

## Ed Heidelberg - I Resolve

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We wrote this discourse iresolve actually, a couple of years ago after my dad, brother Ed Heidelberg Sr. Made his change in June of 2006. I know many of you remember him. He and Sister Molly loved to travel all over the country to various conventions. Dad was, and still is, the only one I really knew before and after consecration.

Why is that important? Because of the transformation that I saw the truth had in his life. Dad was born in 1918. Life was a struggle for most growing up back then. He and his siblings all worked hard to help support their family.

His mother died when he was nine and his dad when he was 25. It was late in the war when he enlisted in the Marines and was sent to the Pacific. He met my mom, Sister Molly, right after the war in a restaurant she and my Aunt Helen owned. Now, if you know my Aunt Helen is the mother of my cousin, Sister Deb Farshon, so some of you may know Sister Deb. Sister Molly grew up in the truth.

And even though dad never expressed an interest in it, he always enjoyed being with the brethren that Sister Molly would have over for lunch after returning from the meeting on Sunday. Sister Molly always prayed that if the Lord saw in Dad's heart a desire to know him, that he would call him. Dad always survived on common sense. If what he heard didn't make sense, it left his mind. One Sunday, back in about, I would say, 1959, after Brother Irwin Durand served the Milwaukee class and Sister Molly served lunch at our home, dad offered to take Brother Irwin into Milwaukee to where I believe he was staying on business.

During that ride, Brother Irwin explained the truth to dad in a way that it made perfect sense to him, and from that day forward, that transformation began, and in 1960, dad symbolized his consecration.

I was nine years old back then. Up until then, if I said or did anything wrong, and yes, I know it's hard to believe, but there were a few times that that did occur. Dad would always say something in German that to this day, I have no idea what it meant, and probably better that I didn't, and then immediately after, he pulled out his old Marine Corps belt and administered just and loving chastisement.

Although at the time, I didn't consider it just and loving. Then after his consecration, if I needed to be chastised, which I still maintain was rare, he would say, let's use the spirit of a sound mind, and his demeanor was completely different. I still got it with the strap. But after it was over, I say to myself, boy, whatever that Spirit of a sound mind is.

I'm all for it.

What did you do with my old dad? Whatever you did, I'm glad you did because I'm liking this new one.

So what's this have to do with our lesson today? Well, when dad, now Brother Ed, passed away, I was asked to summarize his consecrated life, and the first and best summary that I came up that came to mind, actually, was the Morning Resolve, and I used that as an outline. Since his transformation, since his consecration to the Lord, I recognized that he tried his best to follow it.

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I also recognized that if I'm going to make my calling and election sure, I would have to follow it closely, as closely as possible as well. It's also the reason that we use it for our daily devotion. It's that important.

Since we read the Morning Resolved during our devotions and thank Brother Mark for doing that, we'll not, in the interest of time, read through it again. However, we will go through it in detail, step by step, to emphasize its importance.

My earliest thought I desire shall be our earliest or first thought of the day shall be. Notice it doesn't say should be. It's a firm shall be. We want to resolve to be firm. In fact, to resolve is to have a fixed purpose in mind.

That's what I recognized in Brother Ed. Before his consecration, his fixed purpose was to provide a comfortable life for his family.

After his consecration, his fixed purpose of mine was to make his calling and election sure, and as an added benefit, he was a great example to us.

It's often said, he who has no time for God in the morning is not likely to encounter him later in the day. Why do you think that is? It's because of the demands of our time, especially on those still working. There are too many distractions in our day. Here's a blessed thought from Psalms 1:1.

Today is the day the Lord hath made. Let us rejoice and be glad in it. Now granted, this is referring to the millennial day. But what a great way for us to start every day. To recognize who made it and to rejoice and be glad in it.

What shall I render unto the Lord for all his benefits toward me? What benefits have you received from the Lord? Do you remember them? Have you counted your blessings one by one to see what God has done? Are you ever burdened with a load of care?

Does your cross seem heavy? You are called to bear. What do we have to render that we haven't received of him? Nothing. What then can we render to the Lord?

Each day must begin by looking for opportunities to be of service to and in sacrifice for our Lord. What's more important than remembering the benefits we've received as well as those that we hope to receive from our gracious Heavenly Father? What could be more important than recalling our consecration vow we've made to the Lord? Furthermore, we can call upon the name of the Lord for grace to help that the words of our mouths and the meditations of our hearts and the conduct of our life throughout the day may be pleasing and acceptable in his sight.

What a pleasant thought to think that so many of our dear brethren may at the same time be lifting their hearts in thanksgiving and making new resolutions for that day.

I will take the cup of salvation and call upon the name of the Lord for grace to help. What is this cup of salvation? Our Father made a special provision for those who made a full surrender of themselves to Him. The experiences he's arranged for us are the cup of salvation, and in accepting this cup from the Lord, we're accepting all the experiences that comes with it in his providence, whether they be joy or sorrow, pain or pleasure, anything.

As Jesus said, the cup which my Father hath poured for me, shall I not drink it?

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Note in Psalms 116:15 how precious in the sight of the Lord is the death of his saints. This cup of death is represented as a cup of salvation because only by it can our salvation and the world's be accomplished. Both Christ and his followers have rejoiced in their tribulations. The vow of Christ and that of the church is faithfulness unto death. The drinking of the cup, the promised reward is the crown of glory in the kingdom, represented by another cup.

Only those who share in drinking his cup of the New Testament or New Covenant will share with him by participating in the cup of joy and glory that our Father will pour for those faithful at the end of this antitypical day of atonement and its sacrifices.

Let us therefore come boldly unto the throne of grace that we may obtain mercy and find grace to help in time of need. Hebrews 4:16.

But to have this help in time of need, we must pray for it. Every day and every hour is a time of need. That's why we're to pray without ceasing. Those of us distressed by our families are quickly led to the throne of grace. I'm sorry, those that are of distress by our failures, not our families.

Those of us distressed by others are quickly led to the throne of grace that we may obtain mercy to help when needed. But those who take their failures lightly fail to profit by them. We can appreciate the thoughts expressed by the poet who said, o may no earth born cloud, or our eyes to hide thee from thy servant's eyes.

What could be more important than resolving every morning to take the cup of salvation, remembering that the cup is the cup of suffering, the cup of trial, his cup, the cup of communion or fellowship in the sufferings of Christ?

I will pay my vows unto the Most High. When? When will we pay our vows unto the Most High? Now. Now is the acceptable time.

Now is the day of salvation for the church. Now is the time sacrifices are to be offered, not later. The Lord has so arranged that this vow that we take upon ourselves, this covenant of sacrifice, must be accomplished by us. The flesh which we consecrate must be consumed. If we faithfully drink of the cup of our Father who had prepared for us, we will receive the blessings he has promised to those who drink it.

Therefore, now is the time we must drink of this cup. Unless we do this now, we'll have no share in the kingdom blessings. The Lord will regard paying our vows as an expression of gratitude. So let's do it, and do it gladly with zeal. The measure of love and zeal connected with it will indicate the measure of our gratitude toward our Lord.

Remembering the Divine call. Gather my saints together unto me, those who have made a covenant with me by sacrifice. Psalms 50, verse 5.

Since the church is united with our Lord in the great restitution work of the millennial age, the first work of Christ at his second advent was the gathering of his elect church, as referred to by the prophet saying, gather my saints together unto me. This gathering or a harvest time, was done in the 40 year period beginning at the end of the Gospel age, also referred to as the Gospel age harvest, and overlapped into the millennial age, which began in 1874 when the gospel age ended.

In Malachi 3, 16 and 17 we read, they that feared or revered the Lord, spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him.

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For them that reverence the Lord, and those that reverence the Lord in thought upon his name, and they shall be mine, saith the Lord of hosts, in that day when I make up my jewels, and I will spare them, as a man spares his own son that serves him at our Lord's return. It was the duty of every member of the Church to be confident and courageous for the truth, not with the hope of convincing all the gainsayers, nor with the thought of destroying sectarianism, but with the thought of gathering to the Lord his jewels from every quarter of Christianity those who have made a covenant with him by sacrifice. This was the same work Jesus did at the end of the Jewish age, gathering his jewels.

I resolve that by the Lord's assisting grace, I will today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh in its interest that I may attain to the heavenly inheritance in joint heirship with my Redeemer.

Why must the Church sacrifice? Why is the Church on the altar with her Lord, as mentioned by the apostle Paul in Romans 12:1, where he says, I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable unto God your reasonable service. Why does God invite us to be living sacrifices with Christ, since Christ alone was sufficient as a ransom price for the sins of the whole world? The answer is that the Father invites us to come in and be partakers of the sufferings of Christ in order that we may also be sharers of his glory. For it is only if we suffer with him that we may reign with Him.

If we be dead with him, we shall live with Him.

Just as our Lord was called to sacrifice, so the Church is also called. During the Gospel age. The Church was invited to enter into that covenant with Him. We who are by nature sinners, children of wrath, even as others, are justified through his merit in order to permit us to have a share in his sufferings, in his sacrifice.

Those who are now invited to become the bride of Christ are invited to join with him in sacrifice. Our Lord sacrificed the earthly nature and its rice. Excuse me. All those who'd like to belong to this bride class must sacrifice the flesh, the earthly nature and its rights that may be sharers, that we may be sharers with him in that divine nature.

I will strive to be simple and sincere toward all we who walk in this narrow way, whose names are written in heaven. As probationary members of the one true church of Christ must patiently persevere in worshiping God. We must closely study and believe on our own all that is written in God's word. Be simple enough to take God at His word. The apostle Peter says in second Peter 1, 2, 4, Grace and peace be multiplied unto you.

How through the knowledge of God and of Jesus Christ our Lord, according as his divine power, hath given unto us all things that pertain unto life and godliness, through the knowledge of him who hath called us to glory and virtue, whereby are given unto us exceeding great and precious promises, that by these exceeding great and precious promises you might be partakers the divine nature.

Gathering this knowledge and strength will surely test the sincerity of our consecration vows. We've consecrated all our time and talents to the Lord. Now the question is, how much of it are we giving? Are we still willing according to our covenant of sacrifice, to give up all? To give up whatever earthly hopes, aims and ambitions were presented to us, to give up our will to know and do the will of our Father?

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This is the sincerity of our sacrifice of self will be tested in full and will prove us either worthy or unworthy of membership in the little flock, the overcoming Church to receive the honors of the kingdom. If we give diligence to the Word of God and receive its truths into a good and honest heart, a consecrated heart, it will beget in us such a love for God and his plan, and such a desire to tell the good tidings of to preach the gospel, that it will become the all absorbing theme of our life.

I will seek not to please and honor self, but the Lord, and be careful to honor the Lord with my lips, that my words may be unctuous and blessed to all they that honor God he will honor in his own way, and his way will always be found to be the best way. We're not only to honor the Lord by word of mouth, but we're to show it by our conduct and actions in all the affairs of our life, whether at home, at work, or in the service of the truth in all things we are to glorify him in our bodies and spirits which are his and those who do shall be blessed of the Lord, and be used by him the slightest service permitted us in his honor and faithfulness. In these services today we'll be blessed and rewarded with a greater service in the heavenly kingdom.

We not only are to humble ourselves under the mighty hand of God, but also to look up to him and give him praise for all that we have and are.

Psalms 145:21 reads, My mouth shall speak the praise of the Lord, and let all flesh bless his holy name forever and ever. Hebrews 13:15 also adds, by him therefore let us offer the sacrifice of praise to God continually, that is the fruit of our lips giving thanks to his name.

The thought is that we should commune on spiritual things with those we meet, and be anxious and careful to use whatever God has put in our hands, and to be faithful, whether over few things or many things.

1st Peter 4:11 suggests that if any man speak, let him speak as the oracles of God. If any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion forever and ever.

All who have the truth are commissioned to declare it to others, not uncertainly, not doubtfully, and not with their own opinions. The oracles of God suggest speaking wisely and confidently in accordance with the Spirit and the word of the Lord.

I will seek to be faithful to the Lord, the truth, the brethren, and all with whom I have to do, not only in great matters, but also in the little things of life.

First Corinthians 4:2 says, Moreover, it's required in stewards that a man be found faithful. A faithful steward must be on the lookout for everything that represented of our Lord's interest. We should be as careful of our Lord's interest as we would be of our own. The one who is using his talents to his fullest capacity is especially pleasing to the Lord, and showing a full and complete heart devotion to the Lord. Faithfulness is required in all of all in the use of all the talents we possess.

One person might be a good writer, another good speaker, or a good encourager, and another may be good at all three of these. The one good at all three would have three times as much responsibility.

The apostle Paul was a faithful steward, always seeking new and greater opportunities to spend and be spent in the heavenly service, and an excellent example for us. He says in Hebrews 10:23 let us hold fast the profession of our faith without wavering, for he is faithful that promised.

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The apostle's argument is that we should hold fast the faith that began our Christian life and for it to be the finisher of it. The Lord can carry us through, and he will do it if we do our part. But the terms by which the Lord received us are that we propose to abide faithful. So everything depends on our holding fast to this faith we have professed without wavering, without harboring any doubts and fears, and the basis of our faith in our ultimate success is the assurance that he is faithful that promised.

We know the Bible is full of exceeding great and precious promises for us. If if we hold fast to our faith, we will receive all that God has promised. He will be faithful. He he will not discard our his promises. He will do all that he said I don't know if you know, Brother Freeman Thompson, but he used to say, what part of all don't we understand Emphasizing that God stands behind all his promises.

Here's a precious promise we're all familiar with. It's Revelation 2:10 Be thou faithful unto death, and I will give you a crown of life.

It's not enough to make a good consecration. It's not enough that for the time we fight a good fight of faith. No, God is not accepting to the kingdom those who were once faithful. He wants those who were once faithful, afterwards faithful, and more importantly, always faithful. He wants to have in the kingdom class those he can trust implicitly, those who he can safely give the glory, honor and immortality that he promised to the faithful.

And before they receive this reward, they must be thoroughly tested and proven.

Trusting myself to divine care and the providential overruling of all my interests for my highest welfare I will seek not only to be pure in heart, but to repel all anxiety, all discontent, all discouragement. We should apply the precious promises of Divine care so our hearts are entirely free from anxiety.

We'd like to share a few more of these exceeding great and precious promises of divine care. The angel of the Lord encamps round about them that fear or reverence him, and delivers them. Psalms 34:7 encampment gives the thought of a continued and abiding presence during the age of sacrifice. It's been God's will that the church walk by faith and not by sight, and that it would be wrong to expect angels to appear to manifest themselves outwardly. Today we have the Bible and the invisible ministries of the holy angels to provide for our interest and to providentially guard and guide all our affairs.

This to us is a very real and great comfort. Having the assurance of his word that not a hair of our heads can fall to the ground without our Father's notice, draw nigh to God, and he will draw nigh to you. James 4:8 let's hold on to this promise by drawing near to him in prayer. In the study of his precious Word, in meditation on all his goodness, let's remember his providential care, the demonstration of his grace in our own individual experiences, and his precious promises that are in Christ Jesus. Lets draw nigh to God, so he will draw nigh to us.

He will manifest Himself to us, and take up his abode with us. Proverbs 3, 5:6 Trust in the Lord with all thine heart, and lean not unto thine own understanding, but in all thy ways acknowledge him, and he shall direct thy paths.

If at times we don't know whether to turn to the left or the right, or where to walk let's lift our hearts to the Lord, and wait before him, remembering his divine assurance to delight thyself in the Lord,

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and he shall give thee the desires of thine heart. Commit thy way unto the Lord, trust in him, and he shall bring it to pass in all thy ways. Acknowledge him, and he shall direct thy paths. His voice brings comfort, strength, and rest in the midst of all the cares and difficulties of our walk, as many as walk according to this rule, peace be on them, and mercy and upon the Israel of God. Galatians 6:16 the Lord is ever present with his people.

He is always thinking of us, looking out for our interest, guarding us in danger, providing for us in temporal and spiritual things, reading our hearts, shaping the influences around us for our discipline and refining, and hearkening to our faintest call for aid, sympathy, or fellowship with him. Let's not forget that nothing can come upon us without our Father's notice and permission, and that in every trial of faith and patience his grace will be sufficient for those who abide in him, and in whom his word abides. Let's look beyond the veil and keep the eye of faith fixed on the prize of our high calling, that God has a reservation for them that love him, the called faithful and chosen according to his purpose. Revelation 17:14 and let's not forget the all things in Romans 8:28 we find that those fixed on the prize receive the divine provided armor of God, that will protect all carefully who put it on without the complete armor no child of God is safe. Wherefore, says the apostle, take unto you the whole armor of God, that ye may be able to withstand in the evil day, and having done all to stand.

Ephesians 6:13 thank God for our armor. Let's make sure we check it carefully and often.

I will neither murmur nor repine at what the Lord's providence may permit.

This is another tough test. Do we murmur or Repine. Our natural fallen tendency is to repine, to grumble, to complain of the afflictions that come to us, even in the service of the truth. But as we grow in character, in the character of our Lord, he will expect us to gradually develop more and more to that standard he sets for us. All our trials and difficulties are working together for good to us, working out for us the greater glory he's preparing us for.

Eventually we'll find ourselves counting our present trials and difficulties, even though severe to our flesh, to be light afflictions not worthy to be compared with the glory to be revealed in us.

If we're tempted to repine or feel disappointed at our lot in life or our experiences. Then it's time to remember that all repine discontent and disappointments indicate that our self will is not as dead as we thought. He who's buried his own will completely in the will of the Lord can know no disappointment. But in every affair of his life he sees by faith divine appointment and hears the word of the Lord in all of life's affairs. Again, Romans 8:28.

It's one of the pieces of evidence of reaching the graduation condition of heart. When we're able to take the oppositions of the adversary, the world, and of our own flesh patiently, uncomplainingly, joyfully, as a part of the disciplinary experience provided for us by our all wise and all loving Lord.

Who of us cannot trace back a long line of special providences on our behalf, who of us, as we think back in our lives, cannot confirm the poet that said, looking back, will praise the way God has led us day by day.

Why is that?

Because faith can firmly trust him, come what may. The closer we live to the Lord and the greater our faith. The more we realize the divine direction and the more we make use of the means he has

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provided for our strengthening. We may call upon him in a time of trouble, we may go to him in prayer, and he never fails those who put their trust in him and earnestly seek to walk in his appointed way.

This being true, and it is, we may go on our journey in perfect trust and confidence. Having consecrated our all to the Lord, we're to seek his guidance. Why? Because his presence is with us in all the affairs of our life. It is by our continued trust in the Lord and His many providences in our lives that we've gained a personal acquaintance with him and learn to delight in Him.

It's when heart answers the heart, when prayer brings recognized answers of peace, when the Divine love and care have been clearly seen in the guidance of our way that we recognize the abiding presence of our Heavenly Father and His Son.

Brethren, if we're able to walk away with anything from this discourse, we hope it's this that we can again recognize the abiding presence of our Heavenly Father and His Son, and to not only remember, but thank him for all those little things in life.

Well, brethren, this now that we know how to resolve and live our day from the beginning, how should we end it?

How should we end our day? It's suggested that the Lord's people not only go to him in the opening of each day and ask for divine wisdom and supervision, and then through the day seek to live in accordance with that prayer. But additionally, at the close of the day, we recommend a special self inspection with regard to the things done, the things neglected that we should have done, and the things done that should not have been done in accordance with our vows of consecration to the Lord. If these reviews every night with the Lord continue, and if they are done honestly in good conscience, we may expect that each in harmony with the Lord's word will be keeping themselves in the love of God.

They will be growing in grace, growing in knowledge and growing in love.

We'd like to share with you something that Sister Rosemary Wojcick shared with us that she called her evening evaluation. It's called my evening evaluation. This is a great way to end the day prior to confessing the day to the Lord. It begins.

My latest thought I desire shall be. What did I render unto the Lord for all his benefits toward me today? Did I take the cup of salvation and call upon the name of the Lord for grace to help? Did I pay my vows unto the Most High? Did I remember the divine call to gather my saints together unto me, those who have made a covenant with me by sacrifice, in study, fellowship, or even a phone call with the Lord's assisting grace?

Did I today, as a saint of God, fulfill my vows, continuing the work of sacrificing the flesh and its interest that I may attain to the heavenly inheritance in joint heirship with my Redeemer? Did I strive to be simple and sincere toward all? Did I seek not to please not ourselves but the Lord? Was I careful to honor the Lord with my lips? And were my words unctuous and blessed to all?

Was I faithful to the Lord, the truth, the brethren, and all with whom I had to do, not only in the great matters, but also in those little things of life?

Did I trust myself to divine care and the providential overruling of all my interests for my highest welfare? Did I seek not only to be pure in heart, but to repel all anxiety, all discontent, all

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discouragement? Did I murmur or repine at what the Lord's providence permitted, knowing, knowing that faith could firmly trust him. Come what may, brethren, only you and the Lord know the answers to those questions. We also know that if we didn't do so well or didn't do as well as we thought we did, we know the Lord will help us do better, and how thankful we can be for that.

And may the Lord add his blessing.