



THE NAME OF GOD

COLLECTED PERIODICAL ARTICLES

The name of the Lord is a strong tower:
the righteous runs into it, and is safe.

Proverbs 18:10

A. T. JONES

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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, titled: *The Name of God*, gathers together those articles which particularly dwell upon the character of God, and His attributes. Naturally, many articles could fit in such a category, but I specifically picked those which were predominantly about God's character, and did not fit as well under any of the other 11 categories.

The message of elders Waggoner and Jones was the beginning of the fourth angel's message of *Revelation* 18. Ellen White testified:

Review and Herald, November 22, 1892:

The time of test is just upon us, for the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.

This angel was to lighten the earth with the glory of God:

Revelation 18

¹ And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.

The message of Waggoner and Jones was therefore the beginning of the light of the glory of God, that should lighten the world. When Christ came on earth, He came to reveal God's character to men. This same work is to be repeated at the close of this world's history. Isaiah described this work:

Isaiah 40

³ The voice of him that cries in the wilderness, Prepare the way of the Lord, make straight in the desert a highway for our God.

⁵ And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord has spoken it.

⁹ O Zion, that brings good tidings, get up into the high mountain; O Jerusalem, that brings good tidings, lift up your voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!

As you read these articles, may you indeed "Behold your God" as you have not seen Him before. May the shadows of the misconceptions taught through traditional ideas be lifted and the glory of that character, which is the supreme study of all heavenly beings, fill you with light and life.

1. Knowledge and Gratitude

Signs of the Times, April 18, 1878¹

Original title: The Sermon

Matthew 4

¹⁰ You shall worship the Lord your God and Him only shall you serve.

THESE words were spoken by our Saviour when under the temptation to worship another than God; when Satan offered Him all the kingdoms of the world and the glory of them, if He would fall down and worship him, but Jesus repelled his proposition with the words of our text.

Certainly it is no more than right that man should worship the Lord his God, and Him only. But there are some even in these days who will stand with ancient Pharaoh, and utter the same sentiments that he uttered as recorded in *Exodus*, when Moses told him:

Exodus 5

¹ The Lord God of Israel says Let my people go.

And he made answer as follows:

² Who is the Lord that I should obey his voice to let Israel go? I know not the Lord neither will I let Israel go.

So now there are those who when we read the words of our text will say:

“Who is the Lord that I should obey his voice to worship and serve him? I know not the Lord neither will I worship nor serve him.”

And not content with making the assertion that they do not know Him, which might be taken as an admission that there

¹ Sermon delivered at Jefferson, Oregon, on Wednesday evening, January 16, 1878, and published by special request.

are some things of which they are ignorant, they will go so far as to say:

Psalm 14

¹ There is no God.

Now we wish to show that there is no excuse for any man making such an assertion, for God has taken away every excuse,

Romans 1

¹⁹ Because that which may be known of God, is manifest in them, [margin, *to them*] for God has showed it unto them,

²⁰ 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 God-head, so that they are without excuse.

Here we see that they are without excuse because God has shown them the things which reveal Him and which make His power known. Certainly, if anyone shows me a thing, then I am without excuse for not seeing it. Paul also says that these things are clearly seen, being understood by the things that are made.

Psalm 19

¹ The heavens declare the glory of God, and the firmament shows His handiwork.

Step out of your house in a clear night, and as Isaiah says:

Isaiah 40

²⁶ Lift up your eyes on high, and behold who has created these things, that brings out their host by number, He calls them all by names by the greatness of His might, for that He is strong in power; not one fails.

Yes, go night after night and you will find them all there “not one fails.” Whose is all this work? We can only reply in the words already quoted it shows the “handiwork of God.”

Again we read:

Psalm 19

² Day unto day utters speech, and night unto night shows knowledge.

Yes, night unto night from the days of Job, the heavens have been showing knowledge; and astronomers who make it the labor of their lives to obtain knowledge of, and from them when their lives close, can only say with Sir Isaac Newton—the prince of Philosophers, if not also the prince of astronomers—when the time came for him to lay down his grand and useful life:

“I feel as though I have been but a child gathering shells on the beach of the great ocean.”

These may not be his exact words, but they give the sentiment, and they are true for he knew that “night unto night shows knowledge,” and that he in his whole life had not been able to gain any more from it, comparatively, than a child gathering shells on the ocean’s beach.

But we read on:

Psalm 19

³ There is no speech nor language where their voice not heard.

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

⁵ In them has He set a tabernacle for the sun, which is as a bridegroom coming out of his chambers and rejoices as a strong man to run a race.

⁶ His going forth is from the end of heaven, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.

Think a moment of the system governed by the influence of our sun. It consists of eight planets with their satellites (moons) and one hundred and seventeen asteroids (minor

planets) ranging in distance from thirty-five millions to two billions, seven hundred and fifty millions of miles from the sun; the nearest one Mercury, is sometimes hidden from view, being completely enveloped in his glorious rays, and the farthest one Neptune is not “hid from the heat thereof.”

Think of it, the sun darting his rays two-billions seven hundred and fifty millions miles, and giving heat and light to the inhabitants of that planet and to the planet itself. If the heat is so intense as to penetrate to that distance, why are we not consumed for we are only ninety-one and one-half millions of miles from the sun. True, Neptune receives only one-thousandth as much as we do but the wonder is that it receives any at all.

Again: these all revolve round the sun, and they not only revolve round it, but the sun with his whole system, revolves round other grand central systems, and systems of systems till we are overwhelmed with the immensity of the firmament, and these planets and systems rolling in their orbits at a rate of speed that is almost incredible.

The earth revolves on its axis at the rate of more than one thousand miles an hour it rolls forward in its course round the sun sixty-four thousand, eight hundred miles in an hour, more than one thousand miles a minute, eighteen miles in a second.

To convey a faint idea of this speed, we will say that a rifle ball goes at the rate of about one thousand miles in an hour, therefore, we with the earth, go in one direction as fast as a rifle ball and at the same time in another direction sixty times as fast, and in a third, we cannot tell how fast, and with a circuit so vast in extent that it will be millions of years before we shall be again where we now are.

The Psalmist says truly:

“His circuit is to the ends of heaven.”

Now we ask again, who does all this? and again we must say, and most reverently too, it shows the handiwork of God. Aye, there is a God, and,

Deuteronomy 4

³⁵ The Lord he is God.

We wish to ask those persons some plain questions, we shall read them from:

Job 38

² Who is this that darkens counsel by words without knowledge?

³ Gird up now your loins like a man, for I will demand of you and you answer me.

⁴ Where were you when I laid the foundations of the earth?

Were you there? or can you say that there was no one who did it?

⁴ ...declare if you have understanding.

⁵ Who has laid the measures thereof, if you know?

If God did not do it, who did? "If you know,"

⁶ Whereupon are the foundations thereof fastened?

Can you tell? No more then, as all things prove the truth of the words of:

Job 26

⁷ He hangs the earth upon nothing.

Job 38

⁶ ...who laid the corner-stone thereof;

⁷ When the morning stars, sang together and all the sons of God shouted for joy?

Were you there at the creation that you can say there was no song of joy? or more, that God was not there? No, no. Then cease darkening counsel by words without knowledge.

¹² Have you commanded the morning since your days; and caused the day spring to know his place?

Have you done or can you do this? You have not, then do not say, “There is no God,” for He might be the one who did it and you do not know it.

¹⁶ Have you entered into the springs of the sea? or have you walked in search of the depth?

¹⁷ Have the gates of death been opened unto you? or have you seen the doors of the shadow of death?

¹⁸ Have you perceived the breadth of the earth? declare if you know it all.

Leaving out all the others, we can ask this question,

¹⁸ Have you perceived the breadth of the earth?

And the answer must be, no. Well, “If you know it all,” you ought to be able to answer that. Therefore as you do not know it all how can you say, “There is no God?” Again, 19th verse:

¹⁹ Where is the way where light dwells? and as for darkness, where is the place thereof?

²⁰ That you should take it to the bound thereof, and that you should know the paths thereof?

²¹ Do you know it, because you were then born?

Were you there when light was formed? Were you then born, that you can say that “God did not do it?” Or,

²¹ Do you know it because the number of your days is great?

Are you so old that you have seen all these things?

²⁴ By what way is the light parted, which scatters the east wind upon the earth?

²⁵ Who has divided a water-course for the overflowing of waters, or a way for the lightning of thunder,

²⁶ To cause it to rain on the earth wherein no man is, on the wilderness where there is no man;

²⁷ To satisfy the desolate and waste ground; and to cause the

bud of the tender herb to spring forth?

Who does this if there is no God? And now after compassing the earth with questions that not one of those can answer, He directs our eyes to the heavens, and how much less can they answer now.

³¹ Can you bind the sweet influences of Pleiades or loose the bands of Orion?

³² Can you bring forth Mazzaroth in his season or can you guide Arcturus with his sons?

³³ Do you know the ordinances of heaven? Can you set the dominion thereof in the earth?

³⁴ Can you lift up your voice to the clouds, that abundance of waters may cover you?

³⁵ Can you send lightnings that they may go and say unto you, Here we are?

And after spanning the heavens with these questions, He comes directly to you with this one,

³⁶ Who has put wisdom in the inward parts? or who has given understanding to the heart?

On this point we wish to go to *Job 39*:

Job 39

¹³ Did you give goodly wings unto the peacocks, or wings and feathers to the ostrich?

¹⁴ Which leaves her eggs in the earth, and warms them in the dust,

¹⁵ And forgets that the foot may crush them, or that the wild beast may break them.

¹⁶ She is hardened against her young ones, as though they were not hers; her labor is in vain without fear;

¹⁷ Because God has deprived her of wisdom, neither has He imparted to her understanding.

Now we ask in the words of Elihu:

Job 35

¹¹ Who teaches us more than the beasts of the earth, and makes us wiser than the fowls of heaven?

How is it that you know more than the ostrich? or how is it that you have more understanding than the beasts? Let the same one answer this:

Job 32

⁸ But there is a spirit in man; and the inspiration the Almighty gives them understanding.

Yes it is God who gives these very men wisdom and understanding enough to say, "There is no God," and deny Him. But surely I have used a misnomer when I said that they had wisdom enough to say, "There is no God;" for I have already read:

Psalm 14

¹ The fool has said in his heart, There is no God.

It is, it must be true, for surely none but a fool would say it. Sometimes, however, by the very force of circumstances they are caused to acknowledge that there is a God, and to call upon Him. I shall read from *Psalm 107*, some instances which illustrate this and doubtless there are many of you who are familiar with such instances:

Psalm 107

¹⁷ Fools, because of their transgression and because of their iniquities, are afflicted.

¹⁸ Their soul abhors all manner of meat, and they draw near unto the gates of death.

¹⁹ Then they cry unto the Lord in their trouble, and He saves them out of their distresses,

²⁰ He sent His word and healed them, and delivered them from their destructions.

How often is this the case, men get into a strait, and think their last moments have come. Then they will pray and cry unto the Lord; help comes, they are delivered, and then in-

stead of doing as the next verse calls upon them to do:

²¹ Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men,

²² And let them sacrifice the sacrifice of thanksgiving and declare His works with rejoicing.

Instead of this, they forget all that the Lord has done for them, and profane His holy name and never thank Him.

²⁶ ...they go down again to the depths; their soul is melted because of trouble.

²⁷ They reel to and fro, and stagger like a drunken man, and are at their wit's end,

²⁸ Then they cry unto the Lord in their trouble, and he brings them out of their distresses;

²⁹ He makes the storm a calm, so that the waves thereof are still.

³⁰ Then they are glad because they be quiet; so He brings them unto their desired haven.

Then what do they do? render thanksgiving and praise to Him, because He has delivered them? often; but instead, they will go off to the theater, to the ball-room, and all other places of festivity, and never remember the goodness of the Lord.

³¹ Oh that men would praise the Lord for His goodness, and for His wonderful works to the children of men.

⁴³ Whoso is wise and will observe these things, even they shall understand the loving-kindness of the Lord.

For *Psalm 92* says:

Psalm 92

¹ It is a good thing to give thanks unto the Lord, and to sing praises unto Your name O most High;

² To show forth Your loving-kindness in the morning and Your faithfulness every night.

“His loving-kindness in the morning.” Do you see it? do you remember with David:

Psalm 4

⁸ I will both lay me down in peace and sleep; for You Lord only make me dwell in safety.

Know you not that it is His loving-kindness that keeps you? Now we come near to every one, and show that the Lord has not left Himself without witness to any one. When the Lystrans were about to worship Paul and Barnabas, they said to them,

Acts 14

¹⁵ Sirs why do you these things? We also are men of like passions with you, and preach unto you that you should turn from these vanities, unto the living God, which made heaven, and earth, the sea and all things that are therein;

¹⁶ Who in times past suffered all nations to walk in their own ways,

¹⁷ 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.

This is also mentioned beautifully in:

Psalm 65

⁸ They also that dwell in the uttermost parts are afraid at Your tokens: You make the outgoings of the morning and evening to rejoice.

⁹ You visit the earth and water it, You greatly enrich it with the river of God, which is full of water.

See how God sends you rain to nourish the things which you have planted, causing them to grow, and then bless the growing thereof that they may bear fruit for the service of man? Oh why will he not observe these things, and give Him “thanks always for all things” (*Ephesians* 5:20), who gives us so richly all things to enjoy?

Will he still say “There is no God?” If you can get along so well without God, why do you not do these yourself?

But he does not stop here.

Acts 17

²⁴ 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,

²⁵ Neither is worshiped with men's hands, as though He needed anything seeing He gives to all life, and breath and all things.

He not only gives you fruitful seasons and all those things, but He gives you life and health to enjoy the things that He so richly bestows. And will you not thank Him?

When I was here last winter I heard a story related, of an insane man rushing madly along the streets of one of our cities; and as insane men sometimes say the sanest things, so did he. He suddenly and wildly accosted a man with these words,

“Did you ever thank God for your reason?”

The man answered,

“No!”

Then said he,

“Well, do so quickly, for I have lost mine.”

It would almost seem that, through the wild delirium of this madman, God was trying to bring sane men to their senses. And now we can repeat his words to you. Did you ever thank God for your reason, life, friends, health, home, happiness? If you have not, do so quickly for many, oh! how many, have lost theirs, and you know not how soon you may be deprived of yours.

Therefore you ought to serve the Lord your God, you must serve Him, it is right, it is just. Then worship the Lord your

God, and only serve Him.

Psalm 100

² Serve the Lord with gladness, come before His presence with singing.

³ Know you that the Lord he is God: it is He that has made us, and not we ourselves; we are His people, and the sheep of His pasture.

⁴ Enter into His gates with thanksgiving, and into His courts with praise: be thankful unto Him and bless His name.

⁵ For the Lord is good; His mercy is everlasting.

But if we do not worship, nor serve Him, then what?

Isaiah 5

¹ Now will I sing to my well-beloved a song of my beloved touching his vineyard.

² My well-beloved, has a vineyard in a very fruitful hill, and he fenced it and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes.

³ And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, between me and my vineyard.

⁴ What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?

Now suppose you should go to a nursery and at great expense, obtain the choice vine, bring it home, set it out, dig round and cultivate, train up and take the best of care of it, finally it bears abundance of fruit, it ripens, you come to gather it, when lo the grapes are both sour and bitter, (for so were the wild grapes of Palestine,) “they cannot be eaten they are so bitter.” All your labor and care have been spent in vain.

Now what would you do with that vine? You would let it go, let the weeds, thorns, and briers grow up and choke it, or else cut it down. Well, that is just what the Lord did for he

says:

⁵ And now go to; I will tell you what I will do to my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down;

⁶ And I will lay it waste; it shall not be pruned, nor dug, but there shall come up briars and thorns; I will also command the clouds that they rain no rain upon it.

Now he tells us what this means.

⁷ For the vineyard of the Lord of hosts is the house of Israel and the men of Judah His pleasant plant, and he looked for judgment, but behold oppression, for righteousness but behold a cry.

In *Matthew* 21, Jesus explains this parable, he says:

Matthew 21

³³ There was a certain householder which planted a vineyard and hedged it round about, and dug a winepress in it, and built a tower, and let it out to husbandmen, and went into a far country:

³⁴ And when the time of the fruit drew near he sent his servants to the husbandmen, that they might receive the fruit of it.

³⁵ And the husbandmen took his servants, and beat one, and killed another, and stoned another.

³⁷ But last of all he sent unto them his son, saying, They will reverence my son.

³⁸ But when the husbandmen saw the son they said among themselves, This is the heir come let us kill him, and let us seize on his inheritance.

³⁹ And they caught him and cast him out of the vineyard, and slew him.

⁴⁰ When the Lord therefore of the vineyard comes, what will he do unto those husbandmen?

⁴¹ They said unto him, He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons.

⁴² Jesus said unto them, Did you never read in the scriptures The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvelous in our eyes?

⁴³ Therefore say I unto you The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof.

If these men were miserably destroyed for not rendering the fruits which the Lord had a right to expect in return for the many blessings and great care which He had bestowed upon them, and He has let out His vineyard to us, will He not do the same with us if we do not render Him the fruits of righteousness, and righteous judgment between man and man, and not oppression?

And if we too, instead of thanks for all His kindness and mercies, return only disrespect, rebellion and profanity shall not we meet the same fate? Most assuredly we shall. Jesus shows this in:

Luke 13

⁶ A certain man had a fig tree planted in his vineyard: and he came, and sought fruit thereon and found none;

⁷ Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig tree and I find none; cut it down, why does it cumber the ground?

How long has He waited for fruit from you and waited in vain?

Romans 10

²¹ All day long I have stretched forth my hands unto a disobedient and gainsaying people.

Would you not have been cut down long ago had not Jesus said:

Luke 13

⁸ Lord let it alone this year also till I shall dig about it,

⁹ And if it bear fruit, well; and if not, then after that you shall cut it down.

Yet with all our unthankfulness and evil, Jesus pleads,

“Spare them a little longer, O Lord, a little while longer.”

But oh! “Woe worth the day” (*Ezekiel 30:2*), when our kind and loving Saviour shall step aside and say,

“You shall cut it down.”

Why will you not bring to the Lord the fruits of the life and loving-kindness, that He so kindly and freely bestows, before He shall pour out His fury upon the heathen that know Him not, and upon the families that call not upon His name?

Upon how many, many families will His fury be poured out? for how many, many families never call upon His name from the commencement of the year to its close?

- They lie down at night without remembering His faithfulness during the day.
- They arise every morning and go about the business of the day without remembering His watchfulness during the night.
- They come to the table with never a word of gratitude, or thanks to Him whose bountiful hand supplies so abundantly their bread.

Why is this? With men among men, if they at any time receive anything from another, though he be a perfect stranger, without thanking him, they regard it as impolite, if not disrespectful. Then what must God think of our conduct who day after day receive so many benefits from Him with never a word of thanks? Is it not ungrateful? Is it not disrespectful?

My friends these things ought not so to be. Heed the words of Paul:

Ephesians 5

²⁰ Giving thanks always in all things unto God, and the Father in the name of our Lord Jesus Christ.

And:

1 Thessalonians 5

¹⁸ In everything give thanks, for this is the will of God in Christ Jesus concerning you.

For it is written:

Matthew 4

¹⁰ You shall worship the Lord your God, and Him only shall you serve.

2. Be Strong and of a Good Courage

Signs of the Times, April 15, 1885

Joshua 1

⁶ Be strong and of a good courage.

THIS was the word of God to Joshua as the children of Israel were about to cross Jordan, and to enter the promised land, and this is His word to every one who enters His service.

Joshua 1

⁹ Have not I commanded you? Be strong and of a good courage; be not afraid, neither be dismayed...

And then He gives the reason:

⁹ ...for the Lord your God is with you whithersoever you go.

⁵ I will be with you; I will not fail you, nor forsake you.

There is nothing more certain than that the Most High rules in the affairs of men, and in the lives of those whose endeavor is to serve Him, there is nothing more insisted upon than the unqualified recognition of this fact. The Saviour says the Father feeds the fowls of the air.

Matthew 6

²⁶ Are you not much better than they?

And the lilies of the field He clothes with more glory than all that in which Solomon was arrayed in the height of His wealth, grandeur, and power, then,

Luke 12

²⁸ How much more shall He clothe you.

One sparrow, worth less than a cent,

Matthew 10

²⁹ ...shall not fall on the ground without your Father.

³¹ Fear not therefore, you are of more value than many spar-

rows.

We need not multiply these strong assurances of the Lord's care for His people, except to assert the all o'ershadowing one given by Paul:

Romans 8

³² He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?

If God's care for men led Him to give His only begotten Son, for His enemies (*Romans 5:10*), having given Him, how shall He not with Him freely give all things to His friends?

John 15

¹⁴ You are my friends, if you do whatsoever I command you.

Will He freely give the greatest possible gift, and withhold the least? No, no!

1 Corinthians 3

²³ All things are yours; and you are Christ's and Christ is God's.

It is plain therefore that to be without courage is to be without faith, for the Christian to become discouraged is simply to lose confidence in the goodness, the care, the love, and the promises of God. Yet how often we hear the plaint, "I am almost discouraged," expressed in a tone that plainly shows that the "almost" part of it is superfluous. But to all such the Lord says:

Joshua 1

⁹ Have not I commanded you? Be strong and of a good courage;...

⁵ I will be with you; I will not fail you nor forsake you.

Christ is our example in this as in everything else. He was despised and rejected of men, He was a man of sorrows and

acquainted with grief, the faces of men were hid from Him, and by them He was not esteemed.

John 1

¹¹ He came unto His own, and His own received Him not.

Yet in full view of all this it was written of Him:

Isaiah 42

⁴ He shall not fail nor be discouraged.

And having passed through it all, His last words to His disciples before going over the brook Cedron were:

John 16

³³ Be of good cheer; I have overcome the world.

This is the direct consequence of not being discouraged. If we yield to discouragement we never can overcome. If Satan can only succeed in turning our attention away from the Lord and His goodness and ever-ready help, and so get us into doubt and distrust and thus into discouragement, he knows that his part of the battle is won. Our privilege is therefore to...

Ephesians 6

¹⁰ ...be strong in the Lord and in the power of His might.

¹¹ Put on the whole armor of God, that we may be able to stand against the wiles of the devil.

¹⁶ Above all, taking the shield of faith, wherewith you shall be able to quench all the fiery darts of the wicked.

The shield of faith, not of doubt; and if faith, then courage; and if faith and courage, then victory.

Joshua 1

⁹ Have not I commanded you? Be strong and of a good courage.

And:

1 Corinthians 15

⁵⁷ Thanks be to God which gives us the victory through our Lord Jesus Christ [who never was discouraged].

From the scattered, lonely ones how often there come such expressions as follows:

“It is hard to be a Christian alone.”

“It is hard to live out the truth alone.”

“It is hard to keep the Sabbath alone.”

“I love the truth, but I cannot do much alone.”

Now we have strong sympathy for these persons, and in our prayers we make mention of all such, but at the same time we are perfectly satisfied that there is a different, and much better way of looking at the matter than to always consider it a “hard” thing to do this or that, in the circumstances which surround us.

Wherever you are, that is the only place in which you can serve the Lord. If you are alone, the only possible way for you to serve the Lord, is to serve Him alone. And if you be alone, and the providence of God does not ordain otherwise, is it not best to accept the situation cheerfully and make the most of it? Because we repeat, that is the only situation in this wide world in which you can obey the truth, and if you obey it at all you must obey it there; if you be a Christian at all you must be one right where you are.

Now a few words in regard to the idea that a great many have, and which is often expressed as above:

“I love the truth, but I cannot do much alone.”

You can do your duty, and that is all the Lord asks you to do. And that you must do alone, for no person can do it for you. And doing your duty is all that you can do for yourself, or for the cause of God. Many a time it happens in the life of a

Christian that the greatest honor, and the greatest service, that he can possibly do his Lord, is done singly and alone. To illustrate:

After the battle of Waterloo, as the allied armies were marching to Paris, Blucher determined, against the will of Wellington, to blow up the bridge of Jena, because it stood as a monument of the defeat of the Prussian arms. When he had actually begun to mine the bridge, so as to lay his train to blow it up, Wellington placed an English sentinel on the bridge and went ahead. A single sentinel. He was the British nation; and if Blucher had blown up the bridge, the act was to be held as a rupture with Great Britain.

Suppose now, that soldier had made the plea that is made by some professed soldiers of the cross of Christ:

“I love my king, I love his cause, but I cannot do much alone.”

Would it not have been a miserable plea? He was placed there alone, and if he did anything at all he must do it alone. More, in that place, alone though he was, he represented the kingdom of Great Britain, and he was to stand in his place on that bridge as the representative of his sovereign and his kingdom.

So it is with the Christian. He represents his Sovereign and his kingdom. And if his Sovereign chooses him, and puts him in a certain place alone, in that place he is the kingdom of God, and what greater honor can his King bestow? And cannot the soldier of Christ stand in his place, as well as did this English soldier in his? Cannot the representative of the kingdom of God prove faithful to his trust, as did the representative of the kingdom of England to his? Is it not more important that he should? Are you a soldier of Christ? Are you alone? Then put on the whole armor of God and stand faith-

fully.

It is recorded of Abraham that he was the friend of God:

James 2

²³ Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God.

But how did it come about that God could speak of Abraham as “my friend”? It was because Abraham, when left alone, was faithful to God. The world had proven false to God. Even Abraham’s own father and relatives were idolaters. It came to pass that God wanted friends in the world, and Abraham alone was found keeping the commandments of God and obeying His voice; and thus proving himself faithful when all around him were recreant, the God of Heaven and earth calls him:

Isaiah 41

⁸ ...Abraham, my friend.

Now, once more, the Lord wants friends. His word is despised, and His law is trampled under foot. Who now will walk in the steps of that faith which our father Abraham had?

Are you alone in the midst of those who will not keep the commandments of God and the faith of Jesus? Then show yourself a friend of God by keeping them so much the more faithfully for being alone.

Yea, let all of us be faithful soldiers of Christ. Let all of us be friends of God. Let all of us be strong and of a good courage.

3. Comfort, Comfort My People

Signs of the Times, October 1, 1885

Isaiah 40

¹ Comfort, comfort my people, says your God.

THIS is the word of the Lord by the prophet *Isaiah*. The Lord knows our trials, our afflictions, our troubles, and in His great pity sends comfort.

Job 5

⁶ Although affliction comes not forth of the dust, neither does trouble spring out of the ground;

⁷ Yet man is born unto trouble, as the sparks fly upward.

Trouble is the common lot of all men. Who in this world is free from it? None. And the Lord, knowing our frame, remembering that we are dust, says, "Comfort, comfort my people."

Paul, in contemplating this, exclaims:

2 Corinthians 1

³ Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort;

⁴ Who comforts us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.

The Bible is a perfect storehouse of all the needs of human experience, and trouble is as universal as is the human race.

Job 5

⁶ Although affliction comes not forth of the dust, neither does trouble spring out of the ground;

⁷ Yet man is born unto trouble, as the sparks fly upward.

Solomon, in considering the oppressions that are done under the sun, said:

Ecclesiastes 4

¹ Behold, the tears of such as were oppressed, and they had

no comforter; and on the side of their oppressors there was power; but they had no comforter.

It is sad enough to be oppressed, but to be oppressed and have no comforter is terrible. It is true that there are many such, but it is equally true that there need not be any such; for all that are oppressed, all that are afflicted, all that are troubled, may do as one of old:

Job 5

⁸ I would seek unto God, and unto God would I commit my cause.

And He,

2 Corinthians 1

³ ...the God of all comfort,

Isaiah 61

² ...[will] comfort all that mourn.

Psalms 145

⁹ His tender mercies are over all His works.

It is a fact that the Lord has not, in His word, told us to do anything without telling us how to do that thing. It is so in this. He has not only told us, “Comfort my people,” but He tells us how to comfort them. We will notice an example or two.

In *John* 13 to 18 we have Jesus’s last talk to His disciples before His crucifixion. He was about to leave them to go again to His Father, and in *John* 13 he said:

John 13

³³ Little children, yet a little while I am with you. You shall seek me; and as I said unto the Jews, Whither I go, you cannot come; so not I say to you.

This is a very important statement, “Whither I go you cannot come.” But not only that, the Lord refers us to something

else, “As I said unto the Jews,...so now I say to you.” Therefore to obtain the full meaning of this word, “whither I go you cannot come,” we must find what it was he had said to the Jews. The only place in which he spoke these words to the Jews is:

John 8

²¹ Then said Jesus again unto them, I go my way, and you shall seek me, and shall die in your sins; whither I go, you cannot come.

This it is to which he referred in:

John 13

³³ As I said unto the Jews, Whither I go you cannot come; so now I say to you.

Therefore, so far as going to the Lord is concerned, it is positive by His own words, that His disciples have no pre-eminence above men who die in their sins.

When Jesus said this to His disciples, they were troubled. Could it be possible that they who had left all and had followed Him; that these whom He had chosen out of the world; that these whom He had loved unto the end; could it be possible that they, after all their experience with Him and His love for them, should now be left on the level of those who die in their sins? Why should they not be troubled? He had asked them once,

John 6

⁶⁷ Will you also go away?

And Peter had replied,

⁶⁸ Lord, to whom shall we go? You have the words of eternal life.

And now after having trusted in Him for eternal life, to be told that when He should go away, they could not go where He went, that was enough to trouble them. But Jesus did not

allow them to be long troubled thus. He comforts them. He said:

John 14

¹ Let not your heart be troubled; you believe in God, believe also in me.

² In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you.

³ And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there you may be also.

This relieved them of all their trouble on that point, this was comfort indeed. And, mark you, it is the Lord's own word. It is Christ's own message of comfort to His disciples. And that message of comfort is, although it be that "whither I go, you cannot come," any more than can men who die in their sins, yet,

³ I will come again and receive you unto myself; that where I am there you may be also.

And this word "that" shows that it is only by His coming again that His children can ever be where He is.

Now why should the Saviour, who loved His disciples so tenderly, stir up this trouble in their hearts? They were with Him when he told the Jews,

John 8

²¹ You shall die in your sins, and whither I go you cannot come.

They understood the full force of that fearful sentence. Now why should He plunge them into fear and trouble, by saying the same thing to them, and this too, by the phrase, "As I said unto the Jews," so emphatically that they could not possibly misunderstand Him? Why was this done?

The sequel shows plainly that it was for the purpose of

making such an impression upon them as they never could forget; and so to fix ineffaceably upon their minds the truth that without His coming again, there is absolutely no hope of ever being where He is; and thus to set them in view of one event as the consummation of all their hopes, and that event the coming again of the Lord. That is the comfort of Christ Himself.

Another instance. The Thessalonian brethren were sorrowing because some of their number had died. And now the Lord, by Paul's pen, sends them comfort. And what is his comfort? The same Jesus gave to His disciples, for it is Jesus who sends this. Here it is:

1 Thessalonians 4

¹⁶ For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first;

¹⁷ Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air; and so shall we ever be with the Lord.

¹⁸ Wherefore comfort one another with these words.

That is the comfort the Lord gives to the sorrowing. And any other under such circumstances is false comfort. It is not only His comfort to us, but it is His command that we comfort one another with these words.

Once more. In *2 Thessalonians* Paul speaks to those "who are troubled," and his comfort is that:

2 Thessalonians 1

⁷ ...the Lord Jesus shall be revealed from Heaven...

¹⁰ When He shall come to be glorified in His saints, and to be admired in all them that believe...in that day.

This is the comfort of God: The Lord is coming.

John 14

³ I will come again.

1 Thessalonians 4

¹⁶ The Lord Himself shall descend from Heaven.

2 Thessalonians 1

⁷ The Lord shall be revealed from Heaven.

Revelation 22

²⁰ Even so, come, Lord Jesus.

Isaiah 40

¹ Comfort, comfort my people, says your God.

4. The Excellency of Christ – I

Signs of the Times, July 7, 1887

GOD has not only spoken unto us by His Son, but by Him also He made the worlds. It was Christ the Son of God who made all the multitude of worlds that roll in space. God made them by Him. For:

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him; and without Him was not anything made that was made.

Colossians 1

¹⁶ 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; all things were created by Him, and for Him;

¹⁷ And He is before all things, and by Him all things consist.

The word “consist” here conveys the idea that all things were not only put together by Him but that by Him also they hold together. The same thing is told in another way by reading two texts together.

Hebrews 11

³ The worlds were framed [put together] by the word of God.

And the next verse speaks of Christ’s...

Hebrews 1

³ ...upholding all things by the word of His power.

Thus the worlds were put together by Christ, and by Him they hold together,—by Him all things consist. Notice further that it was by His word that the worlds were framed, and it is by the word of His power that all things are upheld.

- It was by the word of Christ that the heavens were made, and all the host of them by the breath of His mouth.
- It was He who spoke and it was done; it was He who commanded and it stood fast.
- It was He who weighed the mountains in scales, and the hills in a balance.
- It was He who measured the waters in the hollow of His hand, and meted out heaven with a span, and comprehended the dust of the earth in a measure.
- It was He who said, “Let there be light,” and there was light.
- It was at the sound of His glorious voice that all the multitude of worlds started into space and began their wondrous orbits; and it is according to His ordinances then established that they continue this day.

Ephesians 3

⁹ God...created all things by Jesus Christ.

It was to that time that He referred when, in His last night on earth, he said in His prayer,

John 17

⁵ Father,...you loved me before the foundation of the world.

It was to the glory of that time that He referred, when, in the same prayer, He prayed,

²⁴ O Father, glorify me with Your own self with the glory which I had with You before the world was.

And Paul speaks of Him then as:

Hebrews 1

³ Being the brightness of His [Father's] glory and the express image of His person.

Of the brightness of that glory we may form some faint idea

by reading the description of Him by one who saw Him in His glory more than seven hundred years before He came into the world to purchase for rebels a pardon. John, in telling of the refusal of the Jews to believe on Jesus, quotes from *Isaiah* a prophecy which he says was fulfilled then and by them:

John 12

³⁷ But though He had done so many miracles before them, yet they believed not on Him:

³⁸ That the saying of *Isaiah* the prophet might be fulfilled, which he spoke, Lord, who has believed our report? and to whom has the arm of the Lord been revealed?

³⁹ Therefore they could not believe, because that *Isaiah* said again,

⁴⁰ He has blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

⁴¹ These things said *Isaiah*, when he saw His glory, and spoke of Him.

By comparison it is seen that verse 40 is a quotation from:

Isaiah 6

¹⁰ Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed.

Therefore the 6th chapter of *Isaiah* was said when that prophet saw Christ's glory and spoke of Him. In that place *Isaiah* says:

Isaiah 6

¹ In the year that king *Uzziah* died I saw also the Lord sitting upon a throne, high and lifted up, and His train filled the temple.

² Above it stood the seraphims; each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly.

³ And one cried unto another, and said, Holy, holy, holy, is

the Lord of hosts; the whole earth is full of His glory.

This, says John, was Jesus whom Isaiah saw in glory—a glory so intense that the bright seraphim standing in His holy presence covered their beautiful faces with their wings. After He had returned to that glory which He had with the Father before the world was, He was seen by John, who describes Him thus:

Revelation 1

¹⁴ His head and His hairs were white like wool, as white as snow; and His eyes were as a flame of fire;

¹⁵ And His feet like unto fine brass, as if they burned in a furnace; and His voice as the sound of many waters;

¹⁶ ...and His countenance was as the sun shining in his strength.

That this was Jesus is certain, for He said to John,

¹⁸ I am He that lives, and was dead.

Well, indeed, might Paul say of Him that,

Hebrews 1

⁴ Being made so much better than the angels, as he has by inheritance obtained a more excellent name than they.

⁵ 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?

Unto none of the angels did the Father say that, for none of the angels were begotten of the Father, they were all created by Christ, for we have read that whether they be:

Colossians 1

¹⁶ ...thrones or dominions, or principalities, or powers,

John 1

³ All things were made by Him, and without Him was not anything made that was made.

While the Son Himself was directly begotten of the Father, and so is called His only begotten Son, saying,

John 3

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

Therefore it was that:

Hebrews 1

⁶ When He brought in the first-begotten into the world, He said, And let all the angels of God worship Him.

We have seen by Isaiah, the bright seraphim worshipping Him upon His throne high and lifted up, before He came to the world. And when He came into the world, an infant in Bethlehem born, He was the same person whom all the angels had worshiped before He came thus to the world, and change of place and circumstances did not in the least degree disentitle Him to their worship.

John 1

¹ The Word was with God, and the Word was God.

¹⁴ The Word was made flesh, and as flesh came to dwell among us,

Although an infant, yet He was the Lord of glory, and the word went forth,

Hebrews 1

⁶ Let all the angels of God worship Him.

Accordingly we read:

Luke 2

⁷ She brought forth her firstborn Son, and wrapped Him in swaddling clothes, and laid Him in a manger; because there was no room for them in the inn.

⁸ And there were in the same country shepherds abiding in the field, keeping watch over their flock by night.

⁹ And, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them.

¹⁰ And the angel said unto them, Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people.

¹¹ For unto you is born this day in the city of David a Saviour, which is Christ the Lord.

¹³ And suddenly there was with the angel a multitude of the heavenly host praising God, and saying,

¹⁴ Glory to God in the highest, and on earth peace, good-will toward men.

Again, unto the Son, God said:

Hebrews 1

⁸ Your throne, O God, is forever and ever; a scepter of righteousness is the scepter of Your kingdom.

⁹ You have loved righteousness, and hated iniquity; therefore God, even Your God, has anointed You with the oil of gladness above Your fellows.

And again the Father says to the Son,

Hebrews 1

¹⁰ You, Lord, in the beginning have laid the foundation of the earth; and the heavens are the works of Your hands.

¹¹ They shall perish, but You remain; and they all shall wax old as does a garment;

¹² 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.

His years can never fail, for:

Micah 5

² [His] goings forth have been of old, from the days of eternity.

Revelation 1

⁸ [He is the] Alpha and Omega, the beginning and the ending, says the Lord, which is, and which was, and which is to come, the Almighty.

He is:

Hebrews 13

⁸ Jesus Christ the same yesterday, and today, and forever.

Psalm 72

¹⁹ And blessed be His glorious name forever and ever.

5. The Excellency of Christ – II

Signs of the Times, July 21, 1887

IN THE 1st chapter of *Hebrews* the great apostle treats of Christ in His exaltation before He came to the world. In the 2nd chapter of the same book he treats of His humiliation in this world.

In the 1st chapter he shows a contrast between Christ and the angels, as also he does in the 2nd; but in the 1st chapter he shows Christ higher than the angels, while in the 2nd he shows Him lower than the angels.

Hebrews 1

⁴ Being made so much better² than the angels, as He has by inheritance obtained a more excellent name than they.

While *Hebrews 2* says:

Hebrews 2

⁹ We see Jesus, who was made a little lower than the angels.

In the 1st chapter He is presented to us as equal with God; in the 2nd He is presented to us as equal with man.

Other than in the 1st chapter of *Hebrews* we know of no place in all the Bible where a greater effort has been made to set forth the excellency of Christ, as He was with the Father before the world was.

And than in the 2nd chapter we know of no place in all the Bible where a greater effort has been made to set forth His excellency as He was in the nature of man in the world.

1. The Second Adam

It is said:

² *kreisson*: superior, more excellent, of a higher nature. [Greenfield]

Hebrews 2

⁵ Unto the angels has He not put in subjection the world to come, whereof we speak.

⁶ But one in a certain place testified, saying, What is man, that you are mindful of him? or the son of man, that you visit him?

⁷ You made him a little lower than the angels; you crowned him with glory and honor, and did set him over the works of your hands;

⁸ You have put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him.

Although man was made a little lower than the angels, yet he was crowned with glory and honor, and was given dominion over all the earth and every living thing upon it. But now we see it is not so. Man has lost his dominion, his glory, and his honor.

Instead of retaining his dominion free under God, he yielded himself to obey Satan and so became subject to him. Instead of retaining the dominion over the world and himself he surrendered himself a servant to Satan, a slave to sin, and a victim of death, and entailed it all upon all his.

Thus it is:

⁸ ...now we see not yet all things put under him.

And if left to himself we nevermore should see all things put under him. But thanks be to God, although we see not yet all things put under man,

Hebrews 2

⁹ We see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that He by the grace of God should taste death for every man.

Thus He stepped right into the place that man occupies, took upon Him man's nature, and became subject to all the conditions of that nature and of the world in which man dwells—all the conditions except that of sin.

John 1

¹⁴ The Word was made flesh, and dwelt among us, full of grace and truth.

Christ put Himself in man's place, and lived there, and acted there, without sin, that through Him man might reach a place and condition where he can live and act without sin.

2. Our Friend and Brother

He came not simply as a man among men but He became subject to the temptations, the trials, and the sufferings of men, that He might be not only a man among men but a friend and brother to all the race.

Hebrews 2

¹⁰ For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

There is nothing that will bind hearts together as will the experience of suffering together. It is this that makes Christ and His people one.

Romans 8

¹⁷ [We are] heirs of God, and joint-heirs with Christ; if so be that we suffer with Him, that we may be also glorified together.

2 Timothy 2

¹¹ [For] it is a faithful saying, If we be dead with Him, we shall also live with Him;

¹² If we suffer, we shall also reign with Him.

And thus:

Hebrews 2

¹¹ Both He which sanctifies and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren,

¹² Saying, I will declare Your name unto my brethren, in the midst of the church will I sing praise unto You.

3. Our Deliverer

Nor was it only that He might be a man among men, and a friend and brother of all through suffering, that He came, but also that He might destroy the devil and deliver all who will be delivered from the ruin which the devil brought.

Hebrews 2

¹⁴ Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same; that through death He might destroy him that had the power of death, that is, the devil;

¹⁵ And deliver them who through fear of death were all their lifetime subject to bondage.

The devil brought death into the world and into the universe of God, and by that evil which he brought he shall be destroyed forever. And all who desire to be freed from the bondage of sin and the consequent fear of death shall be forever delivered. Death is the consequence of sin, for

Romans 6

²³ The wages of sin is death.

And that it is sin that brings man into bondage and the fear of death is clear. Said Jesus to certain Jews,

John 8

³¹ If you continue in my word, then are you my disciples indeed;

³² And you shall know the truth, and the truth shall make you free.

³³ They answered Him, We be Abraham's seed, and were

never in bondage to any man: how do you say, You shall be made free?

³⁴ Jesus answered them, Verily, verily, I say unto you, Whosoever commits sin is the servant [bond-servant, *Revised Version*, slave, *Greek*] of sin.

³⁵ And the servant abides not in the house for ever; but the Son abides ever.

³⁶ If the Son therefore shall make you free, you shall be free indeed.

And,

Romans 8

¹⁴ As many as are led by the Spirit of God, they are the sons of God.

¹⁵ For you have not received the spirit of bondage again to fear; but you have received the Spirit of adoption, whereby we cry, Abba, Father.

Galatians 4

⁷ Wherefore you are no more a servant, but a son; and if a son, then an heir of God through Christ.

John 8

³⁵ And the son abides forever.

Thus Christ delivers from the bondage of sin and the fear of death.

4. The Seed of Abraham

Hebrews 2

¹⁶ Verily He took not on Him the nature of angels; but He took on Him the seed of Abraham.

Thus we see that:

- He did not take on Him the nature of the Gentile alone to the exclusion of the Jew;
- Nor did He take on Him the seed of Abraham alone to the exclusion of the Gentile;

- Nor yet did He take on Him the nature of His brethren alone, elected to be so, to the exclusion of the non-elect.

He took upon Him the nature of man, whether he be Jew or Gentile, bond or free; He made Himself the brother of the race, and all the race may become His brethren if they will.

Hebrews 2

¹⁷ Wherefore 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.

¹⁸ For in that He Himself has suffered being tempted, He is able to succor them that are tempted.

6. The Spirit of Christ in the Work of Salvation

Home Missionary, November 1891

Original title: The Spirit of Christ as Manifested in His Work for the Salvation of Man

JESUS is the example in all true living. Jesus is the example in all true service to God. With the mind we are to serve the law of God. Therefore says the scripture:

Philippians 2

⁵ Let this mind be in you, which was also in Christ Jesus.

So certainly as we will let this mind be in us, so certainly it will be in us; and so certainly as it is in us, so certainly it will do in us what it did in Christ; and so certainly that which appeared in Him will appear in us. What, then, did this mind do in Him?

⁶ Who, being in the form of God, thought it not robbery to be equal with God.

The idea conveyed in the word “robbery” may be made plainer by noting the different translations. The Emphatic Diaglott remarks that the original,—*Harpagmon*,—“being a word of very rare occurrence, a great variety of translations have been given,” cites the following:

Clarke, “Did not think it a thing to be earnestly desired.”

Cyprian, “Did not earnestly affect.”

Wakefield, “Did not regard as an object of solicitous desire.”

Sharpe, “Thought no a thing to be seized.”

Kneeland, “Did not eagerly grasp.”

Dickinson, “Did not violently strive after.”

Turnbull, “Did not meditate a usurpation.”

From this it is easy to see that the idea conveyed by the word “robbery” is not a mistaken one; because the point

stated is that though He was in the form of God, though He was the brightness of His glory and the express image of His person, and though He was indeed equal with God, He did not think that to be equal with God was a thing to be seized upon, and eagerly held fast, as a robber would grasp and hold that upon which he has seized.

The Emphatic Diaglott adopts Turnbull's translation, "He did not mediate a usurpation to be like God," which, where government is involved, is nearer the idea of the original, as a robber of government is a usurper. The thought, then, which is expressed in the verses is this:

"Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not a thing to be seized upon, to be violently striven for, and eagerly retained with solicitous desire, not a usurpation to be meditated, to be equal with God."

But he was already equal with God. He was already the one...

Micah 5

² ...whose goings forth have been from of old, from the days of eternity.

He was already the one who created all things:

Colossians 1

¹⁶ 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.

He was indeed already God, equal with God. What, then, caused His mind to run in this channel, and to think it not a thing to be seized upon, striven for, and eagerly retained, to be equal with God,—in other words, to be that which, by eternal and inalienable right He truly was? Something caused it; and when we discover that, we have the key to the whole sit-

uation.

From the nature of the case, it is evident that on the part of somebody there was a strife, a dispute, as to who ought to be equal with God. It is plain that on the part of someone there was manifested a mind, a disposition, earnestly to desire, to seize upon, and to meditate, a usurpation of such a position,— a position of equality with God.

Who was that one? In whom did such a mind manifest itself? Not in Christ Jesus, for the mind that was in Him thought no such thing. In whom was it, then? Ah! in that anointed cherub that covered, and who sinned; for the scripture says:

Ezekiel 28

¹⁴ You are the anointed cherub that covers; and I have set you so: you were upon the holy mountain of God; you have walked up and down in the midst of the stones of fire.

¹⁵ You were perfect in your ways from the day that you were created, till iniquity was found in you.

¹⁶ By the multitude of your merchandise they have filled the midst of you with violence, and you have sinned: therefore I will cast you as profane out of the mountain of God: and I will destroy you, O covering cherub, from the midst of the stones of fire.

¹⁷ Your heart was lifted up because of your beauty, you have corrupted your wisdom by reason of your brightness.

Being “perfect in beauty,” he began to look upon himself, to honor himself, and to glorify himself because of this perfect beauty, instead of glorifying Him that gave it. He began to attribute to himself the honor and the merit, and to think that there was not shown to him the preference that was his due, and that the place which he held was not such as fitly became one so glorious. Then he said in his heart:

Isaiah 14

¹³ I will exalt my throne above the stars of God. I will sit also

upon the mount of the congregation in the sides of the north;

¹⁴ ...I will be like the Most High.

Here is the one in whom was the mind that thought that to be equal with God was a thing to be seized upon, a thing to be eagerly grasped and retained, as a robber his prey. Here is the one in whom was the mind that meditated a usurpation to be equal with God. And love of self, exaltation of self, was the beginning of it all. His own self would exalt itself to the throne of the Most High, and would make all subject to himself, instead of to God.

For this, he was cast as profane out of the mountain of God. Then he came to this world, and instilled into its inhabitants this venom of self.

Genesis 3

¹ And the serpent said unto the woman, Yea, has God said, You shall not eat of every tree of the garden?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

³ 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.

⁴ And the serpent said unto the woman, You shall not surely die:

⁵ For God knows that in the day you eat thereof, you shall be as God [*Hebrew and Revised Version*], knowing good and evil.

⁶ 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, and gave also unto her husband with her; and he did eat.

Thus Satan instilled the exaltation of self into man—even his own ambition to be equal with God. Thus it was the selfish desire to be equal with God that induced sin in man on the earth. And thus into mankind was instilled the mind of Satan,—that same mind which thought that to be equal with God

was a thing to be seized upon, and eagerly retained,—that same mind which meditated a usurpation to be equal with God,—that same mind which puts self in the place of God.

Then it was that the mind that was in Christ Jesus was manifested:

- He whose goings forth have been of old, from the days of eternity;
- He who had created all the worlds, and all things in all of them;
- He who was the brightness of His Father's glory, and the express image of His person;
- He who was of right equal with God;
- He, the high and lofty One;

—thought it not a thing to be seized upon, to be greedily grasped and zealously retained, to be equal with God; but emptied Himself (*Philippians 2:5-6, RV*), and gave Himself for lost mankind. Therefore the word went forth immediately to Satan:

Genesis 3

¹⁵ I will put enmity between you and the woman, and between your seed and her seed; it shall bruise your head, and you shall bruise his heel.

And in this word to Satan there was a promise to man of deliverance from the bondage of Satan, which is the bondage of self, into the glorious liberty of sons of God indeed.

The deception of man led him to put self in the place of God, and the mind and word of Satan in the place of the mind and word of God. This led to:

- The perversion of man's ideas concerning God, and the receiving of Satan's ideas and suggestions as the true ideas concerning God.

- The setting of God in a totally false light in the estimation of man.
- Mankind looking upon God as a hard master, a despotic governor, and a stern, impassive, unmerciful judge.

Over and over, the Lord set forth His word to the contrary. To Moses he declared Himself to be:

Exodus 34

⁶ ...merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

In His law He set forth His character as “LOVE.” Yet, for all this, mankind still followed perverted ideas of God.

Then when the fullness of time was come, the Father would reveal Himself to mankind as He really is, and His bearing toward the world of sinners. And in order that this might be done in its fullness and perfection, Jesus emptied Himself, and:

Philippians 2

⁷ ...took upon Him the form of a servant, and was made in the likeness of men;

⁸ And being found in fashion as a man, he humbled Himself, and became obedient unto death, even the death of the cross.

John 1

¹⁴ 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.

So entirely did He empty Himself of all self that He could say with perfect truth,

John 6

³⁸ I came down from heaven, not to do my own will, but the

will of Him that sent me.

John 5

³⁰ I can of my own self do nothing: As I hear, I judge, and my judgment is just because I seek not my own will, but the will of Him that sent me.

¹⁹ Verily, verily, I say unto you, the Son can do nothing of Himself, but what he sees the Father do; for what things so-ever He does, these also does the Son likewise.

John 14

¹⁰ The Father that dwells in me, He does the works.

John 7

¹⁶ My doctrine is not mine, but His that sent me.

John 14

¹⁰ The words that I speak unto you, I speak not of myself,

John 12

⁴⁹ But the Father which sent me, He gave a commandment, what I should say and what I should speak.

He came not doing His own will, nor speaking His own words, nor doing His own works:

- It was the Father's will which was done in Him;
- It was the Father's words that were spoken by Him; and
- It was the Father's works that were done in Him.

That is to say, He emptied Himself that the Father might appear in Him. And when He emptied Himself, the Father did appear in Him. And so,

Colossians 2

⁹ In Him dwells all the fullness of the Godhead bodily.

1 Timothy 3

¹⁶ [He was] God manifest in the flesh,

Matthew 1

²³ God with us.

But He did all this that men might know the Father as He really is. Therefore, He says:

Matthew 11

²⁷ [None] know the Father but the Son, and He to whomsoever the Son will reveal Him.

John 14

⁹ He that has seen me has seen the Father.

This is Jesus Christ, the Son of God, the Saviour of the world. What the Father was to the Son and in the Son in this world, that is just what He wishes to be to every person in this world. And just as certainly as any man will empty himself of self, as Christ did, so certainly will the Father be to him, and in him, what He was to the Son, and in the Son.

The word of Christ to every man is this,

Luke 9

²³ If any man will come after me, let him deny himself.

All sin is of self, and self is of Satan. All righteousness is of Christ, and Christ is of God. Therefore let this mind be in you, which was also in Christ Jesus, "who emptied Himself" that the Father might appear to men, and that men might be saved. Let it be in you.

As surely as you will let this mind be in you, so surely will it be in you. And so surely as in Him it led Him to empty Himself, so surely it will lead you to empty yourself of all self. And so surely as you are emptied of self, so surely will you be:

Ephesians 3

¹⁹ ...filled with all the fullness of God.

O my brethren,

Philippians 2

⁵ Let this mind be in you.

Let it. LET IT. LET IT.

7. God's Mercy

Present Truth, October 5, 1893

Psalm 136

¹ O give thanks unto the Lord, for He is good; for His mercy endures for ever.

THE mercy of God endures for ever, because it is an attribute of His being. As He is infinite in power and knowledge, majesty and justice, so also is He infinite in mercy. And having mercy as one of His attributes, He might show mercy; for otherwise He would deny Himself. He cannot deny His own character; He cannot go contrary to His nature.

It was necessary, therefore, that when Adam sinned he should be dealt with in mercy. It was necessary that the plan of salvation should be provided, whereby sin could be pardoned, and then escape the consequences of transgression.

Had God at once smitten the offender and blotted him out of existence, the universe might have stood in awe and acknowledged the justice of the transaction, but they would not have seen Him as a God of mercy to the offender. They would not have known Him by His true name:

Exodus 34

⁶ The Lord, the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth;

⁷ Keeping mercy for thousands, forgiving iniquity, and transgressions and sin, and that will by no means clear the guilty.

Every act of God is an act of mercy; for He can not go contrary to one of His own attributes. He can never act in a way which is not consistent with His possessing infinite mercy. Every attribute of God is exercised in all that He does. We never read of an act of infinite power, which was not also one of infinite wisdom, or vice versa. We never see Him manifest-

ing infinite goodness, without also showing His infinite wisdom and power. The exercise of one attribute in an infinite degree, demands the exercise of all.

In being infinitely just to man, God must also be infinitely merciful, and in being infinitely merciful, He must also be infinitely just. And this is what we see in the wonderful plan of salvation. The death of Christ, which was the great central act of this plan, speaks in awful eloquence of both God's justice and His mercy:

- His mercy in that He gave His Son to die rather than that man should be lost; and
- His justice, in that He would not pass over sin, even though it would cost Him the life of His only begotten Son.

The 136th *Psalm*, from which we have quoted, presents this idea clearly before us. It speaks of numerous acts of God, judgments as well as favors, and links each one with the thought of His goodness and mercy.

Psalm 136

¹ O give thanks unto the Lord; for He is good; for His mercy endures for ever.

² O give thanks unto the God of gods; for His mercy endures for ever.

³ O give thanks to the Lord of lords; for His mercy endures for ever.

⁴ To Him who alone does great wonders; for His mercy endures for ever.

⁵ To Him that by wisdom made the heavens for His mercy endures for ever.

⁶ To Him that stretched out the earth above the waters; for His mercy endures for ever.

¹⁰ To Him that smote Egypt in their firstborn; for His mercy endures for ever.

¹³ To Him which divided the Red Sea into parts; for His

mercy endures for ever.

¹⁴ And made Israel to pass through the midst of it; for His mercy endures for ever.

¹⁵ But overthrew Pharaoh and his host in the Red Sea; for His mercy endures for ever...

The whole psalm is a declaration that infinite justice and infinite mercy are consistent one with the other, and in the working of God are linked together.

Infinite mercy to God's creatures demands the punishment of sin. It demands that sin be dealt with in infinite severity. Who would want a God who would not be severe with sin? How could pure and sinless beings be happy if sin were to be lightly regarded? Something so utterly contrary in its very essence to the nature of God and to that of all sinless beings, could not be suffered to exist without marring the peace of the universe, and bringing discord into the happiness and harmony which should be uninterrupted for ever.

Justice to the sinner, is also justice to the saint. The smiting of the firstborn of Egypt, the overthrow of Pharaoh and his hosts in the Red Sea, and the various other judgments mentioned in this psalm, are acts of mercy to the people of God, and to all who would thereby have opportunity to be admonished, and turn from their evil ways unto the Lord.

The destruction of sinners is even a mercy to themselves, since it saves them from a further unhappiness. For a sinner cannot endure the presence of God, and would be nowhere more miserable than in heaven itself. And since life to him would mean nothing but misery (for sin and misery are inseparable) it is only a mercy to him that it should terminate.

Psalm 103

¹⁷ The mercy of the Lord is from everlasting to everlasting upon them that fear Him.

It not only lasts to all eternity, but has existed from all eter-

nity. This is why His covenant with the righteous is called the “everlasting covenant.” *Hebrews 13:20*. From everlasting there existed in the mind of God the covenant of grace, whereby the one that should sin could be pardoned and restored to his position of favor.

And when Adam fell, God simply brought forth this covenant and manifested to the universe that He possessed the attribute of mercy toward the offender. He proclaimed Himself not alone the God of justice, but the God of mercy.

And by all His acts since then toward fallen man, He has proclaimed Himself in the same way, and will do so by all His dealings with both saints and sinners to the end of time.

Psalm 118

¹ O give thanks unto the Lord; for He is good; because His mercy endures for ever.

² Let Israel now say, that His mercy endures for ever.

⁴ Let them now that fear the Lord say, that His mercy endures for ever.

8. What is His Name?

Advent Review, September 17, 1895

WHEN the Lord told Moses to go to the children of Israel and had them out of Egypt, Moses inquired:

Exodus 3

¹³ Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers has sent me unto you; and they shall say to me, What is His name? what shall I say unto them?

¹⁴ And God said unto Moses, I AM THAT I AM;...this is my name forever.

Both Existence and Character

The name of the Lord expresses both existence and character. "I am" expresses existence. "I am that I am," or "I am that which I am," expresses character. And to believe in God is to believe in both His existence and His character.

It is not enough to believe only in the existence of God. To believe only that He is, and not to believe that He is what He is, is not to believe in Him at all. For even to believe in His existence and then to believe Him to be of a character different from that which He really is,—this is only to believe in a different God from that which He really is.

And to believe in a different God from what He is, is really to believe in another God; but in reality there is no other God than He; all others are only imaginary. Therefore, even to believe that He is, and then believe Him to be different in character from that which He really is—this, in reality, is not to believe in Him at all. It is to believe in another than He, it is only to have another God, and so is idolatry.

Accordingly it is written:

Hebrews 11

⁶ He that comes to God must believe that He is...

—and more:

⁶ He...must believe that He is, and that He is a rewarder of them that diligently seek Him.

In other words, he that comes to God must believe that He is, and that He is what He is; he must believe both in His existence and in His character. This, and this alone is to believe in God. This and this alone is what it is to believe in His name.

The Name Declared

What, then, is His character? what is His name? what is He? In one word the name is this:

1 John 4

⁸ God is love.

In another place His name is given in a more extended form, so that we may more fully understand what it really is. When Moses asked the Lord to show him His way, the Lord said:

Exodus 33

¹⁷ I will do this thing also that you have spoken...

¹⁹ I will make all my goodness pass before you, and I will proclaim the name of the Lord before you.

Exodus 34

⁵ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

⁶ And the Lord passed by before him, and proclaimed, The Lord, The Lord God...

This is “Jehovah, Jehovah God;” “Jah;” and corresponds to “I am,” expressing existence. And now comes that which expresses His character:

⁶ ...merciful and gracious, longsuffering, and abundant in

goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

That is His name; and this is what He is.

Mercy, Grace, Longsuffering

“Merciful,” is full of mercy. Mercy is the disposition to treat people better than they deserve. It is not to treat persons thus from some outward constraint; but it is His disposition, it is His very inmost nature, to do it. It being His nature to do it, He cannot do otherwise.

“Gracious.” Grace is favor. Gracious is favorable; extending favor. This is what He is. This is His nature. This is why it is so often written,

Galatians 1

³ Grace be to you.

And because He is gracious, therefore,

Ephesians 4

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

The measure of the gift of Christ is but the measure of:

Colossians 2

² ...the fullness of the Godhead bodily.

So that in this gift of grace there is given Himself in His fullness. For:

John 1

¹⁶ Of His fullness have all we received, and grace for grace.

This grace, even Himself, is given that all men might be saved, for:

Titus 2

¹¹ The grace of God brings salvation.

He is gracious. He is the Saviour. Thanks to His name.

“Longsuffering.”

2 Peter 3

⁹ God is longsuffering to usward, not willing that any should perish; but that all should come to repentance.

¹⁵ The longsuffering of our Lord is salvation.

The longsuffering of the Lord is salvation, and He is longsuffering,—this is His nature, this is Himself,—consequently He is salvation. Therefore,

Isaiah 12

² Behold, God is my salvation; I will trust, and not be afraid; for the Lord JEHOVAH is my strength and my song; He also is become my salvation.

³ Therefore with joy shall you draw water out of the wells of salvation.

Jeremiah 2

¹³ [For He is] the fountain of living waters.

Abundantly Forgiving

Abundant in goodness and truth, keeping mercy—treatment better than they deserve—for thousands; not simply for thousands of persons, but for thousands of generations of people. For,

Deuteronomy 7

⁹ Know therefore that the Lord your God, He is God, the faithful God, which keeps covenant and mercy with them that love Him and keep His commandments to a thousand generations.

This is His nature. He is the faithful God, and He takes pleasure in them that hope in His mercy—them that hope in His disposition to treat them better than they deserve; in them that believe in His name, which is merciful, even to a thousand generations.

“Forgiving iniquity and transgression and sin.” Not merely that He will forgive, if we do penance enough; not that He can be persuaded to forgive. No, but that He is forgiving iniquity and transgression and sin. Forgiveness is in Him. It is of Him. It is His very self to extend it to every soul.

If men will not accept it when it is so freely and so constantly extended, they must perish in their sins of course; because He cannot compel any to accept it, but He extends it. He extends it to every soul; and He extends it always.

Exodus 3

¹⁴ I AM THAT I AM.

¹⁵ ...this is my name forever, and this is my memorial throughout all generations.

O, He is “forgiving iniquity and transgression and sin.” This is His name. Glory to His name!

Exodus 34

⁵ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

⁶ And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

This is His name. This is Himself. Therefore,

Nehemiah 9

⁵ Stand up and bless the Lord your God forever and ever; and blessed be Your glorious name, which is exalted above all blessing and praise.

Psalms 34

³ O magnify the Lord with me, and let us exalt His name together.

9. My People Shall Know My Name

Advent Review, September 24, 1895

Isaiah 52

¹ Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean.

² Shake yourself from the dust; arise, and sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.

³ For thus says the Lord, You have sold yourselves for nought; and you shall be redeemed without money.

⁴ For thus says the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

⁵ Now therefore, what have I here, says the Lord, that my people is taken away for nought? they that rule over them make them to howl, says the Lord; and my name continually every day is blasphemed.

⁶ Therefore my people shall know my name: therefore they shall know in that day that I am he that speaks: behold, it is I.

THIS word is spoken of the people of God at the time when the church is to be clothed with the “beautiful garments” of His righteousness and endued with His power (verse 1); when she is entirely separated from the world and all worldliness; and when she is entirely loosed from the captive bonds of sin (verse 2); and when she is to know the full redemption of the Lord. Verse 3.

It is the time when, again, as in Egypt, His people will be “oppressed without cause” (verse 4); when “they that rule over them make them to howl,” and themselves “continually every day blaspheme” the name of the Lord. Verse 5. It is at such a time as this, and “therefore” that the Lord declares,

⁶ My people shall know my name.

And that time is now. Those who obey Him now, as in Egypt, are oppressed without cause. There, they were oppressed for the keeping the Sabbath of the Lord, and here, they are oppressed for the same thing. And now God will be revealed in power as He was then. Now as then the Lord will:

¹⁰ ...make bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

⁶ Therefore my people shall know my name; therefore they shall know in that day that I am He that speaks; behold, it is I.

What it is to Know His Name

His name is:

Exodus 34

⁶ ...merciful and gracious, long-suffering and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

To know His name is to know all this. It is not merely to know about it, but it is to know it. It is not to know of it by the hearing of the ear; it is to know it, by the “hearing of faith”—to know it with the heart. *Galatians* 3:5. As His name expresses what He is, to know His name is to know Him—not merely to know about Him; but to know Him. His name expresses His nature, and to know His name is to know His nature.

He is merciful. This is His name; and to know His name is to know mercy. It is to know what it is always to manifest from the heart treatment better than they deserve to all offenders. It is only by knowing Him, the fountain of mercy that this can be done.

Luke 6

³⁶ Be therefore merciful, as your Father also is merciful.

He is gracious. This is His name; and to know His name is to know what it is to be extending favor always to all people. Not favor for favor; but pure favor. Not selfishness; but graciousness.

He is long-suffering. His name, even as He says, is continually every day blasphemed; His law is trampled underfoot; His authority is defied; He Himself is abused and outraged; yet He suffers it long, He endures it long, and is still abundant in goodness and truth even toward all those who are doing all these evil things.

He is long-suffering thus toward all, because He is not willing that any should perish, but that all should come to repentance. This is His name; and to know His name is to know what it is wrongfully and unjustly to suffer contempt, injury, abuse, and outrage, to suffer these things long and still manifest abundance of goodness and truth to all, that if by any means they may be brought to repentance.

1 Corinthians 13

⁴ Charity suffers long, and is kind.

And:

² If I have not charity, I am nothing.

Colossians 3

¹⁴ Charity is the bond of perfectness.

And now that the time of suffering, of contempt, of oppression, of abuse, and of outrage, is upon us, how precious the promise that we shall know His name, so that His holy disposition and character shall be manifest on all occasions!

And how important it is that everyone who has a name and place among His people, shall receive this promise in its full-

ness, that we may indeed know His name, and that the savor of His knowledge may be made manifest by us in every place!

He is forgiving iniquity and transgression and sin. This is His name; and to know His name is to know the forgiveness of iniquity and transgression and sin. It is to know this, each one for himself in his own, individual case; and then because of this, manifesting it to all people always.

Luke 6

³⁷ Condemn not, and you shall not be condemned; forgive, and you shall be forgiven.

It is not condemnation that men in this world need. They have that already in abundance. It is not condemnation but salvation that the people of this world need.

John 3

¹⁷ God sent not His Son into the world to condemn the world; but that the world through Him might be saved.

And:

John 20

²¹ As my Father sent me, so send I you.

He does not send us to condemn anybody; but that they may be saved. His name is “forgiving iniquity and transgression and sin,” and His people are to know His name—they are to know what it is to be this to all.

1 John 4

⁸ God is love.

This is His name; and to know His name is to know love—His love. It is to know Him as He is Himself. And,

⁸ He that loves not, knows not God.

The Promise of the Divine Nature

It is not in human nature of itself to manifest the disposition

and character here outlined. It is not in human nature of itself always to treat people better than they deserve; to be always extending favor to the unthankful and the evil; to suffer long injustice and oppression without cause, and at the same time to be kind, and manifest abundance of goodness and truth; and to be always forgiving iniquity and transgression and sin. This is not natural.

It is natural for men to treat people only as they deserve; to extend favors only for favors; to resent injustice and resist oppression; to harbor enmity rather than to be forgiving.

This promise that the Lord's people shall know His name, is therefore in reality a promise that they shall know another nature. His name expresses His nature. To know His name is to know His nature. Therefore the promise that we shall know His name, is a promise that we shall know and be partakers of—and know by being partakers of—the Divine nature.

It is written that by the promises we are partakers of the divine nature. And surely here is the chief of the promises, the very promise itself, by which this shall be done.

Isaiah 52

⁶ My people shall know my name.

His name shall be manifest in His people. His nature shall be manifest in His people. God will again be manifest in the flesh. This is the everlasting gospel, and thus it is to be preached with a loud voice to every nation and kindred and tongue and people.

⁷ How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that says unto Zion, Your God reigns!

⁸ Your watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

⁹ Break forth into joy, sing together, you waste places of Jerusalem; for the Lord has comforted His people, He has redeemed Jerusalem.

¹⁰ The Lord has made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

¹¹ Depart, depart, go out from thence, touch no unclean thing; go out of the midst of her [Babylon]; be clean that bear the vessels of the Lord.

¹² For you shall not go out with haste, nor go by flight; for the Lord will go before you; and the God of Israel will be your reward.

Thanks be unto God for His unspeakable gift!

Proverbs 18

¹⁰ The name of the Lord is a strong tower, wherein the righteous run and are safe.

Isaiah 52

⁶ My people shall know my name.

Do you know His name?

10. Preaching and Baptizing in His Name

Advent Review, October 1, 1895

Luke 24

⁴⁶ And He said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day;

⁴⁷ And that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem.

CHRIST is the revelation, not of Himself, but of the Father.
For:

Matthew 11

²⁷ No man knows the Son, but the Father; neither knows any man the Father, save the Son, and He to whomsoever the Son will reveal Him.

2 Corinthians 5

¹⁹ God was in Christ, reconciling the world unto Himself.

And:

John 14

²⁴ The word which you hear is not mine, but the Father's which sent me.

Therefore when the word was spoken that:

Luke 24

⁴⁷ Repentance and remission of sins should be preached in His name,

—it was the word of the Father. And the name in which this is to be preached is the Father's Name,—is that name which is:

Exodus 34

⁶ ...merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and trans-

gression and sin.

Christ Bears the Father's Name

However, it would be in no wise different so far as this particular fact is concerned, if Christ had spoken this of Himself, and had commissioned to preach in His name, for His original name is precisely the same as the Father's. He and the Father are one. And:

Hebrews 1

⁴ He has by inheritance obtained a more excellent name than [any of the angels].

The only name that any person can inherit is his father's name. A person may have several names; but there is only one that he can inherit, and that is his father's; all other names that he may have must be given to him. Now Christ had "by inheritance" a name. It could not possibly be any other than His Father's name.

Having this name by inheritance, He has it by nature. He has it by the very fact of His existence. As certainly as He exists, this name—the name of the Father—belongs to Him. And the Father's name being His by nature, this name as certainly expresses His nature as it expresses the name of the Father.

Exodus 34

⁶ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

This is the Father's name and nature; and this is the name and nature of the Son, because He has by inheritance—by nature—His Father's name.

Therefore to preach in His name is to preach in fullness of mercy, in grace, in long-suffering and abundance of goodness and truth, and in forgiveness of iniquity and transgression

and sin; for this is His name. Only thus can repentance and remission of sins really be preached.

For the Man With a Grievance

How can anyone preach “in His name,” who is ready to think himself slighted and to feel hurt if there is not shown to him the favor that he thinks he ought to receive? “His name” is “gracious,” that is, extending favor, not fishing for favors, nor extending favor for favor.

How can anyone preach “in His name” who thinks himself oppressed or treated unjustly by the Conference Committee, and is fretting and sulking under it? “His name” is long-suffering and at the same time kind and abundant in goodness and truth, even under actual and deliberate injuries and outrages.

And to preach “in His name” is to be possessed of this spirit and to preach in this spirit, even though such things should really be put upon us instead of their being wholly imaginary.

How can anyone preach, or otherwise work, “in His name” who is holding grudges and ill feelings against others? His name is “merciful,...forgiving iniquity and transgression and sin;” and to preach, or do anything else, in His name is to do it in the fullness of the disposition and spirit to treat offenders better than they deserve, freely forgiving every kind of wrong.

Buried in His Name

When His ministers are sent forth to preach “in His name,” they are also commanded to baptize in His name:

Matthew 28

¹⁹ Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.

Acts 2

³⁸ Repent, and be baptized every one of you in the name of

Jesus Christ.

If the preaching has been done in His name, the baptizing can be done in His name. Otherwise not, for in that case the persons to be baptized will not know His name; and if they do not know His name, how can they be baptized—buried, overwhelmed, lost sight of—in His name; for this is what baptism in His name signifies.

For a person to be baptized in His name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. To be baptized in the name of the Lord, really signifies that:

- Just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, in the name, the character, the nature, of the Lord.
- That person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord.
- He is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world.

This is what baptism “in His name” signifies, both in the Greek words and in the doctrine of the Scripture.

But how shall the people be baptized in His name, if they do not know His name? And how shall they know His name, and make manifest His name to the people, if they are not instructed in His name?

O, let the preaching be all “in His name” indeed, that the people may be truly baptized “in His name,” that the promise may now be fulfilled:

Isaiah 52

⁶ My people shall know my name!

11. Asking in His Name

Advent Review, October 15, 1895

John 16

²³ Verily, verily, I say unto you, Whatsoever you shall ask the Father in my name, He will give it you.

John 14

¹³ And whatsoever you shall ask in my name, that will I do, that the Father may be glorified in the Son.

¹⁴ If you shall ask anything in my name, I will do it.

What is His name?

Exodus 34

⁶ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

What is it, then, to ask in His name, but to ask in the very spirit and nature of the fullness of mercy and graciousness, in long-suffering and abundance of goodness and truth, and forgiving iniquity and transgression and sin! It is to be imbued with His own Spirit, making manifest His own disposition and character in the heart, and then in this disposition making our requests known unto God.

What It Means

To ask in His name means a good deal more than to present a series of formal or perhaps even selfish requests, and then put at the end of it the words “in Jesus’ name.”

To pray “in His name,” is to have the whole petition imbued through and through with His name—with His disposition and character, with His nature. For His name is His nature.

Romans 8

²⁶ For we know not what we should pray for as we ought; but

the Spirit itself makes intercession for us with groanings which cannot be uttered.

²⁷ And He that searches the hearts knows what is the mind of the Spirit, because He makes intercession for the saints according to the will of God.

As the Spirit of God makes intercession for us, in order that our prayers may be such as they ought to be, it is evident that our prayers must be according to the mind of the Spirit to be acceptable with God.

Romans 5

⁵ The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.

It is by the Spirit that Christ dwells in the heart:

Ephesians 3

¹⁶ That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man;

¹⁷ That Christ may dwell in your hearts by faith.

Thus it is by the Spirit that we are made partakers of the Divine nature through the promises. And to ask according to the Spirit and in the Spirit, is to ask according to His nature, it is to ask in His name. This and this only is asking “in His name.” This is made plain by:

Mark 11

²⁵ And when you stand praying, forgive, if you have aught against any.

This shows that we are to pray in the very disposition and nature of the Lord. As He is “forgiving iniquity and transgression and sin,” so are we to be. As this is His name, and we are to “ask in His name,” so when we pray, and as we pray, we are to pray, “forgiving iniquity and transgression and sin.” This is what it is to ask in His name.

What Hinders True Prayer

To pray to Him while we are unforgiving and holding hardness in the heart toward our brethren or any other man, and then close the prayer with the words, “In His name,” is only to take His name in vain. It is only a mockery, both of prayer and of His name; for it is not done in His name at all; it is not done in fullness of mercy, in graciousness, in long-suffering and abundance of goodness and truth, nor in the forgiveness of iniquity and transgression and sin.

Oh, it is too true, as He says in another place,

John 15

²⁴ Hitherto have you asked nothing in my name.

There has been in us too much hardness, too much judging, too little long-suffering and kindness and goodness and truth to man and too little of the Divine nature,—all this has been too largely true for us truly to have asked “in His name.”

But it is not too late yet. Let us thank the Lord and take courage, that it is not yet too late. We are in the time of which it is written,

Isaiah 52

⁶ My people shall know my name.

Let us in sincerity of heart accept the promise in its fullness, that it may indeed be fulfilled in us as we walk not after the flesh but after the Spirit.

Then, knowing His name, we shall believe in His name, we shall work in His name, we shall preach in His name, we shall baptize and be baptized in His name, we shall meet in His name, we shall pray in His name, yes, whatsoever we do, in word or deed, we shall do all in the name of the Lord Jesus, giving thanks to God and the Father by Him.

Exodus 34

⁵ And the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord.

⁶ And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin, and before whom no man is guiltless [*German version*]; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation.

⁸ And Moses made haste, and bowed his head toward the earth, and worshiped.

⁹ And he said, If now I have found grace in Your sight, O Lord, let my Lord, I pray You, go among us; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for Your inheritance.

¹⁰ And He said, Behold, I make a covenant: before all your people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which you are shall see the work of the Lord: for it is a terrible thing that I will do with you.

Read with this also:

Isaiah 52

¹ Awake, awake; put on your strength, O Zion; put on your beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into you the uncircumcised and the unclean.

² Shake yourself from the dust; arise, and sit down, O Jerusalem: loose yourself from the bands of your neck, O captive daughter of Zion.

³ For thus says the Lord, You have sold yourselves for nought; and you shall be redeemed without money.

⁴ For thus says the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

⁵ Now therefore, what have I here, says the Lord, that my

people is taken away for nought? they that rule over them make them to howl, says the Lord; and my name continually every day is blasphemed.

⁶ Therefore my people shall know my name: therefore they shall know in that day that I am He that speaks: behold, it is I.

⁷ How beautiful upon the mountains are the feet of him that brings good tidings, that publishes peace; that brings good tidings of good, that publishes salvation; that says unto Zion, Your God reigns!

⁸ Your watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion.

⁹ Break forth into joy, sing together, you waste places of Jerusalem: for the Lord has comforted His people, He has redeemed Jerusalem.

¹⁰ The Lord has made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

¹¹ Depart, depart, go out from thence, touch no unclean thing; go out of the midst of her; be clean, you that bear the vessels of the Lord.

¹² For you shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward.

Psalm 106

⁴⁸ And let all the people say, Amen,...

Jeremiah 28

⁶ ...Amen, the Lord do so.

12. The Two Principles

American Sentinel, October 7, 1897

THERE are two principles in the world by which human conduct is sought to be controlled,—love, and force.

Love is the principle by which God works. The Bible tells us that:

1 John 4

⁸ God is love,

and consequently,

⁷ Love is of God.

Love is the highest principle of conduct that can exist. Force is a lower and altogether different principle. Force is employed by the enemies of God in seeking to make people act contrary to God's will. Love acts upon the individual from within; force is applied to him from without. Love leads; force drives.

Everything that God does is prompted by love. He cannot act from any other motive, for He "is love." And God wants all His creatures to act from the same motive, and so to be like Him.

John 3

¹⁶ God so loved the world, that He gave His only-begotten Son, that whosoever believes on Him might not perish, but have everlasting life.

And Christ so loved the race that had fallen through Adam's sin, that He willingly left all that He had in heaven, to live a life of humility and suffering here, and finally to die upon the cross for man's redemption.

As love moved God and His Son to do such wonderful deeds in serving us, so the Lord wants love to move us in doing high

and noble deeds to serve Him. God wants people to love Him, and to love all that is pure and right and just. In this way, by planting this love in our hearts, He seeks to control our actions so that our lives will be upright. This way of controlling people does not in the least interfere with their personal freedom.

But force, on the other hand, does interfere with personal freedom. It would not be effective if it did not. Force takes no account of the will or belief or the love of the person on whom it is brought to bear. It secures certain results touching the outward conduct of people, and this is all that it can do.

Force is necessary in this world; but for what and for whom is it necessary? It cannot make any person do right, nor is it necessary for good people.

Love makes a person do right; and it is love in the heart that makes a person good. We know from the Bible that this must be so; and we can know it also from our own experience and the experience of others. The Bible says,

1 John 5

³ This is the love of God, that we keep His commandments.

And also,

Romans 13

¹⁰ Love is the fulfilling of the law.

The one who keeps the commandments of God—who fulfills the law—does right. He is a good person. And also, since “God is love,” he who has love ruling in his heart has God there, and therefore has the goodness of God.

Force is necessary to restrain evil-doers. A good person does not do the things that an evil-doer needs to be restrained from doing. He chooses to do right, not because there is a law against wrong doing, but because he loves what is right. Is a

good person then without any law? No, indeed; he has the perfect law of God written in his heart. This is what gives him a love for the right.

The law of man cannot be written in the heart and cannot give any person a love for the right. So the law of God is very much more effective to prevent wrong-doing in any individual, if he will only receive it, than the law of man possibly can be.

A person may keep the laws which are made by Congress and the legislatures, and yet not be a good person. For instance:

- He may not do any work on Sunday, because he is afraid that if he does he will be arrested and sent to jail, or punished with a fine.
- Or he may consider that it is good policy not to work on Sunday, in order to stand well with the people in the community.

Is such a person any better for not working on Sunday? Certainly not. And it would be the same if it were the seventh day—the Bible Sabbath—instead of Sunday. If he does not keep the Sabbath because he loves it,—because the love of God is in his heart,—it is of no benefit to him to go through the form of keeping it. He is not a good man, in the true sense of the word, and to refrain from work does not make him any better.

Even the one who truly keeps the Sabbath does not become good by doing it, but he keeps it because he has become good already, by opening his heart to the love of God.

Force cannot make any person do right, however fully he may yield to it; because it cannot touch the heart, which is the fountain head of all our actions. If the fountain head is not sweet, the stream will not be sweet. It may be walled in or damned up or restrained in any other way; but its condition

of purity or impurity will not be changed by any such means.

Force is to preserve rights. In doing this, its use is in harmony with the ordinance of God. But all along through the history of the world, from the time of Abel down to the end of the 19th century, some men have been using force to try to make them do right: or, rather, to make them do what these men thought was right. They have been using force to try to make people better, and so to secure their salvation instead of their destruction by the final judgments of God against sin. It is this that has caused the religious persecutions that have stained with blood so many of the pages of history.

In securing the preservation of rights, force is entirely proper; but in securing moral or right action it has no proper place. But the arch-enemy of God and man uses force—not to make men moral, for he hates morality; but to make them conform to some standard of morality which he himself has set up in opposition to God, and palmed off upon the world. And all who employ or advocate force to make people do right are really working in harmony with him.

Even if force were used to make people conform to the true standard of morality,—the law of God,—it would be contrary to God, for it is not God's way. And the person upon whom it was used, instead of becoming better, would learn to hate instead of to love that law,—because he would see in it only an instrument of slavery to himself.

13. That Broken Heart

Advent Review, November 2, 1897

Psalm 69

²⁰ Reproach has broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none.

JESUS died of a broken heart. This is intensely significant. It was the ingratitude and the reproach of those for whom He endured the cruel suffering of the cross, that broke His heart.

And when, in that great and awful day that is to come, all those who hold to ingratitude or reproach see what they have really done, and what they have lost, reproach will also break their hearts—though with them it will be self-reproach. Who can bear it! O then please do not any longer be ungrateful or reproachful in the presence of the cross of Christ.

A deeper truth than this is that it would be the same with those persons if they were in heaven itself instead of in hell. To them heaven would be the same as hell; for it will not be what is outside of them, but what is inside, that will hurt.

And a yet deeper truth is that even though their ingratitude and reproach did not return upon them, and they were placed in heaven, yet they would die of a broken heart. For to take these persons, wholly unacquainted with true and lasting joy, and place them in the transcendent and eternal bliss of heaven, with the assurance that it was all and eternally theirs—the overwhelming consciousness of this fact would break the heart.

Do you not know that the heart can be broken by joy as truly as by sorrow? Do you not know that such a thing has occurred in this world—though of course in this world of trouble and sorrow, a heart broken by joy is far less usual than hearts broken by sorrow!

The one great consideration in all this is that it is not all of heaven to be in heaven, nor is it all of hell to be in hell. The all of either place is in being fit for it.

To be fit for heaven is what will find heaven to be all of heaven. And—awful truth!—to be fit for hell is what will find hell to be all of hell. No one can possibly find either place without the fitness for it; and there is no other place.

O then, dear friend, do not, against the cross of Christ, heap up ingratitude and reproach that fits for hell, and that will surely break the heart. Receive Him, yield yourself to Him, that now you may become acquainted with and enjoy the true and everlasting joy of heaven, that fits for heaven, so that when heaven itself, with all its glory, with all its transcendent bliss, with its fullness of eternal joy, is placed upon the hearts of the redeemed, your heart will not be broken by it.

Everything that occurred in the life of Christ on earth is laden with meaning. And this one—the most awful of all—is freighted with a most awful meaning. That broken heart! Think of it carefully, study it reverently.

14. He Ever Lives to Make Intercession

Advent Review, November 23, 1897

Hebrews 7

²⁵ He ever lives to make intercession for us.

WHAT does Jesus live for? “To make intercession” for us. When it is said of a man that he “just lives to make money,” the force of the expression is that he is devoted to that one thing; that His whole mind and heart are absorbed in that as the one great matter above all others; that he is wrapped up in this, and has no time for anything else.

Very good. That is the force of this blessed word of the Lord Jesus:

Hebrews 7

²⁵ He ever lives to make intercession for us.

He is devoted, given up, to that one thing of making intercession for us. The one great thing above all others, the one thing which He considers most worthy of His attention, the one thing in which His whole mind and heart is absorbed, is making intercession. The one thing in which He is so wrapped up that He has no time for anything else, is making intercession for us. Thank the Lord for that.

“He *ever* lives to make intercession” for us. That is the one thing that He *ever* lives for. Then there is no danger of His *ever* forgetting us. There is no danger of our ever being left out.

Psalms 40

¹⁷ [For though] I am poor and needy, yet the Lord thinks upon me.

When does He think upon me? “Ever,” certainly. For “He *ever* lives to make intercession for us.” And because of this He saves to the uttermost *all* who come unto God by Him.

15. Confidence

Advent Review, January 4, 1898

YOU have been, and you are, thankful that you have confidence in God. This is well; for it is a great thing to have doubt and uncertainty removed, and confidence in God established in the mind and heart. It is, therefore, a thing really to be thankful for, that you have confidence in God.

Yet there is a greater thing than this to be thankful for, and that is that God has confidence in you. Indeed, it is God's confidence in us that is all the ground of our confidence in Him.

Considered solely upon the merit of the question, it is indeed a very little thing that we should have confidence in Him; while it is a thing great beyond all comparison that He should have confidence in us.

Just think what we were,—a people laden with iniquity, alienated from God, and enemies in our minds, by wicked works. Yet when we were all this, God deliberately invested in us all that He had,—the great “price” of His dear Son, in whom dwells all the fullness of God. this is a marvelous display of confidence.

Romans 5

⁶ For when we were yet without strength, in due time Christ died for the ungodly.

⁷ For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die.

⁸ But God commends His love toward us, in that, while we were yet sinners, Christ died for us.

¹⁰ ...when we were enemies, we were reconciled to God by the death of His Son.

He had such confidence in us that He would invest in us—aliens and enemies—all that He had, and all that He is,—even Himself,—expecting that His confidence in us would destroy

the alienation, break down the enmity, and win us to confidence in Him.

And this fairly reckless confidence in us did actually win us from alienation and enmity to confidence in Him. This is the only thing that ever did or that ever could so win us. Thus His confidence in us is all the ground of our confidence in Him.

2 Corinthians 5

¹⁴ For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead:

¹⁵ And that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again.

1 John 4

¹⁹ We love Him, because He first loved us.

And thus is established and illustrated the divine principle that confidence begets confidence; yea, that confidence to the extent of what seems recklessness will beget confidence even to what seems recklessness. For no person can fairly and seriously contemplate the marvelous confidence that God has shown in us, without being won to a confidence in God that is a perfect abandon of trust,—a trust that holds firm and steadfast through every vicissitude—fire, flood, suffering, persecution, death itself—that this world can possibly know.

Romans 8

³⁵ Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?

³⁶ As it is written, For Your sake we are killed all the day long; we are accounted as sheep for the slaughter.

³⁷ Nay, in all these things we are more than conquerors through Him that loved us.

³⁸ For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,

³⁹ Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

Nor did the Lord's marvelous display of confidence cease with only this investment to win us to confidence in Him: but when it had won us to confidence in Him, He then confided to our keeping His own honor in the world.

Isaiah 43

¹² You are my witnesses, says the Lord, that I am God.

He did not stay here in person to guard His honor and His character. No; He left the world, and left His disciples here in His stead, entrusting altogether to us the guardianship of His honor and His character.

John 20

²¹ As my Father has sent me, even so send I you.

Are you true to the trust, or are you betraying His boundless confidence?

Yes, for us to have confidence in God is indeed a great thing: but O! great beyond all measure it is that God has confidence in us—and such confidence!

May this perfect abandon of the confidence of God in us hold us from proving recreant to the trust and from ever betraying that confidence.

16. Not Far Means Near

Present Truth, January 20, 1898

HAVE you ever thought that God was away off from you, and you did not know how to get hear to Him?

His answer to all that is that:

Acts 17

²⁷ He is not far from every one of us.

To be “not far” is to be near. Then as He is not far from every one of us, He is certainly near to every one of us.

Had it occurred to you that this word—“He is not far from every one of us”—was first spoken to a great crowd of heathen, Greek heathen, too, sunken to the very depths of idolatry and all other Greek heathen abominations; and that there was not a single even professed Christian there, except the man who spoke it?

That is the truth: it was spoken by Paul at Athens; and he was there “alone,” and he spoke it to a crowd of none but heathen. To them all he said, by inspiration of God,

²⁷ He is not far from every one of us.

That being true of heathen, and such heathen, too, how is it, then, with you who do believe in Him and love Him? Is He far from you? No, no; He is not far from you; He is near to you.

Yes, He is more than near to you: He says,

Matthew 28

²⁰ Lo, I am with you...

More than that: He says:

²⁰ I am with you always.

Yea, even more than that, He says:

Hebrews 13

⁵ I will never leave you, nor forsake you.

Then please, please, never think again that God is far from you. Nobody but the devil can ever suggest such a thing. Please believe the Lord rather than the devil.

17. God's Eternal Purpose

Advent Review, May 31, 1898
Original title: Editorial

IT IS God's purpose to gather together, into one grand and eternal harmony, all things...

Ephesians 1

¹⁰ ...both which are in heaven, and which are on earth.

This purpose...

⁹ ...He has purposed in Himself.

Having been purposed in Himself, it has been His purpose from eternity. And having been His purpose from eternity, it is His eternal purpose. This purpose He has...

Ephesians 3

¹¹ ...purposed in Christ Jesus our Lord.

Being His eternal purpose, and purposed in Christ, it is:

¹¹ The eternal purpose which He purposed in Christ Jesus our Lord.

This purpose is to:

Ephesians 1

¹⁰ ...gather together in one all things,...both which are in heaven, and which are on earth.

And having been purposed in Himself, He Himself is the "One" in whom all things in heaven and on earth are to be gathered together in grand and eternal harmony.

This purpose is also to "gather together in One all things *in Christ*, both which are in heaven, and which are on earth." And this shows that God's purpose for the harmony of the universe in Himself, is known, is made known, and is accomplished, only in Christ.

This eternal harmony of all things with God and in God, is the destiny prepared from eternity for every soul. Having been purposed in Himself, and from eternity, it was purposed before there was a single creature in the universe.

As this grand purpose was the destiny fixed for every soul that should be, before any soul was, thus every soul that ever should be was pre-[before]-destinated to this eternal harmony with God and in God.

As Christ is the expression of this eternal purpose of eternal harmony, with God and in God, this is how it is that God has predestinated us...

Romans 8

²⁹ ...to be conformed to the image of His Son;

And how it is that He has...

Ephesians 1

⁵ ...predestinated us unto the adoption of children by Jesus Christ to Himself.

¹¹ In whom also we have obtained an inheritance, being predestinated according to the purpose of Him who works all things after the counsel of His own will.

And this is how it is that “Christ is all, and in all” (*Colossians* 3:11), to every creature; and why it is that:

1 Corinthians 15

²⁸ When all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that God may be all in all.

18. The Revelation of God

Medical Missionary, February & March 1903

GOD in creation is God in revelation. This, for the simple reason that creation itself is the revelation of God.

This is plain from the fact that Christ is the revelation of God, and He is the One by whom God created all things. He is the Word of God. Words express thoughts. Christ, being the Word of God, He is the expression of the thought of God.

Anyone desiring to know the thought of God on any subject, must look to Christ, for He is the expression of the thought of God.

John 1

¹ In the beginning was the Word, and the Word was with God, and the Word was God.

² The same was in the beginning with God.

³ All things were made by Him, and without Him was not anything made that was made.

Colossians 1

¹⁶ By Him were all things created, visible and invisible, whether they be thrones, or dominions, or principalities, or powers, all things were created by Him and for Him:

¹⁷ And He is before all things, and by Him all things consist.

The Revelation in Nature

This is plain also from the further fact that:

Psalms 33

⁶ By the word of the Lord were the heavens made; and all the host of them by the breath of His mouth,

⁷ For He spoke, and it was done.

Creation being produced by His word, and words expressing thought, creation is the expression of the thought of God. God's thought expressed in revelation. From this it is plain

that the proper reading of creation, or nature, is the finding of the thought of God, which is expressed in each created thing.

This was man's reading of creation, or nature, when he stood in his native image and glory of God, in the unmarred world, in the midst of God's creation.

To the man, the word of God came directly, and so was a direct revelation to him in that sense. To the man there came also the word of God through the creation that was round about him; and as he read it, he received the thought of God, and so received the revelation of God in that sense.

How certainly and how completely this is so, is illustrated in the record in *Genesis 2*. When God had finished the creation up to the making of man himself, He said,

Genesis 2

¹⁸ It is not good that the man should be alone; I will make him a help meet for him.

The man himself had not yet discovered that he was alone; and in order that he might see that he was truly alone, and that there was no one fitted to him, that there was no companion for him, the Lord caused every beast of the field and every fowl of the air, to pass before the man,

¹⁹ ...to see what he would call them: and whatsoever Adam called every living creature, that was the name thereof.

Many people read this passage as if it said that God caused all these creatures to come to Adam, or pass before him, that he might give names to them; that is, that they had no names before, and as they passed by before him, he gives to each a name; and that has been its name ever since.

For instance, here came an animal walking nobly up. As to name, it is nothing yet; but as Adam looks at it, he says,

“I'll name that a horse;”

—and a horse it has been ever since. Another comes lightly springing by. As to name, it is nothing; but Adam said,

“I’ll call that a gazelle;”

—and a gazelle it has been. And so on, through the whole list of beasts and birds. But that is neither the word nor the thought of Scripture.

Was not each one of these animals the same precisely before Adam saw it as afterwards? Was not its nature, and were not its characteristics, identical before with what they were afterward? Assuredly. But the record is not that God brought these unto Adam to have him give names unto them, as though they had no names as yet. The record is, that God brought them unto Adam,

Genesis 2

¹⁹ ...to see what he would call them.

It was a test of Adam’s unity and harmony with the creation which God had formed, and not a means of getting names for the animals.

And Adam’s unity with God and the creation which He had produced, was completely demonstrated. For as all the beasts and birds passed before him, at a look Adam read the thought of God expressed in each; at a look he caught the special characteristic that made each what it was; and without hesitation he spoke the word which described the essential nature and characteristics of each.

And this he followed through the whole range of the animal creation; and in not a single instance did he miss.

¹⁹ For whatsoever Adam called every living creature, that was the name thereof;

—that was exactly what it was. In the word which he spoke, that creature was defined.

This therefore demonstrates that the range of his knowledge was as wide as creation; that his mental vision was so clear that at a look he could read the nature of each creature; and his mind acted with such precision that he could, without hesitation, correctly read the essential nature of each creature as it came.

This shows also that the mind of the man was so perfectly in harmony with the mind of God that in the created things he could catch the thought of God expressed in each. And this he did so completely that it is not too much to say that his mind itself was but the expression of the divine mind.

And so would it ever have been with man had he not sinned. Had he not sinned, man, as he might multiply to the filling of the world, would have ever been able correctly to read, and would ever have delighted himself in reading, the thoughts of God expressed in creation. And thus, whether in the word spoken directly to himself or in the word spoken through creation, he would ever have been receiving the revelation of the thought and character of God.

Man, as he was before sin entered, standing in unity with God, and with the creation of which he was a part, receiving the thought of God, in his word expressed, whether directly or through creation to him, saw things as they really were. He saw them in their true light. He saw them as they were in the thought and according to the mind of God. And thus would it have ever been had he remained in unity with God.

The Revelation Lost

And submission to the word of God as spoken directly to himself was the means of his remaining in unity with God. One word of God spoken to him directly, was,

Genesis 2

¹⁶ Of every tree of the garden you may freely eat:

¹⁷ But 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.

Submission to this word was the means, and the only means, of man's remaining in the place, condition, and character in which God intended that he should abide. But there came another word, the opposite of this word of God, first insinuating deception. This word said:

Genesis 3

¹ Yea, has God said, You shall not eat of every tree of the garden?

² And the woman said unto the serpent, We may eat of the fruit of the trees of the garden:

³ 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.

⁴ And the serpent said unto the woman, You shall not surely die:

⁵ For God knows that in the day you eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.

The suggestion was believed. This word was accepted, and, as the consequence,

⁶ 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, and gave also unto her husband with her; and he did eat.

Now that tree was not good for food. It was not a tree to be desired to make one wise, yet "the woman saw" that it was. That is to say, she saw what was not so.

When the holy pair in Eden received the word of God, they received the thought of God, and in that they received the mind of God, which produced the thought expressed in His word. On the other hand, when they received the word of Sa-

tan, they received the thought of Satan, and in that they received the mind which produced the thought that was expressed in that word.

Thus they received another mind altogether from that which was their own native mind, from that which was the mind of Christ, who was the Word, the expression of the thought of God. And this other mind caused them to see the creation of God in exactly the reverse order; caused them to see as good that which was not in any sense good; and to see as that which was desired to make one wise, what was not, in any possible sense, the truth of the case. And this is how it is that:

Romans 8

⁷ The carnal mind [the mind of the flesh] is enmity against God, for it is not subject to the law of God, neither can be.

And this difficulty of the mind of man now seeing things as they are not, was not limited to the seeing of that one tree; it extended to the erring of all creation; for it was thus that it came about that darkness covers the earth, and gross darkness the people.

But note: the change by which man came to see the things of creation in reverse order, came to see things as they are not—this change was not at all in the creation, but solely in the mind of man. And so long as man remains in that mind and in that darkness, he never can see creation as it truly is.

Restoration in Christ

But God did not leave the man in that darkness, and possessed of that mind, without hope. Into that darkness He caused the light to shine. He said, even that very day, to the deceiver who had drawn man to his mind and into the darkness,

Genesis 3

¹⁵ I will put enmity between you and the woman, and between your seed and her seed.

That promised seed is Christ, the desire of all nations. And there, through Him, there was opened to man the way back from darkness to light, from the power of Satan unto God, and from the mind of Satan unto the true mind of man, the mind of Christ.

And from that day to this the word to man has ever been,

Philippians 2

⁵ Let this mind be in you, which was also in Christ Jesus.

This is otherwise expressed in another word, which from that day to this has ever been rung out from God to man,

Ezekiel 14

⁶ Repent...

That is, change your mind. Christ is the gift of God to man, to lead him out of the darkness into the light; from the mind of Satan to the mind of God. He is the Way, and the only way, out of the darkness and into the light, from the power and mind of Satan to the power and mind of God.

We have seen that, possessed of the mind that is in Satan, and so dwelling in the darkness, man sees the things of God, the things of the creation of God, in directly reverse order. The things that are not in anywise so he sees to be the only things that are really so. And with that mind, and in that darkness, he never can see otherwise.

But the gift of Christ has been made, that man might escape from this false mind and its darkness. In the mercy of God, he is called to change his mind, to

Philippians 2

⁵ Let this mind be in you which is also in Christ Jesus.

This change, from the darkness to the light, from the mind of Satan to the mind of Christ, places man where he can again see the creation as it is. And the word of God spoken directly to man is the only means of maintaining this proper standing and relation to God, and to the creation of which he is again a part.

Ephesians 2

¹⁰ For we are His workmanship, created in Christ Jesus.

2 Corinthians 5

¹⁷ If any man be in Christ Jesus, he is a new creation.

And from the darkness unto the light, from the power and mind of Satan to the power and mind of God, Christ alone is the Way.

And Christian growth is nothing else than under the brooding power of the Spirit by God, the transformation of the Spirit of God, the transformation of the man by the renewing of his mind, unto a perfect man, unto the measure of the stature of the fullness of Christ, where he stands again in perfect unity with God and the creation of which he is a part, and wherein again he shall be able to correctly read the thought of God in the word of God to him directly, and the thought of God also to him through His word in creation.

And from the darkness where the light meets him, and from the subverted mind which is supplanted by the true mind, the mind of Christ,—from there unto the standing in his native place in perfect unity with God and the creation, unto the measure of the stature of the fullness of Christ, the word of God, spoken directly to him, under the brooding power of the Spirit of God, is the true guide.

Thus Christ, as the word of God, and the word of God in Christ, is the only way to the correct reading of the word of God in creation.

Making a False Image

The necessity of man's having another than the natural mind in order to do right thinking, is emphasized in Lord's call, in the words:

Isaiah 55

⁶ Seek the Lord while He may be found, call upon Him while He is near:

⁷ Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will abundantly pardon.

⁸ For my thoughts are not your thoughts, neither are your ways my ways, says the Lord.

⁹ For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts.

As near as any man can come with his own native, natural mind, to thinking correctly concerning God, is no nearer than earth is to heaven. But the expression, "as far as earth is from heaven," is the very expression of ultimate, infinite distance. Then, since man's natural thoughts concerning God are as far from being correct as earth is from heaven, so as near as a man can come with his own natural mind to thinking correctly concerning God, is as far as he could possibly get away from it.

The only true thoughts concerning God are the thoughts of God Himself. The only true thoughts, then, that any man can have concerning God, are God's own thoughts. And since these thoughts are as far from man as the heavens are from the earth, the only way that ever a man can possibly get them is for the Lord to give them to him.

And the only way in which the Lord can give to a man His thoughts, is for Him to speak to the man; for only words express thoughts. And this demands that there shall be a revela-

tion of God, from God direct to man. God has spoken to man, and this in order that man shall know.

Yet to think what God is, and to define or even give shape to his thoughts of what God is, has been one of the chief occupations of man in all ages since sin entered. And the gods which in all ages men have made, are a striking demonstration of the revealed truth of the impotence of the natural mind of man to think correctly on this subject.

Accordingly, God has always forbidden man to think on this subject:

Exodus 20

⁴ You shall not make unto yourself any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth:

⁵ You shall not bow down yourself to them, nor serve them: for I the Lord your God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me;

⁶ And showing mercy unto thousands of them that love me, and keep my commandments.

No man in this world could ever have made any graven image or any likeness of God, if he had not first thought upon this subject, and formed in his imagination a mental image. The graven image, or the likeness which man made to be seen with the eyes, was but the reproduction of his idea of God which he had already mentally imaged.

Accordingly, when God came down upon Mount Sinai, to speak to the people the great things of His law, He so arranged it that it was impossible for the people to see anything at all of which they could by any possibility make any image or likeness, even mental. And so it is written:

Deuteronomy 4

¹¹ You came near and stood under the mountain, and the

mountain burned with fire, unto the midst of heaven, with darkness, clouds, and thick darkness.

¹² And the Lord spoke unto you, out of the midst of the fire, you heard the voice of the word, but saw no similitude, only you heard a voice.

¹⁵ Take therefore good heed unto yourselves, for you saw no manner of similitude on the day that the Lord spoke unto you in Horeb out of the midst of the fire;

¹⁶ Lest you corrupt yourselves, and make a graven image, the similitude of any figure, the likeness of male or female,

¹⁷ The likeness of any beast that is on the earth, the likeness of any winged fowl that flies in the air,

¹⁸ The likeness of any thing that creeps on the ground, the likeness of any fish that is in the waters beneath the earth;

¹⁹ And lest you lift up your eyes unto heaven, and when you see the sun, and the moon, and the stars, even all the host of heaven, should be driven to worship them, and serve them, which the Lord your God has divided unto all nations under the whole heaven.

Though the heavenly host of angels, cherubim, and seraphim, and the Lord Himself, were all there, yet no sort of similitude or form of any kind was allowed to be seen by any of all the people of Israel,—not even the brightness of His glory; lest, when their eyes should see anything that in any wise reminded them of it, even though it be only the sun or the moon shining in brightness, they should say that this was like it, and should use this as a means of aiding their thoughts in worship; or lest, by thinking upon what they might have seen, they should be led to reproduce their mental image in a form, or likeness, as an aid in worship.

In Spirit and Truth

Thus, in the strongest possibly way, the Lord has made it clear that He is not to be worshiped under any human conception, but that they who worship Him, must worship Him in spirit and in truth.

In spirit: in total absence of any form or likeness of any kind whatever, mental or otherwise. For as a matter of fact no form or image can ever be otherwise until it is first mental.

And in truth: in the truth of God, according as that truth is in the word which He has spoken. For if I think of God differently from what He has said; if my thought of Him is other than His own thought; and I worship Him as that,—or, more exactly, worship that as Him,—then I am not worshipping Him at all, but instead am worshipping only my conception or idea of Him.

But when I worship Him in my thought of Him, instead of in His thought of Him, I simply worship myself instead of Him. Therefore, to be a true worshiper of God, I must worship Him only in His own thought concerning Himself, which, in His truth, He has given to me.

Not only has the Lord, in His word that He spoke from Sinai, excluded all possibility of anybody's making any image, likeness, or similitude, but in another place, He has beautifully shown the impossibility, in the nature of the case, of anybody conceiving a correct likeness of God. Read carefully and thoughtfully,

Isaiah 40

¹² Who has measured the waters in the hollow of His hand, and meted out heaven with the span, and comprehended the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance.

“Has measured the waters in the hollow of His hand.” Open your hand as wide as you can, and hold it level, palm upwards. Note the depression in the middle of your hand. That is the hollow of your hand. Fill it with water and see how much it will hold without running over. And all the waters are measured in the hollow of God's hand as easily as those few drops of water lie in the hollow of your hand. Then if only His hand

is so great that all the waters lie in the hollow of it, how large is He Himself?

It is simply impossible for any human mind to conceive of the size that such a hand would have to be. Then if it would be impossible for any human mind to conceive of a true likeness even of the hand of God, how much less a true likeness of Himself?

“Meted out the heaven with a span.” The span is the measure from the tip of the thumb to the tip of the second finger. What is the compass of the heaven? Conceive it if you can. Yet the whole compass of the heaven is by Him measured simply with the span. Then again, what is the size of that hand? No human mind can conceive of the compass of heaven. Then no human mind can conceive of the compass of the size of that span by which He meted out the heaven.

And when no human mind could possibly conceive only the size of the hand, the reach of the span with which He meted out the heaven, how infinitely beyond all reach of human thought is any true conception of the form of God. Therefore, the pointed question is asked,

Isaiah 40

¹⁸ To whom then, will you liken God, or what likeness will you compare unto Him?

Next, He pictures a workman melting a graven image, and a goldsmith spreading it over with gold, and casting silver chains, or choosing a tree, and seeking a cunning workman to prepare out of it a graven image. Then He asks of such and of others,

²¹ Have you not known? have you not heard? has it not been told you from the beginning? have you not understood from the foundations of the earth?

²² It is He that sits upon the circle of the earth, and the inhabitants thereof are as grasshoppers, that stretches out the

heavens as a curtain, and spreads them out as a tent to dwell in?

And even then the heaven, the very heaven of heavens, cannot contain Him. How can it be possible for any finite mind to conceive any likeness of Him? Therefore again He appeals to all,

²⁵ To whom then, will you liken me, or shall I be equal, says the Holy One?

It is perfectly plain then, that God has made no revelation of Himself, as to His exact or even relative form or size or shape.

God's Revelation of Himself

Yet He has revealed Himself. Wherein, then? In character. He began it by revealing Himself, as "I AM." That is existence. But existence only is not enough.

Therefore, He extended His revelation to "I AM THAT I AM," I am that which I am; I am what I am. This is a revelation of both existence and character.

Next He enlarged this revelation by proclaiming His name. And His name is the expression of what He is. And in that He said that His name is,

Exodus 34

⁶ The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth,

⁷ Keeping mercy for thousands, forgiving iniquity and transgression and sin.

That is again existence and character, and that only. Again, it is written:

Hebrews 11

⁶ He that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.

This again, is a revelation of existence and character. This is

His word to men, His thought as to what He is. And true worship is to receive this thought as it is, in His word; and to worship Him for what is expressed in that thought alone.

God has revealed Himself to men in character only, because this is that which most of all, and first of all, man needs. And in this lies perfect assurance of true worship, and perfect security against all image worship; for it is impossible ever even mentally to image character.

In worship, man always becomes conformed to the character of that which he worships. Whosoever worships God according to the word and in the thought God has revealed, will worship Him for what He is,—merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

He who worships God as being that, will by his worship become conformed in holiness of life and character to the image of Him who created him. And when the man, in thus worshipping, shall have grown in mind and character unto that perfect man, to the measure of the stature of the fullness of Christ, then will be rent the dimming veil that is between, and we shall see Him “face to face,” and shall know even as we are known. We shall know Him then as He knows us now. Our knowledge then will be as full as God’s knowledge of us is now.

And then even we ourselves shall be so far beyond what we are now, that it would be impossible for us now to conceive it, even if it were revealed. Therefore it is not revealed. And accordingly,

1 John 3

² 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.

What we shall be does not yet appear. But when this does appear, it will be that we shall be like Him. Then it is perfectly plain that what He is like does not yet appear. We cannot conceive what we ourselves shall be. Yet what we shall be is consequent entirely upon our seeing Him as He is.

It is perfectly plain then that we cannot possibly conceive Him as He is: we cannot now “see Him” with the mind’s eye, in any mental likeness, similitude, or image, “as He is.” And to conceive Him as He is not, and so to worship Him, can be nothing but false worship. But He seeks true worshipers; and true worshipers worship Him only in spirit and in truth.

The reason then, that man must not make any graven image or likeness or similitude concerning God, is not because God has no form, likeness, or similitude; it is simply because of man’s all-round incapacity rightly to comprehend it or correctly to appreciate it.

Therefore, instead of making any revelation in that respect, He reveals to man that concerning Himself which man most needs—character; and which received, and worshiped in the truth of that revelation, will bring man to the point in every way in which he will be qualified to know and appreciate all that may ever be revealed when He shall appear, and we shall see Him as He is.

The worship of Him in that which He has revealed is the only true way to man’s ever being capable in any sense, of worshiping Him in that which is not revealed. The true worship of Him in His character, is the only way in which man can ever become capable of truly worshiping Him in His person.

Christ as the Revelation of God

Christ is the Word of God. Being the Word of God, He is the expression of the thought of God. In this, He is the revelation

of God. Therefore, it is written:

Matthew 11

²⁷ No man knows the Father save the Son, and He to whomsoever the Son will reveal Him.

And this is true in all things:

- Christ is the revelation of God in creation.
- He is the revelation of God in redemption.
- He is the revelation of God in the universe of light.
- He is the revelation of God in this world of darkness.

He is the Word of God, whether that Word be expressed in creation, or in the Bible, or in human flesh, and in all this that which is expressed of God is invariably character.

Before he sinned, man could read this revelation perfectly everywhere and in all things. When he sinned, having received the directly antagonistic mind to that which he had with God, he could not correctly read any of it anywhere. Everything was seen in the reverse.

Therefore God's revelation had to be repeated to the man. Yet under the power of sin mankind went further and further into the dark, and in repeating His revelation to man that revelation had to be given the form of a written word, in order that man might be led back to a knowledge of the thought of God, and to unity with the mind of God.

But in spite of this, under the power of sin man went yet further into the dark. The word was not received truly by man. The word was not given its place as the formative power in the life of man. Then, in order to reach man, the revelation of God must be given the shape of humanity itself. The Word was made flesh and dwelt among men.

John 1

¹⁴ 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.

Thus, Christ, as the Word of God, is the universal revelation of God. Would any man see God? He must look at Christ. And whosoever would see Christ, must look in the place where Christ has appeared. And where is it that Christ has appeared? In the flesh where man is. Not where man was, but where he is, for though man was

Hebrews 2

⁷ ...made a little lower than the angels, crowned with glory and honor, and was set over the works of God's hands,

⁸ With all things put under his feet so entirely that God left nothing that was not put under him,

—yet that is not where man is. He did not remain where God thus put him. He fell. And whereas he was at first only a little lower than the angels, he fell to a condition far below them, to a condition of sin, of suffering, and of death. There is where man is.

And now Christ, the Word of God, as the revelation of God, taking the form of humanity where man is so that man cannot fail to see Him, must be revealed thus where man is. And so it is written,

¹⁰ It became Him, for whom, are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings.

¹⁷ Wherefore it behooved Him to be made in all things like unto His brethren, that He might be merciful, and a faithful high priest in things pertaining to God.

And therefore it stands written,

⁹ We see Jesus, who was made a little lower than the angels, for the suffering of death crowned with glory and honor, that He, by the grace of God should taste death for every man.

Would you see God? Look at Jesus, for:

Matthew 1

²³ ...they shall call His name Emmanuel, which being interpreted is God with us.

Would you see God? Look at Jesus, for:

1 Timothy 3

¹⁶ [He is] God manifest in the flesh.

Would you see God? Look for Him where He has appeared closest to man,—in humanity, all around you, everywhere. Indeed, He identified Himself with humanity. Christ, who is God manifest, the thought of God expressed, is the last Adam; and in this fact of His having become the last Adam, He is just as certainly allied to, and identical with, every human being as is the first Adam.

Whoever looks for Christ will see Him. This never fails. Then when I look for Christ in the flesh, Christ in the other man, Christ in you, I shall see Him wherever I look. And when I see Him wherever I look, I shall be always beholding Him, and worshiping Him. And the worshipers always become conformed to the worshiped. By beholding we become changed:

2 Corinthians 3

¹⁸ But 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.

In always beholding Him, I shall become like Him, and so I, with open face, thus beholding as in a mirror the glory of the Lord, am changed into the same image from glory to glory, even as by the Spirit of the Lord.

We then, seeing Him in humanity everywhere, will treat every human being as we should treat Him; for it is only Him that we see. And when you thus treat every human being as

you would treat Christ, because it is Christ that you are looking for and that you see, then the other man too will see God manifest in the flesh; he, too, will see Christ in you the hope of glory.

He will see the gospel, and he, thus seeing as in a mirror the glory of the Lord, will also be changed into the image of the Lord; he will become like Christ, and always so beholding, will continually be changing into the same image, from glory to glory, even as by the Spirit of the Lord. And so,

2 Corinthians 3

¹⁸ 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.

Thus, in seeing only Christ in the other man, we make it that only Christ shall be seen in ourselves. In seeking only for the good in the other man, we make it that only good shall be seen in ourselves. In seeking the advancement of the other man, we find ourselves advanced.

And this is the gospel: the emptying of self. Accordingly, it is written,

Philippians 2

⁵ Let this mind be in you which was also in Christ Jesus.

⁷ Who emptied Himself.

In making Himself the least that He might advance and exalt lost mankind the most, He Himself is most advanced and most exalted.

Of the holy angels, it has truly been written that they find their supreme joy in helping sinful human beings to a nearness to Christ such as they themselves can never know.³ And

³ Ellen White, *The Desire of Ages*, p. 21: "The angels of glory find their joy in giving,—giving love and tireless watchcare to souls that are fallen and unholy. Heavenly beings woo the hearts of men; they bring to this dark

in thus helping sinful human beings, they themselves are advanced to a nearness to Christ, and are exalted to a standard of life which, without this, they never could know.

This is the only way of good. Therefore it is that Jesus, who, as the sole revelation of God, as the only Way, when He in the flesh was anointed with the Holy Ghost and with power, went about doing good.

Acts 10

³⁸ God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him.

And this is ever the only way. This is the way today. This is only Christianity. This is only medical missionary work. For when He, anointed with the Holy Ghost and with power, went about doing only good, this included “healing all that were oppressed of the devil.” And all this, only because as the consequence—that “God was with Him.”

Would you do good to Jesus? Would you help Him if you had a chance? In needy, suffering humanity you can see Him, for:

Hebrews 2

¹⁰ It became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through suffering;

and

⁹ We see Jesus, who was made a little lower than the angels for the suffering of death.

Then there is no lack of opportunity to do good to Jesus and to help Him, for He is one of mankind:

world light from the courts above; by gentle and patient ministry they move upon the human spirit, to bring the lost into a fellowship with Christ which is even closer than they themselves can know.”

Isaiah 53

³ ...a man of sorrows, and acquainted with grief.

Hebrews 2

¹¹ He who sanctifies and those whom He sanctifies, are all of one: for which cause He is not ashamed to call them brethren.

And of your kindness to the hungry, the thirsty, the stranger, the poor, and the prisoner, He says:

Matthew 25

⁴⁰ Inasmuch as you did it unto one of the least of these, my brethren, you did it unto me.

And of any neglect of all these He says:

⁴⁵ Inasmuch as you did it not unto one of the least of these, you did it not to me.

Here is the way to see God, and to know Him by personal acquaintance. And so, becoming one with Him here, it is easy to see Him both there and everywhere else—in His word, written in the Bible, and in His word expressed in creation.

And so to mankind, where mankind is, and as mankind is, the gospel is preached:

1 Timothy 3

¹⁶ God manifest in the flesh,

Colossians 1

²⁷ Christ in you the hope of glory.

Man having gone far away from the word of God as expressed directly to him and to him in creation, having gone far away from the word as expressed in writing, that word came to mankind in the flesh, where mankind is,

John 1

¹⁴ The Word was made flesh.

This is the final revelation of God, and as such is the key and the open door to the finding of the revelation of God in the written word, in the word expressed in creation, and in the word expressed direct to the mind and heart of man.

This is the way of the redemption of man, and of his complete restoration to his originally intended place of unity with God and with all the creation which the Heavenly Father has produced.

