

A daisy flower with a bright yellow center and white petals is the central focus, growing from a dark, weathered log. The background is a blurred shoreline with rocks and water, suggesting a natural, perhaps coastal, setting. The overall mood is serene and hopeful.

*Grace*

GREATER THAN

**SIN**

A. T. Jones

FRAGMENTS – VOLUME 1

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American Sentinel  
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Bible Echo  
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## *About the “Fragments” Series*

The *Fragments* series is composed of 12 books of articles, gathered from the various Periodicals which A. T. Jones contributed to during his lifetime.

In order to bring some cohesion to these articles, the books are topical: that is, articles are organized according to their topic, and there is a separate book for each topic. So there are books on Gospel, Law and Sabbath, Healing and Temperance, the Bible, Religious Liberty, the Holy Spirit, the Prophetic Word, etc.

These volumes range in size from less than 100 pages, to over 1500 pages. In the largest, the Religious Liberty articles, I selected only those articles that carried principles or examples that would be applicable for our day. There were many other articles (about 3000 pages or more) that concerned local news and happenings. But to extract just the most essential, I left these out.

In most cases, I have left out articles that already appear in other books. For example, there was a series of Gospel articles in the *Present Truth* magazine, titled “Bible Studies on the Christian Life”. These are available as a separate book on our website, so they are not included in the Gospel book of the *Fragments* series. Also, we produced a large collection of articles regarding the Papacy and Catholic errors, “The Light Shines in Darkness”. Articles that are in that collection are not included in the *Fragments* series.

Also, some articles crossed over many topics. For example, an article on the Sabbath could fit into the “Law and Sabbath” book, but it might also cover “Religious Liberty”, “The Gospel”, and even “The Prophetic Word.” I did not think it wise to duplicate articles, so I tried to fit these kinds of articles into the book that most matched it’s topic, or where there were a series of articles that it belonged to.

What these books demonstrate is that A. T. Jones produced a lot of precious material, much of which was never organized or reprinted after his death. Jesus taught us to “gather the fragments that none be lost.” *John* 6:12. Since much depends on how we receive and appreciate the light that God gives through His chosen messengers, I felt a burden to put these forgotten treasures into an orderly and easily accessible format.

May the Spirit that gave them, bless you as you read!

*“If human beings would open the windows of the soul heavenward,  
in appreciation of the divine gifts,  
a flood of healing virtue would pour in.”*

*Ellen White, Ministry of Healing, p. 116*

## *About This Volume*

This volume, the first in the collection of “Fragments,” is devoted to articles dealing with the Gospel, which is the power of God to deliver from sin. This is the heart and center of God’s great plan of redemption, and it is from the Gospel that every other doctrine and teaching gathers strength and purpose.

Although A. T. Jones, and his co-laborer E. J. Waggoner, started their ministries before 1888, it was at the 1888 General Conference session (and leading up to it), that the Gospel-centered teachings of these men ran head-on into the traditional (and legalistic) views prevalent in Adventism at that time. Thus it became known as “the 1888 message” because that session put it into the spotlight.

The initial point of controversy was over the “law in Galatians.” traditional Adventists believed this to be the ceremonial law; Jones, and especially Waggoner, taught that it was particularly the moral law (although ceremonial laws could certainly be included). Since Adventists had defended their adherence to the Sabbath on the grounds that the moral law was still applicable to Christians, they thought the 1888 message was sweeping away this foundation, and removing the strength from their arguments in defense of the law.

The 1888 messengers clearly saw that the problem was not the law, but the wrong use of the law. They saw that many Adventists had been relying on a superficial understanding of the Gospel, and had substituted their own righteousness in place of the righteousness of Christ. The book of Galatians particularly addressed this kind of false gospel.

The moral law has a place to lead to Christ, but it is Christ’s life in the believer that brings peace and true heartfelt obedience, not man’s attempt to “set his will” and try to fulfill the obligations of the law while still encumbered with an old stony heart. Paul’s expression applies here: “Do we then make void the law through faith? God forbid: yea we establish the law.” *Romans* 3:31. It is only through true faith, that the law can really be established within people, and they can be prepared for heaven.

Ellen White threw her testimony and support behind Waggoner and Jones’ message, calling it a “most precious message,” identifying it as the Laodicean message, and the beginning of the loud cry (of the fourth angel of *Revelation* 18). The message grew and expanded for the next 15 years.

This volume gathers together the periodical articles that dwell upon the faith of Jesus, Christ’s identification with humanity, the Gospel plan, the law and grace, freedom from sin, and sanctification.

1884 – 1895



# 1. Repentance

Signs of the Times, December 18, 1884  
Acts 20:17-27

## **Acts 20**

<sup>21</sup> Repentance toward God and faith toward our Lord Jesus Christ.

**I**N ALL the preaching of the gospel by John the Baptist, by Christ, and by all the apostles, “repentance” was the first great requisite upon which they insisted.

## **Matthew 3**

<sup>2</sup> Repent you,

cried John the Baptist. Said Jesus,

## **Mark 1**

<sup>15</sup> Repent you.

## **Matthew 9**

<sup>13</sup> I am...come to call...sinners to repentance.

## **Luke 15**

<sup>10</sup> I say unto you there is joy in the presence of the angels of God over one sinner that repents.

## **Matthew 11**

<sup>20</sup> Then He began to upbraid the cities wherein the most of His mighty works were done, because they repented not.

## **Matthew 12**

<sup>41</sup> The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas.

And in reference to the Galileans whose blood Pilate had mingled with their sacrifices, and the eighteen, upon whom the tower in Siloam fell, He said:

## **Luke 13**

<sup>5</sup> I tell you...except you repent, you shall all likewise perish.

When the twelve were sent forth,

**Mark 6**

<sup>12</sup> They went out, and preached that men should repent.

After His resurrection Jesus said to the twelve that:

**Luke 24**

<sup>47</sup> Repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

On Pentecost, when men asked the apostle,

**Acts 2**

<sup>37</sup> What shall we do?

Peter answered,

<sup>38</sup> Repent.

And again in Solomon's porch after telling them that they had "killed the Prince of life," Peter said,

**Acts 3**

<sup>19</sup> Repent you therefore.

Paul at Athens declared to them that God...

**Acts 17**

<sup>30</sup> ...now commands all men everywhere to repent.

And to Agrippa, he said that he had showed...

**Acts 26**

<sup>20</sup> ...throughout all the coasts of Judea, and then to the Gentiles, that they should repent.

To the Ephesus state of the church, Christ said:

**Revelation 2**

<sup>5</sup> Remember from whence you are fallen and repent.

To the Pergamos state of the church, He said,

<sup>16</sup> Repent.

To Sardis, He said,

**Revelation 3**

<sup>3</sup> ...repent.

And to the Laodiceans, the last of the church, He says,

**Revelation 3**

<sup>19</sup> Be zealous therefore, and repent.

From the first book of the New Testament to the last, the voice of the Lord to sinners is, REPENT.

What is repentance? Some say,

“Godly sorrow for sin is repentance.”

It is not. There can be no true repentance without godly sorrow, but godly sorrow is not repentance. Paul says,

**2 Corinthians 7**

<sup>10</sup> Godly sorrow works repentance.

To repent signifies:

“To change one’s mode of thinking, feeling, and acting,—reformation of life.” (Greenfield)

Godly sorrow, i.e., a sorrow before God, and that takes Him and His will into account, a sorrow because the evil of an ill-mannered life has been offensive to Him,—this “works,” this leads to a reformation of life, a manner of life which is not conformed to this world, but is transformed by the renewing of the mind, by which is proved...

**Romans 12**

<sup>2</sup> ...what is that good and acceptable and perfect will of God.

This repentance, “reformation of life,” must be thorough, it cannot be confined alone to the mind, to our opinions of things; our change of mind must be shown in actions. This the Scripture shows:

### **Matthew 3**

<sup>8</sup> Bring forth therefore fruits meet for repentance.

The marginal reading for “fruits”:

“Answerable to amendment of life.”

### **Acts 26**

<sup>20</sup> That they should repent and turn to God and do works meet for repentance.

What are “works meet for repentance”? What are “works answerable to amendment of life”?

### **Ephesians 4**

<sup>23</sup> Be renewed in the spirit of your mind.

<sup>22</sup> Put off...the old man, which is corrupt,...

<sup>24</sup> And...put on the new man, which after God is created in righteousness and true holiness.

<sup>25</sup> Wherefore putting away lying, speak every man truth...

<sup>28</sup> Let him that stole steal no more; but rather let him labor, working with his hands the thing which is good, that he may have to give to him that needs.

<sup>29</sup> Let no corrupt communication proceed out of your mouth, but that which is good...

<sup>31</sup> Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you...

<sup>32</sup> And be kind one to another, tender-hearted, forgiving one another, even as God for Christ’s sake has forgiven you.

Here, among other things, it is said, “Let him that stole steal no more.” But that is not all. He must give back that which he stole.

### **Ezekiel 33**

<sup>14</sup> When I say unto the wicked, You shall surely die; if he turn from his sin, and do that which is lawful and right;

<sup>15</sup> If the wicked restore the pledge, give again that he had robbed, walk in the statutes of life, without committing iniquity; he shall surely live, he shall not die.



## **Leviticus 6**

<sup>4</sup> Then it shall be because he has sinned, and is guilty, that he shall restore that which he took violently away, or the thing which he has deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found,

<sup>5</sup> Or all that about which he has sworn falsely; he shall even restore it in the principal, and shall add the fifth part more thereto, and give it unto him to whom it appertains in the day of his trespass offering.

<sup>7</sup> And the priest shall make an atonement for him before the Lord, and it shall be forgiven him.

Such are works which show amendment of life. Such show that the heart has been touched, and wishes to stand right with God and man. Godly sorrow for the wrong, turning from the wrong, and then, as far as possible, making the wrong right,—that is repentance.

Repentance has to do with the principles of right. Therefore men must be shown their sins, else they never can repent. But,

## **1 John 3**

<sup>4</sup> ...sin is the transgression of the law.

And,

## **Romans 3**

<sup>20</sup> ...by the law is the knowledge of sin.

There can be no true repentance without reference and respect to the law of God. They who will preach to men to repent, must set before them the law of God, and by it show them their transgressions. This is the way the apostles preached; Peter said:

## **Acts 2**

<sup>23</sup> Him...you have taken, and by wicked hands have crucified and slain.

<sup>37</sup> And when they heard this, they cried, What shall we do?

<sup>38</sup> Then Peter said unto them, Repent.

## Acts 20

<sup>21</sup> ...repentance toward God.

This must be shown, because it is the law of God which we have transgressed, and because by that law is the knowledge of sin, of which we are to repent.

<sup>21</sup> ...and faith toward our Lord Jesus Christ.

It is not enough to be sorry for the sin. It is not enough to turn from the sin. It is not enough that the wrong is made right with our fellow-man. All these together are not enough. All these are essential, but they are not enough.

The wrong must be made right with God. The guilt of sin must be removed; the sin itself must be taken away. Christ alone can remove the sin and the guilt of it. And,

- It is alone by faith in Him that we can receive the forgiveness of sin.
- It is alone by faith in His blood that our sins can be blotted out.
- It is alone by faith in His atonement that we can receive the remission of sins.

It is alone by faith:

- Faith in His life, because He lived as our example (*1 Peter* 2:21);
- Faith in His death, because He died “for our offenses” (*Romans* 4:25);
- Faith in His resurrection, because He “was raised for our justification” (*Romans* 4:25);
- Faith in His life again, because “He ever lives to make intercession for us” (*Hebrews* 7:25).

## Acts 20

<sup>21</sup> Repentance toward God and faith toward our Lord Jesus Christ.

This is the synopsis of the Christian story. And the deeper that repentance goes, the higher faith will reach. If there were more genuine repentance in the world, there would be more abiding faith in Christ in the world.



## 2. Sanctification

Signs of the Times, May 21 & 28, 1885

**S**PURIOUS sanctification has assumed a new phase. Finding in *Acts 26:18* that Jesus has spoken of “them which are sanctified by faith that is in me,” there are those who claim sanctification by faith alone. Only believe in Christ and you are sanctified.

Others there are who claim sanctification by the Holy Spirit alone. Either of these is just as near right as the other, for both are wrong. And if sanctification should be claimed by both faith and the Spirit, still it would be a false claim; all three are alike spurious.

It is true, as we have seen, that Jesus sent Paul to the Gentiles...

### **Acts 26**

<sup>18</sup> To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them *which are sanctified by faith that is in me.*

It is also true that Paul wrote that:

### **2 Thessalonians 2**

<sup>13</sup> God has from the beginning chosen you to salvation *through sanctification of the Spirit.*

And it is equally true that Christ himself prayed to the Father for His disciples:

### **John 17**

<sup>17</sup> *Sanctify them through your truth; your word is truth.*

All three of these expressions are true. And when they are all taken together, and met according to the purpose of God, true, genuine sanctification will be the inevitable result. But when the attempt is made to take either of them alone, or any

two of them together, the grace of sanctification is perverted, and a spurious sanctification, a terrible deception, is the sure result.

These three passages of Scripture, taken in their proper order, state the true doctrine of sanctification. And it will be found that they are given above in their proper order. We now propose a short study of this subject in this order.

## **A. Sanctification by Faith**

### **Hebrews 11**

<sup>6</sup> Without faith it is impossible to please Him; for he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

James, in writing to us about asking of the Lord, says:

### **James 1**

<sup>6</sup> But let him ask in faith, nothing wavering; for he that wavers is like a wave of the sea driven with the wind and tossed.

<sup>7</sup> For let not that man think that he shall receive anything of the Lord.

Faith is the foundation upon which Christian character is built. Faith is the beginning and to it all other graces come in addition.

### **2 Peter 1**

<sup>5</sup> And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge;

<sup>6</sup> And to knowledge temperance; and to temperance patience; and to patience godliness;

<sup>7</sup> And to godliness brotherly kindness; and to brotherly kindness charity.

It is by faith alone that we must be justified. It is only by faith in Christ that we can obtain the forgiveness of sins.

### **Acts 20**

<sup>21</sup> Testifying both to the Jews, and also to the Greeks, repen-

tance toward God, and faith toward our Lord Jesus Christ.

In the council of Jerusalem as to the relation which the Gentiles bore to the gospel, Peter said that God...

### **Acts 15**

<sup>9</sup> ...put no difference between us and them, purifying their hearts *by faith*.

Therefore it is plain that the first thing in sanctification is faith in Christ. When that is exercised, then the forgiveness of sins is received, then the Holy Spirit is given; and so comes...

## **B. Sanctification of the Spirit**

Paul says, in speaking of Christ:

### **Ephesians 1**

<sup>13</sup> In whom you also trusted, after that you heard the word of truth, the gospel of your salvation; in whom also, *after that you believed*, you were sealed with that Holy Spirit of promise.

As circumcision, outwardly, of the flesh, in the letter, made with hands, was the seal of the righteousness of the faith which Abraham had; so circumcision, inwardly, of the heart, in the Spirit, made without hands, is the seal of the righteousness of the faith which we must have in Christ.

### **Romans 4**

<sup>11</sup> And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also.

### **Ephesians 1**

<sup>13</sup> In whom you also trusted, after that you heard the word of truth, the gospel of your salvation: in whom also after that you believed, you were sealed with that holy Spirit of promise.

## **Romans 2**

<sup>28</sup> For he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh:

<sup>29</sup> But he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.

## **Colossians 1**

<sup>11</sup> Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness.

Now we will designate some of the offices of the Holy Spirit.

### **1. A Witness of Forgiveness**

One office is as a witness of the forgiveness of sins, and that thus we are the children of God.

## **Hebrews 10**

<sup>15</sup> Whereof the Holy Ghost also is a witness to us: for after that He had said before,

<sup>16</sup> This is the covenant that I will make with them after those days, says the Lord, I will put my laws into their hearts, and in their minds will I write them;

<sup>17</sup> And their sins and iniquities will I remember no more.

## **Romans 8**

<sup>16</sup> The Spirit itself bears witness with our spirit, that we are the children of God.

### **2. An Earnest of Our Inheritance**

## **Ephesians 1**

<sup>13</sup> You were sealed with that Holy Spirit of promise,

<sup>14</sup> Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

An *earnest* is “a part paid beforehand on a contract, as security for the whole.” God enters into covenant with men, and to those who will accept His Son, He promises an inheritance. But the time is not yet come when the inheritance can be



given; it is not yet redeemed. So until that time does come, until it is redeemed, He gives to His people the Holy Spirit as the earnest, the security of the inheritance.

Another definition is, that “an earnest gives assurance that more is coming of the same kind.” By receiving the Holy Spirit we become partakers of the divine nature, and by this “earnest” God gives assurance that more is coming of the same kind, even so much more, that:

**1 John 3**

<sup>2</sup> When He shall appear, *we shall be like Him*, for we shall see Him as He is.

**3. A Guide into the Truth**

**John 14**

<sup>26</sup> But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things and bring all things to your remembrance, whatsoever I have said unto you.

The Holy Spirit then is to teach us the things that Christ has said. And as the spirit of Christ spoke the Old Testament as well as the New (*1 Peter 1:10-12*), this is to say that the Holy Spirit is to teach us the word of God. This is confirmed by:

**John 16**

<sup>13</sup> Howbeit when He, the Spirit of truth, is come, He will guide you into all truth.

Jesus said:

**John 17**

<sup>17</sup> Your word is truth,

So it is plain that the Spirit is to guide us into the word of God. Again:

**John 17**

<sup>15</sup> He shall take of mine, and shall show it unto you.

The Holy Spirit therefore, as teacher of the word of God, as

guide into the word of God, is to take these things of God and show them unto us, to show us their breadth of meaning, that we may know how to apply them to our lives and conform our ways to them. Compare *Psalm* 119:18; *Ephesians* 1:17-18, and *Acts* 26:18.

Just here is where those fail who claim sanctification. Even granting, for the sake of the argument (and for that reason only), that they have received the Holy Spirit,

- instead of allowing Him to fulfill His office of teacher of the word of God;
- instead of having Him take the things of the word of God, and show unto them;
- instead of allowing Him to guide them into the word of God;

–they seek to make Him the guide *independent of the word of God*; and not only that, but in many instances *directly contrary* to the plainly written word which He himself has spoken. Such a spirit is not the Spirit of God; such is not His office; He is not divided against Himself.

Again, this makes Him the end, instead of the means, which is to pervert the way of the Lord. In no single instance, in this connection, is He made the end; but in every instance He is set forth as the means by which we may reach the end which God has in view for us.

And again, to make Him the guide independent of the word, is to make Him speak of (from) Himself. But Christ plainly declares:

**John 16**

<sup>13</sup> He *shall not* speak of [from] Himself.

**4. To Convince of Sin**

In further consideration of the office of the Holy Spirit we give the following from:

## **John 16**

<sup>8</sup> And when He is come, He will convince the world of sin.

## **1 John 3**

<sup>4</sup> Sin is the transgression of the law.

And the Holy Spirit can convict no man of sin before the God, except by the law of God:

## **Romans 3**

<sup>20</sup> For by the law is the knowledge of sin.

And without conviction there can be no conversion. So the matter stands just thus: There can be no conversion without conviction; and there can be no conviction without the law; therefore, where the law of God is despised there can be no conversion; hence neither sanctification nor salvation, *call* it what they will.

## **5. To Convince of Righteousness**

### **John 16**

<sup>8</sup> ...He shall convince the world of righteousness...

<sup>9</sup> ...because I go to my Father, and you see me no more.

### **1 John 5**

<sup>17</sup> All unrighteousness is sin.

### **1 John 3**

<sup>4</sup> Sin is the transgression of the law.

Righteousness is the opposite of unrighteousness. And as unrighteousness is transgression of the law, righteousness is obedience to the law. Therefore, in convincing of righteousness, the Holy Spirit convinces of *obedience to the law of God*.

## **6. To Convince of Judgment**

### **John 16**

<sup>8</sup> ...He shall convince the world...

<sup>11</sup> ...of judgment.

## **Romans 2**

<sup>12</sup> As many as have sinned in the law shall be judged by the law,

<sup>16</sup> In the day when God shall judge the secrets of men by Jesus Christ according to my gospel.

## **James 2**

<sup>12</sup> So speak you, and so do, as they that shall be judged by the law of liberty.

As, therefore, in the Judgment men's acts are to be compared with the law of God, the office of the Holy Spirit in convincing of judgment is to enable us to see the law of God as it is, that we may have our transgressions washed away by the blood of Christ, and that we may obey the law as we ought; thus to convince us of judgment now while there is hope, that when we shall stand before the judgment seat of Christ, our lives may be found in perfect harmony with the holy law of God, and that so we may stand in the Judgment.

## **7. To Shed Abroad the Love of God**

### **Romans 5**

<sup>5</sup> And hope makes not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

### **1 John 5**

<sup>3</sup> For this is the love of God, that we keep His commandments; and His commandments are not grievous.

By all these evidences we see that the office of the Holy Spirit, in every instance in the life of the Christian, is to spread the law and word of God before him, and to impress upon him the duty and knowledge of *obedience*.

Now we bring direct proof that this is exactly what sanctification of the Spirit is, and nothing else.

### **1 Peter 1**

<sup>1</sup> Peter, an apostle of Jesus Christ, to the...

<sup>2</sup> Elect according to the foreknowledge of God the Father, through sanctification of the Spirit, *unto obedience*.

There we have it. Our proof is positive that the Holy Spirit is given to us *to teach us to obey* the written word of God, and that true sanctification of the Spirit is *unto obedience* to that written word. And any sanctification that is not “unto obedience” to the law of God, is spurious sanctification; it is a deception and a snare.

### C. Sanctification Through Truth

#### **John 17**

<sup>17</sup> Sanctify them through your truth.

The last text was proof that sanctification of the Spirit is “unto obedience.” Here we have another text from Peter on the same subject:

#### **1 Peter 1**

<sup>22</sup> Seeing you have purified [sanctified] your souls in *obeying the truth through the Spirit*.

Here we have then the truth that men are elect through sanctification of the Spirit *unto obedience*, but they are not sanctified until they *have obeyed* the truth, the word of God, through the Spirit.

The truth of God cannot be obeyed except through the Holy Spirit. The law of God is spiritual (*Romans 7:14*), the word of Christ is spirit (*John 6:63*), but man is carnal. Therefore:

#### **Romans 8**

<sup>7</sup> The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.

<sup>8</sup> So then they that are in the flesh cannot please God.

<sup>9</sup> But you are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of His.

The Holy Spirit is given to take away the carnal mind, and make us spiritually minded, that so we may discern the things

of God (*1 Corinthians* 2:9-16), and thus He takes the things of God and shows them unto us. Thus by the Spirit of God, we can see our duty in the truth of God, and then we can obey that truth through the Spirit, and so we are sanctified through the truth.

True sanctification is through the truth. The other two steps are only preparatory to this final one. The sanctification of faith is unto receiving the Holy Spirit; sanctification of the Spirit is unto obedience to the truth; and having obeyed the truth through the Spirit, *we are sanctified*.

He who rests upon faith, and claims to be sanctified, is deceived. He who rests upon the Spirit and claims to be sanctified, is deceived. Likewise he who rests upon both faith and the Spirit, and claims to be sanctified, is deceived.

He who rests upon nothing short of faith, and the Holy Spirit, and obedience to the truth, he alone is truly sanctified. It is by obedience to the truth that we are to be sanctified. The man who is living in obedience to the whole truth is wholly sanctified.

But if there be any part of the truth of God that a man is not obeying, he is not wholly sanctified. He may yell “Hallelujah,” “Bless God,” “Fully saved,” “Wholly sanctified,” etc., etc., to the end of the brassy catalog, but as long as there is a single point of the law and truth of God which he is not obeying, we know by the word of God that he is not sanctified, and that he is deceived.

We know that as long as we are in this world we must grow in grace and in the knowledge of our Lord and Saviour.

- In order to a growth in grace, there must be new faults discerned in ourselves, and additional victories gained.
- In order to a growth in knowledge, there must be additional truths learned from the word of God, and as they are learned they must be obeyed, if we would be sancti-

fied.

So, in the very nature of the case, true sanctification is a work, and a work, too, the period of which is measured only by the length of our stay in this world.

However, when the Lord comes in glory, He will find a company of sanctified ones waiting and looking for Him: they will have been sanctified through the truth, for it is written of them:

**Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.

And again:

**Revelation 14**

<sup>5</sup> In their mouth was found no guile; for they are without fault before the throne of God.

We thank God for the grace of true sanctification, but we pray to be forever delivered from every kind of sanctification that is *not* through *obedience to the truth of God through the Spirit*.





# 3. God's Message by His Son

Signs of the Times, May 28, 1885

Hebrews 1:1-8; 2:1-4

## Hebrews 1

<sup>1</sup> God...spoke...by the prophets.

**G**OD is the author, the matter is his, the words are his, and he spoke them to the people by the prophets. That which the prophets have spoken therefore is the word of God. These men spoke not of themselves,

## 2 Peter 1

<sup>21</sup> For the prophecy came not in old time by the will of man; but holy men of God spoke as they were moved by the Holy Ghost.

The Bible needs to be defended less, and preached more. The very best defense of the Bible is to preach it faithfully. And then, whether men will hear or whether they will forbear, nevertheless it is the word of God that has been spoken. If they will hear, it is the word of God that they hear; if they refuse it is the word of God which they refuse.

Great is the responsibility of him who stands before the people with the word of God.

## Jeremiah 23

<sup>28</sup> He that has my word, let him speak my word faithfully.

## 1 Peter 4

<sup>11</sup> If any man speak, let him speak as the oracles of God;...that God in all things may be glorified through Jesus Christ.

## Isaiah 62

<sup>6</sup> I have set watchmen upon the walls, O Jerusalem, which shall never hold their peace day nor night; you that make mention of the Lord, keep not silence,

<sup>7</sup> And give Him no rest, till He establish, and till He make Jerusalem a praise in the earth.

## **Isaiah 62**

<sup>1</sup> For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burns.

## **Hebrews 1**

<sup>2</sup> Has in these last days spoken unto us by His Son.

As God spoke by the prophets, so also He has spoken by His Son. It is altogether a wrong conception of His mission, that many now have who oppose the law of God—that He came as a lawgiver, to set up a new law and a new word in opposition to the old. He was “that Prophet,” not a lawgiver.

## **Deuteronomy 18**

<sup>18</sup> I will raise them up a Prophet from among their brethren, like unto you, and will put my words in his mouth; and he shall speak unto them all that I shall command him.

<sup>19</sup> And it shall come to pass that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

When He came, He accordingly declared,

## **John 6**

<sup>38</sup> For I came down from Heaven, not to do my own will, but the will of Him that sent me.

## **John 12**

<sup>49</sup> I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

<sup>50</sup> ...whatsoever I speak therefore, even as the Father said unto me, so I speak.

And as the mission of the prophets “in time past” was to bring the people to the law of God (*Nehemiah* 9:29); so it was pre-eminently the mission of Christ to magnify the law and bring the people to its observance.

## Hebrews 1

<sup>2</sup> ...whom He has appointed heir of all things.

As He is heir of all things, so:

## Galatians 3

<sup>29</sup> If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

<sup>26</sup> For you are all the children of God by faith in Christ Jesus.

## Romans 8

<sup>17</sup> And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

There are several of such "if's" as this, in Paul's writings.

## Hebrews 3

<sup>14</sup> We are made partakers of Christ, *if* we hold the beginning of our confidence steadfast unto the end.

## Colossians 1

<sup>22</sup> ...to present you holy and unblamable and unreprouvable in His sight,

<sup>23</sup> *If* you continue in the faith.

## 2 Timothy 2

<sup>11</sup> It is a faithful saying, For *if* we be dead with Him, we shall also live with Him;

<sup>12</sup> *If* we suffer, we shall also reign with Him; *if* we deny Him, He also will deny us.

We can deny Him in refusing to suffer for Him, as really as in any other way. And these promises are to those who suffer for Him. We are joint-heirs if we suffer with Him. We shall reign with Him, if we suffer with Him. Blessed suffering!

There is suffering ere the glory,  
There's a cross before the crown.<sup>1</sup>

It was so with the Master, and the servant is not greater

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<sup>1</sup> Annie R. Smith, Hymn: *Blessed Jesus, Meek and Lowly*.

than his Master, neither is the disciple greater than his Lord.  
And,

**Romans 8**

<sup>18</sup> I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us.

**Hebrews 1**

<sup>2</sup> ...by whom also He made the worlds.

**Ephesians 3**

<sup>9</sup> God...created all things by Jesus Christ.

**John 1**

<sup>3</sup> Without Him was not anything made that was made.

And this mighty One, who was before all worlds by the word of his power, “was made flesh, and dwelt among” men.  
*John 1:14.*

He who was higher than all angels, who made all angels, was made a little lower than the angels for the suffering of death; and having by himself purged our sins, sits at the right hand of the throne of the Majesty in the heavens, a minister of the sanctuary, and the true tabernacle, which the Lord pitched, and not man. He has entered into the presence of God for us; and, having obtained eternal redemption for us, he makes intercession for us.

**A More Excellent Name**

**Hebrews 1**

<sup>4</sup> Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.

**Micah 5 [Hebrew]**

<sup>2</sup> His goings forth have been from of old, from the days of eternity.

So He has obtained the excellent name of “Son” of the Father, the “eternal God.” Yea, He has obtained a “more excel-

lent” name than that, for the Father calls Him God, saying,

### **Hebrews 1**

<sup>8</sup> Your throne, O God, is forever and ever...

<sup>9</sup> You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed You with the oil of gladness above your fellows.

That is, God the Father speaks to God the Son, and says,

“Your throne, O God...”

And further the Father says to the Son,

<sup>10</sup> You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands.

And when He brought Him into the world, He said,

<sup>6</sup> Let all the angels of God worship Him.

This is He who died for us. This is He who has...

### **Philippians 2**

<sup>8</sup> ...humbled Himself, and become obedient unto death, even the death of the cross.

And for this reason:

<sup>9</sup> God has also again highly exalted Him, and given Him a name which is above every name,

<sup>10</sup> That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth;

<sup>11</sup> And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This is the more excellent name of the most excellent Saviour of sinners,

### **Isaiah 9**

<sup>6</sup> Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace.

### **Hebrews 2**

<sup>1</sup> Therefore we ought to give the more earnest heed to the

things which we have heard, lest at any time we should let them slip.

This Wonderful One has spoken to us. His words are spirit; they are life. No better, no greater, words can ever be spoken to the children of men; and if these be let slip, all is gone; if these be despised, it is ruin, for there are, and can be, no others.

### **Deuteronomy 18**

<sup>19</sup> Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.

Hold fast His words, and do not let them go, for He is your life, and the length of your days, and blessed are all they that put their trust in Him.

### **Hebrews 2**

<sup>3</sup> How shall we escape?

He not only has given us words of life, He has given His life itself, for our salvation. If this be neglected, how can salvation be obtained? Is there a more precious life to be given? No. Is there a greater One to come than He? No. The Lord says,

### **Isaiah 5**

<sup>4</sup> What could have been done more, that I have not done?

Yes, all has been done. Therefore the question is not, How shall we be saved if we neglect it? But it is,

### **Hebrews 2**

<sup>3</sup> How shall we escape, if we neglect so great salvation?

This fearful death, this awful sacrifice, this great salvation, has not been accomplished in vain on either hand. Those who appreciate it shall enjoy it; those who neglect it shall not escape.

### **Hebrews 2**

<sup>2</sup> For, if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense

of reward;

<sup>3</sup> How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord?

If ever transgression of the word spoken by angels was recompensed, how much more shall it be to the transgressors of the word spoken by Him who is so much better, so much higher, than the angels.

**Matthew 11**

<sup>28</sup> Come unto me, all you that labor and are heavy laden, and I will give you rest.

**Revelation 22**

<sup>17</sup> And the Spirit and the bride say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely.





## 4. The Priesthood of Christ

Signs of the Times, June 4, 1885

Hebrews 9:1-12

### Hebrews 9

<sup>1</sup> Then verily the first covenant had also ordinances of divine service, and a worldly sanctuary.

<sup>2</sup> For there was a tabernacle made; the first, wherein was the candlestick, and the table, and the showbread; which is called the sanctuary.

<sup>3</sup> And after the second veil, the tabernacle which is called the holiest of all;

<sup>4</sup> Which had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant;

<sup>5</sup> And over it the cherubims of glory shadowing the mercy seat; of which we cannot now speak particularly.

**T**HIS is the inspired synopsis of the description of the worldly sanctuary. The complete description is given in *Exodus* 25-31 and 35-40. When the Lord first gave directions in regard to it, he said:

### Exodus 25

<sup>2</sup> Speak unto the children of Israel, that they bring me an offering: of every man that gives it willingly with his heart you shall take my offering.

<sup>3</sup> And this is the offering which you shall take of them; gold, and silver, and brass,

<sup>4</sup> And blue, and purple, and scarlet, and fine linen, and goats' hair,

<sup>5</sup> And rams' skins dyed red, and badgers' skins, and shittim wood,

<sup>6</sup> Oil for the light, spices for anointing oil, and for sweet incense,

<sup>7</sup> Onyx stones, and stones to be set in the ephod, and in the breastplate.

<sup>8</sup> And let them make me a sanctuary; that I may dwell among them.

The sanctuary, therefore, was the dwelling-place of God among the people. It was so in the wilderness; it was so in the time of the judges, of Samuel, of Saul, of David, and until Solomon built the temple after the same pattern that this was built, and which, from the day of its dedication when...

### **1 Kings 8**

<sup>11</sup> ...the glory of the Lord filled the house of the Lord,

was the dwelling-place of the Lord, among the children of Israel.

The sanctuary was about forty-five feet long and about eighteen feet wide. It was divided into two apartments by a veil, and these two apartments were called:

### **Exodus 26**

<sup>33</sup> ...the holy place and the most holy.

In the holy place were placed the candlestick (lampstand) on the south side, the table of show bread on the north side, and the altar of incense at the west side, close to the veil. Within the veil, in the most holy place, was placed the ark of the covenant. In the ark were the tables of stone, on which were the ten commandments, and the other things above mentioned by Paul. The top of the ark was the mercy seat, and on each end of it was a cherub, both of them stretching forth their wings on high, covering the mercy seat with their wings. *Exodus 25:18-20.*

### **Exodus 25**

22 And there I will meet with you, and I will commune with you from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give you in commandment unto the children of Israel.

This sanctuary was all arranged for the service of god.

### **Hebrews 9**

<sup>6</sup> Now when these things were thus ordained, the priests

went always into the first tabernacle, accomplishing the service of God.

This service was altogether for the purpose of taking away the sins of the people. When any one had...

#### **Leviticus 4**

<sup>13</sup> ...done somewhat against any of the commandments of the Lord his God,

–when the sin which he had sinned came to his knowledge, then he was to bring his sin-offering to the door of the tabernacle of the congregation, he was to lay his hand upon the head of his offering and confess his sin, and it was accepted for him.

Then the offering was to be killed before the Lord, the blood taken by the priest in a basin and taken into the holy place, some of it sprinkled before the vail, some of it put upon the horns of the altar of incense, some of it on the horns of the altar of burnt-offering that stood before the tabernacle, and all the rest of the blood poured out at the bottom of the altar of burnt-offering. *Leviticus 4.*

Thus, when the blood (which was the life, *Leviticus 17:10*) of the offering was taken into the sanctuary and placed upon the holy vessels, the sins which by confession had been laid upon the offering, were conveyed into the sanctuary.

This was done every day throughout the year, morning and evening, for the whole congregation, and at any time for individuals who brought their offerings. But in the end of the year...

#### **Hebrews 9**

<sup>7</sup> ...went the high priest alone [into the most holy place], not without blood, which he offered for himself, and for the errors of the people.

This day in which the high priest went into the most holy place, was called the day of atonement. And the service which

he that day accomplished was called cleansing the sanctuary. That was to remove from the sanctuary all the sins that had been conveyed into it during the year.

This was done by the high priest first casting lots upon two goats, one of which was thus chosen for the Lord, and the other left to be the scapegoat. Then the goat upon which the Lord's lot fell was offered for a sin-offering, and the blood was taken by the high priest into the most holy place, and sprinkled upon the mercy seat and before the mercy seat seven times, then he went out into the first apartment to the altar of incense and sprinkled the blood upon it seven times. This was to...

### **Leviticus 16**

<sup>16</sup> ...make an atonement for the holy place, [and for] the tabernacle of the congregation, [and for the altar, *Leviticus* 16:33] because of the uncleanness of the children of Israel, and because of all their transgressions in all their sins.

This uncleanness was because of sins, because no person ever went into the sanctuary except the priests, and they only in the service of God, and no person ever went into the most holy place except the high priest. And when the high priest had...

### **Leviticus 16**

<sup>20</sup> ...made an end of reconciling the holy place and the tabernacle of the congregation, and the altar,

–he took the live goat and laid both his hands upon the head of the live goat, and confessed over him all the iniquities of the children of israel, and all their transgressions in all their sins, putting them upon the head of the goat, and sent him away by the hand of a fit man into the wilderness.

<sup>22</sup> And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.

This was the completion of the yearly round of the service of God as conducted in the sanctuary according to the ordinances established by the Lord.

But this sanctuary, with all its services, with all its offerings, with all its priests, and its high priest, was only...

### **Hebrews 9**

<sup>9</sup> ...a figure for the time then present.

<sup>8</sup> The Holy Ghost this signifying, that the way into the holiest of all was not yet made manifest, while as the first tabernacle was yet standing.

These things upon the earth were patterns of things in Heaven.

<sup>23</sup> It was therefore necessary that the patterns of things in the heavens should be purified with these; but the heavenly things themselves with better sacrifices than these.

These holy places made with hands were the figures of the true holy places in Heaven itself.

<sup>24</sup> For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us.

Christ was not a priest on earth (*Hebrews 8:4*), therefore He did not enter into these holy places made with hands. But He is a high priest in Heaven, and there He is a minister of the true sanctuary of which the earthly was but a pattern.

### **Hebrews 8**

<sup>1</sup> We have such a high priest, who is set at the right hand of the throne of the Majesty in the heavens;

<sup>2</sup> A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

- This sanctuary that was upon the earth, was a figure of the sanctuary that is in heaven.
- The offering of beasts that was made and which could not take away sin, was a figure of the offering of “the

Lamb of God, which takes away the sin of the world.”  
*John 1:29.*

- The blood that was brought into the earthly sanctuary for sin, was a figure of the blood of Christ by which He has entered into the heavenly sanctuary now to appear in the presence of God for us.
- The high priest on earth was a figure of Christ, our high priest in Heaven.
- The ministry of the high priest in the sanctuary on earth was a figure of the ministry of our high priest, Christ, in the sanctuary in Heaven.
- The ten commandments which were in the ark of the testimony in the temple on earth, were but a copy of those which are in the ark of his testament in the temple in Heaven. *Revelation 11:19.*

That which was sin then, is sin now. That by which sin was made known then, is that by which sin is made known now. That is, the ten commandments, and they read now exactly as they read then. By the commandment the seventh day was the Sabbath then, by that same commandment the seventh day is the Sabbath now.

All these priests, services and offerings could not really take away sin,

### **Hebrews 9**

<sup>9</sup> ...could not make him that did the service perfect, as pertaining to the conscience.

### **Hebrews 10**

<sup>4</sup> For it is not possible that the blood of bulls and of goats should take away sins.

Christ's service, His offering, His blood alone can take away sin, theirs as well as ours.

### **Hebrews 9**

<sup>15</sup> And for this cause He is the mediator of the new testa-

ment, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance.

Through these offerings, all the faithful from Adam onward, looked to Christ for redemption from their transgressions; through His own offering, all from Christ to the end of the world, must likewise look to Him for redemption from their transgressions. Thus, He is...

### **Revelation 13**

<sup>8</sup> ...the Lamb slain from the foundation of the world.

### **Acts 4**

<sup>12</sup> There is none other name under Heaven given among men, whereby we must be saved.

There is no other priesthood by which we can be reconciled to God; neither is there any place where real atonement is made for the sins of men, other than in the most holy place of the sanctuary in Heaven.





# 5. The Word Made Flesh

Signs of the Times, March 25, 1886  
John 1:1-18

## **John 1**

<sup>1</sup> In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God.

“In the beginning,” that is, before creation, before time was; for in His prayer at the last supper He said:

## **John 17**

<sup>5</sup> O Father, glorify me with your own self with the glory which I had with You before the world was.

<sup>24</sup> Father, I will that they also, whom You have given me, be with me where I am; that they may behold the glory which You have given me; for You loved me before the foundation of the world.

How long before, no finite mind can measure; for in the announcement by the prophet of the place of His birth, when he came into the world, it is said:

## **Micah 5**

<sup>2</sup> But you, Bethlehem Ephratah, though you be little among the thousands of Judah, yet out of you shall He come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting.

The margin (Hebrew) reads, from “the days of eternity.” The mind must be able to grasp eternity before it can measure the length of days of the Saviour of the world; before it can know how long the Word was before the world was.

That the Word was Jesus Christ is evident from verse 14:

## **John 1**

<sup>14</sup> And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth.

He is called the Word of God because through Him is revealed to us the thoughts of God, as our words express our thoughts and feelings to others. He is the expression of God's will to the children of men.

**Colossians 2**

<sup>9</sup> For in Him dwells all the fullness of the Godhead bodily.

In Him is shown the love of God to the children of men.

**1 John 4**

<sup>9</sup> In this was manifested the love of God toward us because that God sent His only begotten Son into the world, that we might live through Him.

The words which He spoke are the words of God:

**John 12**

<sup>49</sup> For I have not spoken of myself; but the Father which sent me, He gave me a commandment, what I should say, and what I should speak.

<sup>50</sup> ...whatsoever I speak therefore, even as the Father said unto me, so I speak.

In short, in Him God revealed Himself; for said Jesus,

**John 14**

<sup>9</sup> He that has seen me has seen the Father.

Christ is the Word of God.

**John 1**

<sup>1</sup> ...and the Word was God.

**Hebrews 1**

<sup>4</sup> Being made so much better than the angels, as He has by inheritance obtained a more excellent name than they.

<sup>5</sup> For unto which of the angels said He at any time, You are my Son, this day have I begotten you? And again, I will be to Him a Father, and He shall be to me a Son?

<sup>6</sup> And again, when He brought the firstbegotten into the world, He said, And let all the angels of God worship Him.

<sup>7</sup> And of the angels He says, Who makes His angels spirits,

and His ministers a flame of fire.

<sup>8</sup> But unto the Son He says, Your throne, O God, is for ever and ever; a scepter of righteousness is the scepter of your kingdom.

<sup>9</sup> You have loved righteousness, and hated iniquity; therefore God, even your God, has anointed You with the oil of gladness above your fellows.

The Father calls the Son, God.

### **John 1**

<sup>3</sup> All things were made by Him; and without Him was not anything made that was made.

### **Hebrews 1**

<sup>1</sup> God, who at sundry times and in divers manners spoke in time past unto the fathers by the prophets,

<sup>2</sup> Has in these last days spoken unto us by His Son, whom He has appointed heir of all things, by whom also He made the worlds.

### **Ephesians 3**

<sup>9</sup> God...created all things by Jesus Christ.

### **Colossians 1**

<sup>16</sup> For by Him were all things created, that are in Heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers;

<sup>17</sup> All things were created by Him, and for Him; and He is before all things, and by Him all things consist (exist).

Now as Jesus Christ made all things,

### **John 1**

<sup>1</sup> ...and without Him was not anything made that was made;

–and as:

### **Mark 2**

<sup>27</sup> The Sabbath was made...,

–it follows that Christ made the Sabbath. And as the Sabbath was made as the memorial of creation, that man might

thus remember and honor the Creator; and as the seventh day is declared to be:

**Exodus 20**

<sup>10</sup> ...the Sabbath of the Lord your God,...

<sup>11</sup> ...[who] made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath day, and hallowed it,

–it follows that the seventh day is the Sabbath of Christ the Lord. It is Christ who rested the seventh day. It is Christ who blessed and sanctified the seventh day. It is Christ who made the seventh day the Sabbath. And as long as He remains what He is,

**Hebrews 13**

<sup>8</sup> ...the same yesterday, and today, and forever,

–the seventh day must remain the Sabbath. It can change no more than He can change; for He has declared by His living word that it is the Sabbath; and He cannot deny Himself.

It is the duty of all men to...

**John 5**

<sup>23</sup> ...honor the Son, even as they honor the Father.

It is not enough to honor the Son as Redeemer and King. He must be honored as Creator also, or else He is not honored even as is the Father. Now the Creator has appointed a memorial of creation, by the keeping of which He is remembered and honored as Creator. That memorial is the Sabbath, which He Himself has made and declared to be the seventh day.

That is the day which Christ the Creator made the Sabbath; it is the day by the observance of which He is honored as Creator. Therefore it is the duty of all men to keep the seventh day as the Sabbath of the Lord. The seventh day is the Sabbath of Christ the Creator. Will you keep it, and so honor Him as Creator?

**John 1**

<sup>4</sup> In Him was life.

**Romans 6**

<sup>23</sup> The wages of sin is death.

**Romans 3**

<sup>23</sup> All have sinned.

Death has passed upon the whole human race. But in Christ there is life.

**Romans 6**

<sup>23</sup> The gift of God is eternal life through Jesus Christ our Lord.

**John 3**

<sup>36</sup> He that believes on the Son has everlasting life; and he that believes not the Son shall not see life.

**John 6**

<sup>53</sup> Except you eat the flesh of the Son of man, and drink His blood, you have no life in you.

**1 John 5**

<sup>11</sup> And this is the record, that God has given to us eternal life, and this life is in His Son.

<sup>12</sup> He that has the Son has life; and He that has not the Son of God has not life.

**Colossians 3**

<sup>4</sup> When Christ, who is our life, shall appear, then shall you also appear with Him in glory.

**John 1**

<sup>14</sup> And the Word was made flesh.

That Word which was in the beginning; which was with God before the world was, even from the days of eternity,—that Word was made flesh.

Mark, it does *not* say that the Word came and dwelt in a body of flesh, though distinct from it, as it is said the immortal

soul dwells in the body, so that when the body died the Word left it, as it is said the immortal soul at death leaves the body of man. It says nothing of the kind. It does say,

**John 1**

<sup>14</sup> The Word was made flesh.

John says:

**1 John 1**

<sup>1</sup> That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life.

This could not be said if that Word dwelt in a human body, as the immortal soul is said to do; for no man ever saw what is called the immortal soul, much less did any man ever handle one with his hands.

If it be said that it was so, and that only the body died, while the real Word left the body and did not die, then what but a human sacrifice was ever made for the sins of the world? No;

**John 1**

<sup>14</sup> The Word was made flesh,

**Hebrews 2**

<sup>9</sup> ...for the suffering of death.

**Isaiah 53**

<sup>10</sup> [He] poured out His soul unto death;

<sup>12</sup> You shall make His soul an offering for sin.

**Revelation 1**

<sup>18</sup> I am He that lives, and was dead; and, behold, I am alive forevermore, Amen; and have the keys of hell and of death.

**John 1**

<sup>14</sup> The Word was made flesh.

The Word of God died. And we have a divine sacrifice for

sin.

### **John 3**

<sup>15</sup> Whosoever believes on Him shall not perish.

For,

### **Hebrews 7**

<sup>25</sup> He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.

### **John 1**

<sup>12</sup> As many as received Him, to them gave He power to become the sons of God.

### **1 John 3**

<sup>1</sup> Behold, what manner of love the Father has bestowed upon us, that we should be called the Sons of God...

<sup>2</sup> Beloved, now are we the sons of God, and it does not yet appear what we shall be; but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is.

Thanks be unto God for His unspeakable gift.





## 6. Jesus and Abraham

Signs of the Times, June 10, 1886  
John 8:31-38; 41-59

### **John 8**

<sup>31</sup> If you continue in my word, then are you my disciples indeed.

### **Hebrews 5**

<sup>9</sup> [Jesus] became the author of eternal salvation unto all them that obey Him.

**A**RE we His disciples? If we continue in His word we are; if we bring forth much fruit we are. *John 15:8*. A disciple is a learner. A disciple of Christ is one who learns of Christ. And this is the Saviour's command:

### **Matthew 11**

<sup>29</sup> Take my yoke upon you and learn of me.

In Him is a field of study that can never be exhausted.

### **Colossians 2**

<sup>9</sup> For in Him dwells all the fullness of the Godhead bodily.

- Would we learn meekness, we must learn it of Christ.
- Would we learn gentleness, we must learn it of Christ.
- Would we learn of righteousness, we must learn it of Christ.
- Would we learn holiness, we must learn it of Christ.
- Would we learn of charity, we must learn it of Christ.
- Would we learn anything at all but that which is earthly, we must learn it of Christ;

For:

### **1 Corinthians 1**

<sup>30</sup> Of God He is made unto us wisdom, and righteousness, and sanctification, and redemption;

<sup>31</sup> That, according as it is written, He that glories, let him

glory in the Lord.

If thus we study the divine Saviour, and learn of Him and continue in His word, then are we His disciples indeed. He that hears the sayings of Christ and does them is the man who has built his house upon the rock; while he that hears these sayings and does them not has built his house on the sand. Alas! how many there are even today as of old to whom the words of Christ come,

**Luke 6**

<sup>46</sup> Why do you call me, Lord, Lord, and do not the things which I say?

If thus we learn of Christ, we shall know the truth, for He is the Truth. He came to...

**John 18**

<sup>37</sup> ...bear witness unto the truth.

The word of God is truth, and Christ is the word of God personified. We shall know the truth and the truth shall make us free (*John 8:32*); for:

**John 3**

<sup>21</sup> He that does truth comes to the light that his deeds may be made manifest, that they are wrought in God.

The people who enter in through the gates of the eternal city, are those who have kept the truth.

**Isaiah 26**

<sup>1</sup> In that day shall this song be sung in the land of Judah: We have a strong city; salvation will God appoint for walls and bulwarks.

<sup>2</sup> Open the gates, that the righteous nation which keeps the truth may enter in.

Jesus tells us what is meant by the truth in this place; He says:

## **Revelation 22**

<sup>14</sup> Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city.

And David says:

## **Psalms 119**

<sup>142</sup> Your righteousness is an everlasting righteousness, and your law is the truth.

It is only through Christ that we can keep the truth, the commandments of God. And Christ the Truth, must make us free from our obedience to the truth,—the law of God,—before we can do the truth.

## **John 8**

<sup>34</sup> Whosoever commits sin is the servant of sin.

Sin is the master and the sinner is the servant. The wages that the servant receives is death,

## **Romans 6**

<sup>23</sup> For the wages of sin is death.

Sin is a cruel master, and pays a cruel price for the service that is rendered. He holds his servants in cruel bondage, with mighty strength, for the strength of sin is the law of God.

## **1 Corinthians 15**

<sup>57</sup> But thanks be to God, which gives us the victory through our Lord Jesus Christ.

The wages of sin is death, but Christ died for all.

## **2 Corinthians 5**

<sup>21</sup> [God] made him to be sin for us, who knew no sin.

## **Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us.

He came to set at liberty them that are bound under the

bondage of sin. He has conquered and condemned sin; He has broken the power of death.

**John 8**

<sup>36</sup> If the Son therefore shall make you free, you shall be free indeed.

And he longs to make free all the servants of sin.

**Isaiah 45**

<sup>22</sup> Look unto me, and be saved, all the ends of the earth; for I am God...

<sup>21</sup> ...and there is no God else beside me; a just God and a Saviour.

**Romans 8**

<sup>1</sup> There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit;

<sup>2</sup> For the law of the Spirit of life in Christ Jesus has made me free from the law of sin and death.

**John 8**

<sup>39</sup> If you were Abraham's children, you would do the works of Abraham.

This is Christ's testimony of Abraham:

**Genesis 26**

<sup>5</sup> Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws.

**Romans 4**

<sup>3</sup> Abraham believed God, and it was counted unto him for righteousness.

Abraham believed God, and obeyed God; and those men, while asserting with all their power that they were the children of Abraham, were denying all the evidences that God could bring before them and in their rebellion were only waiting for a chance to kill the One whom God had sent, the promised seed of Abraham, in whom all the world should be

blessed.

If they had believed on Christ, they would have been indeed the children of Abraham, and would have been blessed with faithful Abraham. For,

**Galatians 3**

<sup>29</sup> If you be Christ's, then are you Abraham's seed, and heirs according to the promise.

If they had been indeed the children of Abraham, they would have rejoiced to see the day when Jesus stood in the world, for Abraham rejoiced to see that day, and he saw it and was glad. Abraham rejoiced to see it even afar off, and by faith; while they would not see it before their eyes and present to their senses.

In seeking to kill Christ, they were but doing the deeds of their father the devil, for:

**1 John 3**

<sup>8</sup> He that commits sin is of the devil,

—and the devil was a murderer from the beginning. Jesus thus laid bare their wicked hearts, and the more they resisted the truth the more He exposed their hypocrisy, until their baseness became so glaring before all that the only thing they could do to hide it was to kill Him who so persistently and so unscathingly exposed it.

A similar instance of their wickedness was shown in the case of Lazarus. After Jesus had raised Lazarus from the dead, many by seeing Lazarus believed on Jesus, so to prevent this the chief priests proposed to kill Lazarus. *John* 12:10-11.

And it was all brought about by their resistance to the truth in the first place. If they had received His word at the beginning; if they had diligently weighed His profession, and fairly examined His works with honesty of purpose to know the truth, they would have seen in Him that which He really was.

But because His appearance did not suit them, because He did not come as they thought the Messiah ought to come, they set their minds against Him at once. And though He besought them not to judge according to appearances, but to judge righteous judgment, and though they believed not Him, to believe the works yet it was all to no purpose.

They had decided that they would not believe He was the Christ, and nothing should alter that decision. We should never condemn any doctrine, nor any profession, simply because it does not meet our opinion. Our opinion may be wrong, and if the doctrine be the truth, we wrong ourselves by rejecting it.

### **1 Thessalonians 5**

<sup>21</sup> Prove all things, hold fast that which is good.

Bring everything to the test of the word of God, if it will not bear that test, it is wrong, and then cast it away as such. If it will bear the test of the word of God, then we dare not reject it, for it is the truth of God, and it is by knowing and continuing in the truth that we become Christ's disciples indeed.

Be careful with the truth. Exalt it and it shall promote you. Those that hate it love death.

Again Jesus put them in a strait by the question,

### **John 8**

<sup>46</sup> Which of you convinces me of sin?

Convince here signifies to convict.

“Which of you convicts me of sin?”

Here He throws the question of men in the fairest possible way, and it still remains so. Let the world be summoned, and who of the inhabitants can convict Jesus Christ of sin? Who can point to a single word ordered of wrong import?

He has stood thus challenging the world for more than

eighteen centuries; but as, with the Jews at the first, so has it ever been, no man can say, "I." And upon this comes, as the logical consequence, the question that He asked of them:

**John 8**

<sup>46</sup> If I say the truth, why do you not believe me?

If He cannot be convicted of sin, His whole course was that of truth. Why then do you not believe Him? Do you not want to believe the truth? The challenge of Christ places upon every person the alternative of either believing that He is the Christ, or of refusing to believe the truth.

**John 8**

<sup>58</sup> Before Abraham was, I am.

Yea, before all things, He is; for He is...

**Revelation 1**

<sup>8</sup> The beginning and the ending, which is, and which was, and which is to come, the Almighty.





## 7. Human Nature and Its Restraints

Signs of the Times, June 2, 1887

**Editor's note:** The removal of restraint on human nature is what contributes to the corruption of the world, and the final destruction of the people. The last message of mercy that God gives is contained in *Revelation* 14:6-12, particularly the message of the Third Angel, which produces those who “keep the commandments of God and the faith of Jesus.” This is divine restraint. It is the only real solution to the world's problems.

**L**ET us compare the two pictures drawn by Paul, the one of the iniquity of ancient heathenism:

### **Romans 1**

<sup>28</sup> And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient;

<sup>29</sup> Being filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers,

<sup>30</sup> Backbiters, haters of God, spiteful, proud, boasters, inventors of evil things, disobedient to parents,

<sup>31</sup> Without understanding, covenant-breakers, without natural affection, implacable, unmerciful:

<sup>32</sup> Who knowing the judgment of God, that they which commit such things are worthy of death, not only do the same, but have pleasure in them that do them.

And the other of the iniquity of the last days, even among those who have “a form of godliness”:

### **2 Timothy 3**

<sup>1</sup> This know also, that in the last days perilous times shall come.

<sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>3</sup> Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

<sup>4</sup> Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

<sup>5</sup> Having a form of godliness, but denying the power thereof: from such turn away.

<sup>6</sup> For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts,

<sup>7</sup> Ever learning, and never able to come to the knowledge of the truth.

<sup>8</sup> Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.

We can see that these two pictures are exactly alike. Human nature, unrestrained, is the same in all ages. Whether in the days of Christ, or two thousand years before, or two thousand years after; whether manifested in the inhabitants of Canaan, or in the inhabitants of the United States, it is always the same.

It is for this very reason that the Bible fits men, wherever on the earth it may find them. It is a book not for one tribe only, nor for one class, nor for one nation, but for the human race. And it is the only book in the world that is. The reason for that is, that the book was given by One who knows human nature in its very essence.

God made man upright. But he turned from the bright course which God set before him; he sinned, and so sold himself to do evil; and now the sublime powers which the Lord bestowed upon him, to be exerted in the way of righteousness, are prostituted to evil; his “course is evil,” and his “force is not right.” *Jeremiah 23:10*.

If ever, then, man shall be raised from his fallen state, if ever his lapsed powers shall be restored, it is indispensable that the tendency of every faculty be restrained, turned into the right course, and trained to follow it. The Bible meets this necessity; it meets it in every part, and satisfies it to the full. Therefore, this of itself is proof that the Creator of man is the author of the Bible.

Human nature being the same everywhere, the only thing that makes one person to differ from another is the degree of restraint each one recognizes in his own case. If, in a person, all the restraints of the law of God are recognized, he will be a man fitted for the society and fellowship of the angels. If, on the contrary, none of these are recognized, he will be a man fit only for the society and fellowship of demons.

Upon many persons, and in many ways, these restraints exert themselves unconsciously, as in the case of the infidel, who denies the authority or the existence of God, and despises His word. Yet the principles of that word are so embedded in the society of which he is a member that he yields obedience to them, while he thinks he is defying them.

But transplant him to the state of society which he advocates, where none of these principles are recognized, and none exerted, and he will run as readily in the way of iniquity as the veriest heathen that ever dwelt in the land of Canaan.

And that other class of persons who call themselves “Christians,” or even “Christian ministers,” who, in their opposition to the obligations of the ten commandments, can hardly frame sentences that will sufficiently express the bitterness of their contempt for the law of God, only let the time come when such seed shall have borne its fruit, when society in following such teaching shall have reached that condition which would be defined in the very opposite of the ten commandments, and they will go as greedily in that evil way as did Balaam of old.

Again, many will restrain themselves from doing evil through fear of punishment; but take away the prospect of punishment, or satisfy them that there will be none, and they will go to any length that circumstances may allow. Henry VIII, although he regarded not God, as long as he feared the Pope did not dare to divorce his wife, but when he had broken through that restraint, he cut off the heads of three wives, and

only a witty speech saved the head of the fourth.<sup>2</sup>

There is another course by which men reach the same state of cruelty. That is, not by denying the existence of God, but by making themselves the depositaries of what they choose to define as His will, and then holding themselves as the sole expositors and executors of that will. As in every single instance it is only *their own will* which is thus exalted to the supremacy, and therefore is of only human authority, the only way in which it can be enforced is by human enactment.

And then instead of being simply executors, they make themselves executioners in carrying into effect their arbitrary will. Making their own will supreme, and themselves the sole interpreters of that will, even though they claim it to be the will of God, they just as veritably put themselves beyond restraint as do the men who deny God outright.

Both classes reach the same point, and both commit the same enormous crimes, the one illustrated in the fearful orgies of the Reign of Terror, the other illustrated in the terrible torments of the Inquisition.

And now at this hour of the 19<sup>th</sup> century, and in our own country, under the profession of *National Reform*, the harlot daughters of the Papacy are preparing to revive the spirit and times of the mother. For when, by constitutional authority, they, after the similitude of the Papacy, shall have acquired a power similar to the Papal, they will be in position to commit excesses similar to those of the Papacy.

Human nature without restraint, in these, is as ruinous as in those. True, they would comfort us with the assurance that

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<sup>2</sup> **Editor's note:** I couldn't verify this in history. Henry VIII had six wives. The second and fifth were beheaded. The third died after childbirth. The first and fourth died a natural death. The sixth outlived Henry VIII. I couldn't find any record of a "witty speech" made by any of them to avoid beheading. Although it is clear that Henry became more and more "unrestrained" as the marriages/divorces were indulged.

they will not hurt a “hair of” our “heads.” But as we know that it is a giant’s power which they want, so we know, by human nature as portrayed in human history, that when they get it, they will use it like a giant.

The Scriptures confirm all that this investigation suggests. In the beginning of this article we cited *Romans* 1:28-31 as the description of the ancient heathendom, and *2 Timothy* 3:1-8 as the description of the last days of modern Christendom, and we find them exactly alike.

It is by resistance to the truth of God that men loosen its restraints upon them, and deliver themselves up to the sway of Satan.

## **2 Thessalonians 2**

<sup>8</sup> And then shall that Wicked be revealed, whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming:

<sup>9</sup> Even him, whose coming is after the working of Satan with all power and signs and lying wonders,

<sup>10</sup> And with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved.

<sup>11</sup> And for this cause God shall send them strong delusion, that they should believe a lie:

<sup>12</sup> That they all might be damned who believed not the truth, but had pleasure in unrighteousness.

In the last days it is only those who “received not the love of the truth that they might be saved,” in whom Satan works “with all power and signs and lying wonders.” It is only those “who believe not the truth” but have “pleasure in unrighteousness,” who become so deluded that they “believe a lie.”

From the beginning of the world God has left no nation without witness:

## **Acts 14**

<sup>16</sup> Who in times past suffered all nations to walk in their own

ways.

<sup>17</sup> Nevertheless He left not himself without witness, in that He did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness.

By a then “present truth” He has witnessed to different ages. In obedience to that truth, and in the love of it, lay the salvation of the people in each respective age.

In the last days God sends a message which reaches to the end of the world, and is therefore His last message to the world. It is the Third Angel’s Message (*Revelation 14:9-16*):

#### **Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God and the faith of Jesus.

The commandments of God are truth:

#### **Psalm 119**

<sup>151</sup> You are near, O Lord; and all your commandments are truth.

The faith of Jesus is the faith of Him who is the truth:

#### **John 14**

<sup>6</sup> Jesus said unto him, I am the way, the truth, and the life: no man comes unto the Father, but by me.

Both together embrace the whole word of God, which is truth, and restrain men.

#### **John 17**

<sup>17</sup> Sanctify them through your truth: your word is truth.

“You shall not” is the key-note of the commandments of God; and Jesus exclaims:

#### **Matthew 16**

<sup>24</sup> If any man will come after me, let him deny himself.

Therefore the Third Angel’s Message in holding forth the “commandments of God and the faith of Jesus” presents the

summary of all those restraints which are demanded in checking and transforming the tendencies of human nature, and in leading them by the “right course,” to goodness and to God.

And when the world shall deliberately reject the Third Angel’s Message, it thereby places itself beyond those restraints, and is then ready to be led captive by Satan at his will; and then it is that he works with all power in them that perish,

## **2 Thessalonians 2**

<sup>10</sup> ...because they received not the love of the truth that they might be saved.

By the Third Angel’s Message, the harvest of the earth will be ripened for good or for ill; for glory or for shame; to be gathered into the garner of God, or to be bound in bundles to be burned.

## **Revelation 14**

<sup>14</sup> And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle.

<sup>15</sup> And another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in your sickle, and reap: for the time is come for You to reap; for the harvest of the earth is ripe.

<sup>16</sup> And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped.

<sup>17</sup> And another angel came out of the temple which is in heaven, he also having a sharp sickle.

<sup>18</sup> And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in your sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe.

<sup>19</sup> And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great wine-press of the wrath of God.





## 8. Consecration

The Home Missionary, November 1892

**C**ONSECRATION is simply the constant recognition of the fact that we are the Lord's and not our own. He who learns that this is a fact, and lives in the constant living presence and recognition of it as the great fact,—he is consecrated, and this is consecration.

Now is this a hard thing to do in itself and as the Lord has fixed it. People make it hard for themselves, by thinking it to be something that it is not, and trying to accomplish it in a way that is not the Lord's way, and even then they miss it. And, in truth, going about it in another than the Lord's way they cannot possibly do anything else than miss it.

### We Belong to God

Is it a fact, then, that we are the Lord's? Of course it is; for it is written:

#### **1 Corinthians 6**

<sup>20</sup> You are bought with a price.

And the price is:

#### **1 Peter 1**

<sup>19</sup> ...the precious blood of Christ, as of a lamb without blemish and without spot.

#### **Titus 2**

<sup>14</sup> [For He] gave Himself for us.

This "price" was paid for every soul that is on earth, and for every one who ever was or ever shall be on earth; for:

#### **2 Corinthians 5**

<sup>15</sup> He died for all.

Having died for all; having paid the wondrous price for all; having given Himself for all;—having thus bought, and paid

the price for all, it is certainly a fact that all are His. Therefore it is written:

**1 Corinthians 6**

<sup>19</sup> You are not your own; for you are bought with a price:

<sup>20</sup> Therefore glorify God in your body, and in your spirit, which are God's.

**Our Sins Belong to God**

He not only gave Himself for us, but for all there is of us—yes, even for our sins. For again it is written that He...

**Galatians 1**

<sup>4</sup> ...gave himself for our sins.

And He did it...

<sup>4</sup> ...that He might deliver us from this present evil world;

That He might...

**Titus 2**

<sup>14</sup> ...purify unto himself a peculiar people, zealous of good works;

That He might present us...

**Jude**

<sup>24</sup> ...faultless before the presence of His glory with exceeding joy.

In one word,

**1 Peter 3**

<sup>18</sup> ...that He might bring us to God.

He so loved us that He wants to save us. But He cannot save us *in* our sins. He will save us *from* our sins. And as our whole self is sin and sin only, in order to get us, in order to buy us, He had to buy our sins also. So in giving himself for us, He gave himself for our sins too. And as we are His, because He bought us with that great price, so also our sins are His, for He bought them with the same great price.

## **The Blessed Transaction**

Then will you let Him have the sins which He has bought? or will you hold on to these yourself? Will you let Him have what is His own? Will you let Him do what He will with His own? And what will He do with these sins?

O, He will forgive them!

### **1 John 1**

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

He will make them as white as snow.

### **Isaiah 1**

<sup>18</sup> Come now, and let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

He will put them away.

### **Hebrews 9**

<sup>26</sup> But now once in the end of the world has He appeared to put away sin by the sacrifice of himself.

He will cast them into the depths of the sea.

### **Micah 7**

<sup>19</sup> He will turn again, He will have compassion upon us; He will subdue our iniquities; and You will cast all their sins into the depths of the sea.

He will remove them from us as far as the east is from the west.

### **Psalms 103**

<sup>12</sup> As far as the east is from the west, so far has He removed our transgressions from us.

He will cast them all behind His back.

### **Isaiah 38**

<sup>17</sup> You have in love to my soul delivered it from the pit of cor-

ruption: for You have cast all my sins behind your back.

And when they are all cast behind His back, He and His own throne will stand between us and them, as the pledge that we are free from them; and the rainbow round about the throne will be the sign—the token—of the everlasting covenant that our sins and iniquities will be remembered no more.

### **Hebrews 8**

<sup>12</sup> For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.

Thus in giving himself for our sins, He gave himself to us. In giving himself for us, He gave himself to us. So when we let Him have our sins, we get Him instead. When we let Him have ourselves, we get himself instead. Will you make the exchange now? Would you rather have Him than your sins? Then let Him have them. Make the blessed exchange today.

- Would you rather have His way than your way?
- Would you rather have His life than your life?
- Would you rather have His disposition than your disposition?
- Would you rather have His character than your character?
- Would you rather have Him than yourself?

Would you? “To be sure I would,” you say. Then, O! let Him have you now; make the blessed surrender, and exchange now and forevermore.

### **Daily Consecration**

This is consecration. And thus it is a daily, an hourly, a constant recognition, in gratitude and thankfulness, that we are His own. So each day:

#### **Steps to Christ, p. 70:**

Consecrate yourself to God in the morning; make this your

very first work. Let your prayer be, “Take me, O Lord, as wholly yours. I lay all my plans at your feet. Use me today in your service. Abide with me, and let all my work be wrought in You.” This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate.

Say,

“I am the purchased possession of Jesus Christ, and every hour I must consecrate myself to His service.”

**Steps to Christ, p. 70:**

Thus day by day you may be giving your life into the hands of God, and thus your life will be moulded more and more after the life of Christ.

This is consecration. And it is not a burden, but a living, everlasting joy.

## **Freedom from Sin**

Therefore,

**Romans 6**

<sup>11</sup> Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

<sup>13</sup> ...yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.

<sup>14</sup> For sin shall not have dominion over you...

“Sin shall not have dominion over you,”—is that promise worth anything to you, brethren? It is worth all that God is worth to the one who reckons himself to be dead indeed unto sin, and alive unto God through Jesus Christ; and who yields himself unto God, and his members unto God as instruments for God to use. To this one God has declared,

“Sin shall not have dominion over you.”

Thank the Lord for this blessed promise of freedom from sin

and all the power of sin. And this promise He will make a fact in the life and experience of every one who reckons thus and yields to God.

- You furnish the reckoning, He will furnish the fact.
- You yield to Him, and He will use you.
- You yield to Him your members, and He will use them only as instruments of righteousness.

And so, “sin shall not have dominion over you,” for God is stronger than sin.

## **Our Possessions Are His**

Now another thing. When you are the Lord’s yourself, then whose are those things that are in your possession? Whose are the children? Whose is the money? Whose are the houses, the lands, the cattle? Whose? Can you tell? Are they yours, or His?

How can they be yours, when you yourself are not your own? When you yourself are the Lord’s, whose are all these things but the Lord’s? Of course they are His. They are His just as much as you are. And they are His just as certainly as you are.

### **Haggai 2**

<sup>8</sup> The silver is mine, and the gold is mine, says the Lord of hosts.

### **Psalms 50**

<sup>10</sup> Every beast of the forest is mine, and the cattle upon a thousand hills.

<sup>11</sup> ...and the wild beasts of the field are mine.

### **Psalms 24**

<sup>1</sup> The earth is the Lord’s, and the fullness thereof; the world, and they that dwell therein.

### **Exodus 19**

<sup>5</sup> All the earth is mine.

Is not the earth the purchased possession also of the Lord, to be made new for the saints' inheritance? So then, all these things are the Lord's, as well as yourselves.

- Will you yield these to Him, as well as yourself?
- Will you recognize His ownership of these as well as of yourself?
- In all these will you let Him have His own, or will you withhold it?

Ah! be careful, lest in withholding any of these, you withhold yourself.

- In all these will you let Him do what He will with His own?
- Will you let Him have your children to use as He will? or will you refuse and use them as you will?
- Will you count the money as all His own, and let Him use it as He will, let Him do what He will with His own? or will you withhold it and use it as you will?
- And so with the houses, the lands, and all. Will you count them all the Lord's, held only subject to His will and His call?
- Will you recognize constantly that all these things are the Lord's, and not your own, just as you recognize that you are the Lord's and not your own?

As certainly as you are the Lord's indeed, so certainly are all these things the Lord's indeed. This is consecration.

Let us be glad that the time is coming, and that it is near, when once more it will be that the multitude of them that believe will be of one heart and one soul; and neither will any say that aught of the things that he possesses are his own. *Acts 4:32.*

Of old, none said that aught that he possessed was his own, because he recognized that it was all the Lord's. And he recognized that it was all the Lord's because he recognized and

knew that he himself was the Lord's indeed.

- Thus was it at the beginning of the work of the gospel; and thus will it be at the close.
- Thus was it in the early rain; thus will it be in the time of the latter rain.
- This was consecration then; this is consecration now;

For the times of refreshing have come from the presence of the Lord, and soon He will send Jesus.

### **1 Chronicles 29**

<sup>5</sup> And who then is willing to consecrate his service this day unto the Lord?



## 9. Faith a Free Gift to All

Advent Review, April 24, 1894

### **Ephesians 2**

<sup>8</sup> By grace are you saved through faith, and that not of yourselves; it is the gift of God.

**B**Y GRACE are you saved, because it is the grace, that is the favor of God, that brings salvation. That favor being given freely and without measure to every one of us, bringing salvation to all, so the salvation of God is free to all men. To every one of us it is given freely, without measure and without reserve.

### **No Compulsion**

Though all this be true, the Lord will never compel any man to take it. God has made man free, too, and therefore every man is absolutely free to accept this salvation or to reject it, as he chooses. God does not want and will not have any unwilling service. And therefore it is that:

### **Ephesians 2**

<sup>8</sup> By grace are you saved through faith.

Faith is for us to exercise. Therefore it is written:

### **Joshua 24**

<sup>15</sup> Choose you this day whom you will serve.

### **Revelation 22**

<sup>17</sup> Whosoever will, let him take the water of life freely.

### **John 3**

<sup>16</sup> God so loved the world, that He gave His only begotten Son, that whosoever believes in Him should not perish, but have everlasting life.

### **God Gives Faith to All Men**

And God has given the faith too. For did we not read above that "by grace are you saved through faith; and that not of

yourselves; it is the gift of God”? And is it not written in another place:

**Hebrews 12**

<sup>2</sup> Looking unto Jesus the author and the finisher of our faith.

And yet again:

**Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

Jesus Christ is the Author of faith; the word of God is the channel through which it comes; and God gave both Jesus and the word,—or rather, in giving Jesus He gave the word, and in giving the word He gave Jesus,—so that in every sense, faith is the gift of God.

And He has given faith to every man. For it is written:

**Romans 10**

<sup>6</sup> Say not in your heart, Who shall ascend into heaven? (that is, to bring Christ down from above):

<sup>7</sup> Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead).

<sup>8</sup> But what says it? The word is near you, even in your mouth, and in your heart; that is, the word of faith, which we preach.

**Romans 12**

<sup>3</sup> Think soberly, according as God has dealt to every man the measure of faith.

Thus God has put faith into the mouth and into the heart of every man.

## **Faith Comes Through the Word**

Again: the word of God is the means, the channel, of faith; for:

**Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

And the word of God has been heard by all, in at least two ways: for:

### **Romans 1**

<sup>19</sup> That which may be known of God is manifest in [margin, “to”] them; for God has showed it unto them.

Both text and margin are true; for that which may be known of God is manifest both *to men* and *in men*.

### **The External Witness**

It is manifest to men in the things that are made, in the visible creation.

<sup>20</sup> For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse.

And through these things that are made, men hear the word of God, through the hearing of which comes faith. That this may clearly be seen, turn to the 10<sup>th</sup> chapter of *Romans* and study carefully verses 12-18. There it is said:

### **Romans 10**

<sup>12</sup> There is no difference between the Jew and the Greek; for the same Lord over all is rich unto all that call upon Him.

Then come the questions:

<sup>14</sup> How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher?

<sup>15</sup> And how shall they preach, except they be sent?

Then comes the statement:

<sup>16</sup> But they have not all obeyed the gospel.

But did they not all hear the gospel? Assuredly they did, for no one is held responsible for not obeying the gospel who has

not heard the gospel. The above questions show that. So, then, they have all heard the gospel, though all have not obeyed it. And so this, too, is written:

<sup>18</sup> But I say, Have they not heard? Yes verily, their sound went into all the earth, and their words unto the ends of the world.

Now these last words are quoted from the 19<sup>th</sup> *Psalms*, where it is telling that the heavens declare the glory of God. See:

**Psalm 19**

<sup>1</sup> The heavens declare the glory of God; and the firmament shows His handiwork.

<sup>2</sup> Day unto day utters speech, and night unto night shows knowledge.

<sup>3</sup> There is no speech nor language, where their voice is not heard.

<sup>4</sup> Their line is gone out through all the earth, and their words to the end of the world.

These last words are the very ones that are quoted in *Romans* 10:18, and notice that they are quoted there, not only to show that all men have heard the word of God, but to show that they have heard the very gospel itself.

Therefore it is plain by the word of God that the speech that the heavens utter day by day is the word of God, and the knowledge which night unto night they show is the knowledge of God.

And this is how that which may be known of God is manifest to all men, for God has thus showed it to them. And as it was by the word of the Lord that the heavens were made (*Psalms* 33:6), so through the heavens and all things that are made, this word of God is speaking to men, declaring the creative power and glory of God. Thus all men hear the word of God, and by the hearing of the word comes faith, so that by this means God has given faith to all.

## The Internal Witness

And that which may be known of God is manifest in them also, as certainly as it is manifest to them, and this too by the word of God. In *Romans 7:14-24* there is written the experience of every man that comes into the world and to the age of knowledge and accountability,—that experience in which he knows better than he does.

- He wants to do good, but does evil instead.
- He hates the evil, yet does it.
- He would do good, but evil is present with him and keeps him from doing the good that he would.

There is a constant warfare in which he is defeated and taken captive and held in bondage. Now whence comes this experience? What is the cause of this warfare? Ah! the word of God created it.

When man chose Satan for his lord and master, and sinned, he was entirely overwhelmed in the evil, and had not a shadow of desire for good; his mind was fully content with evil and that alone. But God said to Satan:

### **Genesis 3**

<sup>15</sup> I will put enmity between you and the woman, and between your seed and her seed.

This putting enmity between man and Satan has broken up man's contentment with evil, and now he hates it. In the hatred of evil there is also created a desire for the good. And as good is found only in God, and as Christ is the revelation of God, this desire for good is the desire for Christ. And so the prophecy of the coming of Christ to the world expressed it thus:

### **Haggai 2**

<sup>7</sup> The desire of all nations shall come.

This desire for the good that is in the experience of every man is the desire for Christ, and this desire will never be satis-

fied in any single soul till he finds Jesus Christ the Saviour of the world.

Thus in creating enmity between man and Satan, God opens to man the door of faith, that he may find Jesus Christ and in Him the fullness of the salvation of the eternal God. And so it is written:

**John 1**

<sup>7</sup> [John] came for a witness, to bear witness of the light, that all men through Him might believe.

<sup>9</sup> That was the true light, which lights every man that comes into the world.

Thus God has dealt to every man the measure of faith. Thus God has put faith into the mouth and into the heart of every man. And every man who will exercise the measure of faith which he has, that faith will “grow exceedingly” (*2 Thessalonians* 1:3), and will work in him the fullness of the salvation of God.

And so:

**Ephesians 4**

<sup>7</sup> Unto every one of us is given grace according to the measure of the gift of Christ.

And this...

**Titus 2**

<sup>11</sup> ...grace of God...brings salvation...to all men.

And this grace, this blessed favor of God, has opened the door of faith to all men, giving them power to choose and ability to receive the fullness of the salvation which the abundance of grace has so freely given.

**Romans 4**

<sup>16</sup> Therefore it is of faith, that it might be by grace; to the end the promise might be sure to all the seed.

And therefore again, and finally:

## **Ephesians 2**

<sup>8</sup> By grace are you saved through faith, and that not of yourselves; it is the gift of God.

## **Romans 11**

<sup>33</sup> O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are His judgments, and His ways past finding out!

<sup>34</sup> For who has known the mind of the Lord? or who has been His counselor?

<sup>35</sup> Or who has first given to Him, and it shall be recompensed unto him again?

<sup>36</sup> For of Him, and through Him, and to Him, are all things; to whom be glory forever. Amen.





# 10. Boundless Grace Free to All

Advent Review, April 17, 1894

## **Ephesians 4**

<sup>7</sup> Unto every one of us is given grace according to the measure of the gift of Christ.

**T**HE measure of the gift of Christ is “all the fullness of the Godhead bodily.” This is true whether viewed as the measure of the gift which God made in giving Christ, or as the measure of the gift which Christ himself gave. For the gift that God gave is His only begotten Son, and,

## **Colossians 2**

<sup>9</sup> In Him dwells all the fullness of the Godhead bodily.

This being only the measure of the grace that is given to every one of us, it follows that unto every one of us is given grace without measure, simply boundless grace.

Viewed from the measure of the gift in which Christ himself gives to us, it is the same; because:

## **Titus 2**

<sup>14</sup> He gave himself for us.

## **Galatians 1**

<sup>4</sup> He gave himself for our sins.

And in this He gave himself to us. And as in Him dwells all the fullness of the Godhead bodily, and as He gave himself, then the measure of the gift of Christ on His own part is also only the measure of the fullness of the Godhead bodily. It therefore follows that from this standpoint also, the measure of grace that is given to every one of us is only the measure of the fullness of the Godhead, that is, simply immeasurable.

Thus in whatever way it is viewed, the plain words of the Lord is that unto every one of us He has given grace to the measure of the fullness of the Godhead bodily: that is, bound-

less, immeasurable grace—all the grace He has. This is good. But it is just the Lord, it is just like the Lord to do that; for He is good. *Psalm 100:5*.

And this boundless grace is all given, given freely, to “every one of us.” To us it is. To you and me, just as we are. And that is good. We need just that much grace to make us what the Lord wants us to be. And He is just so kind as to give it all to us freely, that we may be indeed just what He wants us to be.

The Lord wants every one of us to be saved, and that with the very fullness of salvation. And therefore He has given to every one of us the very fullness of grace, because it is grace that brings the salvation. For it is written:

### **Titus 2**

<sup>11</sup> The grace of God that brings salvation has appeared to all men.

Thus the Lord wants all to be saved, and therefore He gave all of His grace, bringing salvation to all. The marginal reading of this text tells it that way, and it is just as true as the reading in the verse itself. Here it is:

“The grace of God that brings salvation to all men, has appeared.”

All the grace of God is given freely to every one, bringing salvation to all. Whether all or any one will receive it, that is another question. What we are studying now is the truth and the fact that God has given it. Having given it all, He is clear, even though men may reject it.

The Lord wants us to be perfect; and so it is written:

### **Matthew 5**

<sup>48</sup> Be you therefore perfect, even as your Father which is in heaven is perfect.

Desiring that we shall be perfect, He has given us, every one, all the grace that He has, bringing the fullness of His sal-

vation, that every man may be presented perfect in Christ Jesus. The very purpose of this gift of His boundless grace is that we may be made like Jesus, who is the image of God. Even so it is written:

#### **Ephesians 4**

<sup>7</sup> Unto every one of us is given grace according to the measure of the gift of Christ,

<sup>12</sup> For the perfecting of the saints;...

<sup>13</sup> Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

Do you want to be like Jesus? Then receive the grace that He has so fully and so freely given. Receive it in the measure in which He has given it, not in the measure in which you think you deserve it. Yield yourself to it, that it may work in you and for you the wondrous purpose for which it is given, and it will do it.

It will make you like Jesus. It will accomplish the purpose and the wish of Him who has given it.

#### **Romans 6**

<sup>13</sup> Yield yourselves unto God.

#### **2 Corinthians 6**

<sup>1</sup> I beseech you also that you receive not the grace of God in vain.



# 11. Justification by Faith

Present Truth, June 21, 1894

## **Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

**F**AITH is of God and not of ourselves (*Ephesians 2:8*); therefore whatsoever is not of God is sin.

Whatsoever is of God is righteousness: faith is the gift of God: and whatsoever is of faith is therefore righteousness, as certainly as that “whatsoever is not of faith is sin.”

Jesus Christ is the Author and Finisher of faith (*Hebrews 11:2*), and the word of God is the channel through which it comes and the means by which it operates. For:

## **Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

Where there is no word of God there can be no faith. The word of God is the most substantial and most powerful thing in the universe. It is the means by which all things were produced. It carries in itself creative power. For:

## **Psalms 33**

<sup>6</sup> By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.

<sup>9</sup> For He spoke and it was; He commanded and it stood fast.

And when this world was thus made, and darkness covered all the face thereof,

## **Genesis 1**

<sup>3</sup> God said, Let there be light: And there was light.

Thus the word of God is self-fulfilling, and of itself accomplishes the will of God in every one who receives it as it is in truth the word of God.

## **1 Thessalonians 2**

<sup>13</sup> When you received the word of God which you heard of

us, you received it not as the word of men, but as it is in truth the word of God, which effectually works also in you that believe.

Thus to receive the word of God; to yield the heart to it that thus it may work in the life; this is genuine belief, this is true faith. This is the faith by which men can be justified, made righteous indeed. For by it the very will of God, as expressed in His own word, is accomplished in the life by the creative word of Him who has spoken. This is the work of faith. This is the righteousness—the right doing—of God which is by faith. Thus,

### **Philippians 2**

<sup>13</sup> It is God that works in you, both to will and to do of His good pleasure.

Thus the character, the righteousness, of God is manifested in the life, delivering from the power of sin, to the saving of the soul in righteousness. This is justification by faith alone. This is justification by faith, without works.

For the faith being the gift of God, coming by the word of God, and itself working in man the works of God, needs none of the work of sinful man to make it good and acceptable to God. The faith itself works in man that which is good, and is sufficient of itself to fill all the life with the goodness of God, and needs not the imperfect effort of sinful man to make it meritorious.

This faith gives to man good works, instead of being itself dependent upon man for “good works.” It is not expressed by “faith *and* works;” but by “faith *which* works,”

### **Galatians 5**

<sup>6</sup> For in Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

### **James 3**

<sup>22</sup> See how faith wrought?

## **1 Thessalonians 1**

<sup>3</sup> Remembering without ceasing, your work of faith;

## **2 Thessalonians 1**

<sup>11</sup> ...and the work of faith with power.

And,

## **John 6**

<sup>29</sup> This is the work of God, that you believe on Him whom He has sent.

This is “the faith of God” which Jesus exhorts us to have (*Mark* 11:22, margin); which was manifested in Him; and which, by His grace, is a free gift to every soul on earth.





## 12. Living Faith vs. a Dead Formalism

Home Missionary, December 1894

**T**HE term “living faith” is strictly proper; because faith indeed is a living thing. The just *live* by faith, and no man can live by what has no life in it. As we can live only by that which brings life to us, and as we live by faith, it is plain that faith is a living thing.

Again:

- Faith is the gift of God (*Ephesians* 2:8), and He is the living God;
- Jesus is its Author (*Hebrews* 12:2), and in Him is life—He is the life.

In the nature of things that which comes from such a source must be of itself imbued with life. And as faith does come wholly from Him who is only the living God, from Him who alone is life, and not from ourselves (*Ephesians* 2:8); it is certainly imbued with life and so brings life to men, by which we may live indeed.

Again: Faith comes by hearing the word of God (*Romans* 10:17); that word is “the faithful word” (*Titus* 1:9), that is, the word full of faith; and that word is “the word of life.” *Philippians* 2:16. Therefore as the word of God brings faith, and is full of faith; and as that word is the word of life, it is evident that faith is life, is a living thing, and brings life from God to him who exercises it.

### The Life of Faith

What life is it then which faith brings to men? Coming as it does from God, through Jesus Christ who is the “Author of life,” the only life with which it is imbued and which it could possibly bring to men is the life of God. The life of God is what men need and what we must have. And it is the life that God wants us to have; for it is written:

## **Ephesians 4**

<sup>17</sup> Walk not as other Gentiles walk, in the vanity of their mind,

<sup>18</sup> Having the understanding darkened, being alienated from the life of God.

To be alienated from the life of God is to be separated from the life of God, and a stranger to it. This is the condition of those who are without God; for they are:

## **Ephesians 2**

<sup>12</sup> ...aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope and without God in the world.

But the Lord does not want men to be separated from the life of God: for this is death. And He has no pleasure in the death of him that dies.

Therefore those who are strangers and foreigners, those who are alienated from the life of God, who will believe in Jesus, He makes nigh by the blood of Christ; so that they are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God. Thus to the believers in Jesus, he says:

## **Ephesians 2**

<sup>13</sup> Now in Christ Jesus you who sometime were far off are made nigh by the blood of Christ.

<sup>14</sup> For He is our peace who has made both one.

Even though it be true that this refers to making both Jew and Gentile one, the point is that this is accomplished only by making both at one with God. And men are made one with God only in Jesus Christ, who has come between and makes us one with God in himself. This is the atonement—the at-one-ment.

Jesus came that men might have life, and that they might have it more abundantly. *John* 10:10.

### **1 John 5**

<sup>11</sup> And this is the record, that God has given to us eternal life, and this life is in His Son.

<sup>12</sup> He that has the Son has life; and he that has not the Son of God has not life.

And Christ is received by faith, and He dwells in the heart by faith.

### **Ephesians 3**

<sup>17</sup> That Christ may dwell in your hearts by faith.

Therefore as the life of God only, eternal life, is in Jesus Christ, and as Christ dwells in the heart by faith, it is as plain as anything can be that faith brings the life of God to him who exercises it.

It is the life of Jesus himself that is to be made manifest in our bodies,

### **2 Corinthians 4**

<sup>11</sup> For we which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh.

And the life of Jesus is manifested in us, by Christ himself living in us; for:

### **Galatians 2**

<sup>20</sup> Christ lives in me, and the life which I now live in the flesh I live by the faith of the Son of God.

This is living faith.

## **The Blessing of the Real Presence**

Again He says:

### **2 Corinthians 6**

<sup>16</sup> I will dwell in them and walk in them;

### **John 14**

<sup>18</sup> I will not leave you comfortless, I will come to you;

and...

<sup>19</sup> ...because I live, you shall live also.

It is by the Holy Spirit that He dwells in us; for He desires you...

### **Ephesians 3**

<sup>16</sup> ...to be strengthened with might by His Spirit in the inner man;

<sup>17</sup> That Christ may dwell in your hearts.

And “at that day”—the day that you receive the gift of the Holy Ghost—

### **John 14**

<sup>20</sup> ...you shall know that I am in my Father, and you in me, and I in you.

### **1 John 3**

<sup>24</sup> And hereby we know that He abides in us, by the Spirit which He has given us.

And we receive the promise of the Spirit through faith:

### **Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law...

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

We must have the blessing of Abraham in order to receive the promise of the Spirit. The blessing of Abraham is righteousness by faith. See *Romans* 4:1-13. Having this, Abraham...

### **Romans 4**

<sup>11</sup> ...received the sign of circumcision, a seal of the righteousness of the faith which he had.

And we having this, can freely receive the promise of the Spirit circumcising the heart unto holiness and the seal of the righteousness of the faith which we had. Having the blessing of Abraham, and so being sons of God, God sends forth the

Spirit of His Son into our hearts. *Galatians* 3:26; 4:4-6.

Having the blessing of Abraham, that you may receive the promise of the Spirit through faith, then ask that you may receive—yea, ask and you shall receive. For the word of God has promised, and faith comes by hearing the word of God. Therefore ask in faith, nothing wavering,

### **Matthew 7**

<sup>8</sup> For every one that asks receives; and he that seeks finds; and to him that knocks it shall be opened.

Such is living faith—the faith that comes from the living God; the faith of which Christ is the Author; the faith which comes by the word of God; the faith which brings life and power from God to men, and which works the works of God in him who exercises it; the faith which receives the Holy Spirit that brings the living presence of Jesus Christ to dwell in the heart and manifest himself still in mortal flesh.

This and this alone is living faith. By this, Christians live. This is life itself. This is everything. Without this, everything is simply nothing or worse; for whatsoever is not of faith is sin.

## **Living Faith Works**

With such faith as this, that is with true faith, there never can arise any question as to works; for this faith itself works, and he who has it, necessarily works. It is impossible to have this faith and not have works.

### **Galatians 5**

<sup>6</sup> For in Jesus Christ neither circumcision avails anything nor uncircumcision, but faith which works by love.

This faith being a living thing, cannot exist without working. And coming from God, the only works that it can possibly work are the works of God.

Therefore anything that professes to be faith which of itself

does not work the salvation of the individual having it, and which then does not work the works of God in him who professes it, is not faith at all, but is a fraud that the individual is passing off upon himself, which brings no grace to the heart, and no power to the life. It is dead, and he is still dead in trespasses and sins, and all his service is only a form without power, and therefore is only a dead formalism.

But on the other hand, the faith which is of God, which comes by the word of God and brings Christ the living word to dwell in the heart and shine in the life—this is true faith which through Jesus Christ only lives and works in him who exercises it.

Christ himself living in us; Christ in you the hope of glory; God with us; God manifest in the flesh not, today in our flesh, by the faith of Jesus Christ—this and this only is living faith. For:

**1 John 4**

<sup>2</sup> Every spirit that confesses that Jesus Christ is come in the flesh is of God:

<sup>3</sup> And every spirit that confesses not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist, whereof you have heard that it should come; and even now already is it in the world.

<sup>4</sup> You are of God, little children, and have overcome them: because greater is He that is in you, than he that is in the world.

Therefore,

**2 Corinthians 13**

<sup>5</sup> Examine yourselves whether you be in the faith; prove your own selves.

Jesus said unto them and to us all:

**Mark 11 [margin]**

<sup>22</sup> Have the faith of God.

This is what the Lord has desired ever since sin entered. This He desires forevermore. This is the all-important lesson that He sought to impress upon Israel from the day that He brought them out of the land of Egypt. When Moses said to Him,

**Exodus 33**

<sup>12</sup> See, you say unto me, Bring up this people; and you have not let me know whom you will send with me,

the Lord did not even then tell him whom He would send with him, nor that He would send anybody with him. But the Lord did say to him:

**Exodus 33**

<sup>14</sup> My presence shall go with you.

Instead of sending someone with us the Lord goes with us himself. It is far better to have the Lord himself go with us than to have someone else go, even though the Lord should send him. But this is just the great goodness of the Lord. He desires to go with us himself. He wants to be with us; this is the longing of His heart.

It is true that He sent Jesus, His only begotten Son; but this is altogether that He himself might come to us, and go with us always. For Jesus is the revelation of the Father. He is

**Matthew 1**

<sup>23</sup> God with us.

By choosing sin, man separated himself from God. Yet in spite of this, the Lord would again dwell with men who would choose His way. But in sin, man could not bear the unveiled glory of the presence of the Most High. Therefore Jesus came to us and indeed became us, veiling His transcendent glory with human flesh, in order that God with Him might be God with us. He emptied himself and took our form and nature, that in His love and in His pity the Father might come to us as He is:

## **1 John 5**

<sup>20</sup> And we know that the Son of God is come, and has given us an understanding, that we may know Him that is true, and we are in Him that is true, even in His Son Jesus Christ. This is the true God, and eternal life.

Therefore He said long ago, and says always:

## **Isaiah 57**

<sup>15</sup> Thus says the high and lofty One that inhabits eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thus in Jesus, God himself dwells in us, and goes with us. And therefore thus said the Lord:

## **Isaiah 41**

<sup>10</sup> Fear not, for I am with you: be not dismayed, for I am your God. I will strengthen you; yea I will help you; yea, I will uphold you with the right hand of my righteousness.

<sup>13</sup> For I the Lord your God will hold your right hand, saying unto you, Fear not; I will help you.

This is true today, and it was true to Israel in the day that God took them by the hand, to bring them out of the land of Egypt and unto himself. And it is no more true today and to us than it was in that day and to them. Therefore He said then, as He says now and always:

## **Exodus 33**

<sup>14</sup> My presence shall go with you, and I will give you rest.

To this word then, Moses replied as we and all men must ever reply:

<sup>15</sup> If your presence go not with me, carry us not up hence.

<sup>16</sup> For wherein shall it be known here that I and your people have found grace in your sight? Is it not in that You go with us? So shall we be separated, I and your people, from all the people that are upon the face of the earth.



Nothing but the constantly abiding presence of God can ever separate us from this world or from the people or the things of this world. And this, for the simple reason that, as a real matter of fact, all of this world that can ever bother us is just what is inside of us, and a part of us.

### **Galatians 1**

<sup>4</sup> [Jesus] gave himself for our sins, that He might deliver us from this present evil world.

Our sins are all from within us, and are but part and parcel of us. This body is a “body of death” simply because it is a “body of sin.” *Romans* 6:6; 7:24. In delivering us from our sins, Jesus delivers us from this present evil world. It is therefore plain that all of this world that can ever cause us any trouble is that which is in us and of us, by our sins being in us and of us. But thank the Lord that God in Jesus Christ can deliver and cleanse us from all sin.

He delivers us from our sins, by delivering us from ourselves. And this He does by giving us himself and taking up His abode with us, and so dwelling with us and being in us. Without God with us, we are ourselves only of this world and of the people of this world; therefore to undertake to separate ourselves from this world and from the people of this world, would be but an attempt to separate ourselves from ourselves. But that we never can do.

Therefore it is eternally true that the only way in which we can ever possibly be separated from this world or from the people of this world, is by the presence of God going ever with us.

### **Exodus 33**

<sup>16</sup> So shall we be separated from all the people that are upon the face of the earth.

## **A Dead Formalism**

Just here is the point where a dead formalism enters and

takes the place of living faith. People want to be the Lord's; they want to serve the Lord; they want to go to heaven; and knowing that this requires separation from the world, they "try to give up the world."

But instead of finding the living presence of the Lord by living faith, which of itself would accomplish all that is required and all that the heart can rightly desire, they undertake to separate themselves from the world and from the things that are in the world. This they hope to do by professing religion, joining the church, practicing the forms of religion, and "doing their best" to keep the commandments and obey the Scriptures.

Not having the living presence of Christ in the heart to accomplish of itself the will of God and to work the works of God, they hope to supply the lack by practicing of themselves the forms of religion. But all this is only the form of godliness without the power, and can never bring peace to the mind nor rest to the heart.

The profession of religion without the living presence and power of Christ in the heart and manifested in the life, is only a dead formalism. It matters not though it be the profession of Christianity itself, and a practice of all the forms of service and of worship that pertain to Christianity; if Christ himself is not a living presence and power in the heart and life, giving life to all the forms of service and or worship in which we engage, then it is all simply an outward service of mere forms and is therefore only a dead formalism.

The forms even of Christianity can never give life to the observer of them. No; life is found only in Christ himself, by a living faith. And having by living faith found Him who alone is life, He then is life to us and to all the forms too. Then all the service, and all the forms of service of Christ are always a delight. But to practice the forms of God's service with the hope of getting life, instead of because we have the life of God

already by having Him who is the life, is a wearisome and vain procedure, and a profitless business.

That this principle may be seen as it is in truth, let us review the things that were written aforetime for our learning:

### **1 Corinthians 10**

<sup>11</sup> Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.

The Lord called Israel unto himself and chose them to be His people. He gave them His presence, even himself, to go with them. He preached the gospel to them, and the gospel is always:

### **Colossians 1**

<sup>27</sup> Christ in you the hope of glory.

But they would not believe Him:

### **Numbers 14**

<sup>11</sup> And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have showed among them?

### **Deuteronomy 32**

<sup>20</sup> And He said, I will hide my face from them, I will see what their end shall be: for they are a very froward generation, children in whom is no faith.

So:

### **Hebrews 4**

<sup>2</sup> The word preached did not profit them, not being mixed with faith in them that heard it.

And so not having His presence in the heart to separate them from themselves, they were so like the nations round that they were constantly falling away to the worship of their gods. Then when by this their burdens grew so heavy that they themselves realized that they could not be borne, they

would turn unto the Lord with all the heart, and would put their trust in Him alone, and thus would find deliverance from their sins and from all their oppressors.

But finding themselves delivered, they did not still cultivate and court the presence of the Lord, and therefore their religion soon again became formal and they themselves so like the nations around that soon they again took up with their ways and worshiped their gods.

But if they had only set their hearts upon the Lord and trusted Him all the time, as they did in these spells of reform, they would have found Him to be all the time just what He was on these occasions, and then their whole course would have been but one continual progress upward and onward, growing in grace and in the knowledge of the Lord and Saviour. Then they would have been a light to all the nations around.

When, however, they had continued this course of “ups and downs” for a long time, then instead of being brought by their experience to the point where they should finally and forever distrust themselves and trust the Lord only, they came to the place where they actually distrusted the Lord and said that He had not fulfilled His promises:

- that the Lord had promised that they should be separate from all the nations, but it was not so;
- that He had promised that when all their males should go up three times in the year to worship before Him, no man should desire their land, whereas instead of this the heathen were constantly overrunning the land and taking everything they had when their men were all at home;
- that the Lord had promised that they should be blessed above all people, but instead of this being so, they were actually having a worse time than the heathen themselves!!

This was all true—though not in the way that they meant it. It is true that he who would have both worlds, finds a harder and more unsatisfactory way than he who takes only one, whichever it may be. And therefore the Saviour said,

**Matthew 12**

<sup>33</sup> Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt.

He would rather have a man make no pretensions to godliness than to have him profess it and have it only a form without the power. So with Israel, what they said was true; but it was altogether their own fault, and not the Lord's at all. He never proposed to give them all the blessings, and do all these great things for them, apart from himself. To do that would only have built them up in their own estimation, and have separated them further from Him, instead of from their sins and from the nations around. Instead of this, the Lord desired to draw them closer and closer to himself so that He should be in them and they in Him, that He might be all in all of them.

Therefore all His promises were to be fulfilled to them, and all His spiritual blessings were to be realized by them, by the Lord himself being in them and with them. And this could be only by a living, abiding faith. And when they had not His presence with them, by which alone the promises could be fulfilled, they could say truly that the promises had not been fulfilled to them. And this is true always. But let the people find Him, the living Christ, a living abiding presence in the heart by living faith, and they will find all the promises of God fulfilled always.

**2 Corinthians 1**

<sup>20</sup> For all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us.

O that all would find Him the living Saviour, with all the heart! The world then would see what the Lord has been long-

ing all these ages that they should see.

When in their unbelief they had reached the point at which the consequences of their own unbelief made it “clear” to their minds that the Lord had not fulfilled His promises, it was equally “clear” that they must do something to fulfill the promises themselves; for surely the promises must be fulfilled in some way, and if not by the Lord, then they concluded by themselves, of course.

The Lord had said of Israel,

**Numbers 23**

<sup>9</sup> The people shall dwell alone, and shall not be reckoned among the nations.

And He said that they should be separate from other people also. But as the continued raids of the heathen in overrunning the land had made it “clear,” as they concluded, that for all practical purposes the government of God had failed, they decided that they must set up a government of their own “like all the nations,” in order that they themselves might keep themselves separate from the nations.

Therefore they said to Samuel,

**1 Samuel 8**

<sup>5</sup> Make us a king to judge us like all the nations.

And though the Lord told Samuel to “protest solemnly” against it, and show them the manner of the government and the mischiefs that it would create,

**1 Samuel 8**

<sup>19</sup> Nevertheless the people refused to obey the voice of Samuel; and they said, Nay; but we will have a king over us;

<sup>20</sup> That we may also be like all the nations; and that our king may judge us, and go out before us, and fight our battles.

<sup>22</sup> And the Lord said unto Samuel, Hearken unto the voice of the people in all that they say unto you; for they have not rejected you, but they have rejected me, that I should not reign

over them.

Then when the mischiefs came which the Lord had pointed out, instead of the people and their rulers humbling themselves and seeking the Lord with all the heart, they still reflected all back upon Him.

And when the Lord would send His servants with a message for the people, the message was slighted and even resented, and the messenger was accused of creating discord, causing division, and troubling Israel! *1 Kings* 18:17; 21:20; *Amos* 7:10-13; *Jeremiah* 38:1-6 and many other places.

Instead, however, of this in any way separating them from the nations, it only made them so much the more like the nations. And the longer it continued the worse it grew, until they actually became worse than the heathen—but Israel and Judah in turn—and there was no remedy but to empty the land of them and scatter them among the nations.

In their own way they had gone so far from the Lord, and had become so entirely like all the people that are upon the face of the earth, that the only way in which the Lord could get them separated from all the nations was to scatter them among all the nations. For when they had been carried captive out of their own land, and were scattered in little colonies among the heathen, then they wept when they remembered Zion, and in their sorrow and oppression they sought the Lord and found Him. And His presence which they thus found, and which they should always have had, separated them from all the people among whom they were scattered and from all the people that were upon the face of the earth.

## **The Ceremonies**

Another great evil sprang from the lack of the presence of the Lord to go with His people. Not having life by having Him who is the life, they sought to obtain it through the forms of worship and of service which He had appointed. The Lord ap-

pointed certain forms and ceremonies through which the life that they should find in Him should be signified and manifested in their service and worship. But not having Him in the heart, who alone gives life and meaning to all the forms which He has appointed, and not having life from Him, they sought to obtain it in the forms themselves.

This led them into the bondage of an intense, exact and exacting ceremonialism, and to the vain hope of obtaining salvation by this; instead of the liberty and joy of a salvation already obtained by living faith. In short, not having life by faith they sought it by works.

For instance, the Lord gave the sign of circumcision as a seal of the righteousness which was obtained by faith without being circumcised. But they not having the righteousness which is by faith, sought to obtain it by circumcision itself. The outward sign of the presence of the Lord and His righteousness within, they made to take the place of that which it only signified. Circumcision was thus put in the place of Christ.

And therefore in the nature of things, circumcision was looked upon and counted as the greatest of all things. And it was strictly logical that the rabbis should teach, as they did, that circumcision alone was “as great as all the other commandments;” and indeed that it was greater than creation itself, because God had created heaven and earth in order that men might be circumcised.<sup>3</sup>

## The Law

Again: The Lord gave His law—the ten commandments—first to give the knowledge of sin and cause it to “become exceeding sinful” that they might appreciate Christ, the Saviour from sin (*Romans* 7:13; 5:20-21); and secondly, to witness to the righteousness of God obtained without the law and by the

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<sup>3</sup> See Farrar’s *Life and Work of Saint Paul*, pp. 226, 428.



faith of Jesus Christ. *Romans* 3:20-22. Therefore the tabernacle in which the law was preserved was called “the tabernacle of witness” (*Acts* 7:44); the ark in which the law rested was “the ark of the testimony;” and the tables on which the law was written were called “the tables of the testimony.”

Testimony is the evidence which a witness gives; and therefore the ark of the testimony was the ark of witness, and the tables of the testimony were the tables of witness, as the tabernacle was the tabernacle of witness, and all because they held the law of God which was the witness to the righteousness of God which they were to obtain by faith in the mediation of Him whom all the services of the tabernacle typified.

But they not having righteousness by faith of Christ, sought to obtain it by works of the law. Not submitting themselves to the righteousness of God, they went about to establish their own righteousness. *Romans* 10:3. Not having the presence of Christ in the heart to work the righteousness of God in the life and so fulfill the righteousness of the law in them, and seeking to accomplish righteousness themselves by the law, they perverted the law from the purposes for which God gave it, to purposes of their own—purposes for which God never gave it and never intended it at all.

The ten commandments as men see them in the letter are but “the form of knowledge and of the truth”—the form of righteousness. *Romans* 2:20. He who looks at the law itself, and seeks to do it as he sees it, is seeking but a form of righteousness at the best. It is true that the law, even in the letter, is the perfect form of knowledge and of truth; but still it is thus only the form of it. And though a man conform perfectly to it as he sees it, still his service would be but a perfect formalism and he but a perfect formalist—such as was Saul of Tarsus:

### **Philippians 3**

<sup>6</sup> ...touching the righteousness which is in the law, blameless.

But in Christ is the perfect life of the perfect form. As it is written,

**John 1** [Syriac]

<sup>17</sup> The law was given by the hand of Moses; but the reality and grace was by the hand of Jesus Messiah.

That is, while in the law as it is in the letter and as men see it, is the form of knowledge and truth, in Christ is the very reality. Finding Him we find the very life of the law; for He is the living law itself. In Him we find all the depth and meaning of the law as it is in truth—the very righteousness of God himself, which the law demands and which alone it will accept of us, but which it can never find in us till it finds Christ there. And finding Him in us, it witnesses to the righteousness of God which we have in Him.

## **The Sacrifices**

Once more: God made a sacrifice for sinful man; and in this sacrifice, He gave the best that He had, the firstling of His flock, the best that He could possibly give. It was therefore perfectly fitting that He should teach sinful men who should rest their hope upon the great Sacrifice that God had made for them, that as a token of their appreciation of the fact that God has given the best that they have—the firstling of their flocks, and the firstfruits of their land.

This is the principle of the law of sacrifice of all times ancient and modern. And upon this principle, every offering is an expression of faith in God's sacrifice and of appreciation of it. Therefore, "by faith Abel offered" his sacrifice, the firstling of his flock,

**Hebrews 11**

<sup>4</sup> ...by which he obtained witness that he was righteous.

Abel's was the righteousness which is of faith; and his sacrifice was but the response of faith, in which he trusted. Thus it is ever in all true sacrifice; and whether that which is of-

ferred be little or much, it is equally meritorious; because the merit is not in it at all, but in Him who is the spring of it.

And though it be little, and even the very best, yet it being the best that the worshiper has, and so the best that he can give, and this being given in appreciation of God's best gift which the true worshiper has already received by faith and by the faith of which alone he offers it, it is accepted equally with the greatest offering that could possibly be made from a great abundance. Yea it is accepted far in preference to an offering of much greater amount, which is offered in its own merit and from a heart that appreciates not the wonderful sacrifice of the Son of God.

But unbelieving Israel, not having the righteousness which is of faith, and so not appreciating the great sacrifice that the heavenly Father has made, sought righteousness by virtue of the offering itself, and because of the merit of his offering of it. In this way of "sacrifice" he who made the largest offering had the most righteousness, and consequently upon the merit of what he had done could afford to boast over the poor soul who could do no more than to offer a pair of little birds that might be bought for less than a nickel.

This kind of service and of offering, the Lord rebuked in the parable of the Pharisee and the publican, and in calling attention to the poor widow with her two mites, who offered more than all the offerings of all the rich put together.

Thus was perverted every form of service, and everything which God had appointed to be the means of expression to a living faith, and which could not have any real meaning except by the living presence and power of Christ himself in the life. But not having Him by living faith, His place was sought to be supplied with these things which were meaningless and lifeless without Him. And that which His presence alone could accomplish—their separation from self and from the world—was sought to be wrought by themselves in a rigid

conformity to these, in their hands, meaningless and lifeless forms.

## Man-made Traditions

And even this was not enough. For, not finding the peace and satisfaction of an accomplished righteousness in any of this, nor in all of it together, they heaped upon these things which the Lord had appointed for another purpose but which they had perverted to purpose of their own invention,—they heaped upon these things, ten thousand traditions, exactions, and hair-splitting distinctions of their own invention; and all, all, in a vain hope of attaining to righteousness. For the rabbis taught what was practically a confession of despair, that,

“If but one person could only for one day keep the whole law and not offend in one point—nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath—then the troubles of Israel would be ended, and the Messiah at last would come.”<sup>4</sup>

What could possibly more fittingly describe a dead formalism than does this? Nevertheless that same dead formalism existed in the great majority of Israel in the time when Jesus came into the world.

And yet for all this conscious dearth in their own lives, there was still enough supposed merit to cause them to count themselves so much better than other people that all others were but as dogs in comparison. This, however, was but the easy consequence of their course from the beginning. For, having undertaken to separate themselves unto God from all the people that were on the face of the earth, while they were in fact just like all other people, the only way that they could do it was by counting themselves better than other people. And this altogether upon the merit of what they had done.

It is not so with those who are accounted righteous by the

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<sup>4</sup> Farrar, *Id.*, p. 37. See also pp. 36, 83.

Lord upon a living faith freely exercised. For when the Lord counts a man righteous, he is actually righteous before God. And in this he is really better than other people; and by this very fact is separated from all the people of the world. But this is not because of any excellence of his own, nor of the “merit” of anything that he has done. It is altogether because of the excellence of the Lord and of what He has done. And the man for whom this has been done, knows that in himself he is no better than anybody else; but rather in the light of the righteousness of God that is freely imparted to him, he in the humility of true faith willingly counts others better than himself. *Philippians 2:3*.

This giving themselves great credit for what they themselves had done, and counting themselves better than all other people upon the merit of what they had done—this was at once to land them fully in the complete self-righteousness of Phariseism. In fact the word Pharisee means *separated*. And though in themselves they might be yet short of the mark, still in view of what they had, and what they had done, they in their own estimation could count themselves as so much better than all other people that there could not possibly be any basis of comparison. It seemed to them a perfectly ruinous revolution to preach as the truth of God that:

**Romans 2** [see also 2 Chronicles 19:7]

<sup>11</sup> There is no respect of persons with God.

And what of the actual life of such people, all this time? O, it was only a life of injustice and oppression, malice and envy, variance and emulation, backbiting and tale-bearing, hypocrisy and meanness:

- binding heavy burdens and grievous to be borne and laying them on men’s shoulders, while they themselves would not move them with one of their fingers;
- devouring widows’ houses, and for a pretense making long prayers;

- giving “alms” and sounding a trumpet before them to get glory of men;
- profaning the temple, and yet very tenacious as to the gold of the temple;
- boasting of their great honor of the law, and through breaking the law dishonoring God;
- their hearts filled with murder, and their tongues crying loudly for the blood of One of their brethren, yet they could not cross the threshold of a Roman tribunal “lest they should be defiled!”
- Intense sticklers for the Sabbath, yet spending the holy day in spying treachery and conspiracy to murder.

## The Lord's Response

What God thought and still thinks of all such ways as this, is shown plainly enough for our present purpose, in just two short passages of scripture. Here is His word to Israel—the ten tribes—while yet their day lingered:

### Amos 5

<sup>21</sup> I hate, I despise your feast days, and I will not smell in your solemn assemblies.

<sup>22</sup> Though you offer me burnt offerings and your meat offerings, I will not accept them: neither will I regard the peace offerings of your fat beasts.

<sup>23</sup> Take you away from me the noise of your songs; for I will not hear the melody of your viols.

<sup>24</sup> But let judgment run down as waters, and righteousness as a mighty stream.

And to Judah near the same time He said the same thing, in these words:

### Isaiah 1

<sup>10</sup> Hear the word of the Lord, you rulers of Sodom; give ear unto the law of our God, you people of Gomorrah.

<sup>11</sup> To what purpose is the multitude of your sacrifices unto me? says the Lord: I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of

bullocks, or of lambs, or of he goats.

<sup>12</sup> When you come to appear before me, who has required this at your hand, to tread my courts?

<sup>13</sup> Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting.

<sup>14</sup> Your new moons and your appointed feasts my soul hates: they are a trouble unto me; I am weary to bear them.

<sup>15</sup> And when you spread forth your hands, I will hide my eyes from you: yea, when you make many prayers, I will not hear: your hands are full of blood.

<sup>16</sup> Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil;

<sup>17</sup> Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow.

<sup>18</sup> Come now, and let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.

The Lord himself had appointed these feast days, and solemn assemblies, these burnt offerings, meat offerings, and peace offerings; but now He says He hates them and will not accept them. Their fine songs, sung by their trained choirs, and accompanied with instruments of music, making a grand display,—all this that they got off for wonderfully fine music, He called “noise,” and wanted it taken away.

He had never appointed any feast days, nor solemn assemblies, nor sacrifices, nor offerings, nor songs, for any such purpose as that for which these were being used. He had appointed all these as the means of worshipful expression of a living faith by which the Lord himself should abide in the heart and work righteousness in the life, so that in righteousness they could judge the fatherless and plead for the widow; and so that judgment could run as waters down, and righteousness like a mighty stream.

Songs sung in the pomp and stylish intonation of a vain

show, is but “noise;” while the simple words, “Our Father” flowing from a heart touched by the power of a true and living faith and “spoken in sincerity by human lips, is music” which enters into the inclining ear (*Psalm 116:2*) of the heavenly Father and brings divine blessing in power to the soul.

This and this alone is what He had appointed these things for; and never, never to be used in the hollow pretense of a dead formalism to answer in righteousness for the iniquity of a carnal heart. Nothing but the washing away of the sins by the blood of the Lamb of God, and the purifying of the heart by living faith—nothing but this could ever make these things acceptable to Him who appointed them.

### **The Corruption of Christianity**

Even this side of the cross of Christ, which itself should be the everlasting destruction of it, this same evil thing has exalted itself and has been the bane of the profession of Christianity everywhere. Very soon, unconverted men crept into the church and exalted themselves in the place of Christ. Not finding the living presence of Christ in the heart by living faith, they have ever since sought to have the forms of Christianity supply the lack of His presence which alone can give meaning and life to these forms.

In this system of perverseness, regeneration is through the form of baptism and even this by a mere sprinkling of a few drops of water; the real presence of Christ is in the form of the Lord’s supper; the hope of salvation is in being connected with a form of the church; and so on throughout the whole list of the forms of Christianity. Not content with thus perverting the divinely appointed forms of Christianity, they have heaped upon this, ten thousand inventions of their own, in penances, pilgrimages, traditions, and hair-splitting distinctions.

And, as of old and always with mere formalists, the life is



simply and continually the manifestation of the works of the flesh—strife and contention; hypocrisy and iniquity; persecution, spying, treachery, and every evil work. This is the papacy.

This evil spirit of a dead formalism, however, has spread itself far beyond the bounds of the organized papacy. It is the bane of the profession of Christianity everywhere today; and even the profession of the Christianity of the third angel's message has not entirely escaped it. It is to be the world-wide prevailing evil of the last days clear up to the very coming of the Lord in glory in the clouds of heaven.

For,

### **2 Timothy 3**

<sup>1</sup> This know also, that in the last days perilous times shall come.

<sup>2</sup> For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy,

<sup>3</sup> Without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good,

<sup>4</sup> Traitors, heady, high-minded, lovers of pleasures more than lovers of God;

<sup>5</sup> Having a form of godliness, but denying the power thereof: from such turn away.

## **A Message of Deliverance**

This all-prevailing form of godliness without the power, and which even denies the power, is the dead formalism against which we are to fight the good fight of living faith. The living faith which is brought to the world in the third angel's message, is to save us from being swallowed up in this worldwide sea of a dead formalism.

And having delivered us from this deadly evil, it is to work in us the loud cry of God's last call and special message of warning to every nation and kindred and tongue and people:

## **Revelation 18**

<sup>2</sup> And he cried mightily with a strong voice, saying, Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird.

<sup>4</sup> Come out of her, my people, that you be not partakers of her sins, and that you receive not of her plagues.

<sup>5</sup> For her sins have reached unto heaven, and God has remembered her iniquities.

## **2 Timothy 3**

<sup>5</sup> They have a form of godliness but deny the power thereof: from such turn away.

Is this you individually today? Is yours a dead formalism, or a living faith? Have you the form of godliness without the power? or have you by living faith the living presence and power of the living Saviour in the heart giving divine meaning, life, and joy to all the forms of worship and of service which Christ has appointed; and working the works of God and manifesting the fruits of the Spirit in all the life?

Which is it with you today? You can tell. O flee from a dead formalism, to living faith! Flee from self, the source of a dead formalism, to Christ, the Author of living faith. Receive with meekness the engrafted word, the faithful word, which is the channel of living faith, and which is able to save your souls.

Though except as the means of finding Christ the living Saviour in the word, and the living faith of Him, even this word itself can be turned to a dead formalism now as it was of old when He was on the earth. He said to them then,

## **John 5 [Revised Version]**

<sup>39</sup> You search the Scriptures, because you think that in them you have eternal life; and these are they which bear witness of me.

<sup>40</sup> And you will not come unto me that you may have life.

They thought to find eternal life in the Scriptures without

Christ, that is, by doing them themselves. But:

**1 John 5**

<sup>11</sup> This is the record, that God has given to us eternal life, and this life is in His Son,

—as we find Him in the Scriptures, and not in the words of the Scriptures without Him. For they are they that testify of Him. This is their object. Therefore,

<sup>12</sup> He that has the Son has life, and he that has not the Son of God has not life.

Have you Him? Have you Him? He is the full and free gift of God to every soul. O receive Him as He is, that He may abide with you and be in you forevermore.

“True godliness elevates the thoughts and actions; then the external forms of religion accord with the Christian’s internal purity; then those ceremonies required in the service of God are not meaningless rites, like those of the hypocritical Pharisees.”<sup>5</sup>

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<sup>5</sup> Ellen White, *Spirit of Prophecy*, Vol. II, p. 219.



# 13. Reputation

Present Truth, April 25, 1895

**I**T IS character alone that is acceptable to God. No brilliancy of reputation can dazzle Him. He demands truth in the inward parts.

## **1 Samuel 16**

<sup>7</sup> God looks on the heart.

And here people make a great mistake as often as in anything else. Thousands when called upon to obey the truth of God, will put first their reputation, and what they think is their influence, and will make their allegiance to God—their character—yield to these.

## **Philippians 2**

<sup>7</sup> [Christ] made himself of no reputation.

So likewise did he who was the figure of Christ,

## **Hebrews 11**

<sup>10</sup> [he] refused to be called the son of Pharaoh's daughter;

<sup>11</sup> Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than all the treasures of Egypt.

So it will ever be. The disciple is not greater than his Lord. The people of God have ever been subject to reproach; the truth of God has always been unpopular, and men often have the opportunity to follow Christ most closely by, like Him, making themselves of “no reputation.”

Often it becomes necessary for us to forfeit reputation before men, that we may perfect character before God.



# 14. God's Eternal Purpose

Signs of the Times, May 2, 1895<sup>6</sup>

## Romans 8

<sup>28</sup> And we know that all things work together for good to them that love God.

**H**OW do we know it? He not only says so, but He has worked it out before our eyes; has given a living demonstration of it. So He carries us right through that now.

<sup>28</sup> We know that all things work together for good to them that love God, to them who are the called according to His purpose.

What purpose? Why, His eternal purpose concerning man which He purposed in Christ Jesus our Lord. That purpose from eternity is purposed in Jesus Christ; and when we are in Jesus Christ, that purpose embraces us. When we yield to Christ, sinking ourselves in Him, we become a part of that eternal purpose; and then just as certainly as God's purpose is to succeed, we shall be all right; for we are a part of His purpose.

Then just as certainly as Satan can do nothing against God's purpose, so certainly he can do nothing against us; for we are in that purpose. Just as certainly, then, as all that Satan does, and all that the enemies of God's truth can do, working against God and His divine purpose, and at last all these things against us—so certainly as all this cannot defeat or cripple that eternal purpose, so certainly it cannot defeat or cripple us, because in Christ we are a fixture in that purpose. It is all in Him; and God has created us anew in Him.

Read on, then. God tells us how we know that all things work together for good to those who are called according to God's purpose.

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<sup>6</sup> From a discourse before the General Conference Institute.

<sup>29</sup> For whom He did foreknow...

“For”—what does that mean? It means the same here as “because;” that is, we know this because God has done something here to demonstrate it so that we can know it. What is this, then, by which we know it? We know it because:

<sup>29</sup> For whom He did foreknow, He also did predestinate to be conformed to the image of His Son.

What is God’s predestination, then? What is the design that He has fixed beforehand, that He has prepared beforehand for every man in the world? For He has foreknown all; He has called all.

### **Isaiah 45**

<sup>22</sup> Look unto me, and be saved, all the ends of the earth.

What is the destiny that He has prepared beforehand for every one? It is that we should be conformed to the image of His Son. Where? While we are in this world, conformed to the image of His Son, as His Son was in the world; but He did not get done with His Son in this world; He took Him from this world.

Then as certainly as His eternal purpose carried Christ beyond this world, that predestined purpose is concerning us beyond this world, and carries us beyond this world. And as certainly as His predestined purpose is that we shall be conformed to the image of Jesus Christ in this world, as He was in this world, so certain it is that we shall be conformed to the image of Jesus Christ in that other world, as He is in that other world.

God’s eternal purpose prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ as He is, glorified, and at the right hand of God tonight. In Christ, He has demonstrated this. In Christ, from birth to the heavenly throne, He has shown that that is His purpose concerning every man. Thus He has demonstrated before the universe



that such is His great purpose for human beings.

God's ideal of a man is not as man stands in this world. Take the finest figure of a man that ever stood in this world,—the tallest, the most symmetrical, the best educated,—the finest in every respect, the fullest, completest man in himself—is that God's ideal of man? No; God's ideal of man is God and the man joined in that new man that is made in Christ Jesus by the destruction of the enmity. See *Ephesians* 2:14-16. That new man that is made of the union of God and man is God's ideal man.

But take that man as he stands in this world, in the perfect symmetry of human perfection, and unite God with him so that only God is manifested in him, and that is not yet God's full ideal of a man; for the man is still in this world. The ideal of God concerning that man is never met until he stands at God's right hand in heaven glorified. Oh, He has prepared great things for us, and let us enjoy them!

Read on, therefore:

### **Romans 8**

<sup>29</sup> Whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren.

### **Hebrews 2**

<sup>11</sup> He that sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren.

### **Romans 8**

<sup>30</sup> Moreover whom He did predestinate, them He also called; and whom He called...

—those in whom that call meets its purpose, and in whom the call is effective. He calls every soul—that is true on His part; but the call itself does not meet its purpose; only those who respond and meet the purpose of that call, in whom the

call takes hold,

<sup>30</sup> ...them He also justified; and whom He justified...

—mark, not those who justify themselves, *those whom He justified*,

<sup>30</sup> ...them He also glorified.

Thus we see that God's purpose concerning man is not fulfilled until man is glorified. Therefore Jesus came into the world as we do; He took our human nature as we do, by birth; He went through this world in human nature—God dealing with human nature; He went to the cross, and died—God dealing with human nature on the cross and in the grave, and God raising Him and setting Him at the right hand of God, glorified.

That is God's eternal purpose; that is His eternal predestination; that is the plan He has arranged and fixed for you. Will you let Him carry out the plan? We cannot do it; He must. But He has shown His ability to do it. He has proven that; nobody can dispute it. He has proven His ability to take us and fulfill His purpose concerning human nature, concerning sinful flesh as it is in this world.

Furthermore,

<sup>30</sup> ...whom He called, them He also justified; and whom He justified...

—what did He do next?

<sup>30</sup> ...them He also glorified.

Now a question: Those whom He justifies, He glorifies; He cannot glorify them until He has justified them. What, then, means this special message of justification that God has been sending these years to the church and to the world? It means that God is preparing to glorify His people.

But we are glorified only at the coming of the Lord; there-

fore this special message of justification which God has been sending us is to prepare us for glorification at the coming of the Lord. In this, God is giving to us the strongest sign that it is possible for Him to give, that the next thing is the coming of the Lord.

He will prepare us; we cannot prepare ourselves. We tried a long while to justify ourselves, to make ourselves just right, and thus get ready for the coming of the Lord. We have tried to do so well that we could approve ourselves, and be satisfied, and say,

“Now I can meet the Lord.”

But we never were satisfied. No; it is not done that way.

<sup>30</sup> ...whom He justified, them He glorified.

Now since God justifies, it is His own work; and when He is ready for us to meet the Lord, it will be all right, because it is He himself who prepares us to meet the Lord. Therefore, we trust in Him, we yield to Him, and take His justification; and, depending only on that, we shall be ready to meet the Lord Jesus whenever God chooses to send Him.

Thus He is preparing now to glorify us. Again I say, It is a fact that we have been content to live too far below the wondrous privileges that God has prepared for us. Let the precious truth raise us to where He wants us.



1896 – 1897



# 1. Who Cannot Be Saved?

Advent Review, February 11, 1896

**T**HE Chaldeans in the time of Abraham were idolaters. Abraham's own father "served other gods" than the Lord.

## **Joshua 24**

<sup>2</sup> And Joshua said unto all the people, Thus says the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah, the father of Abraham, and the father of Nachor: and they served other gods.

<sup>14</sup> Now therefore fear the Lord, and serve Him in sincerity and in truth: and put away the gods which your fathers served on the other side of the flood, and in Egypt; and serve the Lord.

<sup>15</sup> And if it seem evil unto you to serve the Lord, choose you this day whom you will serve; whether the gods which your fathers served that were on the other side of the flood, or the gods of the Amorites, in whose land you dwell: but as for me and my house, we will serve the Lord.

Thus Abraham was born and grew up among idolatrous influences; yet from the midst of this idolatry, and in spite of all these idolatrous influences, Abraham found the one true God, and worshiped Him, and was recognized by the Lord as His friend.

This demonstrates that every other person, though he be born of idolatrous parents, and grow up amidst idolatrous influences, can also find the one true God. Abraham is a witness to all the world that all the heathen can find God, and worship Him truly and be accepted of Him. Every one who seeks God truly will find Him truly. For to every one who calls, God answers; every one who feels after Him, finds Him (*Acts 17:27*); and to every one who finds God's existence, He reveals His character.

It is written:

## **Job 11**

<sup>7</sup> Can you by searching find out God? can you find out the Almighty unto perfection?

It is intended that the first of these questions shall be answered by “yes.” It is only by its being answered “yes” that there can be any place for the second question. It would be meaningless to ask, “Can you find out the Almighty unto perfection?” if He cannot be found out at all. Therefore to the question, “Can you by searching find out God?” every man must answer, “Yes,”

## **Romans**

<sup>20</sup> For [even] the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse,

—who do not search and find Him out.

The second question must be answered by “no” as certainly as the first one must be answered by “yes.” No man can, even by searching, find out the Almighty to perfection, because man himself is sadly imperfect, and imperfection attaches also to all that is before him; but God does not leave mankind here: He reveals himself in His perfection, and gives eternal life to all who will receive it, that they may spend eternity in finding out God in all His glorious perfection.

Thus it is true that every one who will find God’s existence, to him God will reveal His character. So it was with Abraham. So it was with Cornelius; to him who had found out God’s existence, the Lord even sent an angel to tell him where to send for a man to make known to him God’s character.

So also it was with the Greeks of Athens, so overwhelmingly sunken in idolatry—“art,” it is called now. They had idolized, had made gods of, all things that they could imagine, till they were brought at last to the contemplation of something of which they did not know what to think or to imagine, and



therefore they set up an altar, and inscribed upon it, “To the Unknown God.” And even to this faint call the Lord answered. Though they had discovered but a faint glimmer of His existence, even to this He gladly responded; and His apostle stood before them in their highest official place, and said to them all,

### **Acts 17**

<sup>23</sup> ...The Unknown God,...Him I declare unto you.

<sup>24</sup> God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands;

<sup>25</sup> ...He gives to all life, and breath, and all things;

<sup>26</sup> And has made of one blood all nations of men for to dwell on all the face of the earth, and has determined the times before appointed, and the bounds of their habitation;

<sup>27</sup> That they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us.

Thus it is to all men everywhere and in all ages. They that seek Him, they that even feel after Him, find Him. And so easy is it to find Him; so quickly does He respond to the feeblest call; so fully does He reveal himself upon the faintest glimmer that is recognized of His existence, that when His wondrous work is finished, there is found standing before His throne, ascribing to Him their salvation, a great multitude that no man could number; and this vast host is composed of people,

### **Revelation 5**

<sup>9</sup> ...out of every kindred, and tongue, and people, and nation.

These who are there “out of” every kindred and tongue and people and nation, are living and eternal witnesses that every one of every kindred and tongue and people and nation, who is not there, might just as well be there as these. The fact that one individual is there, of any single kindred or tongue or people or nations that was ever on the earth, is indisputable evidence that all the individuals of every kindred and tongue

and people and nation could just as certainly and just as easily be there, as that this one is there; and the fact that one is there demonstrates that all the other are without excuse for not being there.

O, it is not hard to find the Lord! for He is not far from every one of us; He is so near that but to feel after Him is to find Him. It is not hard to be saved; for:

**Acts 2**

<sup>21</sup> ...whosoever shall call upon the name of the Lord shall be saved.

**Isaiah 45**

<sup>22</sup> Look unto me, and be saved, all the ends of the earth; for I am God.

By doubts, and queries, and unbelief generally, people make it hard to be saved; but in the Lord's way it is not hard.

**Matthew 11**

<sup>30</sup> My yoke is easy.

Take it upon you.

Abraham is evidence that every heathen can find the Lord. Abraham, and that great multitude out of every kindred and tongue and people and nation, and even Jesus Christ himself,—the second Adam,—are all witnesses that God saves human beings—whosoever puts His trust in Him, whosoever is “willing” to be saved—with the salvation of the Lord.

**Acts 16**

<sup>31</sup> Believe on the Lord Jesus Christ, and you shall be saved.

Who can refuse?

## 2. Adam's Failure and Christ's Triumph

Advent Review, February 18, 1896

Original title: Be of Good Cheer (the same article appeared in Present Truth, May 21, 1896, under the new title, and with subheadings)

Of man it is written,

### **Isaiah 43**

<sup>7</sup> I have created him for my glory.

**T**HIS expresses the true object of every man's existence. He was created, and he exists, that he may glorify God.

In that grand consummation when the object of their creation is accomplished in all who will have it so, it is shown how this is done. For of that time and of those people it is written:

### **1 Corinthians 15**

<sup>24</sup> Then comes the end, when He [Christ] shall have delivered up the kingdom to God, even the Father...

<sup>25</sup> For He [Christ] must reign, till He [the Father] has put all enemies under His [Christ's] feet.

<sup>28</sup> And when all things shall be subdued unto Him [Christ], then shall the Son also himself be subject unto Him [the Father] that put all things under Him [Christ], that God may be all in all.

Thus the object of man's creation and existence is that he may glorify God; and this is done by God being manifest in him, by God being all in him; so that a man is properly himself, and meets the object of his existence, only as God is manifest in him.

Man was never made to manifest himself nor to glorify himself nor anybody else but God; and when he does glorify himself or anybody else but God, he misses the purpose of his creation and the object of his existence; and if he continues to do so to the end, he completely frustrates the object of his existence.

God's ideal of a man is not found in man alone, nor in any combination of man with any other except God. God and man united, God and man being one, and God the one, God all that there is in the man, and this upon the man's own free choice, —this and this alone is God's ideal of a man.

## **The First Adam's Failure**

It was so in the beginning when man was first created. He was made in the image of God. God was reflected in him, and was glorified in him, so that he was:

### **1 Corinthians 11**

<sup>7</sup> ...the image and glory of God.

### **Malachi 2**

<sup>15</sup> And did not he make one?...And wherefore one? That he might seek a godly [godlike] seed.

Thus would it ever have been had Adam remained faithful to God, but he chose to and did give himself up to another, and became one with that other. And then this other one, the evil one, was reflected in him and is manifested through him; so that man is not really himself even in evil. Man is not strictly himself, even in the way of evil which he has chosen.

Yet God did not leave the man without hope, enslaved under the power of the evil one whom he had chosen. God said to Satan:

### **Genesis 3**

<sup>15</sup> I will put enmity between you and the woman, between your seed and her seed.

By this word the Creator of the man set him free again to choose between good and evil, to choose the service of God or the service of Satan. By this word God again set the man free:

- to choose whether God shall be manifest in him or not;
- to choose whether God shall be glorified in him or not;
- to choose whether the object of his creation and exis-

tence shall be accomplished, or whether it shall be frustrated in him. And therefore the Lord is ever saying to all men:

## **2 Corinthians 6**

<sup>2</sup> Now is the accepted time;...now is the day of salvation.

## **Joshua 24**

<sup>15</sup> Choose you this day whom you will serve.

And to show, in spite of a world of sin and against the disadvantage of sinfulness, how fully, how completely, whosoever chooses can glorify God in this world,—for this cause God sent His only begotten Son, and for this cause Jesus freely came, He freely chose to come, into the world of sin. For this cause the Son of God became the second and...

## **1 Corinthians 15**

<sup>45</sup> ...last Adam.

He came and lived a whole lifetime on the earth; and as His course on earth was closing, in perfect fullness of truth He could say to God:

## **John 17**

<sup>4</sup> I have glorified You on the earth.

How different is this from the first Adam! Yea, how different is everything about the “last Adam” when He succeeded, from the first Adam when he failed! The first Adam stood in a perfect world, a world in which every conceivable thing bore the living impress of the goodness and glory of God. Yea, more than this, he stood in the most beautiful place in the perfect world—in “Eden, the garden of God,” where there was...

## **Genesis 2**

<sup>9</sup> ...every tree that is pleasant to the sight, and good for food; the tree of life also.

Yes; yet more than all this, the man himself, the crowning piece of God’s creation, was perfect and upright; he was ac-

quainted with God; he was crowned with glory and honor; he was in possession of faculties of such power and precious as to be able at first sight so fully to comprehend the essential nature of every beast of the field and every fowl of the air,—yea, of every living creature,—that he could immediately speak the name of it.

In every faculty and every feature he stood “the image and glory of God,” in a world that in all things reflected only the goodness and glory of God. And this man, in such a place:

- chose to abandon all that he was, all that was about him, and God who was above him;
- chose a leader and a way that were contrary to God;
- chose to abandon the object of his own existence;
- chose to frustrate the purpose of God in his own creation;
- chose not to glorify God on the earth.

Instead of choosing that God should be manifested in him, glorified in him, and that in this he himself should be manifested and glorified, he chose that the arch-enemy of God should be manifested in him, and that he himself, with the whole world that had been committed to him, should be sunk to the lowest depths of degradation, and lost.

What a failure was this! For such a man, in such a place, what a deplorable, what an inexcusable, what an altogether wretched failure!

## **The Second Adam’s Glorious Triumph**

Four thousand years after this failure of the first Adam, the second and last Adam came into the world. But what a world it was, compared with the world in which the first Adam stood!

It was now a world in which the curse which had been let loose by the failure of the first Adam, had been raging furi-

ously for four thousand years; a world which had been completely ruined once, and which was ripe for utter ruin the second time; a world in which “sin had become a science,”<sup>7</sup> and which had thus been brought to such a condition that demons nor men nor even angels could see any alternative but that the race must be blotted from the earth.

How widely different also was the second Adam himself from the first! The second Adam came not at the point where the first Adam stood when he failed, but at the point at which mankind stood at the end of four thousand years of degeneracy; not in the condition of power and glory in which the first man stood when he failed, but in the condition of weakness and dishonor in which the race was involved at the end of this long period of the reign of sin.

He came at that point,

**Isaiah 53**

<sup>3</sup> ...a man of sorrows, and acquainted with grief,

bearing our infirmities and our sicknesses, with the iniquities of us all laid upon Him, made...

**Hebrews 4**

<sup>15</sup> ...in all points

like sinful man,

**2 Corinthians 5**

<sup>21</sup> ...made...to be sin.

And under all this disadvantage, yet further, He became so weak that of His own self He could do nothing (*John 5:30*) any more than any other man who is without God. *John 15:5*.

And yet in all this fearful contrast from the first Adam, and this terrible disadvantage, “this man,” putting His trust in God, went from birth to death, a whole lifetime, through this forlorn world; and as His course was ending, He could truthfully

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<sup>7</sup> Ellen White, *The Desire of Ages*, p. 37.

and in grand though solemn triumph say to the Father:

**John 17**

<sup>4</sup> I HAVE GLORIFIED YOU ON THE EARTH,

and to all mankind could ring out the glad word,

**John 16**

<sup>33</sup> BE OF GOOD CHEER; I HAVE OVERCOME THE WORLD.

What a victory was this! For such a man, in such a place, what a joyous, what an altogether commendable, what an all-over glorious victory was this!

O, there is good cheer in it! There is not only good cheer in it, it is itself altogether good cheer; for it has demonstrated that however great the abundance of sin, however low a man may have been brought by it, he can overcome the world, he can glorify God on the earth.

O then, poor, sin-laden, weak, discouraged soul, “Be of good cheer.” By the divine faith brought by Jesus Christ to every human being, you can overcome the world, you can glorify God on the earth. Rest on that divine faith which is given to you, and say with “this man,”

**Hebrews 2**

<sup>13</sup> I will put my trust in Him.

And then also with “this man” and in “this man” you, too, can glorify God on the earth; for He says:

**John 17**

<sup>22</sup> The glory which You gave me I have given them.

And let every soul that has named the name of Christ take up this blessed note of “good cheer,” and sound it louder and yet more loud, until the whole earth shall be filled with the continuous, joyful sound, like the noise of many waters, yet “sweet as from blest voices uttering joy,”<sup>8</sup> ringing in the ears

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<sup>8</sup> Milton’s *Paradise Lost*, third book.



and in the heart of every soul:

“Be of good cheer; in Him you can overcome the world, in Him you can glorify God on the earth. Be of good cheer!”

**1 John 5**

<sup>4</sup> And this is the victory that overcomes the world, even our faith.

**2 Corinthians 2**

<sup>14</sup> Now thanks be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge [that glorifies Himself] by us in every place.



### 3. Follow Me

American Sentinel, September 30, 1897

**T**HE work of Christians is not to set other people straight, but to keep themselves straight.

#### **James 3**

<sup>1</sup> My brethren, be not many masters, knowing that we shall receive the greater condemnation.

To assume mastership over others is only to incur condemnation, therefore the more masters, the more condemnation.

#### **Matthew 23**

<sup>8</sup> One is your Master, even Christ, and all you are brethren.

#### **Romans 14**

<sup>4</sup> Who are you that judges another man's servant? To his own master he stands or falls.

<sup>12</sup> So then every one of us shall give account of himself to God.

<sup>13</sup> Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brother's way.

Thus the Lord intends every disciple to be...

#### **1 Thessalonians 4**

<sup>11</sup> ...quiet and to do his own business,

and not to be...

#### **1 Peter 4**

<sup>15</sup> ...a busybody in other men's matters.

In other words, the Lord instructs and expects His people to mind their own business and to let other people's business alone. This is the only true course of Christian conduct. Accordingly, He says,

#### **Hebrews 12**

<sup>13</sup> Make straight paths for your feet, lest that which is lame

be turned out of the way.

The Christian has nothing to do with making paths for the feet of other people: he is to make straight paths for his own feet. By going straight himself, any man can do far more to help the weak and those that are out of the way than he can by going out of the way to set the others straight.

This is well illustrated in the last instance recorded in the book of *John*. Jesus said to Peter,

**John 21**

<sup>19</sup> Follow me.

<sup>20</sup> Then Peter, turning about, saw the disciple whom Jesus loved following...

<sup>21</sup> Peter, seeing him, said to Jesus, Lord, and what shall this man do?

<sup>22</sup> Jesus said unto him, If I will that he tarry till I come, what is that to you? follow me.

The Lord said to one man, “Follow me.” Instead of doing so, he turned about to see what another man was doing. But when he had turned about, it was impossible to follow Jesus that way: for no man can follow Christ backward.

More than this, he would not have seen the other man if he had not taken his eyes off Jesus and turned about from following Him. Thus every man has to take his eyes off Jesus and turn from following Him, before he can raise questions about the conduct of other men.

And when this man had turned about from Jesus and so saw the other man, what was that other man doing? Oh, he was following Jesus—he was doing the very thing that the Lord had told the first man to do.

But the first man, instead of doing what he was told by his Master to do, turned away from that to question about the other man who was doing the very thing that he himself had been told by the Lord to do, but which he had turned away

from doing. Thus it is always with those professed Christians who think it devolves upon them to set other people straight. But this man, with all others, got the answer from the Lord:

<sup>22</sup> If I will that he tarry till I come, what is that to you? follow me.

In other words,

“What the other man shall do is none of your business: your business is to follow me.”

Therefore, this principle is, Make straight paths, not for the other man’s feet, but for your own feet. It is true that the lame need help and guidance in the straight and narrow way. But you can do infinitely more to help them thus, by making straight paths for your own feet, than by undertaking to make straight paths for their feet.

Again, it is written,

**1 Timothy 4**

<sup>16</sup> Take heed to yourself, and to the doctrine; continue in them, for in so doing you shall both save yourself and them that hear you.

You can do infinitely more to save others, by taking heed to yourself, than you can by taking heed to the other man.

Note, too, that you are to take heed to yourself even before taking heed to doctrine. No man is qualified to take heed to doctrine till he has taken good heed to himself. Take heed to yourself, make straight paths for your feet, follow Christ yourself, first of all things, then the doctrine will be of benefit: but without this the doctrine will be of no benefit to you nor to anybody else so far as you are concerned.

Yet some man will say,

“What! are we not our brother’s keeper?”

Yes, we are; and this is the only right way to be that. Please

remember that it was Cain to whom the inquiry came,

“Where is your brother?”

- If Cain had himself followed the Lord;
- If Cain had kept his eyes on Christ and off his brother, instead of off Christ and on his brother;
- If Cain had made straight paths for his own feet, instead of trying to make a path for the other man’s feet;
- If Cain had taken heed to himself, instead of taking heed to the other man;

–then that inquiry never would have come to him. He would then have proved such a faithful keeper of his brother that he would have been only a constant blessing to his brother, and approved and accepted of God as a true worshiper.

Remember, too, that, like so many of those others who are ever meddling with other people, and who think their place in the world is to set other people straight, Cain was a professor of religion. He considered himself the only true worshiper, and that whoever did not choose to conform to his views of conduct must be compelled to do so.

And if they still chose to worship God according to the dictates of their own consciences, they were considered not fit to live. And as at that time there was no civil government which he might make the instrument of his wicked will, and behind which he might shield himself with the plea that he was “only enforcing the law,” he was obliged to carry it through himself. And he did.

And though professed Christians today do have civil government which they can make the instrument of their will in requiring others to conform to their views of conduct, and behind which they can shield themselves with the miserable excuse that they are “only enforcing the law,” this does not in

the least relieve them of the essential character and guilt of Cain. For thus it is written,

**Jude**

<sup>11</sup> Woe unto them, for they have gone in the way of Cain.





## 4. The Gift of His Righteousness

Advent Review, October 5, 1897

### **Romans 3**

<sup>21</sup> Now the righteousness of God without the law, is manifested; being witnessed by the law and the prophets.

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference;

<sup>23</sup> For all have sinned and come short of the glory of God.

<sup>24</sup> Being justified freely by His grace through the redemption that is in Christ Jesus,

<sup>25</sup> Whom God has set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past through the forbearance of God.

<sup>26</sup> To declare, I say, at this time, His righteousness, that He might be just and the justifier of him which believes in Jesus.

**I**T IS the righteousness of God, His own perfect and infinite righteousness, that is made known and shown forth. Nothing but this righteousness will ever do anybody any good. It is His righteousness, precisely as it is in Him, that will or can avail. No one must ever be content for a single moment without the certain and full possession of this righteousness.

It is manifested without the law. Yet it is exactly the righteousness which the law all the time demanded and does ever demand. The law cannot manifest it, because it is:

### **Romans 8**

<sup>3</sup> ...weak through the flesh.

Therefore it must now be manifested without the law. Then when it is manifested, it being exactly what the law all the time had demanded, the law witnesses to it as being completely satisfactory. To every one who receives it, the law witnesses that all its own demands are fully met, that all its requirements are perfectly fulfilled.

And this righteousness of God, this perfect and infinite

righteousness, was brought to the world and wrought out for men,

## **Galatians 2**

<sup>16</sup> ...by the faith of Jesus Christ.

And this righteousness of God, God's own righteousness, in all its perfection and in all its infinitude, is manifested in a full and free gift unto all and upon all them that believe in Jesus. Bless His glorious name forever and ever.

You do believe in Jesus. You have believed in Him a long time. Have you accepted in Him this full and free gift of the perfect righteousness of God? Or have you been toiling and wearing out your spirit, soul, and body in the endeavor to do better?

O weary, toiling soul, stop! Look to Jesus. Accept the perfect righteousness of God in the full, free gift in which it is given to you.

All your toiling to do better and to obey the law, will do no good; for:

- It is not your righteousness that is called for; it is God's righteousness;
- It is not your righteousness that is demanded by the law; it is God's;
- It is not your righteousness that will be accepted by the law; it is God's righteousness alone that will be accepted.

It matters not how hard you try, nor how much you do, the law will never witness to your righteousness; the law will witness only to the righteousness of God.

Then cease the fruitless endeavor to establish your own right-doing. Accept the perfect righteousness of God, and rest. This righteousness belongs to you; for you believe in Jesus. Then accept, and in all its fullness, this great free gift of God.

Do not be afraid to claim it: you are entitled to it by the very fact of your believing in Jesus. And your faith is frustrated,—it does not attain its true object,—if you do not claim the righteousness of God, and thus abandon all idea of ever attaining to any of your own.

For you are...

**Romans 3**

<sup>24</sup> ...justified freely by His grace through the redemption that is in Christ Jesus.

**Psalms 130**

<sup>7</sup> With Him is plenteous redemption.

**Galatians 3**

<sup>13</sup> Christ has redeemed us from the curse of the law, being made a curse for us; for it is written: Cursed is every one that hangs on a tree.

He was made a curse for you, and by that He has redeemed you from the curse. Will you make that transaction all vain for you by not accepting the redemption which He has wrought?

And He redeemed us by being made this curse for us, especially in order that we might be justified, especially in order that we might have the righteousness of God. Then it is perfectly plain that when we believe in Jesus, and do not accept the righteousness of God in all its perfection, in the full, free gift in which it is given, we do certainly frustrate the very object of our believing at all, and thus simply war against our own faith.

O let all such way be abandoned forever, and let faith work freely to bring to us all that God has given and promised! For,

**Romans 3**

<sup>25</sup> God has set [Him] forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past.

You do have faith in His blood. Then please accept the righteousness of God, which He is set forth purposely to declare. Not to accept this, when having faith in His blood, is to defeat the very purpose and work of faith.

Let every soul that has named the name of Christ, accept His declaration of God's righteousness; for it is declared fully and freely unto all and upon all them that believe, and there is no difference, thank the Lord. For as all have sinned, the redemption and the righteousness are declared freely to all.

And this righteousness of God is declared:

<sup>22</sup> ...unto you and upon you,...

<sup>25</sup> ...for the remission of sins that are past.

How many of your sins are past? All of them, to be sure. As soon as sin is committed, it is past. Then the expression, "sins that are past," covers every sin that ever has appeared in your life up to the moment at which you read this line.

And at this moment Jesus declares unto you and upon you, God's righteousness for the remission of all the sins up to this moment. O believe it, receive it, and rejoice in it forevermore. Because forevermore that blessed word stands the same, that He declares God's righteousness unto you and upon you for the remission of sins that are past.

And do not fear, nor think for one moment, that it is not all right for you to claim all this. It is just right. It is all perfectly proper. For God set Him forth:

<sup>26</sup> To declare I say at this time His righteousness, that He might be just and the justifier of him which believes in Jesus.

God can be perfectly just and do all this for you. He has fixed the whole matter so that He can. Therefore do you believe it all, and take it all, and delight in it all "now," "at this time," and forevermore.

## 5. The Blessing of Abraham

Advent Review, October 12, 1897

### Galatians 3

<sup>13</sup> Christ has redeemed us from the curse of the law...

<sup>14</sup> That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.

**W**E ARE redeemed from the curse of the law, in order that we may have the blessing of Abraham; and we receive the blessing of Abraham, in order that we may receive the promise of the Spirit.

Without being redeemed from the curse of the law, we cannot have the blessing of Abraham. And without the blessing of Abraham, we cannot have the promise of the Spirit. Without the blessing of Abraham no one need ask for the gift of the Holy Spirit; for without that it cannot be given. However much a person may desire the gift of the Spirit, and however much he may ask, he cannot have it unless he has the blessing of Abraham first.

Not that the Lord does not want to give His Spirit to whomsoever asks; not that He fixes a hard standard, and compels every one, as a sort of penance, to come to that, or else He will not give His Spirit. No, no; but because that for the Lord to give His Holy Spirit to any person who has not the blessing of Abraham would be only to put His seal upon sin, and baptize sin for righteousness.

This, of course, God never can do; and this, of course, no one would ever knowingly ask Him to do.

It is, therefore, all-important to know what the blessing of Abraham is, and to have it in possession. For when this is so, to all such the Holy Spirit is freely given, and without measure; and every such one that asks receives: for he asks in faith, he asks according to the will of God, and knows that he

receives.

The blessing of Abraham is the key that opens into the fullness of the Holy Spirit: with this we may enter freely, and enjoy all His treasures; without this we must stand without, and, even though longing for it, can never obtain.

What, then, is the blessing of Abraham? In that same chapter of *Galatians*, verse 9, we read:

### **Galatians 3**

<sup>9</sup> They which be of faith are blessed with faithful Abraham.

They which be of faith are blessed,—the blessing comes by faith. And they “are blessed with faithful Abraham.” Abraham obtained the blessing by faith. Faith itself is not the blessing; it is by faith that the blessing is received. It has to be so; for,

### **Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

So, then, the blessing came to Abraham by faith,—the blessing of Abraham is received by faith. What did Abraham receive by faith?

<sup>6</sup> Abraham believed God, and it was accounted to him for righteousness.

The blessing that Abraham received by faith was righteousness. Is righteousness by faith, then, the blessing of Abraham? It look like it, doesn't it? Let us see further, whether this will hold good.

### **Romans 4**

<sup>1</sup> What shall we say then that Abraham our father, as pertaining to the flesh, has found?

We know he found a blessing: for the Scripture speaks of the “blessing of Abraham,” and it comes on us through Jesus Christ. If we are correct in thinking that righteousness by faith is the blessing of Abraham, then when the Scripture would tell us what Abraham found, we should expect it to

take up this thought first of all.

How is it, then? It is even so; for the Scripture proceeds:

**Romans 4**

<sup>2</sup> For if Abraham were justified [counted righteous] by works, he has whereof to glory; but not before God.

Anything in which a man cannot glory before God is no blessing at all. And if Abraham had been counted righteous by works, he could not have gloried before God. Therefore it is perfectly plain that righteousness by works is not the blessing of Abraham. What then?

<sup>3</sup> What says the Scripture? Abraham believed God, and it was counted unto him for righteousness.

<sup>4</sup> Now to him that works, is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that works not, but believes on Him that justifies [counts righteous] the ungodly, his faith is counted for righteousness.

This, then, is righteousness by faith—exactly what Abraham found. Abraham found a blessing; righteousness by faith, then, must be the blessing of Abraham.

But does the Scripture speak of this as a blessing, in such a way that we may be perfectly sure that just this is the blessing of Abraham? Read on:

<sup>6</sup> Even as David also describes the blessedness of the man unto whom God imputes righteousness without works.

The word says that Abraham received a blessing by believing God. And then, continuing directly on that subject, the same word says that David describes the blessedness of the man who receives what Abraham received. It is certain that there was only “blessedness” in what Abraham received; what Abraham received was righteousness, and he received it by believing God; therefore it is certain that righteousness by faith is the “blessedness,” the blessing, of Abraham.

How does David describe the blessedness of Abraham, and of all other men who receive what Abraham received? Thus:

**Romans 4**

<sup>7</sup> Blessed are they whose iniquities are forgiven, and whose sins are covered.

<sup>8</sup> Blessed is the man to whom the Lord will not impute sin.

The word “forgiven” is made up of “for” and “given.” When iniquities are “forgiven,” something is given for them. What is it that is given for them? Righteousness, to be sure; for God has set forth Christ,

**Romans 3**

<sup>25</sup> ...to declare His righteousness for the remission of sins that are past.

And, blessed are they “whose sins are covered.”

**Isaiah 61**

<sup>10</sup> He has covered me with the robe of righteousness.

What is imputed to the man to whom sin is not imputed? Righteousness only; for he is describing the man...

**Romans 4**

<sup>6</sup> ...unto whom God imputes righteousness.

God gave Abraham righteousness for his iniquities; him who was sin, God covered with the robe of righteousness; and to him the Lord imputed righteousness instead of sin. It was all the righteousness of God, through and through. This is what Abraham received, and he received it by faith. There was in it blessedness to Abraham. And David describes the blessedness of all other men who receive it. This, then, is the blessing of Abraham.

But the Scripture tells it yet again:

<sup>9</sup> Does this blessedness come then upon the circumcision only, or upon the uncircumcision also? for we say that faith was reckoned to Abraham for righteousness.



There can be no shadow of doubt, therefore, that the righteousness of God which is by faith is in very truth the blessing of Abraham.

Now do you have the blessing of Abraham? Where did you get the righteousness that you claim, and upon which you depend for acceptance and approval with God? Did you get it from God himself? Did you get it by believing God? or did you get it by “doing your best”?

If you have any righteousness that you did not get by believing God, then you have no righteousness at all. If you have any other righteousness than the righteousness of God, then you have none at all.

It is the righteousness of God, and that alone, which men must seek. None other will avail.

### **Matthew 6**

<sup>33</sup> Seek you first the kingdom of God, and His righteousness.

It is a free gift to every soul in the world.

### **Romans 3**

<sup>24</sup> Being justified [counted righteous] freely by His grace through the redemption that is in Christ Jesus,

<sup>25</sup> Whom God has set forth...to declare His righteousness for the remission of sins that are past.

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.

Abraham believed God, and it was imputed to him for righteousness.

### **Romans 4**

<sup>23</sup> Now it was not written for his sake alone, that it was imputed to him;

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead.

And you do believe on Him. Then accept His righteousness

freely, and in all its fullness, as freely and fully as it is given.

The righteousness of God, which is by faith, is the blessing of Abraham. They which be of faith are blessed with faithful Abraham. Thank the Lord for it, and thus accept the blessing of Abraham.

**Galatians 3**

<sup>13</sup> For Christ has redeemed us from the curse of the law.

He has done it,

<sup>14</sup> That the blessing of Abraham might come on us.

Please do not, by unbelief, keep that blessing away. Cast away unbelief. Believe God, and let the blessing of Abraham, the righteousness of God, flow in, and fill all the life with its power and its sweet savor.

## 6. That Faithful Saying

Advent Review, October 26, 1897

### 1 Timothy 1

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom I am chief.

**T**HIS was at that time “a saying.” What is a “saying”? Here is the definition of the word:

“A saying is impersonal, current among the common people, deriving its authority from its manifest truth or good sense.”

At that time, then, it was current among the common people—of the Christians—that “Christ Jesus came into the world to save sinners; of whom I am chief.” As a Christian was walking along the road, he would say, in faith:

“Christ Jesus came into the world to save sinners; of whom I am chief.”

As a Christian was working in the field, with a full heart he would say:

“Christ Jesus came into the world to save sinners; of whom I am chief.”

As a Christian was going about the house, or sewing, or cooking, or washing, or scrubbing, with joy she would say:

“Christ Jesus came into the world to save sinners; of whom I am chief.”

At first this “saying” derived its authority from its manifest truth and good sense, as manifested in the heart’s experience of every Christian; but at last God himself put His endorsement on it as “a faithful saying [a saying full of faith], and worthy of all acceptance,” and as such set it before the world

forevermore.

Today, however, this is not a “saying;” it is not current among the common people of the Christians. Today when this Scripture is quoted, nine times out of ten it is as though it read:

“Christ Jesus came into the world to save sinners, of whom *Paul was chief.*”

And then those who read it or quote it will soliloquize as to what a terrible wicked man Paul must have been; and then reason that:

“If such a bad, bad man as Paul, the chief of sinners, could be saved, surely I can be saved, who am not very much of a sinner.”

Thus this blessed saying is no longer a saying. This which God has declared to be a faithful saying and worthy of all acceptance, and which He set before the world for all time to be a saying among Christians, is now not a saying at all. That scripture does *not* say:

“Christ Jesus came into the world to save sinners, of whom *Paul is chief.*”

It *does* say:

“Christ Jesus came into the world to save sinners; of whom *I am chief.*”

To read this saying, or to think of it, as though it read,

“Christ Jesus came into the world to save sinners, of whom *Paul was chief,*”

–is to destroy it as a saying. For an essential characteristic of a saying is that it “is impersonal.” And “impersonal” means “not relating to any particular person.” Therefore to make this saying apply particularly to Paul as the chief of sinners is to

destroy it as a saying.

That which is impersonal applies to all persons alike. It is an essential property of a saying that it shall be impersonal.

“Christ Jesus came into the world to save sinners; of whom *I am chief.*”

That is a faithful saying. Therefore it applies not particularly to Paul, but to all Christians alike. This is shown, also, by the fact that the Greek expression in this saying, is but another form of the expression of “me the sinner” (Alford), in the prayer of the publican in *Luke* 18:13, and conforms exactly to the words:

### **Philippians 2**

<sup>3</sup> Let each esteem others better than themselves.

It is literally impossible for any person to esteem another better than himself when he does not believe that the other *is* better than himself. And no person can believe that another is better than himself, without first believing that he himself *is worse* than the other.

But when a person finds out that he himself is the chief of sinners, it is then easy enough to esteem others better than himself. It is then, too, that he sees the force and the blessedness of that “faithful saying,” and to him it becomes:

“A faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom *I am chief.*”

Perhaps you have not yet found out that you are the chief of sinners. If so, you are missing a most blessed part of Christian experience.

O, the days are coming back—yes, they are here now—when once more, as at the first, upon the authority of “its manifest truth and good sense,” and upon the authority of the word of God, it shall be “current among the common people” of the

Christians that:

“Christ Jesus came into the world to save sinners; of whom I am chief.”

And so once more this will be a saying. It will be once more, as at the first, the faithful saying that God appointed it to be. For it is as true today as ever it was in the world that:

**1 Timothy 1**

<sup>15</sup> This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of whom *I am chief*.

## 7. Not the Outside but the Inside

Advent Review, November 2, 1897

**I**T IS NOT what is outside of us but what is inside, that makes us Christians and keeps us so.

If you think you could be a better Christian if there were better brethren and sisters in the church, you greatly mistake. It is just the other way; if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbors, you greatly mistake. The truth is that if you would do better, you would have better neighbors. And if you were a better Christian, you would do better.

*You must be better before you can do better.*

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not and cannot be affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.





## 8. Whose Heart is This?

Advent Review, November 30, 1897

### **Jeremiah 17**

<sup>9</sup> The heart is deceitful.

**W**HOSE heart is deceitful? My heart, of course, your heart, anybody's heart, everybody's heart.

It is not the heart of some particular person, to the exclusion of all others, that is deceitful; it is the heart of each particular person, inclusive of the whole race. The expression is a general-particular, and signifies the heart itself, wherever in the world it may be found.

Do you agree, then, that your heart is deceitful? You must, or else you disagree with the Lord. And if you disagree with Him, how can you walk with Him? You cannot. Are you willing to raise a question of knowledge, or a question of veracity, between yourself and the Lord? No, no!

### **Romans 3**

<sup>4</sup> Let God be true, though it reveals every man to be a liar.

Then, as for you and me, it is settled, is it, that the heart—your heart, my heart—is deceitful? I say,

“Yes, my heart is deceitful.”

Do you say the same?

“Yes.”

Very well, then; let us read the verse farther:

<sup>9</sup> The heart is deceitful above all things.

Is your heart deceitful above all things? If yours is not, then whose is? And as each one is to decide this for himself, and each one decides that his heart is not deceitful above all things, but that it must be somebody else's heart that is so,

then it will be found that nobody's heart is deceitful above all things, and then what becomes of this scripture?

More than this: when you say that your heart is not so, and every other one says that his heart is not so, where do you, with all the others, get the opinion that your heart is not so? O, it is your heart that says it. That is, your heart tells you that your heart is not deceitful above all things. Thus whether it is so or not, becomes simply a question of veracity between God and your heart. The Lord says the heart—your heart—is deceitful above all things; the heart says,

“It is not so.”

Which will you believe? Does your heart know more than God knows? Does the heart tell the truth, and the Lord tell a lie? Which do you believe?

You say you “believe the Bible.” Very good; this is the word of the Bible. Therefore you believe that your heart is deceitful above all things. Then you will never trust your heart for anything, nor accept its opinion on any point,—it is too deceitful to be trusted,—but you will trust God for everything, and accept His Word on every point. Thus, agreeing with God always, you will walk with Him always.

And there is more yet in that verse:

### **Jeremiah 17**

<sup>9</sup> The heart is deceitful above all things, and desperately wicked.

That is “excessively, violently, unrestrainedly” wicked. See what the Lord Jesus says of it:

### **Mark 7**

<sup>21</sup> Out of the heart of men, proceed evil thoughts, adulteries, fornications, murders,

<sup>22</sup> Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.

Is not the heart, then, indeed desperately wicked? Jesus knows what is in man: He is...

### **Revelation 3**

<sup>14</sup> ...the faithful and true Witness,

and of the heart He has testified truly.

### **Jeremiah 17**

<sup>9</sup> ...who can know it?

True enough. Being deceitful above all things, who can know it? who can know the deceitfulness of it? And being desperately—excessively, unrestrainedly—wicked, who can know it? Only He who is infinite in knowledge, in goodness, and in truth—only He can possibly know it. And He does know it. His own answer to this question is,

### **Jeremiah 17**

<sup>10</sup> I the Lord search the heart, I try the conscience.

He knows the heart, and has told us all about it, so that we may not be deceived by it, nor betrayed into evil by its desperate wickedness.

Let no one be discouraged: He who knows all about that deceitful, desperately wicked heart, says to you,

### **Ezekiel 36**

<sup>26</sup> A new heart will I give you....I will take away the stony heart out of your flesh, and I will give you a heart of flesh.

Therefore in full assurance of faith, we, every one, can ever pray,

### **Psalms 51**

<sup>10</sup> Create in me a clean heart, O God.

For this is according to His will.

### **1 John 5**

<sup>14</sup> And this is the confidence that we have in Him, that, if we ask anything according to His will, He hears us:

<sup>15</sup> And if we know that He hears us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Then let every one ever pray,

**Psalm 51**

<sup>10</sup> Create in me a clean heart, O God; and renew a right spirit within me.

And ever accept the answer,

**Ezekiel 36**

<sup>26</sup> A new heart will I give you, and a new spirit will I put within you.

Having asked according to His will,—indeed, in the very words of His will,—know that you have the petition that you desired of Him.

**2 Corinthians 9**

<sup>15</sup> Thanks be unto God for His unspeakable gift.

## 9. How to Be Patient

Advent Review, December 21, 1897

**H**AVE you prayed for more patience, and then wondered why you should find it harder than ever to be patient. Well, if you will think of that a moment, you will find that instead of a thing to be wondered at, it was the very thing to be expected.

You know that the Scripture says,

### **Romans 5**

<sup>3</sup> Tribulation works patience.

That is, patience is manufactured by tribulation. It is the product of tribulation. It can only be made by tribulation. Do you not see, then, that when you prayed for patience, you really prayed for tribulation? because patience could come to you, it is produced, only by tribulation.

But the difficulty with you was that already you had more tribulation than you were able to bear and be patient. Then was it not perfectly natural that when you prayed for more tribulation, you should find it harder to be patient?

Surely tribulation never needs to be prayed for. Nobody in this world ever had so few trials and troubles that he needed to pray for more. Yet as it is only tribulation that produces patience, to pray for patience is only to pray for more tribulation.

As patience is produced by tribulation; and as nobody ever needs to pray for tribulation,—everybody has enough of that whether he prays or not,—it follows, plainly enough, that patience is not a thing to be prayed for at all.

What, then, shall we do? How shall we pray when we need patience? See whether this scripture does not suggest the true answer to these questions:

## **Colossians 1**

<sup>11</sup> Strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness.

It is power that we need to pray for. How much? “All.” “Strengthened with *all* might.” It requires almighty power to be patient all the time, in this world. You yourself have realized that this required more power than there is in you of yourself. The Lord knows perfectly that this is so. Therefore He has supplied almighty power, and has written His “desire,” that you might be “strengthened” with is “unto all patience.”

This world is a world of trouble.

## **Job 5**

<sup>7</sup> Man is born unto trouble, as the sparks fly upward.

It is easy for sparks to fly upward; indeed, that is their natural course. It is easy, also, for trouble to come; that is the natural course of things in this world. And this natural order of things, God employs to produce the virtue of patience, which, when we let it...

## **James 1**

<sup>4</sup> ...have its perfect work,...[will make us] perfect and entire, wanting nothing.

Though tribulation is essential to the production of patience, yet not all who meet it find patience wrought by it. Only in the Christian is found the true fruit of the working of tribulation.

Anybody can be bright and pleasant when everything goes smoothly; and anybody can fret and complain and be snappish when things go contrary to expectation.

It is only the Christian who can be bright and pleasant when everything goes wrong; only the Christian can bear long-suffering with joyfulness. And the Christian can do this only because he is “strengthened with all might,” according to the glorious power of God.

It is therefore only those in whom tribulation meets almighty power, that it can accomplish the true object of its working and produce patience. Tribulation from the human side, and almighty power from the divine side, meeting in the believer, the product is the divine virtue of patience.

Tribulation, however, comes to us daily, prayer or no prayer. Its real object is to produce patience. But it can truly do this only where it is met by almighty power. This power is...

**Ephesians 1**

<sup>19</sup> ...to us who believe,

**Romans 1**

<sup>16</sup> ...to every one that believes.

And the Lord's direct promise and written desire is that you shall be:

**Colossians 1**

<sup>11</sup> Strengthened with all might, according to His glorious power, unto all patience.

Therefore the truth and the sum of the whole matter is:

*Do not pray for patience;  
pray for almighty power.*

Never pray for patience; always pray for almighty power. And when you pray, believe that you receive it, and you shall have it.

Then patience can have her perfect work, and you can be perfect and entire, wanting nothing.





1898



# 1. That Prayer of Ours

Advent Review, January 4, 1898

## **John 17**

<sup>1</sup> These words spoke Jesus, and lifted up His eyes to heaven, and said, Father, the hour is come: glorify your Son, that your Son also may glorify you.

**T**HIS prayer may be ours as really as it was His. Yes, this prayer should be ours as really as it was His. It is our part to glorify God, as really as it was His. But we cannot glorify God without both praying and living this prayer.

Let us study the Word, and see that every word of the prayer in this verse does really belong to us, and that we not only may, but should, use it as our own.

First, He says, "Father." Are we not to say "Father"? Is He not our Father also? Is it not true that...

## **Romans 8**

<sup>15</sup> ...we have received the Spirit of adoption, whereby we cry, Abba, Father?

So much of this prayer, then, is certainly ours.

"The hour is come." What hour? The hour to "glorify your Son." And are not you His son?

## **John 1**

<sup>12</sup> But as many as received Him, to them He gave power to become the sons of God, even to them that believe on His name.

You believe on His name. To you has He given power to become the son of God; for:

## **Galatians 3**

<sup>26</sup> You are all the children of God by faith in Christ Jesus.

And,

### **1 John 3**

<sup>1</sup> Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God.

Therefore,

<sup>2</sup> Beloved, now are we the sons of God.

And our Father love us precisely as He loves His other Son. He has no favorites among His children. He loves us all alike, and what belongs to the One belongs jointly to all.

That word is ours just now. God has given it to us just now. It is certainly true, then, that “the hour is come” that He should glorify us. So far, then, each one of us can sincerely and truly pray this prayer, every word:

### **John 17**

<sup>1</sup> Father, the hour is come; glorify your son.

But why did He, and do we ask that He should glorify us?

<sup>1</sup> ...that your Son also may glorify you.

We must glorify God. we were created to glorify God. The very object of our existence is that we glorify God. But this word plainly shows that we cannot glorify Him unless He first glorifies us:

<sup>1</sup> ...glorify your Son, that your Son also may glorify You.

You have wanted to glorify God, and have mourned because you have failed. But that was because you tried to glorify Him before He had glorified you. You want to glorify God in all things, and have been disappointed that you have failed in so many things.

But have God glorify you in all things: then you can glorify Him in all things. Do you not see how much you need, daily and always, to pray this prayer? O, then, do not neglect ever to pray,

<sup>1</sup> Father, glorify your son, that your son also may glorify You!

This is the truth as to the fact that He must glorify us in order for us to glorify Him, and that if He does not first glorify us, we cannot glorify Him. But now the question comes,

“How does He glorify us?”

When we know how He glorifies us, we know just how to glorify Him; for He is to glorify us, so that we may glorify Him. How, then, does He glorify us? Read:

**John 17**

<sup>5</sup> And now, O Father, glorify me with your own self.

That is how He glorifies us; He does it with His own self. He gives himself to us. He gave himself to the whole world, and for the whole world, so that the whole world might glorify Him, and so meet the object of their creation.

If He had not glorified the world with His own self, if He had not given himself to the world, it would have been forever impossible for the world, or anyone in the world, to glorify God.

But since God has glorified the world with His own self, since He gave himself to the world, it is not only possible for every one, but it is the blessed privilege of every one, to glorify God.

Therefore, as it is with His own self that He glorifies us, and as He has given His own self, it is for each one of us to receive His own self, that He may indeed glorify us with His own self. Then when we have so received Him, and have been so glorified by Him, we can glorify Him.

And how is it that He glorifies us? With His own self. Then how is it that we shall glorify Him? With our own selves. How much of himself did He give, how much was required, to glorify the world, in order that the world might truly glorify Him? All:

## **Colossians 2**

<sup>9</sup> ...all the fullness of the Godhead bodily.

How much, then, of ourselves must be given, how much is required, in order that we may glorify Him? All; all there is of us—body, soul, and spirit.

He gave himself up, He abandoned himself wholly, to mankind, that they might do with Him just what they might choose. We are to give ourselves up, we are to abandon ourselves wholly, to God, that He may do with us just what He chooses.

And O, the difference! When He abandoned himself to men, they crucified Him; but when men abandon themselves to Him, He saves them. Yet He even abandoned himself to men, even to be crucified by them, in order to glorify them, that they might glorify Him. Then can you not abandon yourself to God, even to be saved by Him, that you may glorify Him?

Accept, then, just now, His giving up of himself, His abandonment of himself, to you, that He may glorify you with His own self. Then you can abandon yourself to Him, and you will surely glorify Him. Accept His abandonment of himself to you always and in everything to glorify you: then you can, you will be glad to, abandon yourself to Him always and in everything, and you will surely glorify Him always and in everything.

Therefore, this prayer is surely ours. Bless the Lord! Then let every soul pray, now and always,

### **John 17**

<sup>1</sup> Father, the hour is come; glorify your son, that your son may glorify you.

<sup>5</sup> And now, O Father, glorify me with your own self,

—that I may glorify You with my own self. Amen. And let all the people say, Amen.

## 2. How Shall We Do His Will?

Advent Review, January 11, 1898

### Matthew 6

<sup>10</sup> Your will be done in earth, as it is in heaven.

**W**E PRAY this often, some of us every day. But how many have ever taken the time to find out just how His will is done in heaven? Yet where can there be any real point in our prayer, "Your will be done in earth, as it is in heaven," so long as we do not know how His will is done in heaven?

Such a prayer is certain to be vague and indefinite, a mere generalization, unless we know how His will is done in heaven. But when we do know that, our prayer can be definite, positive, and full of faith, and thus with the sure result that, so far as we are concerned, His will shall be done on earth precisely as it is in heaven.

What a wonderful thought that is,—that the will of God shall be done in us on earth just as it is done in heaven! Yet it is certainly true, or else that prayer is all in vain, and the giving of it to us by Him is but a vain and tantalizing thing.

But the Lord does not present to men vain things. It is intended, and it can be so, that that word shall be accomplished as certainly as it is prayed. Though, again, we say, How can this be unless we know how His will is done in heaven, so that this prayer by us can be definite, positive, and full of faith?

### In Heaven

Who are in heaven to do the will of God there? The angels, to be sure. Then when we know how the will of God is done by them in heaven, and what they do that the will of God may be done in them in heaven, we can know how to pray this prayer so that it shall mean to us just what it says,—we shall

know just how the will of God shall be done on earth as it is in heaven. What, then, of the angels?

### **1. They Behold His Face**

In heaven the angels...

#### **Matthew 18**

<sup>10</sup> ...do always behold the face of my Father which is in heaven.

### **2. They Harken to His Word**

His angels harken to the voice of His word.

#### **Psalms 103**

<sup>20</sup> Bless the Lord, you His angels, that excel in strength, that do His commandments, [through] hearkening unto the voice of His word.

### **3. The Spirit Gives Knowledge**

The will of God, as in His word,—“as it is in heaven,”—is conveyed to the knowledge of the angels by the Spirit of God:

#### **Ezekiel 1**

<sup>20</sup> Wherever the Spirit was to go, they went.

### **4. Their Spirits Respond**

When the Spirit of God thus conveys to their knowledge the will of God, as it is in His word, to which the angels are “hearkening,” instantly their spirit responds, and thus His will becomes at once their will, too:

<sup>20</sup> Wherever the Spirit was to go,...there was their spirit to go.

### **5. They Swiftly Do His Will**

When, by the instant submission of their spirit to His Spirit, His will has become their will, the thing is done; His word is fulfilled, His will is accomplished, quick as the lightning’s flash:

<sup>20</sup> Wherever the Spirit was to go, they went, there was their



spirit to go.

<sup>14</sup> And the living creatures ran and returned as the appearance of a flash of lightning.

That is the way that the will of God is done in heaven. And that is the way that it is to be done in the earth. That is what is in the prayer,

### **Matthew 6**

<sup>10</sup> Your will be done in earth, as it is in heaven.

## **On Earth**

And that is the way that His will shall be done on earth, in everyone who, knowing how His will is done in heaven, puts himself in the same attitude with those in heaven, and makes the prayer in an intelligent faith.

And this attitude of the angels in heaven is precisely the attitude which it is intended that we shall hold on earth. Read, then, of ourselves:

### **1. Behold His Face**

We are always to behold the face of God, “in the face of Jesus Christ”:

#### **2 Corinthians 4**

<sup>6</sup> For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

#### **2 Corinthians 3**

<sup>18</sup> But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.

#### **Psalms 123**

<sup>1</sup> Unto you I lift up my eyes, O You that dwell in the heavens.

<sup>2</sup> Behold, as the eyes of servants look unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes wait upon the Lord our God.

## **2. Harken to His Word**

We are to hearken to the voice of His word:

### **Psalm 40**

<sup>6</sup> ...my ears You have opened.

### **Isaiah 50**

<sup>5</sup> The Lord God has opened my ear, and I was not rebellious, neither turned away back.

<sup>4</sup> He wakens my ear to hear as the learned.

## **3. The Spirit Gives Knowledge**

The will of God as in His word, is to be conveyed to our understanding by the Spirit of God. We are to be ever dependent upon the Spirit of God for this.

### **2 Timothy 2**

<sup>7</sup> Consider what I say; and the Lord give you understanding in all things.

### **John 14**

<sup>26</sup> The Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things,...whatsoever I have said unto you.

### **John 16**

<sup>13</sup> He shall not speak of himself; but whatsoever He shall hear, that shall He speak.

## **4. Our Spirits Respond**

When the Spirit of God does convey to our understanding the will of God as it is in His word, instantly our spirit is to respond, and yield submission to His Spirit, that His will may be our will.

### **Romans 8**

<sup>14</sup> As many as are led by the Spirit of God, they are the sons of God.

<sup>16</sup> The Spirit itself bears witness with our spirit, that we are the children of God.

And,

**Romans 8** [margin]

<sup>6</sup> The minding of the flesh is death; but the minding of the Spirit is life and peace.

**5. We Swiftly Do His Will**

When we thus hearken to His word and receive, by His Spirit, the understanding of His will as it is in His word,—“as it is in heaven,”—and our spirit responds to His Spirit so that His will becomes our will, then the thing is done; His word is fulfilled, His will is accomplished, in us on earth as it is in those in heaven: and it is done just as quickly—“as the appearance of a flash of lightning”—in our innermost, secret life, and shines through all time, openly, before those who are without.

**Isaiah 55**

<sup>11</sup> [For] my word...shall accomplish that which I please.

And the word of God always acts instantaneously:

**Psalms 33**

<sup>9</sup> He spoke, and it was.

The leper said,

**Mark 1**

<sup>40</sup> If you will, you can make me clean.

The Lord replied,

<sup>41</sup> I will; be clean.

<sup>42</sup> And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

- Do you now see more clearly, do you understand better, how the will of God is done in heaven, and how it is to be done on earth?
- Can you now pray more intelligently, “Your will be done in earth, as it is in heaven?”
- And will you now pray directly, positively, and in full

faith, “Your will be done in earth, as it is in heaven”?

### 3. Enjoy or Endure?

Advent Review, January 18, 1898

**D**O YOU really enjoy Christianity, or do you only endure it? This is really an important question: there is more to it than perhaps would at first be thought.

As a matter of literal fact, we have met many professed Christians who, in answer to this question, were obliged, honestly, to confess that they endured it. They could not say that they enjoyed it.

How is it, then, with you?

That you may have a fair chance to look at this question just as it is, and truly to answer it for yourself, to yourself, we set down here the two words, with their definitions:

**“Endure:** to last, or hold out against; to bear with patience; bear up under without sinking or yielding, or without murmuring or opposition; put up with.”

**“Enjoy:** to feel or perceive with joy or pleasure; take pleasure or satisfaction in the possession or experience of; to derive pleasure from association with or observation of; take delight in being with or in. ‘Enjoy’ is composed to two words,—en, signifying ‘in,’ and ‘joy’—literally, ‘in joy:’ and joy is ardent happiness arising from present or expected good; exultant satisfaction; exhilaration of spirits; gladness; delight.”

Now do you enjoy Christianity, or do you only endure it?



## 4. Christians are Glad

Advent Review, January 18, 1898

### Psalm 100

<sup>2</sup> Serve the Lord with gladness.

**D**O YOU do it? If not, why? Of all the people in the universe, those who are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God, are the gladdest.

We do not say that they *should be* the gladdest. We say they *are* the gladdest. If you profess to be redeemed by the grace of God, through the redemption that is in Christ Jesus, and are not one of the gladdest, happiest people in all the world, then it is certain that you have not that which your profession says that you have.

The profession of being a Christian testifies that we are Christian, it testifies that we are in possess of what the Christian faith gives. And by so much as we lack what that faith implies, by just that much our profession bears false witness against what the Christian faith really is.

Now it is certain that from the beginning to the end of the world; that even in the midst of sorrow, with which this world is so heavily laden, the Christian faith gives “always rejoicing.”

### Philippians 4

<sup>4</sup> Rejoice in the Lord always: and again I say, Rejoice.

Look at the situation: We were under the curse; laden with iniquity; enslaved to the power of evil, which we hated even while we did it; living in malice and envy; hateful, and hating one another; under bonds to death, and...

### 2 Thessalonians 1

<sup>9</sup> ...everlasting destruction from the presence of the Lord,

–and never had any peace. But now, through the grace of the Lord Jesus and the mercy of our God,

**Galatians 3**

<sup>13</sup> [He] has redeemed us from the curse;

**Hosea 14**

<sup>2</sup> [He has] taken away all iniquity;

**Colossians 1**

<sup>13</sup> [He] has delivered us from the power of darkness,

and given...

**Isaiah 61**

<sup>1</sup> ...liberty to the captives.

He has put in our hearts His own love for all people instead of the old malice and envy, hatefulness and hating; He has given us His own peace,—yea, He has made himself...

**Ephesians 2**

<sup>14</sup> ...our peace;

**1 John 5**

<sup>11</sup> [He] has given us eternal life,

in place of death, and a “certain dwelling-place” in His presence, where we...

**Revelation 22**

<sup>4</sup> ...shall see His face,

**Psalms 16**

<sup>11</sup> ...[midst] pleasures which are forevermore,

and the blessedness of...

**1 Peter 5**

<sup>10</sup> ...eternal glory.

Now any one of these things which the Lord has given is sufficient to make glad, and it does make glad forever, the soul who really receives it. And how much more is it so when all



these things are really received! It is literally impossible for any soul really to receive these things that Christ has brought to him, without being literally filled with a gladness which abides, and which will abide forevermore.

**Psalm 126**

<sup>3</sup> The Lord has done great things for us; whereof we are glad.

Therefore if any one who professes to be a Christian,—professes to have received all this which God has given, and which Christ brings,—and yet is not filled with gladness so that he really serves the Lord with gladness, it is perfectly plain that his profession of Christianity is merely a profession, and is not the genuine faith which puts the soul in possession of the gifts of God.

He still comes short of the glory of God, and bedims to the world the brightness and beauty, the genuine attractiveness, that truly belong to the Christian religion.

Come along, then! Let us believe God.

**Psalm 32**

<sup>11</sup> Be glad in the Lord.

**Psalm 100**

<sup>2</sup> Serve the Lord with gladness.

No other service than the service of gladness can rightly represent our Lord.

**Psalm 64**

<sup>10</sup> The righteous shall be glad in the Lord, and shall trust in Him; and all the upright in heart shall glory.

**Psalm 32**

<sup>11</sup> Be glad in the Lord, and rejoice, you righteous: and shout for joy, all yet that are upright in heart.

**Psalm 40**

<sup>16</sup> Let all those that seek you rejoice and be glad in you: let such as love your salvation say continually, The Lord be

magnified.

**Psalm 68**

<sup>3</sup> Let the righteous be glad; let them rejoice before God: yea, let them exceedingly rejoice.

**Philippians 4**

<sup>4</sup> Rejoice in the Lord always: and again I say, Rejoice.

**1 Thessalonians 5**

<sup>16</sup> Rejoice evermore.

**Psalm 104**

<sup>34</sup> I will be glad in the Lord.

This is Christianity. This is what it is to be a Christian. Come, now, therefore, and let us all be Christians.

## 5. My Yoke is Easy

Advent Review, January 25, 1898

### **Matthew 11**

<sup>30</sup> For my yoke is easy, and my burden is light.

**T**HAT is the living, present truth. It is, day and night, everlastingly true that His yoke is easy, and His burden is light.

Do you say, as some have said, "I have not found it so"? If so, then the difficulty in your case is that you have not His yoke nor His burden on you.

This is as certain as that two and two make four. Look at it: there stands the word of Christ,

### **Matthew 11**

<sup>30</sup> My yoke is easy, and my burden is light.

Will you say that He lied in saying this? No, no, certainly not. He told the truth. Very good, then; He told the truth when He said,

<sup>30</sup> My yoke is easy, and my burden is light.

And you say that it is the truth. Then if you have not found His yoke easy and His burden light, is it not certain that you have not found them at all? If to you His yoke is not easy, and His burden is not light, then is it not perfectly plain that you haven't His yoke on at all?

There is no dodging this. You cannot go along uneasy and galling under the yoke that you are wearing, and bowed down under the burden that you are bearing, and call that the yoke and burden of Christ; for that is not true of His yoke nor of His burden. He says,

<sup>30</sup> My yoke is easy, and my burden is light.

Then, dear soul, take His yoke and His burden. Give to Him

yours.

**Matthew 11**

<sup>29</sup> Take my yoke upon you, and learn of me;...and you shall find rest unto your souls.

<sup>30</sup> My yoke is easy, and my burden is light.

It is true, bless the Lord!

## 6. Seeds of Gladness

Advent Review, January 25, 1898

### **Psalm 97**

<sup>11</sup> Light is sown for the righteous, and gladness for the upright in heart.

**G**LADNESS is sown for you in the great things that the Lord will do.

### **Joel 2**

<sup>21</sup> Fear not, O land; be glad and rejoice; for the Lord will do great things.

Gladness is sown for you in the giving of the latter rain.

<sup>23</sup> Be glad then, you children of Zion, and rejoice in the Lord your God; for He has given you the former rain [“a teacher of righteousness according to righteousness”] moderately, and He will cause to come down for you the rain, the former rain, and the latter rain.

Gladness is sown for you in the fact that the time of the marriage of the Lamb is come.

### **Revelation 19**

<sup>7</sup> Let us be glad and rejoice, and give honor to Him; for the marriage of the Lamb is come, and His wife has made herself ready.

Gladness is sown for you in the glorious truth that the Lord is coming.

### **Psalm 96**

<sup>11</sup> Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fullness thereof.

<sup>12</sup> Let the field be joyful, and all that is therein; then shall all the trees of the wood rejoice

<sup>13</sup> Before the Lord: for He comes, for He comes to judge the earth; He shall judge the world with righteousness, and the people with His truth.

Gladness is sown for you in the blessed promise and sure prospect that the kingdom of God is soon to be set up upon the earth, and that He will govern the nations of the saved upon the earth.

**Psalm 67**

<sup>4</sup> O let the nations be glad and sing for joy: for You shall judge the people righteously, and govern the nations upon earth.

**Revelation 21**

<sup>1</sup> And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

<sup>2</sup> And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.

<sup>3</sup> And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be His people, and God himself shall be with them, and be their God.

<sup>4</sup> And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away.

<sup>23</sup> And the city had no need of the sun, neither of the moon, to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof.

<sup>24</sup> And the nations of them which are saved shall walk in the light of it; and the kings of the earth do bring their glory and honor into it.

<sup>25</sup> And the gates of it shall not be shut at all by day; for there shall be no night there.

And gladness is sown for you in the promise of your own sure and eternally undisturbed inheritance and home in this glorious land where...

**Isaiah 35**

<sup>1</sup> The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.

<sup>2</sup> It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon, they shall see the glory of the Lord, and the excellency of our God.

<sup>10</sup> And the ransomed of the Lord shall return, and come to Zion with sons and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away.

### **Isaiah 65**

<sup>18</sup> Be you glad and rejoice forever in that which I create: for, behold, I create Jerusalem a rejoicing, and her people a joy.

Will you not, just now and always, receive into good ground these seeds of gladness? Will you not cultivate them carefully, that they may grow exceedingly, that you may, just now and always and forevermore, reap abundantly the blessed crop of gladness from these many seeds of gladness which the Lord has sown all around you, and before you throughout eternity?

Who, then, will not...

### **Psalms 100**

<sup>2</sup> ...serve the Lord with gladness, [and] come before His presence with singing?

### **Psalms 104**

<sup>34</sup> I will be glad in the Lord.

Amen. And let all the people say Amen.





## 7. What is the Pay?

Advent Review, February 1, 1898

### **Psalm 116**

<sup>12</sup> What shall I render unto the Lord for all His benefits toward me?

**Y**OU know that the Lord has bestowed upon you benefits of all sorts, and in countless number.

### **Psalm 40**

<sup>5</sup> Many, O Lord my God, are your wonderful works which You have done, and your thoughts which are toward us: they cannot be reckoned up in order unto You: if I would declare and speak of them, they are more than can be numbered.

Now the question is:

### **Psalm 116**

<sup>12</sup> What shall I render unto the Lord for all His benefits toward me?

How shall I pay Him for what He has bestowed? And the answer is:

<sup>13</sup> I will take the cup of salvation, and call upon the name of the Lord.

That is to say that what you are to render to the Lord for all the benefits which He has given you, is to take more benefits.

Yea, more than this: what you are to render to the Lord for all the benefits which He has given, is to take the greatest of all the benefits which He can possibly give.

If you have all these benefits except this greatest one, then all He asks of you to pay for all these is that you take this greatest of all.

And if you have, all of them, even to the greatest, then all He asks of you to pay for all these is that you take yet more of the greatest of all,—that you drink yet deeper of the cup of

salvation, and call yet more upon the name of the Lord.

That is the Lord's system of receiving pay for what He bestows.

### **Acts 17**

<sup>24</sup> God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwells not in temples made with hands;

<sup>25</sup> Neither is worshiped with men's hands, as though He needed any thing, seeing He gives to all life, and breath, and all things;

### **Luke 6**

<sup>32</sup> For if you love them which love you, what thanks have you? for sinners also love those that love them.

<sup>33</sup> And if you do good to them which do good to you, what thanks have you? for sinners also do even the same.

<sup>34</sup> And if you lend to them of whom you hope to receive, what thanks have you? for sinners also lend to sinners, to receive as much again.

<sup>35</sup> But love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and you shall be the children of the Highest: for He is kind unto the unthankful and to the evil.

<sup>36</sup> Be therefore merciful, as your Father also is merciful.

<sup>37</sup> Judge not, and you shall not be judged: condemn not, and you shall not be condemned: forgive, and you shall be forgiven:

<sup>38</sup> Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that you mete withal it shall be measured to you again.

### **Acts 20**

<sup>34</sup> Yea, you yourselves know, that these hands have ministered unto my necessities, and to them that were with me.

<sup>35</sup> I have showed you all things, how that so laboring you ought to support the weak, and to remember the words of the Lord Jesus, how He said, It is more blessed to give than to receive.

## 8. Two Sons

Advent Review, February 1, 1898

Abraham had two sons:

- One was born of the bondwoman; the other, of the free-woman.
- One son, therefore, was a bond son; the other was a free son.
- One was born by their own invention; the other was born by the promise of God.
- One was born of the flesh; the other was born of the Spirit.

The son who was born of the bondwoman, by their own invention, and of the flesh, was “a wild man.” Hebrew, literally, “a wild-ass man.”

### **Genesis 16 [RV]**

<sup>12</sup> He shall be as a wild ass among men; his hand shall be against every man, and every man’s hand against him.

The son who was born of the freewoman, by promise, and of the Spirit, was meek and lamblike. His hand was against nobody; and when anybody’s hand was inclined to be against him, he soon “saw certainly that God was with” him, and “departed from him in peace.” *Genesis 26:12-31.*

“Which things are an allegory;” for God has two sons:

### **Galatians 4**

<sup>24</sup> For these [women and their sons] are the two covenants; the one from the mount Sinai, which genders to bondage, which is Agar.

<sup>25</sup> For this Agar is mount Sinai in Arabia, and answers to Jerusalem which now is, and is in bondage with her children.

The other is from Mount Calvary, and answers to

<sup>26</sup> Jerusalem which is above [and] free, which is the mother of us all.

Now in teaching redemption to the people in old time, the Lord said,

### **Exodus 13**

<sup>13</sup> All the firstborn of man among your children shall you redeem.

<sup>12</sup> ...and of every firstling that comes of a beast which you have; the males shall be the Lord's,

—except the firstling of an ass. The firstling of an ass had to be redeemed; and it had to be redeemed with a lamb:

<sup>13</sup> Every firstling of an ass you shall redeem with a lamb.

And any firstling of an ass that was not so redeemed, its neck was to be broken:

<sup>13</sup> If you will not redeem it, then you shall break his neck.

These things were shadows of realities. What are the realities? One we can find, anyhow, if not all.

The scripture says that the son of Abraham by Hagar was “born of the flesh,” and that he was “a wild-ass man.” The scripture likewise says that Hagar and her son represent the covenant from Sinai and the children of that covenant.

This says, then, that those who were or are of the covenant at Sinai were and are born after the flesh, and are “wild-ass men.” And as the firstlings of the ass must be “redeemed with a lamb,” this says that every soul who ever was or is of the covenant at Sinai, every one who is born of the flesh, must be redeemed with the Lamb of God, or his neck will be broken.

### **Hebrews 9**

<sup>15</sup> For this cause He [Christ] is the mediator of the new testament [covenant], that by means of death, for the redemption of the transgressions that were under the first testament [covenant], they which are called might receive the promise of eternal inheritance.

This is to say also to every soul of those who are the seed of

Abraham according to the flesh, that they must be redeemed with a lamb; and that unless they are redeemed with a lamb,—the Lamb of God,—they shall perish; for it is not possible for the blood of bulls or goats or lambs to take away sin.

Yet more than this, it is likewise to say to all who are born only of the flesh, who are therefore “wild-ass” men, who are of the...

### **Romans 8**

<sup>7</sup> ...carnal mind, [which] is enmity against God, [and which] is not subject to the law of God, neither indeed can be,

—it is likewise to say to all these that they must be redeemed with a lamb,—the Lamb of God,—or their necks will be broken, and they will be destroyed by their own sins.

And to all who are of the covenant from Calvary, who are born of the freewoman, of the promise of God, and of the Spirit of God, who are the seed of Abraham according to the promise,—these, too shall be redeemed, to these redemption is certain; for the Spirit itself, of which we are born, is...

### **Ephesians 1**

<sup>14</sup> ...the earnest of our inheritance until the redemption of the purchased possession, unto the praise of His glory.

And the redemption of the purchased possession includes the redemption of our bodies:

### **Romans 8**

<sup>23</sup> [We] also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.

How is it with you? Are you born of the flesh only? or are you already redeemed with that Lamb, born of the Spirit, and by that Spirit sealed unto the redemption of the purchased possession?

### **Galatians 4**

<sup>28</sup> Now we brethren, as Isaac was, are the children of promise.

### **Galatians 3**

<sup>29</sup> For if you be Christ's, then are you Abraham's seed, and heirs according to the promise.

Born of the promise of God, born of the Spirit of God, children of the free, sealed unto the day of redemption. Bless the Lord!

## 9. Not the Outside but Inside

Present Truth, February 3, 1898

**I**T IS NOT what is outside of us, but what is inside, that makes us Christians and keeps us so.

If you think you could be a better Christian if they were better brethren and sisters in the church, you greatly mistake. It is just the other way: if you were a better Christian, you would find better brethren and sisters in the church.

If you think you could do better if only you had better neighbors, you greatly mistake. The truth is that if you would do better, you would have better neighbors. And if you were a better Christian, you would do better.

*You must be better before you can do better.*

Christianity does not come from ourselves, nor from anybody nor anything that is around us. It comes down straight from heaven to every soul who will receive it. And having its source in heaven, it is not, and cannot be, affected by anything that is of earth.

Thus the Christian has joy in sorrow, peace in perplexity, riches in poverty, society in loneliness, and friendship among strangers and even enemies.





# 10. One

Present Truth, February 17, 1898

## Joshua 23

<sup>10</sup> One shall chase a thousand.

**I**F YOU are a Christian, the Lord intends that you shall have more influence for good than a thousand other people can have for evil. He intends that you shall have more influence over a thousand worldlings and sinners than a thousand such can have over you.

What a disappointment to the Lord, then, what a grief to the angels, and what a satisfaction to Satan, it is, when a professed Christian—one who bears the name of the Lord, and stands under the ensign of the Mighty One of Israel—yields to the influence of worldlings and sinners because they are many, and He is one!

Ah! when that is done, it shows that the heart is not loyal to the Lord. It shows that there is in the heart really a love for the world and a willingness to fellowship sin; and the name of the Lord is dishonored, and ensign is disgraced, by the Christian profession of such people.

And if you are excusing yourself from genuine Christian faithfulness by the plea that you are alone while there are many sinners around, that is what is really the matter,—at heart you are disloyal to the Lord and a sympathizer with the enemy.

Put it all away. Stand up like a true and loyal soldier. Fix your heart upon the Lord to be loyal to Him, though not another soul on earth is so. Then though you be but one, yet you will have more influence over a thousand than the thousands can have over you. Remember, it is:

## Zechariah 4

<sup>6</sup> Not by might, nor by power, but by my Spirit, says the

Lord.

## **2 Corinthians 2**

<sup>14</sup> Now thanks be unto God, which always causes us to triumph in Christ, and makes manifest the savor of His knowledge by us in every place.

# 11. The Secret and the Open Life

Present Truth, February 24, 1898

## Matthew 6

<sup>6</sup> When you pray, enter into your closet, and when you have shut your door, pray to your Father which is in secret; and your Father which sees in secret shall reward you openly.

**N**OTE, this does not say that He will reward you in secret. No; He sees you in secret, He hears you in secret; but He rewards you, He answers you, openly.

In this, then, He teaches you and me that we are to care for the secret life, and He will care for the open life. And as certainly as we are watchful upon our secret life, and keep it straight with God, so certainly will He be watchful upon our open life, and will keep it straight with men.

Yet man's way is the reverse of this: he is inclined to be ever watching his open life, trying to correct a wrong impression here, to straighten a crooked influence there, all the while neglecting the secret life, of which these outward things are but the reflection.

Can a crooked stick cast a straight shadow? No more can a life that is crooked in secret be straight openly. When a crooked stick has cast its crooked shadow, is it the sensible thing to go tinkering the shadow to make it straight? No; correct the stick, make it straight; then there will be no difficulty with the shadow; all who see it will see that it is straight.

No more is it sensible to be tinkering your outward life to have it straight; straighten the secret life, and God has certified that your open life shall be straight.

Then put your time and attention upon your secret life; keep your time and attention there; spend much time with Him who sees in secret: and He will put His time and attention upon your open life; He will keep His time and attention

there, and will spend much time with you openly, and before those who see only openly; and will see to it that your open life tells only of the good, the pure, and the true,—that it tells only of God.

## 12. Why the Price?

Advent Review, May 10, 1898

**G**OD paid a mighty price for sinners. He paid the greatest price that could possibly be paid, even by Him.

### **John 3**

<sup>16</sup> He gave His only begotten Son;

and

### **Colossians 2**

<sup>9</sup> In Him dwells all the fullness of the Godhead bodily.

Now why did He pay that awful price? Was it because man, of himself, was worth the price? or was it because that which man had lost was worth the price? It was *not* because man, in himself, was worth it; for:

### **Romans 3**

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

It could be, then, only because what man had lost was of such inestimable value that it was worth all it cost to restore it to him.

Men are apt either to think that because they are worth nothing in themselves, the Lord could not have given so much for them, or else to think that in themselves they are worth all that the Lord paid for them, and therefore they are sufficient of themselves, without God.

And Satan does not care which of these views is adopted, as either is effective for His purpose; that is, that they shall not accept the Price.

But while it is true that men, in themselves, are not worth the price that God paid for them, that which man had lost is worth, to men, all that it cost; and God is so abundantly good, so perfectly generous, that He gave all that it is worth, which

is the greatest possible price, in order to make it forever sure to men who, of themselves, are worth nothing.

Therefore for men to accept the Price in all its fullness, that they may enjoy, in all its fullness, all that the Price has brought to them, is to do the greatest honor to God,—and the greatest honor to themselves by doing the greatest honor to God.

O, the love of God is broader  
Than the measure of man's mind.  
And the heart of the Eternal  
Is most wonderfully kind!

### **Ephesians 1**

<sup>4</sup> He has chosen us.

He has chosen us in Christ.

<sup>4</sup> He has chosen us in Him before the foundation of the world;

And why?

<sup>4</sup> ...that we should be holy and without blame before Him in love.

### **John 15**

<sup>16</sup> You have not chosen me, but I have chosen you.

He has chosen all; for it is written,

### **Isaiah 45**

<sup>22</sup> Look unto me, and be you saved, all the ends of the earth.

He chose all, simply because He wants all to have what is infinitely better than is this world, or anything that is of this world.

And the only purpose for which God ever chooses anybody is that he should be holy and without blame before Him in love.

- He has never chosen some to salvation and the rest to destruction.
- He has never chosen many to salvation and the rest to destruction.
- He has never chosen anybody for anything but salvation, for anything else than that he should be holy and without blame before Him in love.

He has said that this is what He chose us for, and it is eternally so. What blindness of unbelief it is, then, that men will not let the Lord have them, when He has chosen them for so good a purpose as that—and for no other purpose whatever!

### **Romans 6**

<sup>13</sup> Yield yourselves unto God.





# 13. Walking Now With Angels

Advent Review, June 28, 1898  
Original title: Places to Walk

**I**N THE third chapter of *Zechariah*, one was seen who was “clothed with filthy garments.” To those who stood before him it was said:

## **Zechariah 3**

<sup>4</sup> Take away the filthy garments from him.

Then to him it was said:

<sup>4</sup> Behold, I have caused your iniquity to pass from you, and I will clothe you with change of raiment.

The prophet then said,

<sup>5</sup> Let them set a fair mitre upon his head. So they set a fair mitre upon his head, and clothed him with garments. And the angel of the Lord stood by.

Then said the Lord to the one who had been clothed with the garments,

<sup>7</sup> If you will walk in my ways, and if you will keep my charge, then...I will give you places to walk among these *that stand by*.

As it was *the angels of the Lord* that stood by, this is but to say that to all such He will give places to walk among the angels of the Lord. And this is not only to be so in the world to come; it is so now.

## **Ministering Spirits**

To every one who is reconciled to God, there is given...

### **2 Corinthians 5**

<sup>18</sup> ...the ministry of reconciliation.

### **1 Peter 4**

<sup>10</sup> As every man has received the gift, even so minister the

same one to another, as good stewards of the manifold grace of God.

Thus to every Christian there is given the ministry of salvation.

The angels also are...

### **Hebrews 1**

<sup>14</sup> ...ministering spirits, sent forth to minister for them who shall be heirs of salvation.

And this is true not only of some of the angels, but of all the angels of the Lord.

## **The Unseen Multitude**

And how many are there of the angels? There are...

### **Revelation 5**

<sup>11</sup> ...ten thousand times ten thousand, and thousands of thousands.

There is “an innumerable company” of them. *Hebrews* 12:22. There are certainly many times more of the angels of the Lord than there are of the inhabitants of the earth.

And as they are all sent forth to minister for them who shall be heirs of salvation, it is certain that there are many of the angels where there is one individual who is an heir of salvation; there was a “mountain full” of them round about Elisha. *2 Kings* 6:17. And Jesus said of His little ones,

### **Matthew 18**

<sup>10</sup> Their angels do always behold the face of my Father.

Therefore, when we are ministering for them who shall be heirs of salvation, and the angels of the Lord—all—are ministering for them who shall be heirs of salvation, and when there are many more of them than there are of us, then are we not walking among them *even now*?

Certainly we are; that is just as plain as that two and two

make four. That we do not see them with our natural eyes, as we walk and work among them, is nothing against the fact.

### **Blind Eyes Opened**

Elisha's servant did not see them until his eyes were opened. But they were there just as really before his eyes were opened as they were afterward. And he was among them, he was walking among them, and did not know it.

Elisha was walking among them, too, and knew it. He saw them, though they were invisible.

Therefore it is true that as certainly as we are ministering for them who shall be heirs of salvation, so certainly we are walking among the angels of the Lord; for they "all," "an innumerable company," are also ministering for them who shall be heirs of salvation. This is true whether we recognize it or not.

### **A Divine Revelation**

Then let us have the benefit of this blessed truth as we walk and work among the angels of the Lord. Let us not be as Elisha's servant, who walked among them, and did not know it. Let us rather be as Elisha, the servant of the Lord, who walked among them, and knew it.

We do know it; for the Lord says it, and it is so. Then let us enjoy it as we go.



# 14. Saul's Armor

Advent Review, August 23, 1898

## 1 Samuel 17

<sup>39</sup> And David said unto Saul, I cannot go with these; for I have not proved them.

**S**AUL was a large man, and his armor had been fitted to him, so that he could use it. David was young and inexperienced in army drill. He could not handle a sword nor use a shield; and the weighty helmet and coat of mail were hindrances to him.

He may have looked soldier-like in them; and had there been no foes to fight, he might have amused his friends by parading up and down through the camp with Saul's armor on.

But David realized that he was called of God to that conflict, and that there was earnest work to do. He that had called him had given him skill with the sling and the smooth pebbles from the brook. He needed no shield; for the Lord God was his shield. He needed no sword; for he would not come within sword's distance of Goliath until the giant lay at his feet. Then a sword was furnished with which to sever the giant's head from his body.

David was to go out in the strength of the Lord, not in the wisdom and power of military men. He went that way and was victorious.

There are too many efforts made against sin, with another's armor. If a man gains a wonderful victory in the conflict with sin, others run after him, to borrow his armor, so they may get a similar victory.

Many have never put on any armor, because they are not yet satisfied in their own minds after what fashion to make it. They are watching their brethren that are having some suc-

cess, to see which one will be the most victorious. They never think of the experience that God has given them with the sling and the pebbles from the brook. While waiting to be fitted with another's armor, they are losing the skill God has given them.

If the Christian that has been trying to imitate the Keswick movement, the Salvation Army movement, or aspiring to be a Moody, a Meyer, or some other successful laborer, would go to the Lord for direction, as did Daniel, he would be able to do more with his little sling than with all the methods of the best men on earth.

A man's methods are never considered of any special value until he has made them work successfully. Often it is not a man's methods that give him success, but the power of God that enables the man to produce successful methods.

Those who study that man's methods, and do not know His power, fail to realize satisfactory results.

# 15. The Past Life

Advent Review, August 30, 1898

**W**HEN men and women rise to some height of greatness, and become popular, their past acts of goodness are hunted up and magnified before the world. Even little incidents, which otherwise would be unnoticed, are brought forward as evidences of their inherent goodness.

On the other hand, when a man or a woman is so unfortunate as to fall, according to the standard of society, every little thing that has occurred in the life, which would otherwise be forgotten, is caught up to be used as stones and mud wherewith to pelt the unfortunate one.

Surmisings and questionings furnish many of these incidents; and they are placed in the hands of those who are ready to use them to drive the poor sinner down to destruction.

If Jesus now walked among men in the flesh, as He did less than two thousand years ago, He would say today, as He said then:

## **John 8**

<sup>7</sup> He that is without sin among you, let him first cast a stone.

The apostle says:

## **Galatians 6**

<sup>1</sup> Brethren, if a man be overtaken in a fault, you which are spiritual, restore such a one in the spirit of meekness; considering yourself, lest you also be tempted.

When a man is down, don't crush him by saying,

"I expected as much, from what I knew of his past conduct."

Rather, forget the past, and help the wounded, fallen soul up into the light. It is not our work to condemn. We are not yet the judges of our fellow men. We shall never be fit to sit on

the judgment-throne until our own names have passed the test of the judgment above. Even then we shall need the record made by heavenly intelligences to aid us in understanding the motives of sinners.

The time has come when we may expect many surprising things to occur. Those in whom we have had the greatest confidence may stumble. We ourselves may be more responsible for this than we imagine. We may be unconsciously trusting in the human instead of the divine, and the only way in which God can save us and the one in whom we trust is to let a severe trial come, which will show us how weak is man without God.

A man who stands high in the estimation of his brethren, and in whom they have confidence, often trusts in his own popularity, and thinks he must stand as high in the estimation of heavenly intelligences as he does before man. To such God has said,

**Psalm 37**

<sup>24</sup> Though he fall, he shall not be utterly cast down: for the Lord upholds him with His hand.

When we see a brother cast down, we should not search his past history to ascertain the quality of the stock from which he came, before we try to help him. Neither should we spend time in inquiring into the details of his sin before we decide to pray for him. Sin is sin, exceeding sinful, but Christ came to “save sinners.” *1 Timothy* 1:15.

While some sins may be regarded of greater magnitude than others in the sight of God, we are not able to measure them; so we would better leave the details alone, and make an earnest effort to restore the one in fault, considering ourselves, lest we also fall. However trifling a wrong act may appear in our sight, we must remember that “no sin is small in



the sight of God.”<sup>9</sup>

When we hear that a brother or a sister has fallen, it should be our first thought to ask the Lord to rescue the tempted one. Men and women who depart from the right are deceived. They know not where they are treading. Those who have known the Lord do not want deliberately to leave Him, and go hopelessly into sin. Satan has blinded their minds; and we, who may never have been in their places, cannot understand how they were led in that way. We should not care to know; rather, we should seek the Lord that we may never know.

Satan will do everything he can to put us on the judgment-seat, that we may spend the time in which we ought to be praying for ourselves and the fallen ones, in studying out the why and wherefore of the lives of those who have fallen. Even when sinners make an attempt to come back, Satan’s influence over us often leads us to act as judges, to decide whether they make “proper” confessions, or appear sufficiently humbled to assure us that their confession is genuine.

We should be glad that they have the spirit of confession, and that they manifest it; and we should give them full credit for that, rather than take the judgment-seat, and decide whether the confession is full enough or sincere enough.

Even though the spoken words of the confession are not so full and broad as we might wish, how do we know the measure of the humiliation and pressure of soul that is endured in that which is done? No, no; be pitiful, show mercy upon what is done in confession, and leave the remainder, if there be any, with God. How do we know what kind of confession God accepts? He looks where we cannot see—into the heart.

Let us, in this trying time, when men and women are stumbling on every hand, be true servants of Jesus Christ, and study to know how He would do. Let us study mercy; for:

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<sup>9</sup> Ellen White, *Steps to Christ*, p. 30.

**James 2**

<sup>13</sup> Mercy rejoices against judgment.

Let us work to encourage and save souls, rather than to discourage and destroy them.

**Luke 6**

<sup>36</sup> Be therefore merciful, as your Father also is merciful.

## 16. Heroism

Advent Review, September 6, 1898

**I**N THE days of battles, when men are brought face to face with the deadly instruments of modern warfare, some get a name that, otherwise, they would never have.

If a man shows pluck in some trying place, he is honored, promoted, spoken of as a hero, and his name becomes familiar throughout the nation. While such men may deserve all the honor they receive, it is proper to inquire,

“Are those who go to battle the only heroes?”

What is a hero? This question is so well answered by the editor of the *Sunday-School Times* that we give his answer in full:

All men admire a hero. Most men would like to be heroic. But only now and then is there a man who realizes what it is to be a hero, and how simple a thing is heroism. What is a hero? What is heroism?

The primitive meaning of the Greek word “hero” is “a man.” Heroism is acting like a hero,—like a man is a man, or that a real man—a real hero—shows himself fully competent to his position in an emergency, that men of old came to look at a real man, a real hero, as something more than a simple man, more than a simple hero; and so men came to think that a real hero was godlike, and finally to count him partly divine.

Yet, after all, a real hero is only a real man. Even to this day we speak of an exceptional human personality as “a manly man,” or as “a womanly woman;” and in thus speaking, we practically assert that a hero of either set is a God-inspired, a God-helped, a God-like man or woman.

We need not be more than God made us to be; we need not expect more power than God gave us, and that He will inspire and enable us to be, if we would be true heroes. It is a great thing, it is a heroic thing, for any man to do as well as he can do, to do as well as he ought to do, in an emergency.

Any man who does that is a hero in God's sight, and he ought to be so in man's sight.

When to be a man, such as God intended a man to be, is heroism, why may not everybody be a hero? Every individual in this world has to struggle with sin. To meet sin in every form, and say "No" to any of its seductive invitations, requires more bravery than to meet the worst human enemy the world knows anything about.

To "stand like the brave, with our face to the foe,"<sup>10</sup> seven days in the week and fifty-two weeks in the year, requires a resolute will, directed by the Spirit of God. Human nerve and judgment may lead a Dewey or a Hobson to deeds of valor, that win the applause of men; but neither a Dewey nor a Hobson can meet the sins in his own heart, and come off victor, without divine power. With this power, the weakest soul may be a hero, and win words of praise from all heavenly intelligences.

In His promises in Christ Jesus, God has made provision that we may be partakers of the divine nature. Therefore, when to be a hero is to be "partly divine," God has thus made provision that every person may be a hero. And nobody can be a true hero any other way.

The union of the divine and the human is to be a true man; to be a true man is to be a true hero. Jesus Christ is the one perfect example of the union of the divine and the human; He is the one perfect example of the true hero.

In His grace, God has made provision that:

#### **Ephesians 4**

<sup>13</sup> [We all may] come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ,

—that we may all be true heroes. And in these days, when

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<sup>10</sup> Fanny J. Crosby, Hymn: *Stand Like the Brave*.

the mystery of God—God manifest in the flesh—is to be finished (*Revelation 10:7*), there are to be in the world one hundred and forty-four thousand true heroes. The third angel's message is to develop them, and nothing else can.



# 17. The Same Old Story

Advent Review, September 27, 1898

**E**VERYBODY knows that in the garden of Eden, when God placed His word before the man, Satan placed his word directly against it. When God said to Adam and Eve, concerning the forbidden tree:

## **Genesis 2**

<sup>17</sup> In the day that you eat thereof you shall surely die,

Satan presented himself, and set up his word:

## **Genesis 3**

<sup>4</sup> You shall not surely die.

And Eve believed Satan instead of believing the Lord. She was perfectly free to believe the Lord; yet she chose to believe Satan. Thus she fell into sin, and brought all the woe the world has ever known.

Now, though so many people know this, the vast majority of them seem to think that this is the only occasion in the world's history in which Satan set up his word flatly against the word of the Lord; whereas the truth is that Satan has been doing this same thing ever since, and he does it now, all the time.

And what is more, and what is worse, the great mass of the people, even of those who know what he did in Eden, actually believe Satan now, just as Eve did, instead of believing the Lord, as she ought to have done, and as they know they ought to do.

It is the plain and actual truth that there are hundreds, yes, thousands, of people who profess to believe the Lord, who profess to be Christians, who are members of the church, and yet believe Satan instead of believing the Lord. They will say that the Lord is the God of truth, that He speaks only the

truth, and that His word is the truth; yet when it comes to the actual test, they will, they choose to, believe Satan rather than to believe the Lord.

And yet they at the same time hold that Eve did a very wicked, and very inexcusable, thing when she believed Satan rather than the Lord; and they do precisely the same thing. That is not fair. People who continue to do the same thing that she did, ought not to think ill of her.

Are you one of these? Do you say, “Of course I am not”? You might be; for there are many of them. Are you willing that we should test it? Suppose we do. Will you stand up straight, and face the test, and not flinch? Surely you ought to; for who would choose to believe Satan rather than to believe God, when they know it?

See here: the Lord calls us to confess our sins, and says that when we do confess our sins,

**1 John 1**

<sup>9</sup> If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.

And against this, Satan sets up his word,

“No, He isn’t.”

Now which of these do you believe? You have confessed your sins “many a time;” you know you have. When you have confessed them, the Lord’s word stands plainly spoken,

**Matthew 9**

<sup>2</sup> Your sins are forgiven you.

Satan says to you,

“No, they are not.”

Which do you believe? Being simply a matter of free choice, it is just as easy to believe the Lord as it is to believe the devil, isn’t it? And I would rather believe the Lord than to believe



the devil. Wouldn't you? Let us do it. Amen.

Then your sins are forgiven, aren't they?

Who says, No?

Who says, Yes?

Which do you believe?



# 18. God and Man

Advent Review, September 27, 1898  
Original title: Hebrews 1

**I**N THE 1<sup>st</sup> chapter of *Hebrews* the great subject is Christ; and in the 2<sup>nd</sup> chapter the great subject is Christ.

In the 1<sup>st</sup> chapter it is Christ in contrast with the angels; and in the 2<sup>nd</sup> chapter it is Christ in contrast with the angels.

In the 1<sup>st</sup> chapter it is Christ higher than the angels; in the 2<sup>nd</sup> chapter it is Christ lower than the angels.

In the 1<sup>st</sup> chapter it is Christ higher than the angels as God; in the 2<sup>nd</sup> chapter it is Christ lower than the angels as man.

In the 1<sup>st</sup> chapter it is Christ as much higher than the angels as God, because He is God; in the 2<sup>nd</sup> chapter it is Christ as much lower than the angels as man, because He is man.

In the 1<sup>st</sup> chapter of *Hebrews*, Christ bears the name of God because, by nature He is God; in the 2<sup>nd</sup> chapter He bears the nature of man because, by nature, He is man.

In the 1<sup>st</sup> chapter He is one of God; for it is written:

## **Hebrews 1**

<sup>8</sup> Your throne, O God, is forever and ever: a scepter of righteousness is the scepter of your kingdom.

<sup>10</sup> And, You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of your hands:

<sup>11</sup> They shall perish; but You remain; and they all shall wax old as does a garment;

<sup>12</sup> And as a vesture shall You fold them up, and they shall be changed: but You are the same, and your years shall not fail.

In the 2<sup>nd</sup> chapter He is one of man; for it is written:

## **Hebrews 2**

<sup>9</sup> We see Jesus, who was made a little lower than the angels for the suffering of death,...that He by the grace of God should taste death for every man.

<sup>11</sup> For both He that sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren,

<sup>12</sup> Saying, I will declare your name unto my brethren, in the midst of the church will I sing praise unto You.

<sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also himself, likewise took part of the same.

<sup>16</sup> For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

<sup>17</sup> Wherefore IN ALL THINGS it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

This is Christ our Saviour:

- flesh of flesh, nature of nature, with man;
- Spirit of Spirit, substance of substance, with God.

And so, able to save to the uttermost all who come unto God by Him:

### **Hebrews 7**

<sup>25</sup> Wherefore He is able also to save them to the uttermost that come unto God by Him, seeing He ever lives to make intercession for them.

And able to bring completely to God all who come to Him:

### **1 Peter 3**

<sup>18</sup> For Christ also has once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit:

Bless His name. Believe it, and so be saved; be saved; and so be happy.

# 19. Faithful to God

Advent Review, October 4, 1898  
Original title: Hebrews 3

**I**N *Hebrews* the 3<sup>rd</sup> chapter, we are exhorted to faithfulness. The basis of this exhortation is the faithfulness of Christ.

## Hebrews 3

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

<sup>2</sup> Who was faithful to Him that appointed Him.

This “wherefore” is the conclusion upon what has gone before. And that which has gone before is Christ lower than the angels as man, one of man, partaker of the same flesh and blood as man, made in all points like as we are.

Christ, being in all respects as we are and what we are, was faithful. “Wherefore” we, being in all things just as we are and just what we are, can be faithful, as was He who in all things was as we are and what we are.

Are you weak? So was He:

## John 5

<sup>30</sup> I can of my own self do nothing.

Do you say that you can do nothing? That is as much as He could do—of himself.

Do you say that you are too sinful to be faithful to the Lord? You are not so sinful as was He; for

## Isaiah 53

<sup>6</sup> The Lord has laid on Him the iniquity of us all.

He had upon Him the sinfulness of all. You have upon you only the sinfulness of one—yourself; or at the very most, of only three or four.

Then when He, with the sinfulness of all upon Him, could

be faithful to God, with the sinfulness of only one, or at the utmost of only three or four, upon you, can not you be faithful to God?

When He, who of His own self could do nothing, could yet be faithful to God, can not you, who can do no less, also be faithful to God?

Indeed, is not the prospect a good deal easier for you to be faithful than it was for Him? Upon Him were the iniquities of all. Upon you, at the utmost stretch, there are only the iniquities of three or four. Then is not the chance for you to be faithful as much better than was His, as three or four are less than all?

And when He, at that immense disadvantage, was faithful to God, glorified God on the earth, and overcame the world, why should He not say to you and to me,

**John 16**

<sup>33</sup> Be of good cheer.

When He, at that immense disadvantage, was faithful to God, why should not we be of good cheer, who, in comparison, have no approach to such disadvantage as had He?

O soul! O holy brother! partaker of the heavenly calling, “be of good cheer.” Consider Christ Jesus, who at such enormous disadvantage was faithful, and be of good cheer.

We must have no divided interest between Christ and the world. He must have all, or none. Whatever else we may give to Him, it is of no value without ourselves.

## 20. Consider Him

Advent Review, October 18, 1898

Original title: Hebrews

**T**HE faithfulness of Christ is the source of all faithfulness in men. Therefore this is the basis of the divine exhortation to faithfulness:

### **Hebrews 3**

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was FAITHFUL to Him that appointed Him.

### **Hebrews 2**

<sup>17</sup> It behooved Him in all things to be made like unto His brethren, that He might be a merciful and FAITHFUL high priest in things pertaining to God.

<sup>18</sup> For in that He himself has suffered being tempted, He is able to succor them that are tempted.

### **Hebrews 4**

<sup>15</sup> For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

<sup>16</sup> Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

Do you lack faithfulness? Then consider the Apostle and High Priest of our profession, who was faithful.

Are you weak, so that you think it hard to be faithful? Then consider the Apostle and High Priest of our profession, who was so weak that He declared,

### **John 5**

<sup>30</sup> I can of my own self do nothing,

and yet

### **Hebrews 3**

<sup>1</sup> ...was faithful to Him that appointed Him.

Are you compassed with infirmity, so that you are inclined to think it hard to be faithful? Then consider the Apostle and High Priest of our profession, who was also...

**Hebrews 5**

<sup>2</sup> ...compassed with infirmity;

**Isaiah 53**

<sup>4</sup> [who] has borne our griefs, and carried our sorrows;

**Matthew 8**

<sup>17</sup> [who] himself took our infirmities, and bare our sicknesses, and so was really...

**Hebrews 4**

<sup>15</sup> ...touched with the feeling of our infirmities,

and yet was faithful to Him that appointed Him. Are you surrounded with the wicked, and sinners, and despisers of our profession, so that it seems to you difficult to be faithful? Then consider the Apostle and High Priest of our profession,

**Hebrews 12**

<sup>3</sup> [who] endured such contradiction of sinners against himself,

and yet was faithful to Him that appointed Him. Consider Him who resisted unto blood, striving against sin,

**Hebrews 12**

<sup>3</sup> ...lest you be wearied and faint in your minds.

Consider Him who was faithful, and so be faithful. Let now, as of old, the whole multitude seek to touch Him, with the touch of faith; for as then,

**Luke 6**

<sup>19</sup> ...there went virtue out of Him, and healed them all,

—even so it is now. Knowing your great need of faithfulness, let your faith touch Him for the virtue of faithfulness, and you can be faithful to Him that has appointed you. As He has



borne the infirmities of us all, and was faithful, so there is in Him the virtue of faithfulness for all.

Consider Him.



## 21. Faithfulness and Unfaithfulness

Advent Review, October 25, 1898

Original title: Hebrews 3

**I**N EXHORTING us, in *Hebrews 3*, to consider the Apostle and High Priest of our profession, Christ Jesus, in His faithfulness, the Lord presents for our consideration an additional example of faithfulness, and also a notable example of unfaithfulness.

### **Hebrews 3**

<sup>2</sup> [Christ] was faithful to Him that appointed Him, as also Moses was faithful in all his house.

Yet,

<sup>3</sup> [Christ] was counted worthy of more glory than Moses, inasmuch as He who has built the house has more honor than the house.

That is, Christ built the house in which Moses was faithful. Therefore, although it is true that Moses was faithful, he was faithful in another person's house, while Christ was faithful in His own house. Christ was faithful as a master; Moses was faithful as a servant.

<sup>5</sup> Moses verily was faithful in all his [Christ's] house, as a servant, for a testimony of those things which were to be spoken after;

<sup>6</sup> But Christ [was faithful] as a son, over His own house; whose house are WE, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

Therefore, as Moses was faithful in the Lord's house, which is His church, so can we be. As Moses was faithful as a servant, so can we be. Yea, more, as Christ was faithful as a son, so can we be; for:

### **1 John 3**

<sup>1</sup> Behold, what manner of love the Father has bestowed upon us, that we should be called the sons of God.

So, whether we are in the position of servants or of sons, God has made it certain that we can be faithful. Thank the Lord!

Next there is presented by the Spirit for our instruction a great and notable example of unfaithfulness:

<sup>7</sup> As the Holy Ghost says, Today if you will hear His voice,

<sup>8</sup> Harden not your hearts, as in the provocation, in the day of temptation in the wilderness:

<sup>9</sup> When your fathers tempted me, proved me, and saw my works forty years.

<sup>10</sup> Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways.

<sup>11</sup> So I swore in my wrath, They shall not enter into my rest.

<sup>12</sup> Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

<sup>13</sup> But exhort one another daily, while it is called Today; lest any of your be hardened through the deceitfulness of sin.

<sup>14</sup> For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end;

<sup>15</sup> While it is said, Today if you will hear His voice, harden not your hearts, as in the provocation.

Today is the time to be faithful, not tomorrow; for in truth there is no tomorrow. Today is all we ever have. Therefore, today is the time, and the only time, in which we can possibly be faithful. Now is the accepted time. Now is the day of salvation.

### **Hebrews 3**

<sup>15</sup> Today, if you will hear His voice, harden not your hearts.

God works from the inside, not from the outside, of man.

## 22. Kept by the Power of God

Advent Review, October 4, 1898

**I**F EVE had believed the word of God, she would never have sinned. Yea, so long as Eve had believed the word of God, she never could have sinned. All who will think must agree that this is true.

She had the word of God plainly expressed:

### **Genesis 2**

<sup>17</sup> Of the tree of the knowledge of good and evil, you shall not eat of it: for in the day that you eat thereof you shall surely die.

Satan came with his new word, his arguments and persuasions:

### **Genesis 3**

<sup>4</sup> You shall not surely die;

<sup>5</sup> For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be like God, knowing good and evil.

If, then, Eve had said:

“No; God has said that I must not eat of that tree. He has said that in the day I eat of it I shall die. I believe God. I do not claim to know all about it, but He does know all about it. I will trust Him. I will not eat of that tree.”

Had she done so, she would never have sinned. And so long as she had done so, she could not have sinned.

Therefore it is everlastingly true that had Eve believed God, she never would have sinned; and so long as she had believed God, she never could have sinned. And Adam the same.

Now that thing is just as true today as it was that day; and it is as true of every man and woman today as it was of that woman that day.

The person today who believes God, will not sin; and so long as he believes God, he cannot sin. This principle is eternal, and is as good today as it was in the beginning. And Christ in human nature has demonstrated it.

But this calls for really believing God,—not a pretended believing, that apparently accepts one word of the Lord and rejects another; that professes to believe one statement of the word of God, and doubts the next one. That way of doing is not believing God at all.

This also calls for a readiness and diligence, a hungering and thirsting, to know the word of God, that will lead on and on to know all that the Lord has spoken. Of course if any person would rather sin than to search to know and believe the word of God, that he may not sin, there is no power in the universe that can keep him from sinning.

But whoever abhors sin, whoever would rather die than to sin,—to him the word of God is precious; to him it is a pleasure, yes, a joy, to study to find all the Lord has spoken; with him there is a hungering and thirsting that will gladly receive the word of God, that he may not sin.

### **Psalm 17**

<sup>4</sup> Concerning the works of men, by the word of your lips I have kept myself from the paths of the destroyer.

### **Jeremiah 15**

<sup>16</sup> Your words were found, and I did eat them; and your word was unto me the joy and rejoicing of my heart.

### **2 Timothy 2**

<sup>15</sup> Study to show yourself approved unto God.

### **Colossians 3**

<sup>16</sup> Let the word of Christ dwell in you richly.

### **Psalm 119**

<sup>11</sup> Your word have I hid in my heart, that I might not sin against You.

And so shall you indeed be...

**1 Peter 1**

<sup>5</sup> ...kept by the power of God through faith unto salvation ready [now] to be revealed, [because it is] the last time.





## 23. Laid On Him

Advent Review, October 11, 1898

**H**AVE you ever thought carefully of what is involved in that statement concerning Jesus, that:

### **Isaiah 53**

<sup>6</sup> The Lord has laid on Him the iniquity of us all.

“Iniquity” is inequality, or crookedness; and means “all departure from the rectitude of God, and of the law of God.” It is a word covering the same ground as the word “sin.”

Iniquity, or sin, is accompanied with guilt. According to the measure of the sense of guilt; and according to the degree of the sense of guilt, is the sense of condemnation.

To separate the sin from all sense of guilt and of condemnation, would be only to destroy all real sense of sin; and so would nullify it as a matter of consciousness or intelligent thought.

Therefore, when it is said of Jesus that “the Lord has laid on Him the iniquity of us all,” it says that all the consciousness of all the sins, and all the guilt and condemnation that attaches to the consciousness of all the sins, “of us all,”—all this was “laid upon Him.”

Think of the sense of guilt and condemnation that rested upon yourself, in the consciousness of the sins which have been most vividly brought home to your soul. Then think that His consciousness of sin was as much clearer and more intense than yours, as His mind and life were purer and more spiritual than are yours; and that according to the degree of the consciousness of sin is the sense of guilt and condemnation: then you will begin to get some idea of what was done when the Lord laid upon Him all the iniquities of us all.

Then think of Him, laden with this intensity of the con-

sciousness of all the sins of all men; and, in that, laden also with the burden of all the guilt and condemnation that inevitably goes with the consciousness of sin; and you can begin to form some conception of the fearful disadvantage under which He went the way before us.

All this sin, with all its attendant guilt and condemnation, was imputed to Him,—was made His own as if He had actually committed it all, and was rightfully feeling the guilt and the condemnation of it all.

Thus He was made “to be sin for us” (2 *Corinthians* 5:21); thus was He made “in all things” “like unto His brethren” (*Hebrews* 2:17); and thus was He stricken with the curse which must rightfully blast sin, and so also the one upon whom sin is found.

Thus, laden actually with the sins of the world, He, in the weakness of human flesh, passed over the ground where Adam failed. His trial was as much greater than was that of Adam as was the extent to which the race had degenerated from the condition of Adam when he was tried.

And His trial was as much greater than that which we could be called to bear, as the sins of all are more than the sins of one, and as His consciousness of the nature of sin was broader and more intense than ours is, or could be.

And yet, under this enormous disadvantage, He in this world and in the weakness of human flesh, was faithful to God, and overcame the world. With what encouragement, then, comes to us the exhortation:

### **Hebrews 3**

<sup>1</sup> Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus;

<sup>2</sup> Who was faithful to Him that appointed Him!

And with what inspiration comes to us His triumphant

word,

**John 16**

<sup>33</sup> Be of good cheer; I have overcome the world!



# Free from Sin

A Series on Romans 6

1898



# 1. Shall We Continue in Sin?

Advent Review, April 12, 1898

## **Romans 6**

<sup>1</sup> Shall we continue in sin, that grace may abound?

<sup>2</sup> God forbid.

**T**HEN as we are not to continue in sin, in order that grace may abound, shall we continue in sin at all?

Surely if there could be any possible excuse for continuing in sin, it would be that grace should abound. But that is God-forbidden; it is impossible to have even any such excuse as that for continuing in sin.

Consequently the gist of this question is,

“Shall we continue in sin?”

Shall we continue in sin at all? Is there any possible ground for it? And the answer is forever,

“God forbid.”

Then when God has forbidden it, why do it? He has made abundant provision for us not to do it; then why do it? Why should not this provision be employed, so that we shall not continue in sin?





## 2. How Shall We?

Advent Review, April 19, 1898

### Romans 6

<sup>2</sup> How shall we, that are dead to sin, live any longer therein?

**H**OW shall we? Can you tell? Can a man live in what he dies of? When any person dies of any disease, can he live any longer in it? No; that is why he died—he could not live any longer in it.

Having died of that disease, and were he even brought back from the dead into that very disease, could he live any longer in it? No; he would certainly and immediately die again. A person simply cannot live any longer in the thing of which he has died. This is perfectly plain to everybody.

Very well, then: Have you died to sin? Have you grown so sick of sin that you died of it? Have you grown so sick of it that you could live no longer in it, and so died to it?

If you have, do not be afraid; you cannot live any longer therein. Were you even taken back from that death, and put once more in the presence of sin, you would certainly and immediately die again.

You could not live any longer in it when you were there before; and because you could not live any longer in it, you died; and if you were brought back to it again, you could not live any longer in it any more than you did before.

Remember, this is being sick unto death, of sin; not sick of a few, or even many, particular sins, while at the same time you choose others, because they are pleasing to you, and become fat and flourishing on them. In this way you can live in sin forever, and then die in it, and then die the second death for it.

No; it is not *sins*, so that we can die to one and live to another, that are contemplated in the Scripture: it is sin,—*sin in*

*the essence*,—so that when you die to it, it is a death indeed to sin in every phase and of every sort. Then, being thus dead to sin, you simply cannot live any longer therein. The very presence of the thing, the very suggestion of it, is death to you.

And being thus dead to sin, the Lord intends that we shall not live any longer in it. And intending that we shall not live any longer in it, He intends that we shall live ever longer without sinning.

There is power in Jesus Christ to keep the believer from sinning. There is virtue in the grace of God to hold back the believer in Jesus from serving the sinful propensities and passions that dwell in the human flesh. Praise His holy name forever and ever!

**Romans 5**

<sup>20</sup> Where sin abounded, grace did much more abound:

<sup>21</sup> That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

Are you dead to sin? Then how shall you live any longer therein?

### 3. Free from the Service of Sin

Advent Review, April 26, 1898

#### **Romans 6**

<sup>6</sup> Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

**P**LAINLY, therefore, the Lord intends that we shall not serve sin, and, accordingly, has made provision that this intention shall be fulfilled.

“The body of sin” must be “destroyed,” in order that henceforth we shall “not serve sin.” If the body of sin is not destroyed, if sin is not taken up by the root, we shall certainly still serve sin, whatever our profession or desire.

Indeed, if I desire not to serve sin, if I desire to live without sinning, and yet do not desire it enough to have the body of sin destroyed, to have sin completely uprooted, whatever the cost, or however painful the process, then my desire is not sincere, and cannot possibly be realized. I am simply tickling my fancy with a mirage.

No; the body of sin must be destroyed,—nothing short of destruction will do,—in order that we shall not serve sin. See, too, what “destroy” means:

“To pull down; unbuild; demolish; to overthrow; lay waste; ruin; make desolate; to kill; slay; extirpate; to bring to naught; put an end to; annihilate; obliterate entirely; cause to cease, or cease to be.”

The Lord has made full provision for this destruction of the body of sin; it must be accomplished by crucifixion.

#### **Romans 6**

<sup>6</sup> Our old man is crucified,...that the body of sin might be destroyed, that henceforth we should not serve sin.

That is the straight, sure course to freedom from the service of sin. But thank the Lord, we do not have to go this way alone.

### **Romans 6**

<sup>6</sup> Our old man is crucified *with Him*.

He was made “in the likeness of sinful flesh” for us. *Romans 8:3*.

### **Hebrews 2**

<sup>17</sup> [He was] in all things made like unto His brethren.

### **Hebrews 4**

<sup>15</sup> [He] was in all points tempted like as we are.

### **Isaiah 53**

<sup>6</sup> The Lord has laid on Him the iniquity of us all.

And He was crucified. He was crucified for us. He was crucified as us. He was “the last Adam.” He was humanity. And in Him the old Adam—the old, sinful humanity—was crucified. And,

### **Romans 6**

<sup>6</sup> Our old man is crucified with Him, [in order] that the body of sin might be destroyed, that henceforth we should not serve sin.

Are you indeed crucified with Him? Have you given up yourself to crucifixion, do you give yourself up to destruction, that you may be delivered from the service of sin? Is your desire to be freed from sinning so sincere that you freely give yourself up to crucifixion,—that you abandon yourself to destruction? If it is, then you can easily know the triumph that there is in knowing that the body of sin is destroyed, and that henceforth you shall not serve sin.

Why is this verse of scripture written, if it is not intended that you shall not serve sin? And when it is written to show you this the Lord’s intention, then of what good is that to you,

what good can it ever be to you, if that intention is not fulfilled in you, and you are not kept from the service of sin?



## 4. Are You Dead?

Advent Review, May 3, 1898

### **Romans 6**

<sup>7</sup> He that is dead is freed from sin.

**A**RE you freed from sin? If not, do you not see exactly where the difficulty lies? There stands the truth of God, that “he that is dead is freed from sin.” Then if you are not freed from sin, the only cause of it is that you are not dead.

Jesus says:

### **John 12**

<sup>24</sup> Except a corn of wheat fall into the ground and die, it abides alone: but if it die, it brings forth much fruit.

Again He says:

### **John 15**

<sup>8</sup> Herein is my Father glorified, that you bear much fruit.

As the Father is glorified in your bearing much fruit, and as it is only “if it die,” that it “brings forth much fruit,” it certainly follows that herein is the Father glorified, that you die.

Are you dead? Are you freed from sin? Will you glorify the Lord by bearing much fruit? Will you die?

### **John 12**

<sup>24</sup> Except a corn of wheat fall into the ground and die, it abides alone.

Do you want forever to abide alone?

### **John 15**

<sup>5</sup> Without me you can do nothing.

Without Him you can do nothing; without Him you abide alone: “except it...die, it abides alone;” except you die, you can do nothing. But, bless the Lord,

## **John 12**

<sup>24</sup> ...if it die, it brings forth much fruit.

In being dead, then, there is freedom from sin; there is abiding with the Lord; there is the bearing of much fruit to the glory of God; and the end, eternal life.

In not being dead, there is bondage to sin; there is abiding alone; and the end, eternal death.

Thus he that will save his life shall lose it; but he that will lose his life for Christ's sake shall keep it unto life eternal.

## **Luke 9**

<sup>24</sup> For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it.

## **John 12**

<sup>25</sup> He that loves his life shall lose it; and he that hates his life in this world shall keep it unto life eternal.

Will you lose your life and save it? or will you save your life and lose it?

## **Hebrews 9**

<sup>27</sup> It is appointed unto men once to die.

And in the gospel, God has fixed it so that every man can die that "once," so as to live forevermore.

Except it die, it abides alone; but when we choose to die that we may bring forth much fruit, He does not leave us alone, nor ask us to die alone. He only asks us to die with Him. Bless His name! Then:

## **Romans 6**

<sup>8</sup> If we be dead with Christ, we believe that we shall also live with Him.

He does not live in sin. And living with Him, we shall not live in sin.

Are you freed from sin? Are you dead? Are you dead with



Christ, so that you live with Christ?



## 5. Sin Shall Not Have Dominion

Advent Review, May 10, 1898

### **Romans 6**

<sup>14</sup> Sin shall not have dominion over you.

**T**HAT is the faithful word of God, and it is the eternal truth. What is that promise worth to you? Is it worth its face value to you? or are you obliged to discount it?

If sin has dominion over you, then of what benefit is that word to you? And if that word is of no benefit to you, then, so far as you are concerned, why should it be in the Bible?

And if sin has dominion over you, then of what use is any part of the Bible, what use if the Bible itself, to you? In reality, what is salvation itself, what is Christ, to you, so long as sin has dominion over you?

No, no! Salvation is deliverance from the *dominion of sin*. Christ breaks the cruel power of sin, and sets the prisoner free. Christ, and in Christ, is the FULL-fill-ment of that glorious promise:

### **Romans 6**

<sup>14</sup> Sin shall not have dominion over you.

And that promise is worth its full face value, every hour of the day, to every believer in Jesus. Sin shall not have dominion over you, because you...

<sup>14</sup> ...are not under the law, but under grace.

Grace is able to deliver you from the dominion of sin, both because it is stronger than sin, and because there is much more of it than there is of sin.

Grace is of God; sin is of the devil. Grace is therefore as much stronger than sin as God is stronger than the devil.

Grace being of God, and sin being of the devil, there is as

much more of grace than there is of sin as there is more of God than of the devil and all his works. Therefore:

**Romans 5**

<sup>20</sup> Where sin abounded, grace did much more abound.

Grace much more abounds in order that...

<sup>21</sup> As sin has reigned,...even so might grace reign.

**Romans 6**

<sup>12</sup> Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

But let grace reign. If sin has the dominion, change sovereigns and realms this instant. Give grace the dominion. Then:

<sup>14</sup> Sin shall not have dominion over you: for you are not under the law, but under grace.

God does not want sin to have dominion over you. He wants grace to have the dominion. Will you let Him have what He wants, today—even while it is called today?

## 6. Shall We Sin?

Advent Review, May 17, 1898

### **Romans 6**

<sup>15</sup> Shall we sin, because we are not under the law, but under grace?

**T**HE answer to this question in the Scriptures, and the answer which everyone will give who has read the Scriptures, is,

<sup>15</sup> ...God forbid.

The law itself forbids sin; it is the voice of God forbidding sin. Shall we sin, then when we are under the law? The answer is, "God forbid."

The whole law itself, the law from Sinai, is the word of God spoken from heaven. The word is:

### **Exodus 20**

<sup>20</sup> God is come to prove you, and that His fear may be before your faces, that you sin not.

Therefore, if the question were:

"Shall we sin, because we are under the law?"

The answer would ever be:

"God forbid."

### **Romans 6**

<sup>15</sup> What then? shall we sin, because we are not under the law, but under grace?

And ever the answer is:

<sup>15</sup> ...God forbid.

Grace brings salvation; and salvation is salvation from sin. The very object of grace is to save from sin, to reign against sin. Therefore when the question is asked:

“Shall we sin, because we are...under grace?”

The answer forever is:

“God forbid.”

Very well then, as we must not sin under the law, and are not to sin under grace, the question remains:

“Shall we sin at all?”

And the answer is ever and forever:

“God forbid.”

Thank the Lord, He has made abundant provision that we shall not sin at all. For “by grace are you saved” (*Ephesians* 2:8); and in such as are saved, grace reigns; and grace reigns only “through righteousness” (*Romans* 5:21); and:

#### **Ephesians 4**

<sup>7</sup> Unto every one of us is given grace according to the measure of the gift of Christ.

And the only measure of the gift of Christ is...

#### **Colossians 2**

<sup>9</sup> ...all the fullness of the Godhead bodily.

#### **Hebrews 9**

<sup>27</sup> It is appointed unto men once to die.

And only “once” is it so “appointed;” if anybody dies more than once, it is not because of God’s appointing, but because of his own choosing.

#### **Romans 6**

<sup>23</sup> The wages of sin is death.

#### **Romans 3**

<sup>23</sup> All have sinned.

And so it is appointed unto men once to die. And Jesus died “once for all.” *Hebrews* 10:10.

## **Romans 6**

<sup>10</sup> In that He died, He died unto sin once.

## **Hebrews 9**

<sup>26</sup> Once...has He appeared to put away sin by the sacrifice of himself.

As God has appointed that men shall die but once, it is impossible that He could appoint Jesus to die more than once. But having appointed unto all men once to die, and having given His dear Son to die for all men once, He has wholly cleared the way for all men.

Then after that, and against all that, if men die again, it will be only because they persistently choose the way of sin, which causes them to die again, and so deliberately choose to die again. God did not appoint it, and He is wholly free from all shade of responsibility for it. Therefore:

## **Ezekiel 33**

<sup>11</sup> Turn, turn...for why will you die?





## 7. The Servants of Righteousness

Advent Review, May 24, 1898

### **Romans 6**

<sup>18</sup> Being then made free from sin, you became the servants of righteousness.

**W**E CAN be made free from sin, then: the word of God says so.

### **Romans 6**

<sup>6</sup> Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin.

<sup>7</sup> He that is dead is freed from sin.

But our blessedness does not stop with being made free from sin:

<sup>18</sup> Being then made free from sin, you became the servants of righteousness.

We cannot be the servants of sin and the servants of righteousness, both at the same time; for:

<sup>20</sup> When you were the servants of sin, you were free from righteousness.

We must be freed from sin before we can become the servants of righteousness. And:

<sup>7</sup> He that is dead is freed from sin.

We must be “dead with Christ” before we can “live with Him.” *Romans 6:8.*

<sup>10</sup> For in that He died, He died unto sin once: but in that He lives, He lives unto God.

<sup>11</sup> Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

And just as Christ lives unto God since His death to sin, so we live unto God when we are dead with Him. When we are

“dead with Him” “unto sin,” we “live with Him” “unto God.”

Have you been made free from sin? If not, why not? Have you become the servant of righteousness? If not, it is because you have not been made free from sin.

Have you been trying, and failing, to be the servant of righteousness? Have you grieved over failures until you were almost, if not entirely, ready to think that there is no such thing in this world as being indeed a servant of righteousness?

O toiling, discouraged soul:

### **John 16**

<sup>33</sup> Be of good cheer; I have overcome the world!

There is, in truth, in this world, in Him, the service of righteousness. But it comes only through “being made free from sin;” and only “he that is dead is freed from sin.”

Have you “endured the cross” (*Hebrews 12:2*) of Christ with Christ? Are you crucified with Him? Have you given up to destruction the body of sin, in order that henceforth you should not serve sin? Are you dead with Him, and, so, freed from sin?

Be sure that all this is accomplished with you: then, and so, being “made free from sin,” you will become the servant of righteousness as surely as the Lord has spoken that glorious promise.

## 8. Let Not Sin Reign

Advent Review, May 31, 1898

### Romans 6

<sup>12</sup> Let not sin therefore reign in your mortal body.

<sup>13</sup> Neither yield your members as instruments of unrighteousness unto sin.

**T**HESE commandments show that the whole responsibility for sinning lies with us.

We are sinners; yet the Lord has, over and over, expressed his wish that we shall not sin, and has made abundant provision by which every soul can be kept from sinning. Still He will not compel anyone to use the means which has been so abundantly supplied.

Though, having fully supplied the means by which every soul can be kept from sinning, and every soul being perfectly free to employ all the means supplied, every person is now responsible for his sinning as certainly as if he had never sinned at all.

Thus it is upon a foundation of justice and equity as clear as if men had never sinned at all, that the Lord now appeals to every soul not to sin. And every soul who now does sin, does it because he refuses to accept the provision made to keep him from it.

It is not enough for anyone to say, "I do not want to sin." For it is possible not to want to sin, and yet at the same time not to want to employ the only means by which we can be kept from sinning.

That is to say, it is possible for a person not to want to sin, and yet not want to employ the only means by which he can be kept from sinning, because he wants to keep himself from sinning. He would be glad not to sin, if only he could accomplish it *himself*. He wants to keep himself from sinning, he

does not want to be kept from sinning. It is himself, and sufficiency only in himself, that he wants to find; he does not want to acknowledge that he is dependent solely upon God, and that all sufficiency is only of God.

This is precisely the mistake that thousands of people make: they “do not want to sin,” they are “grievously offended” that they should continue in sin when they do “so long” to “keep from sinning.”

Yet at the same time they do not want to acknowledge that it is utterly and hopelessly impossible for them to keep from sinning. They will not surrender all to God, and acknowledge their utter and eternal hopelessness in anything but Him and His power to keep them from sinning.

They do not want to sin. Oh, no! But more than this, they do not want to avail themselves of the only means, in the only way under heaven, that has been provided by which they shall not sin. That only means is the power of God living in the soul; and the only way to employ that only means is absolute and unconditional surrender, everlastingly maintained, to God.

Therefore,

**Romans 6**

<sup>12</sup> Let not sin therefore reign in your mortal body, that you should obey it in the lusts thereof.

Let Christ live in you, let Him reign in you,

**2 Corinthians 4**

<sup>11</sup> ...that the life also of Jesus may be made manifest in your mortal flesh.

**Romans 6**

<sup>13</sup> Neither yield your members as instruments of unrighteousness unto sin; but yield yourselves unto God, as those that are alive from the dead.

Yield to Him wholly: body, soul, and spirit. Yield to God...

<sup>13</sup> ...your members as instruments of righteousness.



## 9. Unto Holiness

Advent Review, June 7, 1898

**E**IGHT times in immediate succession in these columns, we have quoted, from the word of God, His longing desire, and faithful promise, that you shall be freed from sin and kept from sinning.

All these eight quotations were from a single chapter of the Bible; and surely no one will for a moment claim that this one chapter contains all that there is in the Bible to that blessed purpose.

We have taken all these quotations from only one chapter, expressly that all might see how rich the Bible is in promises of the great blessing of deliverance from sin and from sinning; for when only one chapter contains so many, what must the whole Bible contain?

Let it not be forgotten, either, that with these promises of deliverance from sin and from sinning, there are given promises of the service of righteousness. For Christianity is not a mere negation, but a mighty affirmation, it is not simply the absence of sin; it is decidedly the presence of righteousness.

Only, as sin and righteousness cannot occupy the same field, as they are diametrically antagonistic forces, the service of righteousness can be maintained only by a persistent fight; and in order to begin this fight with certainty of success, the decks must be cleared for action; and all impediments must be put away, and left behind forever; we must be freed from sin.

Then,

### **Romans 6**

<sup>18</sup> ...being made freed from sin, [we become] the servants of righteousness.

And having become “the servants of righteousness,” under “the Captain of our salvation” (*Hebrews 2:10*) we...

## **1 Timothy 6**

<sup>12</sup> Fight the good fight of faith,

quitting ourselves like men, ever, in all things, to...

## **2 Timothy 2**

<sup>4</sup> ...please Him who has chosen us to be soldiers.

But the blessing does not end here. No, no! not by a long way. It is a great blessing to be freed from sin; but that is not enough of a blessing to us to satisfy the Lord—we must have the blessing of the service of righteousness.

But that is not enough yet. It is, indeed, a wonderful blessing to be made a servant to righteousness. Yet even such a blessing upon us is not enough to satisfy the Lord; for it is said that:

## **Romans 6**

<sup>22</sup> Being made free from sin, and become the servants of righteousness,...you have your FRUIT UNTO HOLINESS.

But even this is not the end. Freedom from sin and from sinning, the service of righteousness, and to holiness,—all this wonderful blessing upon us is not enough to satisfy the Lord. No, no! For when you have been...

<sup>22</sup> ...made free from sin, and become the servants of righteousness,...you have YOUR FRUIT UNTO HOLINESS, and the end EVERLASTING LIFE.

And everlasting life has no end.

Bless the Lord!



# Scripture Lessons on Faith

1898 – 1899

*“At nine o’clock I attended a meeting of the students in the school chapel. About eighty were present, and the room was full.*

*“An hour was occupied in reading, and in talking to them about the necessity of their understanding how to exercise faith. This is the science of the gospel. The Scripture declares, “Without faith it is impossible to please God.”*

*“The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief.*

*“We cannot have a healthy Christian experience, we cannot obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul.”*

*Ellen G. White*

*Advent Review, October 18, 1898*



# 1. Introduction

Advent Review, November 29, 1898

**W**ITHOUT faith it is impossible to please God. The reason for this is that:

## **Romans 14**

<sup>23</sup> Whatsoever is not of faith is sin.

And of course sin cannot please God. This is why it is that, as stated by the Spirit of prophecy on the first page of the *Review*, October 18, 1898,

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.

And for this cause we shall hereafter, in this place in each number of the *Review* give Scripture lesson on faith—what it is, how it comes, how to exercise it,—that every reader of this paper may have this knowledge that:

...is more essential than any other knowledge that can be acquired.<sup>11</sup>

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<sup>11</sup> Ellen G. White, *Advent Review*, October 18, 1898



## 2. Cultivating Faith

Advent Review, December 6, 1898

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>12</sup>

**I**N ORDER to be able to know what the Scripture means when urging upon us the necessity of cultivating faith, it is essential to know, first of all, what is faith.

Plainly, it must be to little purpose to urge upon a person the necessity of cultivating faith, while that person has no intelligent idea of what faith is. And it is sadly true that, though the Lord has made this perfectly plain in the Scriptures, there are many church-members who do not know what faith is. They may even know what the definition of faith is; but they do not know what the thing is; they do not grasp the idea that is in the definition.

For that reason, the definition will not be touched now; but, rather, there will be cited and studied as illustration of faith,—an instance which makes it stand out so plainly that all can see the very thing itself.

Faith comes “by the word of God” (*Romans 10:17*); to the Word, then, we must look for it. One day a centurion came to Jesus, and said to Him:

### **Matthew 8**

<sup>6</sup> Lord, my servant lies at home sick of the palsy, grievously tormented.

<sup>7</sup> And Jesus said unto him, I will come and heal him.

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that You should come under my roof; but speak the word only, and my servant shall be healed.

<sup>10</sup> When Jesus heard it, He marveled, and said to them that followed, Verily I say unto you, I have not found so great

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<sup>12</sup> Ellen G. White, *Advent Review*, October 18, 1898.

faith, no, not in Israel.

There is what Jesus pronounces faith. When we find what that is, we have found faith. To know what that is, is to know what faith is. There can be no sort of doubt about this; for Christ is “the Author...of faith” (*Hebrews 12:2*), and He says that what the centurion manifested was “faith;” yes, even “great faith.”

Where, then, in this is the faith? The centurion wanted a certain thing done. He wanted the Lord to do it. But when the Lord said, “I will come” and do it, the centurion checked Him, saying, “Speak the word only,” and it shall be done.

Now, what did the centurion expect would do the work? “The word ONLY.” Upon what did he depend for the healing of his servant? Upon “the word ONLY.”

And the Lord Jesus says that this is faith.

Now, brother, sister, what is faith?

### 3. Great Faith

Advent Review, December 13, 1898

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>13</sup>

THE centurion desired that the Lord should do for him a certain thing. The Lord said, "I will come," and do it. The centurion said, No; "speak the word only," and it shall be done.

The centurion, then, expected "the word only" to do the work. He depended upon "the word only" for the fulfillment of his desire. And Jesus said that this is "faith," even "great faith."

And by all this it is perfectly plain that faith is the expectation that the word of God will do what that word says; and that it is the depending upon that word to do what it says.

The centurion did not expect, himself, to do what the Lord said. That would not have been faith; because it would have been to deny any power, or life, in the word, and would have been to depend altogether on himself.

Yet you have said, many and many a time, that you would do what the word of God says. Often you have depended on yourself to do what the word says, instead of depending on that word to do what it says. And then you wondered why you did not succeed better in the Christian life. There is no place for wonder. You did not exercise faith: it was all yourself, and none of God.

Yet more: the centurion did not expect even the Lord to do what the word said; that is, he did not expect the Lord to speak the word, and then, apart from that word and by some other means, himself do what the word said. Even that would not have been faith, because it would have been to ignore the

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<sup>13</sup> Ellen White, *Advent Review*, October 18, 1898.

word as the living and powerful thing that it is, and would have been to deny that God is able to do what He wishes, simply by His word.

Yet many and many a time you, having the word of God before your eyes, and earnestly desiring in yourself what that word says, have turned away from that word, and have asked the Lord to do for you, and in you, what the word says. And then you wondered and were perplexed that what you asked was not done. But there was no place for any wonder or perplexity. Your expectation was vain. Your asking was not of faith: it ignored the word of God.

You were without excuse, too, in both these ways; for, all the time, there stood your Lord's plain showing of what is faith; and you had read it many a time. You had read that the centurion said to the Lord,

**Matthew 8**

<sup>8</sup> ...speak the word only, and my servant shall be healed.

It was there plainly shown that the centurion expected "the word only" to do what he wished, and depended upon "the word only" to do it. You had read the word of Jesus that this was "great faith;" and that therefore He did "speak the word only," and:

<sup>18</sup> ...his servant was healed in the selfsame hour.

You had also read a number of other instances showing that the Lord did everything by speaking the word only.

Would you exercise great faith? Then receive the word of God as it is in truth, the word of God; expect that word only, to do what it says; depend upon the word only, to do for you, and in you, what that word says.

Then, asking in faith, you will receive what you ask:

**Matthew 21**

<sup>22</sup> And all things, whatsoever you shall ask in prayer, believ-



ing, you shall receive.

And,

**Romans 5**

<sup>1</sup> Being justified by faith, you will have peace with God through our Lord Jesus Christ.



## 4. The Word Alone

Advent Review, December 20, 1898

**W**HEN the centurion said to Jesus that He need not “come and heal” his servant, but that if He would “speak the word only,” the servant would be healed,

### **Matthew 8**

<sup>10</sup> Jesus...said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel.

Here was a Roman, by Israel despised and shunned as a heathen and held to be hated of God, who had spent his life among heathen influences, with no Bible advantages, yet who had discovered that when the Lord speaks, in that word itself there is power to do what the word says, and who depended on that word to do what it said.

And there were the people of Israel, who all their lives had been in daily connection with the word of the Lord, who prided themselves on being “the people of the Book,” and boasted of their knowledge of the word of God; and yet had not learned that in the word there is power to accomplish what that word says.

All this lack on the part of Israel prevailed, too, when that very word in which they boasted said to them plainly, and showed over and over, that such is alone the character of the word of God: and that word was read in their synagogues every Sabbath day.

That word had all their lives said plainly to them:

### **Isaiah 55**

<sup>10</sup> As the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:

<sup>11</sup> So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that

which I please, and it shall prosper in the thing whereto I sent it.

Nature itself held constantly before them the instruction that the earth of itself could produce nothing; that it was the moisture of rain and snow, from heaven, that made it bring forth and bud, and produce fruit.

And the Lord said, “So shall my word be.” As the earth of itself can do nothing, so you of yourself can do nothing. And as the moisture of rain and snow from heaven makes the earth bring forth, and bud, and produce fruit, so shall my word make you bring forth the fruit of righteousness to the glory of God.

<sup>11</sup> ...my word....IT shall accomplish that which I please.

Many and many a time had Israel read this scripture. And year in and year out they had read the word of God, and had said:

“I will do what that word says; I will accomplish that which pleases Him.”

And that they might be the more certain that they should do exactly what the word said, that word was separated into parts, and each part drawn out into many fine-spun distinctions. Then they set about diligently to do, carefully and particularly, themselves, each specification of the word, as thus set forth.

True, nowhere in all this did they find any peace, much less any joy. With all their doing, they never found the things done. Always they found themselves far short of having done what the word said,—so far short, too, that it was the despairing cry of Israel that:

“If but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affected the

due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come.”

Yet still they slaved on in the treadmill round of their own fruitless doings,—all of works, and none of faith; all of themselves, and none of God; all of their own doing, which was not really doing at all, and none of the word itself doing, which is the only real doing of the word of God.

How refreshing it was to the spirit of Jesus, in the midst of this desert waste of Israel, to meet a man, whoever he might be, who had found the word of God indeed; who knew that when the word was spoken, that word itself would accomplish the thing spoken; and who would depend upon “the word only.” This was faith. This opened the life to the power of God. And as the consequence, there was accomplished in the life that which pleased God.

#### **Isaiah 55**

<sup>11</sup> My word,...IT [not you] shall accomplish that which I please.

#### **1 Thessalonians 2**

<sup>13</sup> The word of God...effectually works also in you that believe.

To depend upon it to work in you that which is well pleasing in His sight—this is faith. To cultivate this dependence upon the word is to cultivate faith. And:

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>14</sup>

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<sup>14</sup> Ellen G. White, *Advent Review*, October 18, 1898.



## 5. The Faithful Word

Advent Review, December 27, 1898

**F**AITH is the expecting the word of God to do what it says, and the depending upon that word to do what it says.

As that is faith, and as faith comes by the word of God, it is plain that the word of God, in order to inculcate faith, must teach that the word has in itself power to accomplish what itself says.

And such is precisely the truth of the matter: the word of God does teach just this, and nothing else; so that it is truly “the faithful word”—the word full of faith. *Titus* 1:9.

The greater part of the very first chapter of the Bible is instruction in faith. That chapter has in itself no fewer than six distinct statements that definitely inculcate faith: with the essential connective of the first verse, there are seven.

The inculcation of faith is the teaching that the word of God itself accomplishes the thing which is spoken in that word. Read, then, the first verse of the Bible:

### **Genesis 1**

<sup>1</sup> In the beginning God created the heaven and the earth.

How did He create them?

### **Psalms 33**

<sup>6</sup> By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth.

<sup>9</sup> For He spoke, and it was.

Before, He spoke, it was not: after He spoke, “it was.” Only by the speaking, it was. What caused it to be? The word only.

But darkness was upon all the face of the deep. God wished light to be there; but how could there be light when all was darkness? Again He spoke:

## **Genesis 1**

<sup>3</sup> And God said, Let there be light: and there was light.

Whence came the light? The word which was spoken, itself produced the light.

## **Psalm 119**

<sup>130</sup> The entrance of your words gives light.

There was no firmament, atmosphere. God wished that there should be a firmament. How could it be produced?

## **Genesis 1**

<sup>6</sup> God said, Let there be a firmament,...

<sup>7</sup> ...and it was so.

Another translation for “it was so” is, “And thus it came to pass.” What caused this thus to come to pass? The word only. He spoke, and it was so. The word spoken, itself caused the thing to exist.

God next desired that there should be dry land. How could this be? Again He spoke:

<sup>9</sup> God said, Let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so.

Then there was no vegetation. Whence should this come? Again God spoke:

<sup>11</sup> And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit, after his kind, whose seed is in itself, upon the earth: and it was so.

Again He spoke:

<sup>14</sup> And God said, Let there be lights in the firmament of heaven,...

<sup>15</sup> ...and it was so.

Again He spoke:

<sup>24</sup> And God said, Let the earth bring forth the living crea-



ture,...and it was so.

Thus it was that “by the word of the Lord” all things were created. He spoke the word only, and it was so: the word spoken, itself produced the thing.

Thus it was in creation. And thus it was in redemption:

- He healed the sick,
- He cast out devils,
- He stilled the tempest,
- He cleansed the lepers,
- He raised the dead,
- He forgave sins,

—all by His word. In all this, also, “He spoke, and it was.”

And so He is the same yesterday, and today, and forever. Always He is the Creator. And always He does all things by His word only. and always He can do all things by His word; because it is the very characteristic of the word of God, that it is possessed of the divine power by which itself accomplishes the thing which is spoken.

This is why it is that faith is the knowing that in the word of God there is this power, the expecting the word itself to do the thing spoken, and the depending upon that word itself to do that which the word speaks.

1. The teaching of faith is the teaching that such is the nature of the word of God;
2. The teaching of people to exercise faith is the teaching them to expect the word of God to do what it says, and to depend upon it to do the thing which is by it spoken;
3. The cultivating of faith is by practice to cause to grow confidence in the power of the word of God itself to do what in that word is said, and dependence upon that word itself to accomplish what the word says.

And,

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>15</sup>

Are you cultivating faith?

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<sup>15</sup> Ellen G. White, *Advent Review*, October 18, 1898.

## 6. Faith is Substance

Advent Review, January 3, 1899

**F**AITH is the expecting the word of God itself to do what that word says, and depending upon that word itself to do what the word says.

When this is clearly discerned, it is perfectly easy to see how it is that:

### **Hebrews 11**

<sup>1</sup> Faith is the substance of things hoped for, the evidence of things not seen.

Since the word of God is imbued with creative power, and so is able to produce in every substance the thing which that word speaks; and since faith is the expectation that the word itself will do what the word says, and depending on “the word only” to do what that word says, it is plain enough that:

<sup>1</sup> Faith is the substance of things hoped for.

Since the word of God is in itself creative, and so is able to produce and cause to appear what otherwise would never exist nor be seen; and since faith is the expecting the word of God only to do just that thing, and depending upon “the word only” to do it, it is plain enough that:

<sup>1</sup> Faith is...the evidence of things not seen.

Thus it is that:

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

He who exercises faith knows that the word of God is creative, and that being so, it is able to produce the thing spoken. Therefore he can understand, not guess, that the worlds were produced, were caused to exist, by the word of God.

He who exercises faith can understand that though before the word of God was spoken, neither the things which are now seen nor the substances of which those things are composed, anywhere appeared, simply because they did not exist; yet when that word was spoken, the worlds were, simply because that word itself caused them to exist.

This is the difference between the word of God and the word of man. Man may speak; but there is no power in his words to perform the thing spoken: if the thing is to be accomplished which he has spoken, the man must do something in addition to speaking the word—he must make good his word.

Not so the word of God. When God speaks, the thing is. And it is, simply because He has spoken. It accomplishes that which He was pleased to speak. It is not necessary that the Lord, as man, must do something in addition to make His word good: it is good. He speaks “the word only,” and the thing is accomplished. And so it is written:

**1 Thessalonians 2**

<sup>13</sup> For this cause also thank we God without ceasing, because, when you received the word of God, which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe [—in you that exercise faith].

This also is how it is that:

**Hebrews 6**

<sup>18</sup> It is impossible for God to lie.

It is not impossible for God to lie only because He will not, but also because He cannot. And He cannot lie, just because He cannot: it is impossible. And it is impossible, because when He speaks, the creative energy is in the word spoken; so that “the word only” causes the thing to be so.

Man may speak a word, and it not be so. Thus man can lie;

for to speak what is not so, is to lie. And man can lie, can speak what is not so, because there is no power in his word itself to cause the thing to be. With God this is impossible: He cannot lie; for:

**Psalm 33**

<sup>9</sup> He spoke, and it was;

He speaks, and it is so. This is also how it is that when the word of God is spoken for a certain time, as in a prophecy for hundreds of years to come, when that time actually has arrived, that word is fulfilled. And it is then fulfilled, not because, apart from the word, God does something to fulfill it; but because the word was spoken for that time, and in it is the creative energy which causes the word at that time to produce the thing spoken.

This is how it was that if the children had not cried,

**Matthew 21**

<sup>15</sup> Hosanna to the Son of David,

–the stones would have immediately cried out (*Luke 19:40*); and this is how it was that when the third day had come, it was “impossible” that He should be any longer held of death. *Acts 2:24*.

O, the word of God is divine! In it is creative energy. It is “living and powerful.” *Hebrews 4:12*. The word of God is self-fulfilling; and to trust it and depend upon it, as such, that is to exercise faith.

**Romans 14**

<sup>22</sup> Have you faith?



## 7. Faith Grows

Advent Review, January 10, 1899

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>16</sup>

**N**OTICE that it is the knowledge of what the Scripture means as to the “necessity of cultivating faith,”—not particularly having faith, but cultivating it.

There is not much said in the Scriptures about any necessity of our having faith, while very, very much is said about our cultivating faith.

The reason of this is that to all people there is given faith to begin with: and all they need to do is to cultivate faith. Nobody can have more faith than is already given him, without cultivating the faith that is already given. And there is nothing known to man that will grow so fast as faith, when it is cultivated:

### **2 Thessalonians 1**

<sup>3</sup> ...faith grows exceedingly.

Faith is the expecting that the word of God itself will accomplish what that word says; and the depending upon “the word only” to accomplish what the word says. To cultivate dependence on the word of God, “the word only,” itself to do what the word says, is to cultivate faith.

Faith is...

### **Ephesians 2**

<sup>8</sup> ...the gift of God.

That it is given to everybody is plainly stated in the Scriptures:

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<sup>16</sup> Ellen White, *Advent Review*, October 18, 1898.

## **Romans 12**

<sup>3</sup> God has dealt to every man the measure of faith.

This measure of faith which “God has dealt to every man” is the capital with which God endows and starts...

## **John 1**

<sup>9</sup> ...every man that comes into the world.

And every man is expected to trade upon this capital—cultivate it—to the salvation of his soul.

There is no danger of ever lessening this capital when it is used: as certainly as it is used at all, it will increase, it will grow exceedingly. And as certainly as it grows, the righteousness, the peace, the joy, of the Lord, are assured to the full salvation of the soul.

Again: faith comes by the word of God. Therefore it is written:

## **Romans 10**

<sup>8</sup> The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach.

Thus faith, the very word of faith, is in the mouth and in the heart of every man. How is this? Thus:

When the first pair sinned in the garden, they wholly believed Satan; they gave themselves wholly to Satan; they were taken completely captive by him. Then there was perfect agreement and peace between them and Satan. But God did not leave it so; He broke up this agreement, He spoiled this peace. And He did it by His word, saying to Satan:

## **Genesis 3**

<sup>15</sup> I will put enmity between you and the woman, and between your seed and her seed.

## **The Gospel Herald, July 1, 1898:**

It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the



transgression of man his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and, in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil, and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship.

The wise generalship of Satan calculated that, if he could induce men as he had angels to join in rebellion, they would stand as his agents of communication with their fellow men to league in rebellion against heaven. Just as soon as one separates from God he has no power of enmity against Satan.

The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subjection to the will of God, it must be through man's inclining his heart and will to be on the Lord's side.<sup>17</sup>

This enmity against Satan, this hatred of evil, which God puts in every person by His word, causes each soul to long for deliverance: and the deliverance is found alone in Jesus Christ. *Romans 7:14-25.*

Thus this word of God, which plants in each soul enmity against Satan,—this hatred of evil that calls for deliverance, which is found alone in Jesus Christ,—this is the gift of faith to men; this is “the measure of faith” which God has dealt to every man; this is the “word of faith,” which is in the mouth and in the heart of every person in the world.

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<sup>17</sup> *The Gospel Herald*, July 1, 1898, “Selections from Letters from Mrs. E. G. White.

## **Romans 10**

<sup>8</sup> [This] is, the word of faith, which we preach;

<sup>9</sup> That if you shall confess with your mouth the Lord Jesus, and shall believe in your heart that God has raised Him from the dead, you shall be saved.

<sup>10</sup> For with the heart man believes unto righteousness; and with the mouth confession is made unto salvation.

Therefore say not in your heart, Who shall ascend into heaven, to bring faith to us? Neither say, Who shall descend into the deep; or, Who shall go far off; to find faith and bring it to us? *Deuteronomy 30:11-14, Romans 10:6-8.* For,

## **Romans 10**

<sup>8</sup> The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach.

Say that: and exercise the faith which God has given to you, as to every other person in the world; for...

...understanding how to exercise faith, this is the science of the gospel.<sup>18</sup>

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<sup>18</sup> Ellen G. White, *Advent Review*, October 18, 1898.

## 8. Justification by Faith

Advent Review, January 17, 1899

**F**AITH is the depending upon the word of God only, and expecting that word only, to do what the word says.

Justification by faith, then, is justification by depending upon the word of God only, and expecting that word only, to accomplish it.

Justification by faith is righteousness by faith; for justification is the being declared righteous.

Faith comes by the word of God. Justification by faith, then, is justification that comes by the word of God. Righteousness by faith is righteousness that comes by the word of God.

The word of God is self-fulfilling in creating all things,

### **Psalm 33**

<sup>9</sup> He spoke, and it was.

And when He was on earth, He stilled the raging sea, cleansed the lepers, healed the sick, raised the dead, and forgave sins, all by His word: there, too, “He spoke, and it was.”

Now, the same One who, in creating, “spoke, and it was,” the same One who said, “Let there be light: and there was light;” the same One who on earth spoke “the word only,” and the sick were healed, the lepers were cleansed, and the dead lived,—this same One speaks the righteousness of God unto and upon all that believe.

For though all have sinned and come short of the righteousness of God, yet we are...

### **Romans 3**

<sup>24</sup> ...justified freely by His grace through the redemption that is in Christ Jesus:

<sup>25</sup> Whom God has set forth...to declare His righteousness for the remission of sins that are past, through the forbearance

of God.

In creating all things in the beginning, God set forth Christ to declare the word which should cause all things to exist. Christ spoke the word only, and all things were. And in redemption, which is creation over again, God set forth Christ to declare the word of righteousness. And when Christ speaks the word only, it is so. His word, whether in creating or in redeeming, is the same.

### **Hebrews 11**

<sup>3</sup> The worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Once there were no worlds, nor was there any of the material which now composes the worlds. God set forth Christ to declare the word which should produce the worlds, and the very material of which they should be composed.

### **Psalm 33**

<sup>9</sup> He spoke, and it was.

Before He spoke, there were no worlds: after He spoke, the worlds were there. Thus the word of God spoken by Jesus Christ is able to cause that to exist which has no existence before the word is spoken; and which, except for that word, never could have existence.

In this same way precisely it is in man's life. In man's life there is no righteousness. In man there is no righteousness, from which righteousness can appear in his life. But God has set forth Christ to declare righteousness unto and upon man. Christ has spoken the word only, and in the darkened void of man's life there is righteousness to every one who will receive it.

Where, before the word is received, there was neither righteousness nor anything which could possibly produce righteousness, after the word is received, there is perfect righteousness and the very Fountain from which it springs.

The word of God received by faith—that is, the word of God expected to do what that word says, and depended upon to do what it says—produces righteousness in the man and in the life where there never was any before; precisely as, in the original creation, the word of God produced worlds where there never were any worlds before. He has spoken, and it is so to every one that believes: that is, to every one that receives. The word itself produces it.

### **Romans 5**

<sup>1</sup> Therefore being justified [made righteous] by faith [by expecting, and depending upon, the word of God only], we have peace with God through our Lord Jesus Christ.

That is so, bless the Lord! And feeding upon this blessed thing is cultivating faith.



## 9. Father of the Faithful

Advent Review, January 24, 1899

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more important than any other knowledge that can be attained.<sup>19</sup>

**F**AITH is the expecting the word of God to do the thing which that word speaks, and the depending upon the word only to accomplish the thing which that word speaks.

Abraham is the father of all them which be of faith. The record of Abraham, then, gives instruction in faith—what it is, and what it does for him who has it.

What shall we say, then, that Abraham our father, as pertaining to the faith, has found? What says the Scripture?

When Abram was more than eighty years old, and Sarai his wife was old, and he had no child,

### Genesis 15

<sup>5</sup> [God] brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them: and He said unto him, So shall your seed be.

<sup>6</sup> And he [Abram] believed in the Lord; and He counted it to him for righteousness.

Abram accepted the word of God, and expected by the word what the word said. And in that he was right.

Sarai, however, did not put her expectation upon the word of God only. She resorted to a device of her own to bring forth seed. She said to him,

### Genesis 16

<sup>2</sup> The Lord has restrained me from bearing: I pray you, go in unto my maid; it may be that I may obtain children by her.

Abram, for the moment, swerved from the perfect integrity

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<sup>19</sup> Ellen G. White, *Advent Review*, October 18, 1898.

of faith. Instead of holding fast his expectation and dependence upon the word of God only,

### **Genesis 16**

<sup>2</sup> ...Abram hearkened to the voice of Sarai.

Accordingly, a child was born; but the whole matter proved to be so unsatisfactory to Sarai that she repudiated her own arrangement. And God showed His repudiation of it by totally ignoring the fact that any child had been born.

He changed Abram's name to Abraham, and continued to talk about making him the father of nations through the seed promised, and of making His covenant with Abraham and the seed that was promised. *Genesis 17:1-8*. He also changed Sarai's name to Sarah, because she should "be a mother of nations" through the promised seed. *Genesis 17:15-16*.

Abraham noticed this total ignoring of the child that had been born, and called the Lord's attention to it, saying,

### **Genesis 17**

<sup>18</sup> O, that Ishmael might live before you!

But,

<sup>19</sup> And God said, Sarah your wife shall bear you a son indeed; and you shall call his name Isaac: and I will establish my covenant with him for an everlasting covenant, and with his seed after him.

<sup>20</sup> And as for Ishmael, I have heard you: behold, I have blessed him, and will make him fruitful, and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation.

<sup>21</sup> But my covenant will I establish with Isaac, which Sarah shall bear unto you at this set time in the next year.

By all this, both Abram and Sarai were taught that, in carrying out the promise, the fulfilling of the word of God, nothing would answer but dependence upon that word only. Sarai learned that her device brought only trouble and perplexity,



and delayed the fulfillment of the promise. Abram learned that in hearkening to the voice of Sarai, he had missed the word of God; and that now he must abandon the whole scheme, and turn again to the word of God only.

But now Abraham was ninety-nine years old, and Sarah was eighty-nine. And, if anything, this seemed to put farther off than ever the fulfillment of the word, and called for a deeper dependence upon the word of God—a greater faith than before.

It was perfectly plain that now there was no possibility of dependence upon anything whatever, but the naked word only: they were shut up absolutely to this for the accomplishment of what the word said. All works, devices, plans, and efforts of their own were excluded, and they were shut up to faith alone,—shut up to the word alone, and to absolute dependence upon that word only for the accomplishment of what that word said.

And now that the way was clear for “the word only” to work, that word did work effectually, and the promised “seed” was born. And so “through faith,”—though helpless, total dependence upon the word only,

### **Hebrews 11**

<sup>11</sup> Sarah herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised.

<sup>12</sup> Therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable.

And thus was fulfilled the word spoken to Abram, when

### **Genesis 15**

<sup>5</sup> [God] brought him forth abroad, and said, Look now toward heaven, and tell the stars, if you be able to number them:...So shall your seed be.

This is a divine lesson in faith. And this is what the Scripture means when urging upon us the necessity of cultivating faith. For this was imputed to Abraham for righteousness, even the righteousness of God, which is by faith. Yet,

**Romans 4**

<sup>23</sup> It was not written for his sake alone, that it was imputed to him;

<sup>24</sup> But for us also, to whom it shall be imputed, if we believe on Him that raised up Jesus our Lord from the dead;

<sup>25</sup> Who was delivered for our offenses, and was raised again for our justification.

And,

**Galatians 3**

<sup>9</sup> [All] they which be of faith are blessed with faithful Abraham.

All they who, excluding—yea, repudiating—all works, plans, devices, and efforts, of their own, depend in utter helplessness upon the word of God only to accomplish what that word says,—these are they which be of faith, and are blessed with faithful Abraham with the righteousness of God. Oh,

...understanding how to exercise faith: this is the science of the gospel!<sup>20</sup>

And the science of the gospel is the science of sciences. Who would not strain every nerve to understand it?

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<sup>20</sup> Ellen G. White, *Advent Review*, October 18, 1898.

## 10. The Test of Faith

Advent Review, January 31, 1899

**W**HEN Abraham and Sarah had cleared themselves of all the scheme of unbelief which had produced Ishmael, and had stood upon faith alone,—dependence on the word of God alone,—Isaac, the true child of the promise, was born.

In hearkening to the voice of Sarai (*Genesis* 16:1), Abram had swerved from the line of strict integrity to the word of God, from the strictness of true faith; and now that he had returned to the word only, to true faith, he must be tested before it could be certainly said of him that his faith was counted for righteousness.

He had trusted the naked word of God as against Ishmael, and had obtained Isaac, the true child of the promise of God. And now, having obtained Isaac, the question must be determined whether he would trust the naked word of God as against even Isaac himself.

Accordingly, God said to Abraham,

### **Genesis 22**

<sup>2</sup> Take now your son, your only son Isaac, whom you love, and get into the land of Moriah; and offer him there for a burnt-offering upon one of the mountains which I will tell you of.

Abraham had received Isaac from God, by trusting the word of God only. Isaac alone was the seed promised by the word of the Lord. After Isaac was born, God had confirmed the word by declaring,

### **Genesis 21**

<sup>12</sup> In Isaac shall your seed be called.

And now came the word of God,

“Take your son, your only son Isaac, and offer him for a

burnt-offering!”

But, if Isaac is offered for a burnt-offering, if Isaac is burned up, what will become of the promise of the blessing of all nations in him? What will become of the promise,

“Your seed shall be as the stars of heaven innumerable”?

Yet there stood the word,

“Offer Isaac for a burnt-offering.”

Abraham had trusted the word of God only, as against Ishmael; but this is more than trusting the word of God as against Isaac—it is trusting the word of God as against the word of God! And Abraham did it, hoping against hope. God had said:

“Your seed shall be as the stars of heaven.”

“In Isaac shall your seed be called.”

“Offering Isaac for a burnt-offering.”

Abraham did not insist that God should “harmonize these passages.” It was all-sufficient for him to know that the statements were all the word of God. Knowing this, he would trust that word, would follow that word, and would let the Lord “harmonize these passages,” or “explain these texts,” if any such thing were needed.

Said Abraham:

God has said, “Offer Isaac for a burnt-offering.” That I will do. God has said, “In Isaac shall your seed be called;” and, “Your seed shall be as the stars of heaven for multitude.” I interfered once in the promise, and hindered it till I repudiated all that I had done, and came back to the word only. Then, by a miracle, God gave me Isaac, the promised seed.

Now He says, “Offer Isaac, the promised seed, for a burnt-offering.” I will do it: by a miracle God gave him at the first; and by a miracle God can restore him.

Yet when I shall have offered him for a burnt-offering, he will be dead; and the only miracle that can then restore him is a miracle that will bring him back from the dead. But God is able to do even that, and He will do it; for His word is spoken, “Your seed shall be as the stars of heaven for multitude,” and, “In Isaac shall your seed be called.”

And even the bringing back of Isaac from the dead will be to God no more than He has already done; for, as to offspring, both my body and Sarah’s were as good as dead, and yet God brought forth Isaac from us. He can raise Isaac from the dead, and He will. Bless the Lord!

It was settled. He arose, and took his servants and Isaac, and went three days’ journey,

### **Genesis 22**

<sup>3</sup> ...unto the place of which God had told him.

And when on the third day he...

<sup>4</sup> ...saw the place afar off,

<sup>5</sup> Abraham said unto his young men, Abide you here with the ass; and I and the lad will go yonder and worship, and come again to you.

Who will go?

“I and the lad will go.”

And who will come again?

“I and the lad will go,...and come again to you.”

Abraham expected to have Isaac come back with him as certainly as that he went with him. Abraham expected to offer Isaac for a burnt-offering, and expected then to see Isaac rise from the ashes and go back with him. For the word of God had gone forth,

### **Hebrews 11**

<sup>18</sup> In Isaac shall your seed be called,

and,

**Genesis 22** [Deuteronomy 1:10]

<sup>17</sup> Your seed shall be as the stars of heaven for multitude.

And Abraham would trust that word only, that it could never fail. *Hebrews 11:17-19. This is faith.* And thus:

**James 2**

<sup>33</sup> The scripture was fulfilled which said, Abraham believed God, and it was imputed unto him for righteousness.

But yet above this,

**Romans 4**

<sup>23</sup> It was not written for his sake alone, that it was imputed to him;

<sup>24</sup> But for us also, to whom it shall be imputed; if we believe on Him that raised up Jesus our Lord from the dead;

<sup>25</sup> Who was delivered for our offenses, and was raised again for our justification.

To trust the word of God only; to depend upon the word of God only; to depend upon the word of God, even as against the word of God,—this is *faith*: this is the faith which brings the righteousness of God.

This is what it is to exercise faith. This is...

...what the Scripture means when urging upon us the necessity of exercising faith.<sup>21</sup>

And “understanding how to exercise faith,” this is the science of the gospel. And the science of the gospel is the science of sciences.

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<sup>21</sup> Ellen G. White, *Advent Review*, October 18, 1898.

# 11. Faith Counted for Righteousness

Advent Review, February 7, 1899

## **Romans 4**

<sup>5</sup> To him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

**T**HIS is the only way that anybody in this world can ever become righteous: first admit that he is ungodly; then believe that God justifies, counts righteous, the ungodly, and he is righteous with the very righteousness of God.

Everybody in the world is ungodly. “Ungodly” means “unlike God.” And it is written,

## **Romans 3**

<sup>23</sup> All have sinned and come short of the glory [the goodness, the character] of God.

Anybody, therefore, who will admit that he ever came short of being like God in anything, in that confesses that he is ungodly. But the truth is that everybody, in everything, has come short of being like God. For,

## **Romans 3**

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

Then, as there is not one on earth who is not ungodly, and as God justifies the ungodly, this on God’s part makes justification—righteousness, salvation—full, free and sure to every soul on earth.

And all that anybody needs to do to make it all sure to himself on his own part, is to accept it—to believe that God does justify, personally and individually, him who is ungodly.

Thus, strange as it may sound to many, the only qualification, and the only preparation, for justification is for a person to acknowledge that he is ungodly.

Then, having such qualification, having made such preparation, all that is required of him to obtain justification, full, free, and sure, is to believe that God justifies him, the ungodly one.

It is quite easy for many to believe that they are ungodly, and even to acknowledge it; but for them to believe that God justifies them—that is too much. And the sole reason why they cannot believe that God justifies them, is that they are ungodly, so ungodly.

If only they could find some good in themselves, or if only they could straighten up and do better, they might have some courage to hope that God would justify them. Yes, they would justify themselves by works, and then profess to believe in justification by faith!

But that would be only to take away all ground for justification; for if a man can find good in himself, he has it already, and does not need it from anywhere else. If he can straighten up and do better of himself, he does not need any justification from anywhere else.

It is, therefore, a contradiction in terms to say that I am so ungodly that I do not see how the Lord can justify me. For if I am not ungodly, I do not need to be made righteous: I am righteous. There is no half-way ground between godliness and ungodliness.

But when a persons sees himself so ungodly as to find there no possible ground of hope for justification, it is just there that faith comes in; indeed, it is only there that faith can possibly come in. For faith is dependence on the word of God only.

So long as there is any dependence on himself, so long as there is any conceivable ground of hope for any dependence upon anything in or about himself, there can be no faith; so long there is no place for faith, since faith is dependence on



“the word only.”

But when every conceivable ground of hope of any dependence on anything in or about himself, is gone, and is acknowledged to be gone; when everything that can be seen is against any hope of justification, then it is that, throwing himself on the promise of God, upon the word only, hoping against hope, faith enters; and by faith he finds justification full and free, all ungodly though he be.

For forever it stands written,

**Romans 4**

<sup>5</sup> To him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

**Romans 3**

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ.

<sup>25</sup> Whom God has set forth... to declare His righteousness for the remission of sins that are past.

That is what it is to exercise faith. Are you exercising faith?  
For,

...understanding how to exercise faith: this is the science of the gospel.<sup>22</sup>

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<sup>22</sup> Ellen G. White, *Advent Review*, October 18, 1898.



## 12. Faith Brings Peace

Advent Review, February 14, 1899

### **Romans 5**

<sup>1</sup> Being justified by faith, we have peace with God through our Lord Jesus Christ.

**S**INCE faith is the depending upon the word of God only, for what that word says, being justified by faith is simply being accounted righteous by depending upon the word only.

And since the word is the word of God, dependence upon the word only is dependence upon God only, in the word. Justification by faith, then, is justification—being accounted righteous by dependence upon God only; and upon Him only because He has promised.

We are all altogether sinners,—sinful, and ungodly. We are, therefore, all subject to the judgment of God. *Romans* 3:9-19. Yet for all of us there is escape from the judgment of God. But the only way of escape from the judgment of God is to trust in God.

When David had sinned in numbering the people, and so had incurred the exemplary judgment of God, the Lord gave him his choice as to whether there should be seven years' famine, or he should flee three months before his enemies, or there should be three days' pestilence. But David would not choose at all; he deferred it all to the Lord, for Him to choose: saying,

### **2 Samuel 24**

<sup>14</sup> Let us fall now into the hand of the Lord; for His mercies are great.

When depending upon God alone, in His word, for righteousness, we have peace with God; because thus we really obtain righteousness, and:

## Isaiah 32

<sup>17</sup> The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

When depending upon God alone in His word, for righteousness we have peace through our Lord Jesus Christ, because:

## Ephesians 2

<sup>14</sup> He is our peace, who has made both [God and man] one...

<sup>15</sup> Having abolished in His flesh the enmity...for to make in himself of twain [of God and man] one new man, so making peace.

Further: when depending upon God alone, in His word, for righteousness, we have peace with God through our Lord Jesus Christ, because:

## Colossians 1

<sup>20</sup> [God has] made peace through the blood of His cross, by Him to reconcile all things unto himself;...whether they be things in earth, or things in heaven.

<sup>21</sup> And you, that were sometime alienated and enemies in your mind by wicked works, yet now has He reconciled

<sup>22</sup> In the body of His flesh through death, to present you holy and unblameable and unreproachable in His sight:

<sup>23</sup> IF you continue in the faith;

—if you continue to depend only upon God alone in His word.

When He has made the way so plain, the justification so complete, and the peace so sure to all, and asks all people only to receive it all by simply accepting it from Him, and depending upon Him for it, why should not every soul on earth be thus justified, and have the peace of God through our Lord Jesus Christ?

[This is] what the Scripture means when urging upon us the necessity of exercising faith.<sup>23</sup>

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<sup>23</sup> Ellen White, *Advent Review*, October 18, 1898.

Are you exercising faith? Are you justified by faith? Have you righteousness by faith? Have you peace with God through our Lord Jesus Christ?

**Mark 11**

<sup>22</sup> Have faith in God.



# 13. Faith Comes by Hearing

Advent Review, February 21, 1899

**F**AITH is complete dependence upon the word of God only, for the accomplishment of what that word says.

This being so, it must never for a moment be forgotten that where there is no word of God, there cannot be any faith. This is shown also in the truth that:

## **Romans 10**

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

Since faith thus comes indeed by the very word of God itself, it is perfectly plain that where there is no word of God, there can be no faith.

This is beautifully illustrated by an instance in the life of David: because David had it in his heart to build a house unto the Lord, the Lord spoke to him by the prophet Nathan, saying,

## **2 Samuel 7**

<sup>11</sup> The Lord tells you that He will make you a house.

<sup>16</sup> And your house and your kingdom shall be established forever before you: your throne shall be established forever.

Then David prayed and said,

<sup>25</sup> Now, O Lord God, the word that You have spoken concerning your servant, and concerning his house, establish it forever, and do as You have said.

<sup>26</sup> And let your name be magnified forever, saying, The Lord of hosts is the God over Israel: and let the house of your servant David be established before You.

<sup>27</sup> For You, O Lord of hosts, God of Israel, have revealed to your servant, saying, I will build you a house: therefore has your servant found in his heart to pray this prayer unto You.

<sup>28</sup> And now, O Lord God, You are that God, and your words be true, and You have promised this goodness unto your servant:

<sup>29</sup> Therefore now let it please You to bless the house of your servant, that it may continue forever before You: for You, O Lord God, have spoken it: and with your blessing let the house of your servant be blessed forever.

This prayer was altogether of faith, because it was altogether of the word of God: the word of God was the cause of it; the word of God was the basis of it; and the word of God was all the hope of David that the prayer would ever be answered.

He asked according to the will of God, because the will of God was expressed in the word of God. Having asked according to the plainly stated will of God, David knew that his prayer was heard. And knowing that his prayer was heard, David knew that he had the petition which he desired of Him.

### **1 John 5**

<sup>14</sup> And this is the confidence that we have in Him, that, if we ask any thing according to His will, He hears us:

<sup>15</sup> And if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.

Therefore He said, So let it be. And therefore also the answer to that prayer was, and is, and forevermore shall be, sure unto David.

And this was written for our learning: that we might know how to pray in faith, and how in prayer to cultivate faith. Therefore, Go and do likewise. Because,

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired.<sup>24</sup>

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<sup>24</sup> Ellen G. White, *Advent Review*, October 18, 1898.



# 14. Praying in Faith

Advent Review, February 28, 1899

## Romans 10

<sup>17</sup> Faith comes by hearing, and hearing by the word of God.

**T**HEREFORE the word of God is the only means of faith. Therefore, where there is no word of God, there cannot be any faith. And where the word of God is, faith is entire dependence upon that word for the accomplishment of what that word says.

From all this, which is the truth, it is perfectly plain that in order for any one to ask in faith, he must first of all be sure that he has the word of God for what he asks. Having the word of God for what he asks, he, like David, can find it in his heart to pray with perfect confidence, which is only in perfect faith.

He who thus prays knows that he is asking according to the will of God; for he knows that he has the plain word of God for it. Therefore he knows that God hears him; and knowing that God hears him, he knows that he has the thing for which he has asked; because the sole basis of his hope for it is the word which has spoken it, and which is the sole basis of his asking.

The Lord tells us thus to pray; and thus he has made provision for the steady, strong, and continuous growth of faith.

Many people pray, but do not know whether it is the will of the Lord that they should have what they pray for, and so do not know whether they can certainly claim it; and not knowing whether they can claim it, they are all at sea as to whether their prayers are answered or not.

The Lord does not want anybody to move uncertainly. Therefore He has given His word, which thoroughly furnishes every one unto all good works, and by which are given all

things that pertain unto life and godliness.

And any one who seeks in the word of God the things which God has there provided for all, and upon that specific word prays for that thing, thus asking according to the plainly expressed will of God, knows that his prayer is heard, and that he has the thing for which he prayed.

So doing, the prayers will be always certain, the life will be filled with the direct gifts of God, and the faith will be sure and strong, and will be ever increasing in strength.

Many pray the prayer of the disciples,

**Luke 17**

<sup>5</sup> Lord, increase our faith.

This is well. Yet along with this, it must never be forgotten that faith comes only by the word of God. Therefore, as certainly as your faith shall be increased, it can be only by there being in you an increase of the word of God.

And the only way that there can be in you an increase of the word of God, is by your hearkening to that word, praying to the Lord for the thing which that word says, depending wholly upon that word for that thing, and thanking Him that you have received it. Then and thus that word is received by you, and lives in you.

Thus while we can pray, “Lord, increase our faith,” at the same time we must remember that we are to build up ourselves on our most holy faith:

**Jude**

<sup>20</sup> But you, beloved, building up yourselves on your most holy faith...

This is how to exercise faith. Faith can be exercised only on the word of God, and by the word of God; for where there is no word of God, there cannot be any faith.

And,

...understanding how to exercise faith, this is the science of the gospel.<sup>25</sup>

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<sup>25</sup> Ellen G. White, *Advent Review*, October 18, 1898.



# 15. Living by Faith

Advent Review, March 7, 1899

## **Romans 1**

<sup>17</sup> The just shall live by faith.

**W**HO are the just? They are only those who are of faith; because men are justified only by faith.

For though we all...

## **Romans 3**

<sup>23</sup> ...have sinned, and come short of the glory of God.

Yet we are...

<sup>24</sup> ...justified freely by His grace through the redemption that is in Christ Jesus.

For,

## **Romans 4**

<sup>4</sup> To him that works is the reward not reckoned of grace, but of debt.

<sup>5</sup> But to him that works not, but believes on Him that justifies the ungodly, his faith is counted for righteousness.

## **Romans 5**

<sup>1</sup> Therefore being justified by faith, we have peace with God through our Lord Jesus Christ.

Those who are of faith, and those alone, are the just in the earth. Now faith is entire dependence on the word of God, that that word shall accomplish what that word says.

## **Isaiah 55**

<sup>11</sup> It shall accomplish that which I please.

To be justified by faith, then, is to be justified by entire dependence upon the word of God. The just are those who are of the word of God. This is how men become just.

Men must not only become just by faith,—by dependence

upon the word of God,—but being just, we must live by faith. The just man lives in precisely the same way, and by precisely the same thing, that he becomes just.

We become just by faith; faith is entire dependence on the word of God. We, being just, must live by precisely the same thing by which we become just; that is, by entire dependence upon the word of God.

And this is exactly what Jesus said:

**Matthew 4**

<sup>4</sup> Man shall live by every word that proceeds out of the mouth of God.

When Jesus said that, it is perfectly plain that He simply said, in other words,

“Man shall live by faith.”

There is no other way truly to live than by faith, which is simply living by the word of God. Without faith, without the word of God, men only die. Indeed, without the word of God everything only dies; for in the beginning everything came by the word of God. The word of God is the origin and life of everything; for,

**Psalm 33**

<sup>9</sup> He spoke, and it was.

All things animate and inanimate,—sun, moon, and stars, animals and men,—all are entirely dependent upon the word of God for existence.

Only in the case of men, God has bestowed upon them the wondrous gift of choice as to whether they will do so or not. This gift opens the door of faith. And when a man does choose to live by the word of God, which is the only means of life, faith—entire dependence upon the word of God—is the means by which He lays hold on the means of life.

Thus,

**Romans 1**

<sup>17</sup> The just shall live by faith,

and thus

**Romans 14**

<sup>23</sup> ...whatsoever is not of faith is sin.

Which is simply to say,

“The just must live by the word of God; and whatsoever is not of the word of God is sin.”

We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood; and until more faith is exercised.<sup>26</sup>

**Romans 14**

<sup>22</sup> Have you faith?

Have the faith of God.

**Revelation 14**

<sup>12</sup> Here are they that keep...the faith of Jesus.

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<sup>26</sup> Ellen G. White, *Advent Review*, October 18, 1898.





# 16. Faithful to Forgive

Advent Review, March 14, 1899

## Romans 1

<sup>17</sup> The righteousness of God is revealed from faith to faith.

**F**AITH is complete dependence upon the word of God, expecting that word to do what the word itself says.

Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

There is. Indeed, that is the very object of the gift of Christ. For:

## Romans 3

<sup>25</sup> [Him] God has set forth....to declare His righteousness for the remission of sins that are past, through the forbearance of God.

Seeing then that God has set forth Christ expressly to declare, to speak, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, expecting that word to do what that word says. In other words, there is righteousness that can be received by faith.

Wherein is this word spoken? It is spoken in the word “forgiveness”:

## 1 John 1

<sup>9</sup> He is faithful and just to forgive us our sins.

## Psalms 130

<sup>4</sup> There is forgiveness with You.

Now what is the meaning of “forgive”? The word “forgive” is composed of “for” and “give,” which otherwise is “give for.” To *forgive*, therefore, is simply to *give for*. For the Lord to forgive sin, is to give for sin. But what does the Lord give for sin?

He declares:

**Romans 3**

<sup>25</sup> His righteousness for the remission of sins.

Therefore when the Lord forgives—gives for—sin, He gives righteousness for sin. And as the only righteousness that the Lord has is His own, it follows that the only righteousness that God gives, or can give, for sin, is the righteousness of God.

This is the righteousness of God as a gift. As all men have only sinned, and, if they are ever clear, must have forgiveness entirely free; and as the forgiveness of sin—the righteousness of God given for sin—is entirely free,—this is the righteousness of God as a free gift,

**Romans 5**

<sup>18</sup> ...upon all men unto justification of life.

Every soul, therefore, who ever asks God for forgiveness of sin, in that very thing asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

**Matthew 7**

<sup>8</sup> Every one that asks receives.

You have asked the Lord many a time to forgive your sins; that is, you have asked Him to give for your sin. But when you ask the Lord to give for your sin, in doing that you are asking Him to give the only thing that He does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

And He does forgive—He does give for—your sins when you ask Him. He says He does, and He does. “He is faithful”—that is, He will never fail—“and just to forgive us our sins.” And the only thing He gives for sins is His righteousness.

Then why not thank Him for the righteousness that He freely gives for your sins, when you ask Him to?

Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

To believe that righteousness is given you for your sin, when you ask for forgiveness; and thankfully to receive that righteousness as the gift of God,—this is what it is to exercise faith.

Yet how true it is that:

We suffer much trouble and grief because of our unbelief, and of our ignorance of how to exercise faith.<sup>27</sup>

#### **Romans 14**

<sup>22</sup> Have you faith?

Have the faith of God.

#### **Revelation 14**

<sup>12</sup> Here are they that keep...the faith of Jesus.

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<sup>27</sup> Ellen G. White, *Advent Review*, October 18, 1898.



# 17. Righteousness Revealed

Advent Review, March 21, 1899

**T**HE righteousness of God is His own character; it is himself. This is one of the only two things that the children of men can profitably seek:

## **Matthew 6**

<sup>33</sup> Seek first the kingdom of God, and His righteousness.

This righteousness is not attained by exertion: it is received by revelation. In the gospel the righteousness of God is revealed.

## **Romans 1**

<sup>17</sup> For therein is the righteousness of God *revealed* from faith to faith.

Anything that is a revelation can be received by man only through his believing. The righteousness of God coming to men only by revelation can be received by men only through faith.

Therefore it is written that in the gospel not only “is the righteousness of God revealed,” but it is manifested (revealed)...

## **Romans 3**

<sup>21</sup> ...by faith of Jesus Christ unto all and upon all them that believe;

<sup>22</sup> For there is no difference.

And not only is the righteousness of God revealed to faith; it is revealed not alone to the measure of faith that you have to begin with; but also to faith beyond that—to greater faith.

That is to say, the revelation of the righteousness of God to faith to begin with, and to the measure of faith with which you begin, causes that faith to grow,—causes that measure to expand into greater faith; and then the righteousness of God

is revealed more largely than before, to this greatly increased measure of faith.

On the other hand, the very exercise of the faith that you have to begin with in receiving the righteousness of God, causes that faith to grow. And in the very nature of the case, as the faith has grown, and there is a larger measure of it, there is larger room for the revelation of the righteousness of God. And there being a larger measure of faith, and the righteousness of God being revealed to faith, it is plain that more of the righteousness of God is revealed and received.

Thus with faith being caused to grow by the expansive power of the righteousness of God received, and also by virtue of the exercise of the faith itself, it is easy to see both the truth and the “how” of it that:

## **2 Thessalonians 1**

<sup>3</sup> ...faith grows exceedingly.

And, bless the Lord, however exceedingly faith may grow, the righteousness of God is revealed to the soul to the fullest measure of that exceedingly grown and growing faith.

And this revelation and this growth will never cease to him that believes. Faith is of God; it is divine, and is capable of eternal growth. The righteousness of God is inexhaustible, and so will be eternally revealed more fully to the eternally growing faith.

To him that believes this is true,—he grows in grace and knowledge:

## **2 Peter 3**

<sup>18</sup> But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.

And thus grace and peace will be eternally multiplied:

## **2 Peter 1**

<sup>2</sup> Grace and peace be multiplied unto you through the

knowledge of God, and of Jesus our Lord.

For,

**Isaiah 32**

<sup>17</sup> The work of righteousness shall be peace; and the effect of righteousness quietness and assurance forever.

Such is the way, the blessing, and the joy of the exercise of faith. And this is why it is that:

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired.<sup>28</sup>

This is the science of faith. And there is no higher, richer, nor nobler science.

**Romans 14**

<sup>22</sup> Have you faith?

Have the faith of God.

**Revelation 14**

<sup>12</sup> Here are they that keep...the faith of Jesus.

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<sup>28</sup> Ellen G. White, *Advent Review*, October 18, 1898.





# 18. Faith Which Works

Advent Review, March 28, 1899

## Galatians 5

<sup>6</sup> In Jesus Christ neither circumcision avails anything, nor uncircumcision; but faith which works by love.

**W**ITH those who were in mind when this scripture was originally written, circumcision was everything; and it was everything simply because of what it represented.

And what circumcision represented to those people was works, and works only. It was the greatest of all works,—greater than creation itself,—because, as the rabbis put it:

So great is circumcision, that but for it the Holy One, blessed be He, would not have created the world...It is as great as all the other commandments;...equivalent to all the commandments of the law.<sup>29</sup>

Yet this which to them was so great, the Lord sweeps away, as with a blast, in the words,

## 1 Corinthians 7

<sup>19</sup> Circumcision is nothing;

And,

## Galatians 5

<sup>6</sup> In Christ Jesus, circumcision avails nothing.

And, in view of what circumcision meant to them, this was simply to say that works are nothing, and in Christ Jesus works avail nothing.

Then to all the others, who, in view of this, might be inclined to boast in their lack of works, and thus excuse sin, the word is given with equal force that uncircumcision is nothing:

<sup>6</sup> In Jesus Christ neither...uncircumcision avails anything:

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<sup>29</sup> Farrar's *Life of Paul*, chap. 22, par. 5, note; chap. 35, par. 4, note.

Which, in its connection, was simply to say that the absence of works is nothing; and in Christ Jesus the absence of works avails nothing. So, then, works are nothing, and the absence of works is nothing. In Christ Jesus neither works nor the lack of works avails anything.

This word of the Lord, therefore, utterly and forever excludes both classes from all merit, and from all ground of merit, in themselves, or in anything they ever did or did not do.

And this is all as true today as ever. Today, whether persons are out of Christ or in Christ, neither works nor no works avail anything. For it is written:

Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners....Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ.<sup>30</sup>

What then? Is everybody left in utter emptiness? No, no! Thank the Lord there is something which avails for all, and avails forever. Though it be the everlasting truth that:

### **Galatians 5**

<sup>6</sup> In Jesus Christ neither circumcision avails anything, nor uncircumcision,

—neither works nor no works avail anything; yet it is also the eternal truth that:

<sup>6</sup> In Jesus Christ...*faith which works* [does avail].

Notice that it is not faith *and* works that avails, it is “faith *which* works.” It is faith which itself is able to work, and does work,—it is this, and this alone, that avails for anybody, anywhere, at any time.

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<sup>30</sup> Ellen G. White, *Testimonies for the Church*, vol. 5, p. 38-39.

Faith is only of God. Thus he who, in Christ Jesus, has the “faith which works,” has that which avails to show God manifest in the flesh, working the works of God. And thus:

**John 6**

<sup>29</sup> This is the work of God, that you believe on Him whom He has sent.

And so, while you are in Christ:

If there is any good in you, it is wholly attributable to the mercy of the compassionate Saviour....Your connection with the church, the manner in which your brethren regard you, will be of no avail, unless you believe in Christ. It is not enough to believe *about* Him; you must believe *in* Him. You must rely wholly upon His saving grace.<sup>31</sup>

**Romans 14**

<sup>22</sup> Have you faith?

Have the faith of God.

**Revelation 14**

<sup>12</sup> Here are they that keep...the faith of Jesus.

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<sup>31</sup> Ellen G. White, *Testimonies for the Church*, vol. 5, p. 38-39.



1899



# 1. How To Get the Victory

Advent Review, February 21, 1899

A sister writes:

“I come so far short, it seems as if I am groping in terrible darkness. How are we to get the victory? I must overcome, or give up the truth, and I cannot do that. What shall I do to obtain the victory? How are ‘the fires of Vesuvius’ quenched? and can they be so completely subdued that there will be no more explosions?”

It may be that others would be helped by the answer; so here it is:

Dear sister:

You ask: “How are we to get the victory?”

Answer: By getting Christ.

He fought the battle, and gained the victory over everything that besets any human being. It is only in Him that anybody can have the victory; and it is only Christ’s victory that anybody has when he gets the victory.

So, when Christ is all in all to any person, that person has life, and righteousness, and wisdom, and sanctification, and redemption, and victory—all in Him. That settles every question,—do you have Him?

## **Galatians 1**

<sup>4</sup> [He] gave himself for our sins.

He gave himself for your sins. He gave himself for you wholly, sins and all. Thus, He paid the price, bought you, so that...

## **1 Corinthians 6**

<sup>19</sup> ...you are not your own.

What have you rightly to do with what does not belong to

you,—with what belongs to your neighbor? You say,

“Nothing at all; no right.”

Very good; that is true; but the Lord tells you that you are not your own; but that He has bought you, and therefore you belong to Him. Then, what can you rightfully have to do with yourself? No more than you have to do with anything else that does not belong to you, but belongs to somebody else.

Therefore, as you do not belong to yourself, but belong to Him who has bought you, give Him the whole matter, all there is of you, and all that concerns you; and let yourself alone. And do this just for the reason that you have no right to do anything with that which does not belong to you.

And as you belong to Him, and as anybody has full right to do what he chooses with what belongs to him, so He alone has to do with you; because you belong to Him. Do you not remember that scripture,

**Matthew 20**

<sup>15</sup> Is it not lawful for me to do what I will with my own?

You let Him, will you? You are not your own; you are His own, sins and all. Therefore, just pass all over to Him, and tell Him,

“Lord, do what you will with your own.”

And do you not believe that He could do a great deal better with you than you could do with yourself?

From your letter it is plain that you have tried for a long time to deal with yourself, and have failed, and are about ready to give up. Well, that is all right. Now just give up fully, and be done with it. Let the whole thing go. Never undertake again to do anything with yourself. Let Him attend to you.

Now, on the other hand, what did He give for you? What did He give for your sins? He gave HIMSELF.



## **Galatians 1**

<sup>4</sup> Who gave himself for our sins.

Very good then. He belongs to you, He is your own, just as certainly as you are His own, by the purchase; for He is the price paid, and the price was paid for you and to you.

Then, as He is your own, you deal with Him. He being your own, you have just as much right to do with Him as He has to do with you. Do not try to have anything to do with anybody but Him. And do you not see it will be much easier for you to get along with Him than it ever was for you to get along with yourself? You can see that plainly enough.

Now just do that, and you will have a fine time. That is what will quench the fires. He, dwelling in you, can keep that Vesuvius from exploding. You deal only with Him, and you will have no such trouble as that; for there is no Vesuvius in Him. He is all right in all things; He is righteous; He is holy, pure, true, gentle, meek, lowly,—O, He is everything that is good and true.

And do you not see that when you have only to do with Him, you are certain to get along all right? And when He has only to deal with you, and you let yourself alone, He will get along all right with you. And so by this means it will be better, easier, and nicer for both of you.

And still do you say, “How shall I do it?” and, “I don’t know how?” Do it, and you will know how. It is by experience that these things are known, not by theory.

Now, do you want to know how to know by experience? Just tell Him all that I have told you here, and stick to it. Tell it to Him all the time. Tell Him that you pass over to Him all of yourself and all that concerns you; that you just abandon it all utterly, never to have anything to do with it again; and that if there is ever anything good to do in you, by you, or about you, He will have to do it himself; for you have tried long

enough to find out that you cannot do it.

And tell Him that you take Him now altogether; you are not going to have anything to do with anybody or anything but Him. Then you talk with Him, think of Him, just dwell with Him as heretofore you have been dwelling all the time with your own old wicked self; and you will find it so much nicer to dwell with Him than you have ever found it in dwelling with yourself, that you will be happy all the day. You will be just as happy as a Christian all the time.

Now, do not try to see how it will work. DO IT; and do it at once, once for all, and for all eternity.

The reason so many are in perplexity is, they take their case into their own finite hands, and manufacture yokes that are not pleasant for them to wear. They suppose they understand their own case, and will worry and plan and devise, when Christ stands inviting,

### **Matthew 11**

<sup>29</sup> Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and you shall find rest unto your souls.

<sup>30</sup> For my yoke is easy, and my burden is light.

If you have not found the rest that Christ has offered to give you upon condition that you learn of Him who is meek and lowly of heart, would you not better without delay yoke up with Christ, bear only His burdens, and not pile upon yourselves burdens that weigh you down to the earth?

All your trouble is because you are so anxious to run things yourselves that you do not wear the yoke of Christ, which He declares is easy. The yokes of your own manufacture gall the neck that wears them. Christ says, "Try my yoke; it is easy: lift my burdens; for they are light."

Will these hearers before me hear to a purpose? A Paul may plant, an Apollos water, but God gives the increase. Christ gives rest to all who receive Him by faith. You are not to conjure up a variety of objects that you must enter into in order to find rest, assurance, confidence. Just leave that work, which none of the wisest of the human family can do, and

put your trust in One who has promised rest to your souls. Do just what He has told you to do, and be assured that God will do all that He has engaged to do.

The invitation is, “Come unto me,...and I will give you rest.” Have you come to Him, renouncing all your makeshifts, all your unbelief, all your self-righteousness? Come, just as you are, weak, helpless, and ready to die. What is the “rest”? It is the consciousness that God is true, that He never disappoints a soul who comes to Him. His pardon is full and free, and His acceptance of you means rest to your soul, rest in His love.<sup>32</sup>

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<sup>32</sup> Ellen White, *Manuscript Releases*, Vol. 21, p. 228-229, 1898.



## 2. Creation or Evolution, Which?

Advent Review, February 21, 28, March 7, 1899<sup>33</sup>

**I** AM GOING to speak this afternoon on the subject of Evolution. I want you to pay close attention, and find out for yourselves whether or not you are evolutionists.

### Moral Implications of Evolution

First of all, I will read to you what evolution is; then as we follow along, you can see whether or not you are an evolutionist. These statements are all copied from a treatise on evolution, written by one of the chief evolutionists; therefore they are all correct, so far as they go, as definitions:

Evolution is the theory that represents the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assumes the cause of these processes to be immanent in the world itself that is to be thus transformed.

Evolution is thus almost synonymous with progress. It is a transition from the lower to the higher, from the worse to the better. Thus progress points to an increased value in existence, as judged by our feelings.

Now notice the particular points in these three sentences: evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself thus to be transformed. That is to say, the thing gets better of itself; and that which causes it to get better is itself. And this progress marks...

...an increased value in existence, as judged by our feelings.

That is to say, you know you are better, because you feel better. You know there has been progress, because you feel it.

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<sup>33</sup> A Sermon preached in the Tabernacle, November 26, 1898.

Your feelings regulate your standing. Your knowledge of your feelings regulates your progress from worse to better.

Now in this matter of progress from worse to better, have your feelings anything to do with it? If they have, what are you? Every one here this afternoon who measures his progress, the value of his experience, by his feelings, is an evolutionist: I care not if he has been a Seventh-day Adventist for forty years, he is an evolutionist just the same. And all his Christianity, all his religion, is a mere profession without the fact, simply a form without the power.

Now I read what evolution is, in another way; so that you can see that it is infidelity. Then, if you find yourself an evolutionist, you know at once that you are an infidel:

The hypothesis of evolution aims at answering a number of questions respecting the beginning, or genesis, of things.

[It]...helps to restore the ancient sentiment toward nature as our parent, and the source of our life.

One of the branches of this sort of science, that has done most toward the establishment of the doctrine of evolution, is the new science of geology, which has instituted the conception of vast and unimaginable periods of time in the past history of our globe. These vast and unimaginable periods, as another one of the chief writers on this subject—the author of it indeed—says, “is the indispensable basis for understanding man’s origin” in the process of evolution. So that the progress that has been made, has been through countless ages.

Yet this progress has not been steady and straight forward from its inception until its present condition. It has been through many ups and downs. There have been many times of great beauty and symmetry; then there would come a cataclysm, or an eruption, and all would go to pieces, as it were. Again the process would start from that condition of things, and build up again. Many, many times this process has been

gone through; and that is the process of evolution,—the transition from the lower to a higher, from the worse to the better.

Now, what has been the process of your progress from the worse to the better?

- Has it been through “many ups and downs”?
- Has your acquiring of the power to do the good—the good works which are of God—been through a long process of ups and downs from the time of your first profession of Christianity until now?
- Has it appeared sometimes that you had apparently made great progress, that you were doing well, and that everything was nice and pleasant; and then, without a moment’s warning there would come a cataclysm, or an eruption, and all be spoiled?

Nevertheless, in spite of all the ups and downs, you start in for another effort: and so through this process, long-continued, you have come to where you are today; and in “looking back” over it all, you can mark some progress, you think, as judged by your feelings,—is that your experience? Is that the way you have made progress?

In other words, are you an evolutionist? Don’t judge; confess the honest truth; for I want to get you out of evolutionism this afternoon. There is a way to get out of it: and every one who came into this house an evolutionist can go out a Christian. So if, when I am describing an evolutionist, so plainly that you see yourself, just say so,—admit that it is yourself,—and then follow along the steps that God will give you, and that will bring you out of it all.

But I say plainly to you that, if that which I have described has been your experience, if that has been the kind of progress that you have made in your Christian life, then you are an evolutionist, whether you admit it or not. The best way, however, is to admit it, then quit it, and be a Christian.

Another phase of it:

Evolution, so far as it goes, looks upon matter as eternal.

And...

By assuming [this],...the notion of creation is eliminated from those regions of existence to which it is applied.

Now if you look to yourself for the principle which would assure that progress that must be made in you as certainly as ever you reach the kingdom of God; if you suppose that that is immanent in yourself, and that if you could get it rightly to work, and superintend it properly when it had been thus got to work, it would come out all right;—if thus you have been expecting, watching, and marking your progress, you are an evolutionist. For I read further what evolution is:

It is clear that the doctrine of evolution is directly antagonistic to that of creation....The idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition.

That is evolution, as defined by those who made it,—that the world came, and all there is of it, of itself; and that the principle that has brought it to the condition in which it is, is immanent in itself, and is adequate to produce all that is. This being so, in the nature of things,

...evolution is directly antagonistic to creation.

Now as to the world and all there is of it, you do not believe that it all came of itself. You know that you are not an evolutionist as to that; because you believe that God created all things. Every one of you here this afternoon would say that you believe that God created all things,—the world and all there is in it. Evolution does not admit that: it has no place for creation.



## Theistic Evolution

There is, however, another phase of evolution that professedly is not absolutely antagonistic to creation. Those who made this evolution that I have read to you did not pretend to be anything but infidels,—men without faith,—for an infidel simply is a man without faith. Even though a person pretends to have faith, and does not actually have it, he is an infidel. Of course the word “infidel” is more narrowly confined than that nowadays.

The men who made this evolution that I have read to you were that kind of men; but when they spread that kind of doctrine abroad, there were a great number of people who professed to be Christians, who professed to be men of faith, who professed to believe the word of God, which teaches creation.

These men, not knowing the word of God for themselves, not knowing it to be the word of God, but their faith being a mere form of faith without the power—these men, I say, being charmed with this new thing that had sprung up, and wanting to be popular along with the new science, and really not wanting to forsake altogether the word of God and the ways of faith, were not ready to say that they could get along without God, without creation somewhere, so they formed a sort of evolution with the Creator in it.

That phase of it is called theistic evolution; that is, God started the thing, whenever that was; but since that, it has been going on of itself. He started it, and after that it was able of itself to accomplish all that has been done. This, however, is but a makeshift,—a contrivance to save appearances,—and is plainly declared by the true evolutionists to be but...

...a phase of transition from the creational to the evolutionary hypothesis.

It is evolution only; because there is no half-way ground between creation and evolution.

Whether you are one of this kind or not, there are many of them, even among Seventh-day Adventists,—not so many as there used to be, thank the Lord!—who believe that we must have God forgive our sins, and so start us on the way all right; but after that we are to work out our own salvation with fear and trembling.

Accordingly, they do fear, and they do tremble, all the time; but they do not work out any salvation, because they do not have God constantly working in them,

### **Philippians 2**

<sup>13</sup> ...both to will and to do of his good pleasure.

## **What is Creation?**

Now in *Hebrews* 11 it is recorded that it is through faith that we understand that the worlds were framed—put together, arranged, built...

### **Hebrews 11**

<sup>3</sup> ...by the word of God; so that things which are seen were not made of things which do appear.

The earth which we have was not made of rocks; men were not made of monkeys, apes, and “the missing link;” and apes and monkeys and “the missing link;” were not made of tadpoles; and tadpoles were not made of protoplasm originally away back at the beginning. No!

<sup>3</sup> ...the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.

Now why is it that things which are seen were not made of things which do appear? Simply because the things of which these are made did not appear. And the reason those things did not appear is because they were not at all. They did not exist. The worlds were framed by the word of God; and the word of God is of that quality, it has that property about it,

which, when the word is spoken, not only causes the thing to be, but causes to exist the material out of which the thing is made, and of which the thing consists.

You know also the other scripture, that:

**Psalm 33**

<sup>6</sup> By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth;

<sup>9</sup> For He spoke, and it was.

Upon this I will ask you a question:

“How long after he spoke, before the things were? How much time passed, after he spoke, before the thing was?”

[Voice]: “No time.”

Not a week? No. Not six long periods of time? No. Evolution, even that which recognizes a Creator, holds that indefinite countless ages, or “six long, indefinite periods of time,” passed in the formation of the things which are seen, after he spoke. But that is evolution, not creation: evolution is by long processes. Creation is by the word spoken.

When God, by speaking the word, had created the worlds, for this one he said,

**Genesis 1**

<sup>3</sup> Let there be light.

Now how much time passed between the words, “Let there be light,” and the time when the light came? I want you to understand this matter aright, so that you can find out whether you are an evolutionist or a creationist. Let me ask this again.

“Were there not six long periods of time between the time when the word was spoken and the accomplishment of the fact?”

You say No. Was it not a week? No. Not a day? No. Not an hour? No. Not a minute? No. Nor even a second? No, indeed.

There was not a second between the time when God said, “Let there be light,” and the existence of the light.

[Voice]: “Just as soon as the word was spoken, the light was.”

Yes, that is the way it was. I go over it thus minutely, so as to get it firmly fixed in your mind, for fear you will let it go presently, when I ask you something further. Now is it settled that when God said, “Let there be light,” there was not a second of time between that and the shining of the light?

[Voice]: “Yes.”

All right. Then the man who allows that any time at all passed between God’s speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages upon countless ages, he is simply more of an evolutionist than the one who thinks it took a day; he is the same thing, but more of it.

Next, God said,

**Genesis 1**

<sup>6</sup> Let there be a firmament.

And what then? It was so. Then from the time that God spoke,

<sup>6</sup> Let there be a firmament,...and let it divide the waters from the waters,

—how long before a firmament was there? Was that done instantly? Yes. Then the man who holds that there was an indefinite, a very long, period of time between the speaking of the word and the existence of the fact,—what is he? An evolutionist. If he allows that there was a day, or an hour, or a minute, between the speaking of the word, and the existence of the thing itself, that man does not recognize creation.

Then the Lord said,

## Genesis 1

<sup>9</sup> Let the waters under the heaven be gathered together unto one place, and let the dry land appear;

also then He said,

<sup>11</sup> Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit,...it was so.

Then God set two great lights in the heavens, and made the stars also; and when He spoke the word, “it was so.” He said,

<sup>20</sup> Let the waters bring forth abundantly the moving creature that has life, the fowl that may fly above the earth in the open firmament;

—and it was so. When God said,

<sup>24</sup> Let the earth bring forth the living creature after his kind, cattle, and creeping thing, the beast of the earth after his kind,

—it was so. When He spoke, it was always so. That is creation.

You see, then, that it is perfectly logical, and reasonable enough, too, for evolutionists to set aside the word of God, and have no faith in it; for evolution itself is antagonistic to creation. When evolution is antagonistic to creation, and creation is by the word of God, then evolution is antagonistic to the word of God.

Of course the genuine, or original, sound evolutionist did not have any place for that word, nor for the half-and-half evolutionists,—those who bring in creation and the word of God to start things. It takes so long a time, such indefinite and indeterminate ages, for evolution to accomplish anything, that it does away with creation.

The genuine evolutionist recognizes that creation must be immediate; but he does not believe in immediate action, and therefore does not believe in creation. Do not forget that cre-

ation is immediate, or else it is not creation: if not immediate, it is evolution.

So touching again the creation at the beginning, when God speaks, there is in his word the creative energy to produce the thing which that word pronounces. That is creation; and that word of God is the same yesterday, and today, and forever; it lives and abides forever; it has everlasting life in it.

## **The Living Word**

The word of God is a living thing. The life that is in it is the life of God—eternal life. Therefore it is the word of eternal life, as the Lord Jesus said; and in the nature of things it abides and remains forever. Forever it is the word of God; forever it has creative energy in it.

So when Jesus was here, he said,

### **John 6**

<sup>63</sup> The words that I speak unto you, they are spirit, and they are life.

The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever; and in them is the creative energy to produce the thing spoken.

This is illustrated by many incidents in the life of Christ, as narrated in the New Testament. I do not need to cite them all; but I will refer to one or two, so you can get hold of this principle. You remember that after the sermon on the mount, Jesus came down, and there met him a centurion, saying,

### **Matthew 8**

<sup>6</sup> My servant lies at home sick of the palsy, grievously tormented.

<sup>7</sup> Jesus said unto him, I will come and heal him.

<sup>8</sup> The centurion answered and said, Lord, I am not worthy that You should come under my roof; but speak the word only, and my servant shall be healed.

Jesus turned to those standing about, and said,

<sup>10</sup> I have not found so great faith, no, not in Israel.

Israel had the Bible; they knew the word of God. They boasted of being the people of the Book, the people of God. They read it; they preached in their synagogues,

### **Isaiah 55**

<sup>11</sup> My word...shall accomplish that which I please.

They said, when they read that word:

“That is all right; the thing ought to be done. We see the necessity of it, and will do it. We will accomplish what it says.”

Then they did their best to accomplish it. It took them a long while, so long indeed, that they never did it. Their real doing of the word was so far away that the greatest of them were led to exclaim,

“If but one person could only for one day keep the whole law, and not offend in one point,—nay, if but one person could but keep that one point of the law which affected in the due observance of the Sabbath,—then the troubles of Israel would be ended, and the Messiah at last would come.”

So, though they started in to do what the word said, it took them so long that they never got to it. What were they?

There was the word of God, which said,

“It shall accomplish that which I please.”

It was spoken thus of the creative power. And though they professed to recognize the creative energy of the word of God, yet in their own lives they left that all out, and said,

“We will do it.”

They looked to themselves for the process which would bring themselves to the point where that word and themselves would agree. What were they? Are you afraid to say,

for fear you have been there yourself? Do not be afraid to say that they were evolutionists; for that is what they were, and that is what a good many of your are.

Their course was antagonistic to creation; there was not creation about it. They were not made new creatures; no new life was formed within them; the thing was not accomplished by the power of God; it was all of themselves; and so far were they from believing in creation that they rejected the Creator, and crucified Him out of the world. That is what evolution always does; for do not forget that:

“Evolution is directly antagonistic to creation.”

Now these were the people upon whom Jesus looked when he made this statement about faith in Israel. Here was a man who was a Roman, who had grown up among the people who were Jews, and who set at naught the teachings of Jesus. That centurion had been around where Jesus was, had seen Him talking, had heard His words and had seen the effect of them, until he himself said,

“Whatever that man speaks is so; when He says a thing, it is done. Now I am going to have the advantage of it.”

So he went to Jesus, and said what is written. Jesus knew perfectly well that the man had his mind upon the power of his word to do that thing; and he replied,

“Very well, I will come and heal your servant.”

“O no, my Lord, you do not need to come.”

You see this man was testing the matter, to see whether or not there was any power in the word. Therefore he said,

“Speak the word only, and my servant shall be healed.”

Jesus replied,

“As you have believed, so be it done unto you.”



And his servant was healed. When that word went forth, “so be it done unto you,” how long before the man was healed? Twenty years—No. Didn’t he have to go through many ups and downs before he was certainly healed? Honest, now? No, no! When the word was spoken, the word did the things that was spoken; and it did it at once.

Another day Jesus was walking along, and a leper some distance from Him saw and recognized Him. He, too, had got hold of the blessed truth of the creative energy of the word of God. He said to Jesus,

**Mark 1**

<sup>40</sup> If You will, You can make me clean.

Jesus stopped, and said,

<sup>41</sup> I will; be clean.

<sup>42</sup> And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed.

We are not allowed to put a moment of time between the speaking of the word and the accomplished fact: “immediately” the leper was cleansed.

Now you see that the word of God at the beginning of creation had in it the creative energy to produce that thing which the word pronounced. You see that when Jesus came into the world to show men the way of life, to save them from their sins, he demonstrated, over and over again, here and there and everywhere, to all people and for all time, that this same word of God has that same creative energy in it yet; so that when that word is spoken, the creative energy is there to produce the thing.

**Are You an Evolutionist or Creationist?**

Now are you an evolutionist, or are you a creationist? That word speaks to you. You have read it, you profess to believe it. You believe in creation, as against the other evolutionists;

now will you believe in creation, as against yourself? Will you put yourself upon that platform today where you will allow nothing to come between you and the creative energy of that word—no period of time whatever?

Jesus said to a certain person,

**Luke 7**

<sup>48</sup> Your sins are forgiven.

How long before it was so? There was no length of time whatever between the word “forgiven” and the thing. That same word, “Your sins are forgiven,” is spoken to you today. Why do you let any time pass between this word, which is spoken to you, and the accomplishment of the thing?

You said a while ago, that anybody who let a minute, or even a second, pass between the speaking of the word of God and the producing of the thing, is an evolutionist. Very good; that is so. Stick to it.

Now I ask you, Why is it that when He speaks forgiveness to you, you let whole days pass before forgiveness gets to you, before it is true in you? You said the other man is an evolutionist. What are you, I want to know? Are you going to stop being evolutionists and become creationists?

This day will be one of special importance to many here, because it is a time when many will decide this question one way or the other. If you go out of this house an evolutionist, you are in danger. It is to you a matter of life or death just now. You said that evolution is infidelity, and that is so; therefore if you go out of this house an evolutionist, where do you stand? What is your choice?

And if you go out of this house without the forgiveness of sins, you are an evolutionist, because you allow time to pass between the speaking of the word and the accomplishment of the fact.

From what I have read, you see that whoever lets any time pass between the word spoken and the thing done, is an evolutionist. The word of God to you is, Man, “your sins are forgiven you.” Woman “your sins are forgiven you.”

[Elder Corliss:] “Didn’t it say, Your sins shall be forgiven?”]

No, sir; “your sins are forgiven you,”—present tense, with an emphasis,—“Your sins are forgiven.” I thank God this is so, because the creative energy is in the word “forgiven” to take away all sin, and create the man a new creature.

I believe in creation. Do you? Do you believe in the creative energy that is in the word “forgiven” spoken to you? Or are you an evolutionist, and do you say, I cannot see how that can be, because I am so bad? I have been trying to do right, but I have made many failures; I have had many ups and downs, and have been down a good many more times than up. If that is what you say, you are an evolutionist; for that is evolution.

Many people have been longing and longing for a clean heart. They say:

“I believe in the forgiveness of sin and all that, and I would take it all, if I was sure that I could hold out; but there is so much evil in my heart, and so many things to overcome, that I do not have any confidence.”

But there stands the word,

### **Psalm 51**

<sup>10</sup> Create in me a clean heart.

A clean heart comes by creation, and by no other means; and that creation is wrought by the word of God. For He says,

### **Ezekiel 36**

<sup>26</sup> A new heart also will I give you, and a new spirit will I put within you.

Are you a creationist now, or are you an evolutionist? Will

you go out of this house with an evil heart, or with a new heart, created by the word of God, which has in it creative energy to produce a new heart? It speaks to you a new heart.

To every one it speaks just that way; and if you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. When you allow any time to pass between the word spoken and the fulfillment of that thing in your experience, then you are an evolutionist.

There are those in this house who have said:

“Yes, I want it, I am going to have it, I believe the word will accomplish it.”

But they have lengthened out the time until the next meeting, and on and on, passing over years; and so they are just this much evolutionists.

While so many of our people have been hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming [speaking abroad, telling it out], “I know that Jesus Christ is my portion forever.”<sup>34</sup>

The power to produce this is in the word of God; and when this is accepted, the creative energy is there producing the thing that is spoken. So you can settle the whole matter of the mystery of faith and godliness by proclaiming that you know that Christ is your portion forever.

There is a mystery in how God can be manifest in such sinful flesh as yours. But, mind you, the question is not now about the mystery: the question is,

“Is there such a thing as creation? is there such a thing as a Creator, who can create in you a clean heart?”

Just now, and among Seventh-day Adventists, the question from this day until the end of the world must be,

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<sup>34</sup> Ellen White, Manuscript 96, Aug. 10, 1898, “Christ, Our Portion.” Quoted in *This Day With God*, p. 231.

“Do you believe in the Creator?”

And when you believe in the Creator, how is it that He creates? Of course you say,

“It is by the word of God.”

Very good. Now, does He create things for you by His word? Are you a creationist for the other evolutionists, and then an evolutionist for the other creationists? How is it?

Another thing. The word says,

**Isaiah 52**

<sup>11</sup> Be clean.

He said, back yonder,

**Genesis 1**

<sup>3</sup> Let there be light; and there was light.

He said to the leper,

**Matthew 8**

<sup>3</sup> Be clean. And *immediately* his leprosy was cleansed.

He says now to you, “be clean,” and what now? Every one of you—what do you say?

[Voice:] “It is so.”

Then for your soul’s sake put yourself upon that creative word. Recognize the creative energy in the word of God which comes to you in the Bible; for this word of God in the Bible is the same here to you today that it was when it spoke into space the worlds on high, and brought light out of darkness, and cleansing to the leper.

That word spoken to you today, if received, creates you new in Christ Jesus, that word, spoken into the dark waste and void space of your heart, if received, produces there the light of God; that word spoken today to you, afflicted with the leprosy of sin, if received, immediately cleanses you. Let it. Let it.

How shall I be clean? By the creative energy of that word, “Be clean.” Therefore it is written,

**John 15**

<sup>3</sup> Now you are clean through the word which I have spoken unto you.

Are you? Will you from this moment be a creationist? or will you go on being an evolutionist?

See what a blessed thing this is. When you read the word, receive the word, and think upon the word, what is it to you all the time? O, it is creation! The creative energy is in you producing the things which the word speaks; and you are living in the very presence of the power of creation. Creation is going on in your life. God is creating, in you, righteousness, holiness, truth, faithfulness,—every good and gracious thing.

And when this is so, your Sabbath-keeping will amount to something, because the Sabbath is a memorial of creation,—the sign that he who observes it knows the Creator, and is acquainted with the process of creation.

But as certainly as you are an evolutionist, your Sabbath-keeping is a fraud. Unless you recognize the word of God day by day as a creative energy in your life, your Sabbath-keeping is a fraud; because the Sabbath is a memorial of creation. It is:

**Ezekiel 20**

<sup>20</sup> ...a sign between me and you, that [by which] you may know that I am the Lord your God, [the Creator of all things].

In the 2<sup>nd</sup> chapter of *Ephesians*, we read:

**Ephesians 2**

<sup>8</sup> For by grace are you saved through faith; and that not of yourselves: it is the gift of God;

<sup>9</sup> Not of works, lest any man should boast.

<sup>10</sup> For we are His workmanship, created in Christ Jesus unto good works, which God has before ordained that we should

walk in them.

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries, and is always trying, without accomplishing it. Why go about trying to do good works, when you know you fail? Listen: there will never be any good thing in you, of any kind whatever, from now till the world's end, except it is created there by the Creator himself, by His word, which has in it the creative energy. Do not forget that.

Do you want to walk in good works when you go out of this house? It can be done only by being created in Jesus Christ unto those good works. Stop trying. Look to the Creator, and receive His creative word.

### **Colossians 3**

<sup>16</sup> Let the word of Christ dwell in you richly.

Then those good works will appear; you will be a Christian. Then, because you live with the Creator, and are in the presence of the creative energy, you will have that pleasant, quiet peace, and genuine strength and building up, that belong to a Christian.

### **Ephesians 2**

<sup>10</sup> We are His workmanship, created in Christ Jesus unto good works, which God has ordained that we should walk in them

When he tells you that, then recognize the Creator,—recognize only the good works that are created in you, paying no attention whatever to any work that is not created there, because there is nothing good but what is created by the Lord.

Now you are created new in Christ Jesus. He says so. Thank him that it is so. What? Will you be an evolutionist on that verse? That is the present tense, “We *are* His workmanship,” we *are* created in Christ Jesus unto good works. Are you?

The word is spoken. It is the creative word. How much time

are you going to allow between that word of God, and your being created new? Of the creation in the beginning, you said that any man who allows even a minute to pass between the word and the thing, is an evolutionist. What are you now as to this word of God, which creates men in Christ Jesus unto good works? Are you an evolutionist here? Come, let us all be creationists.

## **A Short Work**

Do you not see that in this way it will not require a long, tedious, wearing process to be made ready to meet the Lord in glory? So many people are looking at themselves. They know that, in the nature of things, it must take them an exceedingly long time to get fully ready to meet Him. If it is done by evolution, it will never be done.

But when it is done by creation, it will be both surely and quickly done. That word I have before referred to, is the word every one here may take to himself:

While so many are hovering about the mystery of faith and godliness, they could solve the matter by proclaiming abroad [by telling it out], "Jesus Christ is my portion forever."

Do you see how much we have been evolutionists? Shall we quit? Come now, let us be creationists, and be done with it. Let us be Sabbath-keepers truly. Let us believe the Lord. He speaks forgiveness. He speaks a clean heart. He speaks holiness, He creates it. Let Him create it in you.

Stop being an evolutionist, and let that creative word work for you, let that creative energy work in you, that which the word pronounces; and before you leave this house, God can get you ready to meet Him. Indeed, in that very thing you do meet Him. And when you have thus met Him, and do thus meet Him every day, are you not then ready to meet Him?

Do you believe that? You believe He made the worlds when He spoke, that light came by His word when He spoke, and



that the leper was “immediately” cleansed when He spoke. But with yourself you think considerable time must elapse between the time when the word is spoken and the fact is accomplished. O, why will you be an evolutionist? Creation, creation,—that is the thing.

You and I are to call people to the supper; we are to say to all people,

**Luke 14**

<sup>17</sup> Come; for all things are now ready.

How can I call to a man that all things are now ready, when I myself am not ready? It is a falsehood to start with. My words will not reach him: they are but an empty sound. But O, when there is in that call the creative energy of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which God has marked out—then when we go forth, and say to the world lying in wickedness, “Come; for all things are now ready,” they will hear. They will hear in the call the tones of the voice of the Good Shepherd, and will be cheered to come to Him for creative energy for themselves, to make them new creatures, and prepare them for the supper to which they have been called.

This is where we are in this world’s history. God’s mark is being set upon the people. But remember, He will never set His mark upon one who is not cleansed from every defilement. God will not set His seal to something that is not true, that is not good. Would you ask Him to set His seal to righteousness that is altogether unrighteousness? You would not have the face to do that. You know that He is too righteous to do such a thing.

Then He must cleanse you, so that he can put His seal to His own work. He cannot put His seal to your work. His seal belongs only to a document which He himself has approved. Let Him write His character upon your heart, and then He can

set His seal there; He can write His seal of approval upon your heart, only when His creative word has accomplished its purpose in your heart.

You can see in what a Presence we are; you can see in a measure how long it would take half to exhaust such a subject as this. But, brethren, when we do stop, let us stop in the presence of creation. Let us be no more evolutionists. Let not a moment pass between the word spoken to you, and the accomplishment of the thing in you. Thus, living in the presence of creation, walking with the Creator, upheld by creative power, inspired by the creative energy—why, with a people such as that, God can move the world in a little while.

If at the beginning you thought this was a queer subject for such an occasion as today [it was the closing service of the week of prayer], you can now see that it is a strictly present truth. There are only the two ways. There is no half-way ground. Every man and woman in the world is either a creationist or an evolutionist.

Evolution is infidelity, it is death. Creation is Christianity, it is life. Choose Creation, Christianity, and Life, that you may live. Let us be creationists only, and creationists forever.

And let all the people say, Amen.

### 3. Iniquity, Transgression, and Sin

Advent Review, March 14, 1899

#### **2 Chronicles 6**

<sup>36</sup> If they sin against You, (for there is no man which sins not,)...

#### **1 John 3**

<sup>6</sup> Whosoever abides in Him sins not: whosoever sins has not seen Him, neither known Him.

<sup>7</sup> Little children, let no man deceive you: he that does righteousness is righteous, even as He is righteous.

<sup>8</sup> He that commits sin is of the devil; for the devil sins from the beginning. For this purpose the Son of God was manifested, that He might destroy the works of the devil.

<sup>9</sup> Whosoever is born of God does not commit sin; for his seed remains in him: and he cannot sin, because he is born of God.

**A**SISTER asked how it is that *2 Chronicles* 6:36 and *1 John* 3:6-9 are both true; and also how it is that when *1 John* 3:6-9 is true of an individual, he still prays the Lord's prayer,

#### **Matthew 6**

<sup>12</sup> Forgive us our debts.

Perhaps the answer will help others, as it did her, and therefore we publish it.

*Dear Sister:*

The thought was intended to prevail that when we are made free from sin, we are made free from sinning, and therefore free from the power of sin. That is all told in the 6<sup>th</sup> chapter of *Romans*, in almost every verse. It is the truth.

Then, of course, there does appear something of a puzzle between *2 Chronicles* 6:36 and *1 John* 3:6-9; and between *1 John* 3:6-9 and praying, "Forgive us our debts." Yet that is all straight and plain when the matter is really understood. But of course, in understanding it, we have to go considerably be-

low the surface of things; though even then it is simple and plain.

It is all suggested and outlined in the three words that the Lord uses in giving His name:

**Exodus 34**

<sup>7</sup> Forgiving iniquity and transgression and sin.

Now these three words express different phases of sin. Think carefully while I show you the truth as to each one of these words.

1. Iniquity is a thing done with evil intent.
2. Transgression is, to pass over bounds, to go out of the way, and may be done without evil intent.
3. Sin signifies, in its root idea, to miss the mark; that is, to aim at the right mark, to do our best to hit the mark, and yet miss it by coming short: this is the root idea in the original word defining sin.

**Sin**

Let us take up these words, one by one, and go backward with them, beginning with the original idea of sin. There is no human language that has any word of its own that originally expresses the idea which we have in the word "sin." This idea of sin comes altogether from the Lord. So it is literally true of what sin really is.

Now when the Lord brought Israel out of Egypt, He had to teach them this. Their minds were so darkened that they had lost all the true idea that Abraham, Isaac, and Jacob had from the Lord on this subject; and the Lord had to begin with them, as upon a blank paper,—and that paper black, too,—to teach them what He meant when He told them that they had sinned. In order to do this, He must select a word in their language into which He could instill this idea, and by which would be conveyed to their minds His thought.

In those days they used bows and arrows, with which to shoot; they practiced in this by shooting at a mark; and when one had aimed at the mark, the very best that he could do, and then had given to his arrow the strongest impulse that he was capable of, and yet missed the mark by his arrow falling short, those standing by to tell the result announced it by the word which, in Hebrew, signified to miss the mark by coming short.

Now that particular word in Hebrew was the word chosen by the Lord through which He would convey to their minds what He meant when He said:

“You have sinned; you have aimed to do right; you did your best, but you came short; that shortcoming is what I mean when I tell you that you have sinned; just as, when you aimed at your mark, and did your best to hit it with the arrow, you missed it by coming short.”

By the continual training which God gave to the Hebrew people, He had built them up to where they had a clear conception of this true idea of sin.

But there came a time when the gospel, the truth of God, must be preached to all nations outside of Israel. At that time the Greek language, like all others, had in it no word expressing God's idea of sin; therefore the Lord must choose, in that language, a word by which He would convey to the people who thought in that language what He means when He says, “You have sinned.”

And He chose in the Greek language the identical word which corresponds to the one that He had chosen in Hebrew, which signifies to miss the mark. And as the Greeks had already carried into the field of thought the idea of the missing of the literal mark with the arrow by coming short, and had made that word express mental shortcomings, it was easy for the Lord's thought to pass by this word to the mind of the Greeks.

But when He had to choose in these two languages a word by which to convey His thought of what is sin, and in both languages He chose the same word, which means to miss the mark by coming short, this you see shows us plainly enough that that is the original idea, the very root, of what is meant by the word “sin.” And it is expressed in:

### **Romans 3**

<sup>23</sup> All have sinned, and come short of the glory of God.

These are simply two expressions for the same thing. The “come short” is the explanation of the word “sinned.”

Now when you and I know the thing that is right, as we do by the word of God, and with good intent aim to do that right thing,—aim to hit the mark,—you know that we do come short; because every action must be perfect, to be accepted. You know that the very best that we could ever possibly do in that direction would come short. And you know that everything that was ever done by anybody, except the Lord Jesus, has come short just that way,—has missed the mark,—and so is sin.

This is why it is that our very best efforts need to be actually displaced by the merit of Jesus Christ, which merit becomes our own by faith, before it can be accepted. Thus in all our actions we must be justified by faith, and the only righteousness that will avail in our behalf is the righteousness that is by faith of Jesus Christ.

As every action of ours comes short of the perfect standard of the law of God, and as every such shortcoming misses the mark, it is sin; because the root idea of sin is just that thing,—to miss the mark by coming short. Now in all this we were in the right line; we did not go out of the bounds; we aimed right, but came short.

### **Transgression**

There is another phase of this. Our view of the mark may

have become obscure. In our efforts to hit the mark, we may have stumbled and passed out of the bounds,—crossed over the boundary of right into the field of wrong,—and so transgressed.

Yet bear in mind that this transgression is not distinct from sin; it is only an extension of the idea of sin, a carrying further the “coming short.” This is also sin, though it is a phase of sin further off than the former one: it is out of the right line.

## **Iniquity**

The next, “iniquity,” is further off than this. It is not simply passing over the bounds into the field of wrong by some error of judgment, or stumbling; it is the doing of wrong, knowing it to be wrong, and intending to do it, though we know it to be wrong. This is iniquity, evil-doing.

This, in turn, is yet a further extension of the idea of sin; it is further off from the mark than when one is aiming at the mark; and because this also misses the mark, it is sin. Yet this is a deeper phase of the original idea of coming short.

Of course the idea of sin covers all of these, even to the utmost; because sin is coming short. And it matters not how far short, even to being directly opposite of right, an action may come, it is sin. Yet taking the original, the right, idea of sin, and holding fast to that, you can see how these other two words are expressive of the other two points in the different phases of the one great thought of coming short.

## **Christ Saves From Sin**

Now I think that you are prepared to see what is involved in the questions that you have asked, and in the scriptures that you have cited. Do you see that it is literally true that there is not a man on earth “that sins not,” in the original sense of coming short? Is it not true that there is not a soul on earth, who in the very best thing he ever does, does not come short? Of course you say “Yes.” Very good.

That is why we confess our sins, which is simply confessing to the Lord that what we have done has come short of perfection,—has come short of hitting the true mark that God has set up; and therefore we ask Him to put the merit of Jesus Christ, which does hit the mark, in the place of our missing the mark. We ask Him to “forgive us our debts.”

Our flesh is sinful flesh; there is in it the tendency to wrong and only wrong,—the tendency to pass over the bounds,—transgress. Now the Lord Jesus, dwelling within by His Spirit, delivers us from this power of sin that is in us, and holds us back from doing wrong. He condemns sin in our flesh, and so frees us from the power of sin. Thus in the sense that we do not transgress, do not go over the bounds, we do not sin.

Now, on the other word: iniquity is evil-doing, bad intent. This Jesus Christ abolishes in us, takes away from us, delivers us from, and gives us a new mind, a new heart, a new spirit, a new disposition, that neither wants to do evil nor even thinks of doing evil. We commit no iniquity. Thus:

- We are made free from all the life of sin that has bound us;
- We are made free from sinning, by the power of Christ holding us back from transgression;
- We are made free from iniquity, by being given another Spirit, the Spirit of Christ, which loves the good, and will neither do evil nor think evil.

Thus it is that:

### **1 John 3**

<sup>6</sup> Whosoever abides in Him sins not:

<sup>9</sup> Whosoever is born of God does not commit sin.

And still it is true that the best we do, when aiming to do right, when aiming at perfection, which is the only standard,—in all that we can do, we come short, we miss the mark, without the perfect merit of Jesus Christ to be our substitute



and surety.

And thus it is that as to the root idea of sin,—to miss the mark,—it is literally true that there is not a man on earth that “does good, and sins not.” We come short; and therefore ever pray,

**Matthew 6**

<sup>12</sup> Forgive us our debts.

Thus also, as to the idea of sin in transgressing,—going out of bounds into the wrong way,—it is literally true that Christ saves us from sinning.

And thus further as to sin being iniquity,—evil-doing,—it is literally true that Christ completely delivers His people from this, so that in deed and in truth they do not commit sin:

**Psalms 119**

<sup>5</sup> They do no iniquity.

And above all, thank the Lord that He forgives...

**Exodus 34**

<sup>7</sup> ...iniquity and transgression and sin.



## 4. The Son of Man

Advent Review, April 11, 1899

### Luke 3

<sup>38</sup> [Adam] was the son of God.

**A**S THE SON of God, he was endowed in perfection with every faculty and every power that the Creator could bestow upon him.

As the son of God, he was favored with every advantage of nature. There perfection was before him on every hand; everything reflected the glory of God, and spoke to him of the wisdom of God.

Yet, endowed with all these powers, and surrounded with all these advantages, Adam, the son of God, failed. He sinned; and so brought the world under the curse, and filled the world with woe.

With the tide of sin steadily flowing for four thousand years, the sons of man had reached such a point in degeneracy and wickedness that neither demons nor men, nor even angels, could see any way but that God must inevitably let loose His justice, and at once blot out the whole.

And just at that point Christ became the Son of MAN. He became the Son of man AS MAN WAS at that point.

As the Son of MAN, He was subject to all the weaknesses that had been entailed upon the race through the degeneracy, personal and hereditary, of the successive generations of evil-doers.

As the Son of man He was also surrounded, and opposed on every hand, by all the disadvantages of a world laden with the ever-increasing curse.

As the Son of MAN, in addition to all this, there was...

### **Isaiah 53**

<sup>6</sup> ...laid on Him the iniquity of us all;

### **Matthew 8**

<sup>17</sup> [He] took our infirmities, and bore our sicknesses;

### **Galatians 3**

<sup>13</sup> [He was] made a curse for us.

Thus, under all the disadvantages of the curse, and under the curse himself, laden with the weaknesses, the degeneracy, and the sins of the race when at the brink of ruin, Christ the Son of MAN triumphed, just where, with all the advantages of:

- the unhindered blessing of God,
- open and full communion with angels and even with the Lord himself,
- perfection in himself and in all creation about him,

–Adam the son of God FAILED.

And in this triumph, Christ the Son of MAN brought this same triumph to every other son of man in the world. Bless the Lord.

O believe Him, O receive Him.

The Lion of Judah  
Can break every chain.  
And give us the vict'ry,  
Again and again.

Thanks be unto God for His unspeakable gift of Christ to be “the Son of man.”

## 5. Sinfulness in the Flesh

Advent Review, April 18, 1899

**T**HERE is a serious and very bothersome mistake, which is made by many persons. That mistake is made in thinking that when they are converted, their old sinful flesh is blotted out. In other words, they make the mistake of thinking that they are to be delivered from the flesh by having it taken away from them altogether.

Then, when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements, is still there, they are not prepared for it, and so become discouraged, and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that is all a mistake.

- Did you not have exactly the same body after you were converted that you had before?
- Was not that body composed of exactly the same material—the same flesh and bones and blood—after you were converted as that of which it was composed before?

To these questions everybody will promptly say Yes. And plainly that is the truth.

And now there are further questions:

- Was not that flesh also of exactly the same quality as before?
- Was it not still human flesh, natural flesh, as certainly as it was before?

To this also everybody will say Yes.

Then also a still further question: It being the same flesh, and of the same quality,—it still being human flesh, natural

flesh,—is it not also still just as certainly sinful flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be “No,” when it must be only a decided “Yes.” And this decided “Yes” must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh, and only sinful flesh, He is so thoroughly convinced that in his flesh dwells no good thing that He will never allow a shadow of confidence in the flesh.

And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God; his source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only.

And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, He never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it; and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

Conversion, then, you see,

- does not put new flesh upon the old spirit; but a new Spirit within the old flesh.
- does not propose to bring new flesh to the old mind; but a new mind to the old flesh.

Deliverance and victory are gained,

- not by having the human nature taken away; but by receiving the divine nature to subdue and have dominion over the human;

- not by the taking away of the sinful flesh, but by the sending in of the sinless Spirit to conquer and condemn sin in the flesh.

The Scripture does *not* say,

“Let this *flesh* be upon you, which was also upon Christ;”

but it *does* say,

**Philippians 2**

<sup>5</sup> Let this *mind* be in you, which was also in Christ Jesus.

The Scripture does *not* say,

“Be transformed by the renewing of your *flesh*;

but it does say,

**Romans 12**

<sup>2</sup> Be transformed by the renewing of your *mind*.

We shall be *translated* by the renewing of our flesh; but we must be *transformed* by the renewing of our minds.

The Lord Jesus took the same flesh and blood, the same human nature, that we have,—flesh just like our sinful flesh,—and because of sin, and by the power of the Spirit of God through the divine mind that was in Him,

**Romans 8**

<sup>3</sup> ...condemned sin in the flesh.

And therein is our deliverance (*Romans 7:25*), therein is our victory.

**Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus.

**Ezekiel 36**

<sup>26</sup> A new heart will I give you, and a new Spirit will I put within you.

Do not be discouraged at sight of sinfulness in the flesh. It is

only in the light of the Spirit of God, and by the discernment of the mind of Christ, that you can see so much sinfulness in your flesh; and the more sinfulness you see in your flesh, the more of the Spirit of God you certainly have. This is a sure test.

Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness; and know of a surety that when sinfulness abounds, grace much more abounds in order that:

**Romans 5**

<sup>21</sup> As sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.



## 6. How Iniquity Affects Love

Advent Review, May 16, 1899

### **Matthew 24**

<sup>12</sup> Because iniquity shall abound, the love of many shall wax cold.

**N**OTICE that this about the love waxing cold, applies not to the wicked world, but to the professed people of God.

The wicked world do not love the Lord or His ways; they do not profess to. These, therefore, have no love to grow cold. But Christians, church-members, do profess to love the Lord and His ways; these, therefore, are the only ones whose love can grow cold.

But Christianity is righteousness. The love of Christians is the love of righteousness,—perfect righteousness,—even the righteousness of God, and this:

### **Romans 3**

<sup>22</sup> ...by the faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

Only this is Christianity.

Isn't it strange, then, that because iniquity abounds, love grows cold in many of those whose profession is that they love only righteousness? Are iniquity and righteousness so close together, so much of the like substance, that the growth of the one naturally draws from the other? No; nothing can be farther apart than righteousness and iniquity.

How can it be, then, why is it that the love of righteousness grows cold in those who profess it, only because iniquity abounds? Ah! the real secret of that is that though they profess to love only righteousness, and really do love righteousness in a measure, yet, after all, there is a lingering sympathy with iniquity; there is some personal pleasure loved, some individual indulgence cherished, so that consecration is not

clear-cut and complete.

And as certainly as there is in any heart the slightest root of sin that is spared, iniquity in some phase will find countenance; and the root will grow, and will choke out the love of righteousness, simply because that love is not complete and sincere. Iniquity was allowed in that heart. As certainly as it was allowed, it abounded; and as certainly as it abounded, the love of righteousness grew cold.

But all in whom the love of righteousness is sincere, all in whom the consecration is complete, will not be at all affected by the abundance of iniquity—unless it be to make them more zealous in the love of righteousness.

When Noah saw the earth filling with violence, iniquity abounding, he...

#### **Genesis 6**

<sup>9</sup> ...walked with God.

The Hebrew word is an intensive. He determined, he set himself, to walk with God. And as iniquity grew more rife all around him, he grew stronger in God.

The iniquity was all outside of him, and only the love of righteousness was within; then, though iniquity so abounded as to destroy the earth by the flood, Noah's love also so abounded as to overcome all, and be saved from the flood. And,

#### **Matthew 24**

<sup>37</sup> As the days of Noah were, so shall also the coming of the Son of man be.

Thank the Lord.

## 7. Holding to God's Plan

Advent Review, June 13, 1899

**W**HEN the Lord appeared to Moses, and called him to go to Pharaoh, and lead out the children of Israel from Egypt:

### **Exodus 4**

<sup>10</sup> Moses said unto the Lord, O my Lord, I am not eloquent, neither heretofore, nor since You have spoken unto your servant: but I am slow of speech, and of a slow tongue.

<sup>11</sup> And the Lord said unto him, Who has made man's mouth? or who makes the dumb, or deaf, or the seeing, or the blind? have not I the Lord?

<sup>12</sup> Now therefore go, and I will be with your mouth, and teach you what you shall say.

But still Moses refused, saying,

<sup>13</sup> O my Lord, send, I pray You, by the hand of him who You will send.

Then as Moses would not trust the Lord's promise to be with his mouth, and to teach him what he should say, the Lord chose Aaron to be the spokesman. Then He said to Moses,

<sup>15</sup> You shall speak unto him, and put words in his mouth: and I will be with your mouth, and with his mouth, and will teach you what you shall do.

<sup>16</sup> And he shall be your spokesman unto the people: and he shall be, even he shall be to you instead of a mouth, and you shall be to him instead of God.

This being the Lord's arrangement, and that at the express wish of Moses, was right all around. And so long as Moses should hold strictly to that arrangement, all would be well: for it was the way of the Lord.

And so long as Moses held strictly to that arrangement all was well. But, alas! Moses swerved once from that arrange-

ment, and failed. Once, at the waters of strife, he did not wait to speak to Aaron, that Aaron might speak to the people; he did not use Aaron as his mouthpiece; but

**Psalm 106**

<sup>33</sup> ...spoke unadvisedly with his lips,

saying,

**Numbers 20**

<sup>10</sup> Hear now, you rebels; must we fetch you water out of this rock?

Now if Moses had let the Lord have his mouth, as the Lord desired, at the first, so that the Lord would have been with his mouth and taught him what he should say, Moses would never have spoken thus unadvisedly with his lips. But when he held back his mouth from the Lord, then there was only himself to use it, and he was sure to use it wrongly.

One lesson therefore in this is, Hold back nothing from the Lord, give Him absolutely all for Him to use, if you would be kept from sinning.

On the other hand, if Moses, having caused the Lord to make the arrangement of supplying in Aaron a mouth for him, had held sacredly to the arrangement which the Lord had made, even then he would never have spoken unadvisedly with his lips; for in that arrangement the Lord was with his mouth and with Aaron's mouth.

And, indeed, it is plain enough that if Moses had taken the time to pass through the lips of Aaron his words, he would not have used the hasty words that he did speak.

Another lesson, therefore, from this record is that, when by your distrust of the Lord you oblige Him to adopt another plan with you than the one which He first chose for you, then the only way of faith and righteousness for you is in following in absolute and sacred strictness the way which you have

obliged Him to take.

It would have been far better for Moses to let the Lord have his mouth, with all the rest of him, according to the Lord's original plan. And so it is now and forever with everybody.

**Luke 14**

<sup>33</sup> Whosoever...forsakes not all that he has, he cannot be my disciple.

The merchant man seeking goodly pearls must sell all that he has to buy the field:

**Matthew 13**

<sup>45</sup> Again, the kingdom of heaven is like unto a merchant man, seeking goodly pearls:

<sup>46</sup> Who, when he had found one pearl of great price, went and sold all that he had, and bought it.

## 8. The Need of Power

Advent Review, June 20, 1899

**T**HE one great thing that all people in this world need is power. And the only power that can ever be sufficient, the only power that can ever satisfy, is the power of God.

The Lord knew this, and therefore sent to mankind the one great thing needed,—power, even His own power. This power He sent only in the gospel, for:

### **Romans 1**

<sup>16</sup> The gospel...is the power of God unto salvation to every one that believes.

The gospel He sent only in Christ crucified; for:

### **1 Corinthians 1**

<sup>18</sup> The preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God.

<sup>22</sup> The Jews require a sign, and the Greeks seek after wisdom:

<sup>23</sup> But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness;

<sup>24</sup> But to them which are called...Christ the power of God, and the wisdom of God.

## 9. God Promises Power

Advent Review, June 27, 1899

**P**OWER, even the power of God, is not only the one thing that mankind needs; but God holds out the promise to every soul,

### **Acts 1**

<sup>8</sup> You shall receive power.

To what extent, then, is power supplied to all people? Read this:

### **Ephesians 1**

<sup>16</sup> ...making mention of you in my prayers;

<sup>17</sup> That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of Him:

<sup>18</sup> The eyes of your understanding being enlightened; that you may know...

<sup>19</sup> What is the exceeding greatness OF HIS POWER to us-ward who believe.

Well, what is the exceeding greatness of that power? What illustration can we have as a basis of estimate? Here it is:

<sup>19</sup> ...according to the working of His mighty power,

<sup>20</sup> Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand...

<sup>21</sup> Far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Thus the power that was manifested in raising Christ from the dead, and setting Him at the right hand of God far above all,—this is precisely the measure of the power that is freely given to every soul in the world, and that will be manifested in and upon every one who believes. In other words, it is power nothing short of resurrection power that is freely given to all, and that is to be manifested in and upon every one who

believes.

This, and this alone, is “the exceeding greatness of His power to us-ward who believe:” as it is written,

### **Philippians 3**

<sup>10</sup> That I might know Him, and the power of His resurrection, and the fellowship of His sufferings, being made conformable unto His death;

<sup>11</sup> If by any means I might attain unto the resurrection of the dead.

I must know “the power of His resurrection,” in order to “attain unto the resurrection” of the just. Whoever does not know the power of Christ’s resurrection, before he dies, can never, after he dies, know the power of a resurrection unto righteousness.

Do you know the exceeding greatness of God’s power toward you who believe? Are you acquainted with resurrection power? Is resurrection power working in you, today, “while it is called today”?

### **Acts 1**

<sup>8</sup> You shall receive power.

Have you received it? Do you receive it? Do you believe? Where the promise of God is, believing is receiving. Do you believe?



## 10. By the Word

Advent Review, July 4, 1899

**Y**OU say that you very much desire to know more of the will of God. Very well. He himself also desires...

### **Colossians 1**

<sup>9</sup> ...that you might be FILLED with the knowledge of His will in all wisdom and spiritual understanding.

You say that you very much wish that you might only walk worthy of the Lord. Very well, He also wishes, more than you can,

<sup>10</sup> That you might walk worthy of the Lord unto all pleasing...

You wish that you could only be fruitful in good works. The Lord also wishes that you should be:

<sup>10</sup> ...fruitful in every good work.

You long for more power. Very well: the Lord earnestly desires that you may be:

<sup>11</sup> Strengthened with all might, according to His glorious power.

He wants you to have all the power there is in the universe, so that you need never long for more; simply because there is no more. In other words, as He wants you to be strengthened with all might according to His glorious power, He simply desires that you shall be all-might-y in the way of righteousness.

Then when in all these points the Lord's express desire is the very same as is your own, then what can possibly hinder you from having in all these things your heart's desire completely fulfilled?

What, except that you will not employ the means by which it shall all be so to you? What, except that you will not receive

that which in all things He has so fully and freely supplied?  
For:

**2 Peter 1**

<sup>3</sup> His divine power has given unto us all things that pertain unto life and godliness.

And in the Scriptures is that by which...

**2 Timothy 3**

<sup>17</sup> ...the man of God may be perfect, thoroughly furnished unto all good works.

Would you be filled with the knowledge of His will? Be filled with His word, for therein is the revelation of His will.

Would you be strengthened with all might according to His glorious power? Be filled with the word of His power, His powerful word, by which all things were created, and by which all things are upheld.

**Hebrews 1**

<sup>3</sup> ...upholding all things by the word of His power...

But:

- if you slight that word?
- if you are “so busy” that you cannot find time to study that word?
- if you work so hard at other things that when you do try to study the word, you are too tired to study or to keep awake?
- if you will work harder at other things than you will to obtain the knowledge of God in His word?
- if other things occupy more of your attention than the word of God is allowed to?

Then what do all your wishes and longings amount to? How much sincerity is there in them? And why should you or anybody else think it strange that you do not know more of the will of God, and lack power, and do not walk worthy of

the Lord unto all pleasing?

**Psalm 17**

<sup>4</sup> By the word of your lips I have kept myself from the paths of the destroyer.



# 11. The Word of God Made Flesh

Advent Review, September 5, 1899

**S**O LONG as any one apologizes for sin, or excuses it, in himself, he can never be saved from it.

We shall have to be perfect—without spot or wrinkle or any such thing—when probation closes: there will be no time to become so afterward. And to be perfect when probation closes, we must be so before it closes.

## **John 16**

<sup>13</sup> When He, the Spirit of truth, is come, He will guide you into all truth.

Guide you where? Into all truth. Where is the truth? In the word of God; for:

## **John 17**

<sup>17</sup> Your word is truth;

## **Psalm 119**

<sup>142</sup> Your law is the truth.

The Holy Spirit then is given to guide you into the word of God, into the Bible, to give the true knowledge of the word of God. Yet it is a solemn and serious fact that thousands of persons expect the Holy Spirit to guide them without the Bible. That is a very serious mistake.

Before Jesus came into the world in the flesh, the word of God was in the world. In His coming into the world in the flesh, the Word was made flesh. While He was in the world, there was not more of the word of God in the world than there was before: it was here only in a different shape.

Before He came, the Word was here in the shape of books; while He was here, that same Word was in the flesh, in human shape. He returned to heaven. The Word is still here in the shape of books—the Bible. And it is Christianity for the Holy

Spirit, through the faith of the believer, to take that Word and transform it from its shape in a book to human shape.

When the great burning day comes, all the books in the world will be burned up; but the word of God, being transformed to human shape, will not be burned up. It will abide forever.

Christianity is the word of God made flesh.

**Colossians 3**

<sup>16</sup> Let the word of Christ dwell in you richly.

## 12. Purging the Conscience

Advent Review, September 5, 1899

**W**HAT is it that cleanses the conscience? You answer, "The blood of Christ." But let us connect with that another text:

### **Hebrews 9**

<sup>13</sup> For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifies to the purifying of the flesh.

Here the apostle directs our minds back to the olden time, when a red heifer, without spot or blemish, and on which had never come a yoke, was to be taken without the camp, killed and burned, and the ashes used to sprinkle upon an unclean person for purification.

This sprinkling of ashes upon him made him pure. How did he know it? By faith. Not in any other way; because, with the ashes sprinkled all over him, he was to all appearances more unclean than before. There was nothing in the ashes of themselves that could make him clean but the Word says that he was made clean: he accepted that word; and in spite of all appearances, he was clean.

### **John 15**

<sup>3</sup> Now you are clean through the word which I have spoken unto you.

Now when that is so,—and all say that it is,—then,

### **Hebrews 9**

<sup>14</sup> How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?

Christ through the eternal Spirit offered himself to God without spot or blemish. Now can not you do the same thing through the same Spirit? Certainly you can, and you all say

so; then there is nothing to hinder you from being spotless, without fault before God.

What sprinkling cleanses us from an evil conscience? The sprinkling of the blood of Christ, through the sanctification of the eternal Spirit, presents us before God without spot.



## 13. Prayer is Not Contrary to Law

Advent Review, November 14, 1899

WHAT a queer mistake it is that people make who hold that all things are ruled by “law, absolute law;” and that therefore there is no place for prayer because prayer would be an attempt to interfere with “law,” and must necessarily be futile.

But even if it be granted that “law, absolute law,” holds everything in its grip like a vise, it would not follow that there could be no place for prayer; because prayer itself would be included in the realm and reign of “law, absolute law.” Prayer would be just as certainly a part of that system of absolute law as is anything else.

The only way in which prayer could be excluded from such a realm and reign of “law, absolute law,” would be the exclusion of man himself. And this is exactly the way in which it is done.

A man sets himself aloof from all things. There he stands, self-centered, solitary, and supreme; and, so, passes his superior and critical judgment upon all things to the effect that all things are ruled by “law, absolute, inexorable law,” that this leaves “no place for prayer,” and accordingly he will not pray, and having thus relieved himself of all accountability, proceeds to hold all other people to the most rigid accountability.

But the whole conception is a self-imposed fallacy. All things are not ruled by “law, absolute law.” All things are ruled by God, the loving, the faithful, the merciful God. All things are not held in the grip of an inexorable law as in a vise: all things are held in God’s hand, that hand which in His love was pierced on the cross in behalf of men.

His rule is not according to law, as if there were law above Him; but is the expression of principle that inheres within

Him. The so-called “laws of nature” are but “the habits of God.” They are simply His accustomed ways of doing things. And this is so, in mercy, that His creatures, who are finite, may know what to depend on.

And when for the good of His creatures it is needed, He can do any of these things another way as He chooses, without violating any law.

And all this gives the largest possible place for prayer. Prayer is simply the converse in intelligences, of God’s rule in the expression of principle. It is but the response in consent on the part of intelligent creatures, to the wish of God to rule them through principle, which is only the expression of himself.

Thus the principle of prayer is the principle of the harmony of the intelligent universe. It is the means of finding and holding the accordance of the universe intelligence.

1900 – 1907



# 1. Life and Death

Advent Review, October 9, 16, 23, 1900<sup>35</sup>

Original title: The Sermon. The Sabbath-school Work

**I**F ON this occasion I can say something to enable you to see the fullness of the truth expressed in the Sabbath-school lesson that you have studied and recited, I shall be satisfied.

I do not know whether in this hour I shall get beyond the first verse of your Sabbath-school lesson. It will make no difference if I do not, because to know the truth, with its consequences, that is expressed in that verse, is to know everything. Indeed, all the verses that follow but express the consequences of the truth of that verse. That verse reads:

## **Romans 5**

<sup>12</sup> By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned.

Whosoever believes that, and grasps the fact there stated, is prepared to understand the fullness of the salvation that the Lord Jesus brought to the world. And whosoever does not so grasp that which is stated in this verse as to recognize it constantly, cannot grasp, in its truth, in its sincerity, the salvation that Christ has brought.

## **Sin and Death Touch All**

All have sinned: and death came by sin. But all of us have sinned as the consequence of that which was brought to the world,—because of our being in that vortex into which the world was plunged by the sin of that “one man” to whom God gave the world in the beginning.

“By one man sin entered in the world.” When sin had so entered by that one man, it was impossible for any of his, of themselves, to rise above that which he had entailed. It was

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<sup>35</sup> A Sermon delivered at the Tabernacle, Battle Creek, Mich., Sept. 8, 1900.

impossible for any of us to receive from him more than he had. And after he had sinned, sin only was that which he had.

Consequently, he sunk the human race under the power of sin—in the sea of sin; and because of that sin we all have sinned; and so death has passed upon all. When that one man sinned, death passed upon him; and he never could draw any of us, any of his posterity, higher than he was. Consequently, when he became subject to death, by sin, we all became subject to death, because, being thus crippled, we all have sinned.

But it is the great problem, to begin with, to get mankind to realize that each one is the subject of death,—that only death is that which belongs to us, as we came into the world, and as we are naturally in the world.

If each person in the world would hold upon his heart, would hold in his very consciousness, the truth that death has hold on him,—that to death he is subject, as expressed in the Scripture, though not in our translation: “Death is their shepherd,”—that death is the watchman over all mankind,—that death is to each one as a shepherd herding his flock,—there would be a universal readiness to believe the gospel.

## **The Fallacy of an Immortal Soul**

But by thousands, even of the people who fear the Lord, and who have a heart to serve Him, that truth is not recognized, and by the vast multitudes of people it is not believed at all. And that is why the gospel is allowed so little place in the lives of men.

The deception of thinking that they have life in themselves has been for ages, and is still, the bane of mankind. This deception is couched in the conception of the immortality of the soul. Vast multitudes of the human race, and indeed the whole human race, naturally, as it is, have come under the power of that deception—of thinking that they have life themselves so certainly that even the Lord himself cannot deprive them of it.

Through the deception in which they are involved, they have come to believe that a part of themselves is “immortal,” and, logically enough, that, therefore, it is “a part of God”—and then the conclusion,

“How can God destroy a part of himself?”

By that argument they convince themselves that the Lord himself could not destroy them, if He wished to.

The whole human race is naturally under that deception. And the way in which they came under this deception is precisely the way in which they came under the deception of sin. It is a part of the original deception: yea, rather, it is the very kernel of the original deception. For what was it that the deceiver said to the woman, to get her to depart from God into sin? What was it?

### **Genesis 3**

<sup>4</sup> You shall not surely die:

<sup>5</sup> For God knows that in the day you eat thereof, then your eyes shall be opened, and you shall be like God.

“You will be like the divine, and not subject to death.” That was the original proposition in the original deception that brought us under sin; that was the original deception into which the race went by that “one man,” by whom came sin and death; and it is not strange that this deception of men’s thinking that they have life in themselves should be as widely disseminated as is sin. The two things came in together; and they belong together forever.

But the Lord spoke otherwise. Before this deceiver spoke, the Lord had said:

### **Genesis 2**

<sup>17</sup> In the day that you eat thereof you shall surely die.

And this was the truth. It was the truth when He spoke it; it was the truth the day they ate of the tree; and it is the truth

forever.

## **Probationary Time: A Gift of Christ**

And the only reason that Adam and Eve did not die in the very hour that they ate, is that Jesus Christ stepped in between, and took upon himself the curse of sin, and its penalty of death. And this He did in order that mankind might be delivered from the death into which they had been plunged by that “one man.”

Therefore, since the Lord Jesus stepped in between, and himself received the stroke of death that must come upon the man the day he sinned; and since the Lord Jesus did this solely in order that the man might have the opportunity to receive life instead of death, it became essential, and in the gift of Christ that day it was given, that the man and all mankind should have sufficient space in which to breathe to allow them to live long enough to fix each his choice of life or death.

That is the origin, that is the source, and that is the philosophy, of the life which now we have in the breath that we draw moment by moment. It all lies solely in the gift of Christ: it is indeed Christ, and only Christ. Each person today and ever is directly indebted to Christ for the life which he has in the breath that he draws moment by moment.

But now, this which we have, which mankind call life,—this is not in reality true life. The Scripture has defined it: the word of God has named it, not in a figure, but in a statement of truth in answer to the ever-pertinent inquiry,

### **James 4**

<sup>14</sup> What is your life?

And you know the answer.

<sup>14</sup> ...It is even A VAPOR, that appears for a little time, and then vanishes away.

This life which we have is truly only a vapor. It is given



merely as a breath,—“for a little time,”—in order to extend to us the opportunity to seize upon life indeed. Without this life which is but a vapor, we should have no opportunity, man himself anywhere never would have had any opportunity, to partake of life indeed. Surely, if it were not that this life, even though it be truly a vapor, were given us, mankind would never have had any opportunity to breathe at all after Adam sinned.

And let it be repeated, for it cannot possibly be repeated too often, this breath itself is given us by the gift of the Lord Jesus; and for the breath drawn moment by moment, every soul in the world today, and ever, is dependent upon the gift of Christ, which He made when man had sinned.

The word that Jesus spoke, therefore, is literally true,—true in every sense,—when He spoke of himself as:

**John 6**

<sup>51</sup> ...the living bread which came down from heaven,

<sup>33</sup> ...and gives life unto the world.

For all the life that the world has today, is because the Lord Jesus gave himself to receive the stroke of death that otherwise must have come upon the man at the beginning, because of the sin that he had sinned. And, in another place, Christ himself said:

**John 10**

<sup>10</sup> I am come that they might have life, and that they might have it more abundantly.

Oh, that tells the whole story again! When did Jesus come, in the meaning of that text? When was His coming? When was He offered? At what time was the offering of Christ made? He is...

**Revelation 13**

<sup>8</sup> ...the Lamb slain from the foundation of the world.

The offering of Christ, in its very substance, was when, in

the beginning, the man had sinned, and had become subject to death because of the sin. Then and there Christ gave himself: there He set himself forth as the offering. Though not actually appearing in flesh, as afterward, though not actually dying the death, yet there He gave himself: the gift was as certainly made then as it is now. Consequently, when He came thus at the beginning, He came that mankind might have life; because just then mankind needed life.

Adam and Eve needed life from that day in the garden; for if Jesus had not then offered himself, if He had not then thus “come,” death would have come to them the day that they sinned. But the Lord Jesus came and gave himself, and thus took upon himself all that was to fall upon them, or upon us, that Adam and Eve might receive what was better.

And in the nature of things, they must have breath to enable them to live long enough to give them time to choose that which God had brought,—the gift of himself, which is life. Consequently, at that point He came, that mankind might have life. Then, whosoever will take the proper advantage of this breathing space, of this life which is but a vapor, which is given to us solely that we may choose that which is life indeed,—life eternal,—receives life more abundantly.

At the moment when the man had incurred death, He came that we might have life, even life enough to allow us to breathe, in order that we might make use of this breathing spell of life in such a way that we should have life more abundantly, even the life which is eternal substance, even as the fullness of the life of God.

So, you can see that this life which all men have for the mere passing moment, is not real life: it is “even a vapor.” And this death that we meet when that vapor “vanishes away” is not real death: it is a sleep.

Only that life which is the life of God is life indeed; and only that death from which there is no resurrection, from

whose power there is no possible deliverance,—only that is death indeed. This life which is but a vapor, and this death which is but a sleep, form for mankind a valley of decision between the life which is life indeed and the death which is death indeed.

And this life which is life indeed, is the life, and that death which is death indeed, is the death, referred to in the gospel of Christ, in the word of God, in calling us unto himself, and in giving the gift to deliver us from the curse under which we are:

### **Deuteronomy 30**

<sup>19</sup> I have set before you life and death....Choose life that you may live.

So, then, death has passed upon all men: death is the master, death is the sovereign, death is the shepherd, of the human race. But thanks be to God, who gave His only begotten Son; and blessed be the name of the only begotten Son, who gave himself, that we might have life, and that the death might not fall upon us without our deliberate choice.

And behold! in the abundance of His mercy and the greatness of His grace, God gave not merely a single breath to breathe; not haply an hour in which to live; but has given to every one in the world, time upon time, time upon time, hour extended upon hour, day upon day, of this breathing spell, so that, if by any means in the long-suffering of God, each one might receive the gift and lay hold upon life indeed, instead of receiving death indeed at the last, as that which he has fixedly chosen.

### **The Last Adam**

Now I turn to the other consequence. You could not live at all today except for the sacrifice made by the Lord Jesus. But there is more to this text. Therefore let us read two verses together:

## **Romans 5**

<sup>12</sup> By one man sin entered into the world, and death by sin.

<sup>18</sup> Therefore as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.

The thought is: By one man sin came; and therefore by one Man righteousness must come: by one man death came; therefore by one Man life must come. And as certainly as I became an heir of sin by that one man at the beginning, so certainly I must become an heir of righteousness by that one Man who has appeared “in these last days.” *Hebrews 1:2*.

As I became subject to death, possessed by death, by the sin of that one man at the beginning of the world, so I must become heir of life, and possessed of life, by that other one Man “in these last times.” *1 Peter 1:20*.

There is no hope of righteousness to any soul except by that one Man,—thank the Lord,—the last Adam. True, He is the second Adam; but the Scripture calls Him “the last Adam,” and that is better; for, if it had been only “the second Adam,” there might have been a chance for the suggestion,

“There may be a third Adam, and that will give me another chance.”

But that will never do: there will be no third Adam. The last Adam who can ever come has come. And whosoever shall not be delivered by that last Adam is forever lost.

## **Acts 4**

<sup>12</sup> There is none other name under heaven given among men, whereby we must be saved.

The first Adam sinned; and by him we became heirs of sin. The last Adam sinned not; and therefore by becoming heirs of Him, we become heirs of sinning NOT. The first Adam brought death to us all; and the second Adam, by not sinning, brought life to us all. And do not forget that He is the LAST

ADAM.

Thus you can see that life and righteousness must come from one source, precisely as death and sin came from one source. And that source must be not myself. Neither sin nor death entered the world by me, but by that one man. There is the means, though not the source.

The source, of course, is in the one who stood back of the man, and persuaded him to go that way; that is, Satan. So Satan is really the cause of sin and death, while that one man is the channel through which he plunged this upon the world.

On the other hand, God alone is the source of life and righteousness; and that one man, Christ Jesus,—the last Adam,—is the channel through whom life and righteousness are poured upon the world, in abundance, even to “all the fullness of God.” *Ephesians* 3:19.

Therefore you can see that just as certainly as, to find the source of sin and death, we must look beyond ourselves; so, to find the source of righteousness and life, we must look beyond ourselves. And as, to find the source of sin and death in this world, we must look to Satan through the first Adam; so, to find the source of life and righteousness, in this world and in the next, we must look to God through the last Adam, always, always, always.

Look at it on the other side again—on the side of sin. How many sins have appeared in your life that were not there the day that you were born? Is that saying too much? Have you and I accumulated something new, brought something new into the world, in the way of sin, that was not there before we were? No. All that has ever appeared in you and me is what was in you and in me before it appeared; and it matters not how long in our lives it was before that thing appeared—it was there. True, it was latent; but it was there.

But I need not argue upon that: I simply wish to draw your

attention afresh to the reality of it, so that each can bring it home personally to himself, that there never has been anything in your life, or in mine, in the way of sin, that was not in us when we were born, and that did not come to us from the first Adam, who brought sin into the world.

But the time came, thank the Lord, when you and I were born again. And remember we are to be born “from above;” born of God; the children of the last Adam; for He, the Child that was born to us, is:

**Isaiah 9**

<sup>6</sup> The everlasting Father,

as well as

<sup>6</sup> ...The Prince of Peace.

Then there is a second Father, the last Adam. And since you and I were born again, born from above, created of God in Christ Jesus new creatures, there never has appeared in our lives anything good, and there never can appear anything good, that was not there the day we were born again, and that does not come from Him who caused us to be born again.

**The Source of All Righteousness**

Then, as certainly as the first Adam is the source of all the sin that ever appeared in us, the last Adam is the source of all the righteousness that ever can appear in us.

**Romans 5**

<sup>19</sup> For as by one man’s disobedience many were made sinners, so by the OBEDIENCE OF ONE shall many be made righteous.

Just so. As by that one man’s disobedience you and I were made sinners, so by that other one Man’s obedience you and I are made righteous. No man was ever made righteous by his own doing. You and I were not made subject to sin, not made heirs to sin, by our own sinning; it was in us before we had

time to sin. That which appeared in us was what was in us—even the leading thing in us: and that is the truth forever. Never will anything appear in you but that which was in you before—and is the leading thing in you.

So then, since Jesus is the source of all righteousness, His obedience is that which makes us righteous. Therefore we read on now, in the 3<sup>rd</sup> chapter of *Romans*, as to Jews and Gentiles, that they are all under sin, and all subject to sin.

### **Romans 3**

<sup>19</sup> Now we know that what things soever the law says, it says to them who are under the law,

—so that they shall know what sin is; for:

<sup>20</sup> ...by the law is the knowledge of sin,

<sup>19</sup> ...that every mouth may be stopped, and all the world may become guilty before God.

Not to make men guilty,—the law never came to make men guilty,—but to show to men that they are guilty. Neither the law nor anything that is connected with it, is sent to make men guilty; but that men may see that they are guilty,—that they may see where they are, what their condition is,—that they are lost, and need to be saved.

It is not straight; it is not fair; it is not a true presentation, nor representation, of things, to say to persons who are yet sinners, that they “will be lost.” They ARE LOST. They do not realize it; they do not believe it; but it is the truth. God wishes them to find out that it is so, that they may be saved; for “Jesus came to seek and to save”—what? That which might be lost? No, sir; but to seek and to save “that which was lost.” *Luke 19:10*. Listen again:

### **2 Corinthians 4**

<sup>3</sup> If our gospel be hid, it is hid to them that ARE LOST.

Then he to whom the gospel, in its power, in its saving grace, is hidden is lost.

<sup>3</sup> If our gospel be hid, it is hid to them that are lost:

<sup>4</sup> In whom the god of this world has blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.

And it is the bounden determination of the god of this world to keep men so blinded that the light of the gospel may never reach them; while it is the longing purpose of God that the knowledge of His law may reach all men, that they may know, in the light of it, that they ARE LOST; and that there also shines the light of the glorious gospel of Christ that they may be saved; and by it, when they believe, they ARE saved. Thus,

### **Romans 5**

<sup>20</sup> The law entered that the offense might abound; but where sin abounded, grace did much more abound:

<sup>21</sup> That as sin has reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord.

### **Romans 3**

<sup>20</sup> Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin.

<sup>21</sup> But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets;

<sup>22</sup> Even the righteousness of God [which is] by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.

Who are those that are lost? They are those...

### **2 Corinthians 4**

<sup>4</sup> In whom the god of this world has blinded the minds of them which believe not.

The lost ones are those who believe not. The saved ones are the ones who believe in Jesus Christ the Saviour. So then,

### **Romans 3**

<sup>23</sup> All have sinned, and come short of the glory of God.



But,

<sup>22</sup> ...all them that believe...

<sup>24</sup> ...[are] justified freely by His grace through the redemption that is in Christ Jesus;

<sup>25</sup> Whom God has set forth to be propitiation through faith in His blood, to declare His righteousness [God's righteousness] for the remission of sins that are past, through the forbearance of God;

<sup>26</sup> To declare, I say, at this time His righteousness [God's righteousness]: that He might be just, and the justifier of him which believes in Jesus.

Now notice how continuous that is: men are justified by faith; saved by the righteousness of God,

### **Romans 3**

<sup>21</sup> ...without the law.

It is true forever, to all people, in every moment of the life of anyone who believe in Jesus. Listen:

<sup>21</sup> NOW the righteousness of God without the law is manifested.

Is that word “now” thrown in there merely as a catchword, as we sometimes use the word “now”? No. That is not the way the Scripture uses words. That word “now” is used in this place because it means just now—at this present time. This is made emphatic in the 25<sup>th</sup> verse:

<sup>25</sup> To declare, I say, AT THIS TIME His righteousness.

Put the two verses together:

<sup>21</sup> NOW the righteousness of God without the law is manifested.

<sup>25</sup> To declare, I say, AT THIS TIME His righteousness: that He might be just, and the justifier of him which believes in Jesus.

So, then, you see that that “now” is an everlasting word. It was “now” when Paul wrote it; it was “now” when Luther be-

lieved it and preached it; it is “now” yet. Nobody can ever get away from that “now.” “Now”—“at this time”—it is that the righteousness of God without the law is manifested. So no righteousness can ever come to anybody in this world, by any person, or by any means, but by Jesus Christ; and that, as the free gift of God.

And as life must come from the same source as does righteousness, and this must be life that stands over against the death that lasts forever, so it must be a life that stands forever. And so it is written:

### **Romans 6**

<sup>23</sup> The wages of sin is death, but the gift of God is eternal life, through Jesus Christ our Lord.

And since it is only righteousness that goes with life,—and this life is eternal life,—it is only eternal righteousness that can ever go with eternal life. And since eternal life must come from God to me, or I shall never have life that is life indeed; and since I must have eternal righteousness in order to have eternal life,—it follows only that eternal righteousness must come from God to me, or I shall never have either righteousness that is righteousness indeed or life that is life indeed.

## **What is Sin?**

Now I wish you to consider for a little while what really is sin: what it is in essence. You know the divine definition:

### **1 John 3**

<sup>4</sup> Sin is the transgression of the law.

Now I wish you to consider what it is to transgress the law. Is it only the positive doing of something that is evil? No; it is the COMING SHORT of positively doing that which is good. It is written that:

### **James 2**

<sup>10</sup> Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all.

In another word, sin is the coming short of the righteousness of God. To come short of the righteousness of God is to transgress the law. Then, whatever righteousness I may present, whatever deeds I may do, as obedience to the law of God as it stands in His word, which, in any sense at all, or to any degree at all, comes short of the righteousness of God: that is sin; it is indeed transgression of the law.

This is emphasized by the fact that both in the Hebrew and in the Greek the word that God selected by which to convey to the minds of men the root-thought of what is sin, of what is transgression of the law, is the word that means to “miss the mark;” and to miss the mark by coming short.

It was in the time when they used bows and arrows that the word was selected. A man, with his bow and arrow, shooting at a mark, would aim most carefully, and would do his very best, to hit the mark: all his intentions were good; his purpose and his endeavor were of the best; but yet he could not reach the mark. He missed the mark by coming short. He was not strong enough to give to the arrow that impetus which would carry it so that it would hit the mark. Remember he did not miss the mark by overshooting, but by coming short of it. That is the root-thought in the word which God chose, both in the Hebrew and in the Greek, to convey to mankind the idea of what sin is.

Now no man in the world is strong enough, doing his very best, to hit the mark of the law of God, which is only the righteousness of God; for:

### **Romans 3**

<sup>23</sup> All have sinned, and come short.

That mark is too high as well as too far away for us to hit it. But, bless the Lord,

### **Romans 5**

<sup>6</sup> When we were yet without strength, in due time Christ

died for the ungodly.

And in Christ alone we find the hitting of the mark. Therefore,

### **Philippians 3**

<sup>13</sup> Forgetting those things which are behind, and reaching forth unto those things which are before,

<sup>14</sup> I press toward the mark for the prize of the high calling of God in Christ Jesus.

In Christ it is, only in Christ, that we find the righteousness of God, which is the keeping of the law of God. Only in Christ do we find the keeping of the law of God.

### **The Righteousness of the Law**

Come then, look with me at that law. By it is the knowledge of sin. That covers everything. All there is in sin is covered by that.

Suppose you and I look into the law of God and get the brightest, clearest possible view that a man can get of that law. Suppose I see its demands, in the greatest breadth that a man can; and that we actually fulfill, to perfection, all the breadth of it that we see—have we really fulfilled it? Think of that. Have you?

Have you then fulfilled the law as God fulfills it? as God would if He were in your place? Oh, no. We have fulfilled only what we could see. But have we seen it all, in its intensity of righteousness? We have not. No one but God can, for it is only the law of God.

That law being the law of God, only God's righteousness is truly manifest in it: it expresses only that; so it is the reflection of what God is, in character. And that being so, nobody but God can see the true measure of the righteousness that is in the ten commandments. And there is the fallacy of our thinking that we can do true righteousness by keeping the ten commandments. We cannot grasp the righteousness of the ten

commandments. If we were able to grasp it, we might do it. But that would require that we be infinite in understanding. But there is none infinite but God. Therefore none but God can grasp the infinity of the law of God.

There is another phase of this: I look into that law, and I see to the greatest height and breadth that I can; and I do to perfection all that I see—whose is the doing? It is only mine. I have done it to perfection according to my understanding. I have done all that I can see.

But the seeing is only mine, not God's; and the doing is only mine, not God's; therefore all the righteousness of such doing is but mine, not God's. Now put this with that. The only righteousness that any man can ever see in the law of God is his own righteousness. And God can see in the law His own righteousness.

Therefore, I state the principle in a broader way: The only righteousness that ANYBODY, God or man, can see in the law of God is his own righteousness. But when God sees in the law of God His own righteousness, it is all right: for it is the righteousness of God; it is holiness; it is the genuine. But when we see in the law of God our own righteousness, it is only "filthy rags;" it is only self-righteousness; it is only sin.

Therefore it is written, in the lesson that you will have for next Sabbath, and don't forget it when you come to it:

### **Galatians 2**

<sup>21</sup> If righteousness come by the law, then Christ is dead in vain.

To nobody in the wide universe does righteousness come by the law. Righteousness, to angels as to men, as the gift of God, through the Lord Jesus Christ, who is the Head of the universe, with God. Consequently, there is no righteousness that comes to anybody but by the faith of Jesus Christ. And when the cross was set up on Calvary, it became the center of the

universe.

The cross of Christ contains the whole philosophy of the plan of salvation: it is the seal of salvation to the angels who never sinned; it is the sign and seal of salvation to men who have sinned. To the angels who never sinned, the cross of Christ is the seal of certainty that their righteousness will abide forever, that they will never sin; to sinful men, it is the sign and seal that they will be saved to the uttermost from all sin, and held in righteousness for evermore.

So, then, righteousness comes to the world only as the gift of the Lord Jesus.

### **Romans 3**

<sup>21</sup> Now the righteousness of God without the law is manifested,...

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ.

He is the One through whom it comes; He is the One who paid the price of it, who took upon Him the curse; the One who bore the penalty and paid all the claims of sin and death, upon every soul. And to Him belong the glory, the honor, and the majesty for all the righteousness of men who have sinned; and for the security in righteousness of angels who never sinned.

### **From Death to Life**

This is the gospel, and this is the salvation which the Lord Jesus brought. And this gives a glimpse of the mighty thing that sin is, and of what a fearful depth it is to which sin has plunged us, in plunging us into death—when it took such a gift, and such a price, to deliver us.

But, thank the Lord, the deliverance in righteousness and life is as high on that side as the loss in sin and death is deep on that side. And so it is written:

## **John 5**

<sup>24</sup> He that hears my word, and believes on Him that sent me...

—*may have*, or maybe *shall have*, everlasting life? Is that it? No, no. To you it is written; to me it is written; listen:

<sup>24</sup> He that hears my word, and believes on Him that sent me, HAS everlasting life [listen more], and shall not come into condemnation; but [listen yet more] IS PASSED from,

—what? All who know the word, say it.

[Voices:] “Death.”

<sup>24</sup> ...is passed from death.

Then where was he before he believed? He was in death. Where is the man who today hears the words of Jesus Christ, and does not believe them? Where is he, whoever he may be or wherever he may be? Suppose he belongs to the church?

[Voices:] “He is in death.”

And has his name on the church book; but does not believe?

[Voices:] “He is in death.”

Comes to meeting on Sabbath, hears the word of God which Jesus brought, and yet does not believe on Him?

[Voices:] “He is in death.”

Look at it. And again:

## **1 John 3**

<sup>14</sup> He that loves not his brother abides...

—abides, abides—

<sup>14</sup> ...in death.

Where is he, then? He is in death, in the power of death: death is his shepherd.

That emphasizes what we had at the beginning, and all the way through—that death is the only portion of anybody in this world who is outside of Jesus Christ. They are subject to death; death is their ruler, sovereign, and shepherd, who attends them as they go here, there, and everywhere.

But, thank the Lord, there is salvation to every man in the world; for He who came CONQUERED DEATH. He conquered death; bless His name.

And note the power that is in Him to conquer death, and the power that was displayed in Him in the conquering of death. He gave himself up, bodily and wholly, to the power of death. He went into the enemy's prison-house; He allowed himself to be locked up there, in the bonds of death, and a great stone was rolled unto the mouth of the sepulcher, and the sepulcher was sealed with the seal of the Roman Empire.

So, both by the chief of the spiritual powers and by the chief of the temporal powers of this world, the Lord Jesus was locked in the power of death. But, being dead, He broke the power of death!

It is a little enough thing that one who is alive should break the power of death. But, oh, the majesty, the divinity, the infinity of the power of Him who, being dead, could break the power of death! That is the majesty of our Saviour, of the Lord who has bought you and me, and who is able to, and who does, set us free from the power of death.

And when this "vapor" vanishes away, and we lie down, Christ will say, as of Lazarus, He "sleeps." True, he was, and we may be, locked in the bonds of death. But what does that amount to when our Lord has so completely conquered all the power of death? Therefore it is written:

### **Revelation 1**

<sup>18</sup> I am He that lives, and was dead; and, behold, I [I who was dead] am alive for evermore, Amen; and have the keys of hell



and of death.

That is the power of our Saviour. Look at it again. He came forth from death. Why?

### **Acts 2**

<sup>24</sup> Because it was not possible that He should be held of it.

Think of it! All the power of death exerted to the fullest extent of all temporal and spiritual powers of this world,—all that power could not possibly hold in death Him who was DEAD. Bless the Lord!

[Voices:] “Amen.”

What has He, the Mighty One, to fear from death even? Oh, death is conquered, and the victory is ours today, who believe in Jesus. For it is written:

### **John 5**

<sup>24</sup> He that hears my word, and believes on Him that sent me, has everlasting life, and shall not come into condemnation; but IS PASSED FROM DEATH unto LIFE.

Thank the Lord! Oh, then, rejoice in the life which is life indeed. Stand up as Christians, holding up the head. Take the long, deep breath that belongs to him whose life comes from the depths of the Eternal. This is the salvation which the Lord Jesus brings, and gives, full and free, to every soul.

Then drink it in, and rejoice in it for evermore. Tell it to those who are dead. Carry the good news to those who are lost,—that here is salvation—salvation from sin—salvation from death; for He, being dead, conquered death, and manifested the divinity of His power. And rejoice for evermore in it all.

And now let us sing that blessed hymn, never too old, never too familiar, No. 123:

1. O could I speak the matchless worth,

O could I sound the glories forth,  
Which in my Saviour shine!  
I'd soar and touch the heavenly strings,  
And vie with Gabriel while he sings  
In notes almost divine.

Would you not? Then, as we sing it, let the spirit that is in it be in you and in me, in thankfulness, in praise, and in gladness.

2. I'd sing the precious blood He spilt,  
My ransom from the dreadful guilt  
Of sin and wrath divine!  
I'd sing His glorious righteousness,  
In which all-perfect heavenly dress  
My soul shall ever shine.

3. I'd sing the character He bears

It is His character that is my hope,

And all the forms of love He wears,  
Exalted on His throne;  
In loftiest songs of sweetest praise,  
I would to everlasting days  
Make all His glories known.

It will take to everlasting days to do it; and, bless the Lord, we have everlasting days in which to do it.

4. Well, the delightful day will come

When we shall have the chance. It begins now, it is true; but now, with our weak, harsh voices and trembling lips, we cannot make all His glories known, and cannot sing them becomingly. Yet, bless His dear name, "the delightful day will come."

When my dear Lord will take me home,  
And I shall see His face;  
Then, with my Saviour, Brother, Friend,  
A blest eternity I'll spend,

Triumphant in His grace.



## 2. The Faith of Jesus

Present Truth, January 10, 1901

### **Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus:

<sup>6</sup> Who...

<sup>7</sup> ...emptied himself.

**H**E emptied himself so entirely that, in becoming the Saviour of the world, He did not set himself forth in a way to make himself prominent or to draw attention to himself.

### **Hebrews 5**

<sup>1</sup> For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.

<sup>4</sup> And no man takes this honor unto himself, but he that is called of God, as was Aaron.

<sup>5</sup> So also Christ glorified not himself to be made a high priest; but He that said unto Him, You are my Son, today have I begotten you.

<sup>6</sup> As He said also in another place, You are a priest forever after the order of Melchisedec.

He emptied himself so entirely that, in coming to the world, He did not do it in a way to make himself conspicuous, or to draw attention to himself; but in a way in which He could say, truly:

### **John 7**

<sup>28</sup> I am not come of myself, but...

<sup>29</sup> ...He has sent me.

He emptied himself so entirely that, even when He came not of himself, but was sent, He came not in His own name; not to represent himself; not to manifest himself; but in His Father's name, to represent His Father, to make manifest only His Father.

**John 5**

<sup>43</sup> I am come in my Father's name.

This because:

**John 7**

<sup>18</sup> He that seeks His glory that sent him, the same is true, and no unrighteousness is in him.

He emptied himself so entirely that, when He had come, He could truly say of himself:

**John 5**

<sup>30</sup> I can of my own self do nothing.

To men He says:

**John 15**

<sup>5</sup> Without me you can do nothing.

And of himself He said:

**John 5**

<sup>30</sup> I can of my own self do nothing.

This shows that He so entirely emptied himself that, in this world, He was of himself just as helpless to do righteousness as is the man who is without God. And, accordingly, He could truly say:

**John 5**

<sup>19</sup> The Son can do nothing of himself;

and,

**John 8**

<sup>28</sup> I do nothing of myself.

He emptied himself so entirely that He could truly say:

**John 14**

<sup>10</sup> The words that I speak unto you I speak not of myself.

**John 14**

<sup>24</sup> The word which you hear is not mine.

He emptied himself so entirely that no influence went forth as from himself, that could draw anyone to himself; and, therefore, He could truly say:

**John 6**

<sup>44</sup> No man can come to me, except the Father, which has sent me, draw him.

He emptied himself so entirely that He could truly say that:

**Matthew 11**

<sup>27</sup> No man [“no one,” literally] knows the Son, but the Father.

This is “the faith of Jesus.” This is the way of Christ. This only is Christianity. Therefore,

**Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus.

Let this be your mind always, and only:

- that you are called of God;
- that you are sent of God;
- that you go not in your own name, but only in the name of Him that sent you;
- that you seek not your own glory, but only His glory that sent you;
- that of your own self you can do nothing, not even to speak;
- that no influence shall go forth as from yourself that can draw anyone to yourself;
- that none can come to you, except the Father, who has sent you, draw him;
- that none can know you but God, and
- that all that shall be known of you shall be of God.

This is what it is to let the mind which is in Christ be in you. And this can be, only by letting the mind of Christ be in you. For it is not of the natural man, it is not of self, to do this.

For the natural mind, the carnal mind,

**Romans 8**

<sup>7</sup> ...is enmity against God; for it is not subject to the law of God, neither indeed can be.

Therefore whether in Christ or in you, it is only the mind that was in Christ that can empty self of self. Therefore,

**Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus;

<sup>6</sup> Who...

<sup>7</sup> ...emptied himself.

When Christ had thus emptied himself, He was immediately filled with God;

- so that “God was in Christ, reconciling the world unto himself” (*2 Corinthians* 5:19);
- so that whereas of His own self He would do nothing, and did do nothing, yet God, who dwelt in Him, did mighty works (*John* 14:10);
- so that, though He could not speak of himself, the words which He spoke were in very truth “the Father’s,” who sent Him (*John* 14:24; 12:49-50);
- so that, in a word, He, in this world, was God manifest in the flesh. *1 Timothy* 3:16.

**Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus;

<sup>6</sup> Who...

<sup>7</sup> ...emptied himself.

It will accomplish in you exactly what it did in Him—it will empty yourself. And when thus you have emptied yourself, immediately you will be filled with God, even with all the fullness of God;

- so that while of yourself you can do nothing, God,—who dwells in you,—will work in you that which is well



pleasing in His sight through Jesus Christ (*Hebrews* 13:21; *2 Corinthians* 6:16);

- so that God will be in you, both to will and to do of His good pleasure (*Philippians* 2:13);
- so that you will not speak your own words, but the words of Him that sends you (*1 Corinthians* 2:12-13; *John* 3:33-34);
- so that, in a word, in you it shall still be God manifest in the flesh.

Oh,

### **Philippians 2**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus;

<sup>6</sup> Who...

<sup>7</sup> ...emptied himself.

For this is the faith of Jesus. And,

### **Revelation 14**

<sup>12</sup> Here are they that keep...the faith of Jesus.



### 3. Living for Eternity

Present Truth, October 3, 1901

#### **Deuteronomy 33**

<sup>27</sup> The eternal God is your refuge.

#### **Micah 5** [margin]

<sup>2</sup> [He] whose goings forth have been from the days of eternity [is your Saviour].

#### **Habakkuk 9**

<sup>14</sup> The eternal Spirit [is your guide].

#### **John 16**

<sup>13</sup> The Spirit of truth...will guide you into all truth.

The eternal Spirit guides you into the knowledge of...

#### **Ephesians 3**

<sup>11</sup> ...the eternal purpose which He purposed in Christ Jesus our Lord.

Through Him “whose goings forth have been from the days of eternity,” “the eternal God” gives to you “eternal life,” in order that “the eternal Spirit” may guide you into the knowledge of that “eternal purpose,” in which...

#### **1 Peter 5**

<sup>10</sup> [He] has called us onto His eternal glory.

And our light affliction, which is but for a moment, works—is working—for us an eternal weight of glory, while we look at the things which are eternal. *2 Corinthians* 4:17-18.

And,

#### **Isaiah 57**

<sup>15</sup> Thus says the high and lofty One that inhabits eternity,...I dwell in the high and holy place,—with him also that is of a contrite and humble spirit.

#### **Isaiah 43**

<sup>1</sup> Fear not: for I have redeemed you: I have called you by your

name; you are mine.

Do you not see, then, that the Christian belongs to eternity, and not at all to time? O then stand up, and be a Christian in the full enjoyment of the presence of eternity and the consciousness of..

### **Hebrews 7**

<sup>16</sup> ...the power of an endless life.

## 4. The Contest with Baal

Bible Echo, March 31, 1902

Original Title: The Contest with Baal – No. 1<sup>36</sup>

**G**OD was with Israel. There could be no doubt about it. Had they not drunk water that nightly flowed from the hot, dry, desert rock? Had they not seen their enemies smitten down before them by a power that was infinitely superior to their own? Had they not seen the fortifications of “the city of palm trees” (*Deuteronomy* 34:3) fall in one mighty crash when in obedience to the Divine direction they shouted?

The history of the nation from the time when their great ancestor was separated from his people was marked by unquestionable signs of the presence of God. The people believed that they were faithful to the Lord. In very few instances could there be a sudden, determined resolve to rebel against Him.

When the influence of Joshua, which had guided the nation in the path marked out by God through years of warfare and conquest, was about to be removed by his death, he warned the people against the idolatry of the nations around them.

The people would not allow that it was even possible that they should ever be unfaithful to Jehovah. In earnest, firm, sincere tones there rose from the heads of that vast assemblage the answer to Joshua’s warning:

### **Joshua 24**

<sup>16</sup> God forbid that we should forsake the Lord, to serve other gods.

And they recounted the wonderful acts of mercy that their God had performed, how they had been preserved in the

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<sup>36</sup> **Editor’s note:** This article was intended to be part of a series, but the rest of the series were never published. I personally checked the *Bible Echo* periodicals for the following months, and no more articles from A. T. Jones appeared until July 28, but the topic was not continued.

desert, and how their enemies had been driven out before them. They concluded with the solemn declaration,

<sup>18</sup> Therefore will we also serve the Lord; for He is our God.

And they meant it. They knew that Jehovah was the only God; they loved Him for what He had done for them; they feared at the thought of His power, and they really intended to serve Him.

The service to which they there pledged themselves was the exercise of the highest manhood. It involved denial of indulgence in unnatural pleasures, and they must sternly set their faces against those excesses in which the majority of mankind have indulged or desired to indulge since the introduction of sin into this world.

But in place of that which is coarse, God gave them pleasures that satisfied, joys that knew no bitterness, mirth that had nothing of folly and sin, gladness, happiness, all connected with the service of God. They had sinned; but in the sacrifice of the sanctuary they beheld a picture of One who would die for their sins, and in the blood of the innocent victims whose death was caused by their sin they saw the promise of the final extermination of the pain and death that sin has caused.

But this pure religion, carried by Israel with irresistible power into the midst of nations of idolaters, was confronted by a system whose adherents covered the world, whose temples were thronged by millions of worshipers beside whom the thousands that answered the trumpet-call of God's anointed priest would scarcely be seen.

The great feature of Israel's religion was love; in place of this, idolatry offered lust. Israel's God called for self-denial; Baal offered indulgence. The one system set forth purity as virtue; the other proclaimed virtue to consist in the most abandoned sensuality.

When men ceased to give glory to God they...

**Romans 1**

<sup>21</sup> ...became vain in their imaginations, and their foolish heart was darkened.

Ceasing to worship God they found in their own hearts a god to worship. It was not a matter of choice, it was the operation of inexorable law upon fallen human nature. The lust that was dearest to the corrupt heart made itself appear as the originator of all things.

It seemed to them that the sun was the mightiest representative of procreative power, and to him, under the name of Baal, they rendered homage.

But whether as Baal among the Canaanites and Zidonians, or as Apis among the Greeks, what received their homage was not the sun, nor an animal, nor a statue, but the strongest passion of their corrupt hearts—lust.





## 5. Knowing by Faith

Present Truth, October 23, 1902

**F**AITH is not speculation. It is not a guessing at things. It is not a taking for granted that of which there is not, and cannot be, any certainty.

Faith is the means of attaining to knowledge which cannot be reached in any other way. And it is absolute knowledge too. Instead of faith being the taking at a venture things of which there is no certainty, it is that which introduces us to the very certainties of the universe itself.

If the world could see God or the things of God with worldly eyes, and could know God or the things of God by worldly knowledge, this would reduce God and all the things of God to the level of this world and the things of this world. And this would be only to confirm, by the sanction of God, this world for ever in its own ways as they are.

But God wants to lift the world up to himself and His ways, instead of having the world bring Him down to its own level to confirm its own wickedness. And in order that the world may be brought to God and His ways, it must see with other than worldly eyes and know with other than worldly knowledge. It must see with the eyes of God and know with the knowledge of God. And that it may do this, God has made to all the world the gift of faith.

By faith we see that which without it cannot be seen, and by faith we know that which without it cannot be known. By faith we see Him who is invisible:

### **Hebrews 11**

<sup>27</sup> By faith he forsook Egypt, not fearing the wrath of the king: for he endured, as seeing him who is invisible.

—and the things that are eternal:

## **2 Corinthians 4**

<sup>18</sup> While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal.

By faith we know Him who is the Author and Fountain of knowledge, and that which passes knowledge:

## **Ephesians 3**

<sup>19</sup> And to know the love of Christ, which passes knowledge, that you might be filled with all the fullness of God.

So, while the world cannot receive the Spirit of God because it sees Him not neither knows Him (*John* 14:17), they who are of faith can receive Him. And having received Him they see Him, though He be invisible, and know Him. To these He says,

## **John 14**

<sup>17</sup> You know Him; for He dwells with you and shall be in you.

And,

<sup>19</sup> You see me.

And,

<sup>21</sup> I will manifest myself to him.

## 6. The True Way to True Greatness

Medical Missionary, January 1903

**I**T IS not wrong to desire to be great, anymore than it is wrong to desire to be free. It is not wrong to desire power, any more than it is wrong to desire to be free. And to desire to be free is absolutely and eternally right.

Indeed, so entirely right are all these desires, that it is but the simple truth to say that they are true gospel desires. The impulse of each is from God; and the desire itself is right. The thing that is wrong in connection with them is that men take the wrong way and employ wrong means to attain to the thing rightly desired.

The call of Christ is the call to freedom, to liberty. Of Him it is written:

### **Isaiah 61**

<sup>1</sup> The Spirit of the Lord God is upon me, because He has anointed me...to proclaim liberty to the captives.

Therefore it is written:

### **Galatians 5**

<sup>12</sup> You have been called unto liberty.

And His word to all is:

### **John 8**

<sup>32</sup> You shall know the truth and the truth shall make you free.

### **John 14**

<sup>6</sup> I am...the truth.

### **John 8**

<sup>36</sup> If the Son therefore shall make you free, you shall be free indeed.

And to all who have received Him, the exhortation is:

## **Galatians 5**

<sup>1</sup> Stand fast therefore in the liberty wherewith Christ has made us free.

It is therefore most certain that it is absolutely and eternally right to desire to be free. And God in Christ by the gospel has established the true and only way to satisfy that desire. But instead of taking this way, and so attaining to perfect freedom forever, men take their own way; and by confederacy and combination, even to battle and war, and by “eternal vigilance,” attain to only a precarious temporal freedom during the fleeting space of this world.

A leading American writer has defined life as “a seeking for power.” There is much truth in that definition, as witnesses the whole history of the world. As the world seeks for it, it is a vain search, as also witnesses the whole history of mankind.

Yet the desire for power, even for unlimited power, is wholly a right desire—a true gospel desire. And God in Christ by the gospel has established the true and only way to satisfy this desire. So it is written:

## **Romans 1**

<sup>16</sup> I am not ashamed of the gospel of Christ, for it is the power of God...to every one that believes.

## **Colossians 1**

<sup>9</sup> I cease not to pray for you, and to desire that you might be...

<sup>11</sup> Strengthened with all might according to His glorious power.

## **Ephesians 1**

<sup>18</sup> The eyes of your understanding being enlightened; that you may know...

<sup>19</sup> What is the exceeding greatness of His power to usward who believe, according to the working of His mighty power,

<sup>20</sup> Which He wrought in Christ, when He raised Him from the dead, and set Him at His own right hand in heavenly

places,

<sup>21</sup> Far above all principality and power, and might, and dominion, and every name that is named, not only in this world but also in that which is to come.

This is the way, and the only true way, to power. This is the way to power that is really power—power that perfectly satisfies, always in all things, and in all circumstances; power that is unlimited and all mighty; for it is the very power of God unto “all the fullness of God.” *Ephesians 3:19*.

But instead of taking this way to the power that perfectly satisfies in all things and forever, men will take the way of crushing out their fellowmen, wiping out nations, and wading through seas of blood, to attain to a power that is wholly precarious and wholly unsatisfactory, and which, at the very best, is only “for a moment.” The desire for power is a wholly right desire; men taking the wrong way to attain to that right thing, miss it altogether. The way of “Christ the power of God” (*1 Corinthians 1:24*) is the only Way to power.

It is entirely so, also, as to greatness. It is wholly right to desire to be great. To desire to be great is a true gospel desire. In the word of the gospel it is presented as an incentive that you “shall be called great in the kingdom of heaven.” Read it:

#### **Matthew 5**

<sup>19</sup> Whosoever therefore shall break one of these least commandments and shall teach men so, he shall be called the least in the kingdom of heaven; but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

It is altogether right to keep the commandments of God and to teach men so. There is no more righteous thing than that. Indeed, there is no greater thing than that. In the nature of things, a person must be great, to do great things. A man, therefore, must be great to be able to do the great thing of keeping the commandments of God and of teaching men so.

And being great, and doing that great thing, that he should be called great, is but the simple thing of calling him what he already is.

And since it is supremely and eternally right to desire to keep the commandments of God, and to teach men so; and since, in order to do that, we must be great, it follows that it is eternally right to desire to be great.

Accordingly, concerning John the Baptist, the forerunner of the model Man, it was spoken by the angel of the Lord:

**Luke 1**

<sup>15</sup> He shall be great in the sight of the Lord.

And of Christ, the model man himself, it was also spoken by the angel of the Lord:

<sup>32</sup> He shall be great.

And it is everlastingly right for every man to desire to be like Him, the model man. Therefore it is everlastingly right for every man to desire to be great.

This truth is strikingly emphasized and strongly illustrated in the life of the twelve disciples and Christ's dealing with them. Those disciples were almost constantly querying in their own minds,

**Mark 9**

<sup>34</sup> Who should be the greatest,

or

**Luke 22**

<sup>24</sup> Which of them should be accounted the greatest,

in the kingdom which they were expecting Christ to establish. Time and time again, these queryings broke out into discussion and even contention among them.

More than once their anxiety in this matter led them even to ask Jesus openly the question. Once two of them had it so

far settled in their own minds that they two were the greatest, that they put themselves forward and actually asked openly that they two should be given the two places of chief honor, one on His right hand and the other on His left, in that kingdom that they had in mind. *Mark 10:35-37.*

And yet, though invariably speaking to them on the subject, never by as much as a hint did Jesus reprove their desire to be great or even the greatest; never once did He even suggest to them that greatness was an altogether unbecoming subject for them as His disciples to even think of aspiring to. NO.

Yet while this was so, He never missed an opportunity, He seized every occasion, to show to them that they had in view the utterly wrong way to greatness, and to point out to them the true way to greatness.

What, then, is this way?

### **Matthew 18**

<sup>1</sup> At the same time came the disciples unto Jesus, saying: Who is the greatest in the kingdom of heaven?

<sup>2</sup> And Jesus called a little child unto Him, and set him in the midst of them,

<sup>3</sup> And said, Verily I say unto you, except you be converted, and become as little children, you shall not enter into the kingdom of heaven.

<sup>4</sup> Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven.

Conversion, then,—a changed life and humility,—is essential to greatness. This is indeed the entrance to the way of true greatness. The rest of the way is made plain as follows:

### **Matthew 20**

<sup>25</sup> Jesus called them unto him and said: You know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them.

<sup>26</sup> But it shall not be so among you; but whosoever will be great among you let him be your minister;

<sup>27</sup> And whosoever will be chief among you let him be your

servant;

<sup>28</sup> Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many;

and:

### **Luke 22**

<sup>27</sup> I am among you as he that serves.

The world's way, the human and false way, to greatness, is for a man by an assertion of power, dominion, or authority, to exalt himself to a position of lordship and have as many as possible to serve him and be subject to his beck and nod.

But in the true way of greatness it is not so; here it is humility to the emptying of self and becoming himself the servant of all, being at the call of every one.

Service, then, service of our fellowman, freely chosen by a free man, this is the true way to greatness. He who, being free from all, freely chooses to be servant to all, and at the call of every one, is in the way of true greatness.

And he who thus serves most people, who is at the call of the most people, is the greatest; even as the Son of man, the model man, came:

- not to be ministered unto, but to minister;
- not to be served, but to serve;
- not to have all people at His call, but to put himself at the call of all people, and to devote His life and pour it out for mankind.

Free service to mankind, ministering to their needs, answering their calls, ready ever to do them good in whatever possible way, seeking to perform and striving to be able to perform, all this in the most efficient way, to do the most possible good in service to the greatest possible number of people—this is the true way of greatness.

So it is perfectly proper to desire to be great, and even to be



the greatest in this the right and true way. It is totally unlike the world's way; and also, totally unlike the world's way, it is impossible for anyone ever to become proud of the greatness so attained.

And this is the greatness that accomplishes that truly great thing of the keeping of the commandments of God and teaching men so. For it is written:

**Galatians 5**

<sup>13</sup> Brethren, you have been called unto liberty; only use not liberty for an occasion of the flesh, but by love serve one another.

<sup>14</sup> For all the law is fulfilled in one word, even in this, You shall love your neighbor as yourself.

Since, therefore, loving service to others by those who are free, is the fulfilling of all the law of liberty, the law of God; and since those who do this great thing are called great simply because in the nature of things that is what they must be and what they are, it follows that loving service to others by those who are free in Christ is true greatness.

Oh, then, let us all aspire to greatness in this the only right way. In the world's way only a very few can ever attain to greatness. In this, the true way, every soul can attain to it; every soul can be like the model man, who, anointed with the Holy Ghost and with power, went about doing good and healing all that were oppressed of the devil, for God was with Him. And,

**Luke 1**

<sup>32</sup> He shall be great.



## 7. Are You Weak? Do You Need Strength?

Life Boat, July 1903<sup>37</sup>

### **Ephesians 2**

<sup>10</sup> Created in Christ Jesus unto good works.

**T**HE object of all creation is good works. He who is not created in Christ to good works can never do them, and he who is created and does not do them denies his creation.

Christianity comes as a result of creation as truly as the worlds came in the beginning by creation. It is a process of creation rather than evolution.

### **Genesis 1**

<sup>1</sup> In the beginning God created the heavens and the earth.

### **Hebrews 11**

<sup>3</sup> Through faith we understand that the worlds were framed by the word of God, so things which are seen were not made of things which do appear.

The same is true of all that was made during creation week; vegetation, the atmosphere, light, the animals—all were created, not evolved.

This should be the experience of a Christian. As far as good works are concerned, the life of man is as utterly void as was the world before its creation. God in Christ Jesus has sent the creating Word which takes man from nothingness, and creates him in the image of God.

Naturally, man is dead and lost in trespasses and sins (*Ephesians* 2:13) but in Christ Jesus he is created unto good works. Yet, when the first step in creation is taken, that man's life is as utterly chaos as was the world after the first day's work of creation. The Spirit of God brooded over that creation, to bring it into accordance with God's thought, so with the man

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<sup>37</sup> Extracts from a talk given in Chicago, June 6, 1903.

whose life is utterly devoid of good works, the Spirit of God is brooding over his life to cause the good works to appear. This process must go on to perfection. Each successive step in Christian experience must come as truly by creation through the word of God as did the first step.

It is natural for us to think we can do things without God, but anything that shall ever appear in you or me which we might think was good, can never be good without the inspiration of the Spirit of God. When the man came to Christ and called Him good, Christ said,

**Matthew 19**

<sup>17</sup> Why do you call me good? there is none good but one; that is God.

All that is good is from God, therefore every individual must become the fruit of the creative power of God, so that God shall be in the life and shall be the inspiration of that person.

**Galatians 5**

<sup>22</sup> The fruit of the spirit [not “fruits”] is love, joy, peace, long-suffering, gentleness, goodness, faith,

<sup>23</sup> Meekness, temperance: against such there is no law.

In other words, against everything except this, there is a law. Then the source of our conduct is not the law, but God, through the Holy Spirit, and when God by the Holy Spirit becomes the inspiration of the life, the product is what the law demands. When there is anything in the life contrary to law, it is because the spirit is not in the life.

The person who says,

“I have tried and tried to overcome this thing and that, and cannot do it,”

—that person is an evolutionist. When Christ said,

## **Genesis 1**

<sup>3</sup> Let there be light,

did He stop and wonder if there would be light, and hope it would come after a while? Light did not come that way; He spoke and it was. The same word which God has spoken is given you to enable you to be more than conqueror. There is no cause for anyone who has named the name of Jesus having his “ups and downs.”

An orange grower in Florida tells of a disease among orange trees. They will attain a great growth one year, but the next year the trees do not grow at all. The year following they again make a great show and the next year fall back again. They call this the “die back disease.” Such trees bear no fruit. They have their “ups and downs.”

A great many Christians have this same experience. He that is created through the word of God will find that the power in this word will carry him straight through without having his “ups and downs.”

Are you weak? Do you need strength? God’s word is:

### **1 Corinthians 16**

<sup>13</sup> Be strong.

Read that word; accept that word be your strength.

### **2 Corinthians 5**

<sup>15</sup> We live henceforth not unto ourselves, but unto Him.

It will never do to spend our lives simply for ourselves, doing no good to others. He has...

### **Revelation 1**

<sup>5</sup> ...washed us from our sins in His own blood,

<sup>6</sup> And has made us kings and priests unto God and his Father.

The world’s idea of a king is one who sits on a throne, and whom everybody serves. The right kind of king is he who

serves everybody.

**Matthew 23**

<sup>11</sup> He that is greatest among you shall be your servant.

Every Christian king will have someone to rule, and that is himself. Get control of your own spirit, and the evil that is within you. To the extent that you are master of your evil tendencies—that is true kingship.

**Proverbs 6**

<sup>32</sup> He that rules his own spirit is greater than he that takes a city.

## 8. The Power of His Word

Medical Missionary, October 1903

**I**T IS the Word that makes a Christian. Without it there can be no Christianity; we cannot warp ourselves around or dress ourselves up so as to be Christians; Christianity comes by the Word of God.

It was the Word of God that made Jesus what He was in the world, in the flesh; and that Word received, will make people just like Jesus in the world, and in the flesh.

We should not think that there is any less for us in the world than there was for Jesus when He was in the world. Everything that God ever gave to Jesus when He was in the world, is just as freely given to you and me, and we are never to think that God loved Him any more than He loves you and me.

It would not help us any for Him to come down and live in this world on a plane that we never could reach.

### **Hebrews 2**

<sup>17</sup> In all things it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

<sup>18</sup> For in that He himself has suffered being tempted, He is able to succor them that are tempted.

### **Hebrews 4**

<sup>15</sup> For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.

This certifies to every one of us that He could be tempted in all points just as we are tempted, and yet without sin, and that is no more true of Him than of you and me. The power that enabled Jesus to live without sin in this world, is a power that will protect us in this world in the midst of all these tempta-

tions.

But what was He in the world?

### **John 1**

<sup>14</sup> The Word was made flesh.

The Word of God was here, in the Scriptures before Christ came,—it was in book form. When Jesus came, the same Word was here in human form; that is all the difference.

<sup>14</sup> The Word was made flesh, and dwelt among us.

In the 17<sup>th</sup> Psalm, we read His own words:

### **Psalm 17**

<sup>4</sup> By the word of your lips I have kept myself from the paths of the destroyer.

Now that is no more to Him than it is to you and me; that word belongs to you and me exactly as it did to Him, and it is for you and me to say to the Author of the Word of God,

<sup>4</sup> By the word of your lips I have kept myself from the paths of the destroyer.

Not only that, but in *2 Thessalonians 2* is this word:

### **2 Thessalonians 2**

<sup>13</sup> For this cause also thank we God without ceasing, because, when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God, which effectually works also in you that believe.

Jesus answered the question of the man who asked Him,

### **John 6**

<sup>28</sup> What shall I do that I might work the works of God?

<sup>29</sup> This is the work of God, that you believe on Him whom He has sent.

When we believe on Him whom God has sent, that Word effectually works in us; that is the work of God, working by



His word. Do not forget that God never does anything except by His word; He cannot do anything in your life except by His word.

Note this word a little further:

## **2 Thessalonians 2**

<sup>13</sup> ...when you received the word of God which you heard of us, you received it not as the word of men, but as it is in truth, the word of God.

Suppose I receive the Word of God as the word of man; what would it be to me? Only the word of man; when I receive the Word of God as the word of man, it becomes simply the word of man, and that is all I get out of it. The word of man has no power; it can do nothing for us; it is the Word of God that has power, and therefore we must receive the Word of God, not as the word of man, but as the Word of God.

Let us see what is the distinction: The Word of God, we say, is creative.

## **Psalm 33**

<sup>9</sup> He spoke, and it was done.

In the 1<sup>st</sup> chapter of *Genesis* we read that when He said, "Let there be light," it was so; when He said, "Let there be a firmament," it was so; when He said, "Let the earth bring forth seed," it was so. Every word that He spoke was so.

That is the virtue of the Word of God; when that word is spoken, it is so. But you know it is not always that way when a man speaks. You have heard men say things that were not true. Therefore you see that the reason why men can lie is that they say things that are not so, and the reason that God cannot lie is that He cannot say anything that is not so, for His very saying it, produces the thing.

God does not say that the thing shall be, and then take some other means to accomplish that thing. A man can speak and say that such and such a thing shall be, but he must do some-

thing to make that word produce the thing that is spoken. Not so with the word of God; when the word of God is spoken, that word produces the thing in itself.

Suppose a man had said to you,

“I will do so and so.”

You say,

“Very good, I accept that; now be as good as your word,—do it.”

This is right when spoken to a man; but perhaps you have said that same thing to God. You have read in the Bible where God said He would do certain things for you. You said to Him, “Be as good as your word,—do it.” Haven’t you?

It is written,

**Psalm 119**

<sup>130</sup> The entrance of your word gives light.

And again,

**2 Corinthians 4**

<sup>6</sup> For God, who commanded the light to shine out of darkness, has shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

God has done it. How did He do it? For He “commanded the light to shine out of darkness.” Shall we ask Him to do a thing that He says He has done? Let me illustrate this: It is written in the Scriptures that:

**John 3**

<sup>16</sup> God so loved the world that He gave His only begotten Son.

How would it do for you to ask God to do that? It would be implying that God would not do what He says He has done. When He says the light which shined “out of darkness, has shined in our hearts, to give the light of the knowledge of the

glory of God in the face of Jesus Christ,” that is so. We can say, “Amen, Lord,” and let the light shine in. Then your life will be full of light shining in the face of Jesus Christ—reflected light; then you will delight in His light. And so,

### **2 Corinthians 3**

<sup>18</sup> We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

By the way, that says, “Beholding as in a glass”—as in a mirror—“the glory of the Lord.” When you look in a mirror, and look straight before you, you see everything that is behind you. Now, looking in the face of Christ, as in a mirror, you do not turn around to see anything; you see the whole thing by looking straight in the mirror. I would a good deal rather see what is behind me by looking straight ahead in the face of Christ Jesus than to turn my back on Jesus Christ,—look at self alone.

Further, as to what He has done; and remember that when He says He has done it, it is so.

### **Colossians 1**

<sup>12</sup> Giving thanks unto the Father, which has made us meet to be partakers of the inheritance of the saints in light.

Does it read, will make “us fit to be partakers of the inheritance of the saints in light”? No; He “has made us fit.” Are you fit to be a partaker of the “inheritance of the saints in light”?

### **Romans 3**

<sup>4</sup> Let God be true, but every man become a liar.

Because a man can lie, and God cannot. Then why should you not accept it? Christianity does not come by what we do, or what we say, or how we fix things up to better ourselves. Christianity comes by what God has done for every soul on earth, and He has done sufficient to save every soul on earth.

When He gave Jesus Christ, He gave everything; when that

was done, everything was done; and He never had to do a single new thing to save every soul on earth. There is nothing new to be done; it is only what He has done; when He says He has done it, that is eternally so.

## 9. God's Spell

Medical Missionary, November 1903

**T**HE influence of sin is hypnotic. People who are sinners, in the face of all that God has given them, act as if they were hypnotized, and that is what they are; because a person that is hypnotized, imagines he sees things that are not so.

I once saw a man come down off a platform, walk through the audience, snapping his fingers in people's faces, and one after another got right up and followed after him,—a whole string of people followed him right up on to the platform, and there he had them all circled round him like a ringmaster. One would go through a trapeze performance, and another would sit on the back of a chair; they were in a circus, and having a most gleeful time, until he brought them out of the spell. Now there was nothing in all this but imagination, but they saw all that they acted out.

Come back to the beginning of that thing in this world. God set man in the garden of Eden, and said to him,

“There is a tree, and you shall not eat of it.” (*Genesis 2:17*)

Then came another, and said,

### **Genesis 3**

<sup>1</sup> Has God told you not to eat of the trees of the garden?

<sup>2</sup> The woman said, “We may eat of the fruit of the trees of the garden:

<sup>3</sup> But of the fruit of the tree which is in the midst of the garden, God has said, You shall not eat of it, neither shall you touch it, lest you die.

<sup>4</sup> And the serpent said unto the woman, You shall not surely die;

<sup>5</sup> For God does know that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

<sup>6</sup> And when the woman saw that the tree was good for food,

and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat.

She saw what was not so; she was hypnotized. So we see that the influence of sin is hypnotic, and it is hypnotism that has ruined this world. This world was hypnotized by sin, and Satan is the great hypnotizer. The whole system of mesmerism and hypnotism and all its performances are simply phases of the same Satanic work that came in with sin in the beginning.

People act directly against themselves. When God has spoken, it is so, whether man will accept it or not. Often he will not accept it and have the benefit of it, when it is there for him all the time, whether he believes it or not. Now there is this hypnotic spell of Satan—the spell of sin—and mankind is under it.

But God has a “spell,” and that spell has broken Satan’s spell. God’s spell is the gospel (originally “God’s-spell”). God’s spell was brought to bear to break Satan’s spell,—and God’s spell is the gospel, which is given in Christ, and through Christ the hypnotic spell of sin is broken, and men are delivered into the glorious liberty of the children of God.

Satan’s spell is bondage, while God’s spell is life and liberty and eternal joy and glory. Satan’s spell is death and eternal ruin.

There is creative power in the word of God:

**Psalm 33**

<sup>9</sup> He spoke, and it was.

When the Bible is to us, by faith a creative power, it works in us the thing it says. Then reading the Bible becomes a glorious pleasure, for we are reading life into ourselves. We are reading life into our souls, for:

**1 Thessalonians 2**

<sup>13</sup> ...the word of God works effectually in you that believe.

## Isaiah 55

<sup>10</sup> For as the rain comes down, and the snow from heaven, and returns not thither, but waters the earth, and makes it bring forth and bud, that it may give seed to the sower, and bread to the eater:

<sup>11</sup> So shall my word be that goes forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.

It is not “*you* shall accomplish that which I please,” but “*it* shall accomplish that which I please.”

You know of some failing in your life that you have been trying to overcome, but you have failed, and you have almost despaired, and do not know what to do. Read in the Bible till you find the word of God that speaks to you on that subject,— and you will find that word speaking to you on that subject,— and there is your deliverance; for that word spoken, produces in you that divine power which delivers you from that failing.

That is the perfection of the Bible. The Bible is human experience written out, and there is not a single experience of man that is not written out in the Bible. You should study the Bible from beginning to end, and then, if you find something in your life that comes short, the Word of God will bring it out, and that very word will deliver you.

There is the word of God spoken, and there is new life created by divine power, and you have victory over that besetment. That is the power of God through Christ, and thus we are created anew in Christ Jesus unto good works.





# 10. Living for God

Medical Missionary, December 1903

## 2 Corinthians 5

<sup>18</sup> And all things are of God, who has reconciled us to himself by Jesus Christ, and has given to us the ministry of reconciliation;

<sup>19</sup> To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and has committed unto us the word of reconciliation.

<sup>20</sup> Now then we are ambassadors for Christ, as though God did beseech you by us: we pray you in Christ's stead, be reconciled to God.

<sup>21</sup> For He has made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him.

**T**HIS scripture represents us as standing in this world in Christ's stead. He was here in the flesh; He fulfilled God's purpose and ascended to heaven, and left the believers to occupy the place which He occupied while here. That is what it means to bear the name of Christian, to profess the name of Christ.

Christ was sent as the Saviour of the world, to show to the world what God is: that it is His work to save, not to destroy; to life up, not to cast down. It is therefore proper for us to study what God is, how He acts toward men, in order that we shall know what disposition must be manifested toward men by us in this world.

When Christ was born into the world in Bethlehem, the fact was announced to the shepherds by the angel in these words:

## Luke 2

<sup>10</sup> Fear not: for, behold, I bring you good tidings of great joy which shall be to all people,

<sup>11</sup> For unto you is born this day in the city of David a Saviour which is Christ the Lord.

<sup>13</sup> And suddenly there was with the angel a multitude of the

heavenly host praising God and saying,

<sup>14</sup> Glory to God in the highest, and on earth, peace, good will to men.

Then the first words spoken concerning Christianity, the first enunciation of it in the world, was in these words, “Peace on earth, good will to men.” And only that is Christianity forever.

Since that is God’s mind, His thought, His will, His wish, and we are His representatives in the world, it follows that the only disposition that should ever be found in any person bearing the name of Christian, is peace—peace on earth, good will—good will to all mankind wheresoever he may meet them, either inside or outside the church.

According to the text, the commission given to us, His disciples, is “the ministry of reconciliation;” and that alone. But how can we carry to men this ministry if there be found in our works, in our disposition, our conduct, anything that would repel, that would offend, that would act otherwise than to reconcile to God?

In the second line of the text quoted there is another thought introduced:

## **2 Corinthians 5**

<sup>19</sup> God was in Christ reconciling the world unto himself, not imputing their trespasses unto them.

Then since God so manifested himself in the flesh of Christ, and we are here in Christ’s stead, it follows that there is not to be seen in me or you or anyone professing the name of Christ, anything that would imply or suggest to any man that we are imputing his trespasses unto him, counting him guilty, or treating him as if condemned.

God is love, and only love, so when God is manifest in the flesh,—in us,—only love will be manifested by us. And God so loved the world, wicked and sunken as men are:

### **Isaiah 1**

<sup>6</sup> From the sole of the foot even unto the head there is no soundness in them; but wounds, and bruises, and putrifying sores...

### **Romans 3**

<sup>12</sup> They are all gone out of the way, they are together become unprofitable; there is none that does good, no, not one.

<sup>13</sup> Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips:

<sup>18</sup> There is no fear of God before their eyes.

He so loved them in this condition that He gave His only begotten Son to save them, trusting, depending upon that true and pure love to win from those enemies all the returns that could come.

That is true love always, whether it be human or divine. It has enough confidence in itself to spend itself, and depend upon its own power to win returns. That love is the love of God, and by the Holy Ghost it is given to every believer, shed abroad in his heart, to be manifested to the world.

One day, there came to Jesus some Pharisees, professors of religion (the religion of self, though professedly the religion of God), seeking to entrap the Saviour in His words. They had, by spying about, discovered someone guilty of an overt act of transgression, and they brought the guilty one to Him—a woman, guilty, self-condemned, ashamed. They quoted scripture:

### **John 8**

<sup>5</sup> Moses in the law commanded us, that such should be stoned; what do you say?

The answer came,

<sup>7</sup> He that is without sin among you, let him first cast a stone at her.

Then He stooped down to write in the sand, and one by one

they went out, and when only himself and the guilty one were left, He asked,

<sup>10</sup> Has no man condemned you?

<sup>11</sup> She replied, No man, Lord.

“Neither do I,” was the answer of compassion.

Now remember we are studying the gospel, we are studying what you and I are by our profession, what we should practice, and what by our example, thank the Lord, we can be.

Did Christ rail upon the woman and charge her to beware how she committed further offense? No.

“Has no man condemned you?”

“No man, Lord.”

“Neither do I condemn you. Go, sin no more.”

And there was more power in His words thus spoken without condemnation, but in genuine mercy and love, to save that woman from sinning and to encourage her in the way of right than in all the condemning words of all the Pharisees in Jerusalem and the United States put together.

Again: There were twelve disciples. One of them was a devil from the beginning. For three and a half years he was with Jesus, and Jesus knew his heart, and knew what at the end he would do.

That last night when they sat together at the table when Jesus said, “One of you shall betray me,” not a single one of the other eleven even suspected Judas, but suspected themselves instead; and when at last Jesus said to Judas, “What you do, do quickly,” and he got up and went out, they thought he had gone to buy something for the feast.

The lesson in this is, that Jesus, while He knew the guilt of Judas, yet in all his association with him had never by word or look or intimation given the other disciples ground even to

suspect that Judas was not as straight as anyone. And when at last Judas did finally wrench himself away from such treatment as that, and did plunge over, he was compelled by that very life of Christ which he knew, to go to the very ones into whose hands he had betrayed the Saviour and say,

“I have betrayed innocent blood; I have lied, this whole thing is a fraud; that man is not what I have told you he is.”

But suppose that Jesus had by intimation or word or by a single act revealed to the others the character of Judas, then Judas would have said,

“I know I am not right—I know I have done wrong, but he didn’t treat me right.”

He would have had that justification of his course; but as it was, he stood without excuse.

These lessons are written as an example of what Christianity really is. They are written for our understanding, and let us understand them. The trouble with Christians is that they have not enough confidence in the love of God which they profess, to put their dependence upon that love to win guilty people to a better course. If that love will not win them, nothing else will.

We are in the day when we know it is promised that the mystery of God shall be finished, and with no more delay. The mystery of God finished, is God fully manifest in the life of the believer. Only God is to be seen there, none of our own ways; only peace, only good will to all mankind; only the treatment that Christ gave to men.



# 11. You Must Be Born Again

Australasian Signs of the Times, June 6, 1904

## **Matthew 12**

<sup>33</sup> Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit.

## **Matthew 7**

<sup>18</sup> A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

**S**O LONG, and just as certainly, as a person is a child of the wicked one, the lusts of his father will he do. And just as certainly as a person is a child of God, the virtues of his Father will he show.

It all depends upon what you are. And what you are depends upon whose child you are. Look to your parentage; whose child are you?

Do you do evil things? Do you fulfill the lusts of the flesh? It is all because of your parentage and birth. But do not be discouraged: get a new parentage: get a new birth. Then, being of a new parentage, being born again, being; a new creature, being a child of God, you will...

## **1 Peter 2**

<sup>9</sup> ...show forth the virtues of Him who has called you out of darkness into His marvelous light.

Nor is it enough to have been born again. We must be born again. It is well to have been born again, if we are born again. But for a person to have been born again, and yet he be not now born again,—this counts nothing.

No; “You must be born again.” The new birth must be continued in all its newness and power. We must be born into newness of life,—larger experiences, new experiences, and greater grace, every day, and every hour of the day. This is

what it is to be born again, in truth.

## **2 Corinthians 5**

<sup>17</sup> If any man be in Christ he is a new creature.

Are you in Christ? If so, then you are a new creature. Not “you *were* a new creature,” but you *are*. And being a new creature, it is easy to do new things: indeed, new things are only what are done: for,

<sup>17</sup> ...old things are passed away; behold, all things are become new.

Born of the Spirit (*John* 3:6), living in the Spirit (*Galatians* 5:25), led of the Spirit (*Galatians* 5:18), and walking in the Spirit, you shall not fulfill the lusts of the flesh. *Galatians* 5:16.

This is Christian experience.



## 12. What Christianity Really Is

Australasian Signs of the Times, June 13, 1904

**I**T IS entirely too much supposed that Christianity has to do with a sort of etherealized existence, apart from the real occupations and practical things of the every day life. But this is the farthest possible from the truth.

Christianity belongs in the deepest and widest sense as a vital working force in all that can ever rightly go to make up the sum of the daily human life upon the earth. Christians are true to their name and profession when their practical conduct in all affairs of the daily life demonstrate the all-pervading presence and power of the Spirit in uprightness, righteousness, and truth.

It cannot be denied that the life of Christ in the flesh on earth is the demonstration of Christianity. His was the normal Christian life, the demonstration of what it is easy for every Christian to be. Christ in human flesh put himself in vital connection with every true and right relationship of human life on the earth. He grew up from infancy to manhood as the children of men grow; He met all that human beings in this world meet as they grow up,

### **Hebrews 2**

<sup>17</sup> For in all things it behoved Him to be made like His brethren.

### **Hebrews 4**

<sup>15</sup> He was touched with the feeling of our infirmities.

He experienced human suffering, for

### **Isaiah 53**

<sup>3</sup> He was a man of sorrows and acquainted with grief.

### **Hebrews 4**

<sup>15</sup> He was in all points tempted like as we are.

## Hebrews 2

<sup>18</sup> So that in that He suffered being tempted He might also succor them that are tempted.

Nor was it in the spiritual life alone that He met and identified himself with the daily experience of human life. He worked daily as a carpenter all through the days of His youth and early manhood. This work as a carpenter brought Him into vital connection with mankind in the practical, material things that make up the daily life of the common people.

He was just as truly the Saviour of the world when He was sawing boards as He was when preaching the sermon on the mount or walking on the sea. This simply demonstrates that Christianity just as truly and vitally enters into the mechanical or other physical things of daily life as it does into the divinest sermon that was ever preached.

All this was for our sake—for us. He did it to show to us how we are to do it; to show to us exactly what Christianity is; how all-embracing is the life of faith, and how entirely it sanctifies every occupation as well as every thought of the daily life. It is the daily life of the Christian or else it is nothing to him.

Such was the Christianity of Christ, and that is the only true kind. Every soul can have it, and every Christian must have it, for only that is what Christianity really is.

## 13. In All Things Like

Signs of the Times, April 30, 1906

**I**T SHOULD be particularly noted that in the 1<sup>st</sup> and 2<sup>nd</sup> chapters of *Hebrews* the thought and discussion concerning the person of Christ is especially as to nature and substance. In *Philippians*, there is presented the thought of Christ's relationship to God and to man, especially as to nature and form. Thus:

### **Philippians 2 [RV]**

<sup>5</sup> Let this mind be in you, which was also in Christ Jesus;

<sup>6</sup> Who, being in the form of God, thought it not robbery to be equal with God;

<sup>7</sup> But emptied himself, and took upon Him the form of a servant, and was made in the likeness of men;

<sup>8</sup> And being found in fashion as a man, He humbled himself, and became obedient unto death, even the death of the cross.

When Jesus emptied himself, He became man; and God was revealed in the Man. When Jesus emptied himself, on the one side man appeared, and on the other side God appeared. Thus, in Him, God and man meet in peace, and become one;

### **Ephesians 2**

<sup>14</sup> For He is our peace, who has made both [God and man] one...

<sup>15</sup> Having abolished in His flesh the enmity...for to make in himself of twain [God and man] one new man, so making peace.

- He who was in the form of God took the form of man.
- He who was equal with God became equal with man.
- He who was Creator and Lord, became creature and servant.
- He who was in the likeness of God, was made in the likeness of man.

- He who was God, and Spirit, was made man, and flesh.  
*John 1:1, 14.*

Nor is this true only as to form; it is true as to substance. For, Christ was like God in the sense of being of the nature, in very substance, of God. He was made in the likeness of men, in the sense of being like men, in the nature and very substance of men.

Christ was God. He became man. And when He became man, He was man as really as He was God. He became man in order that He might redeem man. He came to man where man is, to bring man to Him where He was and is. And in order to redeem man from what man is, He was made what man is:

<b>What Man Is</b>	<b>What Christ Was Made</b>
Man is flesh. <i>Genesis 6:3; John 3:6.</i>	<b>John 1</b> <sup>14</sup> And the Word was made flesh. <b>Hebrews 2</b> <sup>14</sup> Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same.
Man is under the law. <i>Romans 3:19.</i>	<b>Galatians 4</b> <sup>4</sup> [Christ was] made under the law.
Man is under the curse. <i>Galatians 3:10; Zechariah 5:1-4.</i>	<b>Galatians 3</b> <sup>13</sup> Christ...[was] made a curse for us.
Man is sold under sin, and laden with iniquity. <i>Romans 7:14; Isaiah 1:4.</i>	<b>Isaiah 53</b> <sup>6</sup> The Lord has laid on Him the iniquity of us all.
Man is "a body of sin." <i>Romans 6:6.</i>	<b>2 Corinthians 5</b> <sup>21</sup> [God] has made Him to be sin.

Thus, literally,

**Hebrews 2**

<sup>17</sup> In all things it behooved Him to be made like unto His brethren.

Yet it must never be forgotten, it must be borne in mind and heart constantly and forever, that in none of this as to man, the flesh, sin, and the curse was Christ ever of himself or of His own original nature or fault. All this He “was made.”

### **Philippians 2**

<sup>7</sup> He took upon Him the form of a servant, and was made in the likeness of men.

And in all this Christ was “made” what, before, He was not, in order that the man might be made now and forever what he is not.

Christ was the Son of God. He became the Son of man that the sons of men might become the sons of God. *Galatians* 4:4; *1 John* 3:1.

Christ was Spirit. *1 Corinthians* 15:45. He became flesh in order that man, who is flesh, might become spirit. *John* 3:6; *Romans* 8:8-10.

Christ, who was altogether of the divine nature, was made partaker of human nature in order that we who are altogether of the human nature...

### **2 Peter 1**

<sup>4</sup> ...might be partakers of the divine nature.

Christ, who knew no sin, was made to be sin, even the sinfulness of man, in order that we, who knew no righteousness, might be made righteousness, even the righteousness of God.

And as the righteousness of God, which, in Christ, the man is made, is real righteousness, so the sin of men, which Christ was made in the flesh, was real sin.

As certainly as our sins, when upon us, are real sins to us, so certainly, when these sins were laid upon Him, they became real sins to Him.

As certainly as guilt attaches to these sins, and to us because of them, when they are upon us so certainly this guilt

attached to these same sins of ours and to Him because of them, when they were laid upon Him.

As the sense of condemnation and discouragement of our sins was real to us when these sins of ours were upon us, so certainly this same sense of condemnation and discouragement because of the guilt of these sins was realized by Him when these sins of ours were laid upon Him.

Thus the guilt, the condemnation, the discouragement of the knowledge of sin were His—were a fact in His conscious experience—as really as they were ever such in the life of any sinner that was ever on earth.

And this awful truth brings to every sinful soul in the world the glorious truth that “the righteousness of God,” and the rest, the peace, and the joy, of that righteousness, are a fact in the conscious experience of the believer in Jesus in this world, as really as they are in the life of any saint who was ever in heaven.

He who knew the height of the righteousness of God, acquired also the knowledge of the depth of the sins of men. He knows the awfulness of the depths of the sins of men, as well as He knows the glory of the heights of the righteousness of God. And by this,

### **Isaiah 53**

<sup>11</sup> By His knowledge shall my righteous Servant justify many.

By this His knowledge He is able to deliver every sinner from the lowest depths of sin and lift him to the highest height of righteousness, even the very righteousness of God.

Made “in all things” like unto us, He was in all points like as we are. So fully was this so that He could say, even as we must say the same truth,

### **John 5**

<sup>30</sup> I can of my own self do nothing.

Of Him this was so entirely true that, in the weakness and infirmity of the flesh,—ours which He took—He was as is the man who is without God and without Christ. For it is only without Him that men can do nothing. With Him and through Him, it is written:

**Philippians 4**

<sup>13</sup> I can do all things.

But of those who are without Him it is written:

**John 15**

<sup>5</sup> Without me you can do nothing.

Therefore, when of himself He said, “I can of my own self do nothing,” this makes it certain forever that in the flesh,—because of our infirmities which He took; because of our sinfulness, hereditary and actual, which was laid upon Him and imparted to Him—He was of himself in that flesh exactly as is the man who, in the infirmity of the flesh, is laden with sins, actual and hereditary, and who is without God.

And standing thus weak, laden with sins and helpless as we are, in divine faith He exclaimed,

**Hebrews 2**

<sup>13</sup> I will put my trust in Him.

**Luke 19**

<sup>10</sup> [He came to] seek and to save that which was lost.

And in saving the lost, He came to the lost where we are. He put himself among the lost.

**Isaiah 53**

<sup>12</sup> He was numbered with the transgressors.

**2 Corinthians 5**

<sup>21</sup> [He was] made to be sin.

And from the standpoint of the weakness and infirmity of the lost, He trusted in God, that He would deliver Him and

save Him. Laden with the sins of the world; and tempted in all points like as we are, He hoped in God and trusted in God to save Him from all those sins and to keep Him from sinning. *Psalm* 69:1-21; 71:1-20; 22:1-22; 31:1-5.

And this is the faith of Jesus: this is the point where the faith of Jesus reaches lost, sinful man to help him. For thus it has been demonstrated to the very fullness of perfection, that there is no man in the wide world for whom there is not hope in God, no one so lost that he cannot be saved by trusting God in this faith of Jesus.

And this faith of Jesus, by which in the place of the lost, He hoped in God and trusted God for salvation from sin and power to keep from sinning—this victory of His it is that has brought to every man in the world divine faith by which every man can hope in God and trust in God and can find the power of God to deliver him from sin and to keep him from sinning.

That faith which He exercised and by which He obtained the victory over the world, the flesh, and the devil—that faith is His free gift to every lost man in the world. And thus:

### **1 John 5**

<sup>4</sup> This is the victory that overcomes the world, even our faith.

And this is the faith of which He is the Author and Finisher:

### **Hebrews 12**

<sup>2</sup> Looking unto Jesus the Author and Finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the right hand of the throne of God.

- This is the faith of Jesus that is given to men.
- This is the faith of Jesus that must be received by men in order for them to be saved.
- This is the faith of Jesus which, now in this time of the Third Angel's Message, must be received and kept by



those who will be saved from the worship of the “beast and his image,” and enabled to keep the commandments of God.

- This is the faith of Jesus referred to in the closing words of the third angel’s message:

**Revelation 14**

<sup>12</sup> Here are they that keep the commandments of God, and the faith of Jesus.



# 14. The Faith of Jesus

Medical Missionary, March 20, 1907

**J**ESUS is the Author and He is the Finisher of the faith of all men.

## **Hebrews 12**

<sup>2</sup> Looking unto Jesus the Author and Finisher of our faith.

It is through Him only that men have the power, or even the privilege, to believe. For the Scripture says that:

## **John 1**

<sup>7</sup> [John] came...to bear witness of [Him as] the Light, that all men through Him might believe.

And that it is...

## **1 Peter 1**

<sup>21</sup> By Him [that we] do believe in God.

And yet this faith *in* Jesus, is not the faith *of* Jesus.

“The faith of Jesus” is the faith of Jesus himself, the faith which He had and which He exercised in this world in the flesh to show to man and to make sure to man the way of salvation.

“The faith of Jesus” is the faith that He had and that He exercised, just as truly as “the faith of our father Abraham” is the faith “which he had” and which he exercised.

## **Romans 4**

<sup>12</sup> ...walk in the steps of that faith of our father Abraham, which he had being yet uncircumcised.

This seems to be plain enough on the face of it; yet it is certainly true that Christians almost invariably look upon the phrases “faith in Jesus,” and “the faith of Jesus,” as signifying only faith in Jesus, and as referring always to the believing of men in Jesus.

But the Scriptures make it too plain to be doubted or misunderstood, that the phrases “faith in Jesus” and “the faith of Jesus” refer to things that are entirely separate. “Faith in Jesus” refers to the believing of men in Jesus, as in:

### **John 3**

<sup>16</sup> Whosoever believes in Him should not perish.

### **Ephesians 1**

<sup>15</sup> Wherefore I also, after I heard of your faith in the Lord Jesus...

### **Colossians 1**

<sup>4</sup> Since we heard of your faith in Christ Jesus...

### **Colossians 2**

<sup>5</sup> ...the steadfastness of your faith in Christ.

### **Acts 26**

<sup>18</sup> ...that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me.

“The faith of Jesus” refers to the faith of Jesus himself personally, the faith which He exercised as man in the flesh. This latter part, the real truth as to “the faith of Jesus,” is so important, and is so little apprehended, that we shall quote in full the Scriptures that certainly put it beyond all question.

### **Galatians 3**

<sup>22</sup> But the Scripture has concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe.

It is impossible to have the words “faith of Jesus” in that verse to be equivalent to faith in Jesus. This is forbidden by the structure of the verse itself. For to make the words “faith of Jesus” mean the same as faith in Jesus, would force upon the writer such a meaningless repetition as:

“The promise by faith in Jesus Christ might be given to them that have faith in Jesus Christ.”

But taken as meaning just what it says, then the verse tells the splendid truth that the promise of God comes to men by the faith of Jesus, and that the promise of God which the faith of Jesus Christ brings to men is given and made sure to them that believe in Jesus Christ.

### **Galatians 2**

<sup>16</sup> Knowing that a man is not justified by the works of the law but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law.

Surely there is here no room for any explication. Both expressions are used in direct connection, and used in a way that makes it impossible that they should be taken as meaning the same thing. And taken for exactly what they say, again there is told the splendid truth that it is “the faith of Jesus” that brings to us and gives to us the justification, the righteousness which we receive by believing in Jesus.

This is shown in the same way, and just as plainly in:

### **Romans 3**

<sup>21</sup> But now the righteousness of God without the law is manifested...

<sup>22</sup> Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe [in Jesus Christ].

It is the faith of Jesus that has brought to us, that gives to us, and makes sure unto us and upon us, the righteousness of God, which is promised to all who believe in Him, and which is received by faith in Him. All this is further witnessed by the statements of Scripture that,

### **Romans 5**

<sup>18</sup> By the righteousness of one the free gift came upon all men unto justification of life.

<sup>19</sup> By the obedience of one shall many be made righteous.

<sup>15</sup> The gift by grace which is by one man, Jesus Christ, has

abounded unto many.

By the righteousness of Christ we are justified. That righteousness of Christ was wrought, in this world and in human flesh, by the faith of Jesus Christ. By the obedience of Christ we are made righteous. That obedience of Christ, in this world and in human nature, was accomplished by the faith of Jesus. And that which the faith of Jesus has wrought for us in our flesh which He took, is received by us in our flesh, which we have, through faith in Jesus. Accordingly,

### **Galatians 2**

<sup>20</sup> The life which I now live in the flesh, I live by the faith of the Son of God who loved me and gave himself for me.

And this life by the faith of the Son of God, is received by us through faith in the Son of God.

### **Ephesians 3**

<sup>12</sup> In whom [Jesus] we have boldness and access with confidence by the faith of Him.

And this boldness and access with confidence which is by the faith of Him, is received by us through faith in Jesus.

We see then that “the faith of Jesus” has been brought to the world, and He has made it a free gift to men, the fulfillment of all the promises of God, righteousness, justification, sanctification, eternal life, and boldness and access with confidence; and that all this that is accomplished for us and is brought to us by “the faith of Jesus” is received by us through “faith in Jesus;” that is by simply believing in Him.

Yet it must not for a moment be thought that even all this is given to us by the faith of Jesus, apart from himself. No: He gives us himself, and all this in himself and with himself. And He himself is received by us through faith in Him. But when He gives to us himself He gives to us all that is in Him and of Him.

And one of the things that is of Him is this very “faith of

Him.” Therefore it is true in this as in all the rest, that by faith in Him, we actually receive the faith of Him. And this faith of Jesus in us, will accomplish in us, in the flesh for Him what it accomplished in Him in the flesh for us.

And this is the wonderful blessedness that is proclaimed to all men in the words of the Third Angel’s Message:

**Revelation 14**

<sup>12</sup> Here are they that keep the Commandments of God and the Faith of Jesus.





# 15. The Everlasting Covenant is not “Obey and Live”

Medical Missionary, September 11, 18, 25, 1907

In a recent publication it is said,

We have found the condition of the covenant between God and His creatures to be, “Obey and Live.”

And,

The compact, or covenant, under which Adam began his existence was that God promised life only on condition of Adam’s obedience.

Now as a matter of fact, is it true that Adam began his existence under an agreement between him and God? The only possible way in which it could be true that Adam “began his existence” under an agreement of any kind whatever, would have to be that he entered into that agreement before he existed. For if his existence began before the agreement was made, then it is plain that he did not begin his existence under that agreement.

And if it be true that Adam began his existence under that agreement, then it is equally plain that the agreement existed before he did, and the only way that the agreement between him and God could exist before he existed, would, in the nature of things, have to be that he entered into that agreement before he existed.

Note also that according to this statement this agreement was that:

God promise life only on condition of Adam’s obedience.

As certainly then as life was promised him only on a condition, so certainly he did not already have life; and not having life, he agreed to obey in order that he might have it; as it was “only” on that “condition” that he could have life.

This statement would demonstrate that Adam entered into this agreement before he had life; that is, before he existed; and did really “begin his existence” under that compact. Does anybody need to be told that such a thing as that, is, in every conceivable sense, an absolute impossibility?

Since Adam and every other intelligence must necessarily be alive before they could possibly enter into any compact, it follows in the nature of things that each one began his existence with life, and not with any such thing as an agreement to do something in order to get life or to have it.

Therefore, the simple and plain fact, and the plain Scripture truth, is that Adam and angels began their existence with life; and that this life was, by the gift of the grace of God, in creating them living souls; and was not, in any sense, under, nor was it by virtue of, any compact or bargain or condition or anything of the kind.

According to the statement noted above, God promised to give to them life provided that they would obey; and on their part they promised to obey so that they could have the life, and had to do it before they could have the life. Then when they did do it and so got the life, how was it in fact and in truth that they got the life? There is only one possible answer, and that answer is perfectly clear—it is that they got life by their own works.

When God promised life only on condition of obedience, then it is positive and plain that their hope of life rested only on their obedience. And since God’s part could not come in till their part was fulfilled, since God’s promise could not come in till their promise was made good in obedience, it follows that their hope of obedience rested only on the virtue of their own promise to obey. And thus God’s everlasting covenant is made to rest on the promise of creatures.

In perfect consistency with this is the suggestion often met with of God’s eternal or everlasting covenant being “broken,”

and “renewed,” “broken” and “renewed.” But if the covenant were God’s indeed and rested on God’s promise only, then it never was broken and never could be broken. For God neither will nor can break His own promise; and no creature can break God’s promise. And hence it never could require renewing. An everlasting covenant would be unbreakable.

Righteousness and life truly go together. But if Adam and all men and angels could have life only by their own works, in fulfillment of their own promise to obey, it is plain that they got righteousness by their own works in fulfillment of their own promise, and so this righteousness was absolutely and exclusively their own righteousness. It was absolutely righteousness by works and not by faith; it was exclusively their own righteousness, by their own works, upon their own promise and not in any sense the righteousness of God, which is by faith.

Since God’s covenant is identical with His law of Ten Commandments, this theory suggests that God’s law must be renewed when it is broken! Why should not the real gospel thought be recognized that it is the sinner, and not the law, that needs to be renewed? that it is the person who fails, and not the covenant that cannot possibly fail, that needs to be renewed?

Such conception presents to us God as one who did not have enough confidence in His own goodness or the merit of His own truth or the worth of His own grace, to lead Him to trust to this to win their free confidence and loving obedience; but, to secure it, he must put them under bonds of a legal system of bargain and “compact,” of “condition” and proviso!

But that is not God at all. That is not the God and Father of our Lord Jesus Christ. The very inherent name of the true God is:

### **Exodus 34**

<sup>6</sup> The Lord, the Lord God; merciful and gracious, long-suffer-

ing and abundant in goodness and truth,

<sup>7</sup> Keeping mercy for thousands, forgiving iniquity and transgression and sin.

And He has enough confidence in His own mercy and grace, and long suffering and goodness and truth and forgiveness, to depend upon this alone to secure eternally the spontaneous free-flowing, grateful service of His created intelligences. And this was settled for all eternity before ever there was a creature or any creation at all.

Intelligence is essential to virtue. Freedom of choice is essential to intelligence, and freedom of choice is essential to virtue. God made angels and men intelligent. He made them to be moral. He therefore made them free to choose; and He eternally respects that freedom of choice. He made all intelligences free to choose Him. This perfect freedom of choice to glorify Him, carries in itself the freedom of choice not to do so. But for any intelligence to choose not to glorify God is sin. Therefore, in the nature of things, freedom of choice involves the possibility of sin.

Then as God created angels and men free to choose, and thus free to choose to sin, did He not, therefore, have to provide against this possible choice before they were created? Did He not have to provide for the possibility of sin, before ever a single creature was created?

Most assuredly; and He did so. And this provision which He then made is an essential part of that eternal purpose which He purposed in Christ Jesus our Lord, and which is revealed in the preaching of the everlasting gospel.

Let us go back to when there was no created thing; back to the eternal counsels of the Godhead. The existence of God is not a self-satisfied existence. His love is not self-love. His joy is not fulfilled in wrapping himself within himself and sitting solitary and self-centered. His love is satisfied only in flowing out to those who will receive it and enjoy it to the full. His joy

is fulfilled only in carrying to an infinite universe full of blessed intelligences the very fullness of eternal joy.

Standing then in thought with Him before there was a single intelligent creature created, He desires that the universe shall be full of intelligences enjoying His love to the full. In order to do this, they must be free to choose Him and to choose to serve Him.

But in their freedom to choose to serve Him lies also the freedom to choose not to serve Him or themselves, life or not life. For to choose not Him is to choose not life, and to choose not life is to choose death.

But this involves the possibility of the entrance of sin, the possibility that some will choose not to serve Him, that some will choose the way of sin. Shall He then refuse to create, because if He does it must be with the possibility that sin may enter, which is the very opposite of His very nature? This would be but eternally to remain self-centered and solitary. More than this, such a shrinking would in itself be but to cease to be God. For what would be the worth of a God who cannot do what He desires? Who cannot fulfill His own will?

So, then, since He is God He is Creator and He will create realms of intelligences. But, lo! He is to create them free to choose, and therefore with the possibility of their choosing not His way, and therefore with the possibility of their sinning.

Shall He then seek to guard against the entrance of sin, by putting them all under bonds to keep the peace? under bonds of a bargain and “compact,” upon “condition” and proviso, that they will obey, that they will keep His law, that they will not sin? and this all in order that they may secure life from Him?

No, eternally, no! Such a thing as that would be the surest possibly guarantee of the entrance of sin. And even until sin might enter, the service would be only the service of legality,

their obedience only their own, upon their own promise, and their righteousness only of themselves and of the law. That, therefore, is eternally not the way of God.

No; thank the Lord, such as that is not the God and Father of our Lord Jesus Christ. He made all intelligences free to choose, and to think as they choose; and therefore free to sin if they choose.

And at the same time, in His infinite love and eternal righteousness, He purposed to give himself a sacrifice to redeem all who should sin; and give them even a second freedom to choose Him or themselves, to choose life or death.

And those who the second time and against all this would choose not Him who is their life,—let them have what they have chosen, which could be only death.

And those who would choose life,—the universe full of them,—let them enjoy to the full that which they have chosen—even eternal life, the fullness of perfect love, and the dear delights of unalloyed virtue and joy forevermore.

This is God, the living God, the God of love, the God and Father of our Lord Jesus Christ, who is fully able to do whatsoever He will, and yet leave all His creatures free. This is He who from the days of eternity,

### **Ephesians 1**

<sup>11</sup> ...works all things after the counsel of His own will.

And this is...

<sup>9</sup> ...the mystery of His will...which He has purposed in himself;

<sup>10</sup> That in the dispensation of the fullness of times He might gather together in one all things in Christ, both which are in heaven, and which are on earth; even in Him,

and that “God may be all” in each one and “in all.” *1 Corinthians* 15:28. This is...

### **Ephesians 3**

<sup>11</sup> ...the eternal purpose which He purposed in Christ Jesus our Lord;

and of which the gospel in this world is only the revelation.

And this is simply why it is that whosoever,—cherub, angel, or man,—hardens himself against all this infinity of the goodness, mercy, and grace of God, in confirming to the limit his choice not to have Him, thereby makes of himself only a very devil.

Again I ask,

“What were the angels and what was Adam when they began their existence?”

Intellectually, morally, and spiritually were they mere bodies of pulp? people that could receive impressions and take shape only by pressure from without?

What says the Scriptures? Adam was created in the image of God. *Genesis* 1:26-27. He was clothed and crowned with glory and honor. *Psalms* 8:5; *Hebrews* 2:7. In the very first hours of his existence he stood in a mind of such compass, of such penetrative power, of such flexibility, and yet of such precision, that he could read instantly each created thing, and run in succession through the whole realm of beast and fowl and at sight catch the secret of the very nature of each, and express the thought of God as therein manifested.

In heart and mind, in thought and will, he was so at one with God in the Spirit of God that every faculty was but the faculty of the divine mind; and all this upon his own free choice. *Genesis* 2:18-20. And even he was yet...

### **Hebrews 2**

<sup>7</sup> ...lower than the angels.

Surely such splendid intelligences as those were not held up by God for a bargain, for a “compact,” for a promise, upon

condition and proviso that they would obey so that they could have life, and that:

“God promised them life only on condition of obedience!”

No, eternally, no! They already had life from the Author of life. They dwelt joyously in the very presence of Him who of himself was their life, and with whom is the Fountain of life. *Deuteronomy 30:20; Psalm 36:9.*

They beheld the face of Him who is also the Fountain of light, and in whose light they saw light. And as they with open face thus beheld His glory they were changed into the same image from glory to glory, even as by the Spirit of the Lord. *Matthew 18:20; 2 Corinthians 3:18.*

Their life was from Him; and since “righteousness and life go together,” their righteousness was from Him. They lived, from Him and by Him and in Him and with Him; and they were righteous, from Him, and by Him, and in Him. Thus their righteousness was the righteousness of God, and not of themselves; not their own righteousness which was of the law, but the righteousness of God which is by faith.

They knew no such things as “obey and live.” No; they lived. And they knew how to live from God and in God. They lived from Him who was their life. They lived by Him and in Him and with Him who is the Fountain of life. And in the very living thus, obedience was manifested in the very manifestation of the life and righteousness of God in them.

It was not an obedience of outward compliance, nor of legalistic form. It was an obedience of the inspiration of the life and love of God; an obedience freely and unconsciously flowing from within because of the possession of the life and love and righteousness of God in the fullness of the possession of the holy Spirit of God.

I am not in any way either saying or intimating that Adam



and the angels did not keep the law of God before they sinned. What I am saying is that not one of them ever did it in order to be righteous, nor in order to get life, nor to have life; not one of them ever promised to obey or keep the law in order that he might have righteousness, nor in order that he might have life for any other purpose, nor for any reason whatever; God never held them up on a bargain or agreement or any “condition” requiring of them a promise of obedience before they could have life.

The universe of God is not a universe of bondage, but of perfect freedom. It is not a universe of the works of the law, but of grace through faith by the promise of God alone and altogether and forever.

But why was the covenant at Sinai a covenant of bondage?

- Didn't they promise to obey and keep His law,—the Ten Commandments? Certainly.
- And is not obedience to God in the keeping of His law a good thing? Unquestionably.
- Then wasn't it a good thing that they promised? Most assuredly.

Then what was the difficulty? Where was the fault? The difficulty was not in the thing that they promised to do, but in their promise to do that thing. The covenant from Sinai is declared by the Scriptures to have been faulty; that it was faulty in the promises, and that the fault was found “with them.” *Hebrews* 8:7-8. Yet all that they did was to promise that they would obey the voice of God and keep the Ten Commandments.

Therefore by the plain word of the Scriptures it was a fault for the people at Sinai to promise to obey God's voice and keep His law in order to have God be their God, and they to be His people. And this simply for the reason that they could not do it. It was, therefore, a fault for them to enter into a

compact of “obey and live.” It will doubtless be said,

“Of course, this was true of them because they were sinners; but it could not be true of angels and of Adam at the beginning of their existence and before they were sinners.”

I say deliberately that it is a fault for any person in the universe, either angel or man, at the beginning of his existence or at any other time, to promise to obey the law of God in order that he may have life or righteousness, or for any other purpose or for any reason whatever.

It is a fault for either angels or men ever to enter into any compact of “obey and live,” or to offer to God obedience as the satisfaction of a “condition” upon which “only” they can secure the promise of life. And this for the reason that under such “compact” and upon such “condition” their obedience and therefore their righteousness would be only of themselves and of the law.

And self-righteousness is no more true righteousness, and no more acceptable to God in a heavenly angel than it is in an earthly Pharisee.

Why, the Lord Jesus himself, the Creator and Lord of all, the glory of God and the Light of the universe, when He came down to this world and took “the form of a servant,” could not manifest His own righteousness, righteousness of himself; but must “empty himself” and must “do nothing” of himself; and this in order that the righteousness of God might appear—the righteousness of God by faith. *Philippians* 2:5-7; *John* 5:30; 12:49; 14:10.

And when the Lord of glory “in the form of a servant” could not do this, then no angel (all of whom in fact are but servants, *Revelation* 19:10; 22:9) could, or can, ever do it. And when the Lord of glory himself could not do it in “the form of a servant” on earth, no angel could ever do it in heaven.

What then? Just this: The Lord of glory emptying himself,

and doing nothing of himself, in order that not even His own righteousness should appear, but only the righteousness of God,—as the mighty and glorious “Leader” that He is, He has, in this, revealed the way, has set the pace, and has lifted the true standard, to all the universe, of the only way, to the only righteousness that can ever be acceptable to God—the righteousness of God alone; the righteousness of God which is by faith of Jesus Christ.

For when in truth did God give Christ, and give himself in Him? When, in truth, did Christ offer himself? When did He “empty himself”? The answer is, “Before the foundation of the world” (1 Peter 1:20); before there was any creature, yea, even before there was any creation.

Creation itself rests upon the grace of God who denies himself, who gives himself, who empties himself, for the life, the joy, and the good of His creatures. And the divine thing of emptying himself, that God might appear all in all, this divine thing that was done in truth before there was any creation, and that was done in very fact on the cross of Calvary—this divine thing it is, that is the only way of righteousness anywhere in the wide universe, or in eternity.

Righteousness, whether to men, to angels, to bright seraphim, or to exalted cherubim, comes not by obedience of their own. It comes only from the grace of God through the faith of Jesus Christ; never their own righteousness which is of the law, but always only...

### **Philippians 3**

<sup>9</sup> ...that which is through the faith of Christ, the righteousness which is of God by faith.

And in this word “faith” I mean not a mere theoretical notion, but “faith” in its only true meaning of the will submitted to Him, the heart yielded to Him, and the affections fixed upon Him. This only is faith; and this itself by the grace and gift of God.

And this faith, of the will submitted to God through Christ, of the heart yielded to God in Christ, and the affections fixed upon God by Christ—this is the faith of angels as truly as of men.

And by this faith and in this faith of the Lord Jesus, all the glad array of holy angels, bright seraphim, and beatified cherubim, as well as men, empty themselves of all thought of self, of all thought of any righteousness of self or of law, and receive the righteousness of God, which is by faith of Jesus Christ, through His boundless grace.

And “obey?”—Of course they obey. But the obedience is not an outward compliance, or of law; but the inward, free-flowing service of love, which is the only true obedience in heaven or earth.

And in this obedience, of course, they live; for it is the very expression of the life and righteousness of God which is in them by the faith of Jesus Christ through the grace of God.



