

December 10

Them that honor Me, I will honor.
1Samuel 2:30

IN whatever department of the Lord's service He is pleased to open the door of opportunity to us, we should enter it promptly and with energy--with zeal for Him and for the cause to which He has

(1Sam. 2:29-30) "*Honourest thy sons above me?... Them that honour me I will honour.*"

R5703 "THE CLASS TO BE HONORED BY THE LORD "*Them that honor Me, I will honor.*"--1 Samuel 2:30.

THE words of our text are found in conjunction with the story of Eli and his family. Eli was God's representative in a very special sense--a priest and a judge of Israel. Eli's sons were also priests; yet they seem to have been egregiously wrong in their course of conduct, living in licentiousness, favoring injustice, taking advantage of their own position and that of their father to do violence to the principles of righteousness. Eli was reprov'd of the Lord because he did not maintain a proper control over his sons and prevent their doing the things that were unjust, unrighteous, contrary to God's will and a disgrace both to His Cause and to their priestly profession... The Lord's view of the matter is shown in the words of our text, "Them that honor Me, I will honor."

RESISTING THE PROUD, GIVING GRACE TO THE HUMBLE

We believe that this is a principle that holds good always. Now, today, those who are seeking to honor God He will be sure to honor. Those who are seeking merely self-honor may obtain some of that honor, may glorify themselves to a certain extent; but it will not be the Lord that will glorify them. In the service of His Cause, His Truth, they will not be honored by Him. "The Lord resisteth the proud, and giveth grace [favor] to the humble." The way to honor God is to seek to know His will and to do it from sincere hearts, to have God first in all our affairs, to show forth His praises. We are to never mind ourselves, our own honor. We are to serve in accordance with the principles which the Lord is promoting. To seek the glory of God is the proper course for us who are His children and whom He has blessed.

It might seem as if our text is in conflict in some sense with the words of our Lord, "Love your *enemies*." When we come to analyze the text carefully, we perceive that although the Lord says that He will honor them that honor Him, and declares, "They that seek Me early shall find Me," yet He does not say that He will *do harm* to those who do not love Him and honor Him. On the contrary, the Lord's provision is so comprehensive as to include "all the families of the earth." God thus *loves* those who are His enemies--loves them to the extent of providing a Sacrifice for them and a reconciliation with Himself. But He does not *honor* His enemies.

HATING THE SIN, LOVING THE SINNER

We may well believe that God loves those especially who seek to do His will. We are commanded to love our enemies,

called us. This is one condition of our acceptableness to Him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve His cause without interfering with, or overruling our free moral agency. Let us more and more

but this does not mean that we are to love our enemies in the same way that we love the members of the Body of Christ. The difference is that we would love our enemies with a sympathetic love, while we would love our brethren in Christ with a holy love, a love of kinship, of comradeship. Sin is not lovely to God; or to any one else who is in relationship with God and is possessed of His Spirit. Sin is a deformity, an enormity, displeasing to the mind, the Spirit, of God. But God has a sympathetic love for the sinner; and He wishes us to have the same, to be ready to do good to those who would do us injury, who would treat us unkindly, who would persecute us. We are thus to be imitators of God.

God has been pleased to choose certain ones of the human family to be His ambassadors. Instead of speaking to humanity directly, the Lord speaks through these representatives, His children. These are the ones He will be pleased to honor, to make His representatives--these who seek to do His will, who are loyal to His Word. Would God choose ambassadors who would not properly represent Him? Surely not! We, His children, can enter into the spirit of the Lord's testimony here; and it is for us, therefore, to seek to honor Him by showing forth His praises to others, both by proclaiming the pure Message of Truth and by our exemplary lives, that we may have His blessing now and may have the great honor that He has promised His faithful in the Kingdom, so near at hand."

R5375 "THE GREAT PRIVILEGE OF TRUE SERVICE" "*The Son of Man came not to be ministered unto, but to minister, and to give His life a Ransom for many.*" -- Matthew 20:28.

THE word *minister* has the same import as the word *serve*. The Master tells us that the purpose of His coming into the world was not a selfish one. He had been quite content with the glory and honor which He had with the Father before the world was. (John 17:5) While it is true that the Savior is now exalted to a position very much higher than His previous one, yet He assures us that it was not with the spirit, the desire, for exaltation that He came into the world. On the contrary, He wished to *serve*. He said, "I delight to do Thy will, O My God! Thy Law is written in My heart."--Psalm 40:8.

In obedience to this Divine will, our Lord left the glory which He had with the Father, came down to earth and gave Himself up to death, even the death of the cross. On the night of His betrayal and arrest He said, "The cup which My Father hath poured for Me, shall I not drink it?" He was obedient even unto the end.

Before coming into the world, our Lord had perceived that mankind was in need of a Savior, and no doubt this had to do with His gladly accepting the Divine arrangement...

This is the spirit that should actuate every one of us. We should desire to incorporate

appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is exercising, and to fellowship in which we have been called, as His bride and joint-heir. Z. '01-317R2888:6

into our character this principle of service. We should not serve merely because we like to work, like to be busy, but because we perceive there is a work necessary, and we are glad to lay down our lives in this blessed service...

The laying down of our Lord's life was accomplished moment by moment, day by day, in teaching, in healing the sick, the deaf, the blind, and in instructing His disciples. In nothing did He seek to serve Himself. Therefore the record is, "He went about doing good." We should make application of this principle to ourselves; for "as He was, so are we, in this world." The attitude of true consecration is that we walk in Jesus' steps, and that we seek to know the Father's will in order to do it. This implies that we be Bible students, like the Bereans of old, who "searched the Scriptures daily."

The lives of Jesus and the Apostles stand out very distinctly on the pages of history as notable for their unselfish service of others...

Rejoice in the privilege of service -- rejoice in having the privilege of doing something really helpful to others, especially the brethren in the Body of Christ. As we apply this principle broadly, we see how it is exemplified in the world, in the affairs of every day life. The whole human family are servants. One man serves as a jeweler; another as a manufacturer of woolen goods. He serves by buying wool, converting it into cloth and into garments. Another serves as a grocer and supplies food. Some are chiropodists; some, barbers; some, tailors; some, physicians; etc. In every case it is a service to others.

Bringing the matter still lower, we see that the principle extends even to service of the dumb brutes. A horse cannot curry himself; and even a hog needs to be served--needs a trough, a bed, and food. We in turn are served by the brute creation. Whoever separates himself from this arrangement of service is getting away from his own good, and violating a Law of the Universe. Whoever gets to the place where he does no service, but has others to serve him, is to be pitied. He will be unhappy, be he ever so wealthy. Whoever would take this attitude would be arrogant and selfish, and his life would be devoid of beauty or of worth...

The basis upon which the world operates is selfishness. This is the secret of war, rebellion, revolution, etc. --one party and another seeking selfishly to control riches, honor, power or authority. We are delighted, as Christians, to note the difference in the spirit which we are of. We are to remember that we are by nature "children of wrath even as others." We are not to suppose that we shall be changed instantly; but the mind will be changed, we shall grow more Christ-like. And as New Creatures in Christ we are to keep a diligent watch lest the service we are so desirous of rendering to the Lord become vitiated more or less, after the fashion of the spirit of the world.

THE MILLENNIAL REIGN A SERVICE

Our Lord, when He takes His great power to reign, will not have the same motive as have the rulers of the present time--merely to assume power for His own glory and for vaunting Himself. He will, indeed, have great power and authority, but it will be in harmony with what the Heavenly Father has arranged. It will be a manifestation of glory and power, not to crush the world, but to bless and uplift it. This work will be accomplished from the standpoint of service, with a view to helping mankind to be

the real rulers of the world; for the Messianic Kingdom will cease when the world shall be able to take care of itself.

We perceive that this is the way it was purposed from the first. The Heavenly Father made man the king of earth. God crowned man with glory and honor, and set him over the works of His hands. (Psalm 8:5,6; Hebrews 2:7) It is not His purpose to keep mankind under the iron rod forever. The rod will be merely for temporary service, for man's true development, that the race may be brought back to the full bless-

ing of their original privilege as kings of earth.

The Lord's Kingdom, we see, will be very different from any other ever instituted. Our service, as members of Christ's Body, will be the same as His. We shall share with Him in the uplifting of humanity. "God hath raised us up together, and made us sit together in Heavenly places in Christ Jesus; that in the ages to come He might show the exceeding riches of His grace in His kindness toward us through Christ Jesus."--Ephesians 2:6,7

R1640 (From Harvest Truth Database V5.0 2008)

JOSEPH RULER IN EGYPT

II. QUAR., LESSON IV., APR. 22, GEN. 41:38-48

Golden Text--"Them that honor me I will honor."--1 Sam. 2:30

In Egypt we find Joseph making the best of his new and trying circumstances. Having resolved to look upon the brightest side of things and to act upon the right side, he trusted in God and was cheerful and faithful in all his duties, whether they were agreeable duties or not. He acted thus, not from policy, but from principle--because he loved righteousness and desired the approval of a righteous God.

His faithfulness soon won his master's confidence; "and his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand;... And he made him overseer over his house, and all that he had he put into his hand." And when, after some ten years of faithful service here, he was falsely accused and cast into prison, "and he was laid in iron and his feet were hurt with fetters" (Psa. 105:17,18), with a clear conscience and a sense of the divine approval he determined to make the best of that situation also; and there too "the Lord was with him and showed him mercy, and gave him favor in the sight of the keeper of the prison;" and there, without any prospect of release, he remained faithful to God and duty for three years, when suddenly, the purposes of this discipline and proving having been served, God set before him an open door. He did not take him out of prison, but in pursuance of the pathway of benevolent helpfulness to others he led him out.

Wherever Joseph was, and no matter what were the circumstances, he did what was right and made the best use of the situation; and his faithfulness in all the little things prepared him for larger and wider fields of usefulness. He was rightly exercised by the experiences of life. He was kind both to the thankful and to the unthankful, generous to the mean as well as the noble, not allowing the injustice and harsh treatment which he received from others to harden his heart. And in all his course we see no signs of distrust in God or of complaining. In his trials he simply clung closer to God and took comfort in the manifestations of his favor, while he trusted where he could not trace him.

When God showed to Joseph the interpretation of the dreams of the butler and baker in prison, he recognized the favor as from God

and thought he saw in the circumstance an open door to liberty once more. But the ungrateful butler forgot his benefactor, and for two years more he remained a prisoner. Then the door was swung open--this time, not only to freedom, but to honor and advancement, and Joseph was prepared to enter. His suggestion to Pharaoh of a wise course in view of the predicted famine was an evidence not only of his faith in God but also of a keen, active, business turn of mind. He thus taught that men should act upon their faith promptly and without wavering; and when he was chosen to pilot the nation through the threatening dangers of their future, he showed his great executive ability and his faithfulness there also. In this he was partly favored by inheritance from his father; but much was added to that by his own energy and force of character. All the open doors to usefulness and honor are of no avail if we lack the energy and force of character to enter them and to carry forward successfully the enterprises to which they lead. Faithfulness, purity of character, nobility of purpose, energy, courage, acquired skill, piety and self-discipline are all necessary to a successful life from God's standpoint.

Joseph's exaltation to the throne of Egypt, where he was second only to the king, may be regarded by some as the full reward of his faithfulness. But evidently Joseph did not so regard it. He still had respect to the promises of God: he did not lose his head and become puffed up with pride on being elevated from the position of a slave and a prisoner to a royal throne, but with the same steady dignity that characterizes a true man, he quietly went about the business of his new office with the same energy, competency, and faithfulness that had characterized him as a slave and as a son and brother in his father's house. His long acquaintance with God, especially under the discipline of adversity, had made him humble, and the graces of character grew beautifully in his prepared heart. But the throne of Egypt had never been the goal of his ambition; for, like Abraham and Isaac and Jacob, he looked for the heavenly city, the Kingdom of God. There was his treasure and there was his heart, and from thence he drew the inspiration of his noble life; and the court of Egypt was esteemed only for its privileges of helpfulness to others.

R2887 (From Harvest Truth Database V5.0 2006)

"FOR GOD WAS WITH HIM"

GEN. 41:38-49.--OCT. 20.

"Them that honor me, I will honor."--1 Sam. 2:30

DIVINE FAVOR was the secret of Joseph's success, as it has been the secret of the success of all who have attained true greatness in the world. In previous ages true success was more or less identified with earthly prosperity, riches and power; but during this Gospel age--the spirit dispensation --true success and divine favor stand related to spiritual prosperity, attainments and usefulness, as exemplified in our Lord Jesus, in the Apostles, and in the less prominent servants of the Cross from their day until now. The principle is the same, though the mode of operation is different. Adversity is still the school in which the chief lessons in character-building are to be learned--in which the correct ideals of life are to be formed, and ultimately to be crystalized into fixed character. The story of Joseph's experiences, which in this lesson culminate in great advancement and blessing, illustrates the fact that God has to do not only

with the shaping of national affairs, but also with the individual affairs of all who are "called according to his purpose," and who are seeking to live up to the requirements and conditions of that call.

It was probably because Joseph had some basis of character that the Lord chose to use him to prepare the way for his family to come into Egypt, etc. And we may be sure that had he proven neglectful of the lessons and experiences through which he passed the Lord would have changed or modified his dealings accordingly. As it was, the Lord's favors and blessings were evidently bestowed upon a worthy character, which, so far as we may judge from the record, responded obediently and trustfully in every trial. That Joseph's faith in the Lord was the basis of his strength of character, fidelity to duty and to principle, there is no reason to question. Had he doubted the Lord's providence in his own case, as foreshadowed

in his own dreams, he would have been inclined to say to his two princely prisoners, when they related their dreams, as recorded in the last lesson, that they should have no confidence in dreams, for he had proven their unreliability to his own bitter chagrin, having dreamed of power and influence, and having received, instead, degradation, slavery, and imprisonment. But he evidently still believed in his dreams, still expected release in some manner, and believed that the Lord was overruling in his affairs.

Such a trust and confidence in the Almighty Ruler, as our Heavenly Father, is still more appropriate in us, the spiritual heirs of the Abrahamic promise; because we have much advantage every way over Joseph and others of our predecessors, who were heirs of only the natural blessings. Those who lived before Christ, no matter how high their station, at the very most were members of the "house of servants," while we of this Gospel age are freely recognized of God as sons, members of the "house of sons," of which our Lord Jesus is the Head. The sons not only are granted, through the holy spirit, deeper and clearer insight into the divine plan, but much advantage every way over the house of servants and over the world in general. Yet as with Joseph and the typical throne of Egypt, it is not sufficient that we should be favored of God and called to joint-heirship in the Kingdom of earth; but it is necessary that we shall prove submissive and tractable under his disciplines and instructions; that we may be "meet for the inheritance of the saints in light." It is necessary especially that our faith should be strong, and to this end that it should be tried, that it may be to the praise of his glory who has called us out of darkness into his marvelous light.

Joseph's confidence in his ultimate deliverance, and the fulfillment of God's promise, did not hinder him from doing all he could in a proper manner to effect his own deliverance. We notice how, after kindly treating the imprisoned butler, explaining his dream for him, and rejoicing with him in the prosperity intimated, he solicited that when the prince would again be in royal favor he would kindly remember that his comforter, Joseph, was still in prison, and if possible secure the royal pardon for him. It was proper that he should thus take reasonable steps toward his own liberty, and no doubt the two years longer that he remained in prison brought testings of his faith, of his trust in the Lord; for the butler seems to have forgotten him entirely when his prosperity returned. However, in all this, as we can now see, the Lord was caring for him. He was learning the lessons of patient endurance, of suffering for righteousness' sake, of faith in the Lord. Had he been released by royal decree and set at liberty, he might have gone back to hunt up his father and his brethren in Palestine; or he might have gotten immersed in business of some kind in Egypt; but under divine providence he was kept safely in prison, learning necessary lessons, until he was thirty years of age; and it was at this time that Pharaoh the king, having had two remarkable dreams, which seriously impressed themselves upon his mind, and having consulted the wise man of Egypt, could find no satisfactory solution for them. It was then that the butler bethought him of his own dream while in the prison, and of the wonderful young man there who had interpreted it so accurately, and whose kindness he had so quickly forgotten. Here was an opportunity of serving the king and serving his prisoner-friend; so he mentioned Joseph to Pharaoh in most complimentary terms. Thus we see illustrated the fact that kindnesses done to others, even though they seem to be quickly forgotten, may possibly return in blessing on our own heads later on, and be used of the Lord as channels of blessing.

Pharaoh called for the prisoner, and the explanation of his dreams was so thoroughly satisfactory that he could not doubt their truthfulness, and corroborated by the testimony of the butler, he concluded that Joseph's ability as an interpreter resided in the fact that God was with him; that God was using him; and that in some manner or other the God who had given these dreams, and such an interpretation to so remarkable a young man, would be pleased to bless and to use his servant still further in connection with the precautions to be taken to avert the severity of the famine predicted. Pharaoh was possessed of autocratic power, and was at liberty to exalt whom he would to authority in his kingdom, and very wisely he concluded that none could be more safe to trust than the one whom the Almighty trusted and made his friend;--the one to whom and through whom he revealed the secrets of knowledge. There is a

lesson of wisdom here for the Lord's people and for all--to the effect that although the Lord's people may not be perfect, it is safer, in an emergency, to trust those whom the Lord has trusted than any others.

Joseph was at once made what we to-day would call Prime Minister of Egypt. He was the representative of Pharaoh, and as such had greater power than any monarch or Prime Minister of Europe, except the Czar of Russia and the Sultan of Turkey or their representatives. Many have inclined to doubt the possibility of such an exaltation from prison to second place in the throne; but such are not sufficiently familiar with the customs of eastern countries. A story, for instance, is told of the Sultan of Turkey, that one day having a severe toothache, and his usual dentist being absent from the city, his servants were sent to get any dentist they could find. They found one in comparative poverty, clothed him suitably to be presented to the Sultan, who, after he had performed the service, gave him the title and emoluments of Pasha, with both a city and a country residence, wealth, etc. Joseph's experience was not much more extreme than this. Doubtless, though the narrative does not show it, some explanations were offered respecting his previous character as Potiphar's servant, and as the trusty overseer in prison; satisfying Pharaoh's mind that he was an honorable man, worthy of confidence and trust, besides the attestations of divine favor. So there is likely to be in all of our affairs a time of change, in which, if we have been misunderstood and misrepresented, the truth will ultimately be brought forth, as the Lord declares, "He shall bring forth thy righteousness as the light, and thy judgment as the noonday." (Psa. 37:6.)⁽¹⁾ We are to wait patiently for the Lord, and to take patiently such experiences as his providences may mark out for us, questioning not the wisdom, the love and the power of him with whom we have to do --of him who has promised that all things shall work for our everlasting welfare, if we abide faithful to him.

Pharaoh's ring was a signet ring. In ancient times royal commands were not signed and sealed, as at present, but sealed only, the monarch having a peculiar seal which, wherever it went, was recognized as his, and to have counterfeited which would have been gross felony, punishable with death. It was this seal that was given to Joseph, that by and through the authority expressed in it he might issue such commands as he pleased in respect to the accumulation and building of granaries and storing in the same part of the surplus crop of the seven years of plenty.

The honor and distinction of Joseph as next to Pharaoh seems well to illustrate the glorious exaltation of our Lord Jesus (in which the church, as his body, will soon share). Our Lord was tested, yet notwithstanding his faithfulness he went into the great prison-house of death; on the third day was delivered and raised up to power and great glory, and to be next to Jehovah God in the throne of the universe. The divine signet was given to him, and the proclamation was that "All men should honor the Son, even as they honor the Father," and that nothing should be done except at his command--that all power in heaven and in earth was committed unto him. (John 5:23; Matt. 28:18.) The faithful members of the elect body of Christ, the Church, the overcomers, must also be tried in various ways, and for righteousness' sake must suffer in the present time, be misunderstood, misrepresented, etc. These also must go into the prison-house of death, and be therein parts of three great days (thousand-year days), a part of the fifth thousand, all of the sixth thousand, and early in the seventh thousand years, or third thousand-year day, their resurrection is due; that they may become joint-heirs with Christ their Lord and Head, in the glorious things of the Kingdom. All this was well marked by the parts of three years which Joseph spent in prison, and his subsequent exaltation.

The meaning of the new, Egyptian, name given to Joseph is rather in dispute, Canon Cooke claiming that it means "Bread of Life." It was appropriate in view of the great work which Joseph accomplished --the accumulation of a great store of wheat during the years of plenty,--sufficient to supply the necessities of the whole people during the seven years of famine. In this respect again we are reminded of Christ, who called himself the "Bread of Life." We are reminded, too, that it was through a work which he accomplished

(1) 1/2 Nov. 2 Manna

that the living bread is provided, for the whole world of mankind typified by the Egyptians; and that through him also the bread of life comes to his brethren, typified by Joseph's brethren and Jacob. As there was no life for all the people there except through Joseph and his work, and as Joseph did his work as the agent or representative of Pharaoh, so we see, as an anti-type, that there is no life for anyone of the world except in and through Christ Jesus our Lord, and that his work is accomplished in the name of, and as the representative of our Heavenly Father, the supreme ruler of the universe.

Some are always ready to make objection and to find fault, rather than to make reasonable explanations, and some such object to Joseph's course in collecting one-fifth of the harvest of the plentiful years, and using it later on to strengthen the authority of Pharaoh and his control over all the people of his realm. We might say that even the one-fifth of the crop increase might not be considered an unreasonable tax, as it is the usual amount of rental charged in that vicinity to-day, and even more than that is frequently charged here and elsewhere in civilized countries; but we do not know that the one-fifth was exacted from the people as a tax. We do not know that Pharaoh's purse and bank account were not drawn upon for the purpose of this storage-wheat at the low price which would prevail during a period of such great surplus. We shall presume the latter, in the absence of any information to the contrary; and as for using this to strengthen the authority of the throne, and the contrariness of this from all democratic ideas, we have nothing to say except that it remains to be proven that a republican form of government is in all respects the best for *fallen* humanity. The Lord does not propose as a remedy for present ills, social, political, moral, etc., to introduce a Millennium along the lines of a republic; but he does propose its introduction along the lines of a monarchy-- an absolute monarchy, in which his Son, who redeemed the world, will reign to bless the world by the exercise of autocratic power; for the subjugation of evil; for the bringing of all mankind into full appreciation of the principles of righteousness, and, so far as they will, into full accordance with the great supreme ruler, Jehovah--that they shall be his subjects forever, as the people of Egypt typically became the perpetual servants of Pharaoh.

As Pharaoh gave to Joseph a wife, named Asenath (signifying "Favor"), and she became Joseph's associate in honor and dignity, and co-laborer and helpmate with him in his work of blessing Egypt, so Jehovah God proposes a bride for his exalted Son, our Lord, and she also will be a favorite. It has required all of this Gospel age for

(Joh 5:23 KJV) "He that honoureth not the Son honoureth not the Father which hath sent him."

R2985 "All men should honor the Son, even as they honor the Father." (John 5:23.) They are not to confound the two, but are to worship and reverence and obey both the Father and the Son; for the latter seeks not, and does not his own will, but the will of the Father who sent him, and who exalted him to his position of preeminence over all his creatures. The Apostle explains this relationship fully and emphatically when he declares that,—The head of the woman is the man; and the head of the man is Christ; and the head of Christ is God—Jehovah.—1Cor. 11:3."

(Col 3:17) "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."

R3330 "With some the tendency is that, whatsoever they do, whether in word or deed, they shall do all in their own name -- for their own credit, for their own glory. This is a spirit and disposition contrary to those which the Lord is seeking, and he who maintains such a disposition will surely not be accounted worthy of any place in the Kingdom,

her betrothal and preparation for the marriage, and the time is now nigh at hand when she shall be brought near to the King, as the Bride, the Lamb's Wife, adorned in the glorious linen robe of her Lord, fitly embroidered with the elements of character which he can approve.-- Psa. 45:13,14.

Joseph's head was not turned by the prosperity which came to him; he showed himself worthy of it-- that he had profited by previous experiences, so as to know how to use the prosperity wisely. He was not slothful in business, but fervent in spirit; and seeing that the Lord had opened the way before him we find him immediately taking steps to carry out his mission. His first move was to travel throughout the lengths and breadths of Egypt, to determine the most eligible sites for the building of granaries, or storehouses; and the Lord's blessing continued with him and prospered him in the work thus given him to do. So it should be with us; ⁽²⁾in whatever department of the Lord's service he is pleased to open the door of opportunity to us, we should enter it promptly and with energy--with zeal for him and for the cause to which he has called us. This is one condition of our acceptableness with him. If we are slothful, inattentive to opportunities, undoubtedly they will be removed from us, and given to others, for the Lord is abundantly able to raise up one or another to serve his cause without interfering with, or overruling our free moral agency. Let us more and more appreciate what a privilege we enjoy in being co-laborers together with God, and especially in connection with this great service which our Lord and Master Jesus is executing, and to fellowship in which we have been called, as his bride and joint-heir.

They that honor God he will honor, in his own way; and his way will always be found eventually to be the best way. We not only are to honor the Lord by word of mouth, but especially are we to show forth his praises in the affairs of life--in connection with home duties, business duties, service of the truth: in all things we are to glorify him in our bodies and spirits which are his; and those who thus do shall be blessed indeed of the Lord and be used of him. The slightest service here permitted us is an honor indeed, and faithfulness in these slight services of the present time are eventually to be blessed and rewarded with the greater and grander service of the Kingdom.

⁽²⁾ Dec. 10 Manna, 1Sam. 2:30

whatever may be his ultimate end. The class which the Lord is seeking will be composed of those only who have such an appreciation of the Lord and his grace, manifested in their redemption and forgiveness of sins and call to fellowship with him in his suffering and subsequent glory, that they will take delight in crediting all the honor, all the praise, to him. Not only their honor and praise for salvation, but additionally their credit for any kind deeds or benevolences or services they may be able to render to any. They will be glad to be able to do something in his name -- to the glory of him who did so much for them."

(1 Cor 4:7 KJV) "What hast thou that thou didst not receive?"

SM387 "Everything that we possess—every quality of character and of its development—has come to us from the Lord."

SM385 "ALL ARE DEBTORS TO GRACE DIVINE... Any progress made by any member of the race has been in proportion as he has received of the Lord's favor and accepted the same."

R2460 "No one can be a true Christian and be unthankful. With the Apostle he will

soliloquize, "What hast thou that thou didst not receive?" (1Cor. 4:7), and the first response of his heart must be gratitude, thankfulness. It is this thankfulness which leads on to service, and to sacrifice in the Lord's cause as a manifestation of gratitude. But with the merely nominal Christian thankfulness to God seems scarcely to be thought of."

R5322 "The difficulty with many in the Church is that they desire to do what somebody else is doing -- something that they admire. They are not looking around to see what they *can always* do -- do good unto all men, as they have opportunity, but especially unto those who are of the household of faith. They have not the proper spirit of discipleship. Therefore the injunction of our text [Matt 20:27] should lead them to say to themselves, My highest ambition should be to *serve* the Lord *acceptably*, and let Him take care of the *place* where I may serve... I will do with my might what it is my duty to do -- whether it is sweeping, or engaging a hall for a meeting. Whatever comes as an opportunity to me, that I will do..."

(1Cor 10:31 KJV) "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God."