

## OVERCOMING

(Symposium from 1909 Convention report, page 31, on the subject of overcoming.)

By Brother M. S. Davis

“To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am set down with my Father in his throne.” (Rev. 3:21.)

It seems to me that this is the highest honor that could be conferred upon any creature, and that the promises made for the different stages of the Church are preparatory and of minor importance to this, the highest. Who are these promises for? To him that overcometh. Who are these overcomers? The answer we find in John 6:37, 44. “All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.” “No man can come to me, except the Father which hath sent me draw him; and I will raise him up at the last day.”

So it is not a matter of selection on our part, but God has elected a class. It might be compared to a grade in our public schools where a certain degree of proficiency and knowledge must be attained before the pupils are allowed to pass from that to the next higher. So God has set a mark to which all that are to be of this class must attain.

Paul said, “I press toward the mark for the prize of the high calling of God in Christ Jesus,” (Phil. 3:14) and when that mark, perfect love, has been attained, we are admonished, “having done all to stand,” that is, be steadfast in this love and in the desire to do his Father pleasure. When is the reward to be given? “At the last day.” “I will raise him up at the last day.” We are not to exalt ourselves, “for everyone that exalteth himself shall be abased,” but we are to humble ourselves, because “he that humbleth himself shall be exalted.” (Luke 18:14.) “Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time.” (1 Pet. 5:6.) Why is this great honor to be given? “Do ye not know that the saints shall judge the world?” “Know ye not that we shall judge angels?” (1 Cor. 6:2, 3.)

Surely, we should be willing to make any sacrifice or undergo any privation that we may attain to this position of trust and honor. I cannot conceive how God would call anyone to this position who was not honest or who did not have honesty of purpose, not that it is a merit possessed in ourselves and of ourselves, but that quality also has been maintained in us through His grace and favor. Take Paul as an instance. Although he had been opposing God’s work, yet he said, “I have lived in all good conscience before God until this day.” (Acts 23:1.)

When Jesus laid aside the glory He had with the Father and came to earth, He said, “Lo I come to do thy will, O God.” (Heb. 10:7.) He willingly and joyfully sacrificed and overcame all things, that He might receive this great honor promised Him, an honor higher than He had possessed before that time. To win this He gave His actual rights and privileges; for us to win it, we can only give imputed rights and privileges. He “was in all points tempted like as we are, yet without sin.” (Heb. 4:15.)

Why should we be tried and have so many things to overcome? So that we may be able to help our poor and fallen race in their trials and temptations, when we shall be associated with Christ, the Head, in the great resurrection process that is to bless the mankind.

If a diamond could think and speak it might object to the necessary grinding and polishing processes to make it a gem worthy of a king, but we may know that the Great Lapidarist will only remove what is necessary in polishing and fitting us for the work prepared for us to do in His Kingdom. He has promised that He will not suffer us to be tempted above what we are able; but will with the temptation, also make a way of escape that we may be able to bear it. (1 Cor. 10:13.) My prayer for myself and each of you is that we may have His grace and help to overcome in all things and be associated with Him in the coming Kingdom.