the presence of someone whose fragrance I enjoy. In my high and holy place, I love the fragrance of contrition.

As we are living in this serious time we are to examine our souls, so that we can see whether or not we have sin in any way, whether or not we are following a way that is not pleasing to God, that we may come in contrition to Him. This is so important. The thing that makes Jesus and God so happy and that He loves the fragrance of, is a person who doesn't just discover his wrong doings, but who actually comes and runs into His arms and is contrite for what he has been doing that isn't right. This is a sweet-smelling savour.

The sinner, as he comes with the offering of a goat or a lamb or a bullock, or even a turtledove, is coming in symbol with the One whom he embraces—the Lamb of God, Jesus Christ. And as the Lamb is slain, because the soul is contrite and broken because he has been disobedient to God and he discovers his unworthiness, the contrition is the contrition that is connected with Jesus, the Lamb of God.

What and who is the sweet-smelling savour?

2 Corinthians 2:15 For we are unto God a sweet savour of Christ, in them that are saved, and in them that perish:

Jesus Christ is the sweet-smelling savour, because He was the human being on earth who lived in perfect harmony with all of God's ways. So when the sacrifice was brought in contrition, it was because the people discovered the love of God, the love of Jesus Christ, and they embraced Him as their sacrifice for their sins. This is what pleases God, what the fragrance is.

The prayer of the humble suppliant He presents as His own desire in that soul's behalf. Every sincere prayer is heard in heaven. It may not be fluently expressed; but if the heart is in it, it will ascend to the sanctuary where Jesus ministers, and He will present it to the Father without one awkward, stammering word, beautiful and fragrant with the incense of His own perfection. {DA 667.3}

The sweet-smelling savour is when we pray because we are affected by the love of God. And as we pray, we pray with stammering lips; we cannot even pray as we ought to. But in our awkward expressions to God, in our awkward expressions in trying to speak our appreciation of Him, Jesus is there, and He presents

our prayers *as His own desire in that soul's behalf*. He prays as His heart's desire is for us; and it is *beautiful and fragrant with the incense of His own perfection*.

When you feel so unworthy, so guilty; when you examine yourself and you discover that, I am not what Jesus wants me to be; and you come to Him in contrition, He is praying for you; and your prayer is the incense that rises to God as a sweet-smelling savour. What is your fragrance?

The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God. {FLB 197.4}

The worship of sinful beings becomes a sweet-smelling savour when Christ and His righteousness rise as sweet fragrance before God.

Before the veil of the most holy place, was an altar of perpetual intercession, before the holy, an altar of continual atonement. By blood and by incense, God was to be approached--symbols pointing to the great Mediator, through whom sinners may approach Jehovah, and through whom alone mercy and salvation can be granted to the repentant, believing soul. {Ibid.}

So the humble, contrite soul who embraces Jesus as his personal Saviour and is aware of all his sins, as he examines himself in the day of judgement, discovers more and more detail, and he just comes all broken before the Lord, and Christ's righteousness is that which will go up in prayer as incense into the presence of the Father and which He will smell as a sweet-smelling savour.

Christ offered up His broken body to purchase back God's heritage, to give man another trial. "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them" (Hebrews 7:25). By His spotless life, His obedience, His death on the cross of Calvary, Christ interceded for the lost race. And now, not as a mere petitioner does the Captain of our salvation intercede for us, but as a Conqueror claiming His victory. His offering is complete, and as our Intercessor He executes His self-appointed work, holding before God the censer containing His own spotless merits and the prayers, confessions, and thanksgiving of His people. Perfumed with the fragrance of His righteousness, these ascend to God as a sweet savor. The offering is wholly acceptable, and pardon covers all transgression. {AG 174.4}

How is your life connected with your Saviour? How are we appreciating this sweet savour that pleases God? We are examining, seeking to please God. Here lie these beautiful answers. Without this, we are a smoke in God's nose. But

with this, the smoke that arises, the incense, is a sweet-smelling one. It is the crushed myrrh, the beautiful herbs that were crushed and that depict a sweet-smelling smoke; not a smoke of the stench of burning flesh.

The flowers smell nice and they attract the bees. But there is a flower in the wilderness of Africa, the Starfish flower, which is pollinated and multiplies, but there are no bees there. What is it that pollinates it? There are flies around there, but no bees. So this flower brings forth a stench of rotten flesh—that is actually the smell of this flower. And the fly comes, thinking it is flesh that it can feed on, and it fossicks around in the flower and actually pollinates the flower. So it is that Satan can multiply a lot of people, pollinating them, when really they stink to God. But we are to be flowers of God, fragrant. We are to be made fragrant through the beautiful gift of Jesus Christ and His righteousness.

This fragrance of Jesus and His righteousness, as we take hold of it in contrition, is to be transferred. This sweet-smelling savour is to be transferred to us. *We* are to be a sweet-smelling savour to the people.

Christ's Fragrance Transferred

Truth must reach down to the deepest recesses of the soul, and cleanse away everything unlike the spirit of Christ, and the vacuum be supplied by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume, a sweet smelling savor, a savor of life unto life. {FLB 18.5}

The truth of Jesus Christ, in all the revelations of His nature, is to *reach down into the deepest recesses* of our soul. And what is it to do? It is to *cleanse away everything unlike the spirit of Christ*. So as we research what is displeasing God in our lives, and we see what it is, we are to permit the truth to penetrate and cleanse away everything that is unlike the spirit of Christ. *And the vacuum is to be supplied by the attributes of His character*. This is the smell that is so pleasant to the Father—Christ's perfection. His attributes are to take the place of what was in us that displeased God. It is to be cleansed away and replaced *by the attributes of His character who was pure and holy and undefiled, that all the springs of the heart may be as flowers, fragrant with perfume*. The truth of Christ's righteousness is to be absorbed in the inner soul, *in the deepest recesses of the soul*. And as this is absorbed; as I meditate upon it, and open my heart to receive it, there will be a sweet-smelling savour of Christ's character emanating from our hearts.

"Christ also hath loved us," writes Paul, "and hath given himself for us an offering and a sacrifice to God for a sweetsmelling savour." This is the obla-

tion of a life-gift in our behalf, that we may be all that He desires us to be--representatives of Him, {6BC 1118.4}

The oblation of Jesus, that sweet-smelling savour, this truth, is to penetrate us, so that it actually comes forth from us in our hearts as a sweet-smelling savour.

This is the oblation of a life-gift in our behalf, that we may be all that He desires us to be--representatives of Him, expressing the fragrance of His character, His own pure thoughts, His divine attributes as manifested in His sanctified human life, in order that others may behold Him in His human form, and, comprehending God's wonderful design, be led to desire to be like Christ--pure, undefiled, wholly acceptable to God, without spot, or wrinkle, or any such thing. {Ibid.}

This is a beautiful transcript of Christ to us. As we examine our hearts, then, do we truly engage in this? Because if we don't, there is a stench. Let us examine this in the deep heart searching that we have been commissioned to engage in in this time.

Expressing the fragrance of His character—how do I comprehend this in living practice? What is my fragrance? Remember this introduction as we now examine further this subject. I deliberately shared this beautiful thing of the sweet-smelling savour through Christ and my contrition, so that as we now embrace and reveal more statements that show us where we are so sinful and imperfect, we do not get all discouraged and think, I'm so bad; I can't get there. No. Let the truth erase, wipe away these things in the beautiful love that God has shown us; and let it purge it and replace it with that beautiful character of Jesus. Let it take place. *Let this mind be in you.*

In the light of Christ's sacrifice, Christ's atonement, is my disposition affected? Is my disposition affected as I read all this and I am thinking about this amazing transition that will cause me to be fragrant both to God and to the world around me? Do you know what a disposition is? What sort of a disposition do I have? It is the way I react to everything around me. What is my natural reaction to everything around me? That is my disposition. I have an attitude within me that responds to the different things that are happening around me, whether it be a sweet-smelling savour, or a stench.

Examining Our Dispositions

We want to examine our *dispositions*; not merely clipping off the leaves of the tree, but looking at the tree itself—the disposition.

Transformation of character is to be the testimony to the world of the indwelling love of Christ. The Lord expects His people to show that the redeeming power of grace can work upon the faulty character and cause it to develop in symmetry and abundant fruitfulness. {AG 238.4}

So the disposition is my character; it is the way I react to everything around me; and the Lord is transforming this character, and that is to be a *testimony to the world of the indwelling love of Christ*. This is to be my disposition. The other disposition is to be removed. The indwelling love of Christ—this is to be the fragrance that comes forth from us and develops *in symmetry and abundant fruitfulness*. If I am a flower that has a wonderful colour and a beautiful fragrance, it attracts the bees, and it produces the fruit. Something worth thinking about

A holy influence is to go forth to the world from those who are sanctified through the truth. {AG 238.7}

And as we read before, the truth is to penetrate in the deepest recesses of our heart, and it is to produce that beautiful thing of Christ.

What Is My Atmosphere?

The earth is to be encircled with an atmosphere of grace. The Holy Spirit is to work on human hearts, taking the things of God and showing them to men. {Ibid.}

A beautiful atmosphere, it smells so fresh. Have you ever entered into the room of a home and you could feel an atmosphere there chilled with the coolness of people and their interaction with one another? As we say, We can cut the air. Is that a fragrance? No; it is a stink. We are to be affected by the truth, and the *atmosphere of grace* is to preside. The fragrance of grace is to be communicated to all around us. Let us, then, consider and meditate on what this actually is in reality.

As you read the following statements from the Spirit of Prophecy, remember, it is the Jesus who loves me who is speaking. And as He shows me anything that I am not living correctly and I realise that my atmosphere stinks, then let it be removed and let His atmosphere take place.

Every soul is surrounded by an atmosphere of its own--an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected. {COL 339.3}

Think about it. Have you ever had people responding to you in a nasty way? When you speak to them, how do they react to you? We often say, This person was nasty to me. But the question is, What did they pick up from you, from me? If I have an atmosphere of kindness and love, will they talk to me like that? No, they won't. I know it very well. While I was in New Zealand, many years ago, I came across some Maoris there. They were rough and terrible. A lot of these Maoris have got a very strong personality. And they came to me in this negativity, but I met them in the peace and quietness of Jesus Christ, and their whole attitude just turned around; they were beautiful; because the influence, the atmosphere, affected them. This is for us to examine ourselves by. So indeed, *by the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.*

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. {COL 339.4}

So we might be fantastic dress reformers; but if my countenance shows a grizzly effect, what atmosphere am I creating, even though the dress is so correct? Can you see? We are here seeing something that embraces everything—*our words, our acts, our dress, our deportment* (the way we come across to people), and *the expression of our countenance.*

Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. {Ibid.}

Doesn't this strike home deep?

It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed. {Ibid.}

Fragrance. This is how it goes on from one to the next to the next. We want to examine ourselves.

Following in the Path of Self-Denial

There are some who are not what the Lord would have them to be. They are abrupt and harsh, and need the softening, subduing influence of the Spirit of God. It is never convenient to take up the cross and follow in the path of self-denial, and yet this must be done. God wants all to have His grace and

His Spirit to make fragrant their life. Some are too independent, too self-sufficient, and do not counsel with others as they should. {4T 557.2}

This is something to meditate about. There are people who *are abrupt and harsh, and need the softening, subduing influence of the Spirit of God*. And it means taking up your cross to do that. Oh the Lord taught me this. For me to be sweet and fragrant and kind and courteous when things around me are not sweet, when there are others who are not fragrant to me, it is a cross to take up; because that can affect me to not be fragrant in return. For me to actually take up the fragrance of Jesus Christ, I actually had to carry a cross; I actually had to take up my cross *and follow in the path of self-denial*. But when that path of self-denial is followed and that self-denial is done, then *His grace and His Spirit make fragrant my life*. This is the transaction laid out before us here. Not to be *independent, self-sufficient*, and not counselling with others as we should. This beautiful spirit of “let us counsel together” is an actual atmosphere. I love to sit down together with brothers and sisters and talk together in sweet counsel. But if I want what I want, and the other person doesn’t want what I want, and I insist on it, there is no sweet counsel; there is no fragrance in that kind of conversation.

Bright and Cheerful

The bright and cheerful side of our religion will be represented by all who are daily consecrated to God. We should not dishonor God by the mournful relation of trials that appear grievous. All trials that are received as educators will produce joy. {6T 365.2}

I am going through a terrible thing here; but if I am using it as my educator, it *will produce joy*. The fragrance will be there.

The whole religious life will be uplifting, elevating, ennobling, fragrant with good words and works. {Ibid.}

So when I am going through torturous times, I can be either *fragrant with good words and works*, or as described in the following words:

The enemy is well pleased to have souls depressed, downcast, mourning and groaning; he wants just such impressions made as to the effect of our faith. But God designs that the mind shall take no low level. {Ibid.}

This is really deep material. The mind taking a low level, concentrating on all the negatives, mourning, groaning, downcast. We are not to take this low level. *Let this mind be in you*. And when this mind is in me and I am going through a hard time, I am not going to be all grizzly in my face and all depressed. No; I will rejoice in what I am going through, I will smile!

Give God the Glory—Rejoice & Smile!

He desires every soul to triumph in the keeping power of the Redeemer. The psalmist says: "Give unto the Lord, O ye mighty, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; worship the Lord in the beauty of holiness." *{Ibid.}*

Isn't that what first angel is saying in the time of the judgment? Give God the glory. This is what it's about.

"I will extol Thee, O Lord; for Thou hast lifted me up, and hast not made my foes to rejoice over me. O Lord my God, I cried unto Thee, and Thou hast healed me. . . . Sing unto the Lord, O ye saints of His, and give thanks at the remembrance of His holiness." Psalm 29:1, 2; 30:1-4. {Ibid.}

But all those beautiful words are not just to be words; they are to be the joy emanating from us, from our words, our disposition, our face, everything. In fact, what is inside of my thoughts, what is my disposition, will affect my fragrance. It will affect it. What is inside of me will affect my smell, my atmosphere. You can't get away from it; it is a reality.

The very same spirit that you exercise at home will be manifested more or less in your church relationship. Your determined will, your rigid opinions, will be urged and made a ruling power as far as possible. {4T 130.3}

This is the disposition. If I have strong opinions about my own ideas, my *determined will*, my *rigid opinions*, will be urged and made a ruling power as far as possible.

Modulate Your Disposition

This will never do; you must feel the necessity of occasionally yielding your judgment to that of others, and not persist in your way to a degree that often approaches stubbornness. If you wish for the daily blessing of God you should modulate your imperious disposition and make it correspond to the divine Pattern. *{Ibid.}*

This statement really got me when I was first reading it. My disposition needs to be modulated. This imperious disposition of rigid opinions, of urging my own opinion, to not give way to someone else's thoughts and feelings, to just impress my own and walk over the top of others', this is an atmosphere, this is a stink. If I wish for the blessing of God, for the atmosphere of heaven to surround me, I should modulate my *imperious disposition and make it correspond to the divine Pattern*. What a story. What a research.

So my disposition will affect my fragrance; it will affect my voice; it will create an atmosphere. Think about those words: *modulate your imperious disposition*. If my disposition is of such a nature that I want to really make my point, it will come through my behaviour, my body language, and my voice. Even the voice will create an atmosphere.

Ever speak kindly; do not throw into the tones of your voice that which will be taken by others as irritability. {20MR 334.1}

This is something to think about. I am not irritated, but it *can* be taken as irritability. Someone has sometime said to me, Are you irritated? I said, No, I'm not. But did you notice the way I just answered? That seems to be an irritated tone to the hearing of the ears. It is an atmosphere.

Modulate even the tones of your voice. Let only love, gentleness, and mildness be expressed in your countenance and in your voice. {Ibid.}

If something is uncomfortable to me, how do I show it in my countenance? My countenance and my voice are to be changed. And how can it be changed? I can't pluck off the leaves of the disposition that is actually part of me. It must go into the very recesses of the inner soul, so that the beauty of Jesus will affect my thoughts and feelings even as I am surrounded with unpleasant circumstances and things are going wrong around me. I am testifying of this to you: I have to learn this lesson continually. When things go wrong around me, I am to learn from Jesus the gentleness and positive responsiveness to everything around me, let alone to human beings. Right in the midst of something going wrong, I will have my face screwed up and I will an expression in my voice that is relevant to the negative experience I am going through, and if someone comes along, they will feel that. What is my fragrance?

We need to modulate, not only the tone of our voice, but our disposition, as we have read. We are to get right down into the crevasses of our hearts and let the beautiful fragrance of Jesus' love permeate me, so that I can show the atmosphere of heaven in everything I do or say, or in my voice, or in my face; everything. Because we are in the time of the judgment this is for us to examine closely so that the beauty of the sweet-smelling savour of Jesus will transform me into the same sweet-smelling savour.

To Be His Witnesses

"Ye are my witnesses, saith the Lord." Thank God that it is our privilege to be called witnesses for God. Then if we are witnesses, we must speak for Christ, and lift Him up among our associates. When we see the ardor and

religious zeal of any of our companions growing cool, we must help and encourage such a one, pray with and for him, that he may be a true witness for the Lord. . . . {SD 274.2}

You are to be the agent through whom God will speak to the soul. Precious things will be brought to your remembrance, and with a heart overflowing with the love of Jesus, you will speak words of vital interest and import. Your simplicity and sincerity will be the highest eloquence, and your words will be registered in the books of heaven as fit words, which are like apples of gold in pictures of silver. {SD 274.3}

We are talking about the books in heaven here, in this time of the judgement. We want the books of heaven to describe us in a good light. Remember, *God has a perfect photograph of every man's character*; and He is examining us and showing us the things we would have done if we had opportunity. So if the opportunity comes and I don't have this fragrance, He is showing us, and He says to us, Pay attention to what I am saying to you; come to Me; see My love.

Your simplicity and sincerity will be the highest eloquence, and your words will be registered in the books of heaven as fit words, which are like apples of gold in pictures of silver. {Ibid.}

What a beautiful poetic description that is. But let it be a reality, not just *poetic fancy*.

God will make [your words] a healing flood of heavenly influence, awakening conviction and desire, and Jesus will add His intercession to your prayers, and claim for the sinner the gift of the Holy Spirit, and pour it upon his soul. And there will be joy in the presence of the angels of God over one sinner that repenteth. {Ibid.}

We have a lot to polish up in our lives before probation closes. But we thank God that He can hasten this process, that He is showing us in no uncertain terms precisely how the sweet-smelling savour of Christ's perfect righteousness can be transferred within me.

May the precious fragrance of the sacrifice of Jesus pervade our being, and thus display His fragrance back to God as a sweet-smelling savour and to our fellow human beings as a heavenly fragrance. This is an important message; may God help us to go forth and open our hearts to receive that.

Amen.