

## Don Copeland - Matthew 5:14-16

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He was coming up and I was going down at the same time. That I'd get down before he'd get up, he said. He assured me he would get up. That's just what I was fearful of. Now, friends, it's a great pleasure to have Father Copeland with us.

And so, without taking any additional time, we'll turn the meeting over to him. Thank you.

Someday, when I'm as clever as Brother Woodworth, I'll carry a Bible in my hand and never refer to it to read a note. I'm not that clever yet.

And also someday, when I'm as clever as Brother degree I'll keep a record of the talks I've given and where I've given them. He has a record going back years. He can tell exactly what talk he spoke on, the subject he spoke on here last and in Detroit six or seven years ago, perhaps. I can't. I forget.

I never did keep a record. Consequently, I'm afraid I'm beginning to have that awful fear that what I'm going to talk on tonight is the same thing I talk down in a hall in this building. A year or so ago, most of you were here then. You heard it all. You know.

All I know, and if any of you feel like going home now and resting the rest of the evening, now would be a good time to do it, because I don't expect to say anything new.

I want to base my remarks tonight on certain phrases which occur in the fifth church chapter of Matthew. Down go the heads, out come the pencil, the notes are made. Matthew 5. So, just in order to make it a little more difficult for the note takers, I'm not going to tell you what verses. Find them for yourselves.

They read as follows. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick, and it giveth light to all that are in the house. Let your light so shine before men that they may see your good works, or more properly translated, your holy lives and glorify your Father, which is in heaven.

That scripture is used a great deal in the nominal church, in the Episcopalian Church or the Anglican Church as we have it in Canada. They love that verse. Let your light so shine before men, because they always use that the time to take the offering that they may see your good works, you see. So ostentatiously. Make it a silent collection this morning, dear friends.

Paper money only. That is the sort of thing, sort of way that the scriptures have been twisted, wrongly used in the nominal church, which is partly the reason why the nominal church has been thrown out by Jehovah today. Now, when our Lord was speaking to his disciples, he says to them, ye are the light of the world.

This afternoon we listened to a most interesting discourse on the subject of consecration.

I was awfully glad the brother gave that talk this afternoon. It was a perfect introduction to what I want to say to you tonight. I'm not going to talk about consecration as such. You've got an excellent presentation of that subject this afternoon. But I want to talk about the effect on your lives of trying to live as consecrated people.

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And incidentally, I may as well warn you that this talk tonight is the first half of. Of a talk which will be completed tomorrow night.

Let your light so shine Ye are the lights of the world. I wonder how many times we take that scripture and really consider it as having been said to us. Or rather, we take that scripture and consider. I take it and consider it as literally having been said to me. Therefore, if I believe that I am a consecrated brother in the truth that I have given my life over to my Lord, then I am one of his disciples, even as Peter and Paul and the rest of the earlier ones were his disciples, because I'm his follower and that's all a disciple is.

And so as he said this to his disciples, he said it to me, and therefore I must say, I am the light of the world. Now, what do I mean by that? What could it possibly mean in my case? I've been thinking a lot about these scriptures lately, brethren.

I've been giving a lot of time and a lot of study, a lot of thought to this whole question of the position of the Church of the Firstborns here upon earth. Now, there has been coming into my mind, into my heart, really into my life, a feeling of futility.

We, if we are the Church of God on earth today, are missing something we're not doing.

We're thinking. We're studying, we're praying, we're singing, we're conventioning, but we're not doing.

So I hear or feel some of you think, oh, he's going to give a service talk. No, I'm not. Brother. Nobody on this earth can make you want to serve the Lord. Only yourself, your own sense of what your consecration meant could ever make you want to do that.

So I'm not going to give a service talk, but I would like to perhaps introduce this thought at this point. One of the reasons, I believe, for our feeling of futility that we're not getting anywhere is based upon this simple fact. There was a day when service was too much in the minds of the friends. We were driven practically with a whip into doing, doing, doing, doing, continually doing, until we got to, well, I was going to say almost hate the words service and organization. They began to mean to us a sort of slavery and we got to loathe them.

And so we broke away from the organizations that lived service, and we never wanted to hear the words again. Well, brethren, just because words have been misused doesn't make them useless. Sometime we must get a balanced viewpoint on these things all over again. I feel, and I think we've got to recognize before we're through, that the Lord actually never did anything without at least giving some thought and care to it and organizing it to some extent at least.

After all, the disciples, the 12 of them, when they became the 12 apostles, not including of course, Paul, didn't form a church in the sense that we have seen such churches formed in our day. They didn't get together and form a hierarchy and tell everybody else what to do. But at least they had some form of organized work. They knew where they were going on their various journeys. They knew what they were going to do when they got there.

They had a program of church founding. They have a gospel on which they agreed and they preached it. Now that was organization, and as the church grew and expanded, the organization grew and expanded also until there were a series of ecclesiast throughout the world, and those ecclesiast were formed units and they did things in common.

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That was organization.

And when I say they did things in common, I'm speaking of the service which they gave to the Lord. So it isn't necessary to hate and despise those two words just because they were misused and abused. The thing is to get a proper viewpoint on how they should be used and thereafter use them. I was thinking of another thing. Do you honestly believe that you are the light bulb world?

Is there anybody in this room egotistically enough to think that to them have been committed or has been committed the light of God's word and that you individually and collectively are light bearers to the world?

Brethren, stop and think what that means. Let me read the scripture again. This is important scripture. There's weight in every word. Ye are the light.

All right, you finish. The light went off. The world doesn't say ye are the light of each other. It doesn't say that. From henceforth you will get together in your little meetings and you will enjoy discussing the words of the Lord among yourselves.

But you mustn't breathe a word about it outside. The Lord didn't say that. He said, ye are the light of the world. In other words, if the world is to have any light whatsoever, it depends upon you to give it to him, and, brethren, you can't do it by just sitting down.

Impossibility. If every one of you could go away from this confession convention filled with a burning enthusiasm to really get out and tell people the truth, then this would have been a real convention. Will it be like that? I don't think so. But I do think this.

I think that unless we as a church, to whom has been committed the light and the work of light bearing, do not realize the responsibilities of what that entails, we're not going to have it.

Things are going to happen in this world in the next six months and a year. Tremendous things. Things in which you, if you have the courage of your convictions, will be involved. Have you? If you believe you've got the truth, if you believe you are light bearers, you must get out and treat.

Now, I say that in all seriousness. We've been sitting down too long. We've been resting on our oars too long. Oh, I know. You're going to tell me.

Well, I do all I can, brother. I was out this afternoon putting out checks for the public meeting. I was doing this, I was doing that, I was doing this other, and in our ecclesia, we do this, that and the other, and we do it regularly and so forth. That's what I mean.

Behind this is something greater you've got to have burning in your bones, as the prophet says, the spirit of service, and that's no light thing. It means that you're not going to do things. Things just because somebody says something has to be done. You're going to do things because you are morally convinced that that is the thing you must do.

And because it is the thing you must do, you'll do it. You need no direction. You don't need to be told what to do. You'll find that if you have the spirit of desire to do that which can be done will be.

You know, when I got the troops, that's a few years ago now, I was in the army.

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Of course, I didn't know anything about the truth before I joined the army. I was a volunteer. I really thought it was my duty to go and fight for king and country in the first war in 1914. I voluntarily enlisted to do just that because I Believed that that was the duty of a citizen.

I don't take any particular credit for it. Thousands upon thousands of young fellows like myself were doing the same thing, and I believe we did it with honesty of heart. We were willing to enlist in an earthly army and descend overseas and kill for what patriots are. Brethren, you've enlisted in a greater cause than that.

You've offered your life upon the altar of sacraments.

And most of us find we can do our sacrificing, I find at least very, very comfortably, without too much disturbance of our normal daily lives. The necessity of giving up very little of creature comfort. In fact, there's not very much apparently, involved in this business of living a life of sacrifice. I think it's rather unfortunate that we have come to that conclusion. There's a lot involved.

Let your light so shine before men that they, seeing your holy lives, will glorify your Father, which is in heaven. Can you conceive of yourselves individually as being that important? And yet you are. You're more important than that, as I intend to show you tomorrow night. You are the most important people in the world today.

Leave me to prove that you tomorrow. It's essential that it be proven to you. I think right now. I think it's essential, because I think you've got to come to a much deeper, fuller appraisal of your duty to your God than today is current in the churches. Now, I'm not an evangelist, and yet I feel as though, in a sense, a little evangelism is necessary in the church today.

I feel that we've got to really reassess the whole of this thing that we call the truth and its value to us, and we've got to reassess our standing in this matter also. We've got to take the whole of what we know about the truth and submit it to closest scrutiny and see what it involves. As far as we are personally concerned, we. We can be glib.

We can say, well, of course, we're all consecrated. This is a church. This is an ecclesia of God. We fellowship together in the holy truth. We love the truth.

We wouldn't exchange the truth for anything. But, brethren, I believe you should. I think you should exchange the truth for something. I think you should exchange your knowledge of the truth for something that the world can give you an experience of Christian living. Because I think that's what the truth was given to you for, to give it out among the nations.

Tell it out among the nations that the Lord is here. You sing the song. Can you live the implication of it.

But behind it all is that spirit, that burning desire to do for the Lord watch you in your own heart and with a very slight examination of your own consciences, know to be the truth. You know you didn't consecrate lightly. You know that those steps that you took that were outlined to you this afternoon weren't taken lightly. You know that when you undertook to do certain things, you undertook to do certain things. Not just to think of, not just to wish about it.

You undertook to do it.

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And I suppose every time there is a baptismal service we hear the words spoken from the platform to those who are offering themselves in Baptist for baptism. We listen to them. They were said about us once. Perhaps the revived memories look till they revive. A burning seal that's doom.

A thing that you covenanted to do when you offered yourself to sacrifice, and if it did, if it does, if those thoughts are aroused again in your minds and those desires aroused again in your heart, are you prepared to give everything that you covenanted to give when you made your consecration? That's why I say we've got to reassess this whole business. We should, as individuals, I think, come face to face again with our God and go over again before him the things that were in our hearts and in our minds when we first offered ourselves to him in consecration and just reassess those things. Say, yes, Lord.

I meant that when I said it. I meant that. I meant that. I meant all of it. I want to give myself completely upon the altar.

I want to serve you with nothing, nothing whatever held that.

If we can do that, brethren, I think we're going to find out something about ourselves. We're going to realize that there has been growing over most of us, our minds and perhaps over our hearts, a crust, an accretion of worldly interests, worldly cares, unimportant little things. But taken in the aggregate, they do make just exactly what that word aggregate means. The composition of a number of molecules, small amounts of this, that and the other, which mix together, make something which, well, concrete is an aggregate. Now, you know, a concrete plate is.

And I think that over our minds and over our hearts such a crust has been forming in the last few years because we've been afraid of that word service, and we haven't liked to think of organizing ourselves to serve. I'm not afraid of those words. There was a day when I was, you know. I believe I have the doubtful honor.

I hope you don't mind this speaking rather personal this night because this is Really a personal talk. These things I'm saying to you apply just as equally to me, maybe more so. But I was going to say this. I believe I have the doubtful honor of having been the one to start the service work which ruined the church. I'm not proud of it.

I'm not proud of what happened about it. But back in the days when the finished mystery was given to us, I sent the first order for 500 copies of that book to the IBSA in Brooklyn, organized a group of young people in our class in Winnipeg for service work, went out in the field and disposed of them to the public and ordered 500 more within 10 days.

We were asked later for the program, the method that we used to do this work. We organized for service. We territorialized our city and went out definitely with regard to selling the book in those territories. We met together on Sunday mornings and had service testing meetings. First time we ever heard them in the church.

I wish to heaven it had been the last time we were ever heard of. No, I'm not proud of that record, brethren. But behind it was, I believe, a right idea.

I believe the Lord likes to see us get together as a company and go out to fight his battle in the earth. I believe that's proven all through history, all through the history recorded in the scriptures. You don't find wars being fought by individuals who go out as when and how they like to fight as

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they wish, with what weapons they desire, whom they care to. That isn't the way wars are fought and that isn't the way the Lord ever organized Israel and let them fight their battles. No things are done in an orderly fashion.

What am I leading up to that we should go again through this gamut of organizing the churches and being told from a headquarters what to do and how to do it. Now, far be it from that, brethren, but there's no thing in the world to stop us organizing ourselves, thinking this thing through as groups.

And when we have done that and found something to do, let us do it with our might do. I believe that something has to be done, some specific thing. Yes, I do. I believe that we've been aiming our blows indiscriminately. I believe we've been pointing our weapon in all directions at once.

I believe there is one specific enemy in the world today, and I believe that we have been given the weapon with which to fight him. I believe he has to be fought. I believe that we must do the fighting, and I know that we'll be beaten.

I'm going to talk about that tomorrow night.

So if you want to know what I think you have to do, you'll have to come back for me. Whether he wants.

See, I'm in the advertising business. This is what we call teaser copy. Something to make you read the next ad. You know when the Lord talks about letting the world see your holy light. Me.

Did he expect that the disciples would commence immediately living such lives. As everybody around them would recognize that they were saints? No. Most certainly that couldn't have been in his mind. Because the very ones of his day and age.

Who were doing that very thing. Were the ones he most frequently and most excoriatingly condemned. The Pharisees. They lived holy lives which could be seen. That is, according to their lights.

They lived lives of such close contact with their law. That they even had got down to fractions of ounces. On what they would give in the way of tithes to the Lord, and the very smallest parts of their income. Whether it be of goods or of money.

They lived a life, a daily life. Of continually considering the scruples of the law, and yet the Lord condemned them because of their ostentatious living. A holy life. That isn't what he meant when he said to the disciples.

Let the world see your holy life. That word holy doesn't mean pious.

It means completely. You could spell it with a W in front of it, and have a much better understanding of what it means than looking at it the way we spell it in the English tongue today. W, H, O, double L Y conveys a much closer approximation. Of the proper meaning of the word.

Than H O, L, Y. Because the word really means completely fleet, whole, and as a matter of fact, we inherit it from the ancient tongue of the Scandinavians, the Saxon tongue, and in the Saxon tongue, the word is hal. H, A, L, hal.

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And it means complete, and we still use it in that form. You. You remember in the Lord's Prayer. Our Father, which art in heaven, hallowed be Thy name.

Thy name is the only name. That's what it means. Thy name, the only name. The complete name. Everything is contained within it.

Hallowed to Thy name. Holy Thine. Now, when the Lord speaks to us of living holy lives. He means, let your lives be so wholly devoted to my service and to me. That those around you will see that that is the case.

Be ye holy as I am holy. Now, did he mean that you have to be good as I am good? No. Because you remember when one of those to whom he was speaking. Spoke of him as good master, The Lord denied it why callest thou me good?

There's only one good person, and that's Jehovah in heaven. But he was holy.

Well, wasn't he good? Yes, he was. We know that. But his holiness consisted of his complete devotion to doing his Father's will without exception, without deviation, without stepping aside one inch out of the path which had been placed before him to take tread, he trot it undeviatingly, unswervingly. With the goal in sight, he went directly toward it.

Nothing went was put in his way to stop it, and everything was put in his way to stop it. Now he says, as I am holy and I am completely given over to my Father's service, be ye holy. That he didn't expect them to be righteous is evidenced by the fact that we are told that there is non righteous, not one, and then we are not perhaps as sure as we should be of what is meant by that word righteous.

Too often we use it as we use the word holy. We use the one in exchange for the other, and a thing which is holy is also righteous, and a thing which is righteous must of necessity be holy. Not so.

That isn't the case at all. Then. Words are not synonymous. In fact, they deal with two entirely different things.

Righteousness is legal sinlessness. Now there's something to think of in that phrase, legal sinlessness.

And the only bar that you stand before for judgment is the bar of divine justice. Jehovah's bar.

We are told it is a fearful thing to fall into the hands of the living God, and it would be a fearful thing for any one of us in this room tonight, consecrated as we may be, to stand before the divine bar of justice. If we were standing there in our own righteousness, we couldn't do it. We'd be condemned instantly. It's only because of the robe of Christ's righteousness that covers up all these sins and frailties of the flame that we can stand at all before Jehovah's justice.

But you know there will be a day when you can stand before the bar of divine justice in your own righteousness. That day isn't yet, but it will come. So to this it impossible to say of anyone living upon this earth at the moment that they of themselves are righteous. They're not. There is none righteous.

But everyone who has made a consecration to the Lord can say of themselves that they are holy. For they have given themselves completely to the Master's service. So that the world, if you are doing what you consecrated to do, the world can see your holy lives, and although they won't

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glorify your Father which is in heaven immediately, the day will come, and is rapidly coming, when they will be very, very glad indeed to remember that once they knew a consecrated Christian, and once that Christian told them this and told them that, warned them of the other.

Because that consecrated Christian, that consecrated life touching their lives, had changed, whether they knew it or not, the course of their existence, and when the time of trouble, coming as it must, sweeping away the refuge of lies and deceit, when the time of trouble has broken those people down onto their faces, with no place to look, no place to hope for anything in the nature of help except in one direction, many of them, because of your ministry, is going to be glad they knew you. Because they will at least have within their minds and in their hearts the germ of the truth of where the world is heading. For they don't know it yet. They won't appreciate it at the time you tell them.

Perhaps. But it'll come back. They have memories. It will come back, and because you did your duty, you will help many to go through the time of trouble.

To be the first to want the kingdom of righteousness. That is why the Lord says, are the light of the world. Only through your ministry, because you have the purity of the truth, can the peoples of the world get any approximation of what this time of trouble is going to mean. Brethren, I believe we have a work to do. But I want to talk about that tomorrow night.

May the Lord add his message over in Canada. Nice pack of 315 PF. Don't forget that 315 tomorrow night. Dark in Canada. Because that's when Brother Copeland's going to finish up the first and last of number 46.

However, before we sing this song, we'd like to tell you that if any here are not yet taken care of for the night, Sister Edward de Groot will be in the rear out in the corridor at one of those tables, and she'll see that you are taken care of, and then following the song and the prayer, we will have an intermission for some 15 minutes, and then we'll have the round table discussion. Of course we had to do with a square or oblong table, but I think it will work all right.

Anyhow.

Now we'll sing the first and last verses of number 44, and at the conclusion of that last verse, my brothers Copeland will dismiss and guide my words. Alright. Beyond all my every thought, my calend always.