

THE
SOUNDING
OF THE
THIRD ANGEL

A. T. JONES

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Published in the USA

December 2019

Design by Mark Paden

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FOREWORD

Alonzo Trévier Jones (commonly known as A.T. Jones), along with E.J. Waggoner and others were given a powerful, heartwarming message to take to the church and to the world around the end of the 19th century. Ellen White would say this about the message and the messengers: “The Lord in His mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more prominently before the world the uplifted Savior, the sacrifice for the sins of the whole world. It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God... This is the message that God commanded to be given to the world. It is *the third angel’s message*, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure” (*Testimony to Ministers*, pg. 92).

The twelve chapters in this book come from a series of twenty-four sermons preached by A.T. Jones during the 1893 General Conference Session. As you read, you will notice many references to “four years”, which refers back to the 1888 General Conference session, where the Spirit of God was poured out in a large measure. As these sermons were spoken and then taken down in shorthand, the editors have felt it necessary to reformat and re-edit the material for optimum understanding for the modern reader. Every effort has been made to maintain the original intent of the speaker, while, at the same time, making the concepts understandable in their written form. At the heart of the messages is Jesus Himself as the uplifted Savior. Faith, grace, the righteousness of Christ, the role of the law, and the true meaning of the latter rain are just a few of the life-changing concepts you will find in these pages.

It is our prayer that these messages will help re-ignite the fire that burned in the hearts of the hearers of that day, and lead to the hastening of the return of our dear Jesus who has waited so long for “His bride to make herself ready.” Our Lord and Savior Jesus Christ will return in the near future, and His message will soon run like “fire in the stubble.” May the final sounding of the third angel go forth unhindered, ushering in the great day of the Lord – for His sake, we pray.

Editors

CHAPTER ONE

The Wonderful Counselor

“I counsel you to buy of Me gold tried in the fire, that you may be rich; and white raiment that you may be clothed, and that the shame of your nakedness does not appear, and anoint your eyes with eyesalve that you may see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door and knock: if any man hears my voice and opens the door, I will come in and eat with him and he with Me” (Rev. 3:18-20). This is the counsel we want to study tonight. I counsel you. Who is this Counselor? [Congregation: “Christ.”] What is He called in the 14th verse? [Congregation: “Faithful and True Witness.”] He will make quite a good Counselor, won’t He?

The faithful and true Witness, the Beginning of the Creation of God, comes and counsels you and me. Isn’t that a good deal of condescension, considering the place from whence the Counselor comes? He has told us that we are miserable, wretched, poor, blind and naked and that we do not know it. He has told us that we are lukewarm. Now if we confess that that is so, we shall be ready to take His counsel and appreciate it and will profit by His counsel, because it is only those persons whom He counsels. Then brethren, let us not be so slow to take this counsel and adopt it. Well then, He comes as a Counselor from this time henceforth. Isn’t that so? [Congregation: “Yes.”]

Then when you want to know whether you shall sell your property, I suppose you will go ask your brother what to do? [Congregation: “Ask the Counselor.”] When you want to know what to do, you are going to ask some other man what to do, aren’t you? When I want to know what to do, how is any man to tell me, when if he were in my place, he would have to ask the same question as to what he would do? How am I going to get any help from him, when he does not know what he would do unless he were in the place where I am, and even then he would have to ask counsel for himself?

What is the name He is given in Isaiah? [Congregation: “Wonderful Counselor.”] The way it is printed is, “Wonderful, Counselor, Mighty God, Everlasting Father, the Prince of Peace.” That is the name whereby He shall be called. What is the first part of His name? [Congregation: “Wonderful.”] The second part? [Congregation: “Counselor.”] What’s the next part? [Congregation: “Mighty God.”] And the next part? [Congregation: “Everlasting Father.”] And the last? [Congregation: “Prince of Peace.”] He is “Wonderful” and “Counselor”, then isn’t He a Wonderful Counselor? [Congregation: “Yes.”] I should say so!

You will also remember that other passage in Isaiah 28:29, where it says He is “wonderful in counsel.” And what else? “Excellent in working.” Don’t forget that when He comes as a Counselor, He is there as a Worker too, and the counsel which He gives is a worker – an excellent worker who will perform the work, “for it is God who works in you, both to will and to do of His good pleasure.” So when God and His counsel are allowed to work in you, He will give you both *the desire* and the *power to perform* what pleases him.

So now we have this Counselor, the faithful and true Witness, the wonderful Counselor, wonderful in counsel and excellent in working. Then when we have sought this counsel and obtained it, He is going to be right there with us in the execution of the counsel, just as much as He was when He first gave it to us. Isn’t that so? If we have not learned that, there is no use for us to go any further at all. Unless we depend fully upon His power, His character, His righteousness and His life, we will never experience its work in our lives. If there is any other consideration and any other way which we are to take, we might just as well give up right now and stop. That being so, we could not go any further without Him. Very good then, He is the Wonderful Counselor; wonderful in counsel and excellent in working, and He says, “I am with you to counsel and I am with you to execute.”

“I counsel you to buy from me gold tried in the fire.” Other scriptures besides this passage show that nothing will satisfy us but that gold which will stand the test of the fire. You will remember 1 Peter 1:4-6, where it says that; “By His great mercy He has given us new birth into a living hope through the resurrection of Jesus Christ from the dead, and into an inheritance that is imperishable, undefiled, and unfading, reserved in heaven for you, who are kept (protected)

by the power of God through faith for the salvation that is ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations:” How are we kept? [Congregation: “By the power of God.”] Through what? [Congregation: “Faith.”] For what purpose? [Congregation: “Salvation.”] When? [Congregation: “Ready to be revealed at the last time.”]

We might now read, “Ready to be revealed,” and could stop right there and it would be so, for we have come to the “last time.” But about this living hope. How are we kept? [Congregation: “By the power of God.”] Through what? [Congregation: “Through faith.”] Wherein you--do what? [Congregation: “Greatly rejoice.”] Do you now? I want to know now, is that so? [Congregation: “Yes, yes.”] “Wherein you greatly rejoice.” Do you? Then why do you go moping around with your face drawn down? The time has come for us to believe the Scriptures! Abraham believed God and it was counted to him for righteousness. The Lord said it, and he greatly rejoiced that it was so. Is that so tonight, that we greatly rejoice? [Congregation: “Yes.”]

Tried and Precious Faith

“Wherein you greatly rejoice though now for a little while, if need be, we are in heaviness through manifold temptations.” What is manifold? [Congregation: “Many fold.”] We are in many fold temptations and greatly rejoice all that time? How can that be? It can be because God says so. And it is so, isn’t it? That is the only way I know it can be, is because He says it is so. Now what is this for? “That the trial of your faith, being much more precious than gold that perishes, though it be tried with fire.” What is tried? [Congregation: “Faith.”] Are you to expect your faith to be tried as with fire? Are you to expect your faith to endure that test as gold passing through fire? [Congregation: “Yes.”]

We will study this further. What care men take in this world of the gold that perishes! Many hoard a great deal of gold, and great buildings are erected--safe deposits, then they have a little box, and

lock it, put it in a bigger box, and lock that, and put it in a great safe with lots of boxes, and that is locked again, and then a great steel gate shuts up the whole thing and that is locked, and a guard walks around it all night to see that it is safe. Hundreds of people in these large cities are thus caring for the gold that perishes. Let me say to you, my brethren and sisters that the trial of your faith, I care not how weak it may be, is more precious in the sight of our Wonderful Counselor, it is more precious in the sight of God, than all the gold and jewels in all the safe deposit vaults that are on earth.

Do not be afraid that He is going to forget it. What does He call it? "More precious than gold that perishes". Who is it that says that? The Wonderful Counselor, the Lord Himself. Let us then thank Him that He regards our weak, trembling faith like that. Well then brethren, haven't we right there one of the greatest possible encouragements that the Lord can offer? Why people bewail their weak faith I do not know. Sometimes you say, "I haven't any faith." Well, the Lord says you have, and I say, Thank Him for what you have. I do not care how little you have, though it be like the mustard seed, thank Him that you have it and thank Him that it is more precious to Him than all the gold and wealth of this earth.

That is the way the Lord regards your faith. You are not to question whether you have faith or not. God says you have it, and it is so. Let us read Romans 10:6-8: "But the righteousness which is of faith speaks in this way - do not say in your heart, who shall ascend into heaven? (that is, to bring Christ down from above) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what does it say? The word is near you, even in your mouth, and in your heart: that is, the word of faith, which we preach."

Then it is right to bewail and wonder whether we have faith or not? Not so. God has planted faith in every heart that is born into this world, by that Light which lights every man which comes into the world. God will cause that faith to grow exceedingly and He will reveal His righteousness to us as it grows, "from faith to faith." Where does faith come from anyway? God gave it to us. Who is the Author of faith? Christ! And that light which lights every man that comes into the world is Jesus Christ. This is the faith that is in every man's heart. If each one uses the faith which he has, he will never have any lack of faith, but if he will not use the faith that he has, how in the world is he

going to get any more? Then we have faith, have we not? And the trial of your faith is “more precious” than all the gold that ever was on this earth.

Mark this, it is *more precious* in the sight of God. Not that gold is precious in His sight--that is not the thought at all. It is more precious in the sight of God than all the gold would be in the sight of a man. How precious would all the gold be if a man had it all? Would not he think himself rich? Would not he pride himself upon it wonderfully? Then do not forget that the trial of that faith which you have--no matter how small it may be--is more precious in the sight of God than all the gold of this world would be in the sight of a man.

So then “the trial of your faith, being much more precious than of gold which perishes, though it be tried with fire,” is precious in the sight of God. Who is the most interested in that process? [Congregation: “The Lord.”] Assuredly! For I cannot express how precious it is in His sight. My idea of how precious it is in His sight is just as far from the reality of it as my thoughts are from His thoughts. Consequently, He is the most interested person in all the universe in the trial of our faith, in the working of our faith, and all the process of it. Isn't it a gift from Him? Isn't it to His interest? This is the true light, in which we should view this matter.

Then we read further: “Though it be tried with fire, that it might be found unto praise and honor and glory, at the appearing of Jesus Christ, whom having not seen, you love.” Do we not? He says we do, and it is so. “In whom, though now you do not see Him, yet believing, you rejoice with joy unspeakable and full of glory.” Is not that so? Assuredly it is. But, brethren, I often think of that verse “Whom having not seen, you love,” and believing it is so, I wonder what in the world it will be like when we do see Him! And the blessedness of it is, we will not have to wait long for that now. [Congregation: “Praise the Lord.”]

Trials Are Not “Strangers” To Us

There is another passage I will refer to found in the 12th verse of the 4th chapter of 1 Peter. It begins with, “Beloved.” Who? “Beloved.”

Is that so? How, brothers and sisters, can we be anything else than the gladdest people on earth when God talks to us like that? He comes and makes Himself the Wonderful Counselor and wants to counsel and talk with us and the first word He says is, “Beloved.” Now we have thought many a time that when the angel came to Daniel directly and said, “O man, greatly beloved,” that it was quite a personal statement. It can be no more personal than this is to you and me. He comes Himself and says, “Beloved.” Then, “think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you.”

The word to us now, brethren, is, “beloved.” Let us use the word in that way. Beloved, are we to treat the fiery trials as strangers henceforth? There is nothing strange about it. Then it will not surprise us when we meet them. You know a great many people are somewhat diffident and bashful, and when they meet a stranger suddenly face-to-face they are quite out of countenance. Now if you and I are going to be diffident and bashful about the trials – we are going to come face to face with some of them one of these days (one particular brawny one), and then if we are diffident and bashful at all, we will be put out of countenance. But just as certainly as anybody is put out of countenance by a trial, just so certainly has the enemy got the victory there. That is the way he wants to catch us off our guard, so that we will be startled and put out of countenance for even a moment, and he will get in his fiery darts and wound us.

The Lord comes and counsels us like this: “Think it not strange.” So then, when we meet these fiery trials we are not going to meet a stranger. Do you see? We will be acquainted. We will know them. I do not care how bashful or diffident a person is, when he meets an acquaintance he is not astonished at any sudden meeting. He will not be put out of countenance, but he is glad to meet his acquaintance. Then the Lord wants us to be so well acquainted with fiery trials that, no matter how suddenly we meet them, we can say, “Alright, glad to meet you sir. I know you, come along.”

Then when he tells us this, let us not think it strange concerning the fiery trials “as though some strange thing happened” unto us. We are not to meet them and deal with them as strangers, but as acquaintances. Not only that, but we are to meet them as helpers on to Zion. James told us long ago, “My brethren, count it all joy” when we

fall into diverse temptations. What did he call us there? “My brethren.” James 1:2. He calls us “My brethren” here, and other places we are called “Beloved.” What does “divers” mean? It means different. What does Peter call them? “Manifold.” Then, my brethren, count it all joy when we fall into “divers,” diverse, different, and various kinds of temptations. So we see by these different definitions that the thought is, count it all joy when we fall into all kinds of temptations, and we will count none of them strange, because we are to regard them all as acquaintances.

We read further: “But rejoice inasmuch as you” *shall be partakers*? Is that what it says? Oh no, but “rejoice, inasmuch as you *are partakers* of Christ’s sufferings.” That is the point. In James he says, “My brethren.” Now let us read a text that will connect both of them. Heb. 2:10-12: “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. For both he that sanctifies and they who are being sanctified are all of one: for which reason He is not ashamed to call them brothers.”

This is why He calls us brothers, and why we are to count it all joy when we fall into diverse temptations; *for He has been there. He has met every one of them. He has met each temptation to its fullest extent.* He has passed through all these things for us. Then He comes back and says to us, I will also pass through them with you. He passed through them alone for us first; now He passes through them with us. “I have trodden the winepress alone, and of the people there was none with me.” But thank the Lord; God was with Him, for “the Father has not left Me alone.” Thank the Lord that He had the royal courage to do it alone, trusting only the Father to be with Him. And oh, how good He is, not to ask us to try it alone. No. He comes and says, “I will go with you through all these trials”. My brethren, He will go with you. So then, this is why we are not to count them strange. He calls us His brethren, and He has passed through every one of these trials and is well acquainted with them, and therefore we are not to count them as strangers.

Christ Is Our Victory

Is Christ a stranger to trials? No. How many trials did He meet? All. How many trials that you will ever meet, did He meet? Every one of them. To what extent did He bear the contest upon each one of the temptations? To the fullest extent on every point. With whom was He contending on these things? Satan. Satan knows more tricks and trials and temptations than any man would ever be obliged to meet alone, doesn't he? And he tried every one of them on "my Brother," did he not? He tried every temptation on Jesus. To what extent of his effort did he have to try each of them on Jesus? To the fullest extent.

Didn't he have to exert all the power he knows on each and every single point in the temptations and trials of Jesus? He did. Didn't Satan try everything that he knows in every way, everything that he could possibly invent on Him? And didn't he try it to the fullest possible extent that he could try it? Yes. Well then, has not all his reservoir of trickery, of temptation, and trial, been exhausted on Christ? And hasn't he exhausted all the power that he has to use in any of these trials and temptations? Yes. Well then, when I am in Jesus, and when He is in me, how much power has Satan left to affect me with? [Congregation: "None."] How many remaining tricks does he know to play on me? There are none. Do you not see then, that when we are in Christ we have the victory, and we have it now! Victory is not the only word used however, we also have triumph, and we have it now!

Now 2 Cor. 2:14 says: "Now thanks be unto God." When? Now. "Which always causes us to triumph." When? Always. Is that so? [Congregation: "Yes."] "...Always causes us to triumph in Christ, and makes manifest the savor of his knowledge." How? By us. Is that so? And makes manifest the savor of his knowledge by (through) us." Where? [Congregation: "In every place."] Think of it. When is this to take place? Now and always, that is when. How? By or through us. Where? Everywhere. Then I would like to know why in the world we do not have the victory in Christ? I would like to know what is the reason that we are not conquerors even now? "This is the victory that overcomes the world, even our faith." Is it? Yes, that is the victory. *Christ is our victory*. His victory is my victory, isn't it? Yes. Well then, when we are in Him we are perfectly safe, are we not? Are we safe as long as we are

in Him? Yes.

Christ is Our Protection

Do you not remember way back in olden times that they had cities of refuge? Sometimes when an accident happened (as when an ax flew off the handle and struck a man and killed him), another man standing by would (without thinking) fly into a passion and would go about to take revenge in that matter right off. What was the first man to do? He was just to strike out with all his might for the city of refuge, (perhaps even being pursued by the other man with all his might). If the man made it into the city, then what happened? He was safe and the other man could not touch him, and he was perfectly free. Suppose he went out of town? Just as certain as he went out and that other man found him, his blood was upon his own head. He was responsible. But he was safe there as long as he stayed in the refuge. And he was to stay there until the high priest died.

When the high priest died, the man was perfectly free, and he could go out anywhere and the other man could not touch him at all, no matter how much he wanted to. Speaking of Abraham, it is said, "By two immutable things in which it is impossible for God to lie, we might have strong consolation who have fled for refuge." We have done mischief. We have sinned. What are the wages of sin? Death? Yes, death. Then who is after us? Death is. Who had the power of death? Satan. Then who is after us? Satan. And we fled for refuge to lay hold on that hope set before us. Where is that hope? [Answer: "In Christ."] Who is our refuge? [Answer: "In Christ."] Who is our city of refuge? [Answer: "Christ."] Who is our enemy? [Answer: "Satan," "death."] Now then, when we are in Christ our refuge, can Satan touch us? He cannot. How do you know? It says so. Suppose we go out before the priesthood closes, what happens then? Satan can and he will smite us, and our blood will be on our own head. If we go out before the priesthood closes, we have no protection and he will take us.

If the man would remain in that city for ten or fifteen years, surely then he would have grown strong enough to meet his enemy,

wouldn't he? He would have gotten experience there and therefore he could say, "I am strong enough now I am not afraid of any enemy; now I can go out. I can go out now, I am all right. That other fellow has gone away now and forgotten all about this." But he is not able to meet the enemy, is he? Where is he able alone to meet the enemy? Only when he is in the city. And in the city, he doesn't really have to meet him at all, does he? [Congregation: "The city meets him."] The walls of the city meet the enemy. That shield of faith that quenches all the fiery darts of the wicked--that shield of faith which is Jesus Christ, is the walls of our city of refuge, and the fiery darts of the enemy cannot get past it at all.

Well then, our strength and our safety forever, are only inside of our refuge, aren't they? And then when the priesthood closes, we can go everywhere in this universe—but not outside of Christ. Then we can go everywhere, and can the enemy do us any damage? No sir. Let us stay in the City, brethren; let us stay in the Refuge to which we have fled, where our safety is. And when we are there, haven't we the victory? Yes, sir. In Him we have the victory. We can meet the temptation then with joy. Why, we have the victory before we meet temptation, haven't we? Then shouldn't we be glad? Wouldn't you rather have a battle when you know you have a victory before you start in, than to have no battle at all? Then let us do some of that kind of fighting. Come on, what is the use of being afraid? The victory is ours! Of course, if we go in calculating to be whipped, we had better not fight. The one who goes in expecting to be whipped had better run before he begins. The Lord does not want us to partake in such a fight as that.

Our Brother did not partake in such a fight as that. No sir. And He doesn't propose that we shall. He wants us to know our victory. He wants us to know our confidence. He wants us to know our strength; He wants us to know the power that is ours and He wants us to know our duty. And then, when the contest comes, we will know how to meet it. *We meet it in Him. We meet it by Him.* We meet it with the shield of faith and the fiery darts of the enemy are quenched, and there is no question about it. Then it is in suffering, where we meet the power, the victory, and the elevating presence of Christ. When the trials come, we stand with Him and we know that we cannot stand without Him. "Count it all joy" – let us do it! Think it not strange when the fiery trials come as though some strange thing happened to you, but rejoice. "Rejoice, forasmuch as you are partakers of Christ's suffering, that when His glory shall be revealed in you, you shall be glad also with

exceeding joy.”

Gold Tried in the Fire

Then we need gold tried in the fire, to meet these trials, do we not? We need something that will stand the tests that will come. “Those who bear every test have heeded the testimony of the True Witness, and will receive the latter rain that they may be translated.” Brethren, is there not a lot of good cheer in that thought? The latter rain is to prepare us for translation. Now, where is the latter rain to fall, and when does it? Now is the time for the latter rain: and when is the time for the loud cry? [Congregation: “Now.”] What is it to prepare us for? [Congregation: “For translation.”] It brings good cheer to me that the tests that the Lord is giving us now are to fit us for translation. And when He comes and speaks to you and me, it is because He wants to translate us, but He cannot translate sin, can He? Then the only purpose that He has in showing us the depth and breadth of sin is that He may save us from it and translate us.

Then, shall we become discouraged when He shows us our sins? No. Let us thank Him that He wants to translate us and He wants to do this so much, that He wishes to get our sins out of the way as soon as possible. Brethren, let us believe the Lord right along, all the time. Then we need something that will bear as severe a test when tried, as gold is required to bear in purifying it in the fire. What does the Counselor tell us to get? What does He tell us to buy? [Voice: “Gold tried in the fire.”] That very thing is needed right now in order to meet the trials that are coming. No, it is for the trials that are here now. We do not care for what is coming, we need that now. We need that to meet the trials that are here, and that is the very thing that the Counselor says: “Buy of me, I have a supply.” He has a supply, for He has manufactured it. He has the thing that will bear the test, for it has already borne the test. It has borne every test that will ever be required of anybody again. The test was born in His sufferings. Through sufferings the gold is purified, made white, tried and perfected and proven to be the genuine article.

We have the definition of that by the Spirit of the Lord. Gold tried in the fire is love, it is “faith and love.” Read it in Galatians 5:6: “for in Jesus Christ neither circumcision avails anything nor uncircumcision, but faith which works by love.” In other places it is expressed “faith and obedience.” What is obedience? [Voice: “The expression of love.”] In the book *Steps to Christ*, p. 64 it says that, “Obedience is not a mere outward compliance, but the service of love.” Then, when the testimony speaks of faith and obedience, it is simply “faith which works by love.” The expressions in the testimony of “faith and obedience” and “faith and love” mean the same thing as the expression of the Scripture “faith which works by love.” They are simply different modes of expressing genuine spiritual faith, for in Christ nothing avails but “faith which works by love.”

Obedience is the service of love, and Jesus tells us to buy of Him gold tried in the fire, which is faith and love, the faith which works by love, the genuine article of faith. What is it that is to be tried with severe fiery trials? It is your faith, “which is more precious than gold, though it be tried in the fire”. Then, you see, as every man’s faith is to be so tried, *he needs the faith that has stood the trial*. Then we have the testimony: “Here are they which keep the commandments of God and” --have *faith in Jesus? No*. The “have” is not in there. *They keep the commandments of God and [keep] the faith of Jesus*.

That is the genuine article; that is the faith which, in Him, endured the test. That is the faith which met every fiery trial that Satan knows, and all the power that Satan could rally, that faith endured the test. So then, He comes and says to us, “You buy of me that faith that has endured the test, “gold tried in the fire.” So in the expression, “buy of me that faith that has endured,” is not that the same line of thought that we have learned in, “Let this mind be in you that was also in Christ Jesus”?

When that mind is in me that was in Him, will not that mind do in me precisely what it did in Him? How is it that we serve the law of God anyhow? “With the mind I serve the law of God” (Rom. 7:25). Christ in this world, every moment served the law of God. How did He do it? With the mind. By what process of the mind did He do it? He did it by faith. Then, does He not tell you and me to buy of Him the faith of Jesus? Did not the faith of Jesus keep the commandments of God perfectly, all the time? And is not that the faith that works by love? Love is

the fulfilling of the law.

Then is not that the third angel's message, when He says, "Come and buy of me gold tried in the fire, (love and faith) and white raiment (righteousness of Christ) that you may be clothed, that the shame of thy nakedness do not appear"? So we see how it is that the mind that was in Christ, will stand all of the trials that this world can bring. Is not the mind of Christ the same yesterday, today, and forever? Will the mind of Christ in Him do differently from the mind of Christ in me or in any other man? No. The mind of Christ was whose mind? [Congregation: "The mind of God."] God was in Him in the flesh.

Buy from Him

How shall we buy? Read Isa. 55:1: "Ho, everyone that thirsts." Brethren, have we not become pretty thirsty by all that the Lord has said in the last few days? I know brethren who have come to me and talked, and they were just about perishing of thirst, they were almost ready to drop of thirst. Then these words are to you and me. "Ho!"—Just think, he wants to call the people's attention so He calls loudly: "Ho! Everyone that thirsts! Come to the waters." "Come." When He said to Peter: "Come," could Peter come? Yes. What, come on the water? [Congregation: "On the word, Come."] Yes, by that word Peter walked on the water.

Then, when he forgot the word and thought he was about to sink, he said, "Lord, save me." He could not get him, could He? He started, but forgot the power of the word, the faith slipped, and he thought He could not get to him, and he cried, "Lord, save me." Then the Lord put forth His hand. He did not wait for Peter to get to Him, but put forth His hand and lifted Him up. My brother or my sister, if you have mustered up courage to start on the word, "Come," and have forgotten the power of it, and your faith has slipped because of the storm that was about you, you can say, "Lord, save me," and He will reach out His hand and save you.

"Come to the waters, and he that has no money, come." He tells us to buy, and whoever has no money, He will attend to the buy-

ing, He will see that we get the article. And that is also what He said to those who thought they had money, and did not know they had none. But that means us; that means you and me. And He comes with those words, “beloved” and “brethren.” “Without money, buy and eat; come buy wine and milk without money and without price.” The same thing is in Isa. 52:3, “For thus says the Lord, you have sold yourselves for nothing, and you shall be redeemed without money.”

How in the world can we get back when we have sold ourselves? What did we get? Nothing. Now if He should ask anything from us to get back, how in the world can we do it? We sold ourselves for nothing, and if it costs us anything to get back, that would mean everlasting ruin for us, wouldn't it? So then, we must settle down on that one thing that it does not cost anything for us to get back. “You have sold yourselves for nothing, and you shall be redeemed for nothing.” It cost the Lord something, however. It cost Him everything. But all this He gives us, so that it costs us nothing. The price was paid, but not by us.

Why do you spend money for that which is not bread, and your labor for that which does not satisfy? Listen carefully to me, and eat that which is good, and let your soul delight itself in fatness. Incline your ears and come unto me. Hear, and your soul shall live.” What is it that you are to do that your soul shall live? [Congregation: “Hear.”] Do you hear, brethren? Have you heard the invitation? Do you live? You have heard of the creative power and the wonder-working power of Jesus Christ, and having heard it, do you live by it? Do you live in Him and by Him and to Him? Back there in the wilderness Moses lifted up a serpent, and what were they to do? “Look and live.” And as the serpent was lifted up in the wilderness and they were to live, so the Son of Man was lifted up that whosoever should look to Him should live. But here it is stated, Hear, and ye shall live. God had the plan fixed that we should speak and live, but Moses spoiled it.

Look, Hear, Speak and Live

In the 20th of Numbers we read that the Lord told Moses there

when the people were murmuring for water, to go and “speak to the rock,” and it should bring forth water. Moses went up and said, “Listen now, you rebels; shall we bring forth water for you out of this rock?” And he smote the rock twice. It was then that he spoiled God’s splendid figure that He would have set up, that all we were to do was to speak. For the rock had been smitten when they entered the desert. The record says, when the people were thirsty, the Lord told Moses to go up to Horeb and that He would stand before him on the rock. He told him to smite the rock with the rod that was in his hand, that the people might drink. He did that, and the water flowed out. What was that rock? [Congregation: “Christ.”]

Then why did he smite the rock the second time? Christ is not to die the second time for you and me. The Lord wanted to show us this in that splendid figure that He was about to set up, but Moses forgot His word. He did not believe Him, and thought that He was to do as he did before. He forgot that the Lord said, “Go and speak to the rock”, so he smote it, and spoiled the figure. Then God said unto him, “Because you did not believe Me, to sanctify Me in the eyes of the children of Israel, therefore you shall not bring this congregation into the land which I have given them.” Brethren, the Lord Himself cannot keep us from sinning when we do not believe Him. Do not forget that. The Lord did not intend that Moses should do as he did, but Moses did not believe the Lord. Why did not the Lord keep him from sinning? He could not, when Moses did not believe Him. Then it becomes you and me, whenever God speaks to us, to take Him just as He says. Then He will keep us from sinning.

Christ told His disciples that night that they would all forsake Him and flee. They said, “No, we will not. No sir. You are mistaken.” Peter said, “Though all forsake you, I will not.” Before the cock crew, he denied Him three times, although he had said, “Though I should die with you, yet will I not deny you.” Who was right? Christ. And they all said the same thing, but they all fled because of their unbelief. If they had believed what He had said, would they have fled? Wouldn’t He have saved the flock? Brethren, what we want to do is to believe the Lord. Undoubtedly Moses thought when the Lord told him to speak to the rock, that he meant to say as he did before--to go and smite it. He should have listened to what the Lord said. That is for you and me. “Consider what I say, and the Lord will give you understanding of all these things.” So then, what we are to do is to look and live; hear

and live; speak and live, so let us do it. The rock has been smitten. Speak and He will give forth the water of life. Brethren, that is from our Counselor. “Hear and your souls shall live, and I will make an everlasting covenant with you, even the sure mercies of David.”

Christ our Righteousness

And we have it here further, “Buy of me gold tried in the fire, and white raiment that you may be clothed.” The figure is that of a garment that is woven in the loom of heaven, in which there is not a single thread of human making.” Brethren, that garment was woven in a human body. The human body—the flesh of Christ—was the loom, was it not? That garment was woven in Jesus; in the same flesh that you and I have, for He took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world—that was the loom in which God wove that garment for you and me to wear in the flesh, and He wants us to wear it now, as well as when the flesh is made immortal in the end! What was the loom? Christ in His human flesh. What was it that was made there? [Congregation: “The garment of righteousness.”] And it is for all of us.

The righteousness of Christ—the life that He lived—for you and for me, the life that we are considering tonight, that is the garment. God the Father—God was in Christ reconciling the world to Himself. “His name shall be called Immanuel”—that is, “God with us.” Now then, He wants that garment to be ours, but does not want us to forget who is the Weaver. It is not ourselves, but it is He who is with us. It was God in Christ. Christ is to be in us, just as God was in Him, and His character is to be in us, just as God was in Him, and His character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. And God is the weaver, but not without us. It is the cooperation of the divine and the human—the mystery of God in you and me—the same mystery that was in the gospel and that is the third angel’s message. This is the word of the Wonderful Counselor.

You may ask, “Was not the character woven without us?”

Yes, but it will not become ours personally without us. So we are led through these fiery trials and temptations to be partakers of the character of Christ. These trials and temptations that we meet reveal to us our characters and the importance of having His. It is through these same temptations that He passed, that we become partakers of His character, bearing about in the body the righteousness of the life of the Lord Jesus Christ. Of course the garment was woven without us, and the beauty of it comes in that we are to have that garment as complete as He is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, until we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, “unto the measure of the stature of the fullness of Christ.”

How tall are we to be in character before we leave this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching “unto the measure of the stature of the fullness of Christ.” Who is the Weaver? [Congregation: “God.”] In whose eye is the pattern? God’s. Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure; there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the Weaver. Although the threads become tangled and the shuttle as it goes through gets all clogged and we do know how it is all coming out, who is sending the shuttle? God sends the shuttle, and it will go through. You need never mind, if the threads get tangled and you can see nothing beautiful in it. God is the weaver and can He untangle the threads? Assuredly, He will untangle them.

When we look for the symmetry of the pattern and see it all awry and the colors intermingled and the threads drawn through this way and that and the figure seems spoiled, who is making the figure anyhow? God, of course. Whose loom contains the pattern of the figure in its completeness? And who is the pattern? Christ is the pattern, and do not forget, “no man knows the Son but the Father.” You and I cannot shape our lives on the pattern. We do not know Him. We cannot see clearly enough to discern the One who shapes the pattern or to know how to shape it right, even if we were doing the weaving.

Brethren, God is doing the weaving. He will carry that process on. God sees the pattern in its completeness before it is done. It is in His eye perfected, when to our eye it all seems tangled and awry. Breth-

ren, let Him weave away. Let Him carry on His blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming and is not far off when the last shuttle will be shot through, the last thread will be laid on, the last point in the figure will be met completely and sealed with the seal of the living God. There we shall wait only for Him that we may be like Him because we shall see Him as he is. Brethren, is He not a wonderful Counselor? Oh, let us take His counsel tonight. Let us take the blessed faith that has been tried and all that he tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank Him and be glad.

CHAPTER TWO

The Righteousness of God

The place where we were in the Scriptures in this series of lessons is that counsel of the True Witness, and the second thing that He tells us to buy. We studied the first the other night. “I counsel you to buy of me gold tried in the fire, that you may be rich.” Our study tonight begins with the next thing: “I counsel you to buy of me white raiment, that you may be clothed, and that the shame of your nakedness does not appear.” What is that raiment? [Congregation: “Righteousness.”] Whose righteousness? [Congregation: “Christ’s.”] Whose is that? [Congregation: “The righteousness of God.”] Whose are we to seek? [Congregation: “The righteousness of God.”]

What is righteousness? [Congregation: “Right doing.”] Is righteousness right doing? [Congregation: “Yes.”] [Voice: “All thy commandments are righteousness.”] What are they to us? What do they say? [Voice: “Do.”] Do they? The commandments require doing, do they? [Congregation: “Yes sir.”] The first of all the commandments is, “you shall love the Lord your God with all your heart and with all your soul and with all your mind and with all your strength,” and the second is like unto it. “You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets” (Matthew 22:40). Righteousness is right doing, that’s plain enough.

Whose righteousness are we to seek? [Congregation: “God’s righteousness.”] Whose are we to have? [Congregation: “God’s.”] Whose right doing are we to have? [Congregation: “Christ’s.”] But whose right doing is in Christ? [Congregation: “God’s.”] Christ did not do anything of Himself. He says, “Of mine own self I can do nothing” (John 5:30). Whose right doing do we find in Christ? [Congregation: “God’s.”] “God was in Christ” (2 Cor. 5:19). Whose right doing are we to have? [Congregation: “God’s.”] Now is that so? [Congregation: “Yes sir.”] Will you stick to that for a week? [Congregation: “Yes sir.”] Elder Wm. Hutchinson said: “For life.”]

All right. But if some people in this audience will stick to that for a week, I shall be happy. And so will they, because there are some here who are not sticking to it at all. They don't have it and they don't know it, and there are a good many of them too. For that reason, we want clearly to understand as we start, what kind of raiment it is that we are to buy--what we are after. Whose right doing is it that we are to have? [Congregation: "God's."] Whose righteousness are we to seek? That is what we are to find out in this lesson.

In order to find out what this righteousness is to us now, let us turn to Joel, the second chapter, and 23rd verse, and notice also the marginal reading. "Be glad then, you children of Zion, and rejoice in the Lord your God, for He has given you the former rain moderately and He will cause to come down for you the rain, the former rain and the latter rain." Now what is in the margin where it says, "He has given you the former rain?" "A teacher of righteousness." "He has given you the former rain moderately." What is meant by "moderately"? What was the former rain at Pentecost? Was it then "A teacher of righteousness?" "He has given you a teacher of righteousness according to righteousness."

Was that the former rain? And He will give you "the rain, the former rain, and the latter rain," as at the first. What will the latter rain be? "A teacher of righteousness" again. According to what? [Congregation: "Righteousness."] But what is another expression for the latter rain? [Congregation: "The outpouring of the Spirit."] What is another one? [Congregation: "The times of refreshing."] What is the latter rain to the third angel's message? [Congregation: "The loud cry."] What is the latter rain in connection with the fall of Babylon? It is the bestowal of that power and glory with which the angel of Revelation 18 comes down and lightens the earth.

The Time is Near

Now let us read from the Review and Herald of November 22nd, these words: "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. ... This is the beginning of the light of the third angel, whose glory shall fill the whole earth.” “Yet the work will be cut short in righteousness” (Romans 9:28). What “work will be cut short in righteousness”? [Congregation: “God’s work.”] “The message of Christ’s righteousness is to sound from one end of the world to the other. This is the glory of God which closes the work of the third angel.”

What is this message of Christ’s righteousness? “This is the beginning of the light of the third angel, whose glory shall fill the whole earth.” Now, “This is the glory of God which closes the work of the third angel.” Then, when we have come to that time, what time have we reached? [Congregation: “The loud cry of the message.”] We have reached the time when God is going to close it up. That is the glory that closes the work of the message.

Now another thing. What is that first expression which we have just read? “He will cut it short in righteousness.” Then when that message of God’s righteousness--the righteousness of God, which is by faith of Jesus Christ, God’s right doing--when that is received and is allowed to be carried on and is held by His people, what does that mean about the work of God on earth? It will be but a short time until the whole thing is done. Then, when we reach the time of the latter rain and the loud cry, when we reach the time of the angel coming down from heaven having that great power, when all these things are coming together, we have but a short time. Studying the things that are before us to see what is soon to come upon us leads us face to face with six or seven different events that prove to us that very shortly the work will be closed up. We are now in the midst of the scenes that close up this world’s history.

We know that the latter rain is the loud cry of the third angel’s message and it is the beginning of that message of glory that lightens the earth. But the latter rain is also the teaching of righteousness. When did that message of the righteousness of God, as such, come to us as a people? [Congregation: “Four years ago.”] Where? [Congregation: “At Minneapolis.”] Yes. Now that message of the righteousness of Christ is the loud cry. It is the latter rain. Are you ready now to receive the latter rain? We have been praying here for the latter rain. Now there is the connection. The testimonies tell us what it is and Joel tells us what it is. I simply ask now, are you ready to receive the latter rain? That is, are you ready to receive God’s message of righteousness,

according to righteousness?

Let us look at that a little further. Joel says, according to the margin, that it is a teacher of righteousness, that which brings the teaching of righteousness according to righteousness. Whose idea of righteousness? [Congregation: "God's"] No, mine. [Congregation: "No."] Yes, mine will do! [Congregation: "No."] Why? If I receive the righteousness of Christ according to my idea, is not that enough? Is not that receiving the latter rain? Is not that receiving the righteousness of Christ? [Congregation: "No sir. It is your own righteousness."] But that is the problem with a good many people who have heard this message of the righteousness of Christ. They have received the message of the righteousness of Christ according to their own idea of what His righteousness is, and they have not the righteousness of Christ at all.

Receive the Message as God has Given it

Now let us ask again, how are we to receive that message? How is that to be given? "According to righteousness." How then is it to be received? "According to righteousness." It is given "according to righteousness," and we must receive it "according to righteousness." We must receive it as it is given. But let us dwell further upon that thought, and I am in no hurry to get away from it either. When we receive the teaching, that teaching of righteousness "according to righteousness," we must receive it according to God's idea of righteousness and not according to our own measure of it. And he who thinks of receiving that message of Christ's righteousness according to his own idea of it will miss it entirely.

We are to receive it according to God's idea of it and nothing else than God's idea of righteousness, nothing else than that is righteousness. When it was presented four years ago and all along since, some accepted it just as it was given. They were glad of the news that God had a righteousness that would pass the judgment and would stand accepted in His sight. A righteousness that is a good deal better than anything that people could manufacture by years and years of

hard work.

People had worn out their souls almost, trying to manufacture a sufficient degree of righteousness to stand through the time of trouble and meet the Savior in peace when He comes, but they had not accomplished it. These were so glad to find out that God had already manufactured a robe of righteousness and offered it as a free gift to everyone that would take it. This righteousness would answer now and in the time of the plagues and in the time of judgment and to all eternity, and they received it gladly just as God gave it, and heartily thanked the Lord for it. Others would not have anything to do with it at all but rejected the whole thing.

Others seemed to take a middle position. They did not fully accept it, but neither did they openly reject it. They thought to take a middle position and go along with the crowd, if the crowd went that way. That is the way they hoped to receive the righteousness of Christ and the message of the righteousness of God. Others deliberately discounted the message about fifty percent and counted that discounted version as if it was the righteousness of God. And so, all the way between open, free, and deliberate surrender (acceptance) of it and the open, deliberate, and positive rejection of it, the compromisers have been scattered ever since. Unfortunately, those who have taken that compromising position are no better prepared tonight to discern what the message of the righteousness of Christ is, then they were four years ago.

Some of these brethren, since the Minneapolis meeting, I have heard myself say “amen” to preaching, to statements that were utterly heathen and yet they thought that it was the righteousness of Christ. Some of those who stood so openly against the true message at that time, and voted with uplifted hand against it, I have heard say “amen” to statements that were as openly and decidedly papal as the papal church itself can state them. That is something I shall bring in at a future lesson and will let you see what the doctrine of the Catholic church is as to justification by faith. “Why,” says one, “I didn’t know that the Catholic church believes in justification by faith.” Oh, yes, she does. Yes, indeed she does. You can read it out of her books. Says one, “I thought they believed in justification by works.” They do and they do not believe in anything else, but they pass it off under the head of justification by faith. And they are not the only people in the world

that are doing it (I mean the members of the Catholic church.). They are not the only ones that are doing it.

So I appeal to all of us to come together now and lay aside everything, every preconceived notion, every thought of just how this or that should be. Let us come together now and hear the message of the righteousness of Christ and study it in the fear of God, that we might pray with all our heart that He may give us the Teacher of righteousness - according to *His own idea* of righteousness (Joel 2:23 margin). That is what we want. And brethren, as certainly as we pray for Him to do that, that is what He will do. And then when He sends to us, by His Spirit, the teaching of the message of His righteousness, let us take it exactly as He gives it.

Let us not discount it a particle, even if it takes away all that we ever thought was the right idea in that connection. We have nothing to do with that. What you and I want to do is to lay aside every thought of this kind, every deduction we have made upon it, every discount we have put upon it, every shape we have given to it--drop all these, and let us come as Christ said, "as little children," asking what is the kingdom of God, for the kingdom of God is righteousness and peace and joy in the Holy Ghost.

These that will not receive the kingdom of God as little children, Jesus Himself says, cannot enter into it. And if we come with what we have already learned, and try to frame it upon that, it will not fit upon that. If we come and try to mold everything that He is now giving us upon our conception of what we have previously learned (or thought we learned), we will spoil the whole thing. We will just shut ourselves out from it all. Therefore, that text abides with us still: "If any man thinks he knows anything, he knows nothing yet as he ought to know" (1 Corinthians 8:2). Let us come, as Christ said, "as little children," asking "what is the kingdom of God?", for the kingdom of God is righteousness and peace and joy in the Holy Ghost.

These that will not receive the kingdom of God as little children, Jesus Himself says, cannot enter into it. And if we come with which we have already learned, and try to frame it upon that, it will not fit upon that. If we come and try to mold everything else that He will give us now, upon our conception of what we have, we will spoil the whole thing and just shut ourselves out from it all. These that will not

receive the kingdom of God as little children, Jesus Himself says, cannot enter into it. Therefore that text abides with us still: "Those who think they know something do not yet know as they ought to know." That belongs to us.

Having the Mind of Christ

Now let's take that thought a little further. The latter rain, this message, is the righteousness of God, which is by faith of Jesus Christ. That is the loud cry, but that message is the teaching of righteousness according to righteousness, and that means God's idea of righteousness and not our own. Is my idea of God's righteousness--my idea at its broadest stretch--is that God's idea of righteousness? [Congregation: "No."] Then when I get the broadest idea I possibly can of God's righteousness, and am satisfied with that idea and say that it will save me, then whose idea of righteousness is it that is to save me? [Congregation: "Your own."]

Of course it is. Because when I measure up His ideas and mine and make Him like myself, when I confine Him within my limited comprehension, I am my own savior. That idea of things makes Him no greater than I am. Do you see that? [Congregation: "Yes, sir."] Yes, indeed. We are to receive this message, this latter rain, this message of the righteousness of God according to *His own ideas* and in His own way. When He says it and when He gives it, we are to take it up and thank Him for it and not to question how it comes or anything like that. We are to receive it as He speaks it and as He gives it, and let Him do just as He pleases in carrying it forward in the world. Because, what is righteousness? Right doing.

Whose righteousness is it that we are to have? [Congregation: "God's."] Then it is God's right doing that we are to have. It is not our own right doing. It is His idea of His right doing and not our idea of right doing. It is not our idea of His right doing. It is His own idea of His own right doing. It is, in fact, His own right doing when He does things. Therefore, that calls upon you and me to yield up everything of ourselves to Him and let Him do the doing as He pleases with this

which is His own. He is to do the doing. We are to be instruments. “Yield yourselves as instruments of righteousness.” Your members as instruments of righteousness. Yield them to whom? To God. He uses the instruments (Romans 6:13).

Will you let Him? [Congregation: “Yes sir.”] Will you stick to that for a week? [Congregation: “Yes sir.”] Now another thought that leads us thus. We know it is God’s idea only. That is the true idea of this righteousness of God. Then can I grasp His idea of righteousness with my own mind? [Congregation: “No sir.”] Can I have a mind that will grasp it, and that can grasp it? Yes. Is there any mind in the universe that can grasp God’s idea of righteousness? Yes. Whose? Christ’s. Then does not that shut you and me up to that fact, that without the mind of Jesus Christ we do not and cannot have the righteousness of God? I don’t care how much of a theory a man may have of the righteousness of God. I don’t care how much he may say he believes in the righteousness of God. I don’t care how much he may say he believes in justification by faith. If he does not have the mind of Christ itself, he does not understand God’s idea of justification by faith, and he cannot tell it.

No man can grasp the righteousness of God without the mind of Jesus Christ, which alone of all minds in the universe can grasp it, or comprehend it, or know it. Now is that so? [Congregation: “Yes sir.”] But I can have my mind turned into the mind of Christ? Can’t I? Re-made, re-vamped, and transformed into the mind of Christ? [Congregation: “No sir. Let this mind be in you which was also in Christ Jesus.”] All right, will you let it? Will you do that? Is that what you have made up your mind to do? [Congregation: “Yes sir.”] That is the thing to start with then, is it not? The only possible way in which anybody in this world can know the righteousness of God, can receive the righteousness of God, can receive the teaching of this righteousness according to righteousness . . . the only way, the only possible way, that any man in this world can receive it or know it is by having the mind of Christ itself.

Here is an expression we will give, correct enough in itself, that the commandments of God are the reflection, the transcript, and the expression of God’ righteousness. The Ten Commandments are the manifestation in writing, in letters, of the will of God. Rom. 2:17, 18 says: “Behold, you are called a Jew, and rest in the law and make

your boast of God and know His will and approve the things that are more excellent, being instructed out of the law.” Then the law being the expression of God’s will, expresses what God’s will is that shall be done in the way of right doing.

Will the Ten Commandments accept any “doing” from anybody that comes short of God’s own idea of what is right doing? No. Then the Ten Commandments simply require such a measure of right doing as God’s own mind measures and as His will expresses. Well then, when the Ten Commandments require just that, and will accept nothing short of that. Now how in the world are the requirements of the Ten Commandments to be met in any man’s life in this world, unless he has the mind of God? It cannot be done.

Where do we get that mind? [Congregation: “In Christ.”] Then is it possible for any man, by any possible means, to render to the Ten Commandments what they require and the only thing they will accept, without having the mind of Jesus Christ itself? [Congregation: “No sir.”] Well, can I have the mind of Christ without the rest of Him? No, I cannot. Therefore as I cannot have the mind of Christ without the rest of Him, it follows that I must have the personal presence of Christ Himself. Who is it that brings to you and me the personal presence of Jesus Christ? The Spirit of God. Turn to two texts, one in John and one in Ephesians. John 14:18 says, “I will not leave you comfortless; I will come to you.” He does not leave us comfortless, that is without a Comforter. So He says, I will come to you, but when He comes to us thus, we are not without a Comforter. Then He does come to us by the Comforter, which is the Holy Ghost.

Now turn to Ephesians 3:16, 17. Let us read that carefully together. This is the prayer: “That He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts.” [Someone quoted the words of the text, “by faith.”] Of course, faith belongs there. But there is a double attachment to the middle statement: First, strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts, but He dwells in the heart by faith.

We receive the promise of the Spirit through faith; but what brings it? The Spirit of God, and when we have that, Christ dwells in the heart. Then it is the Holy Spirit that brings the personal presence

of Jesus Christ, and in bringing His personal presence to us, He brings Himself. Then it is the mind of Christ, by which we may comprehend, investigate, and revel in, the deep things of God which He reaches down and brings forth to our understanding and sets them before us in their plainness. That is what we must have, in order to have the presence of Christ, in order to have the righteousness of Christ, in order that we may have the latter rain, in order that we may give the loud cry.

CHAPTER THREE

Being Emptied of Self

Last night we came to this: that in order to have the righteousness of God—which is the latter rain, which is the preparation for the loud cry—we must have the mind of Christ only; it cannot come in any other way. This is precisely the advice that is given to us in the Scriptures: “Let this mind be in you which was also in Christ Jesus” (Philippians 2:5,6). What does the text show us that the mind of Christ does? What did it do in Him? It “emptied himself.” When that mind is in us, what will it do there? The same thing. It will empty us of self. Then the first thought the text gives us is that the mind of Christ empties the man who accepts it of himself. When that mind that was in Christ “emptied himself”, then what came? God filled Him. When that mind that was in Him is also in us, and when that mind does in us what it did in Him—empties us of self—what then will fill the place? God in Christ will fill us. Then God in Christ dwells in us, and that takes self out of the way.

Now what mind is in us to start with? The mind of self. What does that mind do? It exalts self. What kind of mind is it we have to start with? The natural mind. A man has a natural mind, and he must have another mind. He must have the mind that was in Christ, but that mind that is in Christ only empties of self the one in whom it dwells. Therefore, as we have a mind to start with and must have another mind, does it not follow inevitably that the mind which we have to start with, is a mind only of self? God made man to start with, at the real start in Eden. Did God put in that man the mind of self? [Congregation: “No sir.”]

Whose mind was it in that man? The mind of God. Brother Haskell has read to us in his lessons of the wonderful wisdom that was in Adam, and that wisdom was of God that was reflected in the life of Adam--his mind, his thoughts, his whole make-up reflecting the Maker. When God said, “Let us make man in our image,” it meant a great deal more than the shape; it meant that if you and I could have

seen Adam and Eve as they came from the hand of God, we would have seen the image of God reflected and would have been caused to think of Somebody back of them, far back of them and far superior to them. Who is that? God.

But they did not stay as God made them. Satan came into the garden. God had said to them certain words, His words, the expression of His mind, His thought concerning them. If they had received and had retained those words and the thoughts of God in those words, whose mind would they have retained? God's. When this other one, Satan, came and told them other words, expressing his thoughts and the product of his mind and they accepted that and yielded to that, then whose thoughts did they receive and whose mind did they receive? [Congregation: "Satan's."] We need not go back into the depths of Satan's experience; we all know what it was that caused his fall. What was that? [Congregation: "Pride."] But self was the root of the pride; self is the root of everything; pride is the fruit of self only. Satan was looking to himself before he got proud of himself.

If he had looked into the face of Him who sits upon the throne, he never would have become proud. He would have reflected the image of Him who sits upon the throne, as that image is manifested in Jesus Christ. But when he turned His look from the face of Him who sits upon the throne and turned it upon himself, then it was that he became proud of himself. Then it was that he considered how beautiful he himself was, and his heart was lifted up because of his beauty, and he began to give himself credit for what he was. What he was came from God. but Lucifer gave himself credit for all that he was and for what he was. Did he not in that, count himself as self-existent and in fact put himself in the place of God? But it all came from self, and that is the thought of it all. He said, "I will be like God. I will be like the Most High." He would be in the place of Christ, and anyone who puts himself in the place of Christ puts himself in the place of God, because God is in Christ.

Then that being so, that being Satan's mind, when he came to our first parents and they received of that mind, what mind was that? The mind of self, because it is the mind of Satan who is self, and he set that same ambition before them that he had set before himself. This was the same ambition that made him what he was. "Ye shall not surely die, 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. 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.”

To be desired to do what? To make one wise. Wise as what (Who)? Like God. “Ye shall be like God,” knowing more than you know now. Knowing such and such things. O yes, then that tree is a tree to be desired to bring to me that knowledge, to give me that wisdom, and this tree is the channel through which I can accomplish that object of being like God. That is it. Then what is the mind that is in us? [Congregation: “Self.”] The natural mind is the mind of Satan. That is self always.

The Ability to Choose God is a Gift from God

Now the Lord did not leave it there alone. The Lord did not stop right there. If He had stopped there, there never could have been in any man’s mind in this world any impulse other than that of Satan himself, because the whole natural mind is of self and Satan only. But God said, “I will break that up.” He said, “I will put enmity between you (Satan) and the woman and between your seed and her seed.” God put the enmity there, the hatred against Satan’s power and the hatred against even the things that are in that mind. God has planted that hatred there, and that is the source of every impulse to good, or to right, or anything of that kind that ever comes into any man’s mind in this world. But when God put that hatred of evil there, it also begets the desire for something better than this evil which we hate. But what is that better thing? What is the object of that desire? [Congregation: “Jesus Christ.”]

Because of Jesus Christ and His presence, God’s mind comes back to the place whence it has been taken away. God’s image comes back to the place from whence it has been banished by this deception of Satan. Christ is the image of God, the express image of His person, and when we receive Jesus Christ in His fullness, the image of God is returned to the place where it belongs. Therefore His putting of that enmity sets the will—the choice—free, so that man can choose this

other mind. This is that Light that lights every man that cometh into the world. If a man will follow that light, he will find Jesus Christ, as Abraham did, as Cornelius did, as everyone does who will follow that ray of light. So He is the Desire of all nations (Haggai 2:7). Christ is that.

The man who finds that hatred of evil, that desire for something better, that will to do good, is that the doing of good? [Congregation: “No.”] Can He do the good that He is drawn to do, by that impulse? [Congregation: “No.”] Let us read in Romans and see what is done. Rom. 3:10 says, “As it is written, There is none righteous, no, not one.” And the 12th verse says: “They are all gone out of the way; they are together become unprofitable; there is none that does good, no, not one.” Is that so? [Congregation: “Yes sir.”] Then how can we talk about a heathen doing good? Does he do good? “There is none that does good, no, not one.” [A voice: “If a man has Christ, he can do good.”] But if he has Christ, he is not a heathen. What we are talking about is the heathen. No, even this need not be. We need not go to the heathen to inquire.

All we need is to go to the Jews. Here is one that was a Jew, like you and I. Romans 7:14 says, “For we know that the law is spiritual, but I am carnal, sold under sin.” The carnal mind is the natural mind. Whose mind is the natural mind? Satan’s – that is the mind of self; that is the mind of Satan. Well, let us read further. “For that which I do, I allow not.” What is the reason I do not allow what I do? What is the matter with it? Why can’t I allow it? Because I know it is wrong. It is not good. If it were good, wouldn’t I allow it? “That which I do, I allow not.” What is actually done then? The good? No, the not good. The bad. The wrong. “For what I want to do, I do not do.” What would he do? [Congregation: “Good.”] For what I want to do, that is what I do not do.” What would he do? [Congregation: “Good.”] What did he do? [Congregation: “Wrong.”] Then on both these points what was done? The evil. “But what I hate, that do I.” What did he hate? Sin. He hated the evil, the wrong and the bad. But what did he do? The evil. He did the evil; he did the wrong; he did the bad.

Then how much good does the natural man do? None. Although he hates the bad, how much good does he do? None. He would do the good, but how much of the good that he wants to do, does he actually do? None. Now is that so? [Congregation: “Yes.”] It is so, for

the Bible says so. Then what in the world is the use of anybody's talking about the heathen doing good, or even a Jew doing good, or any man doing good, who has only the natural mind and is only the natural man? This is not saying anything as to what he knows; that is not saying whether he has impulses to good or not; that is not the question. He had these impulses all the time, didn't he? He had the knowledge of good, so much that he hated the bad things that he was doing.

Now think of that. There was the natural man: there was a man like you and I and every other man born into this world. He had impulses to good; he had the knowledge of good and he hated the evil; but what did he do? Not what did he think? Not what did he know? But what did he do? He did the evil. It is not a question of what he knew. Did he do anything else than evil? No. He knew something else; he knew better, didn't he? [Congregation: "Yes sir."] Then let us not pass off our right knowing for right doing. Let us not pass off our right knowledge for right deeds. Knowledge of right is not doing right. So he did not do any good. Who is that? It is you and I—the natural man. Is that I? Yes. Without the mind of Christ itself is that I? Yes. Then though I profess to believe in Christ, if the mind of Christ itself is not there, is that I? Yes. Is it you? [Congregation: "Yes sir!"] All right, then, let us go together.

The Power of the Gospel

"If then I do that which I do not want to do, I consent unto the law that it is good. Now then it is no more I that do it." No. I said I would not do it. I said that I hated it and declared that I would never do it again. But I did do it. Then when I hated it and resolved and re-resolved and determined that I would never do it again and yet did it, what in the world was the matter with me? *I had the knowledge but did not have the power. Now the gospel of Christ, which is "Christ in you," that is the power.* It is the power of God to everyone that believes. Well, then, the natural man is not free, is he? [Congregation: "No sir."] He is not in a condition where he can do the good that even he wants to do, and his intellect is tainted and his mind is weakened.

He cannot even live up to his own standard. But is what he would do, as he sees it, is that as God would have him do it? [Congregation: “No.”] Or as God would do it? [Congregation: “No.”] Whose right-doing are we to have? [Congregation: “God’s.”] Yes, God’s righteousness is what we are to have. And righteousness is right doing. So it is God’s right doing that we must have. Then our understanding is exceedingly low, even with the light which God has let shine into our hearts. Then where is the good doing of any man in this world, who has not the mind of Jesus Christ?

“For I know that in me (that is, in my flesh) dwells no good thing: for to will is present with me; but how to perform that which is good I find not.” What is it that is present with us? The will to do good. Then what did that putting of enmity there against Satan—what was that the doing of? Is not it setting the man free to will? Yes. Was it anything more than that? [Congregation: “No.”] Now think carefully of this point. There are other things in it of course, but did that do any more for the man to enable him to do right things, and glorify God? Did it do any more for him than to set free his will, that he might choose which master he would have? [Congregation: “No.”]

It put the hatred there, and gave him the knowledge of something better. It gives the hatred of evil and leads him out towards the good, but does it enable him to do the good? [Congregation: “No.”] Now just another thought there. He hates the evil and declares he never will do it, and yet against his will and against all his being for that matter, it is done. But what is it, and who is it, that actually does it? [Congregation: “Sin that dwells in him.”] And who rules that? [Congregation: “Satan.”] Who is the master of that man? [Congregation: “Satan.”]

The Carnal Mind is Incurable

Now when the man is set free from that carnal mind, that mind of self and Satan, who controls that man? Who then is his master? [Congregation: “Christ.”] Yes. His Master is the One who sets him free. It is Christ Jesus. Then when we are free from Satan’s mastery, we

become bound to another Master. Satan's mastery is slavery and ruin; Christ's mastery is freedom and everlasting life, everlasting joy, and everlasting prosperity. Now carry that thought a little further. When we had the mind of Satan and he was ruling, we said we would not do those evil things, but just those things were done. Who did it? [Congregation: "Sin that dwells in us."]

We said we will do so and so. We did not. Who kept us from it? [Congregation: "Satan."] But now in Christ, we are free from him: we have the other mind. We say we will do that and we do. Who does it? [Congregation: "Christ."] While we are in the natural mind and we refuse the good – who does it? [Congregation: "Satan."] And when in the mind of Christ we choose the good – who does that? [Congregation: "Christ."] Is that so? [Congregation: "Yes."] It is God that works in you both to will and to do, of His good pleasure.

This thought will come more fully at another time, but we want to get the thought before you tonight. "For the good that I want to do, I don't do, but the evil that I do not want to do, that is what I do. Now if I do the things I don't want to do, it is no more I that do it, but sin that dwells in me. I find then a law (principle), that when I would do good, evil is present with me. For I delight in the law of God after the inward man: But I see another law (principle) in my members, warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?"

What is the condition of the man who has only the natural mind? [Congregation: "Wretched."] Yes, and in captivity. And the more intense the hatred of the evil the more wretched the condition, because there is no deliverance from it in anything the man can do for himself. Well then, who shall deliver? "I thank God through Jesus Christ our Lord." "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit."

Now Romans 8:6, 7 says this: "For to be carnally minded is death." What is the condition of that man who has only the natural mind? [Congregation: "Dead."] "But to be spiritually minded is life and peace. Because the carnal mind [the natural mind] is" *at* enmity with God [Congregation: "No. It *IS* enmity against God."] Yes, it is not at enmity with God, *but it itself is enmity*. It "is enmity against God: for

it is not subject to the law of God,” until the man is converted? [Congregation: “Neither indeed can be.”] Can’t be? Cannot God make that mind subject to His law? [Congregation: “No.”]

Now, can’t the Lord make that mind that is in you and me—the natural mind—can’t He make that subject to His law? [Congregation: “No.”] What is that mind? It is enmity against God. Cannot the Lord make that which is enmity against Him—can’t He make it love for Him? [Congregation: “No.”] There is the point: If it were *at enmity*, then it might be reconciled, because the thing that would make it at enmity would be the source of the trouble. Therefore, take away the source of the trouble, and then the thing that is at enmity would be reconciled. We are at enmity, but when He takes the enmity away, we are reconciled to God. In this matter of the carnal mind though, there is nothing between; *it is the thing itself*. That is the root.

Then it cannot be subject to the law of God. The only thing that can be done with it is to destroy it, uproot it, banish it, and annihilate it. Whose mind is it? [Congregation: “Satan’s.”] It is the mind of self, and that is of Satan. Well then, what can a man do in the way of righteousness? What can be done in him, even, in the way of righteousness, until that other mind is there? [Congregation: “Nothing.”] Well, that is the mind that is in all mankind. Now let us see how this carnal mind, this natural man, works in the matter of righteousness in regards to the matter of justification.

In the first chapter of Romans, it tells us this, verses 20-22: “For the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead; so that they are without excuse: because that, when they knew God, they glorified Him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools.” Who was the first inhabitant of this world that professed to follow wisdom at the suggestion of self, at the suggestion of Satan? Eve. She was the first one that reached out after wisdom in this way. What did she get? [Congregation: “Foolishness.”] She became a fool. And we are all there. Who leads the natural mind? Satan. Who works it? Satan. Then when those that he is speaking of here, had gone away from God became fools; “and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and four footed

beasts, and creeping things"--that is heathendom.

In the fifteenth chapter of Gibbons' *Decline and Fall of the Roman Empire*, paragraph 17; he says this of the heathen in their inquiry after the immortality of the soul: "In the sublime inquiry, their reason had been often guided by their imagination, and their imagination had been prompted by their vanity." Mark it. Reason of what kind of a mind? [Congregation: "The carnal mind."] Guided by the imagination of what kind of a mind? [Congregation: "The carnal mind."] And the imagination prompted by the vanity of what kind of a mind? [Congregation: "The carnal mind."]

Is not that exactly the mind of Satan? Vanity is the root of the inquiry and self is the root of the vanity. This is the best comment upon that verse of Scripture you will find in this world. I read on: "When they viewed with complacency the extent of their own mental powers, when they exercised the various faculties of memory, of fancy, and of judgment, in the most profound speculations, or the most important labors, and when they reflected on the desire of fame, which transported them into future ages, far beyond the bonds of death and of the grave; they were unwilling to confound themselves with the beasts of the field or to suppose that a being, for whose dignity they entertained the most sincere admiration, could be limited to a spot of earth and to a few years of duration."

What is that but the description of Satan's career when he started? His reason prompted by his imagination; his imagination guided by his vanity, and viewing with complacency the extent of his own mental powers; the desire for fame beyond that of God, and unwillingness to allow that a person, for whose dignity he entertained the most sincere admiration, could be properly confined to a subordinate place in the universe of God. Is not this an exact description of mankind in a heathen condition, written by a philosopher, looking only at the question from man's side of it? Could there be a clearer description of the working of Satan in his original career?

"With this favorable prepossession they summoned to their aid the science, or rather the language, of metaphysics. They soon discovered that as none of the properties of matter will apply to the operations of the mind, the human soul must consequently be a substance distinct from the body, pure, simple and spiritual, incapable of dissolu-

tion, and susceptible of a much higher degree of virtue and happiness after the release from its corporeal prison. From these specious and noble principles, the philosophers who trod in the footsteps of Plato deduced a very unjustifiable conclusion, since they asserted, not only the future immortality, but the past eternity of the human soul, which they were too apt to consider as a portion of the infinite and self-existing spirit, which pervades and sustains the universe.”

True and False Views of Justification by Faith

What is that but the mind of Satan? Self-existing, like God. Equal with God. Isn't that then but the action in man, of that very mind which was in Lucifer in heaven, that mind which aspired to be equal with God? That mind that would exalt self to equality with God? That is the natural mind. That is the mind that is natural in every man in the world. That is the mind of Satan. And that is the working of this natural mind in open, bold heathenism. Then does not every such one need another mind—even the mind of Jesus Christ—the mind that thought it not a thing to be seized upon to be equal with God, but emptied Himself?

Wherefore God hath highly exalted Him. Well, there we have seen the heathen idea openly, broadly, and raw, just as it is. Now let us see this same thing as it stands before the world, professing to be justified by faith, as it is manifested in the papacy. For the papacy is the very incarnation of Satan and of this mind of self. For he “opposes and exalts himself above all that is called God, or that is worshipped.” He does all this, not coming in as heathenism, but under the name and form of Christianity, and all this as a counterfeit of the truth.

I have here a book entitled *Catholic Belief*. It bears the imprimatur of John Cardinal McCloskey, Archbishop of New York and comes into this country with the approval of the hierarchy in this country. I shall read some from it that you may have the two things—the truth of justification by faith and the falsity of it—side by side. I will read what this says, and then what God says in the little book, *Steps to Christ*. It is in the Testimonies also, and all through the Bible it is of

course the same.

I want you to see what the Roman Catholic idea of justification by faith is, because I have had to meet it among professed Seventh-day Adventists in the past four years. These very things, these very expressions that are in this Catholic book, as to what justification by faith is and how to obtain it, are just such expressions as professed Seventh-day Adventists have expressed to me as to what justification by faith is.

I want to know how you and I are to carry a message to this world, warning them against the worship of the beast, when we hold in our very profession the doctrines of the beast? Can it be done? [Congregation: "No."] So I call your attention to this tonight so you may see just what it is and so that, if possible, knowing what it is to start with, knowing that it is papal, knowing that it is the beast, you will let it go. So even if you are not ready to believe in justification by faith, indeed, even if you cannot see that truth as some are unable to, if you see that it is the papal error then let it go.

Now, if we find out that it is papal, I hope those who have held to that, or have expressed it at any rate (whatever they have held), will be willing to let it go anyway. On page 74 of *Catholic Belief*, it reads as follows: "In the case of grown-up persons, some dispositions are required on the part of the sinner in order to be fit to obtain this habitual and abiding grace of justification." He has got to prepare himself for it. He has got to do something to make himself fit to receive it.

As I read each statement from this book, I shall then read the opposite of it. So now, on page 31 of *Steps to Christ*, I read as follows: "If you see your sinfulness, do not wait to make yourself better. How many there are who think they are not good enough to come to Christ. Do you expect to become better through your own efforts? ... There is help for us only in God. We must not wait for stronger persuasions, for better opportunities, or for holier tempers. We can do nothing of ourselves. We must come to Christ just as we are" (Romans 4:5 also). This is justification by faith. That other thing is justification by works. This is of Christ; that is of the devil. One is Christ's doctrine of justification by faith; the other is the devil's doctrine of justification by faith. And it is time that Seventh-day Adventists understood the difference. [Congregation: "Amen!"]

Again, reading from the Catholic work: “A man can dispose himself only by the help of divine grace, and the dispositions which he shows do not by any means effect or merit justification: *they only serve to prepare him for it.*” In other words, “No, I don’t believe in justification by works, but we have got to do something in order to be prepared for it. We have got to show our good intentions anyway. We have got to make some good resolutions before we start anyway. We have got to do something to prepare us for it.” What does God say? On page 35 of *Steps to Christ* I read: “He is wooing by his tender love the hearts of his erring children. No earthly parent could be as patient with the faults and mistakes of his children, as is God with those he seeks to save.” He does what? “Seeks to save.” This is God’s way. The false view says, “Oh no, He waits until men prepare themselves to be saved.” That is Satan’s way.

“No one could plead more tenderly with the transgressor. No human lips ever poured out more tender entreaties to the wanderer than He does. All His promises, His warnings, are but the breathing of unutterable love. When Satan comes to tell you that you are a great sinner, look up to your Redeemer and talk of His merits. That which will help you is to look to His light. Acknowledge your sin, but tell the enemy that ‘Jesus Christ came into the world to save sinners,’ and that you may be saved by His matchless love (1 Timothy 1:15).” (John 3:16 also).

This is true justification by faith. The other is justification by works. This is Jesus Christ. The other is Satan. Then in this Catholic work it goes on to tell a lot of things that you must do in order to have these dispositions: “An act of faith ...an act of fear of God, an act of hope ...an act of repentance. ...a resolution to approach the Sacrament of Penance.” These are things that will prepare you to be justified to be saved. On page 76 of this same work, I read: “We stand in continual need of actual graces to perform good acts, both before and after being justified.”

Is God Really Waiting for us to "Move" Him?

The false gospel says that, "good acts must be performed *before* we are justified, in order to fit us for it. "The good acts, however, done by the help of grace before justification are not, strictly speaking, meritorious, but serve to smooth the way to justification, to move God." They "serve to move God." That is just the hard, iron spirit the devil asserts was in the Lord when He started in heaven. He said that God was a tyrant and that God does not want His people or His creatures to be free. The devil said that God sits there and wants everything to go just so, without any reason, judgment, freedom, or anything of the kind. He has to be "moved" by His creatures.

That is the doctrine that Satan has put into the idea of sacrifice from that time until now. God appointed sacrifices to show and to convey to man, what God is willing to do *for man, that God is making sacrifice for him*. But Satan whirled it around and said that man has got to do this in order to get God into good humor, that somehow the Lord is angry with him and wants to punish him. The idea is that now we have got to sacrifice to pay Him off so He will not hurt us, and we have to "move" Him to justify us.

Let us read what the Lord says on that subject, in *Steps to Christ*, page 54. Speaking of the parable of the prodigal son and how that, when the wanderer was yet a great way off, the father had compassion on him and ran and fell on his neck and kissed him, it says: "But even this parable, tender and touching as it is, comes short of expressing the infinite compassion of the heavenly Father. The Lord declares by His prophet, 'I have loved thee with an everlasting love; therefore, with loving-kindness have I drawn thee.'

While the sinner is yet far from the Father's house, wasting his substance in a strange country, the Father's heart is yearning over him and every longing awakened in the soul to return to God is but the tender pleading of His Spirit, wooing, entreating, drawing the wanderer to His Father's heart of love." "With the rich promises of the Bible before you, can you give place to doubt? Can you believe that when the poor sinner longs to return, longs to forsake his sins, the Lord sternly withholds him from coming to His feet in repentance? Away with such

thoughts! Nothing can hurt your soul more than to entertain such a conception of our heavenly Father” (*Steps to Christ*, pg. 54).

Who wants to hurt our souls? [Congregation: “Satan.”] Who wants most to hurt the soul? Satan. What could more hurt the soul than that doctrine there in that book that we must put ourselves into dispositions, into frames of mind, and make good resolutions and all these things in order to “move” God to take pity on us and save us. What could more hurt the soul than to think that God sternly holds off the sinner until the poor lost soul does something to move Him? What more hurtful thing could a person believe? The Lord’s answer is: “There is nothing that can hurt your soul more than such a conception.” Then, where alone can that doctrine come from? [Congregation: “Satan.”] Yet that is passed off under the title and under the idea of justification by faith! There is no faith in it. “Away with it,” saith the Lord. And let all the people say, “Amen.”

Shall we be Catholic or Bible Believing Protestants?

Again, I read from *Catholic Belief*: “But if with the assistance of actual grace, good works are done by a person who is in a state of justifying grace, then they are acceptable to God and merit an increase of grace on earth and an increase of glory in heaven.” What does the Lord say? I will read from page 57, *Steps to Christ* –and this is in the chapter entitled “The Test of Discipleship.” It is talking to those who are disciples; it is talking to the same persons to whom that other book talks. What does it say? “While we cannot do anything to change our hearts or to bring ourselves into harmony with God, while we must not trust at all to ourselves or our good works, our lives will reveal whether the grace of God is dwelling within us.”

You see then, God’s idea is that when He is there, He will show Himself through us. The other, Satan’s idea, is that after we have got the Lord converted, then we do some good work that is “meritorious,” then we will be safe in this world and we will have “an increase of grace” on this earth, “and an increase of glory in heaven.” That is the very foundation of the merits of the “saints,” from which the pope

draws indulgences to give to those who have not enough merit of their own.

Now that which I have just read from this Catholic work is in a chapter on justification, preaching the straight doctrine on justification. Here (page 365) he reviews the doctrine of justification by faith, in condemnation of Protestants who believe it. Let us see brethren, whether we shall be Protestants or Catholics. Let us see whether we shall believe in Jesus Christ or Satan. That is what we need to understand now, and now we understand it. We must understand what is clearly before us before we start in to give the third angel's message. I read: "As in revolutions the leaders try to gain the people over by the bait of promised independence, so at the time of the so-called reformation--which was a revolution against church authority and order in religion--it seems that it was the aim of the reformers to decoy the people under the pretext of making them independent of the priests, in whose hands our Saviour has placed the administering of the seven Sacraments of pardon and of grace."

The Catholics go on to speak of the Protestants in this way: "They (the Protestants) began therefore, by discarding five of these Sacraments, including the Sacrament of Order, in which Priests are ordained, and the Sacrament of Penance, in which the forgiveness of sins is granted to the penitent. . . . Then they reduced, as it appears, to a mere matter of form, the two Sacraments they professed to retain, namely, Holy Baptism and the Holy Eucharist. To make up for this rejection (of the Catholic sacraments) and enable each individual to prescribe for himself, and procure by himself the pardon of sins and divine grace, *independently of the priests* and of the sacraments, they invented an exclusive means, never known in the Church of God (Catholic church)." Elder Jones: Is this true doctrine? Is it true that a man can approach God by himself, independently of the priests? [Congregation: "Yes."] What says the Lord? *Steps to Christ*, p. 117: "The relations between God and each soul are as distinct and full as if there was not another soul for whom He gave His beloved Son."

Thank the Lord. Now I read on in the Catholic book: "Independently of priests and of the sacraments, they (the Protestants) invented an exclusive means, never known to the Church of God, and still rejected by all the Eastern Churches and by the Roman Catholics throughout the world. By this, the followers of Luther ventured to de-

clare that each individual can secure pardon and justification for himself, independently of priests and sacraments. They have framed a new Dogma, not to be found in any of the Creeds, or in the Canons of any General Council; I mean, *the new dogma of Justification by Faith alone, or by Faith only.*"

That is the "new dogma" that is condemned by the papacy; one that is not in any of her creeds. On page 366 I read again: "By adding the word 'alone,' Protestants profess to exclude all exterior, ceremonial, pious, or charitable works, works of obedience or of penance, and good moral acts whatever, *as a means* of apprehending justification, or as conditions to obtain it."

"Oh, yes, you have got to do something to pave the way; you have got to do something to get out of that place where you are," so that you can be justified. You must lift yourself up part of the way, and then the Lord will be moved and will receive you and justify you. That is Satan's doctrine. Shall we be Protestants or Catholics? That is the question. [Congregation: "Protestants."]

Shall we proclaim the third angel's message against the worship of the beast and his image, or shall we be a part of the beast and his image ourselves? That is the question. For the image is the image of the beast in this point as well as in all else, even though it may profess to be Protestant. It is apostate Protestant. On page 367 of the Catholic book I read the following: "To do these acts with the view of being justified is, they (the Protestants) say, like giving a penny to the queen to obtain from her a royal gift."

What says the Lord? *Steps to Christ*, page 49: "This is the lesson which Jesus taught while He was on earth, that the gift which God promises us, we must believe we do receive, and it is ours" (Mark 11:24). Then which is Christianity? [Congregation: "The last."] But the Catholic Church says that this is Protestantism. It is true. Thank the Lord! But we continue reading from this Catholic work as it speaks of Protestantism: "Come as you are, they (the Protestants) add; you cannot be too bad for Jesus."

Thank the Lord that this is not Catholic doctrine. Thank the Lord it is no part of the beast or his worship nor the image and his worship. Let us put them together. What says the Lord? *Steps to Christ*,

page 31: “We can do nothing of ourselves. We must come just as we are.” Again, on page 52, “Jesus loves to have us come just as we are, sinful.” What is “sinful?” [Congregation: “Full of sin.”] Does Jesus love to have us come to Him just as we are, full of sin? [Congregation: “Yes.”] Does He? [Congregation: “Yes sir.”] Let us be Protestants. Let us have the third angel’s message, which is the gospel of Jesus Christ.

How True Faith Goes to Work

“Jesus loves to have us come just as we are, sinful, helpless, dependent. We may come with all [how much? “All.”] our weakness, our folly, our sinfulness, and fall at His feet in penitence. It is His glory to encircle us in the arms of His love and to bind up our wounds, to cleanse us from all impurity. ... None are so sinful that they cannot find strength, purity, and righteousness in Jesus, who died for them” (*Steps to Christ*, page 52). That is the gift of God. That is His gift—a free gift without money, without price, and I take it gladly and everlastingly thank Him for it. This is the Lord’s idea of justification by faith. The other is Satan’s idea. Let us read from the Catholic book again: “Through faith alone in His promise, they [Protestants] assert, you can and should accept Christ’s merits, seize Christ’s redemption and His justice; appropriate Christ to yourself, believe that Jesus is with you, is yours, that He pardons your sins, and all this without any preparation and without any doing on your part.”

Good! Thank the Lord, that is Protestantism! And Catholics know that it is Protestantism. Do you know it? On page 51, *Steps to Christ*, let us see what the Lord says: “... it is the will of God to cleanse us from sin, to make us His children, and to enable us to live a holy life. So we may ask for these blessings, and believe that we receive them, and thank God that we have received them. It is our privilege to go to Jesus and be cleansed and to stand before the law without shame or remorse”. [Congregation: “Amen!”] Without any need of doing penance? [Congregation: “Yes.”] Thank the Lord.

Now the Catholic book again: “In fact, that however deficient you may be in all other dispositions which Catholics require, and how-

ever loaded with sins, if you only trust in Jesus that He will forgive your sins and save you, you are by that trust alone forgiven, personally redeemed, personally justified, and placed in a state of salvation.” Now let us read on page 35, “*Steps to Christ*”, again: “When Satan comes to tell you that you are a great sinner, look up to your Redeemer, and talk of His merits. That which will help you is to look to His light.”

Acknowledge your sins, but tell the enemy that ‘Jesus Christ came into the world to save sinners,’ and that you may be saved by His matchless love. Jesus asked Simon a question in regard to two debtors. One owed his lord a small sum, and the other owed him a very large sum, but he forgave them both, and Christ asked Simon which debtor would love his lord the most. Simon answered, ‘He to whom he forgave most.’ We have been great sinners, but Christ died that we might be forgiven. The merits of His sacrifice are sufficient to present to the father in our behalf.”

Are they, in fact? [Congregation: “Yes sir.”] Good! There is a great deal more in this Catholic work that I will not take time to read now. It goes on to define what faith is. Now think carefully, because I have met people all the way along who think that this very thing is faith which this Catholic book calls faith. I read page 368: “The word ‘faith’ in the Scripture sometimes means confidence in God’s omnipotence and goodness, that He can and is willing to cure or benefit us by miraculous interposition. Mostly it refers to revealed truths, and signifies belief in them as such.”

No one has a right to give to the word faith a new meaning, and take it, for instance, to signify reliance on Jesus for being personally saved through this very reliance alone. The only way that should happen is if Jesus Christ or the Apostles had, in some instance clearly attributed such a meaning to the word faith and taught the doctrine of trust in Christ for personal salvation as the only requisite for justification. No one should attach a particular meaning to the word faith, without having a good warrant in Scripture or in divine tradition.

“Now in many passages of Holy Scripture in which saving faith is plainly spoken of, faith is not meant to be a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the Gospel is true, and that what He taught is true.” On page 370, it defines faith, and I will read that before reading the opposite. “These texts, all of which

refer to saving faith, prove beyond a doubt that it is not trust in Christ for personal salvation but *the faith of the creed (the Catholic Creed)*, the faith in revealed truths." Now what is faith according to that? "The faith of the creed." They simply draw up a statement of stuff that they call the doctrine of God and then you are to believe that and do your best, and that is to pass for justification by faith.

Now this has nearly happened in our own history at Minneapolis. Someone believed something about justification by faith and that was nearly voted on as a creed. Were we not told at that time that the angel of God said, "Do not take that step; you do not know what is in that"? "I can't take time to tell you what is in that, but the angel has said, 'Do not do it.'" The papacy was in it. That was what the Lord was trying to tell us and get us to understand, that the papacy was in it. Brethren, is it not time to cut loose of those thoughts, even if it takes the very life out of us? It will take the very life out of us, it will crucify us with Jesus Christ. It will cause such a death to sin as we never dreamed of in our lives before. It will take all that papal mind out of us, all that iron spirit out of us, and it will put there the divine, tender, loving mind of Jesus Christ, that wants no creed, because it has Christ Himself.

Well, let me read that again and then the contradiction of it here. It seems as though one book was written for the other. Brethren, which of the books shall we follow? Ah, "*Steps to Christ*." That is what it is (Steps towards Christ), and then it is steps *with* Him; when we have stepped to, then it is steps *with* Christ. Now, I will read that over again and then read the opposite: "Now, in many passages of Holy Scripture in which saving faith is plainly spoken of, by faith it is not meant a trust in Christ for personal salvation, but evidently a firm belief that Jesus is the Messiah, the Christ, the Son of God, that what is related of Him in the gospel is true, and that what He taught is true." That is Catholic "faith." Now what is the Lord's definition, His idea of faith? Page 63, *Steps to Christ*: "When we speak of faith, there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny."

Did not the evil spirits tell Jesus that He was Christ? [Congregation: "Yes."] Then the devils, Satan and his hosts, do believe in the existence and power of God, that His word is true, and that Jesus is the Messiah, the Christ, the Son of God. Satan and his hosts believe

all that. But that is not faith. How much power is there in their belief to work good in their lives? None at all. They have no faith. But just this is the Catholic faith, isn't it? What kind of faith is that then? That is satanic faith. That is all it is, satanic belief, as this puts it, but yet the papacy passes it for true faith. And whoever passes that for faith, is a papist even when he professes to be a Protestant or even a Seventh-day Adventist Christian. But I read on from *Steps to Christ*: "The Bible says that 'the devils also believe and tremble,' but this is not faith. Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him, THERE IS FAITH."

That is the truth of justifying faith and that is righteousness by faith. It is a faith that works, and thank the Lord for it! It is not a faith that believes something from a distance or that keeps the truth of God in the outer court and then seeks by his own efforts to make up the lack. It is not that. No, it is faith that works. *It itself is working*; it has a divine power in it to manifest God's will in man before the world. *That is righteousness by faith—the righteousness which faith obtains, which it receives, and which it holds—the righteousness of God.*

I continue reading from *Steps to Christ*, page 63: "...faith that works by love and purifies the soul. Through this faith the heart is renewed in the image of God." I do not need to read anymore, as this is enough to show the contrast. This is enough to show that the papal doctrine of justification by faith is Satan's doctrine. It is simply the natural mind depending upon itself, working through itself, exalting itself and then covering it all up with a profession of belief in this, that, and the other thing, but having no power of God. Then brethren, let it be rooted up forever.

In paganism, Satan led the mind of man to put itself on an equality with God, without any covering at all. Then Christ came into the world, revealing the true gospel as never before. The gospel revealed Christ in man and man justified by faith in Him, and faith alone. It revealed a faith which has divine life in it, a faith which has divine power in it, a faith which lives and works, a faith that brings all things to him who has it, and restores the image of God in the soul. Then Satan took that same carnal mind which in paganism had made itself equal with God, and now he covered it with his own idea of faith and passed it off as justification by faith. He also exalted the chief representative of it

above all that is called God or that is worshiped, so that as God he sits in the place of worship of God, showing himself that he is God.

Oh, that we may have the mind of Christ and not the carnal mind! Oh that we may have the mind of Christ and not the mind of Satan! Oh that we may have the Lord's idea of justification by faith, and not Satan's idea of it! Oh that we may receive the Lord's idea of righteousness by faith and not Satan's! Then shall we indeed receive the latter rain, the teaching of righteousness according to righteousness." Brethren, let us believe the third angel's message. Now I hope that the way is clearly open before us to study, as it is the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Then let us go at it in the fear of God, seeking for His Holy Spirit to make it plain to us, so that that Teacher of Righteousness may teach us righteousness according to righteousness (Joel 2:23, margin).

CHAPTER FOUR

A Teacher of Righteousness, According to Righteousness

The last study we had here was an effort to get as plainly as possible before this people, the difference between satanic belief and the faith of Jesus Christ; the difference between justification by works under the heading of justification by faith and that of justification by faith as it really is. That was the effort and that was the aim. And you will remember how it was done. And that brought us to the subject that is ever before us now: that we must have the teaching of righteousness according to righteousness. And this can be only according to God's idea of righteousness and not our own, and in order to have God's idea of righteousness instead of our own, we must have the mind that can comprehend it, and that alone is the mind of Jesus Christ.

Whoever does not have the mind of Christ itself, whoever has not yielded up himself and all that he has and is and then received the mind of Christ instead does not know, and he cannot know what righteousness by faith is. He cannot know what justification by faith is. He may profess it, he may assent to it and he may claim it, but he cannot know it, for no man can know it with the natural mind. Let us turn now and read from the Bible where it says so.

1 Cor. 2:14 says, "But the natural man receives not the things of the Spirit of God: for they are foolishness to him." That is just the way the righteousness by faith has been treated by hundreds of people who profess to believe it. With the natural mind it belongs that way. And it will always be that way with the man who has not the mind of Christ. But the man who has not that mind does not know it. He thinks he is straight and he thinks he has the righteousness of God which is by faith, and yet what he has is not good. He is constantly trying to patch it up and complete it and yet he thinks that that is righteousness by faith.

"But the natural man does not receive the things of the Spirit

of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned.” How can a man then know the righteousness of God with the natural mind? Now, I appeal to you. I do not care who you are, whether you have ever heard of Christ before in your life. Just taking that verse as it reads, how can a man know the righteousness of God for himself with the carnal mind--the mind of Satan, for that is what the carnal mind is? Now, can that man do it? [Congregation: “No.”] Can the mind of Satan know the righteousness of God?

Again, the righteousness of God is expressed in the law of God (the Ten Commandments) through letters and words. Now all agree with that and there is not a Seventh-day Adventist that will not agree with that. The difficulty is that so many people try to get the righteousness of God out of the law by the law. Some others try to get it and actually do get it without the law, by the faith of Jesus Christ, which is “unto all and upon all them that believe: for there is no difference.” “For now ...’ (and that means now!), “the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” Rom. 3:21, 22. He who obtains it in that way has it, but I say and we all agree, that every Seventh-day Adventist will confess, that the Ten Commandments express in letters and in words, the righteousness of God.

Now then, “The carnal mind is enmity against God, for it is not subject to the Law of God, neither indeed can it be.” How then can the carnal mind know the righteousness of God? How can the carnal mind be subject to it? It cannot be, says the Lord. Then the man who has only the carnal mind, who knows only the natural birth and has not the mind of Jesus Christ, cannot know the righteousness of God which is by faith of Jesus Christ. And now, just now, when the Lord wants to reveal to us the righteousness of God according to righteousness, to give to us the teaching of righteousness according to righteousness, now as never before in earth’s history, it is now that we need and must have the mind of Jesus Christ alone.

Having a Mind that Says "Yes" to God

Now, "the carnal mind is not subject to the law of God, neither indeed can be." Is the mind of Christ subject to the law of God? [Congregation: "Yes."] Was it ever anything else? [Congregation: "No."] The mind of Christ was subject to the word of God always. The whole Bible, of course is simply the drawing out of the law of God as it is in Christ. Well then, was not the mind of Christ always subject to the law, and to the whole word of God just as it is? [Congregation: "Yes."] There was never any hitch upon that. Wherever the word of God was read, how did the mind of Christ receive it? It instantly received it.

He would not say, "Now how can that be, I wonder?" Don't you suppose He said, "Well now I think that means this way." Didn't He say, "Are you not a little too strong about reading that text?" "Can't you modify it just a little?" Did He ever get troubled over what the Bible said about anything or what the Lord would say? No. Whenever the word of God was spoken, the mind of Christ instantly responded.

Brethren, I know that you and any man in this world can have just that kind of a mind. I know that you can have just such a mind, that whenever the word of God speaks, the response is instantaneous, and there is no question or doubt or sign of rejection. Now you can see upon this very thing, that if you and I have such a mind as that, then when the word of God is read, there is no rising up or objection or dissent. Is that the mind of Christ? [Congregation: "Yes."]

Then it is easy enough to know whether we have the mind of Christ or not. If your mind or my mind, if your disposition or my disposition, is not in that surrendered condition (that position of surrender unto God), whose mind do we have? If whenever He speaks in His word, and we have anything in our mind or heart that raises up any objection or dissent towards His word, then whose mind have we? [Congregation: "The carnal mind."] That is the mind that started out to object in the first place. The time has come to get rid of that thing.

But I say that a man can have just that kind of a mind that whenever and whatever the word of God speaks, there is an instant response. There is nothing in that mind that can rise up in objection

against God's word. That mind is not natural to a man, but a man can have it and can know that he has it. That is the mind that we are to have. That is the mind to which the Lord can reveal His righteousness according to righteousness. It is the mind that receives from God, just what God has to give in His own way, and not try to fix it up or modify it, or discount it.

So then, the man who receives the truth of justification by faith or righteousness by faith, according to his own idea or his own view of it, simply cannot accomplish it; he simply has not got it and that is all. It is just that same satanic idea of righteousness by faith as the Roman Catholic system of justification by works, passing it off for Justification by Faith. The time has now come, and in a great deal more serious a sense than nine-tenths of us dream of, when *we need to know* that we have the righteousness of God and Justification by Faith in another sense than the Roman Catholics use it. That is settled.

Having the Presence of Jesus

I read a passage previously about the Laodicean message and what it is designed to do: "It is designed to arouse the people of God, to discover to them their backslidings, and to lead to zealous repentance, that they may be favored with the presence of Jesus and be fitted for the loud cry of the third angel." Who will be fitted for the loud cry of the third angel? Those who have the presence of Jesus Christ. Those to whom the Laodicean message has brought by its working and its intent the presence of Jesus Christ. This means the personal presence too—not imaginary, a way off presence; it is not that at all.

Let us read the explanation of it here in *Steps to Christ*, page 73: "When Christ ascended to heaven, the sense of His presence was still with His followers. It was a personal presence, full of love and light. Jesus, the Savior, who had walked and talked and prayed with them, who had spoken hope and comfort to their hearts, had while the message of peace was still upon His lips, been taken up from them into heaven, and the tones of His voice had come back to them, as the cloud of angels received Him—'Lo, I am with you always, even unto the end

of the world.’

He had ascended to heaven in the form of humanity. They knew that He was before the throne of God, their friend and Savior still; that His sympathies were unchanged; that He was still identified with suffering humanity. He was presenting before God the merits of His own precious blood, showing His wounded hands and feet, in remembrance of the price He had paid for His redeemed. They knew that He had ascended to heaven to prepare places for them, and that He would come again, and take them to Himself. As they met together, after the ascension, they were eager to present their requests to the Father, in the name of Jesus.” That was a fine prayer meeting, wasn’t it? There were 120 people, each one eager to present his requests to the Father in the name of Jesus.

“In solemn awe they bowed in prayer, repeating the assurance, ‘Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.’ They extended their hands of faith higher and higher, with the mighty argument, ‘It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also makes intercession for us.’ And Pentecost brought them the presence of the Comforter, of whom Christ had said, He ‘shall be in you.’ And he had further said, ‘It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you’ “ (*Steps to Christ*, page 74).

“Henceforth through the Spirit, Christ was to abide continually in the hearts of His children. Their union with him was closer than when He was personally with them” (Ibid). *That is what He wants us to have now.* He wants us to have now what they got at Pentecost—the personal presence of Jesus Christ, and if we have that, He will be closer to us than if He was here in the body. He wants to come closer to you and me than He would be if He should come to the meeting here every night and sit down with us. That is what He wants now.

Jesus' Presence brings the Works of Jesus

“The light, and love, and power of the indwelling Christ shone out through them, so that men beholding ‘marveled; and they took knowledge of them, that they had been with Jesus’ “ (Ibid). As they carried the gospel message in the love of Christ, they also kept constantly before them the immense worth of the souls for whom they were working. If we carried the message like that, even worldly non-believers would be convicted to say, “They are like Jesus.” The time has come when He wants that message borne that way, and He is going to have it borne that way.

If those who profess His name will not let Him come in in His fullness now so they can bear the message that way, He will find a people that will. That is where we are now. We cannot dally any longer. “All that Christ was to the first disciples, He desires to be to His children today, for in that last prayer, with the little band of disciples gathered about Him, He said, ‘Neither pray I for these alone, but for them also which shall believe on me through their word’ “ (*Steps to Christ*, page 75).

Jesus prayed for us, and He asked that we might be one with Him, even as He is one with the Father. What a union is this! The Savior had said of Himself, “The Son can do nothing of Himself,” (John 5:19), and “The Father that dwells in me, He does the works” (John 14:10). Then if Christ is dwelling in our hearts, He will work in us. Some people become so anxious and so dreadfully afraid that the gospel is somehow contrary to works – as if it is going to destroy all the works of man. But if Christ is dwelling in His heart, He will find plenty of works to do.

Brethren, don't be so anxious about works. If you find the Lord Jesus Christ you will find work, more than you can do. [Congregation: “Amen!”] But the difficulty is, when the people get their minds on works and works and works *instead of upon Jesus Christ in order to work*, they pervert the whole thing. Satan does not care how much a man professes justification by faith and righteousness by faith, so long as he keeps his mind on works.

That is just the thought that is before us here in this definition of faith that we read the other night. When we speak of faith there is a distinction that should be borne in mind. There is a kind of belief that is wholly distinct from faith. The existence and power of God, the truth of His word, are facts that even Satan and his hosts cannot at heart deny. They believe that, but what power does their believing it bring to them to make them righteous or to enable them to do good works? What power is there in their belief? What power does that give to them? [Congregation: "None."]

No, their belief is held from a distance, simply as a theory, held up to look at as a theory and a creed. Even a spirit can believe in the existence and power of God and the truth of the Bible; he can even believe that Jesus is the Messiah, the Son of God, the Holy One of God, and be a devil. He can believe all this and profess justification by faith at the same time, and he can be a great stickler for what they call "good works" at the same time. Yes, he can work the very skin off his bones in order to be good and righteous, and in order to move God as we read the other night. As you know, they make pilgrimages and do penances and fairly wear themselves out, and in addition to these things they will shut themselves off from every earthly comfort.

But who is doing the work? Who in these things does the work? It is self who does the work in order to be righteous. Self does the work in order to have that treasure of merit that will give an increase of grace in this world and an increase of glory in heaven. That is what it is for, is it not? [Congregation: "Yes."] Who is doing it then? [Congregation: "Self"] Yes sir. Has the mind and the heart been yielded to God? Are the affections fixed upon Him? Is the surrender of all to Him? No. And therefore it is still self that is in all of it. Who then is to do the work in order that it may be good works always? Let us read again: "If Christ is dwelling in our hearts, He will work in us 'both to will and to do of his good pleasure' (Philippians 2:13)" (*Steps to Christ*, page 75).

"We shall work as He works; we shall manifest the same spirit. And thus, loving Him and abiding in Him, we shall 'grow up into Him in all things, which is the head, even Christ' (Ephesians 4:15)" (Ibid). Now then, that is what the Lord wants and that is what the mind of Christ is. I cannot have the mind of Christ separate from Him. I cannot have the mind of Christ without having Him personally. But the

personal presence of Jesus Christ is just what He wants to give us by the Holy Spirit in the outpouring of the latter rain just now. The personal presence of Christ is what He wants to give us.

What it Really Means to Have Faith

Let's look at the rest of that definition of belief. A person may believe in the existence and power of God and the truth of the Bible and he may even believe and say that Jesus Christ is the Messiah, the Son of God, the Holy One of God, and yet be a devil. That is not faith. There is no power in that kind of belief to help anybody. Isn't that the key point regarding true faith? The point that the truth must not be kept in the outer court, but must be brought into the inner sanctuary of the soul? Isn't that what all this means? [Congregation: "Yes."] In the false view, the idea is that men hold the truth at a distance and look at it as merely a theory. They put their own construction upon it and their own interpretation into it, and then go about of themselves to do what they believe. That is not faith.

Here is faith: "Where there is not only a belief in God's word, but a submission of the will to Him; where the heart is yielded to Him, the affections fixed upon Him" (*Steps to Christ*, page 63). Now these are weighty expressions and all worth considering. "The submission of the will to Him"—is it done? Is your will submitted to Him, never to be taken back or exercised in your own way? Is your will surrendered to Him? Yours? Yours, I mean? Does He have your will? Says one, "I think He has." Well, you want to know it.

"Well," says another, "I have been trying to submit my will to Him." Well, stop your trying and submit your will to Him and be done with it and know it. "The submission of the will to Him"—is your will submitted to Him? Is it gone so that you know it is gone, and that you have no wish or impulse or any inclination ever in any situation to use it yourself? Is it gone? You can know it! You can know whether that is done. [Voice: "How?"] How? Why by doing it, telling the Lord it is done and it is so. Of course, a man knows it is so when it is done. [A voice: "If he does not know it, it is not done."] Exactly.

If a man does not know it, that is the strongest possible evidence that he could have that it is not done. And when it is done, ah! He knows it! That is the very thing. When it is done he becomes a spiritual man, and he knows what he never knew before in his life. The natural man cannot receive it, he cannot understand it and he never will. How in the world can I understand what there is in the doing of a thing I never did? Imagine some task that you have done. You know very well how to do that thing.

On the other hand, imagine a task that I have never done and yet I want you to explain it all to me so that I will understand just how it is done, without having done it for myself. Brethren, when it comes to the submission of the will, that will not work. For that to be known, it can be known only between God and the individual himself. "They shall be all taught of God" (John 6:45). One can tell another that it is a fact and one can tell another that he knows that it is a fact, but no one can give it to another. My brother cannot get it from me. I can tell him it is a fact, and that he can know it himself, but he must learn it from God. You do it simply by yielding to God. That is the only way any man can do it or know it. Lots of people do not understand how, but the worst difficulty is they will not do it when you tell them how.

Submitting the Will to Him

Now I ask again, is your will submitted to Him? Is that thing done? Have you gone over that barrier and stand where you know that your will is surrendered to Him? Surrendered for Him to use in His way, and that there is no further question about it and no dissent from it in any way? Now is your will submitted to God for Him to use as He pleases and you have no objection to raise at all? Is it so submitted that you have no thought or inclination to use it in your way and you want Him to do His way, and that is all you care for? Is that so? Is your will there? [Congregation: "Yes."]

Are you here in whom it is not so? You just go and tell the Lord all about it. Tell Him, "Lord, I submit everything to You. Everything goes and nothing stays. I do not retain a single thing. It is all

gone. Everything is gone, I give my will and all I have to You. So that You may use it both to will and to do.” Brethren, we need everyone here to do just that each day. The Lord wants to come in here in just the way that that kind of surrender will allow.

But as long as I reserve some of my will, I will go my way in spite of myself and I cannot have God use me fully. He cannot come in fully. Christ cannot come in fully unless there is a full submission to Him. Let there be some dying here. Let there be some actual dying to self. That is what it means - it means death, and of course people never struggle to die. They struggle to stay alive, if there are any struggles. Bear in mind that it is not enough to “want” to die. Go ahead and die, because that is what the Lord wants.

Says one, “How shall I do that?” He tells us how: “Consider yourselves also to be dead indeed” (Romans 6:11). Dead indeed. Brother Durland read to us here yesterday, “He that is dead is freed from sin” (Romans 6:7). It is so. “Consider yourselves also to be dead indeed unto sin,” and God will furnish the fact. The point is, brethren, that we need to get acquainted with the Lord. The trouble is, people are not personally acquainted with the Lord and do not know how these things are with Him.

“Where the heart is yielded to Him.” How much of it? [Congregation: “All of it.”] Is it done? [Congregation: “Yes.”] The whole heart is gone? Everything is gone? Well, says one, “I have yielded all that I know.” Well now, just take the other step and yield all you do not know. [Elder O. S. Ferren: When a person does that, is he poor, and miserable?] Elder Jones: Yes sir. [Elder Ferren: And naked and blind?] Elder Jones: Yes sir. [Elder Ferren: And does not know it?] Elder Jones: I say Yes, of course he is. But, thank the Lord, he has riches that embrace the universe.

Says one, “I cannot understand that.” Well I cannot either, but I know it is a fact. Why brethren, let us bear this in mind to start with and try never to forget it, because the further you go, the more you will see it is a fact. When we take hold of the gospel of Jesus Christ just as it is, we find at every turn and in every phase that it is the mystery of God.

At every point and in every turn, you find a place and a situ-

ation in which nothing can explain it but God, and all you can do is to believe that God is there. It is so and you will know the fact, and let Him go ahead and explain it. It will take eternity to do that. He wants you and I to be glad that we have an eternity before us in which He can explain this to us. I personally am going to be glad that I have eternity to live in, and not bother about whether I understand this, that, or the other. No. God forbid that we should throw away eternal life because we cannot understand all that God understands. But, ah! There is that same spirit again that Satan had—to be equal with God and not submit unless we can understand all. Let that mind be put away. And let us believe the Lord and let Him take His own good time to explain it.

Well then, is your heart yielded to Him? Now regarding that thought I had a moment ago – many say, “I have surrendered to the Lord all I know.” That is not enough. What you want to do is to surrender to Him all you know and all you do not know. Because when I surrender to Him only what I know, there are a good many things left out that I do not know. There are a good many situations that I will meet, many things will come up, and I will inevitably meet something that will be very attractive and desirable to me, and if I have not surrendered all, what then? There will be a contest as to whether I will surrender that or not.

Then I am kept constantly in hot water to know whether I am surrendered to the Lord or not. The Lord wants you to get out of the hot water, and stay out. Surrender everything you know and everything you do not know. Let everything go to Him, with no reservation now or evermore. Then, you are not afraid of anything. You do not care if you drop into the bottom of the sea the next minute. It is all surrendered. Then you are in His hands, and then you have got something. That man has got something that he has never had before, and he has something that he cannot get until he does just that thing.

Fixing your Affections upon Him

“The affections fixed upon Him.” Are your affections fixed there so that He takes precedence over everything? So that He is first

before everything? So that nothing at all is coming into the account, anywhere or at any time? Is that so? When a man does that, he has got something. He indeed has something, and he knows it. Well, says one, "Is not a man to care for his wife and children? Why, they are all surrendered to the Lord too, and cannot the Lord care for them a great deal better than you can without being surrendered to Him?"

When my affections are fixed upon Him, they are not severed from those who are dear to me – on the contrary, when my affections are fixed upon him, they are intensified and deepened and glorified upon those who are tenderly connected with me. Why, people miss it all when they think that to fix the affections on God is going to separate them from somebody they like while on the earth. In contrast, it is the only way they can love properly those whom they think they like on the earth.

Well now, is it so? Is the will submitted to Him? Is your heart yielded to God, so that your affections are fixed upon Him? Is it done, so that you can stand before Him and thank the Lord that it is so? I do not mean that we should stand up in the congregation and say that it is so, but just tell the Lord that it is so. People will get up in the congregation and say things there that they will not say to the Lord. You tell it to the Lord. Tell Him that your will is given up bodily to Him. Submit the whole thing without a particle of reservation now or evermore. Tell Him that your heart is yielded up to Him and that your heart is good for nothing, and that you want His heart instead of yours. Tell Him that you want your affections fixed upon Him and there alone. Tell that to Him all the time and every day. Tell that to Him wherever you go.

Live with Him brethren; live with Him. Live with Him, for that is what He wants. He is raised from the dead, and we are raised up with Him that we may live with Him (Rom. 6:8). His personal presence is to be with us. That is what the Laodicean message is to do for us— it is to bring the presence of Christ to live in us. This you can do alone for yourself and nobody else can do it for you.

Brethren, let us go to doing that. Let us get into that place. When a man is in that place, he simply waits on the direction and timing of the Lord. When the Lord gets ready to pour out His Holy Spirit, there is nothing to hinder. If there be something that he does

not know, he does not have to worry, as it was surrendered long ago. It may be as dear as the right eye, but that went long ago. It is gone, thank the Lord, and so there is nothing between you and Him and He can pour out His Spirit whenever He pleases. That is where He wants you and me to stand, waiting for Him to give us that teaching of righteousness according to righteousness.

Having the Fullness of Christ

Now how much of Christ are we to have? When the personal presence of Christ comes to us, He will be closer to us than if He would come in here and meet with us every day. That is the gospel, is it not? That is the righteousness of God, which is by faith of Jesus Christ. That is the gospel, “for therein is the righteousness of God revealed from faith to faith” (Rom. 1:17). Some may say, “Oh no! From faith to works! The righteousness of God is revealed from faith to works!” No, my friends. “The righteousness of God is revealed from faith to faith.”

Thank the Lord. The presence of Christ, the personal presence of Christ—“Christ in you the hope of glory”—that is the gospel, isn’t it? There is not any need of a particle of misunderstanding about this question of faith and works or a particle of hesitation about it. Christ was in the world once, wasn’t He? He did not do anything of Himself. “Of mine own self I can do nothing” (John 5:30). The Father dwelt in Him. He did the works. “The Father that dwelleth in Me He does the works” (John 14:10). “As my Father has sent me, even so send I you.”

As God was in Christ, Christ is to be in us. Is Christ the same yesterday, today and forever? How did He act when He was on earth, in our flesh that He had? How did He act in that, when He was here before? He went about doing good and cared for the sick, He sympathized with them. “He has borne our griefs, and carried our sorrows” (Isaiah 53:4). He bears our sickness. His sympathy with the sick was so close that when He went to minister to them, He actually entered into their feelings. He actually bore their sicknesses. How will He act when He is in our flesh now? He will act the same way. How will He act when He is in your flesh? When He is in the flesh now? As He acted

then.

Don't you see then how the works will take care of themselves in him who has faith in Jesus Christ? I do not mean the satanic false belief – I mean the man that has true faith. Then don't you see what those people are missing who get their minds on works more than on Christ? They miss *the very incentive* and *the very power* that alone can do the things that are good. They miss the ability to reach and minister to the sick in the right spirit and to visit the poor and minister to them in the right spirit. Haven't you seen people that have ministered to the poor and the sick in a way that makes those people feel worse than if they had not gone to them at all? That is not the kind of ministering that Jesus Christ does. That is not the kind of ministering He does. No sir. It is Christ in you. And when He goes with you and is in you, it is there that the testimony will come even from the worldly, that we are like Jesus.

What does He want the world to see in us? [Congregation: "Christ."] He wants the world to see in our lives, Jesus Christ—the life of Christ, Christ in you the hope of glory—and they will know it, and you will know it. Be sure that Christ is there, and the Spirit of the Lord will convey to peoples' minds that He is there. But as certainly as you and I appear instead of Christ, that is all that will appear and the world will see only that. Now brethren, is there any real need of anybody having any misunderstanding at all about whether righteousness by faith or justification by faith carries with it (in itself) the very living virtue of God to work in God's way? Is there any need of it? No.

Not the least. And it will never be done by any mind that is submissive to God. It will not be done by the mind that is yielded to God and wanting to have God's way, Christ first and last, and through all and in all and over all. When he becomes so acquainted with Christ, faith in Jesus Christ will bring to him that divine presence, power, virtue and grace. It will so move upon him, that of all the people of the world, his faith will work beyond them all. You cannot separate faith and works. The divine life and power and the divine word is in it.

Striving with the Strength of Christ

Did not Paul strive, says one, and does not the Savior say, "Strive to enter in at the strait gate"? Yes, He does, and Paul tells us how. Let us turn and read that. It is in the first chapter of Colossians, the 25th verse and onward: The gospel "whereof I am made a minister, according to the dispensation of God which is given to me for you, to fulfill the word of God, even the mystery which hath been hid from ages and generations but now is made manifest to his saints: to whom God would make known what is the riches of the glory of this mystery among the Gentiles." What is it that God wants to make known at this time, to you and me? He wants to make known "what is the riches of the glory of this mystery." That is a great deal, is it not? How great are the riches of the glory of the mystery of God? How great? As great as God. Then how can we know them except by the mind of Christ, which is brought to us by the Holy Spirit bringing His presence?

Reading further: "Which is Christ in you, the hope of glory: whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: whereunto I also labor, striving according to His working, which works in me mightily." How can I strive when I have nothing to strive with? "Without me ye can do" --How much? [Congregation: "Nothing."] Is that so? [Congregation: "Yes."] Then without Christ I want to know how you are going to strive. Without Him how are you going to strive? I want you to think of that. "Without me ye can do nothing." "Dead in trespasses and sins." Is that so? How can a dead man strive? "When we were without strength" (Rom. 5:6). Were we without strength? [Congregation: "Yes."] That is so. Then how can a man strive who has no strength? Don't you see then, that it is an utter satanic perversion of the divine idea, to go to striving and working and wearing the life out in order to get to Christ to obtain this gift of justification? No. It is the free gift of God to every man, and every man who receives it, receives Jesus Christ Himself indeed.

The gospel is the power of God unto salvation unto every one that believes. Then he who surrenders and yields all and obtains that power of God (that living Savior who has been given all power in heaven and earth), he has something to strive with and he has strength

that he can put to a good purpose. He has power with which he can do something. Then where does the striving come in? Is it find the Lord or to use the power which the Lord gives, which He puts into us? Which is it? [Voice: "To use the power."] Assuredly.

Then do not let us get it on the wrong side, brethren. Let us have it on the right side. "Striving according to His working, which works in me mightily." As he says in that other place; "The love of Christ constrains us" (2 Cor. 5:14). Constrains, impels, or drives on with an irresistible force. That is the idea that is in the word striving. Other translations give it, "agonize" to enter into the strait gate. And they do really and bodily agonize and wear themselves out, doing penance just like any other Catholic. They will do it all in order to move the Lord, so that He will have pity on them. That is not the thought.

It is agonizing, but everybody who is acquainted with it knows that the word is taken from the Greek games, the Greek races. One who entered the games was an "agonisties". They started out to run a race. Now what does he do? He just strains every nerve to win the race; every faculty of his being is devoted to the object before him, isn't it? [Congregation: "Yes sir."] Now that is bodily exercise; that is bodily striving, agonizing. Is this that kind that Christ is talking about? [Congregation: "No."]

What kind is this? Spiritual. Yes, of course. Then carrying that thought from bodily exercise and the straining of every nerve and carrying that into the spiritual realm, what does it signify? Doesn't it signify that complete surrender of the will to Christ, that surrender of the heart and the affections to Him, a surrender that makes no reserve? And there is no reservation; it yields everything to Him, every fiber of the being is devoted to the one object and the glory of God. Is not that so? Then it is His power moving us, His divine power urging us on, don't you see? I say again that in all cases, he who believes in Jesus Christ will most fully work for Him.

Now let us have this word as we close. *Steps to Christ*, page 71: "The heart that rests most fully upon Christ will be the most earnest and active in labor for Him." Amen. Do not forget that now. Do not think that the man who says that he rests wholly upon Jesus Christ is either a physical or a spiritual loafer. If he shows this loafing in his life, he is not resting on Christ at all, but on his own self. No sir, the heart

that rests most fully upon Christ will be most earnest and active in labor for Him. That is what real faith is. That is faith that will bring to you the outpouring of the latter rain, that is faith that will bring to you and me the teaching of righteousness according to righteousness. That will bring to us the living presence of Jesus Christ to prepare us for the loud cry and the carrying of the third angel's message in the only way in which it can be carried.

CHAPTER FIVE

Spiritualism and the Carnal Mind

We have seen the manifestation of the natural mind, the carnal mind in two of its ways: paganism and papacy. But there is another one that is modern. There is one that has arisen nowadays, another trick that the author of the carnal mind is playing and by which he will deceive lots of people if they have not the mind that is in Christ. Now whose mind is the carnal mind? [Congregation: "Satan's."] What is the thing that the carnal mind does mind? [Congregation: "Self."] In Satan it is self and in us it is self.

We have seen how that in open, bold, naked paganism, it put in the place of God (equal with God), the immortality of the soul. Then we have found how that when Christianity came into the world, this same carnal mind got up a counterfeit and covered itself (the same carnal mind) with a form of Christianity, and called it justification by faith when it was all justification by works. That is the papacy, the mystery of iniquity.

Now there is another development in Satan's working in the last days, separate from paganism as it was in itself, and separate from the papacy as it was in itself, and as it has been manifested so far. Is that so? [Congregation: "Yes."] In what form does that come? In what form does Satan work in the last days? [Congregation: "Spiritualism."] Yes, and this will exalt self. But will spiritualism always work in the name of Satan? [Congregation: "No."] The nearer we come to the second coming of the Savior, the more fully spiritualism will be professing Christ. Who is it that comes before the Savior comes, many of them? [Congregation: "False Christs."]

There will be many coming and saying, "I am Christ"; and at last Satan himself comes. Does he come as Satan? [Congregation: "No. As Christ."] He comes as Christ and he is received as Christ. So then the people of God must be so well acquainted with the Savior, that no profession of the name of Christ will be received or accepted where

it is not the actual, genuine thing. But when false Christianity is presenting itself to the world, when every kind of a false Christ appears, then how alone can a person be safe? How shall a man know that these things are false? Only by Him who is the true and only by having His mind itself.

Now I want to read you an expression of this last phase of the carnal mind. We have read about the other two. We have read about the pagan and the papal. Now when we read this last one, then we will have all three of the stages. We will have before us the dragon, the beast, and the false prophet. And then there will be no shadow of an excuse for any one of us, after that, to take any other position than that which is openly and itself alone the mind of Jesus Christ and the righteousness of God according to His idea of righteousness. Will there? No excuse.

When we see before us the direct expression of the false way in all three of its forms, then even though we are not able to fully understand the true, we will know to leave the false way alone, and take the true, whether we see it fully or not. Wouldn't we rather let the devil go that we see, and accept the Lord that we cannot see as clearly as we would like to? Which would you rather? I would rather take the Lord with my eyes shut, than the devil with my eyes open.

I am going to share now from a monthly publication and I will tell you what it is presently, but I will read a passage or two from it first. This is a discipline for the week, a course of training for each day of the week. "Let Thursday be your day for declaring your faith." See what the faith is. "Say, 'I do believe that God is now working with me and through me and by me and for me.' Say it with a sure certainty, for it is true. "On Friday be courageous and strong and powerful; overcome all obstacles by *your word*; say, 'I can do all things through Christ that strengthens me.' Say this with all the strength of your being, and I tell you that you can do just whatever you want to do, even to the working of miracles." Now that is a lie. That you all may see that it is a lie, I read Wednesday's discipline: "On Wednesday use the affirmations; not only the affirmations of science, but *affirm all good things in yourself*." [Voice from the congregation: "That proves it is a lie."]

Don't they say God is working in me, and by me, and for me, and through me? When we have come to Jesus and have His righ-

teousness and His goodness, then can't we affirm that *we are good*? [Congregation: "No."] What is the reason? [Congregation: "It is in Christ; it is not in us."] You are willing to admit then, that when you have found Jesus and all the wealth and the honor and power and the riches that there is in Him, that even then we cannot boast that we are good? Are you willing to admit that? are you? [Voice: "Yes sir."] Are you? [Voice: "Yes sir."] All right. That is not near all. I read more: "Affirm all good things in yourself. Praise yourself that you are so kind and loving, and that you are so honest in your intentions of serving the good. Praise yourself that you are so steadfast in these same intentions; praise yourself because you are so strong and healthy."

Yes, perhaps praise yourself because you live up so strictly to the health reform so that you have good health. You have done it, should you praise yourself for it? "Praise yourself because you have such a sweet charitable disposition." You can do that, can't you? [Congregation: "No."] Not when your sins are forgiven, and you are free from all these things by the power of Christ? Can't you praise yourself then for your sweet charitable disposition, that you have got such a good one? [Congregation: "No sir."]

But I read more: "Praise yourself because you see only the good in everybody and everything in all the world. Praise yourself for every good thing that you do see in yourself and for every good thing that you want to see in yourself. . . . You must praise for the good characteristic that is there to strengthen it, and praise for the good trait that seems lacking to compel it to appear, for you know that by the fruit of your lips, it will be created for you."

Now that is what is called "Christian Science." A brother handed me a copy of that thing the other day. The title is "Christian Science," and on the cover is a quotation of Scripture: "My words shall not pass away." Now, brethren, is it not about time that we began to believe the scriptures and the Testimonies? Isn't it about time we had the mind of Jesus Christ? [Congregation: "Amen!"] This statement has bothered many of the brethren every time that it has been read. "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners" (*The Faith I Live By*, pg. 94). You are not in Christ unless you acknowledge yourself to be that.

Now is that so? [Congregation: "Yes."] Are you willing to stick

to that, whether you understand how it is so or not? [Congregation: “Yes.”] Will you stick to it in the face of paganism, the papacy and spiritualism, in all their phases? Then I want to know, why in the world it is not time for you and I to have a mind that will say “no” and not “Amen” to the type of thoughts that I read from this anti-Christian Science thing?

Our Righteousness is from God Alone

I read on: “Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. Not if you are exalting and glorifying self.” Then although these folks quote the words of Christ, it is all counterfeit. You know we are told that when Satan himself comes with the gracious words that the Savior uttered, he will speak them with much the same tone and will pass it off as true to those who have not the mind of Christ. Brethren, there is no salvation for us, there is no safety for us, indeed there is no remedy for us at all, but to have the mind of Christ. And it goes through all our works, too. It is not simply for the minister. It is for everyone. Don’t you remember the other day in the talk that Dr. Kellogg gave us on the medical missionary work, how that he saw and had seen for a long time, the lack in the systems of medicine, to reach and make easy the mind? Don’t you remember that he told us that he realized this lack in all medical practice?

He had found in their practice all the way through that there was a defect in the medical systems. He found that there was nothing in their system that would reach and relieve the mind and turn it off from the diseased souls, that the body might go ahead and get well by the treatment that the physicians would give it. Brethren, has not Christ supplied just that lack that is in all medical systems, in His own medical system that He has given us by His own Spirit? The mind of Christ, for the nurse and for the physician, to be carried to the distressed, the diseased, the suffering and the perishing. Christ’s system, which serves to get the mind of the sufferer upon Jesus Christ and have His mind, taking it away from self.

Then when the patient is at rest, the physician can go ahead and doctor the body and it will get well, while the patient is enjoying the blessings and peace of Jesus Christ and the mind which He gives. Don't you see how it goes through all your work and it is the one thing everywhere? This part is not new to the doctor either. But as he was telling us about the defect in the medical systems, I want you to see that the mind of Christ will supply the defect. However, "you are not in Christ, if you are exalting and glorifying self." "If there is any good in you, it is wholly attributable to the mercy of a compassionate Saviour. Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ."

Now, is that so? [Congregation: "Yes."] Elder Underwood: "Please read that over again." "Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you [even your good works] will not form a bond of union between your soul and Christ. Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ.

It is not enough to believe *about* Him [the word "about" is italicized]; but you must believe *in Him*." "In him." What does that mean? "You must rely wholly upon his saving grace." That is Christianity. That is the mind of Christ. There is no "devilism" about that at all; and it can't get in there, either. Why, you find it also in "Steps to Christ." Not stated exactly as that. I will read a passage or two from *Steps to Christ*, beginning on page 67 and reading to page 71: "The condition of eternal life is now just what it always has been--just what it was in Paradise before the fall of our first parents--perfect obedience to the law of God, perfect righteousness."

How to Get Perfect Obedience

And if you and I do not have that, we will never have eternal life – now or at any other time. If you and I have not "perfect obedi-

ence to the law of God” from the first breath we ever drew until this one now, and until the last one we ever draw, then eternal life does not belong to us. But just as certainly as you and I have “perfect obedience to that law of God,” then eternal life is ours at that very moment. But that “perfect obedience” must be from the first breath we ever drew until this one, now, tonight, and it must be until the last one we ever do draw, even though it be ten thousand years from now, in the depths of eternity. I am not asking whether you understand this, brothers; believe it, and you will understand it. “Well, doesn’t this contradict something that has been preached before?” It does not contradict what I have been preaching; it is exactly what I have preached all the time, and what every other man preaches who preaches the gospel.

“The condition of eternal life is now just what it always has been--just what it was in paradise before the fall of our first parents--perfect obedience to the law of God, perfect righteousness. If eternal life were granted on any condition short of this, then the happiness of the whole universe would be imperiled. . . . We have no righteousness of our own with which to meet the claims of the law of God” (*Steps to Christ*, page 62). That is so. Then how in the world are we ever going to have eternal life? [Congregation: “Through Christ.”]

Ah! “The gift of God is eternal life through Jesus Christ our Lord” (Romans 6:23b). But we have got to have “perfect righteousness” before we can have that gift, don’t you see? Oh then, just like the Lord, He comes and says, “Here, in Christ, is perfect righteousness; here is perfect obedience to the law of God from birth to the grave; you take that and that will fully meet the condition on which alone, anyone can have eternal life.” All right. Are you not glad of it? [Congregation: “Yes.”] I am so glad of it that I don’t know what else to do than to be glad. Oh, He wants me to have eternal life. I haven’t a thing to merit it; I haven’t a thing that will meet the condition upon which alone it can be granted. Everything that I have would ruin the universe if He should grant me eternal life upon it.

Well, He can’t do that; but He wants me to have eternal life; He wants me to have it so bad that He died that I might have it. [Congregation: “Amen!”] And oh then again I say, it is just like God, who is love, as He is. He comes and says, “Here, in Christ, is perfect obedience from the first breath you ever drew until the last one, and you take Him and His righteousness and then you have got the other (eter-

nal life).” That is the condition. Good! Good! Yes sir. “We have no righteousness of our own with which to meet the claims of the law of God. But Christ has made a way of escape for us” (Ibid). Thank the Lord!

“He lived on earth amid trials and temptations such as we have to meet. He lived a sinless life. He died for us and now he offers to take our sins and give us His righteousness” (Ibid). What a trade! What a trade! Brethren, isn’t it awful that men will so hesitate and linger and dally before they will surrender up everything and make that blessed trade? Isn’t it awful? “If you give yourself to Him, and accept Him as your Savior, then, sinful as your life may have been, for His sake you are accounted righteous. Christ’s character stands in place of your character and you are accepted before God just as if you had not sinned.” Yes sir, you and I, when we have done that, you and I stand before God just as though we had never committed a sin in this world—just as though we had been angels all the time. Brethren, God is good! He is good! Oh, our Savior is a wonderful Savior! Brethren, that is so.

God Changes the Heart

Let us let Him have His own way. “More than this.” Could there possibly be anything more? Why the Lord says so: “More than this, Christ changes the heart; He abides in your heart by faith.” That is the blessedness of it. What good would eternal life do me with such a heart? No, He does not stop at that; He changes the heart. “You are to maintain this connection with Christ by faith and the continual surrender of your will to Him. And so long as you do this, He will work in you to will and to do according to His good pleasure” (Philippians 2:13).

So you may say, “God has given us permission to say, He has told us that we may say... ‘The life which I now live in the flesh, I live by the faith of the Son of God, who loved me and gave Himself for me.’ Jesus said to His disciples, ‘It is not you who is speaking, but the Spirit of your Father who speaks.’ Then with Christ working in you, you will manifest the same spirit and do the same works.” You can’t

do otherwise. Christ is the same yesterday, today and forever. He is the same here in our flesh now, as He was when he was here before in the flesh—working “works of righteousness and obedience.” So we have nothing in ourselves of which to boast.”

Thank the Lord. Do not begin to boost yourself up and to boast of yourself, and say, “I am rich now, and increased in goods; now I am wise; now I am all right.” No. Isn’t the man that will say that at such a time as that, isn’t he the worst creature in this universe? How could he be worse? When he was entirely lost, helpless and undone, and he confessed it and said so, and then the Lord has such wonderful compassion that He gives him everything He has in the universe, and then that man stands up and begins to boast of how good he is and how great he is; what greater reproach could he possibly put on the goodness of the Lord? No sir. “Let him that glories, glory in the Lord.” [Congregation: “Amen!”] Let us do it then. “So we have nothing in ourselves of which to boast. We have no ground for self-exaltation.” The man that takes Jesus as He is, will always be humble. It makes a man humble to take Christ by faith. But if he does not take Him by faith, but earns it, of course he has something to boast about.

Our Only Hope is in Christ

“Our only ground for hope is in the righteousness of Christ imputed to us and in—” What do you suppose is the next phrase? “Our only ground for hope is in the righteousness of Christ imputed to us and in *that wrought by His Spirit working in and through us.*” Our only ground for hope is Christ’s righteousness imputed to us and this righteousness wrought in us by the Holy Spirit is the works we do. Then the very next paragraph is that about the satanic belief and what genuine faith is, which we studied in previous lessons. It is all one subject. “The closer you come to Jesus, the more faulty you will appear in your own eyes; for your vision will be clearer, and your imperfections will be seen in broad and distinct contrast to His perfect nature. This is evidence that Satan’s delusions have lost their power.”

What is the condition of that man then who begins to think

himself pretty good and praises himself? Satan's delusion is upon him. Even if he has lived with the Lord fifteen or twenty years, if he begins now to think he is quite good—what is the condition of that man? He is deluded by Satan. He is under satanic delusions. That is all. There was a man that lived with Jesus Christ thirty years. When he first began, in the earliest years of his life with Christ, he said, "I am crucified with Christ: nevertheless I live: yet not I, but Christ lives in me; and the life which I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me" (Galatians 2:20).

Also, nearly thirty years after this near the close of his life, he said this: "This is a faithful saying and worthy of all acceptance, that Christ Jesus came into the world to save sinners of whom I" *was* chief (1 Timothy 1:15)? [Congregation: "Am chief."] No, *was* chief. [Congregation: "No, 'Am chief.'"] Oh, no. When he was Saul of Tarsus, persecuting the saints, then he was the chief of sinners. [Congregation: No. "Am chief."] Amen. Exactly.

"Christ Jesus came into the world to save sinners of whom I *AM* chief." When? [Congregation: "Now."] When he had lived thirty years with Jesus Christ? [Congregation: "Yes."] Yes. "I am chief." Oh, he had such a view of the Lord Jesus, of His holiness, of His perfect purity, that when He looked at Himself, he considered Himself as separated from Christ and that he was the worst of all men. That is Christianity. That is the mind of Christ. The other is the mind of Satan.

"This is evidence that Satan's delusions have lost their power; that the vivifying influence of the Spirit of God is arousing you. No deep-seated love for Jesus can dwell in the heart that does not realize its own sinfulness. The soul that is transformed by the grace of Christ will admire His divine character; but if we do not see our own moral deformity, it is unmistakable evidence that we have not had a view of the beauty and excellence of Christ. The less we see to esteem in ourselves, the more we shall see to esteem in the infinite purity and loveliness of our Savior" (*Steps to Christ*, pgs. 64-65).

That is Christianity, brethren. Now let us go to studying the Bible for just what it says. What do you say? Brethren, we are in a fearful position here at this Conference, at this meeting. It is just awful. I said that once before, but I realize it tonight more than I did then. I can't help it, brethren. I can't help it. We are in a fearful position here.

Not a soul of us ever dreams what fearful destinies hang on the days that pass by here. [Elder Olsen: "That is so."] That is so. Brethren, as the days go on, is our earnestness in seeking God deepening? Is it? Is it? or is it rather coming to a lull?

When we started here, the first lessons were fresh and new. They brought the truth in strong, plain, positive lines so we could see clearly and they had an effect. Hearts were moved as the Scripture says, "as the trees of the wood are moved with the wind" (Isaiah 7:2). But brethren, has the breeze slackened up? What now? If our impressions, our sense of need, our earnestness is not found deeper as these meetings go on, then there is something the matter with each one of us. I am not talking about us as a whole class merely in a general way; the only way we can get at this is each one individually for himself. If I am not doing that and if you are not doing that, there is something wrong.

Covered with the Garment of His Righteousness

Now brethren, another thought. We have been obliged by the Spirit of God, we have been obliged to look at the workings of the carnal mind, and what it will do for man and how it will deceive him in every way. How paganism, the papacy, and the image of the papacy (the dragon, the beast and the false prophet) will deceive. We have seen also that the Lord has a lesson in it for us also. Now, as we have seen it, brethren, just let each one of us let go of all holds, let the soul drop right out of everything into that childlike readiness to receive what God has to give. [Congregation: "Amen!"] Let the searching of heart go on, and also the confession of sin. Did not Jesus say to us, "Be zealous therefore, and repent"? What does that "therefore" mean? For this reason; for these reasons. But let us see what He said before that.

"I know your works, that you are neither cold nor hot: I wish you were cold or hot. So then because you are lukewarm and neither cold nor hot, I will spew you out of my mouth. Because you say, I am rich, and increased in goods, and have need of nothing; and do not know that you are wretched, and miserable, and poor and blind,

and naked: I counsel you to buy of me gold tried in the fire, that you may be rich; and white raiment, that you may be clothed, and that the shame of your nakedness does not appear; and anoint your eyes with eyesalve, that you may see. As many as I love, I rebuke and chasten: be zealous therefore and repent” (Rev. 3:16-19). How much does that “therefore” cover? All of it? [Congregation: “Yes sir.”]

The first thing He says is, “I know your works”, and the last, “Be zealous therefore, and repent.” Are you ready to repent of your works now? Are you? Are you ready to admit that your works that you have done, are not as good as the way Jesus Christ would have done them if He had been here Himself and done them instead of you? [Voice: “Yes, a thousand times.”] Good. How much good are these works going to do for you? Are they perfect? Are they righteous works? “Whatsoever is not of faith is sin.” Are there, or have there been, any works of yours that have not been of faith? Works that have had self in them?

Do not forget that garment that we are to buy. Remember that it is “woven in the loom of heaven, and not one thread of human invention” in it. Then if you and I have stuck up a single thread of our invention in the life that we have professed to be living in Christ, we have spoiled the garment. Brethren, do you suppose you and I have gone on these fifteen or twenty years so absolutely perfect, that we have never gotten a thread of human invention into our character by our deeds? [Congregation: “No.”] Then we can repent of that, can’t we? [Congregation: “Yes.”] For the few minutes that remain, let us read a few passages of Scripture. First Isaiah 59:6. What chapter does this 59th chapter follow? [Congregation: “The 58th.”]

When does the 58th chapter apply? [Congregation: “It applies now.”] “Their webs shall not become garments, neither shall they cover themselves with their works; their works are works of iniquity, and the act of violence is in their hands.” Then what have the people been trying to do? What has that group of people been trying to do with their works? [Congregation: “Cover themselves with their works.”] When He says, “they shall not cover themselves with their works,” that shows on the face of it that they have been trying to cover themselves with their works. Now does He tell the truth? [Congregation: “Yes.”]

Then when He says to you and me that we have been trying

to cover ourselves with our works, is He not really trying to say that, whatever we may profess, we are still trusting in righteousness or justification by works? [Congregation: "Yes."] Then is not that what the Laodicean message means when it says, "I know your works." And what have our works done for us? Made us wretched, and miserable, and poor, and blind, and naked. What does He want us to have? "White raiment, that you may be clothed, and that the shame of your nakedness does not appear."

What is our condition? You know well enough that our efforts at that have not accomplished much. Everyone has tried to do his very best and you know yourself that it was the most discouraging thing that you ever tried to do in this world. You know yourself that you have actually sat down and cried because you could not do well enough to risk the Judgment. [voice: "Could not do well enough to satisfy ourselves."] No. We ourselves were able to see our nakedness when we had tried our best to cover ourselves. You know that is so. Now brethren, the Lord said so, didn't He? [Congregation: "Yes sir."] Is it not time that we said, "Lord, that is so?" I quote it: "Neither shall they cover themselves with their works: their works are works of iniquity, and the act of violence is in their hands."

Now the Lord wants us to be covered; He wants us to be covered, so that the shame of our nakedness shall not appear. He wants us to have His perfect righteousness according to His own perfect idea of righteousness. He wants us to have that character that will stand the test of the judgment without a hitch or a question or a doubt. Let us accept it from Him as the free blessed gift it is. Now brethren, in the next lesson, my thought is now that we will enter directly upon the straightforward Scriptures. That we will see exactly what it says to you and me as to how we can have Jesus Christ and all His righteousness and everything that He has, without a particle of discount. What do you say? [Congregation: "Amen."]

CHAPTER SIX

Relying Upon the Holy Bible

We shall begin tonight just where we stopped the other evening. The thought was that we would now proceed to study this subject as it is in the Bible. I could take the time and read it all from the *Testimonies* and *Steps to Christ*, but I could also preach it clearly from the Bible. But I find this difficulty: The brethren seem so ready to be content with what we read in the Spirit of prophecy and will not go to the Bible to find it there. That is why the *Testimonies* and *Steps to Christ* given to us. They are to lead us to see that it is in the Bible and to help us get it there.

Now I shall avoid these purposely, not as though there was anything wrong in using them, but what we want brethren is to study the Bible and know where it is there. That is the Lord's own way, as He Himself has pointed out in the *Testimonies*. Let me read it here: "The word of God is sufficient to enlighten the most beclouded mind and may be understood by those who have any desire to understand it. But notwithstanding all this, some who profess to make the Word of God their study, are found living in direct opposition to its plain teachings. Then to leave men and women without excuse, God gives plain and pointed testimonies, bringing them back to the word that they have neglected to follow" (*Testimonies Vol. 2*, pg. 454).

"The Word of God abounds in general principles for the formation of correct habits of living and the *Testimonies*, general and personal, have been calculated to call their attention more especially to these principles" (*Testimonies Vol. 4*, pg. 323). "You are not familiar with the Scriptures. If you had made God's word your study with a desire to reach the Bible standard and attain to Christian perfection you would not have needed the *Testimonies*. It is because you have neglected to acquaint yourselves with God's inspired Book that He has sought to reach you by simple, direct testimonies, calling your attention to the word of inspiration which you have neglected to obey. ... Additional truth is not brought out; but God has through the *Testimonies* simpli-

fied the great truths already given and in His chosen way brought them before the people to awaken and impress the mind with them, that all may be without excuse. . . . The Testimonies are not to belittle the word of God, but to exalt it and attract minds to it, that the beautiful simplicity of truth may impress all” *Testimonies, Vol. 2*, pg. 605).

There is another reason also why we want to get this and see that it is in the Bible. As we go from this Institute and this Conference, we are to go forth to preach nothing else but just this one thing; the message of the gospel. And when we preach, we are to preach to people who do not believe in the Testimonies. The Scriptures have told us that prophesyings are not for the unbelievers, but for them which believe. “Tongues are a sign to them that believe not; prophesyings are a sign to them that believe” (1 Cor. 14:22).

Now when we go and preach this message to people who do not know anything about the Testimonies, we have to teach them that the Bible says it and we have to teach from the Bible alone. If we were preaching to our own people, to use the Testimonies and all these other helps would be all well enough. Even then though, if their minds were turned to these and not brought by these to the Bible itself, then that use of the Testimonies is not what is intended by the Lord as the right use of them.

Now I have seen this same thing working another way. There is that book that a great many make a great deal of, “*The Christian’s Secret of a Happy Life*”. I have seen people who have read that book and got a considerable good out of it. In fact, they considered it as great light and found it encouraging and good, but even then they could not go to the Bible and get it. Brethren, I want every one of you to understand that there is more of the Christian’s secret of a happy life in the Bible than in ten thousand volumes of that book. [Congregation: “Amen!”]

I did not see that book for a long time. I think it was about five or six years ago when I first saw it. Somebody had it and was reading it and asked me if I had seen it. I said, “No.” I was asked if I would read it. I said, “Yes, I will read it,” and I did. But when I did read it, I knew that I had already got more of the Christian’s secret of a happy life out of the Bible than there is in that book to begin with.

I wish people would learn to get out of the Bible what is in it,

directly. [Congregation: “Amen!”] If that book helps people to get that secret in the Bible where there is a good deal more of it, all right. But I knew that that book and its “secret to a happy life” cannot compare the secret of a happy life that everyone can get in the Bible. I heard the rumor once that I got my light out of that book. Here is the Book where I got my Christian’s secret of a happy life (holding up the Bible), and that is the only place. And I had it before I ever saw the other book or knew it was in existence. And I say again, when I did finally read it, I knew I had more of the Christian’s secret of a happy life than there is in that book to begin with. And so will everyone else, who will read the Bible and believe it.

Christ’s Righteousness and the Latter Rain

Now I want to ask a few questions on what we have gone over so far. What is the latter rain? [Congregation: “The teaching of righteousness according to righteousness.”] What is the loud cry? [Congregation: “The message of the righteousness of Christ.”] The loud cry has already begun in the message of the righteousness of Christ. Where does the latter rain come from? [Congregation: “From God.”] All of it? [Congregation: “Yes.”] What is it? [Congregation: “The Spirit of God.”] Now let us just put the two things together. The teaching of righteousness according to righteousness—the message of righteousness—that is the loud cry; that is the latter rain; that is the righteousness of Christ. Is that so? [Congregation: “Yes.”] The latter rain comes down from heaven.

How much of that latter rain comes out of me? [Congregation: “None of it.”] How much of it can I manufacture? [Congregation: “Not any.”] Now is that so? [Congregation: “Yes.”] I cannot manufacture any of it? None of it springs from me at all? Where does it come from? [Congregation: “Heaven.”] Will you take it that way? Will you receive it from heaven? [Congregation: “Yes.”] Now that is where we came to the other night. Are you ready to take it from heaven? [Congregation: “Yes.”]

Is everybody in this house tonight willing and ready to take

righteousness from heaven? Are we willing to take it according to God's plan, without asking that God shall get some of it from us? Are you? [Congregation: "Yes."] Whoever is willing to take righteousness from heaven can receive the latter rain [Congregation: "Amen!"]. Whoever is not willing, but wants the Lord to get some of it out of him, he cannot have the latter rain. He cannot have the righteousness of God and he cannot have the message of the righteousness of Christ.

What is the latter rain? [Congregation: "Righteousness."] Are we in the time of the latter rain? [Congregation: "Yes."] What are we to ask for? [Congregation: "Rain."] What is it? [Congregation: "The teaching of righteousness according to righteousness."] Where is it to come from? [Congregation: "Heaven."] Can we have it? [Congregation: "Yes."] Can we have it now? [Congregation: "Yes."] Then the latter rain (the righteousness of God), His message of righteousness is also the loud cry. That is what it is, and it is to come down from heaven. We are now in the time of it and we are to ask for it and receive it. Then what is to hinder us from receiving the latter rain now? [Congregation: "Unbelief."]

I will read a passage from this little book to start with. I want to share a statement we have read once before: "As man's Intercessor and Advocate, Jesus will lead all who are willing to be led, saying, 'Follow me upward, step by step, where the clear light of the Sun of Righteousness shines.' But not all are following the light. Some are moving away from the safe path, which at every step is a path of humility. God has committed to His servants a message for this time. ... I would not now rehearse before you the evidences given in the past two years [four years now] of the dealings of God by His chosen servants; but the present evidence of His working is revealed to you and you are now under obligation to believe" (*Life Sketches*, pg. 324).

Believe what? What message is there referred to that God has given to His servants for this time? [Congregation: "The message of righteousness."] The message of the righteousness of Jesus Christ. This is a testimony that had been despised, rejected, and criticized for two years, and two more years have passed since that time. But now the present evidence of His working is revealed, and now what does God say to every one of us? "You are now under obligation to believe" that message. Then whoever does not believe it, simply has to answer to God, does he not? That is all. Well then, let us begin. There is, however,

another word to which I wish to call attention. You will remember that I read Isaiah 59:6 in the last lesson. It was about those people who were trying to cover themselves with their own works. In the fourth verse we have these words: "None calleth for justice."

After the lesson, Brother Starr called my attention to the German translation which says: "None preaches righteousness." I looked at the revised version and that has it: "None sueth for righteousness," or the margin, "None calls for righteousness." I looked at Young's literal translation and that likewise reads: "None calls for righteousness." So you see the thought as expressed in this verse, "None sueth," that is to say, to court – to ask for, to beseech, "for righteousness." Nobody calls for that. The same idea is conveyed in the German, only it is put in other words, "None preaches righteousness." Well, is not that what the Lord says? They are trying to cover themselves with their own works and that is not righteousness.

Isaiah 54, last sentence of the chapter: "This is the heritage of the servants of the Lord and their righteousness is of Me, says the Lord." Their righteousness is of Whom? of themselves? [Congregation: "Of the Lord."] Their righteousness is of their works? No, "their righteousness is of Me, says the Lord." What do you say? [Congregation: "Of the Lord."] Their righteousness is of their works? No. "Their righteousness is of me, says the Lord." What do you say? [Congregation: "Amen."] Then any man who expects, looks for, or hopes for, any righteousness that does not come from God – what then? What has he? [Voice: "Filthy rags."] It is no righteousness at all. Even those who want to get it out of their own works, will it work that way? [Congregation: "No."] Is that of God? [Congregation: "No sir."]

The only way that God can get into our works is by having Him to start with, and having His righteousness to begin with. Our only ground of hope is in the righteousness of Christ imputed to us, and in that wrought in us by His Holy Spirit. This takes up the subject exactly where Brother Prescott stopped. Do you see it is Christ in us, that living presence that does the righteous work, and that is by the Holy Spirit? That is what the Holy Spirit brings; that is the outpouring of the latter rain, is it not? You see we cannot study anything else. That is the message for us now. Shall we receive the message? When we receive the message, what do we receive? [Congregation: "Christ."] When we receive Him what do we have? [Voice: "The Holy Spirit. The

latter rain.”] This will come more fully afterward.

Believe that God Will Bring the Truth

Now another thing I want you to receive and not to put off until after the meeting – the Lord wants you and I to come here each evening and sit down and receive that just exactly as He gives it. Just exactly as He says it. You just open your mind and heart to the Lord and say, “Lord, that is so.” [Congregation: “Amen.”] Don’t wait until you go out of the house. “Well,” says one, “are we to sit down here and take everything that is said without any question at all?” No, not in that sense. But we are to sit down here and have such a measure of the Spirit of God that we can see what He gives through that Word which is the truth, and then take it because it is the truth of God. [Congregation: “Amen.”]

Elder D. C. Babcock then says: “Brother Jones, please read Job 29:23”. Very good, I will read that now. “And they waited for me as for the rain; and they opened their mouth wide as for the latter rain.” All right. What shall we do? What does the Lord want us to do? Wait for His Spirit as for rain. Open your mind and wait as for the latter rain. What did He say by David? “Open thy mouth wide and I will fill it” (Psalm 81:10). Brethren, let us sit down here and open our mouths just like little birds – you know how they do. It looks as though the mouth was all the bird there was. That is what He wants us to do.

Can we not trust God to give to us what He wants us to have? Brethren, there is a question in that that I want to ask. When we come into a place like this, coming with hundreds of people who are seeking the Lord, coming to ask the way to Zion with our faces towards Him, do we need to sit here suspiciously looking cross-eyed at the Lord as though we did not dare to trust Him for what He would give? Is that honest? [Congregation: “No.”] Is that fair? [Congregation: “No.”] No sir. I believe this much in the Lord, that when we come together with our hearts seeking Him, everyone that lays His heart wide open to receive what the Lord has to give, will not receive anything but what God gives. And the man who comes into such a place as this, with

His suspicions aroused and with a readiness to look suspiciously to the Lord, that man is not treating the Lord as he ought to. He is treating the Lord just as a person might fairly treat the devil. Is he not? Now brethren, let us treat the Lord honestly; let us be honest with Him and He will be honest with us. "To the pure you show yourself pure, but to the devious you show yourself shrewd" (Psalms 18:26). If you and I treat the Lord honestly, He will treat us just exactly like God treats people. So I say, we need not come into this house with a particle of suspicion as to whether the Lord is going to give us things straight. He will do it, and I am going to expect He will do it, and so I am going to receive lots of blessing out of what He gives. That is settled.

Receive His Righteousness as a Gift

Now, let us read Romans 5:17: "For if by one man's offense death reigned by one; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by One, Jesus Christ." What is righteousness in that verse, then? [Congregation: "A gift."] Is it? [Congregation: "Yes sir."] "Their righteousness is of Me, says the Lord." It is a gift of righteousness. How does it come to us then? [Congregation: "It is a gift."] Now put those two things together: "Their righteousness is of me" – it is a gift. He who receives it, what does he receive? [Congregation: "A gift."]

He who receives it as the gift that it is, receives what? [Congregation: "Righteousness."] According to what? God's idea of righteousness. Will He give us anything other than that which is righteousness in His own sight and according to His own mind? [Congregation: "No."] Do you see that point? Then he who does not receive the righteousness of God as the free gift of God, does He have it? [Congregation: "No."] And He cannot have it, you see, because it is a gift. It is of God. It comes from God as the precious gift that it is. And therefore it, being of God, and He giving it of His own gift, it is left to me to get it in His own way. He gives what is His own and He gives it according to His own idea. That is the genuine article; that is the righteousness of God alone.

Then don't you see in that there can be no room for a single

thread of human invention? We cannot get it in there at all. Don't you see what ample provision the Lord has made that we may have the perfect robe which He Himself has woven, which is the righteousness of God itself and which will make us complete now and in the time of the plagues and in every other time and throughout all eternity? Brethren, I am glad that that is so. I am just as glad as I can be. A sister told me not long ago that before that time four years ago, she had just been lamenting her condition and wondering how in the world the time was ever going to come for the Lord's returning, if He had to wait for His people to get ready to meet Him. In her mind, she thought that she had worked as hard as anybody in this world could, and yet she was not making progress fast enough to bring the Lord in any kind of reasonable time at all. She could not at all understand how the Lord was going to come.

She was bothered about it, but when the folks came home from Minneapolis and told her, "Why the Lord's righteousness is a gift; we can have the righteousness of Christ as a gift, and we can have it now." "Oh," said she, "That made me glad; that brought light, for then I could see how the Lord could come pretty soon. When He Himself gives us the garment, the clothing, the character, that fits us for the judgment and for the time of trouble, I could then see how he could come just as soon as He wanted to." "And," said she, "it made me glad, and I have been glad ever since." Brethren I am glad of it too, and all the time.

Now that line of reasoning makes sense even today. You know, we have all been in that same place. We have all sat down and cried because we could not do well enough to satisfy our own estimate of right doing; and as we were expecting the Lord to come soon, we dreaded the news that it was so near; for how in the world were we going to be ready? Thank the Lord He can get us ready. [Congregation: "Amen."] He provides the wedding garment. The master of the wedding feast always provided the wedding garment. He is the Master of the wedding supper now, and He is going to come pretty soon, and He says, "Here is the clothing that will fit you to stand in that place." Now there will be some folks that cannot attend that feast, because they have not on the wedding garment, but the Lord offers it as a free gift to all. Now for the man who does not take it, who is to blame?

Consider and Believe

Another thing. Do you believe now? Let us have that settled before we go any further. I want to know how many people in this house actually believe, right down honestly in their hearts, that God is able to say what He means when He says it? [Congregation: "Yes."] Then when you and I read what He says, just as He says it in the Bible, I want to know whether it is any use for you and me to go over to some other part of the Bible and hunt up some other text to see whether that does not contradict this? Is the Lord able to tell His own story in His own way without contradicting Himself? [Congregation: "Yes."] We have been at that long enough.

So, I do not propose to harmonize any texts of Scripture in all the work that I shall have to do here in this institute. I think the Lord has everything straight, exactly as it is. I do not think He needs any of my help. I think rather that I need His help to see that there is no contradiction at all. And I think that if there appears to me to be a contradiction, then I need more of His Spirit to see that there is none. And instead of trying to harmonize the supposed contradiction, I am going to say that the Lord knows all about that, and I am going to wait until He gives me breadth of mind enough to see that there is no contradiction at all.

So, what I want here to decide now and forever is that when you read anything in the Bible, it means exactly what it says, and you need not hunt up anything in the Bible to see whether it tells the other side of it. There is no other side. It is all one. Well then, how are you going to explain everything in the Bible when people ask you? There is the difficulty. Men go out preaching the gospel and they think if they cannot explain everything that people ask them, it is going to be a great discredit to their ministry. No sir. It will be well for you to acknowledge that there are some things even in the Bible that you have not grasped fully yet.

What the Lord asks of you and me is stated in 2 Timothy 2:7, and it is the key of all Bible study. It is God's directions for Bible study. It says; "Consider what I say, and the Lord will give you understanding in all things." The only thing He asks of you and me is to consider what

He says, and if we have to consider it for ten, fifteen, or twenty years to find out what it means, we will find that it was worth twenty years of waiting. We need not be disappointed at all. Bear in mind that the longer you have to consider a text to find out what is in it, the more it will be worth when you get it. So there is no place for discouragement ever. Therefore, if I cannot measure the depths of it, I am going to be glad that it is so deep that when I do get it, I shall rejoice as long as I live.

All we have to do in these lessons is to consider what He says, and depend upon Him to give us the understanding of it. That is all. That is all I can do, and everyone that will do that will get more out of it than the one who does not consider what He says. Then “their righteousness is of Me, says the Lord” (Isaiah 54:17). That is what He says, isn’t it? [Congregation. “Yes.”] It is a gift of righteousness; it is a gift; is that so? [Congregation: “Yes.”] Now how do we receive a gift? “The righteousness is of Me,” He gives it. A free gift. How do we get it? [Congregation: “By faith.”] By faith. By faith. Let us bear in mind also the definition which we have studied of what faith is. Not the satanic belief – that is not faith at all. Instead, we saw that true faith is a submission of the will to God, a yielding of the heart to Him and having the affections fixed upon Him—there is faith. That is God’s idea of faith. And when we read of faith and get His word of belief which He has spoken in His word—that is what He means.

Receive the Gift Freely by Faith

Mark this: It is received by faith. It is known by faith. But let us read the text and see that it is so. We will read from Rom. 1:17 – the 16th verse is talking about the gospel. “For therein is the righteousness . . . revealed from faith to faith.” What alone can obtain it then? [Congregation: “Faith.”] Not from faith to works, but from faith to faith. But what is faith? Submission of the will to Him; yielding of the heart to Him and having the affections fixed upon Him. That is the faith that surrenders self and takes what God says as a fact. In other words, faith is simply this: that when God says a thing and you and I read it, we say, “that is so.” That is faith.

Faith comes by hearing, and hearing by the word of God. Rom. 10:17. What is the source of faith then? [Congregation: "The Word of God."] How does faith come to us? [Congregation: "By hearing the Word of God."] Faith comes to us by the Word of God. That is the source, the fountain of faith. Then when that Word is read, you yield to that and say, "That is so." I take that as it says; with no attempt to explain it, even to myself. I take it as God says it and I receive it just as He says it. I rest upon it just as He says it and He gives me understanding of it. Then I want to know whether I will receive in that Word and from that Word, just what He has in it to give to me? Assuredly. That also precludes getting any thread of human invention into it.

Then it is of faith. It comes by faith. We receive it that way. Then don't you see that with the man who does not understand and then begins to question righteousness by faith alone, the trouble is that his soul is not submitted to God, his heart is not yielded to God, and his affections are not fixed upon Him? That is the difficulty. All the trouble that ever comes to anybody in this world over justification by faith is in the heart. It is in the refusal to submit to God. That is the carnal mind. As we read the other night, the carnal mind cannot comprehend it and does not know it.

Now let us turn to the third chapter of Romans, and begin reading with the 20th verse. "Therefore, by the deeds of the law there shall no flesh be justified in his sight." Justified is made righteous, so whenever we read it here, you can just put the words, "made righteous," there instead, and you have the same thing always. "For by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets, even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe," and then do their best? [Congregation: "No sir, 'for there is no difference.'"] Unto all and upon all them that believe, for there is no difference, for all have sinned and come short of the glory of God.

Now the verse I am after is this: "Being justified" (made righteous) how? [Congregation: "Freely."] "Being made righteous freely." Is it so? [Congregation: "Yes."] Is it so? [Congregation: "Amen."] Let us thank the Lord that it is so. Let us take it right now. [Congregation: "Amen."] "Being made righteous freely by His grace." Now let us stop here with that word "grace" and turn over to Rom. 11:6, where we read

as follows, "And if by grace, then it is no more of works: otherwise grace is no more grace." And when grace is no more grace what are the people in this world going to do? When the grace of God is gone what are we going to do? [Voice: "We would be gone too."] Yes. Brethren, let us submit. Let us submit. "But if it be of works, then it is no more grace; otherwise work is no more work." A man's works are all gone if there are no more works. Don't you see then, what becomes of a man who takes that course?

Now Romans 3:24: "Being justified freely by His grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness." Whose righteousness? [Congregation: "God's."] God has set forth who to declare it? [Congregation: "Christ."] Yes. "For the remission of sins that are past, through the forbearance of God; to declare, I say, at this time." When is that? [Congregation: "Now."] Is that right now, just now, tonight? [Congregation: "Yes."] Just now, four minutes of nine o'clock? [Congregation: "Yes."] His righteousness? [Congregation: "Yes."] To you? [Congregation: "Yes."] Thank the Lord.

"For the remission of sins that are past, through the forbearance of God, to declare I say at this time" (vs. 25-26). Will you go out of this house realizing that? I want to ask, if any man goes out of this house without that, what in the world is the matter? [Voice: "Unbelief."] Who is to blame? [Voice: "The man himself."] Then let us not do it. The Lord wants us to receive the latter rain. Shall we ask for it, and then when it comes, not take it as He gives it, because it does not come quite as we thought it would come? It is none of your business how it comes. It is for Him to give it, and for us to have discernment to see that it is He who gives it.

"To declare, I say, at this time His righteousness; that He might be just" (v. 26). That He might be righteous. Oh, He is all right then; it is not going to tangle Him; it is not going to disgrace Him. "That He might be just and the justifier of him which believeth in Jesus." And when God justifies, I want to know what business in the world anybody has to condemn? He does it and He is able to do it. He has fixed the thing so He can do it and yet be just all the time. He can be just in the doing of it. Well then let us let Him have His own way. The law of God is satisfied. Let us be delighted. [Congregation: "Amen."] I can tell you when I found out that in the doing of this, the Lord was justified

and that the law of God was satisfied, I was delighted. “Where is boasting then? It is excluded. By what law? of works? Nay, but by the law of faith. Therefore, we conclude that a man is justified [made righteous] by faith without the deeds of the law.”

Is that a right conclusion? [Congregation: “Yes.”] Now is it? [Congregation: “Yes.”] Who drew it? Whose conclusion is it? [Congregation: “God’s.”] Let us let Him have His own way. Is He not able to argue straight? “What shall we say then that Abraham our father, as pertaining to the flesh, has found? For if Abraham were justified by works, he has whereof to glory, but not before God” (Romans 4:1-2). What good is a man’s glorying then if he cannot glory before God? We want something to glory in, when the heavens split open and the face of God shines into the hearts of men. We want something that we can glory in just then. I tell you God gives us something that we can do it with too, and that is His own righteousness.

“For what saith the Scripture? Abraham believed God and it was counted unto him for righteousness” (Romans 4:3). What does that say? Abraham believed God and “it,” it, what? [Congregation: “Faith.”] It, what? [Congregation: “Believed God.”] His believing God--what did that amount to? [Congregation: “Righteousness.”] Who counted it to him for righteousness? [Congregation: “God.”] Well, did God make a mistake? [Congregation: “No.”] Whether we understand it or not, the Lord did it, and He did right in doing it. He was perfectly just. He said so. We were not in the doing of it; we did not have the plan to lay. We could not have done it if we had tried anyway. Let us let Him have His own way, I say again brethren, and when we let Him have His own way and we are in His own way, it will be all right, and we need not be a bit afraid.

What was counted to Abraham for righteousness? He believed God, and God said, “You are righteous, Abraham. “Now that is said three times in that little short space. What was it that was counted to him for righteousness? His believing God. It, i-t, it. “Now to him that worketh is the reward not reckoned of grace but of debt. But to him that worketh not”--Is that what it says? [Congregation: “Yes.”] Did the Lord say it that way? [Congregation: “Yes.”] “But believeth on Him that justifies the ungodly.” But that is the Laodicean message again. We are miserable and poor and blind and naked. That is the kind of people that the Lord justifies. “His faith is counted to him for righteousness.”

The ungodly, his faith is counted for righteousness! What is counted to him? [Congregation: "His faith for righteousness."] And that is believing that God is justifying ungodly men? Will that bring righteousness to a man? [Congregation: "Yes."] To confess that he is ungodly and then believe that God makes that kind of man righteous. Yes, indeed. I cannot tell how; I cannot understand it. I know it is so, and I am so glad that it is so, that I do not care whether I ever find out how or not. The Lord wants us to have what He gives. Let us take it. But do not forget what was counted to Abraham for righteousness, and "if we be Christ's," then are we "Abraham's seed."

CHAPTER SEVEN

Receiving the Word as God Gives it

I received a letter a little while ago from Brother Starr in Australia. I will read two or three sentences because they come in well just at this place in our lessons: “Sister White says that we have been in the time of the latter rain since the Minneapolis meeting.” That is just what we have found in our own study of these lessons, is it not? Brethren, how much longer is the Lord going to wait before we will receive it? He has been trying these four years to have us receive the latter rain. How much longer is He going to wait before we receive it? Now this subject will join right on to Brother Prescott’s. His talk is simply the beginning of mine, and what he called upon everyone here to do is what everyone should have done four years ago.

And the fact of the matter is, something is going to be done. Those who will seek the Lord and will receive His message in that way, will get what He wants to give. Those who will not do that will be left to themselves, and when that is done it will be forever. And that is the fearfulness of the situation at this meeting; that is what lends to this meeting its fearful character. The danger is that there will be some here who have resisted this for four years or perhaps who have not resisted it that long, but who now will fail to receive it as the Lord gives it and will be passed by. A decision will be made by the Lord, by ourselves in fact, at this meeting. On which side are you going to be found?

Here is another word that teaches the same point that we had last night in our lesson, regarding receiving the Word of God just as it is and just as He says it, with no question of our own. Brother Starr says that he was talking with Sister White one day about the angels at Mt. Sinai at the giving of the law, and he says this: “She saw that the angels, ten thousand times ten thousand, and thousands of thousands, surrounded the people of God as they assembled around the mountain, and all above them, thus making a great living tabernacle from which every evil angel was excluded. This was in order that, not one word that was to come from the voice of Jesus should be altered in any mind or

any suggestion of doubt or evil to a soul be made.”

Now that is what we want here. [Congregation: “Amen.”] What we want right here is for each one to just pray for himself, and ask the Lord to cover us with just such a canopy as that at this Institute. We should all pray that when the words of the Lord are read, not one word shall be altered in any mind from just what God speaks and that not one suggestion of doubt or evil shall come to a single soul. We should pray instead that each one of us may receive just what the Lord says in His own way, as He says it and as he means it.

Then further from Brother Starr: “In a late testimony to an individual here, Sister White was forbidden to send it to him in writing but was told to read it to him personally, for the reason that evil angels are at work substituting words for those that are written. Other words are pronounced in his ears and he gets a meaning just opposite from that designed of God.” Well if that man needs that, is he the only one in the world that needs it? If Satan is working that way, is he going to confine himself to Australia? Then don’t you and I need to have our ears anointed as well as our eyes, that we may hear? And does not that Word of Jesus, “Take heed how ye hear,” come to us also?

Saying “Amen” to God and His Word

Then another instance there: A brother had been carried away by connection with secret societies and had gone through with them until he was about ready to take the highest degree. A testimony came for him. God presented his case to her as a man just upon the brink of a precipice to whom it was dangerous even to call out. Sister White asked the Lord what she could do for him and as she prayed, the angel said, “Give him the password. Give him the password into the heavenly society, *‘Jesus Christ and Him crucified.’*”

“What is the password into the heavenly society? [Congregation: “Jesus Christ and Him crucified.”] That is the only thing that you and I have any business to know anything about. That is His message to the world, “Jesus Christ and Him crucified”; that is the passport. Now turn again to Romans 4th chapter, starting with the first verse.

We want to read of the righteousness of God and while we read of this righteousness of God, we want to receive it just as the Lord has spoken it. Don't forget now, we want that canopy of angels over us and around us, that no word may be perverted to our understanding. We want to receive it just as he gave it.

“What shall we say then that Abraham our forefather according to the flesh, has found? For if Abraham was justified by works, he has something to boast about, but not before God. For what does the scripture say? Abraham believed God, and it was credited (counted) unto him for righteousness.” What was it that was counted unto Abraham for righteousness? [Congregation: “He believed God.”] When God said a thing, Abraham believed it. He said “that is so.” What was it that the Lord said to him? Let us turn and read Gen. 15:4-6, because that is important to us: “And behold, the word of the Lord came to him, saying, This one shall not be your heir; but one who will come from your own body shall be your heir. And he brought him forth abroad and said, Look now toward heaven and count the stars, if you are able to number them: and he said unto him, so shall your seed be. And he believed in the Lord and God counted it unto him (Abraham) for righteousness.”

Now do you believe that Abraham became righteous in just that way? [Congregation: “Yes.”] Honestly now, do you? [Congregation: “Yes sir.”] Do you know he did? [Congregation: “Yes.”] Then He brought him outside and said, look now toward heaven, and count the stars if you are able to number them. And He said to him, so shall your descendants be. Abraham said in essence, “Amen.” That is the Hebrew, Abraham said, “Amen.” And the Lord said, “You are right.”

“Now do you know that it was as simple a transaction as that? Was it just like calling you and me out of this tabernacle and the Lord saying to us, See the stars? Tell the stars if thou be able to number them. Yes, so shall such and such be. And we say, “Amen.” And He should say, “You are righteous.” Suppose the Lord called you and me out tonight. No, He can do it without calling us out. He called Abraham outdoors to show him the stars, but He can show us sins without calling us outdoors. Has He shown you a great many sins? Has He? [Congregation: “Yes.”]

Now He says, “If you be able to number your sins, they shall

be white as snow.' "What do you say? [Congregation: "Amen."] Then what does the Lord say? [Congregation: "You are righteous."] Are you? [Voice: "Yes."] Do people become righteous as easy as that? Is it as simple a transaction as that? [Congregation: "Yes."] Amen. Thank the Lord! Now let us turn again to the 4th of Romans and get the particular verse where this is told. Rom. 4:23, 24: "Now it was not written for his sake alone, that it was imputed to him, but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead."

Some of the brethren were saying this morning in the social meeting that last night they felt as though they would like to praise the Lord out loud, but they thought they had better not. "Quench not the Spirit" (1 Thessalonians 5:19). If you want to praise the Lord for anything, the Lord tells you to do it. We might as well start praising Him right here and now. Now is as good a time as any other, for Seventh-day Adventists to praise the Lord or to say, "Praise the Lord" in a meeting. We might as well start that here as well as anywhere.

What the Lord said to Abraham, Abraham believed. And when you and I believe what He says, we get the same results. It is not some particular thing that the Lord says, that we must believe in order to be righteous. Whatever He says, believe it, and then He says, "you are right." I would like to know whether it is not so, that when the Lord says a thing He is right? [Congregation: "Yes."] Then when I say that is so, am I not right? [Congregation: "Yes."] What in the world hinders me from being right? Can you tell?

I will say it again: When the Lord says a thing, is he right? [Congregation: "Yes."] He is right in saying it. Then when I say "that is so"; when I say "Amen"; when I say "be it so"; when I say "yes, that is so," then am I not right? Yes. Am I not right just as certainly as He is? Certainly. Can even He say I am wrong? [Congregation: "No."] He says a thing, and I say the same thing; can He say I am wrong? [Congregation: "No."] When you say the same thing, can He say that you are wrong? [Congregation: "No."] Well then, when we are in such a situation that the Lord Himself cannot say that you and I are wrong, I would like to know what in the world is the reason we are not right? Believing God puts us in just that same situation, the same situation that Abraham was in. I would like to know what can keep us out of heaven then? What can keep us out of the kingdom of God then?

The only thing that can keep you and me out of the kingdom of God is to tell the Lord that He lies, and if you and I will stop that business we will get into heaven all right. That is just what people need to do, to stop telling the Lord that He lies. "He that does not believe God has made Him a liar" (1 John 5:10). But whoever would make God a liar, is a liar himself and liars cannot get into the kingdom of God. "Without are liars" and all those other people referred to in Rev. 21:8, 27, and 22:15.

Then the thing we want to do is to stop lying. Let us quit right now. Stop lying. No matter what the Lord says, you say, "That is so." Don't you see this is the whole story and the very idea that Brother Haskell was trying hard to inculcate upon us here in our lessons, when he taught that there is salvation in every line of the Scriptures? For God says it, doesn't He? Well, when God says it, and we say it, then we are righteous, that is the end of it. God said that to Abraham and Abraham said, "Amen, that is so, I take that." So this shows that there is salvation in every line of the Scriptures, in everything God says.

God Justifies the Ungodly

Romans 4 tells us more about what Abraham said, or rather what he thought. Rom. 4:20-22: "He staggered not at the promise of God through unbelief, but was strong in faith giving glory to God: and being fully persuaded that, what He had promised He was able to perform. And therefore, it was imputed to him for righteousness." Now as I read last night without reference to the third chapter of Romans, that Christ was set forth to be a propitiation for sin that is past. "Whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins that are past, through the forbearance of God: To declare, I say, at this time His righteousness; that He might be just and the justifier of him which believeth in Jesus."

The thought is that God is righteous in the doing of it. His sacrifice is sufficient and He has met every demand. He is perfectly able then, to justify the believer in Jesus, is He not? He is perfectly able

to make the man righteous who believes in Jesus. He has promised to do that for every one who will believe in Jesus: Well, do you believe He is able to perform what He has promised? Has He not promised to do that? [Congregation: "Yes."] Do you believe He is able to perform what He has promised? [Congregation: "Amen."] Is He? [Congregation: "Yes."] Amen. Therefore, it is imputed to you for righteousness. [Congregation: "Thank the Lord." That is all the story. [Congregation: "Praise the Lord."]

The story is simple enough, the mischief of it is that we allow so much of Satan's devices to get in to mystify it. That is the mischief of it. God does not want that. He wants it to be just as simple as He has told it, and He has told it so simply that a little child can understand it and receive it. You who do not receive it as a little child, cannot receive it at all. So I say again, that it is no difference what God says or when He says it. Whatever He says, we like Abraham are to say; "Amen. Lord, I believe that. That is so."

Then He says you are right. And you *are* right, too. Let us read on now, in Romans 4:3-5: "For what does the scripture say? Abraham believed God and it was counted unto him for righteousness. Now to him that works, the reward is not reckoned of grace but of debt. But to him that does not work but believes on Him that justifies the ungodly, his faith is counted for righteousness." Believes on Him that justifies who? [Congregation: "The ungodly."] Who is it, in this world, that the Lord justifies? [Congregation: "The ungodly."] The ungodly. I am glad of it, for that assures me everlasting salvation.

If it were otherwise there would be no hope for me. If God justified people who were only half saints that would leave me out. If He justified people who had only one good thing, that would leave me out. If He justified people who had only a little good about them, that would leave me out. But thank the Lord, He is so good and He loves me so much. Thank the Lord He has such wondrous power and that the divine power of His righteousness is so great.

It is so great that when He pronounces that word upon such a corrupt sinner as I am, it makes me through and through righteous in the sight of God. [Congregation: "Amen."] That is the worth of God's word "righteousness." And because He is so good, because there is such divine power in His righteousness and because He justifies the

ungodly, therefore I have the perfect security of His everlasting salvation. Then what in the world is going to keep me from being glad? Can you imagine anything that is going to keep me from being glad? Can you imagine anything that is going to keep you from being glad? It is not enough for me to be glad. I want you to be glad and I can attend only to my part of it. [Voice: "I am glad."] Amen.

The Blessedness of Salvation

"To him that does not work." Yes, if it required works, I could not do enough. If there was anything at all required it would leave me out. But oh, as we read the other night, you have "sold yourself for nothing" and "you are redeemed without money." You are redeemed without money but not without a price. But lo, He has paid the price. And the blessing of it is that He was rich enough to pay the price, and the other blessing is He was good enough to spend all His riches in paying the price that He might have me. He can have me. I have heard brethren say, "I thank the Lord I have confidence in him." *I thank the Lord He has confidence in me.*

I think it is little enough for a man for whom the Lord does that much to have confidence in the Lord. But to think that the Lord would make such a wondrous investment in me, having the confidence that it would be worth it—His confidence in me I cannot grasp. That is too wonderful for me. And I am thankful that the Lord had that much confidence in me to risk all of that. For that reason I am so glad I don't know what else to do. Brethren, the Lord is good. [Congregation: "Amen."] Then let us trust Him.

Even as David also describes the blessedness of the man? Well, I should say so. That is a sure thing. The blessedness of the man "to whom God imputes righteousness without works." Brethren, do you know the blessedness of that man? Or are there some in this house who only know the futility of the man who tries to get it by his own works? There is no blessedness in that approach. The Bible does not describe any blessedness with that kind of religion. That approach is a curse and leads to only sorrowful, guilt ridden bondage, and you

know it. But God describes the blessedness of the man to whom God imputes righteousness without works saying, “O the blessedness of the man.” That is the way David said it in his own language, but in ours it is translated simply “Blessed is the man.” O the blessedness of the man whose iniquities are forgiven, and whose sins are covered.

There is a blessedness to that man; I tell you there is. O the blessedness of the man to whom He will not impute sin. To whom the Lord will not impute sin, because that man has received the gift of Jesus Christ, and all that God has given in Him. When He looks at that man, He sees Jesus Christ and He does not impute sin to that man at all. Oh, the blessedness of the man to whom the Lord will not impute sin! “Does this blessedness come upon the circumcision only, or upon the uncircumcision also? For we say that faith was reckoned to Abraham for righteousness.”

Three times, you see, there inside of nine verses, three times the Lord has said it over; Faith counts for righteousness. Look at it. “Abraham believed God and it was counted unto him for righteousness”; “To him that believeth on him that justifies the ungodly, his faith is counted for righteousness.” “We say that faith was reckoned to Abraham for righteousness.” Brethren, let us do like Abraham did; let us say “Amen.” [Congregation: “Amen.”] Counting that what God has promised He is able to perform. [Congregation: “Amen.”] And then thank the Lord that He imputes to us righteousness and makes us free.

Receiving the Sign of Circumcision

“How was it then reckoned? When Abraham was in circumcision or in uncircumcision?” Did he have to go and circumcise himself and all his house before he could be righteous? [Congregation: “No, sir.”] “When he was in circumcision or in uncircumcision? Not in circumcision but in uncircumcision.” When he was a Gentile. Is that so? [Congregation: “Yes sir.”] Before he was circumcised? “And he received the sign of circumcision, a seal of the righteousness” that he had? [Congregation: “Righteousness of the faith which he had.”]

Doesn't it say, he received the sign of circumcision, a seal of

the righteousness which he had? [Congregation: "No. 'A seal of the righteousness of the faith which he had.'"] Yes sir. Yes sir. "He received the sign of circumcision, a seal of the righteousness of the faith which he had." [Congregation: "Amen!"] A seal of the righteousness of the faith which he had, not the righteousness that he had, because the righteousness that he had, came by the faith that he had.

"And he received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised, that he might be the father of all them that believe, though they be not circumcised." Is that you? Father of all them that believe God. [Congregation: "Amen."] All them that believe. Is that so? [Congregation: "Yes sir."] That righteousness might be imputed unto them also. He is the father of all them that believe for what? "That righteousness might be imputed unto them also." Come along then. "Father of all them that believe." No wonder he could not count them.

Only the mind of God could count the seed of Abraham. They are indeed as numberless as the stars, but lo, of the stars it is said, "He calleth them all by their names." He is able to number us also and he knows us by name, and the blessing of it is, he is going to give us a new name. I tell you brothers, the Lord loves us. Indeed He does. "For the promise that he should be the heir of the world was not to Abraham, or to his seed through the law, but through the righteousness of faith." Is that so? [Congregation: "Yes."] "For if they which are of the law be heirs then faith is made void and the promise made of none effect: because the law works wrath." Does it? [Congregation: "Yes."] Does it now? [Congregation: "Yes."] Then how much righteousness is any man going to get out of the law? [Congregation: "None."] That is not what the law is for; "the law works wrath."

"For where no law is, there is no transgression. Therefore, it is of faith that it might be by grace; to the end the promise might be sure." Oh! The Lord wants His promise to be sure to us, does He? And in order that it might be sure to us, where did He put it? Therefore, it is of faith that it might be by grace; to the end the promise might be sure." Look now and think of that carefully. I will say it slowly. "Therefore, it is of faith that it might be by grace."

The word "that" is what I am after. What does it mean? In order that, just this way. "That it might be by grace." Then it is of grace, is

it? [Congregation: “Yes.”] It is of faith, that it might be by grace, what for? “That it might be sure.” Then he who receives anything from God by faith, he is the man that is sure of that thing, isn’t he? [Congregation: “Yes.”] And he who thinks of getting anything from God in any other way than by faith, never can be sure that he has it, because in fact he does not have it at all. Do you see that? [Congregation: “Yes.”] Let us act that way.

“Therefore, it is of faith, that it might be by grace; to the end the promise might be sure to all.” Good. [Congregation: “Amen.”] To all. To all. “To the end the promise might be sure to all the seed; not to that only which is of the law, but to that also which is of the faith of Abraham; who is the Father of us all (as it is written, I have made thee a father of many nations), before Him whom he believed, even God, who quickens the dead, and calls things that are not as though they were.” What does he do? [Congregation: “Quickens.”] What does He do? [Congregation: “Makes alive.”]

He gives life unto the dead. “Calling those things that are not as though they were.” When He calls a thing that is not as though it were, then is it? [Congregation: “Yes.”] Did He not do that when He made the worlds? There were no worlds and then He called them and what happened? [Congregation: “They were.”] There was no light; He called the light; “there was light.”

In me is no righteousness; here is all ungodliness; here is all uncleanness. God has set forth that same One who declared the word and the worlds came and who declared the word “light,” and light came. He has set forth that same One to declare righteousness in place of this body of sin. [Congregation: “Praise the Lord.”] In this place, this body, this character of sin, He calls that which is not as though it were, and thank the Lord, it is. [Congregation: “Amen.”]

In this place which is all uncleanness he has set forth that blessed One to declare holiness and He calls this thing which is not as though it were, and thanks be to His almighty power, it is. [Congregation: “Amen.”] And I am glad of it. “He calls those things which are not as though they were.” A sinner is not righteous; the ungodly are ungodly; but God calls that which is not, as though it were and it is. [Congregation: “Amen.”] It is.

“Who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, so shall your seed be. And being not weak in faith, he considered not his own body now dead, when he was about a hundred years old, neither yet the deadness of Sarah’s womb. He did not stagger at the promise of God through unbelief; but was strong in faith, giving glory to God and being fully persuaded that what He had promised, He was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone that it was imputed to him but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offenses and was raised again for our justification.” He was raised that we might be justified; raised for our justification. I am going to let Him accomplish what He was raised from the dead for. That is settled. He knows how to do it, and He can do it, and I am going to let Him.

The Blessing of Abraham

Now look at the fifth chapter of Romans: “Therefore being justified by faith.” What do you say? [Congregation: “Amen.”] Therefore, being made righteous, being justified by faith, “we have peace with God.” And I know it, don’t you? We have peace with God. He says so. Then it is so even though it were not so. Then it is so. Even though it were not so, it is so after he calls those things that are not as though they were. We cannot understand it, but we can know it. I know it, and that is all I care to do.

“Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ: by whom also we have access by faith into this grace.” How did we get into this grace? By faith. We have it, thank the Lord. “Wherein we stand.” Do we stand there indeed? [Congregation: “Yes.”] If He says so it is so, isn’t it? He says so, and it is so. He says we stand there and we do, thank the Lord. “Wherein we stand, and rejoice in hope of the glory of God.” Don’t we? He says we rejoice, and we do. Because when He says we do, He is right, and we say, “Amen,” and then we are right. “And not only so, but we glory in tribulations also.” Tribulations will come along as easy as can be, but they will not

amount to anything against us. “For I reckon that the sufferings of this present time are not worthy to be compared to the glory that shall be revealed”—not to us only but also “in us,” which shall be a part of us. That is how we shall shine as the sun in the kingdom of our Father.

Well, that is the righteousness of God and that is how Abraham received it. What is the blessing of Abraham then? What is it? [Congregation: “Righteousness by faith.”] How did he get it? [Congregation: “By faith.”] The blessing of Abraham is not received except by that man who has righteousness by faith. Is that so? [Congregation: “Yes sir.”]

Now let’s look at the text that Brother Prescott just read. I do not care if he read it also. It comes into my lesson as well as his and it is all one lesson anyway. It is Galatians 3:13,14: “Christ has redeemed us from the curse of the law.” Has He? If He says He has, then He has. “Christ has redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is everyone that hangs on a tree, that the blessing of Abraham might come on the Gentiles through Jesus Christ.”

Why did Christ become a curse on the tree? That the blessing of Abraham might come on you and me. Why did He redeem us from the curse of the law? That the blessing of Abraham might come on you and me. What is the blessing of Abraham? [Congregation: “Righteousness by faith.”] Christ died that you and I might be made righteous by faith. Brethren, isn’t it awful when a man will rob Christ of the very thing for which He died and want righteousness in some other way? Isn’t it awful?

Brethren, let us believe in Jesus Christ. “That the blessing of Abraham might come on the Gentiles through Jesus Christ.” Now then we are redeemed from the curse of the law; Christ is made a curse for us, that the blessing of Abraham might come upon us. And what does that come upon us for? “That we might receive the promise of the Spirit through faith.”

Then when we as a people, we as a body, we as a church, have received the blessing of Abraham, what then? [Congregation: “The latter rain.”] The outpouring of the Spirit. It is so with the individual. When the individual believes in Jesus Christ and obtains the righ-

teousness which is by faith, then the Holy Spirit which is the circumcision of the heart is received by Him. And when the whole people as a church receive the righteousness of faith, the blessing of Abraham, then what is to hinder the church from receiving the Spirit of God? [Congregation: "Nothing."]

That is where we are. What is to hinder then, the outpouring of the Holy Spirit? What holds back the outpouring of the Holy Ghost? [Voice: "Unbelief."] Our lack of the righteousness of God, which is by faith, that is what holds it back. When that is received, it is given in order that we may receive the promise of the Spirit through faith. Then let us be sure we have the blessing of Abraham and then ask and we shall receive.

CHAPTER EIGHT

The Blessing of Abraham

The last verse that we had before us in the previous lesson was in Galatians 3:13, 14. Now whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same. Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. We know this because we read in Romans 4 that, “He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” You will find what circumcision really is by turning to Deuteronomy 30:6: “And the Lord your God will circumcise your heart, and the heart of your seed to love the Lord your God with all your heart and with all your soul that you mayest live.”

Now, put with that Romans 5:5. After saying that we are justified by faith and that “we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God”, he then says in verse 5: “And hope does not make us ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Now unto us, the Holy Ghost sheds abroad in the heart the love of God; but here He says, I “will circumcise your heart . . . to love the Lord your God with all your heart, and with all your soul.” The only way that we can love the Lord with all the heart and with all the soul, is by the love of God implanted in the heart and in the soul, converting the person to God. And “love is the fulfilling of the law.”

To “love the Lord your God with all your heart, and with all your soul, and with all your mind,” and “with all your strength” is the first of all the commandments: “And the second is like it, You shall love your neighbor as yourself. On these two commandments hang all the law and the prophets.” Circumcision of the heart is that condition of the heart by which we will “love the Lord” our God, “with all the heart and with all the soul.” Then you see that that which this circumcision

in the flesh was to Abraham was simply a sign.

It was a token that they could see in the time when God was teaching them by object lessons. A token which they could see, signifying that which they could not see. And therefore, circumcision in the flesh was merely the sign, “a seal of the righteousness of the faith which he had,” before he was circumcised. It was simply the outward sign of the work of the Holy Spirit which circumcised the heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham—the righteousness of God, which is by faith.

Then the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Now the man who thinks that he believes God and a part of the time he does, but a part of the time he does not; the man who a part of the time thinks he does; a part of the time he does not know whether he does or not – that man cannot ask with confidence for the Holy Spirit. That is not believing God at all, but the Lord wants you and me to know that we believe God. He wants us to know that and to have it as firmly settled and fixed as the fact that we live and breathe.

Then, I say that the man who knows that he believes God can ask with perfect confidence for the Spirit of God, and receive it by faith, for “if ye ask, ye shall receive.” He said so. But we must ask according to His will. But it is not according to His will to give the Holy Spirit to anybody who has not the blessing of Abraham, and just as with the individual, so with the church. When the people of God reach that place where they know that they believe God, they can ask with perfect confidence for the outpouring of the Holy Spirit and wait in perfect confidence and faith that they shall receive it and they will. That is a fact.

Now let us study a little further tonight, regarding how we may know that the blessing of Abraham is our own and how we may know that with perfect confidence we may ask the Lord to give us His Holy Spirit and then just simply wait His own good time and we receive it according to His own wish—we have not anxiety about whether we are going to receive it or not. We want to learn how all that anxiety as to whether we can receive the Holy Spirit or not can be taken away from us. Then we can present our petitions to the Lord in faith, expecting to

receive it, expecting just that and expecting nothing else. Then we will simply wait for Him to give it in His own good time, while we still ask and still seek Him that it may be so.

I tell you, brethren, when we get into that place it will not be difficult for us all to be “with one accord in one place.” Now at this meeting, when we reach that condition—that place where we know that we believe God and know that we may ask with perfect confidence for the Holy Spirit, it will be an easy thing for every one of us (and it will be so too) to be with one accord in one place, every time there is a meeting. The fact of the matter is, each one will be afraid to be away, because if he should be away from any one of these meetings and the promise of the Holy Spirit be fulfilled, he would miss it. Everyone will be here waiting and watching for the Lord to do what He says, just when He gets ready. Don’t you see how that will bring all with accord into one place? It will do it.

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can’t tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us and will lead every one right through to that place tonight, if you will go. If you will start where I begin to read, the Lord will lead you and me straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what He says; that is the end of it, and we say “Lord, that’s so.” Now, let us go together tonight and we will arrive at that place where every one of us can know that we believe God and that we have the blessing of Abraham and then we can ask God for His Spirit in perfect confidence and wait to receive it, as He gives it in His own good time.

Blessed, Chosen, Predestined, and Accepted

Let us see what the Lord has done and how He works and how He brings us up to that place. Let us begin where He began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." What is it He "hath" done? [Congregation: "Blessed us."]. Is it so? [Congregation: "Yes."] Has done it? [Congregation: "Yes."] He *has* blessed us with how many blessings? [Congregation: "All spiritual blessings."] All the blessings He has? He has given us all? [Congregation: "Yes."] How? [Congregation: "In Christ."] In Christ.

Then in giving Christ, what did God give? [Congregation: "All spiritual blessings."] All the spiritual blessings that He had. Well then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: "No."] Can he have the blues? [Congregation: "No."] Can he get into the sulks because things don't go just right? [Congregation: "No."] They are going just right any way. However things go, they can't take his blessings away. "All things work together for good to them that love God."

But the fourth verse is the one particularly that I want to read: "According as He has chosen us." Will choose us? [Congregation: "Has chosen us."] Has He? [Congregation: "Yes."] When did He do it? [Congregation: "'Before the foundation of the world.'] Thank the Lord! "Before the foundation of the world" He chose you and me. [Congregation: "Praise the Lord!"] Now, will you say "amen" to that every time? [Congregation: "Amen!"] I do not mean just now. Will you say it all the time? [Congregation: "Yes."] How long is that Scripture going to remain there? [Congregation: "Forever."] Then how long is it going to be true that "he has chosen you before the foundation of the world?" [Congregation: "Always."]

Then how long are you going to be bothered to know whether you are the Lord's or not? Hasn't He chosen you? [Congregation: "Yes."]

What did He do it for? Because He wanted us? Did He? [Congregation: “Yes.”] He chose me because He wanted me and He shall have me. I am not going to rob Him and disappoint His choice. He has chosen us, hasn’t He? [Congregation: “Yes.”] “Before the foundation of the world.” Now the rest of that verse: “That we should be holy and without blame before Him in love.” His blessed purpose is that He wants us to “be holy and without blame before him in love.” Then we can let Him have His own way, because it is our everlasting salvation to let Him do it.

The next verse: “Having predestinated”—appointed the destiny that He wants us to reach, long before hand. The destiny that God fixes for man is worth having. “Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” Why did He do it then? Not because we were so good, but because He is so good; not because we were so well pleasing to Him, but because of the good pleasure of His own will. It was just Himself to do it. That’s why He did it. Verse 6: “To the praise of the glory of His grace wherein He has made us accepted in the beloved.” Now what do you say to that? [Congregation: “Amen.”] When did He do that? [Congregation: “Before the foundation of the world.”] Precisely.

“Before the foundation of the world.” That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything—long before we were born—long before the world was made. Don’t you see that the Lord is the one that does things in order that we may be saved and that we may have Him? Now see what He has done:

1. “He has blessed us with all spiritual blessings” in Christ.
2. “He has chosen us in him before the foundation of the world.”
3. “He has predestinated us unto the adoption of children by Jesus Christ.”
4. And “He has made us accepted in the beloved.”

Well, I am glad of it. I know that it is so. [Congregation: “Amen.”] Don’t you? [Congregation: “Yes.”] For He says so. He says so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us.

We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don't need to be so very particular about praying for blessings. Don't you think it would be better to spend our time in thanking Him for the blessings that we have, than in asking Him for more blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings He has already given, or to ask Him to give us some, when He hasn't any more to give? Now which is better? [Congregation: "To thank Him."]

He hath given us all the blessings He has in Christ. Christ says, "I am with you." Brethren, let us feed on the blessings. We have them and they are our own. Then we can be sure all the time that we have all spiritual blessings. We can be sure all the time that He has chosen us. He says He has. We can be sure all the time that He has predestinated us unto the adoption of children. We can be sure all the time that He has made us accepted in the Beloved. We can be sure of all these things, for God says so and it is so. Then isn't that a continual feast itself?

God's Blessings are Given to All Mankind

Now He has done all that and has done it freely. For how many people did He do this? [Congregation: "All."] Every soul? [Congregation: "Yes, sir."] He gave all the blessings He has to every soul in this world. He chose every soul in the world and He chose Him in Christ before the foundation of the world. He has predestinated him (every soul) unto the adoption of children and made him accepted in the Beloved, did He not? [Congregation: "Yes."] Of course He did. We will read other verses on that presently.

The thought I am after just now is that no one can have these things and know they are his without his own consent. The Lord will not force any of these things upon any man, even though He has given them already, will He? [Congregation: "No."] This involves cooperation, you see. God pours out everything in one wondrous gift, but if a man will not have it, the Lord will not compel him to have a bit of it. Every man that will take it receives it all as his own. There is where the cooperation comes in. The Lord has to have our cooperation in all

things.

Now let us turn to Titus 2:14 – speaking of the Lord, it says, “Who gave Himself for us.” That is the past tense too, is it not? That is done. He did give Himself for how many people? [Congregation: “All.”] How many people on the earth can read that text and say, “that means me”? Every soul on the earth. Wherever we go then on this earth and find a man, we can read to him that “Christ gave Himself for you,” can we not? [Congregation: “Yes.”] He gave Himself for *you*, then. That is the price that Peter refers to in 1 Pet. 1:18-20: “Forasmuch as you know that you were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish and without spot: Who verily was foreordained before the foundation of the world.”

Now we want each individual to know where he stands. “He gave himself for *me*.” That is stated in Gal. 2:20: “The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” How many people in the world can read that and say that means me? [Congregation: “Every one.”] “Loved me and gave Himself for me. That was the price that was paid. Then He bought me, did He? [Congregation: “Yes.”] He bought you? [Congregation: “Yes.”]

Whether you or I let Him have us, that is not the question just now. What has He done? What did He do? [Congregation: “Paid the price.”] Before the foundation of the world He bought me, did He not? And you? Then whose are we? [Congregation: “The Lord’s.”] Well then, is there any prospect of getting into doubt as to whether you are the Lord’s? How is it possible for a man who wants to be the Lord’s and has confessed his sins to get into doubt as to whether he is the Lord’s or not? It is only by going back on the word of God altogether and not believing it at all and saying the Lord has lied. Is not that the only way he can do it? “He that does not believe God has made him a liar.”

Then the only way a man can doubt as to whether he is the Lord’s or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that. He may not do that in so many words, but when he gets into doubt as to whether he is the Lord’s, that is what he has done. He has allowed unbelief to overthrow him and Satan to get the advantage

and sweep everything away. That is so. But still though, the Lord has bought us, He will not take what He has bought without our permission.

There is a line which God has set as fixing the freedom of every man, and He Himself will never go over that line, even a hair's breadth, without our permission. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel. He respects it and He Himself will not transgress the limit. He will not go over the limits without the permission of that person. But when the permission is given, then He will come for all that He is. Our permission opens the flood gates and the Lord flows in. That is so.

Knowing that You Belong to the Lord

Well then, He has bought you, hasn't He? [Congregation: "Yes."] Do you want to be the Lord's [Congregation: "Yes."] Now friends, let us make this a real, practical, tangible thing. He has bought us, has He not? He has paid the price for us. We are His by His will. Now then, when our will is there, whose are we then? [Congregation: "The Lord's."] He has shown His will on that subject by paying the price, has He not? And when we make known our will on the subject by saying, "Lord, that is my choice too; that is the way my will goes too, then I want to know how in the universe anything is going to keep us from being His?

Then can you know that you are the Lord's? [Congregation: "Yes, sir."] Can you now? [Congregation: "Yes, sir."] Well, suppose you get up in the morning with a headache and your digestion has not worked very well during the night and you feel rather bad all over and don't feel just right. How do you know you are the Lord's? [Congregation: "Because He says so."] But suppose you get up in the morning and feel bright and hilarious and feel pretty good generally. How do you know you are the Lord's? [Congregation: "Because He says so."]

Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for a while." "What convinced you?" "I felt as though they were forgiven." They did

not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that God says so. That is the evidence. Don't look to feelings. Feelings are as variable as the wind. You know that is so. Never pay a particle of attention to them. It is none of your business how you feel. When God says so, it is so, whether I feel so or not. I will give that illustration again. I have given it before but it emphasizes this point, that feelings have nothing to do with facts. Two times two is four, is it not? You know that is so, but there are some people in the world who do not know that two times two is four. But suppose you should tell someone, and he should believe it, how do you think he would feel? Do you suppose he would feel as though he had been picked up and whirled in a sort of half somersault and set down in a new place? No. What in the world has feeling got to do with that? Then what does he care how he feels?

Now that is not saying that there will be no experience as the fruit of this, but it is saying that if you look for feelings as an evidence, you will never find the evidence. But, on the other hand, if you look to the word of God for the evidence, then you will get the evidence which God gives in His word. You will get His own divine power in that word, effectually working in the man who believes. Well then, the Lord has bought us, has He not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's; is that so? [Congregation: "Yes."]

But there are some people in the world who are not really in experience His. As a matter of fact, so far as the consummation of the bargain is concerned, they have not submitted themselves to the Lord and are not practically His. He has made them His by purchase; now how can they know that they are His practically and indeed? By His word. By choosing for themselves to have it just that way. By their own choice. *Steps to Christ* gives the whole philosophy of it on page forty-four. It tells how to make the surrender of ourselves to God. It says that your promises and resolutions are like ropes of sand, and the knowledge of your broken promises and forfeited pledges, weakens your confidence in your own sincerity.

And finally: "What you need to understand is the true force of the will. You cannot save yourself; you cannot change your heart, but you can choose to serve Him" (*Steps to Christ*, pg. 47). When the

man chooses to put his will on side of God's will, then the thing is accomplished. Then it is at a man's choice that he practically, in his own experience, becomes the Lord's indeed. Then is it not by the man's own permission in choosing the Lord's way, that the man becomes the Lord's in practical experience? Then having done that, don't you see that so long as your choice is there, so long as your wish is there to be the Lord's, don't you see that you are the Lord's indeed? Do you see that? Whenever we deliver ourselves up to Him, that is so. But some of you delivered yourself up long ago but since then, you have been discouraged and wondered whether you were the Lord's or not.

We want people tonight to get that doubt and question forever out of the way so that whatever comes up, you will not be bothered about whether you are the Lord's. Just as certainly as your choice is there to be His, you are His, for He bought you long ago. That is the thing I am after. Is that what you are after? You are to take it if you ever get it. [Congregation: "Amen."] Then we can know that we are the Lord's.

Would You Rather Have Him or Your Sins?

Now, we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will save you from sinning. When a man gets into that place, and his choice is there to be the Lord's, then God works in him both to will and to do of His own good pleasure, and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession does sanction sin. Any other profession does do just what the Lord complains of—that men have made Him to serve with their sins. What does the Lord say? "You have made me to serve with your sin." Isa. 43:24. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days, and then it is a fact.

Let us turn and read the verse that says so. 1 Cor. 6:19 and the last words of the verse: "You are not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No sir."] The

Lord has bought him and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief of it. Though he be not consciously and practically the Lord's, yet the Lord has bought every man. Any man who refuses to let the Lord have him is robbing the Lord of that which he bought, and that for which He paid the price. That man is counting the price which bought him as worth less than himself.

Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave Himself for us; then when I will not let Him have me, in that very thing I count myself worth more than the price that was paid. That is, worth more than the Lord, and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied Himself that God and man might again be united in one. "You are not your own," are you? [Congregation: "No."] Are you not glad of it? Are you not glad you are not your own?

He says so, and it is so, is it not? Why is it? "For you are bought with a price." He bought us, therefore we are not our own, and before all the people in the world who are not their own, is the man who has yielded himself to the Lord who has bought him. "Therefore glorify God in your body and in your spirit which are God's." Whose are they? [Congregation: "God's."] But I need not dwell longer on these verses, brethren. You do that, will you? You dwell on them.

Well, now we have read the thought in these verses, "He gave himself for us." He bought us. How much of us? [Congregation: "All of us."] When was it that He did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And He bought us, sinners, just as we are? [Congregation: "Yes."] Now did He? Honestly now?

We are coming to another thought here. Now did He pay that price and buy us just as we were? Sinners? [Congregation: "Yes."] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion and not particularly wanting to? Did He buy us then? [Congregation: "Yes."] What did He buy just then? He bought us and all there was of us. And as He bought what there was of

us, He bought our sins. Isaiah describes it—wounds and bruises and putrefying sores; no soundness at all. Is that so?

Now here is another text, Titus 3:3-7: “For we ourselves also were sometimes foolish, disobedient, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Savior toward man appeared, not by works of righteousness which we have done, but according to his mercy he saves us, by the washing to regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Savior: that being justified by his grace, we should be made heirs according to the hope of eternal life.”

He did it; He says so. Then do you know that that is so? [Congregation: “Yes.”] Well now let us carry that a little further. He gave Himself for our sins, but the same thought goes through all. He will not take our sins—although He bought them—without our permission.

Look at it a little further, carrying the same thought forward. “He gave Himself.” for whose sins? [Congregation: “Ours.”] Whose were they? [Congregation: “Ours.”] He gave Himself for them. They being ours, to whom did He give Himself when He bought them? [Congregation: “To us.”] He gave Himself to me, for my sins? [Congregation: “Yes.”] Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn’t it? [Congregation: “Yes.”] That is the living choice before me, is it? [Congregation: “Yes.”]

Is that the choice before you? [Congregation: “Yes.”] Which would you rather have, your sins or Christ? [Congregation: “Christ.”] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, “I would rather have Christ than that.” And let it go [Congregation: “Amen.”] Just tell the Lord, “Lord, I make the choice now. I make the trade. I make YOU my choice. It is gone, and I have something better.” Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

The Blessed Work of Sanctification

Now some of the brethren here have done that very thing. They came here free, but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before and revealed things they never saw before. Then, instead of thanking the Lord that it was so, and letting the whole wicked business go and thanking the Lord they had ever so much more of Him than they ever had before, they began to get discouraged. They said, "Oh what am I going to do? My sins are so great." There they let Satan cast a cloud over them and throw them into discouragement and they didn't receive any good out of the meetings, day after day. Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give Himself should act that way with the Lord when the Lord wants to reveal more of Himself?

Brethren, if any of you have gotten into discouragement, let us quit it. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last. And when He finds the last thing that is unclean, impure and out of harmony with His will, and shows it to us and we say, "I would rather have the Lord than that," then the work is complete and the seal of the living God can be fixed upon that character. [Congregation: "Amen."]

Which would you rather have, a character –[Someone in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have received, there would be more joy in this house tonight. Which would you rather have, the completeness, the perfect fulness of Jesus Christ, or have less than that with some of your sins covered up that you never know of? [Congregation: "His fulness."]

Don't you see then that the Testimonies have told us that if there be stains of sin on us, we cannot have the seal of God? How in the world can that seal of God, which is the impress of His perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of His perfect character, upon us until He sees it there. He has got to dig down to the deep places we never

dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness.

Let Him go on, brethren; let Him keep on His searching work. And when He does bring our sins before us, let the heart say, “Lord, You gave Yourself for my sins. Oh, I take YOU instead of them.” They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat Him as He wants us to. He gave Himself *to us* for our sins. Then I say again, that it is simply with you and me to make a living choice as to whether we will have the Lord or ourselves. Will we have the Lord’s righteousness or our sins, the Lord’s way or our own way? Which will we have? [Congregation: “The Lord’s way.”]

It is not difficult to make the choice when we know what the Lord has done, and what He is to us. The choice is easy. Let the surrender be complete. And when these sins come up—why, they were surrendered long ago. That is all they are brought up for – so that we can make the choice. This is the blessed work of sanctification. And when this happens, we can know that that work of sanctification is going on in us. If the Lord should take away our sins without our knowing it, what good would it do us? That would simply be making machines of us and He does not propose to do that.

Consequently, He wants you and me to know when our sins go, that we may know when His righteousness comes. It is when we yield ourselves that we have Him. It is true that the Scriptures say we are instruments of God, and don’t you forget that we are always intelligent instruments—not like the pick or a shovel that a man would use. That is utterly senseless – we are intelligent instruments. We will be used by the Lord at our own living choice. When our own living choice is put on His side, choosing that He will do His will with us—then it is done. This is because it is His almighty power carries on the work.

True Confession

He gave Himself for our sins and now He comes and says, “There is sin.” What then? We say, “Lord, it is sin.” That is confession.

The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess our sins, he is faithful and just to forgive us our sins." What does God show them for anyway? The only reason that God shows men their sins for, is that He may take them away. When He shows me sins, I say, "Lord, they are sins." And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, haven't you? [Congregation: "Yes sir."] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "Yes, they are not." Let us quit that. We confess our sins that they may be forgiven, and the Lord says they *are* forgiven. When they are forgiven, why then in the Lord's name, let us say so!

"Abraham believed God, and it was counted to him for righteousness." "And he received the sign of circumcision, a seal of the righteousness of the faith which he had." The Lord says, "Come now, let us reason together, says the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." What do you say? [Congregation: "It is so."] How do you know? [Congregation: "The Lord says so."] Very good.

Then you know that is so, do you? Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and He will cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know that, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Again in Ps. 103:12: "As far as the east is from the west, so far has He removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away?

[Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and says, "They are not forgiven. Every sin is right there before your face; don't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician and can make things appear so that are not so.

You however, look at them and say, "Yes, that is so." It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord. Isa. 38:17, and that verse is the last one we need tonight. "Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back." How many? [Congregation: "All."] Behind his back. Where are they, then? [Congregation: "Behind his back."]

We are before his face and the sins are behind his back, then who is between us and them? [Congregation: "God."] And He is upon His throne, isn't He? Then when I have confessed my sins to the Lord, He and His living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and His throne out of the way before they can get those sins back to me again. And I am going to be glad of it!

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When He says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there. They are in the depths of the sea. [Voice: "Praise the Lord."] When the man stands there, there is just the place that God can put His seal. When the Lord says, "Your sins are forgiven," that he has "cast them behind His back" and the man will not believe it, is there anything there that God can put His seal on? No.

"I, even I, am He that blots out your transgressions for MY own sake and I will not remember your sins." [this was read after someone suggested it]. There are many other texts like that which we might notice. One is found in Heb. 8:15, "Their sins will I remember no more." Another is found in Ezekiel 33:16: "None of his sins that he has committed shall be mentioned unto him." Here the Lord says He will not remember our sins. The Lord will never mention them. It is Satan's work to do that. Brethren, let us believe the Lord. When we

believe, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith that we have and He can do it, because there is something there that He can put His seal upon. And when a man does that as an individual, he receives the seal of righteousness. And when we believe that as a whole body, as a church, we can ask with perfect confidence for the outpouring of His Holy Spirit and wait patiently and confidently, knowing that it will surely come in His own good time.

CHAPTER NINE

The Place of the Law in Righteousness by Faith

Our study last night was in order to know for ourselves, without a shadow of a doubt, that we have the blessing of Abraham, that with confidence we may ask for the Spirit of God. There is more to that subject. The Lord has given us yet further evidence and proof upon which to base our perfect confidence in Him. We are to have confidence that His righteousness is our own—that we have the righteousness which is by faith, so that we can ask in perfect confidence for His Holy Spirit and thank the Lord that it is our own. For remember, the verse reads: “Christ has redeemed us from the curse of the law, being made a curse for us: for it is written, ‘Cursed is everyone that hangs on a tree.’ That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith.”

The blessing of Abraham is the righteousness of faith. That is what we are to have in order to receive (that we may have) the promise of the Spirit, and that also is through faith. Well then, when we have the evidence, the proof, the perfect work of God demonstrating to our complete satisfaction, that we can ask in perfect confidence for the Holy Spirit, then is it not ours to receive that by faith? Is it not ours to thank God that it is our own? Doesn't it then simply remain for Him to manifest it at His own will, whenever occasion may require?

Well, let us study then, some other evidence that He has given us. Let us study this tonight in connection with what we had last night, so that we may have before us fresh, what the Lord Himself has opened for us. Upon this evidence, we are to base our confidence before Him, that we may be sure where we stand and that we may ask with the full assurance of faith. When we ask according to His will and ask that we may have that which He has promised, then He hears us. “This is the confidence that we have in Him that, if we ask anything according to His will, He hears us: and if we know that he hear us,” then “we know that we have the petitions that we desired of him.” 1 John 5:14, 15. And

then we can thank Him that that thing is our own.

Let us begin with the fifth chapter of Romans, and the twentieth verse. The real point, or we might say, one of the main points of the study tonight is to see what place the law of God occupies in the subject of righteousness by faith. We are to see what place the law of God occupies in our obtaining righteousness alone by Jesus Christ. This is simply another phase of the same thought we had last night as to what proof the Lord has given us to give us confidence that we can claim by faith the promise of the Holy Spirit.

“Moreover, the law entered, that the offense might abound.” In the last words of Romans 3:20, (words with which you are all familiar) “by the law is the knowledge of sin.” What was the law given for on tables of stone—the first purpose of its being given? [Congregation: “To show us what sin is.”] To make sin abound; to give the knowledge of sin. So, “the law entered that the offense might abound”; that sin might appear; that it might appear as it is.

Paul, speaking in the 7th chapter of Romans, says how it appeared to him. In the 12th and 13th verses I read: “Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful.” Then to make sin abound and make it appear as it is, exceedingly sinful—that is the first object of the giving of the law, isn’t it?

Now let us read right on in Rom. 5: “Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound.” Then did the law come alone, making sin to appear alone, and that alone? [Congregation: “No.”] It is simply the means to another end. It is the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: “Yes.”] So then, where sin abounds—where is it that grace abounds? [Congregation: “In the same place.”] Right there? [Congregation: “Yes.”] But does it read that way, “Where sin abounded grace abounded”? [Congregation: “No. ‘Much more.’”] That would be pretty good, wouldn’t it, if it only said that where sin abounds, grace abounds? That would be pretty good, but that is not the way the Lord does things, you know. He does things absolutely well—entirely good, just as good as

God could do.

Well, then, “where sin abounded, grace did much more abound.” [Congregation: “Amen.”] Then brethren, when the Lord by His law has given us the knowledge of sin, just at that very moment, at that very point, grace is much more abundant than the knowledge of sin. Is that so? [Congregation: “Yes.”] Now another word from this statement, “By the law is the knowledge of sin”.

So far, we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point and in that very thing, the grace of God is much more abundant than the knowledge of sin. But when the law gives the knowledge of sin, what puts the conviction there? [Congregation: “The Spirit of God.”] Before we read the passage that says so, however, let us see what we are to get so far, from what we have read. What are you and I henceforth to get from the knowledge of sin? [Congregation: “Abundance of grace.”] Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: “No.”] No possibility of that. It is impossible. You see, it is impossible for you or me to get discouraged or under a cloud any more at the knowledge of sin.

There is no difference as to how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge – why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged?

Brethren, isn't it so that the Lord wants us to be of good cheer? [Congregation: “Amen!”] Be of good cheer. Well now, this verse that we have before us brings the same thing to view. John 16:7,8: “Nevertheless I tell you the truth.” What is He telling us? [Congregation: “Truth.”] Good! And He told us also that “You shall know the truth and the truth shall make you free.” That is it, then, isn't it? “Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you.” Who will not come? [Congregation: “The Comforter.”] The Comforter? Is that His name? Is that what He is--the Comforter? [Congregation: “Yes.”]

“But if I depart, I will send him unto you. And when he is

come,” Who has come? [Congregation: “the Comforter.”] Who? [Congregation: “The Comforter.”] “And when he is come, he will reprove [or convince] the world of sin.” Who is it that does it? [Congregation: “The Comforter.”] Is it the Comforter that convinces of sin? [Congregation: “Yes.”] Is He the Comforter when He does it? [Congregation: “Yes.”]

Now, each one wants to get hold of that. Is not He the reprover when He does it and the Comforter some other time? [Congregation: “No.”] It is the Comforter that reproves, thank the Lord! The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: “Comfort.”] Whose comfort? [Congregation: The Lord’s comfort.”] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn’t that the very thought that we have read in the fifth chapter of Romans?

Don’t you see, then, that when we bear in mind just at the moment and at the time and at the place, that where sin abounds, there grace much more abounds, and just at the time when the Holy Spirit is giving conviction of sin, He is the Comforter that does it? Don’t you see that in all this (in remembering all this), we have an everlasting victory over Satan? Does Satan get the advantage of that man who believes God correctly then? No. Satan comes and says, “See, what a sinner you are.” Thank the Lord, “Where sin abounds, grace does much more abound.” [Congregation: “Amen!”]

“Well,” says another, “I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life.” Thank the Lord, we have also received more comfort than ever before in our lives! Don’t you see brethren, that it is so? [Congregation: “It is so.”] Well then, let us thank the Lord for that. [Congregation: “Amen!”] I should like to know why we should not praise the Lord right along.

But there is more there in Rom. 5:20. What is this all for? First, we found that the law makes sin abound in order that grace may abound, so that we may have the grace to lead us to Christ. Now what are the two things together for? The law makes sin abound in order that more grace may abound. What are they both together for? “That as sin has reigned unto death.” We know that’s so, don’t we? Now that is so.

The law makes sin abound, that we may be led to a greater abundance of grace, in order “that as sin has reigned unto death, even so might grace reign.” What does “even so” mean? Just as certainly. Just so. Then, isn’t it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? [Congregation: “Yes sir.”] But mark you, when the grace much more bountifully reigns, then what is the comparison between freedom from sin now and the slavery to it before? *The freedom is much more abundant even than the slavery was.* “That as sin has reigned unto death, even so (just as surely) might grace reign through righteousness unto eternal life by Jesus Christ.”

Now let us see the whole story. “The law entered that the offense might abound,” in order that we might find the more abundant grace abounding right there in all those places. And the grace abounds “through righteousness unto eternal life by Jesus Christ our Lord.” Then what did the law enter for? [Voice: “To bring us to the Lord.”]

What did the law enter for? [Voice: “To bring us to Christ.”] Yes. Don’t you see? Then whenever anybody in this world uses the ten commandments--when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is He putting them to? [Congregation: “A wrong purpose.”] He is perverting the intent of God in giving the law, isn’t He? [Congregation: “A wrong purpose.”] He is perverting the intent of God in giving the law, isn’t he? [Congregation: “Yes sir.”] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used.

The Law Looks for Righteousness in us, and Christ Provides it!

Well, then the law then brings us to Christ. That’s certain. What for? [Congregation: “That we may be justified.”] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: “It wants righteousness.”] What kind? [Congrega-

tion: "Perfect righteousness." Whose? [Congregation: "God's."] God's righteousness? [Congregation: "Yes."] Just such righteousness alone as God manifests in His own life, in His own way of doing things? [Congregation: "Yes."] Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No."]

If we could come within a hair's breadth of it, that is still far too short. We miss it. Turn to Timothy, and there Paul tells us what the law wants out of you and me and what it wants in us, too. 1 Tim. 1:5: "Now the end (the object, the aim, the intent, the purpose) of the commandment is charity." What is charity? [Congregation: "Love."] What kind of love? [Congregation: "The love of God."] "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart."] "And of a good conscience." What kind of a conscience? [Congregation: "Good."] "And of faith unfeigned."

That is what the law wants to find in you and me, isn't it? Will it accept you and me with anything less than that which it demands--perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well then, it is simply perfection that it demands. Well now, have we (has any man in the world) any of that kind of love to offer to the law of God? [Congregation: "No."] Has any man naturally that kind of a conscience? [Congregation: "No."] No sir.

Well then, the law makes that demand of every man on the earth tonight, no difference who he is. He makes it of you and me; he makes that demand of people in Africa and of all the people on the earth, and he will not accept anything less than that from anyone of them. But we are talking about ourselves tonight. So, the law comes to you and me tonight and says: "I want charity, I want perfect love. I want the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart and through a good conscience and unfeigned faith." That is where we are.

"Well," says one, "I have not got it. I have done my best." But the law will say, "that is not what I want. I don't want your best. I want perfection. It is not your doing I want anyhow; it is God's that I want. It is not your righteousness I am after; I want God's righteousness from you. It is not your doing I want. I want God's doing in your life." That is what the law says to every man.

Then, when I am shut off thus at the very first question and even then, when I said I did my best, then I have nothing more to say. Is that not what the scripture says: "That every mouth may be stopped." It does just that, does it not? But there comes a still small voice saying, "Here is a perfect life; here is the life of God. Here is a pure heart; here is a good conscience. here is unfeigned faith." Where does that voice come from? [Congregation: "Christ."] Ah, the Lord Jesus Christ, who came and stood where I stand in the flesh in which I live. He lived there. The perfect love of God was manifested there. The perfect purity of heart was manifested there. A good conscience was manifested there, and the unfeigned faith of the mind that was in Jesus Christ is there.

Well then, He simply comes and tells me, "Here, take this." That will satisfy then, will it? [Congregation: "Yes."] The life manifested in Jesus Christ, that will satisfy the law. The purity of heart that Jesus Christ gives, that will satisfy the law. The good conscience that He can create, that will satisfy. The unfeigned faith which He gives, that will satisfy. Will it? [Congregation: "Yes."] Well then, is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes."] That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But why does it call for it in connection with me? It calls for Christ in me, because the law wants to see that thing in me. Then is not the object of the law of God the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.

In Rom. 5:1, 5 we read that being "justified by faith we have peace with God through our Lord Jesus Christ", and "the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And that is charity. Supreme love. Acts 15:8, 9 says; "And God which knows the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us, and put no difference between us and them, purifying their hearts by faith."

There is the love of God out of a pure heart. Heb. 9:14 says: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience. Then that faith which He gives, which He enables us to keep (the faith of

Jesus which enables us to keep the commandments of God), then there is the love of God by a faith unfeigned.

Oh then, the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: "Yes."] Then that is the object and the aim and the one single point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified.

That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: "Amen."] So then when we have Jesus, when we have received Him by faith and the law stands before us, or we stand before it, and it makes its wondrous demand of charity, we can say, "Here it is. It is in Christ and He is mine!" Out of a pure heart we can say, "Here it is in Christ, and He has given it to me--a good conscience." The blood of Christ has created it in me. Here it is. "Faith unfeigned," the faith in Jesus. He has given it to me. Here it is. Then just as Steps to Christ tells us, we can come to Jesus now and be cleansed and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied.

The Law as a Witness

Now let us turn and read the third chapter of Romans. That tells the whole story without any further study. We simply need to read the text – Rom. 3:19-22. We can say amen to every word of it now, right straight along. "Now we know." And that is so. "That what things whatsoever the law says, it says to those who are under the law. That every mouth may be stopped and all the world may become guilty before God." And is it not that? That which tells me that I am a sinner cannot tell me that I am righteous. "But now"--good. When? [Congregation: "Now."]

All right, let us say so brethren. "But now the righteousness of God without the law is manifested." That is so, is it not? [Congregation: "Now."]

gation: “Yes.”] The law cannot manifest it in us, because we cannot see it there. It is there, but we are so blind that we cannot see it there. Sin has so blinded and corrupted us that we cannot see it in the law. And if we could see it there, we could not get it there, because there is not anything in us to start with that is fit for it. We are utterly helpless.

So now “the righteousness of God without the law is manifested. . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe.” What does that word “believe” mean when God speaks it? [Congregation: “Faith.”] And what is genuine faith? Submission of the will to Him, a yielding of the heart to Him and a fixing of the affections upon Him. That is what He means here to those who will receive Him, because believing is receiving when God speaks. He says so in the first chapter of John and the 12th verse. “But as many as received Him, to them He gave power to become the sons of God, even to them that believe on His name.” “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference.” Then everyone here can have it tonight? Can have it? Have it, because we believe it.

Well now, that is the object of the law then, is it not? To bring us to Jesus Christ that we may be justified by faith or made righteous by faith, that His righteousness (the righteousness of God in Christ) may be ours? That is it. Well, when that is true, when we have gotten there, then what is the use of the law? Then what is the law for? [Congregation: “It witnesses.”] Exactly.

Let us read now that part of the twenty-first verse that I did not read: “But now the righteousness of God without the law is manifested, being witnessed by the law.” That is as far as we need to read just now. The other belongs there, though. Then, when the law gives a knowledge of sin in order that we may have the knowledge of the abundance of grace to take away the sin, then grace reigns through that righteousness unto eternal life by Jesus Christ. Then, this righteousness of God by faith in Christ is our own through the working of the law. The knowledge of sin (through the law) has brought us to Christ and we have Him, and the law is satisfied in all its demands that it has made upon us.

Now when it is satisfied in all its demands it has made upon us, then will it stick to that and keep on saying that it is satisfied. Will

it keep saying that it is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves, then will the law of God, as long as we stay there, stand right there and say, "That is right, and I am satisfied with it"? [Congregation: "Yes."] Then if anybody begins to question it and says, "It is not so," then we have witnesses to prove it, haven't we?

Now you see this: that it is necessary for several reasons that we should have witnesses. One in our own connection and in our own personal experience is this: When God speaks and we believe it. Then we know, each one for himself that the righteousness of God is our own and that we are entitled to it, that it belongs to us, and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this, and that I say that is so and therefore it is so? Will that convince them? Is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand and has given us witnesses to which they can appeal, and they can go and ask these witnesses whenever they please, whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]

They need not come and inquire of us. If they inquire of us, of course we can tell them what the Lord has told us to say and if that is not enough, they can go and ask those witnesses. We can say, "There are some friends of mine. They know me from my birth till now. They know me better than I do myself and if you want any more than this that I say, go and ask them. They will tell you." How many of them are there? [Congregation: "Ten."]

Is their word worth anything? Do they tell the truth? Ah, they are truth itself. They are the truth. Psalm 119:142. Well then, it is impossible for them to testify otherwise in bearing witness than that. When they say that the demand is satisfied, when they say, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."] So then, the man who claims to believe in Jesus and claims the righteousness of God which comes to the believer in Jesus, is his merely claiming it enough for this world? [Congregation: "No."] Is our word in regard to it enough in itself? [Congregation: "No."]

Well, they will say and there are lots of them that will say it, “Why yes, we believe in the Savior. I have a right to claim too, the righteousness that He has, the perfect holiness and perfect sanctification, and that I have not sinned for ten years and am above all temptation even, and I know it.” Well, how do you know it? “Why, I feel it in my heart. I feel it in my heart and have for several years.” Well, that is no evidence at all, for “the heart is deceitful above all things and desperately wicked.” Deceitful above how many things? [Congregation: “All things.”] All things? [Congregation: “Yes.”] Above Satan even? [Congregation: “Yes.”] Is the heart actually deceitful above all things? [Congregation: “Yes.”] He says so, whether we can understand it or not. It is more deceitful than Satan himself, isn’t it? [Congregation: “Yes.”] The heart will deceive me quicker and more often than Satan will.

Well then, when that person feels in his heart, is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: “It is deceiving.”] Solomon said, “He that trusts his own heart is a fool.” And he is not only a fool, but he is fooled in this thing, is he not? [Congregation: “Yes.”] It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this. No sir. We need better evidence than a man’s heart, that he has got the righteousness of God and that he is all right and is fit for the judgment, and that he has not sinned for ten years, holy and sanctified and above temptation, etc. We need something better than that, and the fact of the matter is, Jesus was here in this world a good while, and He was never above temptations while He was here. Christians are not either, while they live.

Well then, that evidence is not enough. We want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth? [Congregation: “Nothing at all.”] Just nothing at all. It is a deceptive claim. He never can realize upon it. So the Lord has not left us there.

Last night we found in our lesson that when we want to know that these things are so in our experience, we are not to look within to find out whether it is so, but to look at what God says to see whether it is so. When we have found Jesus Christ and have Him, then the Lord does not want us to look within to see whether He is there. He has

furnished us witnesses, whose testimony will tell us all the time that He is there and these will tell everybody else that He is there. The righteousness of God is now manifested, which is by faith of Jesus Christ, and when it is manifested, it is witnessed by the law.

Then the law is, first, to bring us unto Christ. After it has led us to Christ and we have found Him, then it witnesses to the truth of that fact. First the law is to give the knowledge of sin, and second to witness to the righteousness of God which is by faith. Well then, what is anybody who uses the law of God for any other purpose than these two purposes at any time, what is He doing with the law of God? [Congregation: "Perverting it."] He is perverting the whole thing. He is using it for purposes that God never intended at all.

So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things (a man can use it for both but angels can use it for only one), He has perverted the law of God. Where is our righteousness from? [Congregation: "God."] "Their righteousness is of me, says the Lord." 2 Cor. 4:6. "For God, who commanded the light to shine out of darkness, has shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ.

Now 2 Cor. 3:18 says; "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." Then what is it that we see in the face of Jesus Christ? [Congregation: "The glory of the Lord."] What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the righteousness of God which is by faith of Jesus Christ, that is the beginning of the glory that is to lighten the whole earth. Then what is the glory of God? His righteousness; His character. Where do we find it? In Jesus Christ. There is the glory of God revealed in the face of Jesus Christ. He said so, you see. That is where we look for it.

Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "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,” from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit cannot be kept away from us? You cannot separate the two. They belong together. Then when we have that and know that we have that, by the faith in His word, then He says we have a right to ask for the Holy Spirit and to receive it too.

Why, look at it in Gal. 4:5: He came “to redeem them that were under the law, that we might receive the adoption of sons. And because you are sons, God has sent forth the Spirit of his Son into your hearts.” He sends it. He does not want to hold it back. He sends it into the heart. It is a free gift. Then I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then when we are “changed into the same image from glory to glory, even as by the Spirit of the Lord”, and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God.

You have heard that in the other lessons. When by looking into the face of Jesus Christ and there alone, having received the righteousness of God which is by faith in Him and looking ever into His glorious face that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God and restore it in us by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of His own image.

So then after we have come to Christ, after we have found Him, then we do not look into the law for righteousness. Where do we look? [Congregation: “In the face of Jesus Christ.”] Into the face of Jesus Christ, and while we look there what does the law say? [Congregation: “That is right.”] The law testifies, “That is the place to look. That is what I want you to have. That is satisfactory. We are perfectly agreed.” Where in heaven do the angels look? Don't they look into the law to see whether they are right or not? [Voice: “Always beholding the face of our Father.”] “Their angels do always behold the face of my Father which is in heaven.” Then where does the righteousness of the angels come from? [Congregation: “God.”] From God through

Jesus Christ, is it not? And what does the law in the throne of God, the foundation of His throne, what does the original copy of His law do there? When the angels look into the face of Him who sits upon the throne, what does the law that never was touched by man, and never could be—what does it do there? It witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty, then they were to bring the sacrifice and they were forgiven (Lev. 4). And then as now, the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called “The Tabernacle of witness” (Acts 7:44, Numbers 17:7, 8; 18:2). The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness.

So then, the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the testimony because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that, “If righteousness come by the law, then Christ is dead in vain.” Gal. 2:21. Forever and everywhere it is true that, “Their righteousness is of me, says the Lord.” And the law witnesses to the righteousness which all obtain from God without the law, but by Jesus Christ.

The Sabbath as a Witness

Then isn't it true, as I said a while ago, that whether man or angel, if he uses the law of God for any other purpose than one or both of these two purposes, he perverts the law of God entirely from what God ever intended. Well then, the righteousness of God which is by faith of Jesus Christ, that satisfies everything, does it not? Everything now, and how long? [Congregation: “Forever.”] Now and evermore it

satisfies everything.

Well then, we may know for our own selves that it is ours by the evidences that God gave us last night and they are everlastingly sure, and everybody in this world may know that we are entitled to it, by the witnesses that God has given. This is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image, and when that is completed what then? What witnesses to that? [Congregation: “The Sabbath of the Lord.”] It will witness to that finished completed work all the way through.

As Professor Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is. And when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the sign of sanctification? [Congregation: The Sabbath.”] And complete sanctification is God’s complete work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of His people? [Congregation: “The Sabbath of the Lord.”] It stands there as the witness and as the chief witness, and the two coming together testify and the seal is affixed. That work is completed.

Brethren, how can we get away from the seal of God? Are we not right now in the time of the sealing? [Congregation: “Yes.”] And it is through the righteousness of God which is by faith of Jesus Christ, is it not? Yes sir. And then when that seal is received; when that is affixed there, then these people can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is, “as you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.” And when that is past, the next event will be the entrance into the heavenly city. Entrance into the heavenly city—thank the Lord. There are the tests that we are to pass through, but brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

A Complete Savior

In that day there are going to be two parties there. There are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us. We want to come in." And someone comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with You. We have eaten and drunk in Your presence, and You have taught in our streets.

Yes, besides that, we have prophesied in Your name. In Your name we have cast out devils and in Your name we have done many wonderful works. Why, we have done many wonderful things. Lord, is not that evidence enough? Open the door." What is the answer? "Depart from me, you that work iniquity." What did they say? "*We* have done many wonderful works. *We* have done them. *We* are all right. *We* are righteous. *We* are just. Exactly right. Therefore, we have a right to be there. Open the door." But "we" does not count there, does it?

There is going to be another company there that day—a great multitude that no man can number—all nations and kindreds and tongues and people, and they will come up to enter in. And if anyone should ask them that question, "What have you done that you should enter here? What claim have you here?" The answer would be: "Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive and in such a bondage that nobody could deliver me but the Lord Himself. I was so miserable that all I could ever do was to have the Lord constantly comfort me. I was so poor that I had to constantly to beg from the Lord. I was so blind that no one but the Lord could cause me to see and so naked that no one could clothe me, but the Lord Himself.

All the claim that I have is what Jesus has done for me. But the Lord has loved me. When in my wretchedness I cried, He delivered me. When in my misery I wanted comfort, He comforted me all the way. When in my poverty I begged, He gave me riches. When in my blindness I asked Him to show me the way, that I might know the way, He led me all the way and made me to see. When I was so naked that

no one could clothe me, why, He gave me this garment that I have on. So all I can present, all that I have to present as that upon which I can enter, any claim that would cause me to enter, is just what He has done for me. If that will not pass me then I will be left out, and that will be just too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here. They want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these shall be called to examine into your case?" And we shall answer, "Yes, yes, because I want to enter in, and I am willing to submit to any examination, because even if I am left out I have no complaint to make. I am lost anyway when I am left to myself.

"Well," says he, "we will call them then." And so those ten are brought up and they say, "Why yes, we are perfectly satisfied with him. Why yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought; the comfort that he had all the way and that he needed so much is that which our Lord gave. The wealth that he has, whatever he has, poor as he was, the Lord gave it, and blind, whatever he sees, it is the Lord that gave it to him. And he sees only what is the Lord's. And naked as he was, that garment that he has on, the Lord gave it to him. The Lord wove it, and it is all divine. It is only Christ. Why yes, he can come in."

Here the congregation began singing:--

"Jesus paid it all, All to Him I owe,
Sin had left a crimson stain: He
washed it white as snow."

And then brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Savior. The voice will come from within, "Come in, you blessed of the Lord." [Congregation: "Amen."] "Why do you stand without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting kingdom of our Lord and Savior Jesus Christ."

Oh, He is a complete Savior. He is my Savior. My soul magnifies the Lord. My soul shall rejoice in the Lord, brethren tonight. Oh, I say with David, come and magnify the Lord with me and let us exalt His name together! He has made complete satisfaction. There is not anything against us, brethren. The way is clear. The road is open. The righteousness of Christ satisfies. That is light and love and joy and eternal excellence.

Isn't it true, then, of Isaiah 60:1: "Arise, shine, for your light is come and the glory of the Lord is risen upon you. For, behold, the darkness shall cover the earth and gross darkness the people, but the Lord shall arise upon you and his glory shall be seen upon you." Brethren, He can do it. He wants to. Let us let Him. [Congregation: "Amen."] And let us praise Him while He is doing it.

Now can't we praise the Lord? Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it, for my soul magnifies Him too, brethren. My soul praises Him, too brethren, because He is my Savior. He has completed the work. He has done His gracious work. He has saved me. He saves all. Let us thank him forevermore. Professor Prescott: The times of refreshing are here brethren. The Spirit of God is here. Open the heart, open the heart. Open the heart in praise and thanksgiving!

CHAPTER TEN

The Name of God

We will begin tonight with the first verse of Revelation 14:”And I looked, and lo, a Lamb stood on Mount Zion and with Him a hundred forty and four thousand, having His Father’s name written in their foreheads.” This same number is referred to in the 7th chapter and 4th verse, but I read from the first verse: “And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand.”

All we read these two scriptures for, is to get the connection which shows that the seal of God and the name of God are inseparably connected. The 144,000 had the name of their Father in their foreheads, and they were sealed with the seal of the living God in their foreheads.

Then when we find out what the name of God is, we shall know what the seal of God is. That which will bring to us His name and put it in our minds, that which will put upon us and in us His name, will be the seal of God. Now turn to Exodus 3:13, 14. This refers to the time when the Lord appeared to Moses in the burning bush. He sent Moses to deliver the people of God from Egypt: “And Moses said unto God, behold, when I come to the children of Israel and say to them, The God of your fathers has sent me to you, and they shall say to me, What is His name? What shall I say to them? And God said to Moses, I AM THAT I AM. And he said, “This is what you shall say to the children of Israel, I AM has sent me to you.” The Lord had said to him so far only this (as we read in the sixth verse), “I am the God of your father, the

God of Abraham, the God of Isaac, and the God of Jacob.”

Now Moses asks, “When I come to the children of Israel and say to them, the God of your fathers has sent me to you; and they say to me, What is His name? What shall I say to them? And God said to Moses, I AM THAT I AM. This is what you should say to the children of Israel, I AM has sent me to you. God said moreover to Moses, This is what you should say to the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, has sent me to you: this is My name forever, and this is My memorial to all generations.” But what is His name? “I AM THAT I AM.”

He had said, and they knew, that He was the God of Abraham, the God of Isaac, and the God of Jacob,” and the God of their fathers. They knew their fathers had a God whom they worshiped. These folks had heard of the God of their fathers. They remembered, though dimly now, the God of their fathers but now he reveals to them that the God of their fathers is the God whose name is ‘I AM THAT I AM,’ and “this is My name forever, and this is My memorial unto all generations.”

Then the name of God and His memorial also go together. Do you see that? But, what is His name? Is it “I AM,” only? No. His name is not simply ‘I AM,’ but “I AM” what? “I AM *what* I AM.” That is the idea of the word “that” in the sentence. “I AM that which I AM,” or “I AM what I AM.” Now it is not enough for the Lord to state to men that “He is,” we need to know “*what* He is,” for that knowledge to do us any good.

Just knowing God exists is not enough. It is not enough for us to know that He exists, but we need to know *what He is*, and *what He exists for*, in respect to us. Therefore, He did not say simply, “I AM,” but “I AM what I AM.” That is His name, and if we will know God truly, we must know not only that He is, but that He is what He is, and until we know what He is, we do not really know Him.

The same thought is expressed in Heb. 11:6: “Without faith it is impossible to please Him (God): for he that comes to God must believe that He is, and that He is a rewarder of them that diligently seek Him.” Well, what is the reward which God gives to those who seek Him? It is Himself! Himself and all He is and all that He has. But, if we had all that He has without having Him, what good would that do us?

You see, if we had all that He has, and we were still ourselves, we would be simply supreme (the next thing to devils), would we not? To give a man all that God has while still remaining the man that he is, that would be a fearful thing. Therefore, it is nothing to us that God gives us all that He has, unless He gives us what He is, unless He gives us Himself.

Therefore, when He gives us what He is (giving us Himself, His character, His nature and His disposition), then we can use what *He is* as well as what *He has*, in His fear and to His glory. Consequently, the same thought is there, not only that He is, but He is what He is, and that “he that comes to God must believe that He is”, and that He is what He is.

Well then, to follow this thought, what is the first thing God is to everyone in the universe? [Congregation: “Creator.”] Assuredly! The first thing that He is to anything, animate or inanimate is Creator; for by Him all things exist. He is Author of all things. Then the first thing for men, for angels, or intelligences, is to know Him as Creator. Now He says, ‘I AM THAT I AM.’ Then the first thought that comes to any creature as to what He is, that is regarding an understanding of His name, is that He is Creator. Now in connection with His name, we have found that His memorial stands inseparable. And therefore “this is My name forever, and this is My memorial unto all generations.”

The Sabbath as a Sign of Christ, our Creator and Redeemer

Turn to Ezekiel 20:20. You are familiar with the scripture: “And hallow my Sabbaths, and they shall be a sign between Me and you, that you may know that I am the Lord your God.” What is the Sabbath a sign of? A sign that He is the Lord God. But He is not only the Lord God in point of existence, that is not all there is to His name. It is more than that. The Sabbath then, being the sign that He is Lord God—is it not the sign that He is “*what*” He is, as well as “*that*” He is? [Congregation: “Yes.”] Now think of that. Is it a sign both of His existence and also what (who) He is? [Congregation: “Yes sir.”] The Sabbath is the sign that He is the true God (and He having told us that He is what He

is), therefore the Sabbath is the sign of “*what*” God is as well as the sign “*that*” He is. See? [Congregation: “Yes.”]

Then that being His name, “I AM” what “I AM,” and the Sabbath being the sign that He is what He is, don’t you see how that is His name forever, and that is His memorial forever? Then, He has given the Sabbath. “Remember the Sabbath day to keep it holy.” He has given that as the memorial that He IS the Lord. Consequently, “that is My name forever.” That is His memorial. [A voice says: “Please repeat that.”] All right. Let us go back and take the thought at the beginning. The Sabbath, He says “you shall hallow,” and it will be a sign. Saturday is not a sign of the true God. Saturday is not anything. A man who keeps Saturday can do so without knowing the Lord just as He can keep Sunday without knowing the Lord, but He can’t keep *the Sabbath* without knowing the Lord.

There are three classes of people who observe a day in the world: There are Saturday-keepers, Sunday-keepers, and Sabbath-keepers. What God wants is Sabbath-keepers. But there has been too many Saturday-keepers pretending to be Sabbath-keepers. That is the mischief of these last days. “Hallow my Sabbaths, and they shall be a sign.” That is the thing to start with. Then the Sabbath is a sign which He has set for us, a sign which He Himself has given, “that you may know that I am the Lord your God.” The Sabbath being the sign that He is the Lord God, teaches us that He is not only God in point of existence, but He IS, and HE IS what HE IS, for that is His name. See? “I AM” what “I AM,” The Lord God. The Sabbath is a sign that He is the Lord God.

The Sabbath therefore, is not only a sign that He is (that He exists), but also that He is what He is (His character, nature and disposition). But His name, He says, is “I AM THAT I AM.” “This is My name forever, and this is My memorial unto all generations.” What is the sign that He is what He is? [Congregation: “The Sabbath.”] But He says, “The Sabbath is My memorial.” “He has made a memorial for His wonderful works,” and so on. Then, don’t you see that the Sabbath is the sign that He is *what* He is (regarding Himself, His character, His nature and His disposition), and that this is His name and His memorial forever? Now, shall I say it over? [Voice: “No, I can see that.”] Have you got that now? [Congregation: “Yes sir.”]

Well then, let us go on with the lesson. The Sabbath being the

sign that “God is” (in point of existence), and that “He is *what* He is”, show us that the first thing He is, is our Creator. The first thing that the Sabbath then must signify is that He is our Creator. But, is that the only thing that it will signify? No, because He is more than that. Let’s look at Exodus 31:17: “It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.” Now it is a sign “that you may know that I am the Lord your God.” In what way is this a sign? Is it not because, “in six days the Lord made heaven and earth and on the seventh day He rested and was refreshed?” It is a sign of creation because He is the Creator, it is a sign of Himself in the act of creating. Is that so? [Voice: “Yes.”]

Now put the two together: It is a sign that He is the Lord, because “in six days” He “made heaven and earth.” Then, as we have found, the first thing that God is, is our Creator. The first thing that the Sabbath signifies is that God is our Creator. That signifies *what* He is. But the Sabbath commandment is, “Remember the Sabbath day, to keep it holy. Six days you shall labor, and do all your work: but the seventh day is the Sabbath of the Lord your God: in it you shall not do any work. ... For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and hallowed it.”

Now remember the Sabbath day. What is the Sabbath day? As we have already read in the twentieth chapter of Ezekiel: “A sign that you may know that I am the Lord.” Remember that thing which signifies that I am God. We are to remember that thing which signifies that He is God. Then is not the Sabbath the memorial which brings Him to people’s remembrance? For what is a memorial for, unless it is to bring something to our remembrance? He wants to be brought to the remembrance of His creatures and has given the thing which will do it. And now He tells us “remember the thing which will do it, remember the memorial.”

Now there is an important thought right there: We are to remember the thing (the Sabbath) that brings Him to remembrance, or in other words, the thing that brings Him to mind. When He is brought to mind, He is not only brought there as the God who exists, but as what He is in Himself (His character, nature and disposition). And when He is brought to our minds for what He is, that is where

we see His name, is it not? Where is the name? [Congregation: “In the forehead.”] “With the mind I serve the law of God.” See?

Doesn't God want to be in people's minds? And the Sabbath is that which brings Himself (not a theory of Him, but Himself) to our remembrance, the Sabbath brings Him to mind, because the Sabbath is the sign “that I am the Lord your God.” God says, Remember the sign, remember that which signifies and brings Me to mind. Remember the sign that brings to mind that I am the Lord your God. And remember, He is what He is. Remember to bring Him and what He is to your mind. Remember that He is (He exists) and remember what He is (His character, nature and disposition). That is the thought. Isn't that His memorial?

The very purpose of a memorial and the very object of it, is to bring the thing that is touched upon into the mind. So you can see with that being the case, the name of God and His memorial, His Sabbath, cannot be separated at all. Consequently, when He told Moses that “I am that I am,” that was to be His name forever. That is His memorial to all generations. His memorial is what brings God and His character to mind, it puts God and His real name into the mind. So the Father's name in the minds of those people who are mentioned, is the seal of the living God in their foreheads. The first thing then, that the Sabbath signifies is that God is Creator, creative power, but that is brought to mind through the things which are made. It is a sign that He is the Lord because He made all these things. Consequently, the Sabbath is the sign and the memorial of the Lord our God as manifested in creation.

The Creative Power of God Through His Word

Now let us study a moment how He manifested Himself in creation. Heb. 1:1, 2: “God, who at various times and in different ways spoke to the fathers by the prophets, has in these last days spoken to us by His Son, whom He has appointed heir of all things, by whom also He made the worlds.” And the first verses of John: “In the beginning was the Word, and the Word was with God and the Word was God.

The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made.” Now the 14th verse: “And the Word was made flesh and dwelt among us.”

There is another verse we will read right upon the same thing, which tells it in a different way. The last part of Ephesians 3:9 says: “God, who created all things by Jesus Christ.” God in creation manifested Himself in and through Jesus Christ. Is that so? [Congregation: “Yes.”] Well then, God in creation can be known only in Jesus Christ. Is that so? [Congregation: “Yes.”] Then the man who does not know Jesus Christ, will he get right ideas of created things, of creation? [Congregation: “No.”] He will not find God there; he will not find the ideas of God there, because God is manifested in Christ in creation. Now further: How did God manifest Himself in Christ in creation (or in creating)? Psalms 33:6, 9 says: “By the word of the Lord were the heavens made, and all the host of them by the breath of His mouth.” “For He spoke, and it was; He commanded, and it stood fast.” As soon as He spoke, the thing was there.

Heb. 11:3 says: “Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” So far, we have found that the manifestation of God through creation is the first way in which we can know God. But God is manifested in creating in (through) Jesus Christ; and God is manifest in creating in Jesus Christ, by His word. And that word by which He created all things has in it the power to make a thing appear, which before could not be seen at all, because it was not there. Understand?

“The worlds were framed by the word of God, so that things which are seen were not made of things which do appear.” After God spoke, things appeared that were not there before He spoke. Nobody could see them. There is power in the word which God in Jesus Christ speaks that is able to *make* a thing, that is able to create. In other words, it is able to produce the thing which He names in the word that He speaks. That is, God can call those things which are not as though they were and not lie. A man can speak of those things which are not as though they were, but there is no power in His word to produce the thing which He speaks, and consequently He lies.

And there are many people who do that very thing. They speak

of those things that are not as though they were, but it is a lie. And the reason that it is a lie, is that there is no power in them or their word to produce the thing. They would love to have what they are speaking be real, but it is not so, and yet they speak of it as though it were. It is still a lie, however much they would like to have it be real. There is no power in their word to produce the thing desired in their minds when they speak the word. But God is not such.

When the thought that is in His mind is expressed in a word, the word produces the thing that was in the thought. The creative energy, the divine power, is in the word which God speaks. Consequently, when there were no worlds that appeared at all, God in Jesus Christ spoke, and there the worlds were and there they are yet, because He spoke back then.

Now let us read two other verses that also have these thoughts in them. Not only does the word of God which He speaks produce the thing that is in the thought, but it keeps that thing in existence after it is produced and in the place where God wants it, after it is produced. I want you to see that the word which God shall speak has all that power in it. Now turn to Col. 1:14. He is speaking of Christ the Son of God, “in whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the Firstborn of every creature: 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 and He is before all things and by Him all things consist.” Or by Him all things hold together. But what made them? What made this world as it is? The power of His word. [Voice: “He commanded and it stood fast.”] The world is quite large and has a good many various ingredients in it, but when He spoke, it came, with all the ingredients in it. The word then that produced it, holds it together in the shape that it is.

Well then, the other thought is in the third verse of Hebrews and the first chapter: “In the past, God spoke in different ways and at various times to the fathers through the prophets. But in these last days He has spoken to us by his Son, whom he has appointed heir of all things, and by Him he made the worlds. The Son is the brightness of his glory and the express image of His person, and upholding all things by the word of his power.” What holds these up since they were made?

[Congregation: “The word of His power.”]

Has he been compelled to keep on talking since He spoke that first time, in order to keep these things in place? [Congregation: “No.”] Is it necessary that He should keep on talking to the world every day, to hold it together? [Congregation: “No.”] Is it necessary that He should keep on talking all the time to the worlds and the planets to keep them in their courses and in their places? No. The word which produced them in the beginning has in it, the creative power which holds them together and holds them up.

2 Peter 3:1-7 says: “This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that you may be mindful of the words which were spoken before by the holy prophets.” Mindful of what? *The words* which were spoken before by the holy prophets. Why are we to remember them? Because He wants us to find out what those words are worth. He wants us to remember the words, in order to obtain the strength and the force of the words in our minds and our lives – because the words which were spoken by the prophets were the words of God, which they spoke by “the Spirit of Christ which was in them, when it testified beforehand the sufferings of Christ and the glory that should follow.”

Being mindful of those words, then, “and of the commandment of us the apostles of the Lord and Savior: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of His coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of” (that is, people that talk that way, that all things continue as they were from the beginning, are willingly ignorant), “that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished.”

By what did the world overflow with water? [Congregation: “The word of God.”] God spoke. “But the heavens and the earth which now exist are, by the same word, kept in store and reserved unto fire.” What does He call our attention to there, in respect to the word which he wants us to remember? He wants us to be fully minded of the words of God, because that word at the first produced the worlds and that word holds them there. That word brought the flood and that word

rescued the earth from the flood, and still keeps it from a world-wide flood. That word that can produce worlds and it can destroy worlds. It can preserve worlds and it can recover worlds. That is the word He would have us to keep fully in our mind, that we may know the power of that word. Well then, you see in all this there is the same thought still. That word which produced all things also holds all things together. It holds all things up and preserves all things, until God speaks again.

When He speaks again, then everything will go to pieces. When the day comes in which there comes “a great voice out of the temple of heaven, from the throne, saying, ‘It is done,’” then there are thunderings and lightnings and voices and an earthquake, such as was not since men were upon the earth. So mighty an earthquake and so great, and “every island fled away, and the mountains were not found”; and the cities of the nations fall; the heaven itself splits open and rolls away.

I tell you, when that day comes, the man who is fully minded of the word that does it all is perfectly safe. Because when that word which produces these things is my confidence, when that word is my foundation, when that word itself is my trust, why, it makes no difference if the earth does go, His word remains; that is all right. So then, God was manifest in Christ by His word in creating and is still manifest in His created things. He is manifest in creating, in preserving, in holding all things together, and in holding all things up, so that gravitation is God in Jesus Christ. Science tells us that the law of gravitation holds things up, you know; but what really is gravitation? “Why, gravitation is what holds things up.”

There is a better answer than that. That answer is that gravitation (the law of gravitation), holds all these things up and in their places. But what *really* is gravitation? It is the power of God manifested in Jesus Christ in creation; that is gravitation! In science, the word cohesion means “to hold together”. But what is cohesion? All the answer that science can give is that the word “cohesion” is from two Latin words, “co” and “haerere”, signifying “to hold together”.

In other words, cohesion is cohesion. That is the answer. But there is a better answer than that. There is God’s answer, and He tells us that cohesion is the power of God manifested in Jesus Christ in cre-

ation. For it is by *Him* that all things consist, cohere and hold together. That is cohesion. The origin of all things is not spontaneous generation and it is not evolution. It is God manifest, the power of God manifested in Jesus Christ by His word producing all things that are seen, which before did not appear at all. God in Jesus Christ is the origin of all things. That is creation. God in Jesus Christ is the preserver of all things. That is cohesion. God in Jesus Christ is the upholder of all things. That is gravitation!

CHAPTER ELEVEN

True Sabbath Rest

We will begin just where we stopped last night. The thought we wanted to dwell upon particularly last night, was to find God in Christ in His word in creation; in creating, preserving, holding together and holding up, all things. Six days He employed in creating, and then the record is (Gen. 2:1-3): “Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended His work which He had made. And God blessed the seventh day, and sanctified it: because that in it He had *rested* from all His work which God created and made.” And this made it the Sabbath day for man; but the thought still before us is that the Sabbath is the sign that He is what He is, in creating, and in everything else that He is. At the same time, however, that statement; “everything else that He is”, is found in the fact that He is Creator.

Then, when He had finished creating, He rested and was refreshed. That is, He took delight in the reflection in the created things, of the thought of His mind and the completion of the purpose, as it was manifested in the finished creation. That is the thought in the word “refreshed” in Exodus 31:17. Six days He employed in making the heavens and the earth, and “the seventh day He rested and was refreshed,” He took delight, He rejoiced in His completed purpose in the creation. He rejoiced in that purpose that was in His mind before creation was spoken into existence.

Then He blessed the day, made it holy and sanctified it. Therefore the commandment tells us: “Remember the Sabbath day,” that is, the rest day, “to keep it holy; six days you shall labor, and do all your work: But the seventh day is the” rest--”the Sabbath”--the rest “of the Lord thy God.” Whose rest is it? [Congregation: “God’s.”] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: “God’s.”]

Then the man who takes his own rest and enjoys his own rest

and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] He keeps Saturday, doesn't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day is not keeping the Sabbath, the Lord's rest. Even though he enjoys it, he keeps Saturday only and not the Sabbath.

The man who receives and enjoys the Lord's rest on the seventh day, he keeps the Sabbath, because it is God's rest that he keeps. That is what he does. It is God's rest day. "Six days you shall labor, and do all your work: But the seventh day is the" rest of the LORD your God, not your own rest. It is His; His rest, and when we remember the rest day, whose rest day is it we remember? Ours or His? [Congregation: "The Lord's."]

Yes, it is the Lord's. It is altogether God's rest, and the idea of God's rest in the thought of the Sabbath commandment and the reasons that are given in the commandment are the same. We are to work six days. The reason is because the Lord in making heaven and earth, worked six days and rested the seventh. And we are to rest the seventh day, *because the Lord rested, and blessed it, and sanctified it and hallowed it.*

What kind of rest was that (or is that), which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which He could possibly have is spiritual rest. Thus the man who does not obtain and enjoy spiritual rest in the seventh day does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone.

It is spiritual rest, and the sabbath is a spiritual thing, and God's rest is in the day; His spiritual rest is in the day. And by observing the day by faith--"spiritual things are spiritually discerned". By observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath in the only way it can be kept, by faith in Jesus.

The Blessing, Holiness and Sanctification coming from the Sabbath

Then He blessed the day – the blessing of God is also in the day. The rest of God is in the day and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for He blessed the day. Now, is that blessing in the day yet? [Congregation: “Yes.”] If a man does not observe it or pays no attention to it, is the blessing in it? [Congregation: “Yes.”]

Yet it does not reach the man, if he does not believe. Now the thought we had last night—the force of the word of God—the word of God, which spoke the worlds into existence, what effect does it have on the worlds and has it had since that day? [Congregation: “It upholds them.”] That word that He spoke then, keeps the worlds together and in their courses ever since. How long will it do so? [Congregation: “Forever.”] “The word of our God abides forever.”

Now there is the word of God, that He blessed the seventh day. What is the effect of that blessing which, away back there, He put upon the day? It is still there and it will always be there, because to all eternity it will be a fact that God did bless the seventh day, and that He Himself cannot contradict, you see. He Himself cannot say that He did not bless the seventh day, for He says He did. Even if He should blot out the whole of creation, it would still be a fact that He blessed the seventh day when it was there. Wouldn't it? [Congregation: “Yes.”] Then that is settled. Through all eternity, it will remain a fact that God did bless the seventh day. And just as long as it remains a fact that He did it, so long will it remain a fact that the blessing of God is in it and so long it will remain a fact that the man who observes it as only the Sabbath can be observed—by faith in Jesus—that man will get the blessing of God out of it and enjoy it as such.

Referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: “God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them.” What day was that? [Congregation: “The sixth day.”] Then God blessed the man before He blessed the seventh day. That is settled, is it not? [Congregation: “Yes.”] Now is

it as much of a certainty that He blessed the day as it is that He blessed the man? [Congregation: “Yes.”] Is the blessing with which He blessed the day, as real as the blessing with which He blessed the man? [Congregation: “Just the same.”]

It is just as real. What was the blessing? Whose blessing was it that He put upon the man? [Congregation: “The blessing of God.”] Whose blessing did He put upon the day? [Congregation: “God’s blessing.”] Well then, when that blessed man came to that blessed day, did he receive additional blessing in the day beyond what he had previously? [Congregation: “Yes.”]

Then the Sabbath was intended to bring to the man (who was already blessed of God with spiritual blessings) some additional spiritual blessings? Well, is that so still? [Congregation: “Yes.”] “The word of God lives and abides forever.” It is still so now. Well then, He made the day holy. But what made the day holy? Now I need not go through the texts on this; you have had these in Brother Prescott’s talk Sabbath before last. What was it that made the day holy? [Congregation: “The presence of God.”]

The presence of God makes things holy. It makes a place holy. It makes a man holy. The presence of God made the day holy. The holiness of God is attached to the day. The presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then, when the man comes to that day, as only man can come to it, spiritually-minded—with the mind of the Spirit of God—and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that presence and become a partaker of that presence, in which is the holiness of God to transform him? He does indeed. And that is true Sabbath-keeping.

Well then, He sanctified the day, but I need not rehearse those texts either. What is it that sanctifies? [Congregation: “The presence of God.”] Then the presence of God, His sanctifying power is in the seventh day. Is that so? [Congregation: “Yes.”] Thus, the man who comes to the Sabbath of the Lord according to the Lord’s idea of the Sabbath and according to His intent obtains spiritual rest. He finds that there. He finds spiritual refreshing, delight; and he finds spiritual blessing. He finds the presence of God and the holiness which that presence brings to transform him. He also finds God’s sanctifying power to

sanctify him in that day, for God's presence is there.

For what purpose was all this done? Why was the sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put His spiritual rest upon the day for man, did He not? [Congregation: "Yes."] God's refreshing and His rejoicing is in that day for man. The blessing with which He blessed it was there for man. The holiness which His presence brought to it, and which His presence gave to it, was there for man. His presence, which sanctified it, was there for man.

Well then, was not the Sabbath created so that man, through the Sabbath, might be a partaker of His presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make him holy and the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. And he knows it too. He knows it and he is delighted to know it.

Now another thing: Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's"] Whose presence is in the day? [Congregation: "Christ's."] Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless and to whom it does not bring rest, why, he can't keep the Sabbath. Don't you see that it is only with Christ in the man that the Sabbath can be kept, because the Sabbath brings with it and has in it the presence of Christ?

So you see when God set up the Sabbath, He had set creation all before man to start with and man could see God in creation. But the Lord wanted to get nearer to man than that. Man could study creation and find a knowledge about God. But God wanted him to have the knowledge of God. In creation he could know about Him. *In the Sabbath he would know Him*, because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence of Jesus Christ, to the man who observes it indeed.

Therefore we see the creation was before man and he could

study God in creation and thus know *about* him. But God came nearer than that and set up that which signifies that God is what He is, and when the man would find what God is there, then he would not only know about Him from the created things, but would know Him in Himself.

Sabbath as a Sign of Creative Power

So then, the original purpose of God in creation and the Sabbath as the sign of it, was that man might know God as He is and what He is, to the world in and through Jesus Christ. Is not that so? [Congregation: “Yes.”] Do you see that? [Congregation: “Yes.”] What is it for now, then? [Congregation: “The same.”] Now another thought here. The Sabbath was thus made at the end of creation and the real thing that made creation week. The Sabbath then was a sign of the power of God manifested in Jesus Christ and the sign of a finished creation—the sign of God as manifested in Jesus Christ in a completed and finished creation.

He saw all that He had made in the five days and behold it was good, but when it comes to the sixth day, He saw all things, and behold it was *very good*. Gen. 1:31. And His purpose stood completed. “Thus the heavens and the earth were finished, and all the host of them,” and there they were, the expression of the thought that was in His mind, that word expressed when He spoke them into existence. Then the Sabbath--the sign “that I am the Lord your God,” because in six days He made heaven and earth and on the seventh day He rested and was refreshed--is the sign of the finished and completed work of God in creation.

Now let us go on from that. Did man at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: “No.”] Then as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: “Christ.”] Additional knowledge and presence of Christ in Himself. Then if he had remained faithful, he would still have grown in the knowledge of God, in himself, in his own expe-

rience, growing more and more in all that the nature of God is. But he didn't stay there. He didn't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to His own mind. That is so. But Satan came in and swung man and all this world clear out of God's purpose entirely. Didn't he? [Congregation: "Yes."] He reversed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, now Satan is reflected in man. That puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature.

Well then, when Satan had swung this out of God's purpose, and turned it about and reversed God's order, the Lord did not leave it there. He said, "I will put enmity between you and the woman, and between your seed and her seed." That broke the power of Satan over man to that extent that it released him from total depravity and set him free to find God. But in whom was that done? [Congregation: "Christ."] Christ again. God in Christ wants to bring man and the world back again into His original purpose. And was it not the same power in Christ and by the same means—His word—that He would bring back men and the world into His purpose, that produced them in the first place? [Congregation: "Yes."]

It was God in Christ, by His word, that produced the world and man, in the first place. Now Satan has taken it all away from God and turned it contrary to God's purpose. Now it is God in Christ, by His word, that brings men and the world back into His purpose. Then is not the work of salvation simply the power of God in a similar way in which brought all things to existence in the first place? In other words, is not salvation creation? Assuredly.

Now another thought on that to see it still more plainly, if need be. Is God's original purpose in creation completed now? [Congregation: "No."] It was completed, but is it now? [Congregation: "No."] No sir. When the salvation of mankind is completed, will His original purpose then be completed? [Congregation: "Yes."] Then what is the work of salvation but God's carrying out and completing His original purpose in creation? [Voices: It is the same thing."] "My Father works hitherto and I work." Then what can the work of salvation be but the original work of creation? The same God in the same Son, by the same means, to accomplish the same purpose. Well then, isn't the sign of this work in salvation the same as the sign of that work in creation? To

be sure it is.

Then the Sabbath of the Lord is just as certainly the sign of the creative power of God manifested in Jesus Christ through His word, in the salvation of my soul as it was in the making of this world in the first place. But God is revealed everywhere in Christ, in all places, you see. That is the thought before us continually. Then His name is I AM WHAT I AM. But what He is can be known only in Jesus Christ. Therefore, to men, to all intents and purposes, to men in this world, Jesus Christ is God Himself and what God is, isn't He? [Congregation: "Yes."]

Salvation and Creation are One

I say for all intents and purposes (not that it is making them one or identical or the same individual), but as no man can know the Father save the Son, and he to whom the Son will reveal Him, no man can know God except as He is revealed in Jesus Christ. Consequently, to man, Christ is God and all that He can know of God is in Christ. Therefore Christ becomes practically, for all intents and purposes, God to us. God also said when Christ was born, He is "God with us."

Well then, the Sabbath is the sign that He is the Lord our God. But it is the sign that He is *what* He is. Then Christ being God to us, is not the Sabbath the sign of what Jesus Christ is to the man who believes in Him. [Congregation: "Yes."] At creation, it was the sign of what Jesus Christ is in creation. And now as Christ has to carry on His own work in salvation, in order through this means to finish His original purpose in creation, the Sabbath is the same sign of the same creative power, in the same one, Jesus Christ.

So, it is still the same thing right along. Only now the power is manifested in a different way from what it was before, because of the reversal of the order, but it is the same creative power from the same Person in the same One by the same means, and accomplishing the same purpose. Therefore, the same sign is the only one that ever could be attached to it. You cannot have any other sign of it. It is impossible. So it is literally true that the Sabbath of the Lord, the seventh day, the

blessed seventh day, is God's own sign of what Jesus Christ is to the man who believes in Jesus Christ.

Now let us study that a little further. "All have sinned, and come short of the glory of God." "The wages of sin is death; therefore death passed upon all men, for all have sinned." All are dead. Is that so? [Congregation: "Yes."] They are all gone out of the way. They are gone from God's original purpose entirely. What is the first thing that Jesus Christ is to the man who believes in Him? [Congregation: "Creator."] "Created anew in Christ Jesus." The very first thing God in Christ is to the sinner is still Creator, because God speaks and he lives. By the word of God, we live. And "we are his workmanship, created in Christ Jesus unto good works, which God has before ordained that we should walk in them." Eph. 2:10. Then God made man to walk in good works, but man walked the other way. Now, in Christ, God brings man up to the place where He started him. So, salvation is only the accomplishing of the original purpose of God in Christ in creation.

Therefore, "if any man be in Christ he is a new creature." The first thing that Christ is to anybody and the first thing that God is to anybody (to the sinner) in this world is Creator, making him a new creature. "Create in me a clean heart, O God; renew a right spirit within me." Then *the work of God in salvation is creation*. Well, when we have thus found Jesus Christ as our Creator and been made new in Him, then what is the first thing we find in Jesus? [Congregation: "Rest."] Yes, rest, of course. And there is the first thing that He did in the beginning. He rested.

Sabbath and Spiritual Rest and Blessing

So, the first thing we find in the manifestation of His power in us is rest. What kind of rest? [Congregation: "Spiritual rest."] That is the invitation: "Come unto me all ye that labor and are heavy laden, and I will give you rest." Then He says, "I am with you." I am with you. "I will never leave you nor forsake you." And when He spoke to Moses in the wilderness, "My presence shall go with you, and I will give you rest." What does His presence give? [Congregation: "Rest."]

And when that man has become a new creature in Christ and finds that rest, what then does He do? [Voice: "Works the works of God."] No. He rejoices first, and he goes to work rejoicing. What did God do? Rejoiced. What does the man do? He rejoices in the purpose of God accomplished in himself. But is that all the rejoicing there is? No. "I say unto you that likewise joy shall be in heaven over one sinner that repents, more than over ninety and nine just persons, which need no repentance."

Then God rejoices again in the rest which He gives to us and which we obtain in Him. Again, He is refreshed and again, He delights in His people. Well then, the next thing that belongs to the Sabbath day and the next thing that belongs all through this is blessing. The last verse of Acts, third chapter says: "Unto you first, God, having raised up His Son Jesus, sent Him to bless you, in turning away from every one of you from his iniquities." Then Christ is a blessing to the sinner, isn't He? He is a blessing to the man who believes in Him. But further: That text that we have studied here so deliciously says, (Eph. 1:3); "Blessed be the God and Father of our Lord Jesus Christ, who has blessed us with all spiritual blessings in heavenly places in Christ Jesus." God has given to us all the spiritual blessings He has. They are given to us in Christ, though.

The Sabbath, however, brings to us spiritual blessing. Where did the Sabbath get the spiritual blessing? [Congregation: "From Christ."] Yes, from Jesus Christ. Then, in the matter of spiritual blessing which the Sabbath brings to us, it brings it to us from Jesus Christ only and through Jesus Christ only. So, in that respect, the Sabbath is a channel through which spiritual blessing flows from Jesus Christ to the people of God. That is a fact; because all spiritual blessings are given to us in Christ. The Sabbath has the spiritual blessing of God in it, and therefore it being a spiritual blessing, it could not get it in any other place or way than from Jesus Christ. Consequently, the Sabbath is one of those links that Brother Prescott referred to a while ago that binds us to Christ, that we may have spiritual blessing.

Then further: "My presence shall go with you." His presence makes the person holy wherever he is. And further, another thought that comes to the same point in another way. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to everyone that believes." What is the gospel? [Congregation: "The power

of God.”] What is manifested in Christ? [Congregation: “The power of God.”] What is manifested in the gospel? [Congregation: “The power of God.”] To what purpose? [Voice: “Creation.”] But the power of God unto salvation is the same power in the creation. It is the power of God in both places.

Then whatever the sign of the power of God is in one place, it is the sign of the power of God in every place and in every way, because it is the power of God alone all the time, and you cannot set the power of God against the power of God. So, you do not need any other sign of the manifestation of the power of God. You cannot have it; it is impossible.

Well then, the gospel is the “power of God unto salvation,” and the gospel is “Christ in you, the hope of glory.” Then the man who believes in the gospel of Jesus Christ, Christ dwells in him. Christ’s presence is there, and Christ’s presence makes holy. That is what made the Sabbath holy. Then the Sabbath, in the point of the matter of holiness, is exactly the sign of what Christ is to the man who believes in Him. Further, the presence of Christ sanctifies. Then in sanctification, the Sabbath is the sign of what Christ is to the believer. Don’t you see? So, to the believer in Jesus, God in Christ creates anew. To him, God is rest, refreshing, delight, rejoicing, blessing, holiness, sanctification. That is what Christ is to the believer, but that is what He was to the Sabbath long ago, for the believer.

He made the Sabbath for man, as we found at creation. He made it there at creation so that the man, even if he had remained faithful to God and had never sinned at all, would have the sign of what God was to man in Jesus Christ, and to have the presence of Christ in the man. And now, in the new creation it is the same thing. In the work of salvation, it is the same thing.

Then another thing – Christ is made unto us wisdom, righteousness, sanctification, and redemption. He is our sanctification. He sent Paul to preach the gospel, you remember. To preach to the Gentiles, “to open their eyes and to turn them from darkness to light and from the power of Satan to God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in Me.” But sanctification and its ultimate purpose, its ultimate accomplished purpose, is the complete work of Christ finished in the indi-

vidual. The purpose is for the image of Christ to be completely formed in the believer, so that when Christ looks upon the believer, He sees Himself. That is so. That is sanctification.

The Spirit of prophecy has defined sanctification for us in these words: "Sanctification is the keeping of all the commandments of God." It is not trying to keep them, or doing our best to keep them. It is the keeping of all the commandments of God. No man will be able to keep (the kind of commandment keeping God endorses and expects) all the commandments in whom Jesus Christ is not completely formed within, in whom His own image impressed there. But when He looks upon that man (the one who has His very own image), He sees Himself. That is so.

Now the righteousness of God in Jesus Christ is that which makes us righteous, that which saves us, that which sanctifies us, and that which is all in all to us. When we have obtained that righteousness, and that righteousness is there according to righteousness (God's idea of righteousness), what is it then that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The law."] The law of God. But here is the progressive work of Christ growing up in the individual—the work of sanctification, or the work of sanctifying. That is the thought here—the work of sanctification or sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.

What is the sign that God sanctifies? [Congregation: "The Sabbath."] What is the sign then, that the presence of Christ is sanctifying the individual? [Congregation: "The Sabbath."] When the work is completed, what will witness to that? [Congregation: "The law."] What part of the law particularly? [Congregation: "The fourth commandment."] The whole law will witness to the completed work of the righteousness of God in a man, but especially the Sabbath will stand as God's sign of that completed work.

It is the sign of a completed work at creation, isn't it? But when that was undone and God's order reversed, then the Lord had to carry on His work through this means in order to finish that original purpose of creation. Then the Sabbath stands there in this finished work of God in salvation, at the pinnacle of the law itself. It stands as the witness of the sanctification completed, so that as the Sabbath is the

sign of the completed work of God in the original creation, it is also the sign of a completed work in this “secondary creation”, which is the carrying out of the original purpose of creation.

The Sabbath as a Sign of What Christ is to the Believer

Now here is another thought. Since the Sabbath is the sign of what Christ is to the believer, will the believer know fully what the Sabbath is until he knows fully what Christ is? [Congregation: “No.”] So then when the knowledge of God in Jesus Christ has absorbed all of the mind itself, then the Sabbath will be also known fully to the mind itself. But the Sabbath is the sign of what God is in Christ, and when that is brought fully to the mind itself, that can be nothing else but the image of God and the name of God in the mind of the believer. That can be nothing else than the seal of the living God, and that through the Sabbath of the Lord.

Well then, you see at every step of the way and with every line of thought, it brings us only face to face with that truth. It is the truth that the Sabbath as it is in Jesus Christ, and as the believer in Jesus observes it, that alone is the seal of the living God. Saturday keeping is not the seal of God. Christ, as He is reflected in and through the Sabbath of the Lord and received in the mind and heart of the believer, with the living image of God completed in the believer, that is the seal of the living God. Then there is written in the foreheads of that people the name of the Father.

Now see it here also. Turn to Numbers 6:23-27: “Speak unto Aaron and unto his sons, saying, This is the way you shall bless the children of Israel. Say to them, The Lord bless you, and keep you: the Lord make his face shine upon you: the Lord lift up his countenance upon you and give you peace. And they shall put my name upon the children of Israel, and I will bless them.” Now that is the blessing which the high priest spoke when the Day of Atonement was over. When the work of atonement was finished and the priest come out of the temple to sanctify and bless the people, that is the blessing. And in that blessing what did he put upon them? He “shall put my name upon the

children of Israel.” The judgment was passed, and they were secure. That was in the figure or the type.

Now turn to Rev. 3:9-12: “Behold, I will make them of the synagogue of Satan, which say they are Jews and are not but do lie; behold, I will make them to come and worship before your feet, and to know that I have loved you. Because you have kept the word of my patience, I also will keep you from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold fast what you have, that no man may take your crown.”

That message was the message that was given when the Day of Atonement began, was it not – our antitypical Day of Atonement? That was fulfilled when the Day of Atonement began. Now we read that: “Him that overcomes will I make a pillar in the temple of my God, and he shall go no more out: and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which comes down out of heaven from my God: and I will write upon him my new name.” Then when the name of God is completed in the mind, then His work of atonement is finished and He will pronounce it so. This must be so, for when God is there in the believer and in the Sabbath, it is the sign of a finished work in sanctification.

Now in Isaiah 58:13, 14 we read: “If you turn away your foot from the Sabbath, from doing your pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shall honor him, not doing your own ways, nor finding your own pleasure, nor speaking your own words: then you shall delight yourself in the” Sabbath? [Congregation: “No. ‘Delight yourself in the Lord.’”] Why not in the Sabbath? Doesn’t it say you are to call the Sabbath a delight? That you are to call it the holy of the Lord and honorable? Not doing your own ways. Then why not delight yourself in the Sabbath? Ah, there is that meaning there, you see. If you truly delight yourself in the Sabbath, then you delight yourself in the Lord, because *the Sabbath is the sign of what the Lord is to the man.*

Therefore, he put that just right. When you do that with respect to the Sabbath, then you will delight yourself in the Lord, because it is the sign of what the Lord will be to you, and what you will be to the Lord. Well then, I want to know how in the world anybody

is going to compromise with any other rival institution *when only the Sabbath can be the sign of what Christ is to him?* The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday, the rival day? [Congregation: “No sir.”]

Why, no! He will know well enough that whether he works on Sunday or not has nothing to do with it. He knows he cannot compromise and have half of Christ and half of something else, which is the best that Sunday could offer. Besides this, Christ is all in all, and the Sabbath is the sign of what Christ is to him. Since Christ is all in all to him, to suggest anything else is to insult him. Those people who are asking these questions do not know who Christ is anyway. They might just as well try “keeping” Sunday as not. They are not keeping Sabbath.

But there is the thing. The Sabbath has the living image of Jesus and the presence of Jesus Christ in it. He put it there. He put it there for the man, and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord already, when he comes to the Sabbath day, he gets an additional blessing from the Lord. It doesn't matter how much of the presence of Christ is with him, when he comes to the Sabbath day, an additional presence of Christ comes to him and he knows it.

It doesn't matter how much of the rest of the Lord he is enjoying, when he comes to the Sabbath, which is the sign of what Christ is to the believer, and has the presence of Christ in it, it brings to him additional rest in the Lord. No difference how much holiness of Christ he has in him, when he comes to the Sabbath, more holiness is revealed in him from observing the Sabbath in the fear of Christ and by faith in Him. No difference, though he be completely sanctified and all of self is gone and none but Christ is there, even then, when he comes to the Sabbath day, in the depths of eternity it will reveal to him still more of the wonderful knowledge and the sanctifying growing power there is in Jesus Christ to the man who believes in Him.

CHAPTER TWELVE

Confidence in Christ as Redeemer, for He is Creator

We will take up the thought tonight just where it was left last night. The thought was that the work of God in salvation is the same as the work of God in carrying out His original purpose in creation, because as stated then, at the completion of the creation of the heavens and the earth and all the host of them, God's finished purpose stood there, in which He took delight. Yet through the deception of Satan, this world was swung clear out of His creative purpose and turned to the opposite.

Therefore, in order to complete His purpose, He has to gather from this world a people who will fill the earth when made new, as it would have been filled if it had never fallen in His original purpose. And when that is accomplished through this word of salvation, the power of God in salvation – that will be the real finishing indeed, the real accomplishment of His original purpose in making this world with all things. Then there will be a completed universe, when everything that is in heaven and on earth and under the earth and in the sea and all that in them is are saying, “Blessing and honor and power be unto Him that sits upon the throne and unto the Lamb forever and ever.”

Therefore, the Savior, when He was here, said, “My Father is working until now and I am working.” God's work was finished when the seventh day began of old. He then rested. But His work on this earth and forming man here was undone, so that he had to set to work again in the work of salvation to complete His original purpose. It is for this reason Jesus says, “My Father is working until now, and I am working.” Now I will read three passages in the Old Testament and three in the New and you can multiply them just as far as you please. I will especially read from the 40th chapter of Isaiah and onward. There it shows that the basis for our confidence in His power to accomplish our salvation, is founded in His power as Creator revealed in His creation.

Turn first to Psalm 111:4: “He has made his wonderful works to be remembered.” The revised version, the Hebrew, Jewish, and oth-

ers give it: “He has made a memorial for His wondrous works.” That is what we have been talking about. That is the first part of the verse, and now the latter part: “The Lord is gracious and full of compassion.” His wonderful works, then, are signified in the memorial which He has established, and are attached (right there in this verse) to His graciousness and His fullness of compassion for man in this world, who needs it so much.

Now the 40th chapter of Isaiah – and you can follow on through, even to the end of the book of Isaiah – and you will see it all the way through. I will begin with the first verse, which is, you remember, “Comfort you, comfort you my people, says your God. Speak comfortably to Jerusalem.” The margin reads: “Speak to the heart of Jerusalem, and cry to her, that her warfare is accomplished and that her iniquity is pardoned: for she has received of the Lord’s hand double for all her sins. The voice of him that cries in the wilderness, Prepare the way for the Lord, make straight in the desert a highway for our God.” That is the message of John the Baptist.

“Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 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. The voice said, cry. And he said, “What shall I cry? All flesh is grass, and the goodliness thereof is as the flower of the field: The grass withers, the flower fades; because the Spirit of the Lord blows upon it; surely the people is grass. The grass withers, the flower fades; but the word of our God shall stand forever.”

Peter also quoted that text in the last two verses of the first chapter of 1st Peter: “*And this is the word which by the gospel is preached unto you.*” He is quoting this from Isaiah, that “the word of our God shall stand forever;” and he says, “This is the word which by the gospel is preached unto you.” Then Isaiah goes right on and speaks in other words of the gospel: “O Zion, that brings good tidings, get thee 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! Behold, the Lord God will come with a strong hand and His arm shall rule for Him: behold His reward is with Him, and His work before Him. He shall feed his flock like a shepherd: He shall gather the lambs with His arm, and carry them in His bosom, and gen-

tly lead those that are with young.”

Now that is the gospel. Up to that point, he is teaching the gospel by the word of God. Now read: “Who has 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, and weighed the mountains in scales, and the hills in a balance?” Who did that? The same One who comes and says, “I will tenderly lead like a shepherd those who are Mine” – the same whose Word now speaks to us in the gospel and lives forever.

“Who has directed the Spirit of the Lord, or being His counselor has taught Him? With whom took he counsel and who instructed Him and taught Him the path of judgment and taught Him knowledge and shewed to Him the way of understanding? Behold the nations are as a drop of a bucket and are counted as the small dust of the balance: Behold, He takes up the isles as a very little thing. And Lebanon is not sufficient to burn, or the beasts thereof sufficient for a burnt offering. All nations before Him are as nothing; and they are counted to Him less than nothing, and vanity. To whom then will you liken God? or what likeness will ye compare unto Him?”

Now skip to the 25th verse: “To whom then will you liken Me, or shall I be equal?” says the Holy One. 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.” Not one gets away. “Not one fails,” the text says. They are all kept: but what keeps them in place? [Congregation: “The power of His word.”] He upholds “all things by the word of His power.” Now He tells us to look up and see who created all these things and “brings out their host by number.” He “brings out their host” how? [Congregation: “By number.”] Well then, what is that verse there for?

God Will Never Forget You

Now then, the 27th verse: “Why do you say, O Jacob, and why do you speak, O Israel, saying that My way is hid from the Lord, and

my judgment is passed over from my God? Look up to the heavens and see who made all these things, and He calls out their host by number and not one fails. Now Jacob, why are you saying that God has forgotten you? What do you get discouraged for? Why do you think He has forgotten you? Why, He does not forget any of the planets in the universe; He knows them all by their names. Is He going to forget your name? What are these two things put there together for? [Voice: “For our comfort.”] They are put together because the same One who created all these things is the one who comforted Israel. The One who knows all these things is the One that gives you and me our new name.

Now the twenty-eighth verse: “Have you not known? Have you not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, does not faint and is not weary? There is no searching of His understanding. He gives power to the faint, and to them that have no might He increases their strength.” Who does it? [Congregation: “The Lord.”] Well, lift up your eyes and see who created all these things, and see that He has power to give to the faint. He has power for the faint by His word, so He says, “Be of good cheer. Be of good courage.” It is so. For when He spoke to Daniel, “Be strong,” Daniel said, “I am strong, for You have strengthened me.”

Now we read the remainder of the chapter: “Even the youth shall faint and be weary, and the young men shall utterly fail: but they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; and they shall walk and not be faint.” This is true because the power that keeps the planets in their courses and in one place—that same power will be with the weak and the faint, and so they can “run, and not be weary,” and they can “walk and not faint.” Then don’t you see that the Lord puts the creation and His power in creation as the foundation of our hope in His salvation? Then isn’t it all one?

There is another blessed verse that touches so intimately upon everybody. I read it principally for that purpose. It is found in the 147th Psalm, the 3rd and 4th verses: “He heals the broken in heart, and binds up their wounds. He tells the number of the stars; he calls them all by their names.” The One who can tell the number of the stars and call them all by their names, He is the One who binds up and heals the broken hearts – He binds up their wounds. Well then, have you been wounded in spirit, broken-hearted and almost in despair and thought

everything and everybody had forgotten you? Why, just remember the very next verse. The thought connected with it is this; He not only “heals the broken in heart and binds up their wounds,” but He tells the number of the stars and He calls them all by their names and He will not forget your name. That is the Lord. That is our Savior, but the foundation of our confidence in Him as Savior is that He created all these things, knows all their names, and holds them up by the word of His power—and that powerful word saves.

God Created All Things by Jesus Christ

Now reading hurriedly in the New Testament, you remember that scripture in the first chapter of John: “In the beginning was the Word, and the Word was with God, and the Word was God. All things were made by Him, and without Him was not anything made that was made. In Him was life, and the life was the light of men.” And the 14th verse: “And the Word was made flesh and dwelt among us . . . full of grace and truth.” “And of His fullness have all we received, and grace for grace.”

Then that One who created all things came here Himself, “full of grace and truth” – flesh like ourselves, and through Him we are partakers of His fullness. Don’t you see then, that the only thought that God would want us to have about salvation is that He who created us saves us! He would have us know that the power by which He created is the power by which He saves. He would have us know that the means by which He created (His word) is the very means by which He saves. This was His word: “unto you is the word of this salvation sent.”

Ephesians 3 speaks of the gospel, beginning with the 7th verse and ending with verse 12: “whereof I was made a minister, according to the gift of the grace of God given to me by the effectual working of His power. Unto me, who am less than the least of all saints this grace is given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world has been hid in God, who created all things by Jesus Christ.” Now, what was he to preach?

“The unsearchable riches of Christ” and to make men see what is the mystery, that is, “in God, who created all things by Jesus Christ.”

Then the gospel is to bring men to understand God’s purpose when He started out to create in the first place. Don’t you see then, that if the gospel were teaching something other thing than the original creation, its teaching would not bring the hearers to understand His original purpose in creating all things by Jesus Christ? That is what it was designed for and that is what emphasizes its importance to us. It shows that God’s purpose in the gospel is to reveal to men—men who have lost the knowledge of it—His original purpose in creating all things by Jesus Christ.

So we read on: “to the intent that now unto the principalities and powers in heavenly places might be made known by the church the manifold wisdom of God, according to the eternal purpose which He purposed in Christ Jesus our Lord.” But we read in another place that He purposed that before the world began. He would have to, if it was an eternal purpose. Then, in Christ, in the salvation of this world and men, and the working of Christ in it, God is carrying out His eternal purpose that He began at the beginning. “In whom (in Christ) we have boldness with confidence by the faith of Him.”

Let us read that eternal purpose again: “According to the eternal purpose which He purposed in Christ Jesus our Lord.” Then, that original creating purpose that we spoke of last night that was in Christ, and the carrying out of it that was frustrated, is Christ. Then it was Christ back there, and it is Christ now. It is Christ all the time and it is the power of God in Christ all the way. It is the power of God manifested in the word all the way for the accomplishment of His purpose at the beginning, and the accomplishment of that purpose at the close.

Satan came in and swung the world off in a crooked way. The Lord says, “All right, we will carry it out that way.” Satan didn’t do anything. He swung the world off and so it has gone on as it were, in a little by-way, and God will carry the thing through in that by-way, and accomplish His eternal purpose so that it will astonish the universe and destroy the devil. It will do it.

The same thing is in Colossians 1, beginning with the 9th verse. I will read hurriedly from the 9th to the 17th verse: “For this

cause we also, since the day we heard it, do not cease to pray for you and to desire that you might be filled with the knowledge of His will in all wisdom and spiritual understanding: That you might walk worthy of the Lord unto all pleasing, being faithful in every good work, and increasing in the knowledge of God. Strengthened with all might, according to His glorious power, unto all patience and longsuffering with joyfulness: Giving thanks unto the Father, which has qualified us to be partakers of the inheritance of the saints in light: Who has delivered us from the power of darkness and has translated us into the kingdom of His dear Son: In whom we have redemption through His blood, even the forgiveness of sins: Who is the image of the invisible God, the Firstborn of every creature: 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: And He is before all things, and by Him all things consist.” Creation, salvation, the blessing of God, and His grace, and deliverance from the power of darkness. It is really all one story--the creative power of God, and God in Jesus Christ.

The Sign of the Creative Power of God in Christ to Save

The first chapter of Hebrews has it all throughout. It is all through the Bible. Now then the thought—we do not need to dwell any further upon the thought that salvation is creation and is given as a sign signifying creative power manifested in Jesus Christ. The only way that that power is manifested at all is in Jesus Christ; the only way we can know God is in Him. Now He has set up that sign to signify the creative power of God in Jesus Christ, and whether that creative power be in the original creation, or in the work of salvation to carry out that original purpose in creation, it does not make a difference – it is all the same power, the same purpose, by the same One, in the same way, and by the same means and the same sign signifying all in all, in all its bearings and workings.

Now then if you have another sign set up to signify the work of salvation, other than that which God has set up, will that other sign signify the power of God and the salvation that is expected? [Congre-

gation: “No.”] Now think carefully of this. God set up a sign to signify His power and His working everywhere and in every way, in Christ Jesus. If you or anybody else sets up another sign, it cannot signify the power of God, because it is some other one than God that sets it up. Then it is impossible to signify the power of God by any other thing or any other sign. Is that so? [Congregation: “Yes.”]

Further, if anybody should find anywhere in history, another thing set up to signify salvation, it would signify salvation by another power, other than the power of God in Jesus Christ. It would have to. Well, has there been any effort ever made in history by any other power to save people, apart from Jesus Christ? [Congregation: “Yes.”] Has there not arisen in the world a power called antichrist? [Congregation: “Yes.”] “Anti” is against or opposed to Christ. That power does propose to save people, doesn’t it? [Congregation: “Yes.”] Let us read the description of what it does in the first place: “Who opposes and exalts himself above all that is called God or that is worshipped, so that he as God sits in the temple of God, shewing himself that he is God.” 2 Thess. 2:4.

Daniel 8:25 also says: “He shall also stand up against the Prince of princes.” He shall “stand up” to reign, to rule, and to show forth his power “against,” (opposed to), “the Prince of princes.” Who is the Prince of princes? [Congregation: “Christ.”] He stands up against Him; he will reign; he will exercise his power, manifest his work, in opposition to Christ. Take the eleventh verse. “Yea, he magnified himself even to the Prince of the host.” But the margin reads, “He magnified himself against the Prince of the host of heaven,” because the previous verse shows it is the host of heaven. Then, as Paul says, he exalted himself, opposed and exalted himself above all that is called God and that is worshiped. He magnified himself and exalted himself against the Prince of the host.

What power is that? [Congregation: “The Papacy.”] That power is the papacy, the church, the Catholic church, the Church of Rome. Now is it not the doctrine of that church that there is no salvation anywhere else? [Congregation: “Yes.”] Doesn’t their doctrine say that there is no salvation by any other means other than that church? Then that is settled, isn’t it? As to what they believe? [Congregation: “Yes.”] Further, that church, the power opposed to Christ, that exalts and sets up itself as the way of salvation, is itself opposed to Christ. And yet that church

says there is no other way of salvation than itself. Then, is it not plain that if the papacy is going to have any sign to signify its power to save, that it has must be a different one than the Sabbath? That is settled.

The False Sign of Salvation

Now then, another thought, as the papacy's sign must be a sign other than the Sabbath, which is the sign of the power of God in Jesus Christ in salvation. If any other power sets up a sign to show and signify its power unto salvation, would it not have to be, in the nature of things, a rival sabbath? It would have to be that. There is no room for anything else. If they would set up anything else as a sign, then the sign that God has set up would stand alone and distinct in the world. God's sign would take precedence of it and there would be no rivalry at all.

Therefore, to make the rivalry complete, and to make his power manifest in opposition to Christ, the man of sin has to have a sign of his power unto salvation that is a rival to the true sign of the salvation in Christ. It has to be that. And the Church of Rome makes no pretense to anything else. It makes no pretension to anything else than that the Sunday, which it has set up, is the sign of the power of the church to command men under sin into the way of salvation. That is settled. That is the object of it. That is what it has started out to do, and that is what it did.

Now when the Sunday was set up and enforced upon the people by the power of an earthly government, it made (for all practical purposes) the living papacy, as it exists in the world. When it was done, Sunday was put in the place of the Sabbath of the Lord as the result of a direct and definite purpose. That was done. Here is the record, stated by one of the men who did it. On page 313 of *Two Republics*, we read as follows: "All things whatsoever that it was a duty to do on the Sabbath, these we have transferred to the Lord's day" (Eusebius).

Then the law was there to enforce the observance of Sunday and what was the purpose of that? From *Two Republics*, p. 315, I read: "Our emperor, ever beloved by Him, who derives the source of imperial authority from above, and is strong in the power of his sacred

title, has controlled the empire of the world for a long period of years. Again, that Preserver of the universe orders these heavens and earth and the celestial kingdom, consistently with his Father's will. Even so, our emperor whom he loves, by bringing those whom he rules on earth to the only begotten Word and Savior, *renders them fit subjects of his kingdom*" (Eusebius).

Then the purpose was to save people by that means, and the Sunday was put there as the sign of the power that was doing it. It was put there instead of the Sabbath of the Lord, which signifies the Lord's power to do it. I read further from page 316: "He commanded too, that one day should be regarded as a special occasion for religious worship." (Ibid). And again, "Who else has commanded the nations inhabiting the continents and islands of this mighty globe to assemble weekly on the Lord's day and to observe it as a festival, not indeed for the pampering of the body, but for the comfort and invigoration of the soul by instruction in divine truth? (Eusebius).

That is all it was set up for, to take the place of God and to take the place of the Sabbath of the Lord. It is appropriate enough that it should do so, because, as we have found, if there is going to be another power that is going to claim to save men, it has got to have its own sign to signify its power. It belongs there. That made the papacy what it is. It is foundational to the government of their church, and (according to them), made the church the channel of salvation by absolute earthly power and compelled men into that way. Now we have read of the doctrine of the church here. We have read of the doctrine of the church of Rome in regards to the way that men must be saved, and it was altogether by man's self. It was altogether the power of self alone that could save.

That is not the salvation of Christ. Her doctrines are that a man must fit himself and make himself good enough by himself. Then the Lord would take him and make a regular bargain with him. "If you will do so and so, then I will be good to you." That is the record itself there in that book (*the Two Republics*). I have not time to read it tonight. Her doctrine is that a man must do that, but there is not power in him to do it, and that is their argument. If he does it, then he gains all. But that is not the salvation of Christ. That is not the salvation of God. Beyond this, now the professed Protestant churches of the United States have taken that same course and have also exalted Sunday, the

day that they place in this government, as the Catholic church did in the Roman empire years ago. And they have done it for the same purpose also.

Further than this, these professed Protestant churches know that there is no commandment given for Sunday. They themselves say that. They say that it began with the primitive church. I do not care how far back they claim to get it in the primitive church. If it be a church institution or a church ordinance that the church commands men to perform, it is the same thing. It is the same evil thing. Any church that would attempt to do it, becomes in the nature of the attempt, an apostate church.

Trace it to the days of the apostles if you want to. You see there that the church that did it is, in the nature of things, an apostate church, attempting to save itself and others *without* the power of God. Therefore, whatever church did it, it is in the nature of things a fallen church, because it is not the church's office in the world to command men. The church's office in the world is to obey God and not to command men.

The Effort to Replace the Sabbath

Any church, therefore, that presumes to command men is, at the very motion of it, an apostate church. The church that obeys God is the church of God. God commands; His is the power. His is the authority. He used the church, that through it He may reflect His power and His glory unto men. But the church has no right to command anybody. It obeys God alone, too. Now I will put that in another way or state it a little more plainly. It is not the church's place to command anybody, and it is not the church's place to obey anybody, but God only. Now look at that a little further. The church as a whole—Catholic and apostate Protestant—has already put herself in the place of Jesus Christ. Any church that exalts herself and makes herself the way of salvation is, in that thing, an apostate church and puts herself in the place of Jesus Christ, who is the Savior – don't you see?

Then no church can exalt herself as a savior of men. She may exalt Jesus Christ as the Savior of men, and Jesus Christ in her as the

Savior of men, but not herself, because it is the same with the church as with individuals. I have the righteousness of Jesus Christ. I have the presence of Jesus Christ dwelling in me. That is the word of the individual Christian, but the individual Christian cannot say, "I am the Savior."

The individual Christian cannot say "I am righteousness," or that "I am good and have goodness to bestow upon others that may be saved." No, the Christian can say, "I have the righteousness of Christ. Christ dwells in me and sends in me and through me His blessed purpose in reaching others and saving them. But He is the Savior. He is the righteousness. He is the power. He is all and in all."

As with the individual, so with the collection of individuals. As Christ dwells in the individual, so he dwells in the collection of individuals, and in an additional sense, beyond that which He dwells in the individual. The righteousness of Christ in the collection of individuals is only the idea of the righteousness of Christ in a greater measure, if anything could be, upon the collection of individuals which is the church. As Christ in the individual works through the individual to save, so Christ in the church works through the whole church to save. But if the church grows proud and thinks she is above all, and begins to give herself credit for her glory and her power to save, she, in that moment, puts herself in the place of Jesus Christ as the Savior.

That is the same self-exaltation in the church that there is in the individual, and it was the self-exaltation in the individuals that made the self-exalted church and brought on the apostasy. Now then, that is the church putting herself forth as the way of salvation and as the Savior indeed. She puts herself forth as the only channel of salvation and that all must be saved by the way she lays down. She has thus exalted herself against God and against the Prince of the host, against Jesus Christ, and set up that sign of her power to save against the sign which God has set up. As we have also found, she did it with the direct intent and purpose of putting it in the place of the Sabbath of the Lord.

Also, in the second apostate church (which has come in this land), she has done the same thing. She has by a direct act of the government of the United States (as a congressional action), put the Sunday institution (the sign of the power of the Church of Rome to save men), in the place of the Sabbath of the Lord. The professed Protestant

churches have, by a direct congressional act in this land, put that in the place of the Sabbath of the Lord. So that both mother and daughters have put the Sabbath of the Lord out of the way and have put the Catholic church's sign of salvation in its place.

Now let us see what that amounts to. What have we found the Sabbath is? The Sabbath, as we have found by every consideration, is the sign of what Jesus Christ is to the believer. It is the sign of what God in Jesus Christ is to men. It has in it the presence, the blessing, the spirit, the refreshing, and the presence of Christ which makes the man holy and sanctifies him. It has in it the presence of Jesus Christ, and the man who keeps it by faith in Jesus has the presence of Jesus. As each Sabbath day comes, he finds the additional presence of Jesus.

Then when that apostate church put the Sabbath out of the way, and put her own sign in its place, did she put out of the way the day only? [Voice: "She put Christ out of the way."] Was not that putting Jesus Christ away from the minds and lives of men? When the apostate daughters have done the same thing in our land, before our very eyes, have they not also put away the presence and the power of Christ, and thus taken Him away from the knowledge of men and from the lives of men? [Congregation: "Yes."] Now it seems to me that there is a point there worth our consideration, as to why it is that no progress has been made in the Christian profession in the ages that are past, at least not in the way Christ always intended that progress in the Christian life should be made.

What did God put into the life of man when He made him? Even if he had remained faithful and never sinned, what did God put there to carry him on in the everlasting progress of the knowledge of God? Let me ask it over again now. When God made man at the beginning and put him here upon the earth to live, if man had remained faithful forever and had never sinned, was there anything that God had put there and attached to him that would carry him on in an everlasting progress in the knowledge of God in his own heart's experience? [Voice: "The Sabbath."]

Didn't we read it last night over and over? Didn't He put Himself, His name, His living presence, His sanctifying power, into the Sabbath day, and give that to man? Even though he was already blessed and glorified, when the blessed man came to that blessed day, didn't

he receive an additional blessing? Is that not so? [Congregation: “Yes.”] Then has not God put into the world something that will, if observed, if kept as God chooses and intends, be something that will keep man and carry him onward in a channel of growth and progress in the knowledge of Jesus Christ? What is that? [Congregation: “the Sabbath.”]

It is there since man fell. Now then, when the Church of Rome took the Sabbath away from the minds of men, when they took away that by which Christ and His converting power might be brought to man’s recognition—was there anything there to carry them forward in the sanctifying work of Christ? That is the secret you see, why each church, starting out in the knowledge of God, came to a standstill in regard to salvation and righteousness by faith. Then another church had to rise up and do the same thing and come to a standstill. But now we come to this – the everlasting gospel is to be preached again and a church is to rise up again at the last, which has that sign which brings the living presence of Jesus Christ to men. A church is to rise up with the sign that will bring this progressive work unto a completion. That is the church that has the Sabbath of the Lord, and the church which has the Sabbath of the Lord is brought to that completed work in the salvation of Christ.

Then who can measure, who but the mind of God could possibly measure the iniquity and the evil that has been done to the world by the fearful thing that the apostate church has done? None but the mind of God can comprehend the mischief and the loss that has been wrought in the world by doing that. Well then, the effect of that was to take away the presence of Christ. It was to take Christ away from the knowledge and the heart’s experience of men and to put another. It was to put a human power, a satanic power – to put self, in the place of God and in the place of Christ, the One who emptied Himself that God might appear.

Now here is a historical parallel so apt and so perfect that I will read it. First, mankind altogether as men, without any church at all, are subject to God. Can they exist without Him? [Congregation: “No.”] If any man by his own act could indeed become independent of God, could he exist? [Congregation: “No.”] What did Satan start out to do in the first place? Was it not to become independent of God, self-existent? If he could have accomplished his purpose, what would it have been? [Voice: “His destruction.”] That was bound to be so, because he could

not exist without Him who created him, but in his wild ambition and in his intense all-absorbing selfishness, he thought he could live without God who created him.

Is not that the same thought in this self-exaltation that has put itself in the place of God? Well, whether it be man as man, or men professedly as Christians organized into a church, they are equally dependent upon God and God in Jesus Christ, and they are subject to the law of God. The law of God is the supreme law. The law of God is the government of His whole universe, and everybody on the earth is subject to that law.

Now see the parallel: About two hundred and sixty years ago Ireland had Home Rule (self-government), and she is trying to get it back now. She had a Parliament of her own, governing her own internal affairs, the affairs of Ireland, but she was subject to the supreme government in England. Now I read from the fifth volume of Macaulay's History of England, page 301 of this particular edition, chapter 23. However, if you have other editions, you can still find it in that same chapter.

Now notice: "The Irish Lords and Commons had presumed not only to re-enact an English Act passed expressly for the purpose of binding them, but to re-enact it with alterations. The alterations were indeed small, but the alterations even of a letter was tantamount to a declaration of independence." Now is the law of God enacted to bind the church as well as every other man? [Congregation: "Yes."] Has that apostate church presumed to alter that law? [Congregation: "Yes."] The alteration of it in a single letter would be what? [Voice: "A declaration of independence."] She has altered it more than a single letter, in the actual thought and in the very idea, in the very thing that reveals and brings the presence of God above every other part of the law. She has taken God out of it and voted for self-rule like Ireland. Then what has she done? [Congregation: "Put herself there."] She has established her own independence of God and proclaimed it to the world.

The professedly Protestant churches are not Protestant any longer. They have drawn the Congress of the United States into the same identical position. They have drawn the Congress of the United States into a re-enactment of the fourth commandment, haven't they? [Congregation: "Yes."] It was quoted bodily and put upon the statute

book of legislation.

Gov. Pattison, the other day in Pennsylvania when speaking in the capitol of that State, argued in behalf of Sunday laws that are already on the statute books, and said that this law is only a part of that system of the law of God which is “re-enacted” in the statutes of Pennsylvania. He says that the law of God is there “re-enacted.”

But did they re-enact the law of God as it is? [Congregation: “No.”] To do that and to undertake to enforce it, would put themselves on an equality with God, but they-re-enacted it with alterations, and that puts them above God. The churches of this nation also have proclaimed themselves independent of God in the act which they have taken in setting up God’s law and then deliberately altering it in the course of the legislation in which it was set up.

Let me read another sentence from Macaulay’s History of England, from the same page as before: “The colony in Ireland was therefore emphatically a dependency; a dependency not merely by the common law of the realm, but by the nature of things. It was absurd for a community to claim independence which could not cease to be dependent, without ceasing to exist.”

The Three Apostasies

Was there ever a more complete parallel on earth to illustrate this principle than this incident which occurred there and was recorded for our instruction? That also was in the realm of government and government law. Now a thought – Jesus Christ came into the world Himself, didn’t He? [Congregation: “Yes.”] He made the Sabbath Himself, didn’t He? [Congregation: “Yes.”] He was Lord of the Sabbath Himself, wasn’t He? [Congregation: “Yes.”]

He knew and He alone, the true idea of the Sabbath, didn’t He? [Congregation: “Yes.”] Yet he did things on the Sabbath, carrying out the true idea of the Sabbath, which did not suit the ideas of the priests and Pharisees and the politicians of that day, didn’t He? [Congregation: “Yes.”] And that stirred up their hatred against Him. The thing that

stirred up their hatred against Him was, more than anything else, the thought that He disregarded their ideas of the Sabbath. Isn't that so? [Congregation: "Yes."] And their hatred put Him out of the world for that very reason more than any other under the sun, that He disagreed with their ideas of the Sabbath. They did it. They hated Him and put Him out of the world.

In the fourth century there was another apostate church disagreeing with God's idea of the Sabbath, and they put the Sabbath and Him with it, out of their minds and out of the world as far as their power could go. The priests and rulers of old put Him out of the world, but He came back again. They could put Him out, only so far as their power was concerned and that was all. Here is another apostate church, a third one, following the example of the other two apostates which have gone before. It has put Him and His Sabbath out of the world because their ideas of the Sabbath disagreed with His, and they will not submit to His. That is a fact and you know that is a fact.

In order that that original apostate church might accomplish her purpose of putting Him out of the world and thus maintain their ideas of what the Sabbath is, they joined themselves to an earthly power. They joined themselves to Caesar and turned their backs upon God. That was done. In the second apostasy of the church, she also joined herself to Caesar that she might accomplish her purpose of putting God and His Sabbath out of the world. In the third apostasy, in order that these also may carry their idea of the Sabbath against Christ's idea of the Sabbath, they must put Him and His Sabbath out of the way. But in order to accomplish it, they must join themselves again to the powers of earth, again to Caesar, as the others did before them.

In the first apostasy, they joined themselves to Caesar in order to get rid of God and sustain their own ideas of what the Sabbath is against Him and His ideas. The result of that was accomplished by a mere minority, a very small minority. In fact, it was so small that they did not dare to let the people know what they were doing for fear they would rescue Him out of their hands entirely. That minority, small as it was, was composed most largely and was led entirely by leaders of the church. These leaders of the church by their threats compelled the representative of Caesar's authority to yield to their ideas and execute their will. You know they did it. It has been recorded, and that was the utter ruin of that nation, wasn't it? [Congregation: "Yes."]

Is it possible then for a minority, a very small minority, led by a minority of the church managers—but the leading ones—to take a course that will ruin the nation of which they are a part of? [Congregation: “Yes.”] When we come to the second apostasy, they did the same things again by trading off their influence to worldly power, and by this means to obtain governmental power to accomplish their purpose of putting Christ and His Sabbath out of their way, and maintaining their own ideas of the Sabbath against His. That was done by the minority; it was done by chief leaders of the church, and but a few at that.

What was the result of that intrigue to the empire of Rome? It was its utter ruin. Then is it possible that a minority, a very small minority, insignificant as compared with the great mass—led though, by a few of the church prelates—I say, is it possible for such a few as that to establish such a system of things and take such a course and put the government into such a course of work as will prove its utter ruin? That has been demonstrated twice in history.

Then in this land last year, before your eyes and mine, a minority of the people of this country, led by a few (a minority only of the church leaders), did by their threats bring the politicians to surrender the power of government into their hands to accomplish their purpose of sustaining their ideas of the Sabbath against Christ's idea of the Sabbath. It has been demonstrated twice in history that such an act as this has ruined the nation in which it was done. Does that double demonstration mean anything in the third instance? [Congregation: “Yes.”] The lesson that is taught in both instances will be felt in the third instance. That is what it means. Ruin and nothing but ruin can come out of it. They themselves cannot prevent it. It cannot be stopped. They have set in motion a train of circumstances that nothing in the universe can stop. That is fixed.

Now this Congress (1893) is about to expire. It is altogether likely from the whole situation that it will expire without touching the question further. If the next Congress should repeal it outright, it would not affect the situation and the results. That thing has started and it will go on in spite of everything they can ever do. You and I need not be surprised that if it is not repealed by the next Congress, that it will be repealed someday. And when that day comes, then let every Sabbath-keeper on the earth rise up with all the vigor that the Spirit of God can give him and cut loose from everything on earth, and put it

into the cause of God. For in but a little while the tide will swing back and take everyone and everything with it to ruin. You and I need not be surprised when that day comes. When it comes, we will know the meaning of it.

But those who have not had an experience in the cause of God will mistake the meaning of it, and they will say to you, "We told you all the time that you were making too much out of that. There was nothing in it." And so, they will settle back, but when the tide swings back, they are caught in ruin. Let not your minds and your hearts be deceived by anything of that kind, even though it should come twice. You should believe it now. Believe what is being said here. Study it for your lives, for your lives are in it. Bear in mind what that which has been done means -- what these two previous lessons have taught us will come to pass. It will cause utter ruin, though there might be re-peals once or twice.

The tide is set, and the result of that tide will follow, in spite of anything that the universe can do. Then, it makes no difference what a man tells you -- you tell him that you know better. No difference if Congress undoes it. You tell them that this is the surest reason that the thing is much nearer than ever, and put your whole soul into it. If he laughs at you, God has promised that the day will come that you will laugh and he will mourn. It is dangerous business.

Christ at the Center of the Sabbath

Well then, these are some of the things. The question as to whether the Sabbath (the seventh day), the Sabbath of the Lord is the day, or Sunday is the day, has considerable meaning in it. It means more than anyone on the earth has yet dreamed, unless taken personally into the counsels of God. Further than that, let us look at it. We have found that the Sabbath is the sign of the power of God in Jesus Christ, working the salvation of men. We have found that the Sabbath brings by itself and in itself the presence of Jesus Christ into the living experience of a man as nothing else can, and keeps it there. That is a

fact. If you have not found it out in your own experience, believe it, and you will find it in your own experience. Everyone may know who will believe.

Well then, we have found that the attempt in changing the day, was to take the Lord away from the knowledge of man. That has been demonstrated. Now upon that question then, as to whether the seventh day is the Sabbath of the Lord or not, hangs man's salvation. That is settled. Upon that question hangs their salvation or their destruction now. There are instances of that kind. Let us turn and read it, and with that thought we will close for this time. Acts 25:19, 20: "But had certain questions against him of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive. And because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters."

That was a great question to make such an uproar about – as to whether a man was dead or alive. Here the whole Jewish nation was stirred up against one of their own people, and all the question that was involved was as to whether one was dead or alive. That is all that Festus saw in it. But you and I know that upon whether that person was dead or alive depends the salvation or the perdition of this whole world. You know that is so. And the same thing is asked today. "What is the use of all this stir about whether it is Saturday or Sunday, about the keeping of the day? Why, it is only a day anyhow. What is the use of getting up a new sect (a new denomination) and making a great stir? What is the use of making all that stir about it, whether Sunday is the Sabbath or another day—whether we rest on one day or another? Never mind as to whether that day is the Sabbath or not."

Upon that decision by men as individuals and as bodies, depends the salvation or the destruction of this earth today. That's settled. Whether that day is the Sabbath of the Lord or not – upon that hangs the salvation of men today as it did back there in that day. Those people, in their envy against Christ and determination to maintain their own idea against God's idea, got Him out of the world, and then they got up a controversy as to whether He was dead or alive. So these same people will put the Sabbath out of the world and then raise up a question as to whether it is the Sabbath or not.

They know well enough it is the Sabbath, but like those back

there, they will maintain their own ideas of the Sabbath against God's idea. Though He has unequivocally told them then that He is Lord of the Sabbath and that the salvation of all men is dependent upon this question of the Sabbath of the Lord, just so certainly today on this question depends the salvation of men. We can say boldly that the salvation of men does depend and hang upon their keeping the Sabbath of the Lord, because the keeping of the Sabbath of the Lord has the presence of Jesus Christ in it and His life in it, and man cannot be saved without it.

So I say again, we may boldly say that the salvation of a man depends upon his own observance of the Sabbath of the Lord as it is in Jesus Christ, for that means Jesus Christ. Jesus Christ means the Sabbath, and the Sabbath means Jesus Christ. In this day, when men are enlightened upon it and when the message of the everlasting gospel is to be preached to the world, when the third angel's message is to go to them with Christ in it and the all and all of it, then they that reject the Sabbath of the Lord are also turning their backs upon Christ, and they themselves know that there is no salvation in that way.

Haven't we in our previous study seen that there is nothing else to preach to men in this world but Jesus Christ and Him alone? He is the only thing, and haven't we seen that we are to preach Him in the face of every earthly consideration, whether it be the consideration of the protection of earthly powers or the consideration of wealth or influence of any kind, and indeed life itself? That is the message to the world. Christ is the message to the world – Christ as made known in the Sabbath of the Lord, which is “a sign between Me and you, that you may know that I am the Lord your God,” and My name is “I AM” what “I AM!”

