

## Chap. 11 - Things New and Old

While Christ was teaching the people, He was also educating His disciples for their future work. **In all His instruction there were lessons for them.** After giving the parable of the net, He asked them, "Have ye understood all these things?" They said unto Him, "Yea, Lord." **Then in another parable He set before them their responsibility in regard to the truths they had received.** "Therefore," He said, "every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." {COL 124.1}

Isaiah 46:10 Declaring the end from the beginning, and from ancient times [the things] that are not [yet] done, saying, My counsel shall stand, and I will do all my pleasure:

SCRIBE, n. [L. scriba, from scribo, to write; formed probably on the root of grave, scrape, scrub. The first writing was probably engraving on wood or stone.]

1. In a general sense, a writer. Hence,
2. A notary; a public writer.
3. In ecclesiastical meetings and associations in America, a secretary or clerk; one who records the transactions of an ecclesiastical body.
4. In Scripture and the Jewish history, a clerk or secretary to the king. Seraiah was scribe to king David. 2 Samuel 8:17.
5. An officer who enrolled or kept the rolls of the army, and called over the names and reviewed them. 2 Chronicles 24:11; 2 Kings 25:19.
6. **A writer and a doctor of the law; a man of learning; one skilled in the law; one who read and explained the law to the people.** Ezra 8:1.

The treasure gained by the householder he does not hoard. **He brings it forth to communicate to others.** And by use the treasure increases. The householder has precious things both new and old. So Christ teaches that the truth committed to His disciples is to be communicated to the world. **And as the knowledge of truth is imparted, it will increase.** {COL 124.2}

All who receive the gospel message into the heart will long to proclaim it. The heaven-born love of Christ must find expression. **Those who have put on Christ will relate their experience, tracing step by step the leadings of the Holy Spirit--their hungering and thirsting for the knowledge of God and of Jesus Christ whom He has sent, the results of their searching of the Scriptures, their prayers, their soul agony, and the words of Christ to them, "Thy sins be forgiven thee." It is unnatural for any to keep these things secret,** and those who are filled with the love of Christ will not do so. In proportion as the Lord has made them the depositaries of sacred truth will be their desire that others shall receive the same blessing. And as they make known the rich treasures of God's grace, more and still more of the grace of Christ will be imparted to them. They will have the heart of a little child in its simplicity and unreserved obedience. **Their souls will pant after holiness, and more and more of the treasures of truth and grace will be revealed to them to be given to the world.** {COL 125.1}

The great storehouse of truth is the word of God-- the written word, the book of nature, and the book of experience in God's dealing with human life. Here are the treasures from which Christ's workers are to draw. In the search after truth they are to depend upon God, not upon human intelligences, the great men whose wisdom is foolishness with God. Through His own appointed channels the Lord will impart a knowledge of Himself to every seeker. {COL 125.2}

If the follower of Christ will **believe His word and practice it,** there is no science in the natural world that he will not be able to grasp and appreciate. There is nothing but that will furnish him means for imparting the truth to others. Natural science is a treasure house of knowledge from which every student in the school of Christ may draw. **As we contemplate the beauty of nature, as we study its lessons in the cultivation of the soil, in the growth of the trees, in all the wonders of earth and sea and sky, there will come to us a new perception of truth. And the mysteries connected with God's dealings with men, the depths of His wisdom and judgment as seen in human life--these are found to be a storehouse rich in treasure.** {COL 125.3}

But it is in the written word that a knowledge of God is most clearly revealed to fallen man. This is the treasure house of the unsearchable riches of Christ. {COL 126.1}

Things old and new:

**The word of God includes the Scriptures of the Old Testament as well as of the New.** One is not complete without the other. Christ declared that the truths of the Old Testament are as valuable as those of the New. Christ was as much man's Redeemer in the beginning of the world as He is today. Before He clothed His divinity with humanity and came to our world, the gospel message was given by Adam, Seth, Enoch, Methuselah, and Noah. Abraham in Canaan and Lot in Sodom bore the message, and from generation to generation faithful messengers proclaimed the Coming One. The rites of the Jewish economy were instituted by Christ Himself. He was the foundation of their system of sacrificial offerings, the great antitype of all their religious service. The blood shed as the sacrifices were offered pointed to the sacrifice of the Lamb of God. All the typical offerings were fulfilled in Him. {COL 126.2}

Christ as manifested to the patriarchs, as symbolized in the sacrificial service, as portrayed in the law, and as revealed by the prophets, is the riches of the Old Testament. Christ in His life, His death, and His resurrection, Christ as He is manifested by the Holy Spirit, is the treasure of the New Testament. **Our Saviour, the outshining of the Father's glory, is both the Old and the New.** {COL 126.3}

Of Christ's life and death and intercession, which prophets had foretold, the apostles were to go forth as witnesses. Christ in His humiliation, in His purity and holiness, in His matchless love, was to be their theme. And in order to preach the gospel in its fullness, they must present the Saviour not only as revealed in His life and teachings, but as foretold by the prophets of the Old Testament and as symbolized by the sacrificial service. {COL 127.1}

Christ in His teaching presented old truths of which He Himself was the originator, truths which He had spoken through patriarchs and prophets; but He now shed upon them a new light. **How different appeared their meaning! A flood of light and spirituality was brought in by His explanation. And He promised that the Holy Spirit should enlighten the disciples, that the word of God should be ever unfolding to them. They would be able to present its truths in new beauty.** {COL 127.2}

June 5th

Ever since the first promise of redemption was spoken in Eden, the life, the character, and the mediatorial work of Christ have been the study of human minds. **Yet every mind through whom the Holy Spirit has worked has presented these themes in a light that is fresh and new. The truths of redemption are capable of constant development and expansion. Though old, they are ever new, constantly revealing to the seeker for truth a greater glory and a mightier power.** {COL 127.3}

**In every age there is a new development of truth, a message of God to the people of that generation.** The old truths are all essential; new truth is not independent of the old, but an unfolding of it. **It is only as the old truths are understood that we can comprehend the new.** When Christ desired to open to His disciples the truth of His resurrection, He began "at Moses and all the prophets" and "expounded unto them in all the scriptures the things concerning Himself." Luke 24:27. **But it is the light which shines in the fresh unfolding of truth that glorifies the old. He who rejects or neglects the new does not really possess the old. For him it loses its vital power and becomes but a lifeless form.** {COL 127.4}

There are those who profess to believe and to teach the truths of the Old Testament, while they reject the New. But in refusing to receive the teachings of Christ, they show that they do not believe that which patriarchs and prophets have spoken. "Had ye believed Moses," Christ said, "ye would have believed Me; for he wrote of Me." John 5:46. **Hence there is no real power in their teaching of even the Old Testament.** {COL 128.1}

Many who claim to believe and to teach the gospel are in a similar error. They set aside the Old Testament Scriptures, of which Christ declared, "They are they which testify of Me." John 5:39. In rejecting the Old, they virtually reject the New; for **both are parts of an inseparable whole.** No man can rightly present the law of God without the gospel, or the gospel without the law. The law is the gospel embodied, and the gospel is the law unfolded. The law is the root, the gospel is the fragrant blossom and fruit which it bears. {COL 128.2}

The Old Testament sheds light upon the New, and the New upon the Old. Each is a revelation of the glory of God in Christ. Both present truths that will continually reveal new depths of meaning to the earnest seeker. {COL 128.3}

Truth in Christ and through Christ is measureless. The student of Scripture looks, as it were, into a fountain that deepens and broadens as he gazes into its depths. Not in this life shall we comprehend the mystery of God's love in giving His Son to be the propitiation for our sins. The work of our Redeemer on this earth is and ever will be a subject that will put to the stretch our highest imagination. Man may tax every mental power in the endeavor to fathom this mystery, but his mind will become faint and weary. **The most diligent searcher will see before him a boundless, shoreless sea.** {COL 128.4}

**The truth as it is in Jesus can be experienced, but never explained.** Its height and breadth and depth pass our knowledge. We may task our imagination to the utmost, and then we shall see only dimly the outlines of a love that is unexplainable, that is as high as heaven, but that stooped to the earth to stamp the image of God on all mankind. {COL 129.1}

Yet it is possible for us to see all that we can bear of the divine compassion. This is unfolded to the humble, contrite soul. We shall understand God's compassion just in proportion as we appreciate His sacrifice for us. As we search the word of God in humility of heart, the grand theme of redemption will open to our research. It will increase in brightness as we behold it, and as we aspire to grasp it, its height and depth will ever increase. {COL 129.2}

**Our life is to be bound up with the life of Christ; we are to draw constantly from Him, partaking of Him, the living Bread that came down from heaven, drawing from a fountain ever fresh, ever giving forth its abundant treasures. If we keep the Lord ever before us, allowing our hearts to go out in thanksgiving and praise to Him, we shall have a continual freshness in our religious life. Our prayers will take the form of a conversation with God as we would talk with a friend. He will speak His mysteries to us personally. Often there will come to us a sweet joyful sense of the presence of Jesus. Often our hearts will burn within us as He draws nigh to commune with us as He did with Enoch. When this is in truth the experience of the Christian, there is seen in his life a simplicity, a humility, meekness, and lowliness of heart, that show to all with whom he associates that he has been with Jesus and learned of Him.** {COL 129.3}

In those who possess it, the religion of Christ will reveal itself as a vitalizing, pervading principle, a living, working, spiritual energy. There will be manifest the freshness and power and joyousness of perpetual youth. The heart that receives the word of God is not as a pool that evaporates, not like a broken cistern that loses its treasure. It is like the mountain stream fed by unfailing springs, whose cool, sparkling waters leap from rock to rock, refreshing the weary, the thirsty, the heavy laden. {COL 130.1}

**This experience gives every teacher of truth the very qualifications that will make him a representative of Christ.** The spirit of Christ's teaching will give a force and directness to his communications and to his prayers. His witness to Christ will not be a narrow, lifeless testimony. The minister will not preach over and over the same set discourses. His mind will be open to the constant illumination of the Holy Spirit. {COL 130.2}

Christ said, "Whoso eateth My flesh, and drinketh My blood, hath eternal life. . . . As the living Father hath sent Me, and I live by the Father; so he that eateth Me, even he shall live by Me. . . . It is the Spirit that quickeneth; . . . the words that I speak unto you, they are spirit, and they are life." John 6:54-63. {COL 130.3}

When we eat Christ's flesh and drink His blood, the element of eternal life will be found in the ministry. There will not be a fund of stale, oft-repeated ideas. The tame, dull sermonizing will cease. The old truths will be presented, but they will be seen in a new light. **There will be a new perception of truth, a clearness and a power that all will discern. Those who have the privilege of sitting under such a ministry will, if susceptible to the Holy Spirit's influence, feel the energizing power of a new life. The fire of God's love will be kindled within them. Their perceptive faculties will be quickened to discern the beauty and majesty of truth.** {COL 130.4}

The faithful householder represents what every teacher of the children and youth should be. **If he makes the word of God his treasure, he will continually bring forth new beauty and new truth. When the teacher will rely upon God in prayer, the Spirit of Christ will come upon him, and God will work through him by the Holy Spirit upon the minds of others.** The Spirit fills the mind and heart with sweet hope and courage and Bible imagery, and all this will be communicated to the youth under his instruction. {COL 131.1}

The springs of heavenly peace and joy, unsealed in the soul of the teacher by the words of Inspiration, will become a mighty river of influence to bless all who connect with him. The Bible will not become a tiresome book to the student. Under a wise instructor the word will become more and more desirable. It will be as the bread of life, and will never grow old. Its freshness and beauty will attract and charm the children and youth. It is like the sun shining upon the earth, perpetually imparting brightness and warmth, yet never exhausted. {COL 132.1}

God's holy, educating Spirit is in His word. A light, a new and precious light, shines forth from every page. Truth is there revealed, and words and sentences are made bright and appropriate for the occasion, as the voice of God speaking to the soul. {COL 132.2}

The Holy Spirit loves to address the youth, and to discover to them the treasures and beauties of God's word. The promises spoken by the great Teacher will captivate the senses and animate the soul with spiritual power that is divine. **There will grow in the fruitful mind a familiarity with divine things that will be as a barricade against temptation.** {COL 132.3}

The words of truth will grow in importance, and assume a breadth and fullness of meaning of which we have never dreamed. The beauty and riches of the word have a transforming influence on mind and character. The light of heavenly love will fall upon the heart as an inspiration. {COL 132.4}

The appreciation of the Bible grows with its study. Whichever way the student may turn, he will find displayed the infinite wisdom and love of God. {COL 132.5}

The significance of the Jewish economy is not yet fully comprehended. Truths vast and profound are shadowed forth in its rites and symbols. The gospel is the key that unlocks its mysteries. Through a knowledge of the plan of redemption, its truths are opened to the understanding. Far more than we do, it is our privilege to understand these wonderful themes. We are to comprehend the deep things of God. Angels desire to look into the truths that are revealed to the people who with contrite hearts are searching the word of God, and praying for greater lengths and breadths and depths and heights of the knowledge which He alone can give. {COL 133.1}

As we near the close of this world's history, the prophecies relating to the last days especially demand our study. The last book of the New Testament scriptures is full of truth that we need to understand. Satan has blinded the minds of many, so that they have been glad of any excuse for not making the Revelation their study. But Christ through His servant John has here declared what shall be in the last days, and He says, "Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein." Revelation 1:3. {COL 133.2}

"This is life eternal," Christ said, "that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3. Why is it that we do not realize the value of this knowledge? Why are not these glorious truths glowing in our hearts, trembling upon our lips, and pervading our whole being? {COL 133.3}

In giving us His word, God has put us in possession of every truth essential for our salvation. Thousands have drawn water from these wells of life, yet there is no diminishing of the supply. Thousands have set the Lord before them, and by beholding have been changed into the same image. Their spirit burns within them as they speak of His character, telling what Christ is to them, and what they are to Christ. But these searchers have not exhausted these grand and holy themes. Thousands more may engage in the work of searching out the mysteries of salvation. As the life of Christ and the character of His mission are dwelt upon, rays of light will shine forth more distinctly at every attempt to discover truth. **Each fresh search will reveal something more deeply interesting than has yet been unfolded. The subject is inexhaustible.** The study of the incarnation of Christ, His atoning sacrifice and mediatorial work, will employ the mind of the diligent student as long as time shall last; and looking to heaven with its unnumbered years he will exclaim, "Great is the mystery of godliness." {COL 133.4}

In eternity we shall learn that which, had we received the enlightenment it was possible to obtain here, would have opened our understanding. The themes of redemption will employ the hearts and minds and tongues of the redeemed through the everlasting ages. They will understand the truths which Christ longed to open to His disciples, but which they did not have faith to grasp. Forever and forever new views of the perfection and glory of Christ will appear. Through endless ages will the faithful Householder bring forth from His treasure things new and old. {COL 134.1}

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Chap. 12 - Asking to Give

Christ was continually receiving from the Father that He might communicate to us. "The word which ye hear," He said, "is not Mine, but the Father's which sent Me." John 14:24. "The Son of man came not to be ministered unto, but to minister." Matthew 20:28. **Not for Himself, but for others, He lived and thought and prayed.** From hours spent with God He came forth morning by morning, to bring the light of heaven to men. Daily He received a fresh baptism of the Holy Spirit. **In the early hours of the new day the Lord awakened Him from His slumbers, and His soul and His lips were anointed with grace, that He might impart to others.** His words were given Him fresh from the heavenly courts, words that He might speak in season to the weary and oppressed. "The Lord God hath given Me," He said, "the tongue of the learned, that I should know how to speak a word in season to him that is weary: He wakeneth morning by morning, He wakeneth Mine ear to hear as the learned." Isaiah 50:4. {COL 139.1}

**Not for Himself, but for others, He lived and thought and prayed**

John 17:20      Neither pray I for these alone, but for them also which shall believe on me through their word;

17:21 **That they all may be one**; as thou, Father, [art] in me, and I in thee, **that they also may be one in us**: that the world may believe that thou hast sent me.

17:22 And the glory which thou gavest me I have given them; that they may be one, even as we are one:

17:23 I in them, and thou in me, **that they may be made perfect in one**; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.

Christ's disciples were much impressed by His prayers and by His habit of communion with God. One day after a short absence from their Lord, they found Him absorbed in supplication. Seeming unconscious of their presence, He continued praying aloud. **The hearts of the disciples were deeply moved**. As He ceased praying, they exclaimed, "Lord, teach us to pray." {COL 140.1}

In answer, Christ repeated the Lord's prayer, as He had given it in the sermon on the mount. **Then in a parable He illustrated the lesson He desired to teach them**. {COL 140.2}

"Which of you," He said, "shall have a friend, and shall go unto him at midnight, and say unto him, Friend, lend me three loaves; for a friend of mine in his journey is come to me, and I have nothing to set before him? And he from within shall answer and say, Trouble me not; the door is now shut, and my children are with me in bed: I cannot rise and give thee. I say unto you, Though he will not rise and give him because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." {COL 140.3}

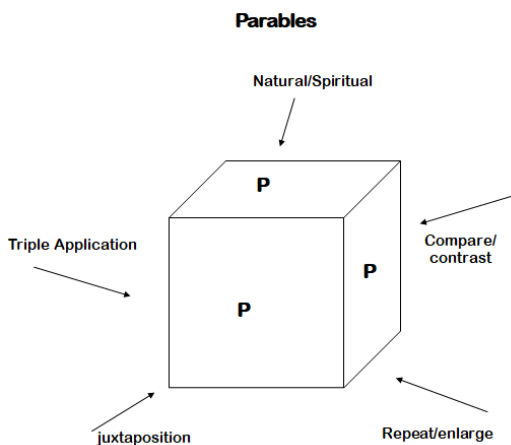
IMPORTUNITY, n. [L. importunitas.]

Pressing solicitation; urgent request; application for a claim or favor, which is urged with troublesome frequency or pertinacity. Men are sometimes overcome by the importunity of their wives or children

Here Christ represents the petitioner as asking that he may give again. He must obtain the bread, else he cannot supply the necessities of a weary, belated wayfarer. Though his neighbor is unwilling to be troubled, he will not desist his pleading; his friend must be relieved; and at last his importunity is rewarded, his wants are supplied. {COL 140.4}

Pressing solicitation; urgent request

In like manner the disciples were to seek blessings from God. In the feeding of the multitude and in the sermon on the bread from heaven, Christ had opened to them their work as His representatives. They were to give the bread of life to the people. He who had appointed their work, saw how often their faith would be tried. Often they would be thrown into unexpected positions, and would realize their human insufficiency. **Souls that were hungering for the bread of life would come to them, and they would feel themselves to be destitute and helpless. They must receive spiritual food, or they would have nothing to impart. But they were not to turn one soul away unfed**. Christ directs them to the source of supply. The man whose friend came to him for entertainment, **even at the unseasonable hour of midnight**, did not turn him away. He had nothing to set before him, but **he went to one who had food and pressed his request** until the neighbor supplied his need. **And would not God, who had sent His servants to feed the hungry, supply their need for His own work?** {COL 140.5}



But the selfish neighbor in the parable does not represent the character of God. **The lesson is drawn, not by comparison, but by contrast**. A selfish man will grant an urgent request, in order to rid himself of one who disturbs his rest. But God delights to give. He is full of compassion, and **He longs to grant the requests of those who come unto Him in faith**. He gives to us that we may minister to others and thus become like Himself. {COL 141.1}

Christ declares, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." {COL 141.2}

The Saviour continues: "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him

a serpent? or if he shall ask an egg, will he offer him a scorpion? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask Him?" {COL 141.3}

In order to strengthen our confidence in God, Christ teaches us to address Him by a new name, a name entwined with the dearest associations of the human heart. He gives us the privilege of calling the infinite God our Father. This name, spoken to Him and of Him, is a sign of our love and trust toward Him, and a pledge of His regard and relationship to us. Spoken when asking His favor or blessing, it is as music in His ears. That we might not think it presumption to call Him by this name, He has repeated it again and again. He desires us to become familiar with the appellation. {COL 141.4}

God regards us as His children. He has redeemed us out of the careless world and has chosen us to become members of the royal family, sons and daughters of the heavenly King. He invites us to trust in Him with a trust deeper and stronger than that of a child in his earthly father. Parents love their children, but the love of God is larger, broader, deeper, than human love can possibly be. It is immeasurable. Then if earthly parents know how to give good gifts to their children, how much more shall our Father in heaven give the Holy Spirit to those who ask Him? {COL 142.1}

**Christ's lessons in regard to prayer should be carefully considered. There is a divine science in prayer, and His illustration brings to view principles that all need to understand. He shows what is the true spirit of prayer, He teaches the necessity of perseverance in presenting our requests to God, and assures us of His willingness to hear and answer prayer.** {COL 142.2}

Our prayers are not to be a selfish asking, merely for our own benefit. **We are to ask that we may give. The principle of Christ's life must be the principle of our lives.** "For their sakes," He said, speaking of His disciples, "I sanctify Myself, that they also might be sanctified." John 17:19. **The same devotion, the same self-sacrifice, the same subjection to the claims of the word of God, that were manifest in Christ, must be seen in His servants. Our mission to the world is not to serve or please ourselves; we are to glorify God by co-operating with Him to save sinners. We are to ask blessings from God that we may communicate to others. The capacity for receiving is preserved only by imparting. We cannot continue to receive heavenly treasure without communicating to those around us.** {COL 142.3}

In the parable the petitioner was again and again repulsed, but he did not relinquish his purpose. So our prayers do not always seem to receive an immediate answer; but Christ teaches that we should not cease to pray. Prayer is not to work any change in God; it is to bring us into harmony with God. **When we make request of Him, He may see that it is necessary for us to search our hearts and repent of sin. Therefore He takes us through test and trial, He brings us through humiliation, that we may see what hinders the working of His Holy Spirit through us.** {COL 143.1}

There are conditions to the fulfillment of God's promises, and prayer can never take the place of duty. "If ye love Me," Christ says, "Keep My commandments." "He that hath My commandments, and keepeth them, he it is that loveth Me; and he that loveth Me shall be loved of My Father, and I will love him, and will manifest Myself to him." John 14:15, 21. **Those who bring their petitions to God, claiming His promise while they do not comply with the conditions, insult Jehovah.** They bring the name of Christ as their authority for the fulfillment of the promise, **but they do not those things that would show faith in Christ and love for Him.** {COL 143.2}

**Many are forfeiting the condition of acceptance with the Father. We need to examine closely the deed of trust wherewith we approach God. If we are disobedient, we bring to the Lord a note to be cashed when we have not fulfilled the conditions that would make it payable to us. We present to God His promises, and ask Him to fulfill them, when by so doing He would dishonor His own name.** {COL 143.3}

The promise is "**If ye abide in Me,** and My words abide in you, ye shall ask what ye will, and it shall be done unto you." John 15:7. And John declares: "**Hereby we do know that we know Him, if we keep His commandments.** He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him. But whoso keepeth His word, in him verily is the love of God perfected." 1 John 2:3-5. {COL 144.1}

One of Christ's last commands to His disciples was "**Love one another as I have loved you.**" John 13:34. Do we obey this command, or are we indulging sharp, unchristlike traits of character? If we have in any way grieved or wounded others, it is our duty to confess our fault and seek for reconciliation. This is an essential preparation that we may come before God in faith, to ask His blessing. {COL 144.2}

ABIDE, v.i. pert. and part. abode.

[Ar. abada, to be, or exist, to continue; W. bod, to be; to dwell, rest, continue, stand firm, or be stationary for anytime indefinitely. Class Bd. No. 7.]

1. To rest, or dwell. Genesis 29:19.

2. To tarry or stay for a short time. Genesis 24:55.

3. To continue permanently or in the same state; to be firm and immovable. Psalm 119:90.

4. To remain, to continue. Acts 27:31; Ecclesiastes 8:15.

There is another matter too often neglected by those who seek the Lord in prayer. Have you been honest with God? By the prophet Malachi the Lord declares, "Even from the days of your fathers ye are gone away from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, saith the Lord of hosts. But ye said, Wherein shall we return? Will a man rob God? Yet ye have robbed Me. But ye say, Wherein have we robbed Thee? In tithes and offerings." Malachi 3:7, 8. {COL 144.3}

As the Giver of every blessing, God claims a certain portion of all we possess. This is His provision to sustain the preaching of the gospel. And by making this return to God, we are to show our appreciation of His gifts. But if we withhold from Him that which is His own, how can we claim His blessing? If we are unfaithful stewards of earthly things, how can we expect Him to entrust us with the things of heaven? It may be that here is the secret of unanswered prayer. {COL 144.4}

But the Lord in His great mercy is ready to forgive, and He says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, . . . if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it. And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before the time in the field. . . . And all nations shall call you blessed; for ye shall be a delightful land, saith the Lord of hosts." Malachi 3:10-12. {COL 144.5}

So it is with every other one of God's requirements. **All His gifts are promised on condition of obedience. God has a heaven full of blessings for those who will co-operate with Him. All who obey Him may with confidence claim the fulfillment of His promises.** {COL 145.1}

But we must show a firm, undeviating trust in God. Often He delays to answer us in order to try our faith or test the genuineness of our desire. **Having asked according to His word, we should believe His promise and press our petitions with a determination that will not be denied.** {COL 145.2}

God does not say, Ask once, and you shall receive. He bids us ask. **Unwearingly persist in prayer. The persistent asking brings the petitioner into a more earnest attitude, and gives him an increased desire to receive the things for which he asks.** Christ said to Martha at the grave of Lazarus, "If thou wouldest believe, thou shouldest see the glory of God." John 11:40. {COL 145.3}

But many have not a living faith. This is why they do not see more of the power of God. **Their weakness is the result of their unbelief. They have more faith in their own working than in the working of God for them.** They take themselves into their own keeping. They plan and devise, but pray little, and have little real trust in God. They think they have faith, but it is only the impulse of the moment. Failing to realize their own need, or God's willingness to give, they do not persevere in keeping their requests before the Lord. {COL 145.4}

**Our prayers are to be as earnest and persistent as was the petition of the needy friend who asked for the loaves at midnight. The more earnestly and steadfastly we ask, the closer will be our spiritual union with Christ. We shall receive increased blessings because we have increased faith.** {COL 146.1}

**Our part is to pray and believe. Watch unto prayer. Watch, and co-operate with the prayer-hearing God. Bear in mind that "we are labourers together with God." 1 Corinthians 3:9. Speak and act in harmony with your prayers. It will make an infinite difference with you whether trial shall prove your faith to be genuine, or show that your prayers are only a form.** {COL 146.2}

When perplexities arise, and difficulties confront you, **look not for help to humanity. Trust all with God. The practice of telling our difficulties to others only makes us weak, and brings no strength to them. It lays upon them the burden of our spiritual infirmities, which they cannot relieve. We seek the strength of erring, finite man, when we might have the strength of the unerring, infinite God.** {COL 146.3}

You need not go to the ends of the earth for wisdom, for God is near. It is not the capabilities you now possess or ever will have that will give you success. It is that which the Lord can do for you. **We need to have far less confidence in what man can do and far more confidence in what God can do for every believing soul. He longs to have you reach after Him by faith. He longs to have you expect great things from Him. He longs to give you understanding in temporal as well as in spiritual matters. He can sharpen the intellect. He can give tact and skill. Put your talents into the work, ask God for wisdom, and it will be given you.** {COL 146.4}

Take the word of Christ as your assurance. Has He not invited you to come unto Him? Never allow yourself to talk in a hopeless, discouraged way. If you do you will lose much. **By looking at appearances and complaining when difficulties and pressure come, you give evidence of a sickly, enfeebled faith. Talk and act as if your faith was invincible. The Lord is rich in resources; He owns the world. Look heavenward in faith. Look to Him who has light and power and efficiency.** {COL 146.5}

There is in genuine faith a buoyancy, a steadfastness of principle, and a fixedness of purpose that neither time nor toil can weaken. "Even the youths shall faint and be weary, and the young men shall utterly fall: **but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint.**" Isaiah 40:30, 31. {COL 147.1}

BUOYANCY, n. The quality of floating on the surface of water, or in the atmosphere; specific lightness.

There are many who long to help others, but they feel that they have no spiritual strength or light to impart. Let them present their petitions at the throne of grace. Plead for the Holy Spirit. God stands back of every promise He has made. With your Bible in your hands say, I have done as Thou hast said. I present Thy promise, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." {COL 147.2}

We must not only pray in Christ's name, but by the inspiration of the Holy Spirit. This explains what is meant when it is said that the Spirit "maketh intercession for us, with groanings which cannot be uttered." Romans 8:26. Such prayer God delights to answer. When with earnestness and intensity we breathe a prayer in the name of Christ, there is in that very intensity a pledge from God that He is about to answer our prayer "exceeding abundantly above all that we ask or think." Ephesians 3:20. {COL 147.3}

Christ has said, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." Mark 11:24. "Whatsoever ye shall ask in My name, that will I do, that the Father may be glorified in the Son." John 14:13. And the beloved John, under the inspiration of the Holy Spirit, speaks with great plainness and assurance: "If we ask anything according to His will, He heareth us: and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him." 1 John 5:14, 15. Then press your petition to the Father in the name of Jesus. God will honor that name. {COL 147.4}

The rainbow round about the throne is an assurance that God is true, that in Him is no variableness, neither shadow of turning. We have sinned against Him, and are undeserving of His favor; yet He Himself has put into our lips that most wonderful of pleas, "Do not abhor us, for Thy name's sake; do not disgrace the throne of Thy glory; remember, break not Thy covenant with us." Jeremiah 14:21. When we come to him confessing our unworthiness and sin, He has pledged Himself to give heed to our cry. The honor of His throne is staked for the fulfillment of His word unto us. {COL 148.1}

Like Aaron, who symbolized Christ, our Saviour bears the names of all His people on His heart in the holy place. Our great High Priest remembers all the words by which He has encouraged us to trust. He is ever mindful of His covenant. {COL 148.2}

All who seek of Him shall find. All who knock will have the door opened to them. The excuse will not be made, Trouble Me not; the door is closed; I do not wish to open it. Never will one be told, I cannot help you. **Those who beg at midnight for loaves to feed the hungry souls will be successful.** {COL 148.3}

In the parable, he who asks bread for the stranger, receives "as many as he needeth." And in what measure will God impart to us that we may impart to others? "According to the measure of the gift of Christ." Ephesians 4:7. Angels are watching with intense interest to see how man is dealing with his fellow men. **When they see one manifest Christlike sympathy for the erring, they press to his side and bring to his remembrance words to speak that will be as the bread of life to the soul.** So "God shall supply all your need according to His riches in glory by Christ Jesus." Philippians 4:19. Your testimony in its genuineness and reality He will make powerful in the power of the life to come. The word of the Lord will be in your mouth as truth and righteousness. {COL 148.4}

Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people. {COL 149.1}

**Let your heart break for the longing it has for God, for the living God. The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised.** {COL 149.2}

Let the glorious conceptions of God possess your mind. Let your life be knit by hidden links to the life of Jesus. He who commanded the light to shine out of darkness is willing to shine in your heart, to give the light of the knowledge of the glory of God in the face of Jesus Christ. The Holy Spirit will take the things of God and show them unto you, conveying them as a living power into the obedient heart. Christ will lead you to the threshold of the Infinite. You may behold the glory beyond the veil, and reveal to men the sufficiency of Him who ever liveth to make intercession for us. {COL 149.3}