

Claude Weida - Consecration

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The will of the Heavenly Father we will find his will expressed in His Word. Let us note a few of these as recorded in his word. 1st Thessalonians 4, 3 this is the will of God concerning you, even your sanctification, and that often used Scripture text in Galatians 6:10 do good unto all men as you have opportunity, especially unto those who are of the household of faith.

But ye beloved, building up yourselves on your most holy faith, the Scriptures tell us that all things were created for the Lord's pleasure. In Revelation 4:11 we read, for thou art worthy, O Lord, to receive glory and honor and power for thou hast created all things, and for thy pleasure they are and were created. No doubt the pleasure comes as the result of the Heavenly Father dispensing his countless blessings and in exercising the glorious attributes of his glorious character, wisdom, justice, love, and power. When the blessings from the Heavenly Father are received in honest hearts, half fitting the words of Psalm 147:11 the Lord taketh pleasure in them that fear or reverence him, in those that hope in his mercy. Since consecration means to set apart or dedicate to the service of God, it is reasonable to conclude that the universe, with all its billions of heavenly bodies, have been consecrated or set apart to glorify and honor the Heavenly Father in the accomplishment of his will.

The language of David concerning the universe is sublime and worthy of note. Quoting from Lisa's translation of Psalm 19:1:5 we read, the heavens relate the the glory of God, and the expanse telleth the works of his hands. Day unto day utter a speech, and night unto night sheweth knowledge. There is no speech, there is no their voice is not heard but their melody extendeth through all the earth and to the end of the world. Their words, the testimony of the heavenly body, speak of the wisdom and power and skill of God, and may be read by the people of every land and of every language, by day and night, in all the earth, and will through all eternity magnify the Heavenly Father's name.

The universe without doubt is dedicated to the service of God, and in the outworking of the Divine plan, will bring innumerable blessings to all his intelligent creation. This is illustrated in our own planet Earth, which even in its imperfect state is bringing countless blessings to the human family. How well this is stated by the prophet Isaiah. Thus saith the Lord, the heaven is my throne, and the earth is my footstool, and I will make the place of my feet. Glorious consecration is always in order for all of God's intelligent creatures Let us take Abraham as an illustration.

By faith he accepted and believed God's promise that through his seed all the families of the earth would be blessed. So he left his own country and his kindred, and set himself apart for the service of God. No prize of the high calling was offered to Abraham, nor to those who consecrated during the Jewish age, but God will reward all such who faithfully served him. Paul tells us in the eleventh chapter of Hebrews that the elders received a good report through faith, and in the 45th Psalm we are told that these faithful ones will will be made princes in all the earth. The Apostle Paul laid down this principle as recorded in Hebrews 6:10.

God is not unrighteous to forget your work and labour of love which ye have showed toward his name, in that ye have ministered and do minister to the saints. Consecration, we believe, will be the normal attitude of all God's intelligent creatures. The Heavenly Father is the one to whom all are obligated for every blessing they enjoy. Therefore every heart, every mind, every tongue should be ready for consecration to do the Heavenly Father's will. Whether they are angels or men, or new creatures in Christ, all should be in this.

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Adam was in an implied covenant with God. But when put to the test, Adam was not submissive to the Divine will because he lacked faith and confidence in his Maker. Likewise, the angels, which kept not their first estate, also chose a course contrary to the Divine will and failed because of their lack of faith and confidence in God. When Adam and the angels sinned, they lost their privilege of being dedicated to the service of the Heavenly Father. Consecration includes all our possessions, our time, our physical energies, and our mental attainments.

It means sacrificing our earthly ambitions, our hopes and our aims, so that we no longer pursue them to any extent. This is what our vow of full consecration signifies. Our talents are released from the service of worldly ambitions, but used in the service of the Lord, the truth, and the brethren. It will be found helpful to each one of us, on account of the weaknesses of the fallen nature, to have understandingly made a full consecration of the will, a full enlistment of every power and talent, of mind and body. Consecration is a promise, an agreement on our part that we will do the Father's will, whatever that will may be.

To render all we have to the Lord's service is not only a reasonable thing, but an offering far too small, far less than what we would like to render to him who has manifested such compassion and grace to us, and we should feel that even if there were no rewards attached to such a consecration of ourselves. But inasmuch as God has attached great rewards and blessings, we should feel not only that a refusal to accept would be an indication of non appreciation of divine mercy, but an indication also of weakness of mind, of judgment which is unable to balance the trifling and transitory pleasures of self will for a few short years with an eternity of joy and blessing and glory with the Lord. Consecration is a voluntary act on our part Every sincere consecration has two parts. One part which Paul tells us, present your bodies a living sacrifice.

There is also God's part of accepting our consecration by begetting us with His Holy Spirit. Both of these parts are essential, but our part comes first. Nowhere in the Scriptures are we commanded by the Lord to sacrifice our earthly rights and privileges. The Divine commands end at the line of justice. In other words, justice and righteousness are one and the same thing.

This is called our attention by the prophet Micah. We read in Micah 6:8 and what does the Lord require of thee but to do justly and to love mercy, and to walk humbly with thy God? Sacrifice Self denial Taking our cross to follow Jesus is a voluntary act on our part and not required by divine justice. Consecration is a universal law and an eternal law, and is expressed in the great thou shalt love the Lord thy God with all thine heart, mind and soul and strength. No one will ever have eternal life without a full heart response to the will of God.

Consecration during the call of the Gospel Age is unique in that all who consecrate to do the will of God must die a sacrificial death in order to win life and to these it will mean glory, honor, and immortality. In Psalm 82, 7 we read, Ye shall die like men, but fall like one of the princes. So all who have consecrated themselves even unto death will not die as Prince Adam, but like Prince Jesus. In Jesus we have a perfect example of a full and complete consecration. The language of his heart as he came to John at Jordan was prophetically foretold by the Psalmist in these words as expressed in Psalm 47:8 lo, I come to do thy in the volume of the book it is written of me I delight to do thy will, O my God.

Yea, Thy law is within my heart. For three and a half years Jesus faithfully fulfilled his consecration vow by laying down his life, his sacrificial death in harmony with the Father's will, and by so doing demonstrated his loyalty to the Father. He learned obedience by the things which he suffered, and in view of this and because of his faithfulness, God has highly exalted him and given him a name

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which is above every name. Peter in 1 Peter 1:11 tells us that the prophets testified beforehand the sufferings of Christ and the glory that should follow. The 53rd chapter of Isaiah gives us a wonderful picture in detail how the sufferings and experiences of the Master were foretold.

The heavens having been opened unto Jesus at the time of his baptism, he received foreknowledge from the Scriptures that his consecration meant suffering and eventually death at the hand of his enemies. His words in Luke 9:22 indicated this when he the Son of man must suffer many things and be rejected of the elders and chief priests and scribes, and be slain and be slain and raised the third day. While on the way to Emmaus with two of his disciples who were bewildered concerning the happenings of the past few days, Jesus spoke to them these words, as recorded in Luke 24:26-27 ought not Christ to have suffered these things to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Our privilege of suffering with a Master comes to us in the nature of an invitation, and not as a command. They are found in those familiar words oft quoted, Romans 12:1 I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice wholly acceptable unto God, which is your reasonable service. What are the mercies of God that prompt us to take this step of full and complete surrender of our wills and dedicating our lives to his service?

In simple words, brethren, they are the wonderful truths that Paul wrote about in the preceding 11 chapters of this same book of Romans, which gives us a comprehensive outline of the divine plan of the ages. By accepting Paul's invitation to present our bodies a living sacrifice. In another way of saying that we accept the Master's invitation as recorded in Matthew 16:24 if any man will come after me, let him deny himself and take up his cross and follow me. To deny self to ignore self will, self gratification, and all earthly ambitions, the sinful as well as those that are laudable and proper. Having made a full consecration to the Lord, we are admonished by Paul in Romans 12:2 and be not conformed to this world, but be ye transformed by the renewing of your minds, that ye may prove what is that good and acceptable and perfect will of God.

To be conformed to this world would mean to pattern after, or be in harmony with its ideas, its hopes, and its aims. While we are admonished not to be conformed to this world, we are urged to be conformed to the image of God's dear Son, to become copies of his likeness. Therefore we read in Philippians 2:5 Let this mind be in you, which was also in Christ Jesus and by setting our affections or mind on things above, not on things on the earth, we gradually bend heaven, but that which bends toward the earth. It is our privilege as consecrated followers of the Master to be transformed to a higher nature, of being partakers of the divine nature, being heirs of God, and joint heirs with Jesus Christ. If so, be that, we suffer with him to be made conformable to his death, and in due time to be made like him, and see him as he is.

Consecration is implied in the words found in 1 Peter 2:20-21 where we find these if when ye do well and suffer for it, ye take it patiently, this is acceptable with God for even hereunto were ye called because Christ also suffered for us, leaving us an example that ye should follow in his steps. We read in Colossians 2:6 as ye have therefore received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. So, brethren, as we walk in the footsteps of Jesus, we are admonished to walk honestly as in the day, to walk as children of light, to walk circumspectly, to walk in wisdom, and also to walk in love. In paying our consecration vows we find such meaningful expressions as race, fight, warfare, and wrestle. Hebrews 12:1 Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.

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6:12 Fight the good fight of faith second Corinthians for the weapons of our warfare are not carnal, but mighty through God to the pulling down of the strongholds that suggests the warfare. Ephesians 6:12 for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Our maximum efforts, brethren, is is required to fulfill our consecration vows. Consecration is beautifully illustrated in the parable of the pearl of great price. In the days of our Savior, pearls were represented amongst the most precious and most desirable of jewels, and the larger and more nearly perfect the pearl, the greater its value.

The Master used this familiar illustration as the basis for a lesson on the value of the kingdom. The merchantmen of the parable found a pearl so superior in every respect to all other pearls, that he considered it cheap to give everything he possessed to become the owner of that pearl. This said the master illustrates the value of the kingdom, with its glory, honor, and immortality, which I am inviting an elect, saintly little flock to share with me. Those who prize it properly will show their appreciation by the amount they will be willing and glad to pay for it. Whether a man be wealthy or poor, learned or ignorant, influential or otherwise, the cost of this kingdom, peril of great value, will be his all it cannot be had for less.

Another beautiful picture of consecration and fellowship with the Master in his suffering is illustrated by the narrow way, as expressed in Matthew 7:13 14 enter ye in at the strait gate for wide is the gate, and broad is the way that leadeth to destruction, and many there be which go in but strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it. The illustration by the mast is a forceful one. Roads in and about Jerusalem in Jesus day were narrow and rugged, difficult and dangerous to travel alone or without a guide. So also is the narrow way. It is a difficult way to travel.

But we have the precious promise, and we have the Lord Jesus leading us and guiding us in all our experiences. Then we have that wonderful promise where the Heavenly Father himself invites us. Hearken, O daughter, and consider and incline thine ear. Forget also thine own people and thy Father's house. So shall the King greatly desire thy beauty, for he is thy Lord, and worship thou him.

So what amazing grace is here manifested by the Heavenly Father inviting us to become the bride of his royal Son, his only begotten Son and heir of all things, on condition that we forget our own people and our Father's house and brethren, if we faithfully do this, it will be our blessed experience of being all glorious within our clothing, being of wrought gold, and with gladness and rejoicing we shall enter the king's palace. Of course, all this honor, brethren, depends on our faithful compliance with the terms of our covenant. We might ask ourselves the question sometimes can I make good Brethren, we have the assurances of all the precious promises that have been given to us. Philippians 4:19 Thy God shall supply all you need according to his riches, through Christ Jesus, who strengthens us. Liser's translation of Psalm 73:23 24 and this, I think applies to each one of us.

Thou hast seized hold of my right hand with thy counsel wilt thou guide me and Afterward, take me to glory, and then we have that precious promise. Romans 8:28. We know that all things work together for good to them who love the Lord, to them who are the called according to his purpose. So as we faithfully lay down our consecration vows unto the Lord, may we all, by the Lord's grace, walk worthy of God, who hath called us unto his kingdom in glory. Yes, brethren, the Lord hath called us that wonderful statement in 1st Peter 5:10.

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The God of all grace hath called us unto his own eternal glory that after ye have suffered a while, make you perfect, establish, strengthen, settle ye. It is the Lord our God, brethren, who calls us, and in closing, what a precious promise we have called our attention in the 35th, 38th and 39th verses of Romans, which will read, who shall separate us from the love of God? Shall tribulation or distress, or persecution, or famine, or nakedness or peril or sword. Then Paul says, for I am persuaded.

Paul didn't have the thought. Well, it might be so, but Paul was persuaded, and I'm sure, brethren, we also can be persuaded that neither death nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord. I'd like to close now with Moffat's translation of Hebrews 3:14. For we only participate in Christ, provided we hold firm to the very end the confidence with which we started.

Lord, bless you for your very inspirational and helpful lessons. Brother Wyda on consecration, we have two announcements we'd like to make before we conclude. The first one is relative to the fact that, shall we say, we're still imperfect. We lose things. It seems that two rather valuable watches have been lost in our midst, and they're at the Lost and Found department at the bookstand the present.

There are a little concern that someone would be missing it and would want it, and they can find them there. The next one is relative to the service of this evening, the special service of this evening. For it's really one of the main points or highlights of every convention, especially the General convention, and that's the baptismal discourse. This hasn't been called to your attention before, but we want to emphasize it now that we will have a baptismal discourse. There will be an immersion service this evening and any and all who have been contemplating being immersed and to symbolize this by water immersion, why we wish to know about it.

You can either notify me or the chairman of the convention, or in any event, make sure that you're here on time and down front at the seats that will be designated for that purpose, and now for the conclusion of Brother Wider's discourse, he asked that we sing hymn number 160. Hymn number 160, sing all the verses and rise for the last Lord.

See you, Sa.

Brother Wylam brought up a point, and probably it would be wise to bring this to your attention in case there is an element of doubt. The baptismal discourse itself will definitely be held right in this auditorium, and then the immersion service will be in the church, and so this evening you come right to this auditorium for that service. Now we'll ask Brother Wy to conclude with prayer.

Our dear, loving Heavenly Father, Thou who art the almighty God who inhabiteth eternity, whose name is holy. We come into Thy hallowed and divine presence through our precious Redeemer to thank Thee for Thy love and Thy mercy that Thou art continually manifesting toward us day by day. We thank Thee for the blessings received at this convention thus far, and we would ask Thy rich blessing to rest upon the remaining sessions. Grant that as we go home to our various ecclesiastes, that we may be filled to the brim full of the joy that has been ours during this time spent at this convention.

Above all, we thank Thee for the gift of Thy dear Son, who gave Himself so willingly on our behalf, and that Thou hast called us and has given us the privilege through him to consecrate ourselves to

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the doing of Thy will. Grant us grace and strength as we walk the narrow way. Dear Father, not only those who are attending this convention, but Thy people scattered throughout the earth. Forgive us now of our many mistakes and shortcomings.

And we continue our prayers for the soon establishment of Thy kingdom, and we pray it all in Jesus, precious name, Amen.