

Principles of Righteous Living

TOPIC LESSON GUIDE

“Then fearing lest we should have fallen upon rocks, they cast four anchors out of the stern, and wished for the day.” (Acts 27:29)

LESSONS

1. THE IMPORTANCE OF ANCHORS

2. FIRST ANCHOR

3. SECOND ANCHOR

4. THIRD ANCHOR

5. FOURTH ANCHOR

LESSON 1

THE IMPORTANCE OF ANCHORS

“Now these things happened to them as an example, and they were written for our instruction.” (1 Corinthians 10:11)

Divine Arrangement

1. The wilderness is part of God’s physical creation; it is also part of His divine arrangement as applied to Christian experiences. Any critic can relegate these times of dryness, distress, and difficulties in Christian experience to Satan or to disobedience.
2. Human logic can easily arrange Scripture to suit itself. However, the Paul applies them as the wilderness experiences of Israel to the Christian experience.
3. The entire setting of “*these things*” which “*happened to them*” is in the wilderness (verses 1-10). Two significant verses (12 and 13) relate the success of Christian living to understanding, learning, and applying the lessons of the wilderness.
4. In the first of these two verses, Paul gives warning to one who is already standing, “*Therefore let him who thinks he stands take heed lest he fall*” (v.12) he would of necessity have to be standing in order to fall. The term “*thinks he stands*” does not refer to the one who is deceived in believing that he is standing while he really is not. He is standing.
5. To those who are standing in a victorious Christian life, Paul gives warning to pay attention to what he is saying. Many believers learn nothing from experience of Isreal in the wilderness. Paul plainly indicates that without this learning there is the possibility, if not the certainty, of falling from victorious living.
6. Understanding and learning from the failures of others bring us into an awareness necessary for the success we desire in our Christian life. Jesus warns us of unawareness in Luke; “*Take heed to yourself, lest at any time your heart be overcharged with surfeiting (dissipation), and drunkenness, and cares of this life, and so that day come upon you unaware.*” (Luke 21:34)
7. Paul echoes this warning; “*While they are saying peace and safety! Then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape.*” (1 Thessalonians 5:3) “*Suddenly*” is from the same Greek word used in Luke 21:34 (translated “unaware”). The meaning is “unawareness,” as the woman is not aware of her moment of delivery until the birth pangs strike.
8. The second significant verse immediately following Paul’s reference to Israel’s wilderness experiences is known by memory by most believers. “*No temptation has overtaken you but such as it common to man; and God is faithful, who will not allow you to be tempted beyond what you are able, but with temptation will provide the way of escape also, that you may be able to endure it.*” (1 Corinthians 10:13)

9. In its context, this verse relates to the experiences of Isreal in the wilderness as related and applied to our Christian walk today. Many believers have failed to recognize and therefore understand the lessons and purposes of the wilderness. As a result, some of these believers, if not most of them, continually fall in victorious Christian living.

10. It is the hope these lessons will aid in preventing failure, and bring those already in failure out of it into in victory.

Out of Egypt

1. "Out of Egypt" is a term used among believers to indicate a born again experience and/or deliverance from this present world's philosophies. The believers should remember that once one comes out of Egypt he is headed to the wilderness. As soon as the children of Isreal came out of Egypt; *"they took their journey from Succoth, and encamped in Etham, in the edge of the wilderness," (Exodus 13:20)*

2. The Israelites left slavery, but they also left pleasant things. Egypt was a pleasant land. It is often referred to in parallel to *"pleasures of sin"* (Hebrews 11:25), that parallel certainly applies

3. But there is an opposite parallel of Egypt's lushness, which is a believer's life of great blessing and joy. When God's people left Egypt they left a land of pleasant greenery, *"a well watered land."*

4. About 500 years prior to Israel's exodus from Egypt, and prior to Sodom and Gomorrah's destruction, the lushness of the Jordan Valley was compared to Eden-like Egypt. *"And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the LORD destroyed Sodom and Gomorrah, even as the garden of the LORD like the land of Egypt, as thou comest unto Zoar;" (Genesis 13:10)*

Eden Always?

1. A newborn babe in Christ finds that they are in the garden of the LORD, well watered everywhere. Their spiritual and physical senses are dramatically touched by spiritual water and greenery. Their spiritual taste buds have experienced the goodness of the Lord. They, in their elation, is totally unaware that they are on his way to the wilderness.

2. Egypt, to whatever it is likened, is tasty. The children of Israel left the land which produces great tasting melons. The best watermelon I ever ate was in Egypt. The Israelites, once in the wilderness, longed for those melons along with other foods of flavor. *"We remember the fish, which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onion, and the garlic."* (Numbers 11:5)

3. That which is behind the Israelis and that which is ahead of them are in great contrast to each other. The people leave a land of pleasant greenery. Now they are on their way to a place of stark contrast, a land in which none of their comforts and palatable delights are found. They are on their way to the Wilderness of Etham.

4. Our beginning in God is delightful as the goodies of Egypt. We have the pleasurable sense of God's closeness and His unusual and frequent manifestations. All this is a prelude to our journey to the wilderness, to the land of stark contrast. But we are happily unaware of that which lies before us.

Four Anchors

1. Who would ever think that anchors would be needed in the wilderness? There are floods in the wilderness have turned over vehicles and taken human lives. But the floods for which we need anchors are of another kind. We can be drowned in the wilderness by distress and discouragement.
2. The need of four particular truths, which I will refer to as anchors, is not apparent to most who are on their way to the wilderness for the first time. Unawareness was the case as it related to the physical aspects of my first experience with the wilderness of Mauritania.
3. I was not aware that within ninety minutes in the wilderness I would need water. So I took no water, and suffered dehydration for it.
4. These four truths are very important. These anchors will save us from drowning in despair; they will save us from dying. Less serious, they will spare us many headaches and heartaches.
5. If we have something which will hold us in difficult times, it becomes a tremendous benefit in our lives a real lifesaver. Remember the Angel stood before Paul in the ship that night and said to him, *“Fear not, you will appear before Caesar,”* (Acts 27:24) storm or no storm. By this time the sailors had lost all hopes of being saved. *“And when neither sun nor stars in many days appeared, and no small tempest lay on us, all hope that we should be saved was taken away”* (Acts 27:20), but the angel gave Paul hope and he passed it on to others. Yet a danger was feared: *“fearing lest we should have fallen upon rocks”* (Acts 27:29)
6. In our progress into Gods, in our spiritual journey. There should be a concern about falling upon the rocks, and making shipwreck of our lives. There are dangers. The children of God faces them daily. This is why Paul urges us to take heed in 1 Corinthians 10:12.
7. We should be concerned when we are standing, concerned enough to take heed to the Word of God, to the things of God, to the Spirit of God, and to the leading of God.
8. We should take heed so that we are able to prevent ourselves from falling upon the rocks. Let us avail ourselves of the anchors God has provided for us.
9. These four anchors from the ship in which Paul traveled kept that vessel from possible destruction during the long and difficult night. They may have saved the lives of those sailors, soldier, and prisoners who were aboard ship with Paul. They probably enabled Paul to fulfill the words of the angel to him, to fulfill the will of God. They will certainly do as much for you.
10. These four anchors I have for you are four truths found in the Book of Exodus , and relate to Israel’s first trip into the wilderness. These can become the four anchors which you might cast, and will hold you from being dashed upon the rocks during the lashing storm.

11. Any storm in our life can last a long time, months or even years. God expects us to endure the storm. *“Thou therefore endure hardness, as a good soldier (sailor) of Jesus Christ.” (2 Timothy 2:3), “Endureth afflictions” (2 Timothy 4:5), “Blessed is the man that endureth temptation,” (James 1:12), “He that endureth to the end shall be saved.” (Matthew 10:22)* The anchors are designed to help you endure.

12. The Israelites move out from Egypt. They camp in Etham at the edge of the wilderness. At this point we will begin to pick up the anchors. May we allow the Holy Spirit make them a part of our lives.

LESSON 2

FIRST ANCHOR

“And the LORD went before them.” (Exodus 13:21)

1. The first truth and first anchor is “*and the LORD went before them.*”
2. On your way to the wilderness it is good to know that the Lord goes before you, not behind you. When the Lord is behind you it seems to indicate that He does not want to be involved in what you are doing.
3. I was brought by the Lord into an intense and pleasant prayer pattern. The Holy Spirit always flooded me with the Lord’s presence and power. The personal joy was so great that three hours in such an atmosphere seemed like merely 30 delightful minutes. It lasted only several short weeks.
4. Then the Lord left it. What a disappointment! I attempted to force its reinstatement by forcing myself to be on my knees daily for long periods of time. But the Lord was no longer interested in continuing this past pattern. He wanted to bring me into another prayer pattern.
5. After some days in my attempt to get the old prayer pattern moving, the Lord came and stood behind me and asked, “What are you doing on your knees? He certainly did not want to be involved in what I was doing. “*And thine ears shall hear a word behind thee saying, “this is the way, walk ye in it when you turn to the right hand and when ye turn to the left,” (Isaiah 30:21)*
6. No voice behind you is a good sign. Some believers are distressed over the fact that they never hear God’s voice. Do not be too concerned. In disobedience, out of the will of God, the Word says, “You shall hear.” Now that is true, and that becomes necessary. But what about a walk of obedience?
7. God’s speaking may be very infrequent or even nonexistent in a walk in His will. Once we are in God’s will, there is no need for His speaking unless there is a change in His will. We simply continue to follow in obedience.
8. He goes before you as we follow in obedience. We have heard His direction. On the other hand we may not have been conscience of His leading. Something got us going on the right track. We may hear His voice in front of us as we go in obedience or we may not hear His voice as we continue on the proper path. Do not be overly concerned about His silence, but rather focus your attention upon the first anchor, He goes before you.
9. The Lord goes before us. The Lord is there. That’s a fact. If He goes in front of us, then He arrives before we arrive. He goes before you. This is a needy and valuable anchor. We should recognize, feeling or no feeling,

that the Lord is present and He got there before we did. This is a tremendously valuable truth to the person who finds himself in the wilderness.

10. It would be to our advantage to know (before we wake up and discover that we are in the wilderness) that we are on our way to the wilderness. For if we know we are on our way to the wilderness, it will help to cushion the shock of the wilderness when we do arrive in that land of stark contrast.

11. If the Lord goes before us he knows the circumstances to which we are coming. This indeed is an anchor for our soul. It will hold us in difficult places. Our Shepherd goes ahead of us. What a great comfort. He knows every place which we experience in the whole of our lifetime. He has been leading you; he has gone ahead.

12. The Lord is our Shepherd who goes ahead; He knows where He is leading me. He goes there before He begins to lead me there. He walks ahead of me as he leads, *“When he puts forth all his own, he goes before them as the sheep follow him.” (John 10:4)*

13. He allured her into the wilderness, *“Therefore, behold, I will allure her. I will bring her into the wilderness and speak comfort to her.” (Hosea 2:14)* By His wonderful approaches He allures her. He did not lay all His cards on the table. There are hidden factors. She did not know where she was going.

14. It is His mercy and love for us which keeps certain factors hidden from us. If we knew that we were going into the wilderness, chances are that we would balk and turn another path. But the Lord is clever and entices us, *“Come, come right this way.”* God’s call is always to come up near Him.

“And the Lord said, here is a place by Me and you shall stand on the rock.” (Exodus 33:21) This is the initial invitation; this is the initial leading into the wilderness.

15. The promise of Him leading us into the wilderness comes with another promise, *“Who is this coming up from the wilderness, leaning on her beloved?” (Song of Solomon 8:5)* We go to the wilderness to have our questions answered, where no one can hear us scream. God leads us into the wilderness so we can learn to lean on Him.

16. In order for truth to be an anchor, it must grip our inner being. It is not to be gathered by mentally assenting to it, although that certainly will help some what. We must remember truth is not mental gymnastics of the spirit. If we are to have faith in the truth and if we are to gather truth, it will be by the Holy Spirit, by His work in our lives (through His dealing and judgments), and revelation. God measures man by how much revelation of God he possesses. Revelation is God’s measuring stick.

17. On our part it will necessitate an ongoing surrender to the ways of God. More and more surrender in us the more truth will grip us. Regardless of the circumstances or the situations in which we find ourselves, we will know and live the truth. It will be a sure anchor for your soul.

LESSON 3

SECOND ANCHOR

“To lead them on the way.” (Exodus 13:21)

1. *The second truth and second anchor is “to lead them on the way.”*
2. He was leading the children of Israel in the way they should go and He too leads us the same way. This is one of the greatest securities (a most trusted anchor) that we could ever have. To know that we are following in the way God is leading is of unspeakable value.
3. If we find our self in a certain place and we have been obedient to the best of our knowledge we can have confidence that God has led us there. If we belong to the Lord we are under His care. *“For as many as are led by the Spirit of God, these are the sons of God.” (Romans 8:14)*
4. The leading of God does not always necessitate the consciousness of it. It is better to get our anchor from the Word of God than from our consciousness or feelings.
5. When we are brought by God to a place which does not seem to our consciousness or reasoning to be the plan of God, we will need the God has –been-leading-you anchor. It is the sure Word of God; “He leadeth me,” (Psalm 23:2) His divine arrangement may not look like His leading, but when the second anchor becomes ours, the winds of doubt can blow their fiercest without adversely affecting us.
6. We must not attempt to lead ourselves. He is leading. We must not attempt to go in a direction which we have chosen. Do not of your own prerogative (choice) decide that this is the way in which I am going to go. If God us the prerogative to choose that’s okay, but we must not take the prerogative our self.
7. We may find our self in a situation where we must make a choice without any awareness of God’s leading. If we have been walking in His will and the righteousness of God the choice we make will be the leading of God for us without us being cognizant of it. Our habitual walk in righteousness will simply continue; thus our choices will be the proper one.
8. The children of Israel followed the cloud. It was not the way which they chose. It was the way in which God chose. If we can follow the leading of God we put our self in a great advantage. If, at the same time, we can be truly convinced in our heart that we indeed are in truth and are following the leading of God, we put our self in a greater advantage. This assurance will hold us firmly in dreadful storms.
9. Instead of being dashed upon the rocks we are safely going through the storm. God has led us and is still leading us. Know it! Believe it! *“For He who has mercy on them will lead them, even by the springs of water He will guide them.” (Isaiah 49:10b)* God said it. It is His word. It is certain.

10. When we come to know the Lord as our personal Savior, we come to the One Who is to be our Shepherd. He carries the lambs in His arms. He faithfully shepherds the sheep. The leading of God is not only for the one who has a long experience in walking with Him. Oh no, God's leading is arranged for us at the beginning of our coming into relationship with Him.

11. First He has led us out of death into life. Certainly from that point we can trust Him to continue leading us in His own path, along His own ways for our betterment and our well-being. He led us out from death even before we knew Him. Certainly He can lead us as His child.

12. Having such an abundance of appropriate passage in the Word of God we certainly should know that God is leading us. When the leading seems so strange that we do not believe it to be His, we still have His word to assure us. Jeremiah has shared his experience with us, "*He (God) hath led me, and brought me into darkness, but not into the light,*" (*Lamentations 3:2*)

12. When we come into difficult areas, let us look back to the fact that we did not move into it on our prerogative (if that is the case). God led us there. This difficult leading seems to be an unreasonable leading of God. It is not unreasonable, it is proper. We will be aware of it when we open our eyes and see nothing but darkness. It is not necessary that we understand our present plight of darkness is appropriate.

13. It is only necessary that we understand God has led us there. We may wonder how we got there, our trusted friends will tell us we have sinned. No we arrived there by following the leading of God. How do we think the children of Israel got into the wilderness? They did not want to go to the wilderness they wanted to go to the land that flowed with milk and honey. They followed God's leading.

14. The Israelites followed the cloud. The cloud led them, not to the land which flows with milk honey, but to the wilderness. Now if we can understand, in our inner man, God has led us this way we will have the anchor we need. We do not have to understand why. If we know that God cares for us, then we can trust Him to lead us and we can trust His leading.

15. We can also believe that we are brought along the paths of His choosing. We can believe that God is still there with us, leading us in spite of the circumstances.

16. When this truth of God's leading grips us to a sufficient degree and intensity, then, regardless if the situation or storm our anchor holds. We are secure held by truth. It comes to us not to slay that which He wants kept alive, but to bring His qualities into our lives and preserve them there. Truth has come to us for the purpose of holding us securely in its certainty. Truth comes to us to bring us into restrictions and limitations so that we can operate freely in God. Regardless where we find our self as the result of the leading of God we can be function and flow free from circumstances and situations.

17. *“Yea though I walk through the valley of the shadow of death, I will fear no evil.” (Psalm 23:3)* In the valley of the shadow of death we have certain anchors which hold us fast. Even there we can have certain pillars of faith, certain truths. Truth will hold us steady as we go through a most trying and most difficult place.

LESSON 4

THIRD ANCHOR

“And the LORD went before them by day in a pillar of a cloud, to lead them the way; and by night in a pillar of fire, to give them light; to go by day and night.” (Exodus 13:21)

1. *The third truth and third anchor is “a light in darkness” it is very necessary and most comforting anchor.*
2. Of all of the painting I have seen of the Israelites crossing the Red Sea not one portrayed this third anchor of truth. Did you know that they crossed the Red Sea at night? God requires night travel, into darkness. God expected them to travel at night, we must really come to know this. It is better to know it than not to know it.
3. Someday we may will wake up in the middle of the night and wonder were we are going? We may simply think we are wandering aimlessly in a particularly distressful situation. It is good to know before we encounter the many difficulties which are related to night travel.
4. God takes us onward, traveling at night. How does God expect us to see? He gives us a light. God expects us to travel at night with a light. He lead the children of Israel by day and night and at night He gave them a light. Now the most difficult point of time is between the plunge into darkness and the finding f your flashlight.
5. There are two types of darkness: The first darkness is that which arises from sin. It is a darkness that is filled with unhappiness and leads the Christian to eternal death. The second type of darkness is darkness which the Lord allows within our inward part in order to establish and settle virtue. This is a happy darkness because it illuminates (revelation) our inward spirit, strengthens it and gives it greater light.
6. We must never rush out into the spiritual darkness in which we can suddenly find our self in. It would be well for us to stop all of our frantic running, struggling, and searching and just wait before the Lord. He will get our flashlight to us. If we can understand God gives light, then we have our third anchor.
7. God provides for us a light in darkness. This is an anchor which will help prevent us from falling upon the rocks or in a dung pit. There are some people who do not know God provides a light to walk through darkness. They go stumbling on and stumbling on and falling into all kinds of unpleasant messes, getting cut and bruised, and crying the blues.
8. They do not believe there could be a light in such intense darkness. They believe many things which are not true. How readily some believe the suggestions of the Liar and others while being slow to believe the Word of God. But for those who believe the truth, this third anchor is available.

9. Job wrote, “*By His light, I walked through darkness*” (Job 29:3) God gives us a light. We must see these times of darkness as a time we persevere in our inward pursuit. It is a manifest sign that God, in His infinite mercy, is seeking to bring us into the inward path. How good will be the results if we embrace these times with peace and with resignation. Such times are for our spiritual growth and develop.

10. As we persevere God will give us a light which grows and increases in the midst of darkness. Often it is in times of darkness wisdom and strong love are begotten. It is in times of darkness not in times of great outward spiritual joy that our self-nature and self-seeking is dealt a mortal blow. Images, ideas, wanderings, and other hindrances things which give us a distorted view of God and His ways are consumed.

11. Last of all the Lord uses darkness to purge us of our outward senses; this purging is necessary for our internal progress. Do not particularly try to seek a way out of darkness and most of all do not stop coming before the Lord as in our most faithful times and in those times when spiritual riches and blessing were at their highest.

12. Do not try to look for some emotion or even a tender devotion towards God. We must only express our desire to do His will and to be His pleasure. Otherwise we will simply go in circles throughout our lives and take not even one step towards our inward goal. An emotional experience with the Lord must not be our goal for it is not His goal.

13. In darkness God provides a light, an anchor, a truth to see which direction to do and how to proceed. Darkness is a wonderful place for only in darkness does God provide a light to see.

LESSON 5

FOURTH ANCHOR

*“He took not away the pillar of the cloud by day, nor the pillar of fire by night, from before the people.”
(Exodus 13:22)*

1. *The four truth and four anchor is “He took not away.” It was ever ready. It was ever there, ever ready to serve, ever effective.*
2. God is and will forever be faithful; He does not burn out; He does not grow dim. He is here; he is leading. He provides a light for your darkness and He does not remove it in mid journey. It does not dispel the darkness; that is not its purpose, but we can walk through darkness with this light.
3. If this truth of the faithfulness of God (the fact He does not remove His light) can indeed grip our heart we then will have our fourth anchor. God is faithful forever. Every moment of the day God is faithful to us. Although the consciousness of His presence may be removed, He the light. Never leaves us nor forsakes us. *“For He Himself has said, I will never leave you nor forsake you.” (Hebrews 13:5)*
4. This truth does not have its foundation in us; it does not depend upon us. Whether we can feel God or not, whether we can see anything or not, whether we can hear anything or not, will not change this truth. This is an anchor not because of us, but in many cases in spite of us.
5. Our sin will not change this, our unfaithfulness will not change this.
“If they break my statues and keep not my commandments; then will I visit their transgression with the rod and their iniquity with stripes. Nevertheless my loving kindness will I not utterly take from him nor suffer my faithfulness to fail.” (Psalm 89:31-33) It is true you may forsake God. It is not true that God forsakes us.
6. *“Yes, through I walk through the valley of the shadow of death I will fear not evil; for thou art with me; they rod and they staff they comfort me. Thou preparest a table before me in the presence of mine enemies.” (Psalm 23:4-5)* How can He prepare a table before us if He is not there? He is there!
7. We may be so conscious of the enemy we cannot sense God nor see the prepared table. Our circumstances and difficulties may be so intense and trying they push out of our awareness of God’s nearness. We are very sure that God has forsaken us; we just know it! At such a time we need the fourth anchor.
8. The Word of God is not be disavowed. The Word of God is true. It does not convey to us false statements and principles. Therefore, when we come up with suggestions from our heart which is contrary to the Word of God, what are we going to believe, our self or the Word? John wrote, *“If our heart condemn us, God is greater than our heart, and knoweth all things.” (1 John 3:20)*

9. The Word of God says that God does not condemn us. *“For God sent not His Son into the world the world; but that the world through Him might be saved.”* (John 3:17) Jesus said to the woman taken in adultery, *“Neither do I condemn thee go; and sin no more.”* (John 8:11)

10. God is not in the condemning business. Man is. God knows all things my heart does not. God is greater than my heart. I will not believe the suggestions and imaginations which come from me. Now I certainly hear the suggestions; I cannot help that. But to anchor my soul in these suggestions is to miss the anchor which God has provided for me, the faithfulness of God.

11. This fourth anchor, the faithfulness of God, will hold us to such an extent that we can go to sleep in the storm. If we know that God is faithful to us every moment of the day, we can rest in great peace, *“Great peace have they which love thy law and nothing shall offend them.”* (Psalm 119:165)

12. Our peace and rest can be so complete that the tranquility can give us a guilt complex. We learn just learn how *“easy”* His yoke can be, and how *“light”* His burden is. (Matthew 11:30)

13. Do you know where the sea of glass is? It is before the throne (Revelation 4:6). Do you know what the sea of glass is? It is sea which is smooth; it is never disturbed by waves. We never see a storm on the sea of glass; it is calm. This is the condition before the throne of God. It is not in the world. We can so relate to the rulership and dominion of God, so live in Him that we live in tranquility, even through a storm.

14. Now that is not denying the storm. We can have peace in time of war and we can have war in time of peace. We can be in a storm when everything is calm or we can be calm when everything is stormy. We can even be alone in a crowd. It all depends upon where you live. It all depends upon which is gripping our heart, the storm or the faithfulness of God.

15. There is a place of silence in God that brings us to nothingness. A place where we have nothing to say. There are three types of silence: a silence of words, a silence of desires, and a silence of thoughts. The first is perfect. The second is even more perfect and the third is the most perfect.

16. In the first, the silence of words, there is virtue (strength) that is acquired. In the second, the silence of desires, quietness is obtained; and in the third, the silence of thoughts . . . this is our goal: the internal recollection of all of our senses. To lay hold of the silence of thought is to arrive and abide at the center of our being where Christ dwells.

17. No by speaking, desiring, nor reasoning we reach the central place of our inward walk, that place where God speaks to our inward man. It is there that God communicates. Himself to our spirit; and there in the inmost depths of our being. He teaches us Himself. He guides us to this place where He alone speaks His most secret and hidden this of His heart to us.

18. We must enter into this through all silence if we would hear His divine voice within us. Forsaking the world will not accomplish this, even nor renouncing our desires. No, not even if we should renounce all things created. What then?

19. Rest is found only in this three fold silence, only before an open door where God may communicate Himself to us. It is in that place He can transform us into Himself. This transformation of our soul consists not in speaking to God nor in thinking on God, but in loving Him greatly. And how is this love acquired? By means of perfect resignation of God faithfulness to us and this threefold silence.

20. This tremendous truth of the faithfulness of God can carry us through the wilderness. This anchor can hold us steady through life's storms. This enlightenment can take us safely through the darkness. Knowing of His care and concern can lift our heavy load and bring us comfort.