

General Conference Bulletin Articles (1889-1903)

General Conference Daily Bulletin, Vol. 3 (1889)

October 25, 1889

"Why We Oppose Religious Legislation" *General Conference Daily Bulletin* 3, 7.

E. J. Waggoner

[The service Thursday evening, October 24 was a discourse on the above subject by Elder E. J. Waggoner, of which the following is a resume.]

This is a subject that should be clearly defined in the mind of every individual, especially of those who act as teachers either in public or private, or who have the power to influence public opinion to any degree whatever. Those who favor religious legislation very naturally imagine that opposition to their movement is actuated by selfish motives. They think that our only reason for opposing it is the fear that it will tend to inconvenience or endanger us. We say it is very natural that they should imagine that opposition to their movement is wholly selfish, because religious legislation is actuated by nothing but the most selfish motives. To anticipate direct argument, we might call attention to the fact that their suspicion of our motives gives evidence of their real ideas of the natural results of the success of their movement. If they did not know that their movement cannot fail to result in persecution, they would not think that our sole reason for opposing it is the danger of being persecuted. But this, we may say, scarcely enters into the account at all. Our reasons for opposing religious legislation are not personal, but general, and of such a nature that we think all candid persons can appreciate them when fairly presented.

The first reason that we present-not the strongest, yet in itself amply sufficient, and one that will appeal most strongly to the largest number of people-is that religious legislation tends directly to the overthrow of civil liberty; it is based on the principle that minorities have no rights that majorities are bound to respect. As the matter of religious legislation is a live issue at the present time, we will take for our proofs and illustrations items from the working of the movement in this country.

And first it will be necessary to show that religious legislation is sought for at the present time. This we can do by the statements of those who are working for

a national Sunday law. In his plea before the Knights of Labor, for help in securing a Sunday law, the Field Secretary of the American Sabbath Union said:-

"A weekly day of rest has never been permanently secured in any land except on the basis of religious obligation. Take the religion out, and you take the rest out."

Rev. J. H. Knowles, editor of the *Pearl of Days*, said in an editorial of January 25, 1889:-

"It will become more and more apparent that the real defenders of the day are among those who regard it a divine, not merely a human institution."

Col. Elliot F. Shepard, in accepting the presidency of the American Sabbath Union, said:-

"The work, therefore, of this society is only just begun. We do not put this work on mere human reasoning; for all that can be overthrown by human reason. We rest it directly and only on the divine commandment."-*Pearl of Days, Jan. 25, 1889.*

Article 3 of the constitution of the American Sabbath Union reads thus:-

"The object of this American Sabbath Union, is to preserve the Christian Sabbath as a day of rest and worship."

And finally, the Blair Sunday-Rest bill, which was so heartily indorsed by this Union and the National Reform Association, expressly declared that it should be construed,-

"To secure to the whole people rest from toil during the first day of the week, their mental and moral culture, and the religious observance of the Sabbath day."

This evidence might be multiplied, but it is sufficient to show that Sunday legislation is religious legislation, and nothing else. Now let us examine its nature and results.

In Prof. Herrick Johnson's address before the American Sabbath Union, on the Sunday newspaper, an address which the Union circulated broadcast over the country as an official document, there are four propositions laid down, the fourth one of which, taken from an Illinois Supreme Court report, is as follows:-

"Every individual has the right to the enjoyment of the Christian Sabbath without liability to annoyance from the ordinary secular pursuits of life, except so far as they may be dictated by necessity or charity."

80

This proposition is a sound one. We have no fault to find with it in itself, but only with the way it is applied; for the Sunday-law advocate's idea of giving people a right to rest on Sunday is to compel everybody to rest. The proposition that every individual has the right to the enjoyment of a rest on Sunday is no more self-evident than that every individual has the right not to rest on that day, but to rest on some other day. Both these propositions being true, it is very clearly seen that ample provision is already made against anybody being unnecessarily disturbed on his chosen day of rest. We concede that everybody who wishes to rest upon Sunday has the right, and should be protected in the right, to do so undisturbed. But the very essence of Sunday-legislation, and the only foundation upon which it rests, is the theory that those who choose to rest

on any other day than Sunday have no right to the enjoyment of that rest undisturbed, and have no right to refrain from resting on Sunday.

That this is what is implied by the proposition laid down by Mr. Johnson, and indorsed by the American Sabbath Union, is clearly shown by their official statements. Thus Dr. Edwards, in an address before the National Reform Convention held in New York in 1873, having stated that the National Reform movement is opposed to atheism in the government, gave his idea of atheism as follows. Said he:-

"The atheist is the man who denies the being of a God and a future life. To him mind and matter are the same, and time is the be-all and the end-all of consciousness and of character.

"The deist admits God, but denies that he has any such personal control over human affairs as we call providence, or that he ever manifests himself and his will in a revelation.

"The Jew admits God, providence, and revelation, but rejects the entire scheme of gospel redemption by Jesus Christ, as sheer imagination, or-worse-sheer imposture.

"The Seventh-day Baptists believe in God and Christianity, and are conjoined with the other members of this class by the accident of differing with the mass of Christians upon the question of what precise day of the week shall be observed as holy.

"These all are for the occasion, and so far as our amendment is concerned, one class."

Here we find that when the National Reform movement shall have succeeded, the individual who does not regard Sunday will be counted as an atheist. Now, listen to what Dr. Edwards said of atheists in the same address:-

"What are the rights of the atheist? I would tolerate him as I would tolerate a poor lunatic, for in my view his mind is scarcely sound. So long as he does not rave, so long as he is not dangerous, I would tolerate him. I would tolerate him as I would a conspirator."

This is simply saying that under the National Reform regime, the man who should dare to observe another day than Sunday would be considered as having no rights whatever, and entitled to no respect. If he should dare to publicly declare his belief, his insanity would be considered dangerous, and he would be shut up.

This has been stated even more plainly in an article in the *Christian Statesman*, July 7, 1887, entitled "The Bible in the Public Schools," which was editorially commended as "a masterly article." The writer said:-

"Some advanced champions for freedom of conscience and the rights of men, in Britain and the United States, cannot be accommodated. In this category must be classed agnostics, atheists, and scientific infidels. For my part, without hesitation or apology, I deny such men any reasonable claim to conscientious convictions and privileges at all."

Now substitute in the above Mr. Edwards's definition of an atheist, and you have the simple statement that under National Reform government, people who do not observe Sunday,-no matter how strictly they may observe another day of

the week,-will not be considered as having any claim to conscientious convictions and privileges,-they will not be considered as having any rights whatever.

Now, listen to another statement. It is from the *Christian Nation*, of September 15, 1886. This is one of the official organs of the National Reform Association, and therefore may be depended upon as properly representing National Reform. I read:-

"Neither does National Reform propose to deprive any citizens, without forfeiture, of any just and inalienable civil right."

But we have already shown from high authority that National Reformers consider that atheists-among whom are classed all who differ with them in religious faith, and especially those who differ with them in respect to the precise day of the week which should be observed-have no rights whatever; so that all a man will have to do to forfeit his rights in their estimation will be to disregard Sunday, or to religiously observe another day in its stead. Now, mark, according to the statement that I have just read, National Reformers deliberately propose to deprive such citizens of just and inalienable rights.

And this is exactly what the advocates of religious legislation will do. The success of their movement cannot fail of resulting in religious persecution. With the above deliberately-expressed intention to deprive men of just and inalienable rights, place another equally base avowal by Rev. Dr. A. D. Mayo, at the Cincinnati National Reform Convention, in 1872. After declaring that the people of the United States would acknowledge God in the Constitution, he said:-

"They will protect the rights of every citizen, and persecute no man for his religion, until that religion leads him to disobey the law which expresses the will of the majority concerning the moral duty of the citizen."

Of course they will persecute. If they succeed in getting the laws that are desired, they cannot do otherwise. For the State is bound to enforce all the

81

laws on its statute books. If it has laws concerning religion and religious practices, it must enforce them, or else have its authority despised. But the punishment of a man because he differs with others in matters of religious faith and practice, is simply religious persecution.

Mr. Blair declared (Senate Hearing, p.97) that the only object of the proposed national Sunday law is to make efficient the existing Sunday laws of the States. Yet inefficient as he considers them, they have proved efficient enough in Georgia, Tennessee, and Arkansas to deprive men of property, of liberty, and, indirectly, even of life. Now listen to what Rev. J. M. Foster, District Secretary of the National Reform Association, said when pressed to give his opinion of those outrages:-

"As to the alleged cases of persecution in three States, I have read the description of the cases in Arkansas, and they are not of the public-spirited class that is willing to suffer for the common good. The old man and his son of seventeen, whose horse was sold for \$27, and the man whose young wife and child died while he was in prison, brought that evil on themselves by breaking the law."-*Christian Statesman*, Oct. 10, 1889.

It is not too much to say that such talk is fiendish. Let no man say that persecution will not follow the passage of religious laws. It cannot be otherwise. And it will not be the vicious and depraved who will be the most active in the persecution. No; it will be the very men who are considered the guardians of public morals. Men who are personally very pleasant and amiable may make the worst sort of persecutors, when they get so blind that they can regard as a common criminal the one who disregards an unjust human law in order that he may obey a just and divine commandment. One of the strongest indictments against religious legislation is that its tendency is to transform naturally amiable men into cold-blooded demons of cruelty.

Human rights are God-given; and since God is no respecter of persons, it follows that he has given to all men the same rights; and thus the Declaration of Independence simply formulated a Heaven-born truth when it declared that all men are created equal, and are endowed by their Creator with the inalienable right to life, liberty, and the pursuit of happiness. That is, all men are created equal with respect to the rights with which they are endowed. Every man has a God-given right to find his pleasure, enjoy liberty, and pursue happiness in his own way. Of course it is understood that no one shall interfere with another; for all are to be equally protected; and if all are equally protected, none will be interfered with. Now it needs no argument to show that one man's violation of Sunday does not deprive another man of his privilege to rest. That ten men in any community who do not observe Sunday, do not in the slightest degree interfere with the right and liberty of the thousands of others to observe that day, is clearly shown by the fact that in scores of instances a single individual observes the seventh day regularly and strictly, and is not hampered in that observance in the least by the fact that thousands of others openly disregard it, and have no respect for his observance of it.

The proposition that every individual has the right to the enjoyment of Sunday, rightly interpreted, is only the inverse of the proposition that every individual has the right to the observance of Saturday, or of any other day, or, so far as man is concerned, of no day at all. But Sunday laws, as before stated, make no provision for the rights of any except those who observe Sunday, and deliberately propose to deprive all others of their God-given rights. As the *Christian Nation* says, they propose to deprive certain individuals of inalienable rights and privileges. Thus by their own mouth it is proved that religious legislation, as embodied in the movement of the National Reform Association and the American Sabbath Union, is a direct blow at the foundation of our government, and is directly in opposition to the Declaration of Independence, -the charter of American liberty. It is un-American, and that alone should be sufficient to condemn it. The man who in a public assembly would declare that the framers and signers of the Declaration of Independence were misguided men, and that their work was a fraud, would be set down as the worst kind of an anarchist. The preacher who should make such a statement would lose his congregation. The teacher who would make such a declaration to a class, would be expelled from the public schools. Yet the National Reform Association and the American Sabbath Union make the same declaration no less boldly, although not in express terms. They

have, however, boldly and openly railed against the statement of the Constitution, that governments derive their just powers from the consent of the governed.

We say, then, that their movement ought to be opposed, because it is of the very essence of anarchy. It does not help the matter to say that those whose rights are thus disregarded are only a few; although Sunday-law advocates think to console themselves with this idea. Thus Dr. Edwards said:-

"The parties whose conscience we are charged with troubling, taken altogether, are but few in number. This determines nothing as to who is right; but the fact remains, and is worthy of note, that, taken altogether, they amount to but a small fraction of our citizenship."

Almost every lecturer in behalf of Sunday legislation lays great stress upon the assertion that the observers of the seventh day "amount to but about

82

seven-tenths of one per cent of the entire population;" and that, therefore, they are too insignificant to be noticed, or to have their rights and privileges taken into account.

But right here is a principle which they overlook: It is not whether a few individuals who observe the seventh day may be ignored on that account, but whether the Government can afford to disregard the rights of people simply because they are in the minority. Let the Government once start upon the line of doing injustice to even a single individual, and there is no telling where it will stop. If a law may be enacted which will trample upon the rights of one individual, the same principle will allow the enactment of a law that will ignore the rights of many. If a few people may have their rights ignored because they differ with the majority as to the precise day of the week to be observed religiously, a few other people may have their rights ignored because they differ with the majority on some other subject. Moreover, majorities and minorities are subject to fluctuation. Politics are changeable, and the side which has the majority to day may, within a year, be represented only by a feeble minority; so that if the Government once starts upon a career of injustice, not a single individual will have any guarantee of safety.

We have been proceeding upon the supposition that those who observe Sunday, and those who are working for national Sunday laws, are in the majority; but this is a great mistake. The population of the United States is between 60,000,000 and 70,000,000; of this number the best statistics-those which are furnished by the religious denominations themselves-show that less than 15,000,000 are even professors of religion. Only that number of people have their names on church books. According to the admission of leading men in this Sunday-law movement, a large per cent. of this number pay no more regard to Sunday than do non-professors. Therefore it is self-evident that the attempt to secure Sunday-laws, and to have the Government enforce them, is an attempt by a very small minority to control the country.

The petition that has been presented to Congress had, according to the highest estimate of its friends, only 14,000,000 indorsers; and of this number the larger portion never saw the petition. The Methodist Episcopal Church, the Baptist Church, the Presbyterian Church, north and south, and the Reformed

Church are counted as having indorsed the petition; and yet it was only a few delegates from these bodies that indorsed it; and on the strength of this so-called indorsement, the entire membership was counted, to make six millions of the fourteen millions. Leave out the vast number who had never seen the petition, and that six million would dwindle down to a small fraction of one million. Then, notwithstanding the fact that the Presbyterian Church was counted with the other denominations,-which together only made up six millions of the fourteen million,- that church appears the second time in the same list of fourteen million, thus furnishing 700,000 more to the list, all of which should be omitted.

Then again, a letter from Cardinal Gibbons, personally indorsing the movement, was counted as adding 7,000,000 to the list, all of which should be deducted.

Then the Woman's Christian Temperance Union, 200,000 strong, was added, to help swell the fourteen-million list. But the very name of the Association shows that all of its members are also members of various Christian churches; and, therefore, they were counted in the denominations that are represented by wholesale.

Then again, the Knights of Labor were counted over two-hundred thousand strong, to help swell the list. But in the first place, many of these are members of churches, and so had already appeared in the count of those churches; in the second place, of the 219,000 Knights, probably not more than 200 were present in the Assembly which passed a vote favoring the petition. And, lastly, the fraud that was perpetrated in counting the entire body of the Knights of Labor as favoring the Sunday-law petition, is shown by a recent dispatch from Milwaukee to the *Chicago Tribune*. It stated that the Sunday-closing question was likely to cause a great deal of trouble to politicians in Wisconsin. It mentioned the effort that was being made by some of the churches to secure Sunday legislation, and closed thus:-

"The proposition to hold a State mass convention for the purpose of organizing all over the State, has met with a great deal of favor, and will probably be put in effect sometime during the winter. The workers are also trying to interest the Knights of Labor in the movement."

This would sound very strange in the face of the fact that it has been certified to Congress that the Knights of Labor, 219,000 strong, have already indorsed the movement, did we not already know that that representation was a base fraud.

By this brief analysis of the pretended fourteen million-signature petition, we have shown that an exceedingly small per cent. of the population of the United States is working for Sunday laws; but there is another point which will very largely cut down even this small minority. The petition certifies that each one of its indorsers is an adult resident of the United States, 21 years of age, or more; yet the entire membership of all the churches was counted, although it is well known that every large denomination has a large percentage of members who are less

than 21 years of age. That this fraudulent representation was deliberately planned, is shown by the confession of the leading worker-the Field Secretary of

the American Sabbath Union. In attempting to defend himself and his co-workers from the charge of deliberate fraud in the matter, he made the following statement under oath:-

"It is implied that some fraud was perpetrated because the whole membership of churches petitioning was given, not those above 21 only; but the records quoted show that there was no attempt to deceive. It is impossible to tell how many in a denomination are under 21, and so the whole number is given."

Who cares how many in a denomination are under 21 years of age? What has that to do with the securing of a Sunday law? The petition has nothing to do with the number in any denomination who are under 21 years of age, or who are over 21 years of age. All it has to do is with the individuals who voluntarily sign it. If those who framed and circulated the petition had been honest in their intention, the question of how many in any denomination were or were not under 21 years of age would not have troubled them at all.

But they were determined to swell their list of petitioners by every means possible. They could have guessed the number of church members who were above 21 years of age, and put that number down; and thus have presented a little more nearly the appearance of honest dealing; but they resolved to run no risk of making a mistake in number, and so they put down the whole number, thus deliberately perpetrating a base fraud. It may well be said that no attempt was made to deceive, because the fraud is so transparent that no one in his senses could be deceived; but the imposition was none the less on that account.

If any one asks what this has to do with the reasons why we oppose religious legislation, we reply that it has a great deal to do with it. Truth is never advanced by fraud; it cannot be. Truth never seeks to gain its ends by trickery, for that would defeat them. Truth has a natural and irreconcilable repugnance for error and falsehood, but wickedness can be fostered only by deceit. Therefore when any movement seeks to advance itself by any fraudulent means, there can be no better evidence that it is a wicked affair. In every age, from the time of Constantine until now, religious legislation by civil power has been built up by fraud, vindictive selfishness, and perjury.

From what has already been given, therefore, it is plainly evident that the movement in this country for a national Sunday law is a movement for religious legislation, and that this movement is a most wickedly selfish attempt on the part of a few people to get control of the Government; a deliberate design to overturn the just and inalienable rights of the majority who either conscientiously differ with them, or else are indifferent; and a settled determination to persecute even to death those who do not tamely yield to their usurpation of authority. It is the worst phase of anarchy that has ever appeared in this country, and should be opposed by every true American citizen.

Another, and the chief reason why we oppose religious legislation is that, no matter how sincere and conscientious its advocates may be, its influence can be only to bar the progress of true religion, and to propagate immorality. The proof of this is ample. We will begin with the argument for the suppression of Sunday newspapers. The *National Presbyterian*, of January, 1889, in an editorial on "The Church and the Sunday Newspaper," said:-

"The responsibility of the church for the continued existence of the Sunday newspaper is beginning to attract the attention of thoughtful men. It is a fact which it is idle to attempt to conceal, that it is sustained by the patronage of the members of the Evangelical churches. It is the support given them by this class, and this alone, that makes it practicable to continue the publication of these papers. The responsibility, then, of this great and growing evil is with the church."

The *Chicago Advance*, of January 24, 1889, contained an article by Rev. Geo. C. Noyes, D. D., entitled "The Sunday Newspaper-An Exposition," in which it was stated:-

"If all the Christian people in the land who read or advertise in the Sunday papers were to withdraw their patronage, the publication of every one of them would cease within a month. Upon Christian people rests the responsibility of their continued publication."

The Rev. Herrick Johnson, in his published speech upon the Sunday newspaper, brings this indictment against it:-

"It is tempting hundreds and thousands to stay away from the sanctuary, and making it manifold harder for the truth to reach those who go. Ruskin says, in view of the thronging activities of our times, the rush and roar of our busy life, the push and press and ambitions of trade, a minister on Sunday morning has just 'thirty minutes to raise the dead in.' The Sunday newspaper is another huge stone laid on that sepulcher, making it just so much harder to raise the dead."

Again he says:-

"This is the fearful indictment against it: That it is keeping an army of workmen from the day of rest they ought to have. It is educating an army of newsboys to trample on the Sabbath, and so counteracting the best influences that Christian people are seeking to throw around them. . . . It is honeycombing society with false notions about the Sabbath; and it is deadening the spiritual sensibilities even of many of the people of God."

Now, here is an acknowledged evil in the church; professed Christian people are having their spiritual sensibilities deadened, and are openly violating their church obligations; and what is the remedy proposed? Is it a revival of religion? or increased zeal on the part of the ministry? Oh, no; it is to have the State suppress the thing which is leading them

84

astray. What is the plan proposed to enable the minister to reach the people? Is it to ask the aid of the Holy Spirit? Not at all; it is only to ask the aid of the State to suppress the Sunday newspaper. Thus the effect of religious legislation is to substitute the power of the State for the power of the Spirit of God. It surely can need no argument to show that the religion thus fostered will be only a hollow shell. It will be State religion, and not the religion of the Spirit of God.

The State may force people to church, and may enforce a form of religion, but the Spirit of God alone can reach the heart; and without this power an enforced form is worse than useless, since many people will trust in that form, and will rest content with that alone. It is a most humiliating confession of weakness and wickedness, when the church asks the aid of the State. Take the statements cited from the *National Presbyterian* and the *Advance*. Appeals for Sunday laws,

based on such statements, amount to just this: "We have so much evil in the church-so many disorderly members-that we are unable to do anything; there are not enough conscientious members to discipline the disorderly ones, and not enough of the Spirit of God in the church to convert them; and so we must have the help of the State to enforce church discipline, and establish a form of godliness."

They do not realize that this is simply to reject God and to trust in the power of man. Says Bishop Vincent: "The church makes a great mistake when it seeks to secure worldly position, and to influence temporal power." "The abomination of abominations is the aspiration after temporal power on the part of the church. All the church wants is spiritual power, and this goes out when temporal power is invoked."

Those who appeal to the State to help the church in its struggles, should learn a lesson from Ezra. When he was on his journey from Babylon to Jerusalem to build the city, he had to pass with women and children through a hostile country. He was greatly troubled; but instead of asking the king for a troop of soldiers to protect his company, he fasted and prayed to the Lord. Says he:-

"For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king saying, The hand of our God is upon all them for good that seek him; but his power and his wrath is against all them that forsake him. So we fasted and besought our God for this; and he was entreated for us." Ezra 8:22, 23.

The church has preached to the world about the power of God; yet, unlike Ezra, it is not ashamed to ask the world for help, instead of trusting in God. Thus they confess their lack of knowledge of God. Two great evils must result from this course: First, the world will no more believe that there is any such thing as the power of the Holy Spirit, and it will think itself supreme. Second, both the church and the world will be plunged more deeply into sin; because the church is appealing for help against an evil, to the very source of that evil. The world cannot purify the world. A worldly church cannot clear itself of worldliness by the aid of the world. Therefore Christians should oppose religious legislation for the honor of God, and for the preservation of his truth.

But I have a still stronger indictment in this line to bring against religious legislation. It is that such legislation naturally tends to the grossest immortality, and, what is worse, leads the vicious to think that they are Christians. Ground for this charge is found in the following statements. Dr. Edwards in his New York address before referred to, said:-

"And yet another objection is that the laws of Moses will have to be re-enacted and enforced among us, and that these laws are not at all fitted to our times, our freedom, our civilization. I confess that I am not at all afraid of Moses. . . . Now, if there be anything in the laws of Moses which the coming of Christ and the subsequent overthrow of Judaism did not abrogate, let them be pointed out,-there cannot be many of them,-and we are prepared to accept them and have them re-enacted."

Again, in the hearing on the Sunday-Rest bill before the Senate Committee on Education and Labor, Senator Blair asked the question-

"Suppose that human beings trying to live in accordance with the will of God, re-enact his law, and write it in their statute books; is it wrong for society to put into its public laws the requirements of the obedience to God and his law?"-*Hearing, p. 65.*

And when this question had been answered by the statement that the effect of Sunday legislation is to call the attention of the individual to human authority, to the exclusion of the divine, Mr. Blair replied:-

"The will of God exists. He requires the observance of the seventh day, just as he prohibits murder; and as we re-enact his law in making a law and re-enforcing it against murder, so all the States have enacted laws against the desecration of the Sabbath, going further or not so far, according to the idea of various Legislatures."-*Ib. p. 66.*

Just think of it! Re-enacting the law of God! And not simply re-enacting it, but even going farther than God, according to the ideas of State Legislatures! Was greater presumption ever dreamed of? What could more perfectly meet the description of the power that should oppose and exalt itself above all that is called God or that is worshiped?

But listen to two more statements on the same point. In the *Christian Statesman*, of May 30, 1889, Mr. Crafts said:-

85

"The laws of our statute books that re-enact the seventh commandment are as distinctly Biblical in their origin as the laws that re-enact a part of the fourth commandment."

And Mr. Blair, continuing his remarks before referred to, said:-

"Now the question comes right to this point: God having ordained the Sabbath, as you concede with all religious organizations, here is the national Government, which alone can make that law of God operative in this sphere of national action. Why should not the national Government, then, re-enact that conceded law of the Almighty, and make it effective?"-*Hearing, p. 66.*

Here we see an utter ignoring of the power of the Spirit of God to influence men. The national government alone able to make the law of God effective!! We have already noted the blasphemous presumption of such an idea, but now after one more citation we wish to call special attention to the result upon the people. In the *Christian Nation* of December 5, 1888, the Rev. N. M. Johnston, speaking of Christ's work on earth, said of him:-

"He healed disease; an intimation that when his gospel shall prevail, and wickedness be suppressed by law, then pestilence and disease shall be unknown."

Now note the following points:-

1. The law of God is spiritual. God requires truth in the inward parts. He has declared that outward compliance with his requirements amounts to nothing, unless the service is from the heart. His word declares that hatred is murder, and that a lustful desire or look is adultery. No sign may be made that man can see, but God who looks upon the heart, sees violation of his commandments. The Pharisees, who appeared righteous outwardly, unto men, but were corrupt within, were denounced in most unmeasured terms. See Matt. 23:26-28.

2. As wickedness has to do with the heart, so has morality; and nothing but the Spirit of God can reach the heart. No law, not excepting the law of God, can put down wickedness. The only righteousness that is worthy of the name is the righteousness of faith. The apostle Paul declared that he did not want to be found at the last day having the righteousness of the law, but only with the righteousness which is by the faith of Jesus Christ.

3. Since the law of God has to do with the thoughts and intents of the heart, it is evident that no human law can enforce obedience to it, nor punish for disobedience thereof. A man may be as corrupt at heart as Satan can make him, and yet if he preserves a fair exterior, men may call him good. Therefore it follows that,

4. When the State assumes the power of re-enacting and making effective the laws of God, it will declare men to be moral who are grossly corrupt. And since the natural tendency of men is to self-satisfaction, the result will be to fasten men in chains of vice. It will be useless to preach the gospel to men whom a power which they are taught to believe has authority above God, has declared to be righteous. And so the so-called Christian nation will be a nation where murder, adultery, and theft will be clothed with the garb of Christianity. Thus the abettors of religious legislation take away the key of knowledge, not entering into the kingdom of God themselves, and hindering those who would.

To sum up: we oppose religious legislation by civil governments, because it is unjust, and inconsistent with that civil liberty which is inalienable, and God-given. Especially is it un-American, directly subversive of that which the founders of this Government fought and labored to establish and maintain. Still more do we oppose it, because it is anti-Christian, tending only to immorality and practical idolatry. It repudiates the power of Christ and the Holy Spirit; it treats the word of God as a common thing, subjecting it to the judgment of men and the caprices of politicians; it even denies God himself, by attributing to fallible mortals the authority which belongs to him alone.

It is, in fact, of the very essence of heathenism; for while a true theocracy is the best government that could be imagined, -God himself being ruler, -when men appoint themselves vicegerents of God, they do just what the heathen did. Therefore, we call on all true Americans-upon all lovers of the liberty bequeathed to us by our fathers in the immortal Declaration of Independence; and with a still louder call we appeal to all lovers of God, of the Bible as his inspired word, and of the pure gospel of the Lord Jesus Christ, to unite with us in warning the people against this monster of injustice and mystery of iniquity-religious legislation.

General Conference Daily Bulletin, Vol. 4 (1891)

March 8, 1891

"Bible Study. Letter to the Romans. No. 1" *General Conference Daily Bulletin* 4, 2.

E. J. Waggoner

This book is one of the most wonderful in the Bible. In the sixteen possible lessons before us, we shall be able only to touch, in the briefest manner, upon the general outline of the book. We shall expect to find things we cannot understand, even as we cannot understand how the infinite God upholds the universe by the word of his power. We believe that which we cannot understand, because God says so. Approaching the study of the Bible thus, we place ourselves where God can unfold and explain to us the mysteries of his word.

Chap. 1:1-15. These fifteen verses are introductory, the first seven comprising the salutation, the remaining eight being personal explanations. Yet in these verses are some of the richest passages in the Bible; as in verse twelve, wherein Paul states that he expected not only to minister to the church on his visit, but to be ministered to by it. Both were to be comforted by their "mutual faith." This does not contemplate a condition of the church in which the minister must spend his energy in combating error, and settling differences between brethren.

Verses 16 and 17. Here we have the *text* of the epistle. The entire book is but an expansion of these verses.

In the remaining verses of the chapter, we have a statement of God's justice in punishing wicked men, and of the consequences of a separation from God. We are liable to get an idea something like this; namely, that we have the third angel's message, consisting of a system of truth comprising such subjects as the law, the Sabbath, nature of man, advent, etc., and that to this we have superadded a little gospel, the idea of justification by faith. There is but one doctrine we have to preach, that is the gospel of Christ. Mark 16:15, 16. This commission is to us. Those that believe the gospel will be saved. Is there nothing besides the gospel to teach?-"It is the power of God unto salvation." What do we want besides salvation? What more can we ask for?

The gospel brings righteousness. The righteousness of God is what God does, it is his way. To be in harmony with him is to make his way our way. The gospel reveals this way to us (Rom. 1:17), and not only this, but it is the power of God to work out his way in us. The Bible is a statement of God's way, and this is summed up in the ten commandments, which are a declaration of his righteousness. Isa.51:6, 7. In Matt. 6:33, Christ declares this righteousness to be the one thing needful. Why?-Righteousness is life: and the man who has God's righteousness has everything in this world, and in the world to come.

Verse 17. Here we have righteousness by faith. "The just shall live by faith." Nothing else? By faith and works? "Add not thou unto his words, lest he reprove thee, and thou be found a liar." To be just is to be righteous, and a righteous man will do righteous acts. That is the fruit of righteousness. But how does he do these works?-By faith. John 6:28, 29. "This is the work of God, that ye believe." Possibly we have had a narrow idea of what faith is.

"The just shall live by faith." Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by faith of Jesus Christ. What about these doctrines, as the Sabbath, immortality, etc.?-Since the "kingdom of God and his righteousness" is the one thing needful, and since there is nothing unimportant in the Bible, all of these doctrines are simply divisions, lines

depending upon that one thing,-all summed up in the doctrine of righteousness by faith. We can preach nothing else; for everything outside of this is sin.

Verse 18. Wrath is revealed against those who "hold (or restrain) the truth in unrighteousness." Connect this verse with chap. 10:3. God is a living God. His throne is a living throne. There is the water of life, and the tree of life,-everything is life. Therefore his righteousness is active, is life. Some men, ignorant of this righteousness, refuse to submit themselves to it, and resist it. God will punish men. Why?-Because they identify themselves with unrighteousness. They are permeated by it, and, when that is gone- for sin must be destroyed-it takes them with it. It means simply that God is no respecter of persons.

Verses 19 and 20. Is God unjust?-No; for ever since the creation his works have testified of him. Many do not know that the world could not create itself, but it "*may* be known."

Verses 21-32. How does it come that men do not know?-They know so much. "Professing themselves to be wise, they became fools." The most unreasonable thing in the universe is human reason. It is utter foolishness with God. 1 Cor. 1:19-31.

Paul says those who do the things described in the latter part of the chapter under consideration, know that they are worthy of death, and you cannot find a people who do not know it. The heathenism

34

Paul was speaking of, as represented at Athens and elsewhere, was not ignorance of things of this world. It embraced men whose work in the arts and sciences is studied to-day. A man may know without God, just as the beast may know; and where is the difference, save in degree? There is no wisdom apart from God. This is what Paul means when he says, "Beware lest any man spoil you through philosophy . . . after the rudiments of this world, and not after Christ." So also in 1 Cor. 1:18, and Col. 2:3.

We hear a good deal of "natural morality;" and "scientific morality,"-morality common to all men. This is what Paul is describing. It is heathenism. The popular idea of heathenism is an incorrect one. The heathen is the man who doesn't know God. He may be a religious man, but God is not the source of his wisdom. In Mark 7:22, 23, Christ describes the source of "natural morality." The hearts of all are alike; we are made of one blood to dwell upon the earth. The heathen are the people who do the things spoken of in Paul's first chapter, wherever they live. Men who in the United States or in England follow the leadings of the natural heart (Gal. 5:19-21) are no better than those who do the same things in China.

Compare 2 Tim. 3:1-7 with the latter part of Rom. 1. They are almost identical. It means that men in the last days shall be open heathen-giving themselves up to the works of the flesh. This helps to explain many references in the Old Testament in which God speaks of judging the heathen. It means that all who will be destroyed will be heathen. Who are the heathen? Rom. 2:1. "Thou that judgest doest the same things." Did we ever do anything we would be ashamed to speak of? Wherein were we different from the heathen? Here is broad enough ground for the gospel. It is a shame to speak of those things that have been done

by us all in secret, but "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."

March 9, 1891

"Bible Study. Letter to the Romans. No. 2" *General Conference Daily Bulletin* 4, 3.

E. J. Waggoner

The first chapter of Romans, after its introduction, can be summarized as the condition of man without God, and how he gets in that condition. The cause of this condition can be stated in one word-unbelief.

Coupled with unbelief is self-exaltation; with faith, humility. They lost God, "because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations,

46

and their foolish heart was darkened." Verse 21. They attributed everything to *themselves*, and as *self* was advanced, faith in God decreased, till they were in the darkness of idolatry.

Men, in the days of Plato, Seneca, and Marcus Aurelius, taught what they called moral science; Confucius taught moral precepts. But what they all lacked was to tell men how to do what they taught to be right. Even these men who taught moral science and virtue were themselves practicing the things they condemned, and coming far short of doing what they set forth as moral duty.

While those teachers tell us what to do, but fail to give us power to do it, the religion of Jesus Christ not only makes known what is right, but gives us ability to perform that which is good. Thus when Christ is not woven into the teaching, the very effort to teach morals is simply the old pagan science of morals, which is immorality.

All admit that the State should not teach Christianity; but some say we must teach morals without it. Moral science aside from Jesus Christ is immorality; it is sin.

The works of the flesh are clearly stated in the last part of chapter one. These are found in every individual that has not been converted to Christ; we denounce the heathen for doing these things, but "there is no respect of persons with God" (Rom. 2:11), and he condemns those things in us just the same and shows us that we are no better than they.

"Therefore thou art inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thyself; for thou that judgest doest the same things." Rom. 2:1. Whoever knows enough to condemn the evils of the heathen is condemned himself, for he does the same things.

The first part of Romans 2 may be summed up in, God is no respecter of persons. He will render to *every man according to his deeds*. In the judgment nothing is taken into account but a man's works. "Behold I come quickly, and my reward is with me, to *give every man according as his work* shall be." Rev. 22:12.

"For the Son of man shall come in the glory of his Father with his angels; and then he shall reward *every man according to his works.*" Matt. 16:27.

The character of the works shows the amount of faith in Christ. A simple profession will not do. "Thinkest thou, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God?" God does not respect our person or profession. We may call ourselves Christians, and pretend to keep the law, and pity the poor heathen; but God classes all together, who fail to have good works.

"As many as have sinned without law shall also perish without the law; and as many as have sinned in the law shall be judged by the law." Verse 12. This with the verses following shows that the law is the standard by which every man in the world will be judged.

But what is it to keep the law? It is to keep all its precepts; our righteousness must exceed that of the Pharisees, which was only an outward form. If we hate, it is murder (Matt. 5:22); if we have impure thoughts it is adultery (Matt. 5:25); if we have an impure heart, we violate all the rest of the law. We may be ever so strict in outward Sabbath observance and adhere closely to the outward obligations of all the rest of the law, but an impure heart renders every act sinful.

"When the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves." Verse 14.

God has by various agencies placed enough light in the heart of every man to lead him to know the true God. Even nature itself reveals the God of nature. And if a man in the darkest heathenism has a desire to know the true God, he will, if necessary, send a man around the world to give him the light of truth.

So every man that is finally lost will have rejected light that, if cherished, would have led him to God.

March 10, 1891

80

"Bible Study. Letter to the Romans. No. 3" *General Conference Daily Bulletin* 4, 4.

E. J. Waggoner

In our study of the first and second chapters we have found that knowledge without God is foolishness and immorality, and that a high profession, or, as Paul states it, circumcision of the flesh profits nothing, where the thing which that sign was given to indicate-the righteousness of God by faith, the circumcision of the heart-is not present.

Chap. 3:1-4. "What advantage then hath the Jew?"-"Chiefly, because that unto them were committed the oracles of God." Abraham was led out from amidst heathenism, from faith to faith, and his descendants were beloved for their father's sake. To them God committed his truth. They failed to realize what the profit of being a Jew was, and rested confident in their high profession, with the

thought that God must think more of them than any other people. God had given them the light that they might carry it to others. But filled with pride they did not do the work, and God bore with them generation after generation.

During the captivity he revealed to Daniel that he would yet wait 490 years longer for his people to carry the light to the world. The carrying of the gospel to the Gentiles was a work which God all along the centuries had been working with the Jews to get them to perform, but they refused. Yet God cared for the Gentiles, and "left not himself without witness." Do we not see a tendency among us as a people to boast of the light we have, and to feel that the Lord must have a special regard for us as a people? But he has given us the light only that we may carry it to others. If we boast of the light, but do not carry it to others, God will bear with us long, but finally some one else will take our place and do the work.

God has sworn to Abraham, and his promises will be fulfilled, even though men do not believe. Verses 3 and 4. If none are found with the faith of Abraham, God is able of the stones to raise up children unto him. God is himself on trial before the universes, and Satan and evil men have always charged him with being unjust and arbitrary; but in the judgment all the universe will say, "Just and true are thy ways, thou King of saints."

Verses 9-18. All are in sin. There are no two ways of salvation. "The way of peace they have not known." Here is the touch-stone, showing the difference between the true Jew and the Gentile. The children of faith will have this peace—the peace which Christ had—continually with them.

Verse 19. "Under the law" is a mistranslation. It means in the law, or within its jurisdiction. By this law all the world becomes guilty; no man has any advantage over any other in the sight of the law.

Verse 20. Some people feel apprehensive lest laying stress on such texts as this should discredit the law. But God who wrote the text, may be left to care for the honor of his own law. It is to the everlasting credit of the law that it cannot justify the transgressor. The law requires in man the perfect righteousness manifested in the life of Christ. No man ever lived as Christ lived—all are guilty. The perfection and majesty of the law leads sinners to cry out, "What shall we do?"

Sometimes the idea obtains that if Christ would only wipe out the record of the past, the individual

might then get along very well. That was the trouble with the Jews. Rom. 10:2, 3. There is not a man on earth who in himself can do one deed as pure and as free from selfishness as though Christ had done it. "Whatsoever is not of faith is sin." A sermon not preached by faith is a sin to be repented of. Much missionary work has been done by us all, that is to be repented of.

There never was a better man than Paul, as a man. If any man outside of Christ ever did a good deed, Paul did. Yet he had to count all things he had but loss, that he might win Christ. (Phil. 3:4-8.) The psalmist says that God withholds no good thing from those who walk uprightly. If Paul, before he found Christ, had

had something in his nature that was good, he might have taken these things along with him. But he counted all as loss.

Verse 21. The law will witness in the judgment to the righteousness that the sinner receives without the law, testifying to its perfection. Only instead of getting the righteousness out of ourselves, where there is none, we go to the fountain-head.

Verse 22. All men are on a level. We will be thankful that God is willing to save us as he saves others. The plan of salvation is one of giving and taking; giving on the part of God, and taking on the part of man. The pride of the heart resents this dependence upon God; but we are pensioners, beggars, miserable, and poor, and naked. The only thing for us to do is to buy the white raiment. This is offered without money and without price.

The prophet rejoiced in the Lord, because God had clothed him with the garments of salvation, and covered him with the robe of righteousness. We are not to put on the robe ourselves. Let us trust God to do that. When the Lord puts it on, it is not as an outward garment merely; but he puts it right through a man, so that he is all righteousness.

Sometimes we hear people talk as though we must ourselves put on a fairly presentable garment before we can ask for the white raiment. But it is the very need and helplessness of the beggar that recommends him to charity.

"All have sinned and come short of the glory of God." All men stand on the same level, and the offer of mercy is to whosoever will come and partake of the water of life freely. We are "justified freely by his grace through the redemption that is in Christ Jesus." Verse 24.

March 11, 1891

"Bible Study. Letter to the Romans. No. 4" *General Conference Daily Bulletin* 4, 5.

E. J. Waggoner

The basis of the lesson of the evening is the latter half of the third chapter of Romans, beginning with the 19th verse. "Now we know that whatsoever things the law saith, it saith to them that are under the law; that every mouth may be stopped and all the world may become guilty before God."

Verses 21-23 contain in condensed form all that is treated of in the remaining verses of the chapter.

The remainder of the chapter is an amplification of that which has gone before. In this chapter also occurs the climax of the thought of the epistle. In the first part of this chapter is emphasized the fact that God makes no distinction of persons; works alone are taken into account in the judgment. But while it is true that a tree is known by its fruits, it is also true that it is not within the province of men to judge of those fruits. God alone is judge. He looks upon the heart while man can judge only from appearances; therefore, while the works of men may seem good to their fellows, to God, who sees what man cannot see, they are known to be corrupt.

Again, the just shall live by faith. How much of a man's life must be just? All, every moment, for the just shall live by faith. But by the deeds of the law shall no act be just. This is a hard saying, but one that must be believed, for it is what the Bible says

No deed that we can do can be just by the law only. By faith alone can a man or any act of his be just. The law judges a man by his works, and the law is so inconceivably great that no human act can rise to its height. There must therefore be a Mediator through whom justification shall come. And that justification properly belongs to him to whom it is granted by reason of his faith.

The heart unrenewed is desperately wicked. Only evil can come from a wicked heart. To bring forth good deeds there must be a good heart, and only a good man can have a good heart. But, as all have sinned and come short, therefore all the deeds of humanity are vitiated.

The law itself is the standard of perfect righteousness, but Christ is the truth, the way, and the life. In Christ is the perfect righteousness of the law, and the grace to bestow the gift of His righteousness through faith. And of this the prophets themselves are witnesses, for they preached justification through Christ, by faith.

When a man seeks to justify himself by his deeds, he only heaps imperfection upon imperfection, until, like Paul, he counts them all as loss, knowing that there is no righteousness but that which is of Christ by faith.

There is but one thing in this world that a man needs and that is justification- and justification is a fact, not a theory. It is the gospel. That which does not tend to righteousness is of no avail, and not worthy to be preached. Righteousness can only be attained through faith; consequently all things worthy to be preached must tend to justification by faith.

"For all have sinned and come short of the glory of God." It is well understood that no act of ours can make right that which is past, but it is just as true that we cannot be justified in any present act any more than we can render the past perfect. We need the righteousness of Christ to justify the present just as much as to make perfect the imperfect deeds of the past.

In the case of the publican and the Pharisee, the one who put no trust in his own works went down to his own house justified, but he who desired to assume righteousness in himself failed of justification. Every one can have it who will ask for it, but each must come to the level of all other sinners and there receive it with the rest, saying, "God be merciful to me a sinner."

"Being justified freely by His grace through the redemption that is in Christ Jesus." What is "redemption"? It is repurchasing. Righteousness is an infinite gift and bought with an infinite price. It is a free gift to us, but it has been paid for. The blood of Christ has paid for it. We are exhorted to consider His greatness that we may know that although the thing to be done is beyond our comprehension, the power which is to accomplish it is also beyond our knowledge.

"To declare His righteousness" for the putting away of our sins. It is He that puts away our sins and if we but yield ourselves to Him, they will be remitted utterly. Christ grants no indulgences, but His righteousness remits the sins that

are past, keeps the heart free from sin in the present so long as His righteousness fills that heart. Faith is the beginning of all wisdom; it lies at the foundation of all knowledge. The child would never learn anything, if it did not believe what it is told. Now, that being so in physical things, why can we not be as reasonable in spiritual things?

Redemption comes through the creative power of Christ, and that is why I love to think that he is the Creator of all things, for He who created the worlds out of nothing and who upholds all things by the word of His power can by that same word create in me a clean heart and preserve that which He has created. To Him is all power and also all glory.

It is God that worketh in you to will and to do of His own good pleasure.

"Do we then make void the law through faith? God forbid; yea, we establish the law."

March 12, 1891

"Bible Study. Letter to the Romans. No. 5" *General Conference Daily Bulletin* 4, 6.

E. J. Waggoner

The principles laid down in preceding lessons cause us to wonder that any should ever suppose that the doctrine of justification by faith is going to lower the law of God. Justification carries the law on the face of it. The only danger is in not getting it. It establishes the law in the heart. Justification is the law incarnate in Christ, put into the man, so it is incarnate in the man.

The third chapter presents the principle of justification by faith. In the fourth chapter the principle is illustrated by the case of Abraham. So far as Abraham had any righteousness, he could glory in that; but as an actual fact, he had nothing to glory in. He was justified by faith alone. Chap. 4:1-3. If a man could do a deed meriting the approval of Heaven, he could boast to that extent. But no flesh will ever be able to glory in God's presence. 1 Cor. 1:27-29; Jer. 9:23, 24.

If a man can work righteousness, then when God gives the reward of righteousness, the man simply receives what he has earned. But eternal life is the "gift of God." Eternal life is the reward of righteousness and since it is the gift of God it can be so only because the righteousness is the gift of God. Verse 4.

Abraham's faith was counted to him for righteousness. Verse 5. The forgiveness of sins is not simply a book transaction, a wiping out of past accounts. It has a vital relation to the man himself. It is not a temporary work. Christ gives His righteousness, takes away the sin, and leaves His righteousness there, and that makes a radical change in the man.

No man can do any works that would stand in the judgment for a moment. Whether he is a professed Christian or an atheist makes no difference in this point. There is no believer in Christ who would dare go before the judgment with the deeds of any day, demanding an equivalent, and risking his case on the works. Verses 6-8 describe the blessedness of the man to whom God imputes

righteousness without works. Blessed is the man to whom the Lord, when he is working in the cause of God, will not impute sin in that work.

First, righteousness was imputed to Abraham because he believed, and then he received the sign of circumcision, as the seal of the righteousness of faith which he had. Verses 9-11. Those who make a high profession, must not stand in profession but must walk in the steps of the faith which Abraham had. Verse 12. The idea obtains that in the Jewish age God did draw a distinction between peoples. But God never has been and never can be a respecter of persons. It was the bigotry and self-righteousness of the Jews which led them to hold themselves aloof from the Gentiles. They were set to be the light of the world, to be the salt of the earth. They refused to do the work and became as salt without savor, themselves needing to be salted. The salt must permeate the mass which it is to preserve. The same principle applies today.

The promise to Abraham was one, though it was repeated a number of times. It was that in him all the nations of the world should be blessed—that he should be heir of the world. Verse 13; Gen. 12:1-3. The gospel brings to view an inheritance. It brings salvation from death; it brings life, and the fact that life is given implies a place to live in. So we can say, as comprising everything the gospel brings that it gives to men an eternal inheritance. The doctrine of the saints' inheritance is the doctrine of justification by faith and if we do not preach justification by faith in preaching the saints' inheritance, we are not preaching the gospel. The inheritance promised is the same as that promised to the fathers (2 Pet. 3:4; Acts 7:5), and this does not relate to this present world.

This inheritance is not through the law but through the righteousness of faith. But it will only be for those who are righteous, that is, conformable to the law. Yet "if they which are of the law be heirs, faith is made void, and the promise made of none effect." Verse 14.

Not only can we not work out the inheritance ourselves, but just in so far as we attempt it we are putting ourselves further from the inheritance; "because the law worketh wrath." Verse 15. If the inheritance is by works, it is not by promise. Yet it is for the righteous only and righteousness is obedience to the law. In other words, we have perfect obedience to the law which doesn't spring from obedience. Chap. 3:21. This is a paradox.

The whole gospel is contrary to human reason; it is infinitely above reason. Yet it is reasonable with God. Christ has promised the inheritance and His promises are yea and amen. He will give not simply the inheritance, but the righteousness which is to merit the inheritance. And so life, righteousness, and the inheritance are all gifts of God.

March 13, 1891

"Bible Study. Letter to the Romans. No. 6" *General Conference Daily Bulletin* 4, 6.

E. J. Waggoner

In the fourth chapter of the book of Romans we have faith in a concrete form. The narrative of the lives of Abraham and Sarai in connection with the birth of Isaac furnish a practical example of justification by faith.

Abraham was not justified by works, but he believed God, and it was counted unto him for righteousness. Abraham received the seal of circumcision. Why? To cause him to believe? No, but because he had believed. It was a seal of the righteousness which he had by believing. The promise to Abraham and to his seed was that he should be heir of the world. This promised inheritance was to be for an "everlasting possession." Gen. 17:8. Therefore it was a covenant of righteousness, sealed by a seal of righteousness, and the inheritance was to be a righteous inheritance, which none but the righteous can gain. 2 Pet. 3:13.

The promise to Abraham depended upon one thing-his having a son. Twenty-five years elapsed from the time the promise was made until it was fulfilled. "Abraham staggered not at the promise of God," but Sarai did, and "Abraham hearkened unto the voice of Sarai." She undertook to help the Lord to carry out his plan. But Hagar was a slave, and her child could be nothing but a slave, born after the flesh.

The seed promised Abraham were to be free men, not slaves, therefore nothing was gained by this plan of Sarai's. The time came when Sarai realized that the only thing for her to do was to believe that God was able to carry out his promise without her help. Then, "through faith" she "received strength to conceive seed." The birth of Isaac was a miracle. From a human standpoint it was utterly impossible for Abraham and Sarai to become the parents of a child. She conceived by the power of God.

Abraham and Sarai did nothing to gain the promise, except to believe; and yet the child of the promise was their own child. So with Christians. Nothing can be done to gain the righteousness of Christ, save only to believe the promises. It is wrong to put forth efforts to secure the righteousness of Christ. We are told to believe the promises. God has promised to make us righteous, and the only way to obtain that righteousness is to believe that God is able to impute it.

When men are content to believe God, and submit themselves to him, there is power in his promises to work out their righteousness for them, without any power of their own. How are men made righteous, or partakers of the divine nature?-"Whereby are given unto us exceeding great and precious promises: that *by these* ye might be partakers of the divine nature." The power lies in the promise of God. How can we make the promises effectual to us?-By believing them. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Confess your sins, believe that God forgives them as he has promised; and the promise is yours, your sins are forgiven.

The promises of God may be likened to "promissory notes." How many may have these notes? "Whosoever will." They are good for a certain amount of blessing. That amount can never be drawn in full, because God is able "to do exceeding abundantly above all we ask or think." Men take a promissory note to the bank and, get the gold on it. Christians take the promises of God to him, and cash them for a blessing.

How can God give us righteousness when we are so sinful? We cannot understand how nor do we need to inquire. It is just as great a miracle for God to make an unrighteous man righteous as it was for Him to create the world. If a man calls a thing which is not as though it were, he tells a falsehood; but when God calls a thing which is not as though it were, the very fact of His calling it makes it so. God not only makes our hearts righteous, when there is no righteousness there but He does more than that; He makes our hearts righteous, when there is nothing there but unrighteousness.

A man is just as much an infidel who does not believe that God can speak righteousness into his heart as a man who, by the theory of evolution, does away with the Mosaic record of creation. No limit can be put upon the power of God. If there were a huge mountain, which was to set itself up against the power of God, He could take *nothing* and break that mountain all to pieces.

"We brethren, as Isaac was, are the children of promise." We get to be the children of God in the same way as Isaac was born-by believing, as Abraham and Sarai believed. The promise is to him "that worketh not but believeth on Him, who justifieth the ungodly."

There was much implied in the willingness of Abraham to sacrifice his son Isaac. Through no other son could the promise of the inheritance come. Christ could not come into the world except through Isaac. Cut off Isaac and what hope of a Saviour? None. Abraham to all appearances would cut off all hope of his own salvation.

Wonderful is the faith here exhibited. Abraham believed that God could raise Isaac up again and yet, the very one (Christ) through whose power he believed Isaac would be raised up, had not come and could not come except through Isaac. Nevertheless God had promised and Abraham believed, although he was called upon to do that very thing which to human sight would cut off all hope of ever having the promise fulfilled.

The promise itself was immutable, and that immutable promise was confirmed by an immutable oath. Therefore God is under obligation to fulfill His promises to all who claim them, the very throne and existence of God are pledged to this, and not to do it would be for God to deny Himself.

By and by, God will come and say, "Gather My saints together unto Me; those that have made a covenant with me by sacrifice." Christ is the sacrifice here referred to. It is through Him we come. He is the surety of the covenant.

March 15, 1891

"Bible Study. Letter to the Romans. No. 7" *General Conference Daily Bulletin* 4, 7.

E. J. Waggoner

Chapter five contains a partial enumeration of the blessings which are fruits of such a faith as that portrayed in chapter four. It shows the Christian development of the life of anyone who has the faith of Abraham. Two words form the keynote of the chapter-MUCH MORE. If you have the glory, the patience, or the Christian

experience spoken of in this, or any other chapter, know that God has them in store and is willing to give much more, for He "is able to do exceeding abundantly above all that we ask or think."

"Therefore being justified by faith," that is, being made conformable to the law by faith, "we have peace with God through our Lord Jesus Christ." The only way that man can be made conformable to the law and live free from condemnation is by having faith in the promises of God. In Christ there is no unrighteousness, therefore there is nothing but righteousness. By believing on Christ, the Christian has the righteousness of Christ.

But does not James say that there must be works or the faith is of no avail? It is true that faith is made perfect by works. James 2:22. But it is by faith and faith alone that men are justified. The very text which speaks of Abraham's being justified by faith, states that the works were only the outgrowth of underlying faith and that by this work the scripture was fulfilled which says: "Abraham believed God, and it was imputed unto him for righteousness." Works are the outgrowth of faith. "It is God which worketh in you both to will and to do of his good pleasure." We give ourselves into the hands of Christ. He comes and *takes up his abode* with us. We are as clay in the hands of the potter, but it is Christ who does all the good works and to him belongs all the glory.

"We have peace with God." What is peace? It is not a feeling, but a fact. Many think that they must experience a "certain feeling" which they will know is the "peace of God." But they have never had the peace of God, and therefore cannot know what kind of feeling it ought to be. Satan might give a certain happy feeling, and if the Christian had only the feeling to go by, he would be deceived. The Lord does not deal in feelings but in facts. Peace is the opposite of war, strife, emulation. We are either at peace with God or else at war. If at war, it is because we are carrying on rebellion.

How do men fight God? By following sinful practices. Anyone knowingly indulging in one sinful practice is warring against God. God is a God of peace. Christ left his peace with His followers. "Let the peace of God rule in your hearts." Between God and his dear Son in heaven there is a "counsel of peace." They counsel for the peace of man. There is only one condition on which man can have that peace-unconditional surrender, surrender all to God and then there is peace in the heart, no matter what the feeling may be.

"Great peace have they which love thy law, and nothing shall offend them." "O that thou hadst hearkened to my commandments! Then had thy peace been as a river and thy righteousness as the waves of the sea." What rich comfort in these words! Jesus Christ is "the same yesterday and today and forever." So his peace is likened to the continual flowing of the river and the never-ceasing roll of the ocean wave; therefore it matters not what the feeling is for if all sins have been confessed God is faithful and just to forgive them and we are at peace with him. The condition of peace is the condition of being justified by faith.

"By whom [Christ] also we have access by faith into this grace [unmerited forgiveness and favor] in which we stand and rejoice in hope of the glory of God." Righteousness can be wrought in men day by day by the same power by which Isaac was born of parents who were practically dead. When people once gain

this experience, the next thing, they will be constrained to rejoice in the hope of the coming of the Lord.

How often do we look forward to the coming of the Lord with fear? If we do not rejoice in the Lord in the present life, we have no hope that we will rejoice in him in a life to come. Why should Christians "rejoice in hope of the glory of God?" Because they are at peace with him. Seventh-day Adventists are bidden "when these things begin to come to pass, then look up and lift up your heads; for your redemption draweth nigh." We praise him that he is coming soon; it is one of the most glorious and cheering assurances we have.

We live in the present, not in the future. Read 1 Pet. 1:5-9. Salvation belongs to us today just as much as it will when in the kingdom of God. No one but ourselves can deprive us of it. Says Peter, "Receiving [present time] the end of your faith, even the salvation of your souls." Our present salvation is our only hope of a future salvation. "Kept by the power of God" is the expression used by Peter, and it denotes precisely the same condition-"being justified by faith"-in the fifth chapter of Romans.

The same power that will make men immortal in the life to come, justifies them-makes them conformable to the law-by being in harmony with it, every day. Says Paul in the letter to the Philippians, chapter three, and verse twenty-one: "Who shall change our vile body, that it may be fashioned like unto His glorious body, *according to the working* whereby He is able even to subdue all things unto himself."

In Eph. 3:16, Paul in an inspired prayer prays that they might be strengthened with might by His Spirit in the inner man, according to "the riches of his glory." The grace of God is equal to the glory of God. God's throne is a throne of glory and the grace wherein we stand is backed by the glory of God.

"We glory in tribulations also: knowing that tribulation worketh patience." Some say that tribulation worketh impatience. This is not true. If a man is not justified by faith, tribulation will develop the impatience that is in him. How is it, then, that tribulation worketh patience? Let these texts answer: "Casting all your care upon him; for he careth for you." 1 Pet. 5:7. "Cast thy burden upon the Lord, and he shall sustain thee." Ps. 55:22. "Come unto me all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28.

He takes the heavy loads away. What is that burden? Anything that worries or vexes us. It matters not whether it be a small thing-a little trial-or a great one. Cast it on the Lord. We rejoice in tribulation because we have Christ with us, and we cast all the burden on him. He is able to bear them. He has already borne them for all the world, so we cannot add to his burden.

How do we get rid of the burdens? Give them to Christ and then say, "He has them." And he has them whether you feel any different or not. Then you will experience the truth of the words, "I will give you rest." It is rest even though the physical pain still racks the body. For Christ bears that tribulation, and you are lifted up above all pain.

How did the martyrs go to the rack and the stake with songs of joy on their lips? Was that mere bravado? No, Christ bore their burden and in him they had peace. Out of a full heart they sang their praise to him. Thus they were happy

and joyous and scarcely noticed the pain while the flames crept around them. We will have to "pass through great tribulation." It may be the lash on the naked flesh or it may be the thumb screw. Human nature shrinks from such torture. In Christ we can bear it. Gain an experience in him now and in the trying time he will not forsake you. He can bear that great burden as well as a small one.

Christ will be ours then as well as now, and the life we live will be in Him. No man in this world will be able to stand in that time unless he has previously learned the lesson of faith. Now is the time, while the lesson may be learned under easy circumstances. Great as will be the tribulation of that time we will pass through it with rejoicing. That rejoicing must be learned now.

"Let patience have her perfect work that ye may be perfect, wanting nothing." Patience shows us to be perfect men.

"Patience worketh experience." It is a Christian experience that is referred to. "Experience" signifies that men who have it have been proved and tried. They have laid hold upon God and proved him.

Experience, or the fact that we daily prove God, develops hope-hope in God. If God is proven every day, then every day there is hope. That is, we have reason to expect the things we desire. We have present salvation, therefore we glory in the hope of an eternal salvation. This is indeed a chapter of hope and rejoicing.

March 16, 1891

"Bible Study. Letter to the Romans. No. 8" *General Conference Daily Bulletin* 4, 8.

E. J. Waggoner

One motive only should actuate the minds of those who study the word of God and that is that they may by this study be drawn nearer to God. God is no respecter of persons. He will give His Holy Spirit to any and to all who ask for it. He is just as willing to make the truths of the Bible plain to one as to another. Peace and light may come into your hearts from what is spoken from the desk; but if you do not know the word for yourselves, that peace and light will not stay with you. The Holy Spirit spoke the words of the Bible, and it is only by the aid of the Holy Spirit that it can be understood. Any man who will submit himself to the Holy Spirit may understand the Bible for himself.

There is but one true help to the Bible-the Spirit of God. If you get your ideas about Christ and his work from the writings of other men, you get it second hand at best. Draw your light straight from the Bible. Learn the Bible from the Bible itself. When our minds are illuminated by the Holy Spirit, although the word will appear simple, at the same time there will be heights and depths to it that will fill us with amazement. All eternity will be spent in studying the plan of salvation and the longer we study the more we will find to study.

Last evening our study brought us to the close of the fifth verse of the fifth chapter. We will commence this evening at the sixth.

"For when we were yet without strength, in due time Christ died for the ungodly." Mark the words "without strength." There was a fixed time in the history

of the world when Christ was offered on the cross of Calvary. But that was not the only time when Christ availed for the ungodly. Who are the ungodly? They are those who are "without strength." The human family has been without strength from the fall, and they are without strength today. When men find themselves without strength, Christ is to be lifted up, and he says that he will draw all men unto him. So we can look to Jesus as a crucified and risen Saviour to-day, just as much as could the disciples.

We sometimes think that we look back to Christ and that the patriarchs and prophets looked forward to him. Is it so? We look *up* to Christ and so did they. We look to Christ a loving Redeemer *by our side*, and so did they. Said Moses to the children of Israel: "It is not in heaven, that thou shouldst say, who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? . . . But the word is very nigh unto thee, in thy mouth and in thy heart that thou mayest do it." The Word, which was Christ the Redeemer, was nigh unto them, and He is nigh unto us.

They all drank of that spiritual Rock that went with them, and that Rock was Christ. The Israelites did not need to look forward to Christ. He was nigh unto them. He was the Lamb slain from the foundation of the world. He is and ever has been a present Saviour to all who made Him so. He was a present Saviour to Abel. "By faith Abel offered a more excellent sacrifice than Cain." "By faith" in what? In the Son of God, for there was no one else for him to have faith in. So it was that Enoch walked with Christ by faith. He did not look away beyond to some future time for the help of the Redeemer. Christ was to him a present Saviour, and they walked along together.

So in every age of the world, when men have felt themselves to be without strength, then Christ has been a Saviour to them. Notice how plain are the words: "When we were yet without strength, in due time Christ died for the ungodly." Abel was without strength, and Christ died for him. Enoch was without strength, and Christ died for him. Abraham and Sarah were without strength, and Christ died for them. His death was a reality to all of these. How remarkably powerful was Christ to Abraham! That Christ, the Messiah not yet come and who was to come through Abraham, that very Messiah was so very powerful that faith in him brought forth the son to Abraham and Sarah in order that he might come through that son. At every period of the earth's history, Christ has been a present Saviour to those who were "without strength."

"For scarcely for a righteous man will one die." The word in the original signifying "righteous," is a different word from the one which is rendered "good." The word righteous here means a man who is strictly honest and upright, but having nothing peculiarly lovable about him. Scarcely for such an one will anyone die. But for a "good" man, one who is kind and benevolent, who would give all he had to feed the poor and clothe the naked, for a man of this class some would even dare to die. This is the highest pitch to which human love attains. "Greater love hath no man than this, that a man lay down his life for his friends." John 15:13. But note the love of God. "But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." We too often measure God and his love by ourselves and our love. The Lord through David said: "Thou

thoughtest that I was altogether such an one as thyself." The unregenerate heart treats as it is treated, and judges God by itself, but God's love is altogether different from human love; he loves his enemies.

How wonderful and how matchless is the love of God and to how great an extent was that love shown by the death of his dear Son! What had the world done to merit goodness at the hand of God? It had joined hands with the enemies of God; nothing but punishment was deserved. Some say they cannot accept Christ because they are not worthy. People who have been professed Christians for years will deprive themselves of the riches of God's grace because they say, "I am not worthy." That is true. They are not worthy. None of us are worthy. But God commended his love to us in that while we were yet sinners Christ died for us. Why did he die? *To make us worthy*; to make us complete in him. The trouble with those who say that they are not worthy is that they do not feel half unworthy enough. If they felt "without strength," then the power of Christ could avail them. The whole secret of justification by faith and life and peace in Christ lies in believing the Bible. It is one thing to say we believe the Bible and another thing to take every word in it as if it had been spoken by the mouth of God to us individually.

In 1 Tim. 1:15 Paul says: "This is a faithful saying and worthy of all acceptation, that Christ Jesus came into the world to save sinners." That is exactly what He came for-to save sinners. "The Son of man is come to seek and to save that which was lost." Oh, that men would realize that they are *without strength*! When they reach that point, then they can have the strength of Christ. That is the strength that is worth something; it is worth everything.

It is a great thing to believe that Christ died for the ungodly. Sometimes we feel almost discouraged, the heavens seem like brass over our heads, and everything we do or say seems to come back in our faces as if it were worth nothing. We think our prayers do not ascend higher than our heads. What will you do at such a time? You must thank God. "Thank him for what? I have no blessing; I don't feel that I am his child at all; what will I thank him for?" Thank him that Christ died for the ungodly. If it does not mean much to you the first time you repeat the words, repeat them again. Then light will soon come in. You feel that you are one of the ungodly; then the promise is yours that Christ has died for you. You are there before him on your knees because you are a sinner, so you can have the benefit of his death. What is the benefit of that death? "Much more then, being now *justified by his blood*, we shall be saved from wrath through Him. For if, when we were enemies, we were reconciled to God by the death of his Son, *much more*, being reconciled, we shall be saved by his life." Many act and talk as if Christ was dead and irrecoverably dead. Yes, He died, but He rose again and lives forever more. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us? Reconciles us to God. It is the *death* of Christ that brings us to God. He died, the just for the unjust, that He might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there?-It is the *life* of Christ. We are saved by His life. Now hold these words in your minds-"Being reconciled, we shall be saved by His life."

Why was the life of Christ given? "God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life." Then Christ gave his life that we might have life. Where is that life? what is that life? and where can we get it? In John 1:4 we read: "In him was life and the life was the light of men." He alone has life and he gives that life to as many as will accept it. John 17:2. Then Christ has the life and he is the only one who has it, and he is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know thee, the only true God and Jesus Christ, whom thou hast sent." Has a person who *knows* Christ eternal life? That is what the word of God says.

Again he says in John 3:36: "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we have this life? This is an important question. "We *know* that we have *passed* from *death* unto *life*, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but it is better than that; we get it now. This is not a mere theory; it is the word of God. Let me illustrate: Here are two men-brothers-to all appearances they are alike. But one is a Christian and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from *death*-the state in which the other one is-to life. He has something that the other has not got, and that something is *eternal life*. The words, "No *murderer* hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him.

1 John 5:10: "He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, *because he believeth not the record that God gave of his Son.*" God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of His Son. What, then, must we believe in order to clear ourselves of that charge-of not believing this record and thus making God a liar? The next verse explains it. "*And this is the record, that God hath given to us eternal life, and this life is in his Son.*"

Some people are afraid that this idea of justification by faith and eternal life will get men away from the commandments. But nobody but the one who is justified by faith-who has Christ's life-does keep the commandments, for God says that we are justified by faith, and if we say we are not, then we make God a liar-we bear false witness against him, and we break the commandment. In the verse just quoted we are told what we are to believe in order to be cleared from the charge of making God a liar. We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God we have eternal life. By our faith in the word of God we bring Christ into our hearts. Is he a dead Christ? No. He lives and cannot be separated from his life. Then when we get Christ into our hearts, we get life there. He brings that life into our hearts when he comes. How thankful we ought to be to God for this.

When Jesus went to Bethany, he said to Martha, "I am the resurrection and the life." We have already read about passing from death unto life. How is that done? Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know Him and the "*power of his resurrection*." What is the power of that resurrection? In Eph. 2:4, 5, 6, and 7 we read, "But God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins hath quickened us [made us alive] together with Christ, (by grace ye are saved)."

Notice, he hath done this, and he "hath raised us up and made us to sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have the life of Christ today, for when he comes, he will change our vile bodies by the same power by which he *has* changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ coming in and abiding in it. But when Christ is in the heart, we can live the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the man of sorrows. Then when he ascended, the glory was revealed. So with us. Christ must dwell in our hearts now, and when he comes and changes these bodies, then the glory will be revealed.

Christ gave his life for us. Jno. 10:10, 11. He gave all there was of him. What was that? His life. He gave it for our sins. Gal. 1:3, 4. We shall be saved by his life. It is the life of Christ working in us that delivers us from the sins of this present evil world. This is a business transaction. He gave his life for our sins. Then to whom did he give his life? To those who had the sins to give in return for it. Have you any sins? If you have, you can exchange them for the life of Christ.

In Heb.5:2 we learn that the work of the high priest was to be one of compassion. That is why the men who bore the name of priest when the Saviour was here upon the earth, were not really priests. They had no compassion. They were wicked, grasping men. One passed by on the other side of the man that had fallen by the wayside, whom the robbers had plundered. Christ had compassion: "Therefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people."

What is done by the compassion of Christ? Strength is given to us. What benefit is the compassion of Christ to us? He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest, is for one thing, -to deliver us from sin. What is the power of Christ's priesthood? He is made priest "not after the law of a carnal commandment, but after the power of an endless life." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in him.

Christ was immortal before he came to earth. He was God. What is the essential attribute of divinity? Life. If Christ was immortal, and therefore had life, how could he die? I don't know. That is a mystery, but I am so glad that one did die for us who had life that could not be touched by anything, and that was

successful in resisting the attacks of the enemy. Then so powerful was he that he could lay his life down and take it up again. Why was it that no one could take life away from Christ? Because he was sinless, and if there ever had been another man on earth who lived without sin, he too could never die. But there never was but the one who trod this earth, who was perfectly sinless, and that was Jesus Christ of Nazareth. No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. If he had not chosen to do that, no one ever could have taken it from him.

God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." It was not possible that death should hold Christ. He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death. He defied death, he entered right into the realms of death-the grave-to show that he had power over it. Christ laid down his life; and when the time came for him to do so, he took it up again. Why was it that death could not hold him?-Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. It is that same life which we have when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place. He has given that life for them, and why not accept the price that has been paid? You do not want the sins, and the life will be so precious to you. It will fill your hearts with joy and gladness. We are reconciled by his blood, now let us be saved by his life.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. O the glory of the thought, that there is life in Christ, and that we may have it.

The just shall live by faith, because Christ lives in them. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh, I live by faith of the Son of God, who loved me, and gave himself or me." Yes, we are crucified with Christ; but is Christ dead?-No, he has risen again; then we have risen with him. But we are in the flesh. That is true; but in the flesh there may be the divine life that was in Christ when he was in the flesh.

We cannot understand these things. They are the mystery of the gospel. The mystery of Christ manifested in the flesh. Everything that is done for man by Heaven, is a mystery. Once there was a poor woman, who was afflicted with an issue of blood. In a dense crowd she touched the hem of the Master's garment. Said Christ, "I perceive that virtue is gone out of me." Now that woman had a real disease, and when she touched the hem of his garment, she was really healed of it. What healed her? There was a real power which came out from Jesus and went into her, and healed her.

These miracles were written for us. Why were they written? "That ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." The same life and power which went out from Christ and healed the body of that woman, went out to heal her soul: Jesus is ready and willing to do the same to-day. These things were put upon record that we might know that the same Divine power and life that went into the bodies of men to heal them, goes into the soul of those who believe. We can take that same life into our souls to withstand the temptations of the enemy.

There is only one life that can resist sin, and that is a sinless life, and the only sinless life is the life of the Son of God. How many of us have been striving to get ourselves sinless. It has been a losing game. But we can have the life of Christ, and that is a sinless life. Thanks be unto God for this unspeakable gift.

March 17, 1891

"Bible Study. Letter to the Romans. No. 9" *General Conference Daily Bulletin* 4, 10.

E. J. Waggoner

"For if when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement." Rom. 5:10, 11.

136

The eleventh verse states one of the fruits that must follow from a knowledge that we are "saved by his life." When men have a well-grounded assurance that they are saved by the life of Jesus Christ, when they realize it is so till it becomes a part of their very being, they will joy in God through Jesus Christ their Lord. There can be nothing but joy in the heart of an individual when he knows that he is saved by the life of Christ. That is the secret of joying in tribulation.

"Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned."

This verse contains a partially stated proposition. You will notice that commencing with the thirteenth verse and continuing down to the end of the seventeenth, there is a parenthesis. Then in the eighteenth verse, the proposition is taken up again and completed. The first part of the eighteenth verse is merely an equivalent to the first part of the twelfth; it is the same truth expressed in other words-"Therefore as by the offense of one judgment came upon all men to condemnation." Then the closing portion of the verse completed the proposition: "Even so by the righteousness of one, the free gift came upon all men unto justification of life."

We can notice but briefly the intervening verses. They contain rich truths, but the time allotted for this subject is so limited that our remarks must be confined to the major points of the chapter.

In the fourteenth verse we have reference to the "reign of death." What is the reign of death? What was this passage of death upon all men? The apostle says

that "death reigned from Adam to Moses." He does not mean by this that it did not reign at any other time and that it does not reign at the present time. The part of the verse referring to Adam and Moses is a part of a great argument, which has its starting point back in chapter four. It is a part of his argument on Abraham.

The argument in a nutshell is, that the entering in of the law did not in any way interfere with the promise to Abraham. In Rom. 4:13, 14 we are told that the promise "that he should be heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith. For if they which are of the law be heirs, faith is made void, and the promise made of none effect." In these verses the apostle is proving in a practical manner that the law does not enter into man's justification at all; that justification is solely by faith and not by works. Why is it that the law does not enter into the justification of man? "Because the law worketh wrath."

If Abraham had been left to be justified by the works of the law, there would have been nothing to be placed to his account but *wrath*, for that is all that the law can work. But on the other hand, when he is not justified by the law, which could only be the means of imputing wrath to him and is justified by faith, then there is *life* placed to his account. And *life* is what is wanted, not *wrath*. Life is what all men desire, not wrath. Whoever seeks to be justified by his works will reap only wrath. Abraham will receive the inheritance only by the virtue of the promise and he will receive his righteousness only by the faith that he had.

Some think that there are two ways of being saved, because the Lord gave the law at Sinai and death had reigned till that time, so of course that means that the law brought life. It is true that the Lord gave the law at Sinai, but the law was in the world long before its giving at Sinai. Abraham had the law, and through the righteousness of faith he was able to keep that law. So the entering in of the law at Sinai did not militate against the promise of God to Abraham. There was no different phase of the plan of salvation introduced at Mount Sinai or at the time of the Exodus. There was no more law after that time than there was before it. Abraham kept the law. If there had not been any law there, Abraham could never have been justified, but he kept the law by his faith. Death reigned through sin before the time of Moses, but righteousness was imputed unto life. This shows that the law was there already, although they did not have it in that written, open form, that they had it afterwards.

In regard to the reign of death, I am persuaded that we lose much of the good and the encouragement that there is in this fifth chapter simply by the misapplying of these words-"death reigned," and also the expression "death passed upon all men, for that all had sinned." Why did death pass upon all men? Because that all had sinned! By one man sin came into the world. There are many who will stop at this point and philosophize and question as to how this could be and try to figure out for themselves the justice of it. They will query why it is that we are here in this sinful condition without having had any choice or say in the matter ourselves. Now we know that there was one man in the beginning, and he fell. We are his children, and it is impossible for us to be born in any higher condition than he was.

Some will shut themselves out of eternal life because they cannot figure that thing out to a nicety and see the justice of it. The finite mind of man cannot do this, so it is better for him to leave it alone and devote himself to seeking for the proffered salvation. That is the important point for all to consider. We know that we are in a sinful condition, and that this sinful condition is a lost condition.

Seeing then that we are in a lost condition, is it not best for us to devote our energies to seeking to attain to that state whereby we may be in a saved condition.

137

What would you think of a man drowning in the ocean who, when someone throws him a rope, looks at it and then says, "I know that I am drowning and that the only hope I have lies in my getting hold of that rope, but I will not take hold of it unless I know that it has really been my own fault that I fell into the water. If it was my own fault, then I will take it, because I am the only one who is to blame for my being in this condition. But if, on the other hand, someone pushed me into the water and I could not help myself, then I will have nothing to do with that rope." Such a man would be considered devoid of common sense. Then, acknowledging that we are sinners and in a lost condition, let us take hold of the salvation that is offered to us.

"Death reigned," it "passed upon all men." The twelfth and eighteenth verses tell us what this death is. Why did it pass? Because that "all have sinned." "Judgment came upon all!" What for? What to?-Condemnation. We are familiar with death; we see people being placed in their graves every day. But is that the death referred to? Good men die, with only two exceptions, all the good men that have ever lived upon the earth have died. Do they die under condemnation? No, certainly not. Do they die because they are sinners? No, if they were sinners, they were not good men. There has been no man in this world upon whom the death sentence has not passed, for there never was a man in this world that was not a sinner, and if he became a good man so that he walked with God as Enoch did, it was by faith.

If we say that the death which comes to all men-good and bad, old and young alike-is the carrying out of that judgment which "came upon all men to condemnation," then we take the position that there is no hope for anyone who has died. For there is no such thing as probation after death and therefore the man who dies in sin can never be accounted righteous. If it is said that the good do not die in sin, but only because of sins previously committed, the justice of God is impugned, and His imputed righteousness denied. For when God declares His righteousness upon the one who believes, that man stands as clear as though he had never sinned, and cannot be punished as a sinner, unless he denies the faith. Jesus said, "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me hath everlasting life, and shall not come into condemnation but is passed from death unto life." John 5:24.

When Adam was placed in the garden of Eden, the Lord told him, "in the day that thou eatest thereof thou shalt surely die." That does not mean "dying thou shalt die," as the marginal reading has it. That expression is neither Hebrew nor English. It means just what it says, that in the day that Adam ate of the fruit of the

true of knowledge of good and evil, in that day he died. In the very day that Adam ate of the fruit, he fell, and the death sentence was passed upon him, and he was a dead man. Sentence was not executed at that moment, and for that matter we know that Adam was a good man and that the sentence never was executed upon him. Christ died for him. But he was in the same condition, after he had eaten of the fruit of the tree that Pharaoh was in after the first-born of all the Egyptians had been killed, when he arose by night and said, "We be all dead men."

When sentence has been passed upon a murderer, he is to all intents and purposes a dead man. But it was more than that in the case of Adam. He was dead, and the Son of God was to make him alive. It was only a matter of time till he should be blotted out of existence. But Christ comes in to give man a probation and to lift him up. All that Christ has to give to man is summed up in that one word-LIFE. Everything is comprised in that. This fact shows that without Him men *have no life*. Said Christ to the unbelieving Jews, "Ye will not come to me that ye might have life." Probably they replied, "we do not need to come, because we have life already."

In Eze. 13:22 we read, "Because with lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life." There is no life to the wicked. They have no life. They are dead. Said Christ, "He that believeth not the Son shall not see life; but the wrath of God abideth on him." Christ came to give life to the dead. He gives life only to those who conscientiously lay hold of that life, who bring His life into their lives, so that it takes the place of their forfeited lives. He that hath the Son hath life, and he that hath not the Son hath not life. He is dead.

So Adam died, and because of that, every man born into the world is a sinner, and the sentence of death is passed upon him. Judgment has passed upon all men to condemnation, and there is not a man in this world but has been under the condemnation of death. The only way that he can get free from that condemnation and that death is through Christ, who died for him and who, in His own body, bore our sins upon the cross. He bore the penalty of the law, and suffered the condemnation of the law *for us*, not for Himself, for He was sinless.

"As by one man sin entered into the world and

138

death by sin . . . even so by the righteousness of one the free gift came upon all men unto justification of life." What is the free gift? It is the free gift by grace and it appertaineth unto many. The work of Adam plunged man into sin; the work of Christ brings men out of sin. One man's single offense plunged many into many offenses, but the one man's obedience gathers the many offenses of many men and brings them out from beneath the condemnation of those offenses.

Then the free gift is the righteousness of Christ. How do we get the righteousness of Christ? We cannot separate the righteousness of Christ from Christ Himself. Therefore in order for men to get the righteousness of Christ, they must have the life of Christ. So the free gift comes upon all men who are justified by the life of Christ. Justification is life. It is the life of Christ. "For as by one man's

disobedience many were made sinners, even so by the obedience of one many shall be made righteous." These are simple and positive statements. No good can come to man by questioning them. He only reaps barrenness to his soul. Let us accept them and believe them.

"The free gift came upon all men to justification of life." Are all men going to be justified? All men might if they would, but says Christ, "Ye will not come to me that ye might have life." All are dead in trespasses and sins. The grace of God that brings salvation hath appeared unto all men. It comes right within the reach of all men, and those who do not get it are those who do not want it.

"As by one man's disobedience many were made sinners, so by the obedience of one many shall be made righteous." That settles the whole question, as to whether you and I can do works that will make us righteous. It is by the obedience of *one* man. Now which man shall that be? Can I do righteousness that will do you any good?-No. Can you do righteousness that will do me any good?-No. Suppose that one man could do righteous works that would be set to his account as making him righteous-who shall he be? I cannot do it for you and you cannot do it for me. Then who is the man? Jesus Christ of Nazareth!

This settles the question as to whether justification by faith comes by the law. By the obedience of Christ are many made righteous or obedient. Righteousness is obedience to the law. Did you ever read or hear of any human being who kept the law perfectly? Or did you ever hear of anyone, however high his standard was set, who did not find something beyond, that he had not attained to? Even worldly men often have an ideal of their own, but the nearer they can come to that ideal, the greater lack they see in themselves. Anyone who is sincere in trying to reach a high standard, when he gets there, will see something beyond it.

There is one spotless life. There is one man, the man Christ Jesus, who resisted successfully all the powers of sin when He was here upon earth. He was the Word made flesh. God in Christ reconciled the world to Himself. He could stand before the world and challenge any to convict Him of sin. No guile was found in His mouth. He was "holy, harmless, undefiled, separate from sinners, and made higher than the heavens," and by His obedience shall many be made righteous.

Then comes the question, how can this be? It is the same question that the Jews propounded to Christ, when He said, "Except ye eat my flesh and drink my blood, ye have no life in you." Said they, "How can this man give us his flesh to eat?" There are many today who may be found asking the same question when they say how can I have His life or His righteousness? Could Jesus explain to them how He could give them His flesh? He could not do it except by the words He spake unto them,-they are spirit and they are life. The plan of salvation cannot be explained to man. It was made by an infinite being, and we cannot understand it. As to how it takes place we are ignorant. Through all eternity we will not understand how it was done. It is only infinite power that can or could do it. It is only infinite wisdom that can understand it.

If we will eat the flesh of Christ and drink His blood, we will have the life of Christ. If we have His life, we have a righteous life; His obedience works in us

and that makes us righteous. This does not leave any room for the statement that Christ obeyed for us and that therefore we can do as we please, and His righteousness will be accounted unto us just the same. His obedience must be manifested in us day by day. It is not our obedience, but the obedience of Christ working in us. By those "exceeding great and precious promises," we take the divine life into us. The life we live is the life of the Son of God. He died for us, and loved us with a love that we cannot fathom. The righteousness that we have is His. THANKS BE TO GOD FOR THIS UNSPEAKABLE GIFT. He lets us get all the benefit of that obedience, because we have shown our intense desire for obedience. That is why He gives it to us.

When you go to God, take these Scriptures on your lips, "We shall be saved by His life." "By the obedience of one shall many be made righteous." Take them to God in prayer. They are true, for the Lord Himself has said so. How can these blessings be obtained? By faith! Take it by faith, and it is yours, and no one can take it from you. Then you will have it, although you do not understand how it can be done. When you have it, you have life. What

139

life? The divine life. Then when you come up to the time of temptation, the time when you have usually fallen, you can tell Satan that he has no power to make you fall beneath that temptation, for it is not you, but Christ that dwelleth in you.

There never was a time in the life of any man when of himself he had power to resist temptation. We cannot do it. That proves that we must have a life different from our natural life in order to resist sin at all. That must be a life that sin has never touched and can never touch. Repeat the glorious words over and over again, "His life is mine, I cannot be touched by sin. His strength is my strength; His obedience is my obedience, and His life is my life. That was a sinless life, and by faith I have it, I hold to it, because it is mine, and sin cannot touch it." That is the only way to resist them, and that will be successful every time.

"Moreover the law entered that the offense might abound. But where sin abounded, grace did much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

The time of the entering in of the law was the time when it was spoken from Sinai. It entered that the offense, or sin, might abound. But where that sin abounded, grace did much more abound. There was sin in the world before that law was proclaimed from Sinai. Therefore the law was there before it was proclaimed from Sinai. But God spoke it in that awful way and in those thunder tones from the mount for the purpose that sin might seem to be a greater sin. It was done that the people might see sin more as God saw it.

These things were written for our benefit. The speaking of that law in thunder tones with such a solemn scene of grandeur all around it is to have the same effect on us that it had on the children of Israel. We are to see the thunder clouds and the lightning and they are to strike terror into our hearts.

Still further: Whoever touched the mount was to die. What is meant by that? All that was intended to show the awfulness of the law. It was given in that way

that the people might see the wonderful majesty that it had and that by it no man could get life. It was so great that no man could keep it. Everything connected with its giving, conspired to show man that the only thing he could get by it was death. It was so great, so inexpressibly great, that they never could reach to the heights of it. It was given in that way to show the people that there was only death and condemnation to them in it.

Then was not the law just given to put discouragement into the hearts of the people? No. Go back to Abraham and we shall see what else was taught by the giving of the law. There was a promise to Abraham and to his righteous seed of a righteous inheritance. That promise was sworn to Abraham and to his seed by God Himself. God had pledged His own existence that there should be *righteous men*, -men whose righteousness should be equal to the righteousness of the law. But here was the law in such awful majesty that there could be no righteousness gotten out of it. It was to be the sole standard. Now put two things together: The law is so holy in its claims that no man can get any righteousness out of it, as was shown in the giving of it; but God had sworn that there should be men who would have all the righteousness that it demands; therefore the very giving of the law served to show the people that there must be and was another way of getting that same righteousness.

So in giving the law, He was giving the gospel in thunder tones. Righteousness and peace dwell together in fullness in Christ. So in Him is life. Condemnation is in the law, but the law is in Christ, and in Christ is also LIFE. In Christ we get the righteousness of the law by His life. The voice that declared the law from Sinai was the voice of Christ, the voice of the very one who has this righteousness to bestow.

Now see the force of the words of Moses in Deut. 33:2, 3. "And he said, The Lord came from Sinai and rose up from Seir unto them; He shined forth from Mount Paran and He came with ten thousands of his saints from his right hand went a fiery law for them. YEA, HE LOVED THE PEOPLE."

The giving of that law was one of the highest manifestations of love that could be because it preached to the people in the strongest tones that there was life in Christ. The One who gave the law was the One who brought them out of Egypt. He was the one who swore to Abraham that he and his seed should be righteous, and this showed to them that they could not get righteousness in the law but that they could get it through Christ. So there was a superabundance of grace, for where sin, by the giving of the law did abound, there grace did much more abound. That thing is acted out every time that there is a sinner converted. Before his conversion he does not realize the sinfulness of his sins. Then the law comes in and shows him how awful those sins are, but with it comes the gentle voice of Christ in whom there is grace and life.

How precious it is to have that conviction of sin sent to our hearts, for we know that it is a part of the work of the Comforter which God sends into the world to convict of sin. It is a part of the comfort of God to convict of sin, because the same hand that convicts of sin holds the pardon, that as sin had reigned unto death, even so might grace reign through righteousness unto eternal life by

Jesus Christ our Lord. In this grace we have again those precious words-*much more*. Where sin abounds, grace much more abounds.

The Lord searches the heart and He knows our sins. Shall we go about mourning and sighing and saying our sins are so great that God cannot forgive such sinners as we are? Some people seem to fancy that God never knew that they had any sins. Then they say that they are not worthy that He should take their sins away. They cannot see how He can save them. Who is it that makes us feel sinful? Who shows us our unworthiness? How do we come to find out that we have sinned? It is God that shows us our sins. He had known them all the time. We do not consider this-that God has known all our sins beforehand and that He it is who shows them to us for the first time, when we are convicted of sin by Him.

When God made the plan of salvation, he knew what He was doing. He knew the human heart. He knew the depth of degradation to which humanity would fall, as no man has ever known it. Now, by His law He drives the sins home to our hearts and then that sin abounds in the proportion that it should. It was small in our eyes before, but He makes us see it as He sees it.

Remember it is the COMFORTER that convicts. Remember that where sin abounds in your heart or in your mind that there grace does much more abound. It is your firm belief of that that makes the grace effective in taking away the sin. Christ is able to save to the uttermost him that cometh to God by Him. You cannot ask anything of Him so good or so great but what He is able to do it and-

MUCH MORE

God does not have to take the measure of grace and look over the world to see how many there are among whom it will need to be divided and then go to work to portion it out so that there will be enough to go round. He gives us scripture measure, pressed down and shaken together and running over. No matter how great are the sins to be covered up, *there is grace much more than enough to do it*. Mortal man may be covered with the righteousness of Christ as with a garment. Then let us take the life of Christ by faith and live a new life.

March 18, 1891

"Bible Study. Letter to the Romans. No. 10" *General Conference Daily Bulletin* 4, 12.

E. J. Waggoner

The sixth chapter of Romans commences with a continuation of the argument that is contained in the fifth chapter. That argument is that the life of Christ is given to us for our justification. Grace reigns through righteousness unto eternal life by Jesus Christ our Lord. Grace is favor, and the psalmist tells us that in His favor there is life; and so "being justified freely by His grace" is simply the bestowal of the life of Christ upon us. That life is a sinless life. Christ in us obeys and by His obedience we are made righteous.

"What shall we say then? Shall we continue in sin that grace may abound? God forbid. How shall we, that are dead to sin live any longer therein? Know ye not that so many of us as were baptized unto Jesus were baptized unto His death? Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection."

Now this chapter shows us how we make the connection with Christ, and what that connection does for us. In the preceding chapter we learned that judgment had passed upon all men unto condemnation and that the sentence of death had gone forth upon every man in this world. The death sentence has been pronounced, and death works in men. Why does death work in men? What is the peculiar power of death? It is sin! "The sting of death is sin." Therefore sin working in men is simply death working in them. Men who are sinners are stung by death. Death is in them already and it is carrying on its work in them, and it is only a matter of time till it shall hold them in its grasp forever. But while probation is continued there is a possibility that men may escape that sting and the execution of that penalty. Nevertheless God must be just, even while He is the justifier of them that believe on Him. Sentence of death has been pronounced upon every man, and that sentence will be executed. Every man must die, because that all men have sinned.

But there is given to every man a choice as to when he will die. Christ died for all men. We can acknowledge His death and die in Him and thus get His life, or on the other hand we may, if we wish, refuse to acknowledge Him and die in ourselves. *But die we must.* Death has passed upon all men and all men must die. The life of every man is forfeited; of ourselves we have no life at all.

156

The Scripture plainly says, "He that hath not the Son of God hath not life." 1 John 5:12. Now seeing that we are in that condition, when death claims her forfeit, what are we going to do? Don't you see that we are left lifeless. If I owe a thousand dollars and I have just exactly a thousand dollars in my possession, when I pay that debt, I am left penniless am I not? So it is with this life of ours. We all have a life here in our possession, but it does not belong to us. *It is forfeited to the law.* It does not belong to us at all. When the law exacts that forfeit and that life of ours is gone, then there is nothing left to us but eternal death.

But Christ, the Son of God, has so much life in Himself that He can give life to every man and still have as much life left. He was not under any obligation to come to earth and go through the experience that He did. He had glory in heaven; He had the adoration of all the angels; He had riches and power, but He left them all and even emptied Himself of His glory and His honor; came to earth as a poor man, took upon Himself the form of a servant and was made in all things like unto those whom He came to save.

He worked out righteousness here in the flesh. What did He do it for? For Himself? No. He did not have any need of it. He had riches to begin with. He had everything that He could have when He was in heaven. But here on earth, as a

man, He worked out righteousness and eternal redemption *that He might give them to us*. That is the sole reason that brought Him into the world. He has all that righteousness He wrought out here and He will and does give it to men. So He paid the penalty of the law-for Himself? No! He had no sin, consequently the law had no claim upon Him.

In the second letter to the Corinthians, chapter five and verse twenty-one, the apostle Paul says, "For he hath made him to be sin for us who knew no sin that we might be made the righteousness of God in him." So it was that He suffered the penalty, not for Himself but for us. When we by faith lay hold on Christ and become united with Him so that we are identified with Him, then we have that life which He has to bestow.

But pay the penalty, suffer the forfeit, we must; for the law will exact the forfeit. But as I said before, we have the choice as to whether we will wait and let the law take the forfeit from us, at a time when we will have nothing left after it is gone, or whether we will give over the forfeited life when we can take the life of Christ and have it left after we have paid the forfeit.

Now how do we get hold of Christ? How do we get the benefit of that righteous life of His? It is in the act of death. At what point is it that we touch Christ and make the connection? At what point in the ministry of Christ is it that He touches us and effects the union?-It is at the lowest possible point where man can be touched and that is death. In all points He is made like His brethren so He takes the very lowest of these-the point of death-and there it is, when we are actually dead, that we step into Christ.

The ceremony of baptism is simply the symbol of Christ's death and resurrection. Says Paul in Gal. 3:27, "For as many of you as have been baptized into Christ have put on Christ." In Romans he says, "As many of us as were baptized into Jesus Christ were baptized into His death." But if we died with Christ we are bound and certain to live again, for Christ is alive. Here we can forcibly apply the words of Peter in Acts 2:24: "Whom God hath raised up, having loosed the pains of death, *because it was not possible that he should be holden of it.*" It was utterly impossible that death should hold Christ. Therefore if we died with Him and in our death are united with Him, *we shall also live with Him*. The great thought around which the whole Bible clusters is death and resurrection with Christ. IF WE DIE WITH HIM, WE SHALL LIVE AGAIN.

We die with him-when? Now! When we acknowledge our life forfeited and give up all claims to that life and everything that is connected with it, that very moment we die with Christ. Now what is this giving up of our life? Life stands for everything that a man has. It stands for everything that pertains to life. What is it, then, that pertains to the life that we naturally have in ourselves? It is sin! It is the lust of the flesh and the lust of the eyes and the pride of life. It is envy, malice, evil speaking, evil thinking-all these things make up the natural life, because we see that every man that has the natural life has these things. They are a part of his life. They enter into the life of every man on earth.

When we come to that place where we see that we have those things and are ready to give them up and pay the forfeit, then it is that we can die with Christ and take His sinless life in their stead. In yielding up that life of ours, we give up

all these things, and when they are all given up, then we are dead with Christ. But just as surely as we give them up and die with Christ, just so surely must we be raised again, for *Christ is risen*, and we then walk in newness of life. That new life,-that newness of life which we have, is the life of Christ, and it is a SINLESS LIFE. Knowing this, "that our old man is crucified with Him, that the *body of sin might be destroyed, that henceforth we might not serve sin.*"

Here is the secret of all missionary effort. When a man comes to the point where in very deed he

157

reckons that he has no life of his own and he gives up the forfeited life which he did have in his possession and the life he lives in the flesh he lives by faith in the Son of God; then Christ is his life, and his life is "*hid with Christ in God.*" He has been raised to newness of life by faith in the operation of God. What can that man fear of what man can do to him? What will he fear of what man will say of him? He will say to himself, It is not I, but Christ that liveth in me.

What will it matter to him if he is called to go to an unhealthful locality? His life has already been yielded up, so that death has no terrors for him. He goes willingly, "*not taking his life in his hand,*" but leaving it in the keeping of Christ in God. If Christ, in whom his life is hid, wishes to allow him to sleep for awhile, it is all right. Moreover he is not discouraged by difficulties in the work to which Christ has assigned him, for he has practical knowledge of the power of Christ and he knows that He who cast down the high things that had exalted themselves in his own heart against Christ is able to subdue all things unto Himself. The life that he lives is the life of Christ, provided only, that every moment of his life he yields himself and is as thoroughly consecrated as he was at the time he died.

It is necessary that we die continually and that we continually know the power of God and of the resurrection of Christ. For "*we are saved by his life.*" We must know and experience the same power that God wrought in Christ when He raised Him from the dead. We take that power-How? "*Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.*"

It is simply a matter of making the resurrection of Christ a practical thing in our own lives. It is simply believing that what God could do for Christ, as He lay in the grave, He can do for us. That power which brought Christ from the dead can keep us alive from the dead. If we have the life of Christ and it is working in us, it must do for us all that it did for Him when he was in Galilee and Judea.

What a precious thought it is that our lives are not our own. We have but the life of Christ. It is this thought that makes a man triumph even in death. Why? The sting of death is gone! Death does not sting the righteous man, because he is freed from sin. It was the knowledge of this that enabled the martyrs like Jerome and Huss to go to the stake, singing songs of triumph and victory. "Fear not them that kill the body, but are not able to kill the soul; but rather fear him that is able to destroy both soul and body in hell."

Our lives are hid with Christ in God, so that we fear not the power of wicked men or of the devil himself. When we have given ourselves to Christ and our life is hid with Him, what matters it whether this life be cut off soon or not? We walk

with Christ and He controls our lives. Wicked men or devils can no more touch our life than they could hold Christ in the grave.

Oh, that we might feel the power of that life and know that we are His! When we do get it, the power of God will accompany the message, as we go forth bearing it. What difference if men bring reproaches on us—we are dead and our life is hid with Christ in God, and the life we live, we live in Him and through faith in Him. This is the power of the gospel and the hope that makes the Christian triumph even in death. It is the hope of the resurrection, for when the man is called to lie down and sleep, he sleeps in Jesus. His life is just as sure and even surer than, than if he were alive upon the earth. His probation is sealed; he has fought a good fight; he has finished his course and kept the faith. Well might the apostle say that he did not sorrow for those who slept, as for those who had no hope.

When the church of God and the ministers of God have died indeed, giving up everything that has pertained to their own life, then they will belong to Christ in deed and in truth. If Christ is willing to intrust us with some of these things; if we are to be spared on earth for awhile, it is all right. If on the other hand He thinks best to take us away, that is all right too. Whether sleeping in the grave or working for the Master on the earth, matters not, for it is Christ all the time.

When we get hold of these ideas and make them ours and we may have them as soon as we please, they are precious to us. Having counted the cost of giving up all those things that have been dear to us, if we are prepared to count them all but loss for the excellency of the knowledge of Jesus Christ our Lord, then we can yield ourselves wholly to Christ. Just as soon as we are willing to count the cost and to let ourselves be crucified with Christ, by giving up the pride of life, the lust of the flesh, and all those things which have pertained to our old life, making no provision for the flesh, then the power of Christ comes upon us. But we are living yet on earth! Yes, but we have given up our life and all there is to us is Christ working in us.

The very moment that a man denies everything pertaining to the flesh, that very moment he can say that Christ is his, and that he has the life of Christ. How does he know it? Through faith in the operation of Him that raised Christ from the dead!

"Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is

158

dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him; knowing that Christ being raised from the dead dieth no more; death hath no more dominion over Him."

Christ's life is an eternal life. He voluntarily went under the dominion of death. By doing this He demonstrated His power over death. He went down into the grave to show that right there, while bound by the chains of the prison house of the grave itself, He had power to burst those fetters asunder and come forth free and a conqueror. Therefore since He dies no more and we take that sinless life of His, then we can reckon ourselves dead unto sin but alive unto God through

Jesus Christ our Lord. As death can have no dominion over Him, so sin, which is the sting of death, can have no dominion over us.

A questioner may say, "You make it out that we ought never to sin any more,-you leave no room for sin." But is not that what the Bible says? "For sin shall not have dominion over you; for ye are not under the law, but under grace." We belong to the Lord Jesus Christ. How? By death, we make no provision for the flesh to fulfill the lusts thereof. There is such a thing as a complete surrender to Christ-when we give up everything and then trust to His power to keep us in that state. And I thank God that He is able to do it.

Men start out on dangerous expeditions,-some to conquer a country and when they reach that land, they burn the boats they came in so they cannot go back if they desired to. It is right for us to count well the cost. There is no use to make a headlong plunge into the battle. Look over the whole ground. Here is this pleasure and that indulgence. Can I give them up? They have been very dear to me; they have become entwined around my very life itself. They are identified with me, so that they show themselves in my very countenance; they are imbedded in my very character and are a part of myself. I have clung to them as I have clung to life itself. But Christ was not in them; they do not savor of the life of Christ at all. For the joy that was set before Him, He endured the cross. *Can I, for the sake of sharing that joy, ENDURE THAT CROSS?* Can I give up the pleasures of sin for a season in order to share the riches of Christ and the joy of His salvation? These are the questions we must ask ourselves.

Look up and place your eyes on Christ and the joy of present salvation. They form the opposite side of the picture. There is the joy of having an infinite power working in us. For that joy which we can have now are we willing to give up everything and to become sharers of the sufferings of Christ and to be made partakers of His death and the power of His resurrection? This is a joy that will last forever, so let us burn the boats and the bridges behind us! Can we give up all these things that have been so dear to us; can we give them up *forever*? That is the hard part.

Says one, "I have tried to give up these things before, and I have fallen again; now how do I know but what I shall fall again?" Ah, no, you are not making a new resolution this time; you are not turning over a new leaf and saying that you are going to do better. You are merely letting the old life and all the resolutions go. Simply say, "I know that there is power in God. And that same power which spoke the world into existence, that same power which brought Christ forth from the tomb,-into the hands of that power I will yield myself and let it sustain and keep me in the new life." And day by day as we do that, our hearts will go out in thankfulness to God for His wonderful power.

It is not ours to make provision for the flesh in the lusts thereof, but we must step out and take hold of the life of Christ and feel that the power of God is working in us. When we feel that power working,-that miracle which is wrought in us,-the temptations to which we have yielded so often, the sinful practices to which we have given way, will be overcome and we will rise superior to them. Then we can go out into the world, in the power of Christ and carry the message as we never have done before.

How is it that we will have more power? Because we know that if God can work that miracle for us, He can do it for anyone. Our work from a human standpoint is an impossible one; difficulties arise on every hand. But we have a knowledge of what the power of God can do, and therefore go forth in faith that He who can cast down imaginations in our hearts and every high thing that exalteth itself against the knowledge of God and can bring into captivity every thought to the obedience of Christ can do that same work for others, since He has done it for us. It was that same power which caused the walls of Jericho to fall down before the people of God. I am so thankful that the God who has called us to be His servants is a God of infinite power. Take hold of that power and prove it for yourselves.

"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." "Likewise"-Like what? *Like as Christ was raised from the dead to be dead no more, so likewise reckon yourselves to be dead unto sin to sin no more.* Is that true? Note it carefully,-that sin shall have no more dominion over you. That is what the Bible says. We are no longer under the law but under grace. We are no longer under condemnation,

159

but the grace of God resteth upon us. The spirit of glory and of grace is present with us.

There is power in Christ. What is that power? Notice. Grace is favor! In the favor of God there is life. Then what is the power of the grace of Christ? It is the power of an endless life. If men really believe that Christ is risen from the dead, they can believe that they are dead unto sin, but alive unto God and free from sin. Does the apostle mean free from sin? It is a solemn, but a glorious thought. How thankful ought men to be that they can have that confidence in the power of God through Christ that they can without any mental reservation take this chapter and believe it. Yes, believe these very words, "He that is dead is freed from sin . . . reckon ye yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ."

But is it true that man can live without sin? In the last part of the chapter we read, "For when ye were the servants of sin, ye were free from righteousness." We all know what that means. Our past experience is not so pleasant to look back over. In it we see no good. Now why was it that we were free from righteousness?-Because we were the servants of Satan. "But now, being made free from sin, we are become the servants of righteousness." Christ is the author of righteousness. The service we render is His. Which are we, the servants of Christ or the servants of Satan? When we were the servants of Satan, we did not do any righteousness. But now we are the servants of God. "Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God." "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?"

There are just two services. The service of Satan, which is of sin unto death, and the service of Christ, which is of obedience unto righteousness. A man cannot serve two masters. All believe that. Then it is impossible to serve sin and

righteousness at the same time. Now we call ourselves Christians. That means what? Followers of Christ! But in all our Christian experience we have left little loopholes along here and there for sin. We have never dared to come to that place where we would believe that the Christian life should be a sinless life. We have not dared to believe it or preach it. But in that case we cannot preach the law of God fully. Why not? Because we do not understand the *power* of justification by faith. Then without justification by faith it is impossible to preach the law of God to the fullest extent. Then to preach justification by faith does not detract from or lower the law of God but is the only thing that exalts it.

Now can we be the servants of Christ while we are committing sins and making provision for the flesh to fulfill the lust thereof? Is Christ the minister of sin? Whose servants are we while we are committing sin? We are the servants of sin, and sin is of Satan. Now if a Christian (?) is committing sin part of the time and doing righteousness the rest of the time, it must be that Satan and Christ are in partnership, so that he has only one master, for he cannot serve two masters.

But there is no consort between light and darkness-between Christ and Belial. They are in deadly antagonism. They are opposed to each other, and they have fought a fight even to the death. There is no quarter on either side. Then it is utterly impossible for man to serve these two masters. He must be on the one side or the other. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death or of obedience unto righteousness?" We know enough about being servants of sin. We have yielded ourselves as instruments of unrighteousness unto sin.

Now the question comes: How am I going to become a servant of Christ so that I will be able to die to my old life? "*To whom ye yield yourselves servants to obey, his servants ye are whom ye obey.*" The word rendered "servant" really means a "bond-servant." Just the moment that I yield myself to Christ to become His servant, that very moment I am His bond-servant. That very moment I belong to Him. How do I know that Christ will accept my service if I do give it Him? Because He has bought that service and paid the price for it. And in all those years that I yielded myself a servant to sin, I have been defrauding Him of His right. But all this time that I have been keeping back my service, He has been going about searching for me and seeking to draw me to Him. And when we say, "Here, Lord, here I am; I give myself to Thee," that very moment Christ has found us, for He has been seeking for us and we *are* His servants.

But how do we know that we are going to continue in His service? How do we know that we can live the life of Christ? Just in the same way that we know we have lived the life of sin. When we take this matter into account as to whose servants we will be, we want to take into account the power of the two masters. When we were the servants of sin, we were *free from righteousness*, because Satan swayed us and used us in whatever way he would, and we were at the mercy of his power.

Is sin stronger than righteousness? Is Satan stronger than Christ? No! Then as Christ has proved Himself to be the stronger of the two and just

as surely as when we were the bond-servants of sin it had power to keep us free from righteousness, so when we yield ourselves as bond-servants unto Christ, He has *power to keep us from sin*. The battle is not ours; it is God's. I said that Christ and Satan were not in partnership, but that there is the bitterest antagonism between them.

All are familiar with the words, "The Great Controversy between Christ and Satan." It is a household phrase among us. What is the controversy over? It is over the souls of men and the place of their abode. Who shall have your service and mine, is the question that they are fighting over. The controversy is between Christ and Satan. They are not only the principal ones in the controversy, but the whole controversy is between them and them alone.

We have this much to say,-neither one of them can take our service against our will. Of ourselves we have no power to stand against Satan; we have tried that. We have no power to meet him; we cannot face him and conquer him. We have no power at all, but at the same time we know that we do not want to be his servants. Yes, and we will not only say, I do not want to be his servant, but I *will not* be his servant. So instead of putting our strength against Satan, we *yield* ourselves to Christ and repeat over and over again, like David the psalmist, "O Lord, truly I am thy servant; I am thy servant and the son of thine handmaid; thou hast loosed my bonds." Ps. 116:15.

What? I was a bond-servant of Satan's but just the moment I said to Christ, "I will be your servant," He loosed my bonds and took upon Himself the responsibility of defending me against Satan, who has no right to me. So when Satan comes to take me back and make me his bond-servant again, Christ meets him, even as He met him when He was here upon the earth. So simply tell your own heart, and Satan, that you are Christ's and that He has loosed your bonds. Then you are loosed indeed. You have counted the cost and now you can take the words of David and repeat them over and over.

Your life is no longer your own, it is the life of Christ. His life, His very existence, is pitted against Satan. The battle goes over our heads, for we are dead and our life is hid with Christ in God. Says the psalmist, "Thou shalt keep them in the secret of thy presence from the pride of man: Thou shalt keep them secretly in a pavilion from the strife of tongues." The battle between Christ and Satan is being waged over our heads and we are hid in the secret pavilion. This is the victory that overcometh the world, for Christ has gained the victory over Satan and by grasping the promises of Christ by faith and laying hold upon the life of Christ, the victory over Satan is ours.

Does not Christ say that all power is given Him in heaven and in earth? Note the precious words in Eph. 1:19-21: "And what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly places, far above all principality and power and might and dominion and every name that is named."

That same power which placed Him in that exalted position which is far above all principality and power,-what *has it done* for us? "Quickened us together with Christ and hath raised us up together and made us sit together in heavenly

places in Christ Jesus." Where is it that we are placed? "Far above all principality and power."

Then the *victory* is ours in Christ and He has gained the victory already. He has conquered a peace for us. Just as surely as He gives His peace to us, just that surely has He gained the victory for us. So in the hour of trial we have a victory that is already gained. Well may we say that the battle goes over our heads, and great is our peace. There is peace all the time.

The strength of the Christian lies in submitting,-the victory in yielding to Christ, so that He may keep us in His presence, and cover us up in His pavilion from the strife of tongues. Then it does not matter how great the trial may be, if we have Christ, there will be peace in our hearts.

O that every one in this house may be filled with a desire to have Christ and His righteousness, that this very night we may take His word and be inspired by its inspiration and then we shall have and shall be able to live the life of Christ. Then we can go about as missionaries for Christ and do good. When we take that power which we have by faith in Him, it will not be long till the work will be cut short in *righteousness*, and we shall see Him, who not having seen, we love.

March 19, 1891

"Bible Study. Letter to the Romans. No. 11" *General Conference Daily Bulletin* 4, 11.

E. J. Waggoner

"Know ye not, brethren (for I speak to them that know the law), how that the law hath dominion over a man as long as he liveth? For a woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if, while her husband liveth, she be married to another man, she shall be called an adulteress: but if her husband be dead, she is free from that law; so that she is no adulteress, though she be married to another man. Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another even to him who is raised from the dead, that we should bring forth fruit unto God. For when we were in the flesh, the motions of sin, which were by the law, did work in our bodies to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Rom. 7:1-6.

171

The ground covered by this seventh chapter is really gone over twice. The first part lays the broad facts before us; the latter part goes into the details and particulars of what is given in the beginning.

In the six verses that have been read, there is given us an illustration and the application. The illustration is easily understood. The simple fact of marriage is taken. A woman having a husband is bound to that husband so long as he liveth. By what is she bound? By the law. It is contrary to the law for her to have two husbands at the same time; but if the first husband be dead, the same law will

allow her to marry another man. This is but a plain illustration, and if it is kept in mind throughout the study of the chapter, it will be a great help to us in understanding it.

There is no need of any argument in this chapter for the perpetuity of the law. That is not the question under consideration. The apostle is not making a special argument to prove that the law is not abolished. His argument starts from that point as one already settled, and shows the practical working of the law in individual cases. He brings it right home to the hearts of men that they are under the law; and if they are under it, how can it be abolished? He urges its claims upon the hearts of men, and by the Spirit of God they feel its working power upon them, and therefore know that it is not abolished.

Note the class of people to whom Paul is writing. "I speak to them that know the law." This epistle is addressed to professed followers of Christ. We find that in the second chapter, commencing with the seventeenth verse: "Behold, thou art called a Jew, and retest in the law and makest thy boast of God."

Now to the illustration: While the law will not allow the woman to be united to two husbands at the same time, it will allow her to be united to two in succession. It is the law that *allows* her, and it is the law that *unites* her. The same law that unites her to the first husband also allows her to be united to the second, after that the first is dead. This is easy to be understood and there is no need to consider it further.

Now to the application: "Wherefore my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to him who is raised from the dead, that ye should bring forth fruit unto God." We can determine who the two husbands are by beginning with the second one. The "another" to whom we are to be married, is the one who has been raised from the dead, and that is Christ. We are one of the parties in the second marriage, and Christ is the other. He is the second husband.

The question now arises, Who was the first husband that died, in order that we might be united to the second? The sixth chapter has answered that. Compare Rom. 7:5 with Rom. 6. "For when we were in the flesh, the motions of sins, which were by the law, did work in our members to bring forth fruit unto death." The law held us in the first union and now to what were we united? What were we in? We were in union with the FLESH. In the sixth chapter we found that the body of sin is destroyed by Christ. By what means is it that the body of sin becomes destroyed? By the man being crucified with Christ.

In the first place we are joined to sin-the sinful flesh. We cannot serve two masters. Here are two figures. We are servants to one master,-united to one husband. We cannot serve two masters at the same time and we cannot be united to two husbands at the same time. But we can be united to two in succession. The first one of these, to whom we have all been united, is the body of sin; the second is Christ, who is raised from the dead.

The question arises, what is meant by our being *dead to the law* by the body of Christ? That brings us to the point where the illustration fails us. The illustration fails us-why? Because it is utterly impossible to find anything in life that will correctly represent in every particular divine things. There is no illustration that

will serve in every particular. That is why we have so many types of Christ. No one person could serve as a complete type of Him. We have Adam in one place as a type of Christ; we have Abel; we have Moses; we have Aaron; David; and Melchisedec, and many others who represent different phases of Christ, because there is no one of them who could represent Him in every particular.

So when the apostle would represent the union of all people with the house of Israel, he says, "I would not, brethren, that ye should be ignorant of this *mystery*." It is a mystery; it is something unnatural. He says that it is a grafting process, but that is contrary to the natural method. Therefore this illustration of marriage cannot be considered as complete in every particular. And yet, after all, the illustration does not fail, if we choose to consider that the union with the first husband is a criminal connection. It is so in the application. Those who are united to the flesh are guilty of a capital crime. The law holds them in that connection;- *i.e.*, it will not allow them to lightly dissolve the union and pass it by as though nothing had taken place-but it demands their life. With this explanation we can understand what follows.

We find that we are united with sin and with the body of sin. Then Christ comes to us and He presents Himself as the one altogether lovely. And in

172

reality He is the only one who has any real claim upon us. "I have somewhat against thee, because thou hast left thy first love." The apostle is writing to those who know the law and who have left their first love, and what applies to them will also apply in larger measure to those of the world. Christ comes to the door of our hearts and knocks and begs that we will come to Him. He has spread out His hands all the day unto a rebellious people, "which walketh in a way that was not good, after their own thoughts." How deep, how unfathomable is the love of God!

In Jer. 3:1 we read, "They say, If a man put away his wife and she go from him and become another man's shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; *yet return again to me, saith the Lord.*" Paul in writing to the Corinthians says, "I have espoused you to one husband, that I may present you as a chaste virgin to Christ."

Now we desire that loveliness of character which can be found only in Christ. We find that this union in which we are held-with the flesh-is not a pleasant union but the husband to whom we are wedded is a taskmaster, he is a tyrant who grinds us down so that we have no liberty. The flesh is tyrannical, and it holds us down and makes us do, not as we wish to do, but as it wishes us to do. When we by the aid of Christ come to feel that this union is a galling bondage, then we awake to the real state of our condition and realize that whereas it may have satisfied us for a time, now we hate it and desire to rid ourselves of it and become united to Christ.

But here is where the difficulty comes in. It is expressed in the words of James 4:4. "Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God. Whosoever therefore will be a friend of the world is the enemy of God." Do you think that it is vain that Christ hath said, "What communion hath light with darkness? and what concord hath Christ with Belial?"

Now while we still remain in the flesh we desire to take the name of Christ, of course it is impossible for us to really be joined to Christ and still cling to the body of sin, although to outward appearance we may be able to do it. We cannot actually be united to Christ and the world at the same time. We cannot have Christ for our husband and at the same time be living with the world.

But we can take the *name* of Christ and at the same time retain the sins of the flesh. But the law will not justify a person who does this—who takes the name of the one man and at the same time lives with another. The law of God does not justify us in taking the name of Christ and in living in union with the body of sin? No, certainly not.

Here again we find how the law is guarded at every step in this matter of justification by faith in Christ. Here every possibility is cut off for a person to say, -I am Christ's and Christ is mine and no matter what I do, it is Christ that does it in me. No, that is not so. We cannot charge any sin to Christ: He is not responsible for any sin, for the law does not justify us in committing any sin. So we see that justification by faith is nothing else but bringing a person into perfect conformity to the law. Justification by faith does not make any provision for transgression of the law.

But we will proceed to consider the case of those who have been unconscious of the claims of the law, while professing it. Paul speaks to those who know the law and who make their boast in the law and profess to exalt the law and at the same time they are so blind to the requirements of the law that they have thought they could profess Christ and live in sin. It is not always those who profess to fear that the honor of the law will be lowered that realize its claims to the fullest extent. Some have even preached the law and have at the same time thought that they could live in the indulgence of the lusts of the flesh, while thinking that they were united with Christ.

Now Christ has been set before us and we see that we cannot be united to Christ and the body of sin at the same time. Then we say that we will give up that first husband, -the body of sin and become united with Christ. But how can we get free from this body of sin, -this first husband? We cannot cause it to die by simply saying that we wish it were dead. The woman who has a loathing in her heart for her husband, because he is a brutal tyrant, cannot cause herself to be separated from him by simply desiring it. It is a good thing to want to serve Christ, if we have counted the cost and know that we are sick and tired of the old life and want to begin a new life and live with Christ for when we come to that point we can easily find out how it can be done.

Christ comes to us and he proposes a union with us. That is lawful, because he is the only one who really has any claim upon us, and therefore while we are living in this base connection with the body of sin, he can lawfully come to us and beg us to be united with him. But here we are united with this body of sin, and the law will not justify us in becoming united to Christ till that body of sin is dead.

For note again what is implied in the figure of

the marriage. When two persons are united in marriage, they become one flesh. This is a mystery. Paul says that it is, "For this cause shall a man leave his father

and mother and shall be joined unto his wife and they two shall be one flesh. *This is a great mystery: but I speak concerning Christ and the church.*" This is the thought that is held before us in this figure of marriage. For we twain-ourselves and the flesh-are so completely joined together that we are no longer twain but one flesh, and our life is just one.

Look back over your life and see if there is any time in it where you can see that it has been separated from sin. It has been a life of sin. Sin has ever been a part of your life. We have only one life, and that has been sin. Therefore, so closely have we been united with sin, that there has been only one life between us,-we twain have been one flesh. Then the only way by which we can get rid of this body of sin,-which is one with us, is to die too. That is how it is that the apostle says,-that we are become dead to the law by the body of Christ. For that union with the flesh was really unlawful, and the law had a claim against us for that union. It will put us to death for that union. We are dead in Christ, and the body of sin dies also.

In chapter six we read, "Our old man is crucified with Him, that the body of sin might be destroyed." Christ in His own flesh bare our sins in His body on the tree. He takes our sins that they may be crucified with Him, that the body of sin may be destroyed. We consent to die. We acknowledge that our life is forfeited to the law and that the law has a just claim upon us. Then we voluntarily give up our lives so that this hated body of sin may die. We loath the union with it so much that we are willing to die in order that it may die too.

"Therefore we are buried with Him by baptism unto death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." *Therefore as we die with Christ, we are raised also with Christ.* But Christ is not the minister of sin, so while he will crucify the body of sin, He *will not raise it again, and the body of sin is destroyed.* Thus we rise, the union between us and Christ complete, that henceforth we should bring forth fruit unto God.

"Now we are delivered from the law, that being dead wherein we were held." What is dead? The body of sin! It was because we were united to that body of sin that the law had somewhat against us. Notice: God does not have any hatred against us. God does not have any desire to punish us, but He cannot endure sin. His law must condemn sin, and since we have identified ourselves with sin, so that we were one with it, in condemning sin, he necessarily condemned us, and so long as we lived a life of sin, that condemnation necessarily rested upon us. But as we have already shown, we have a choice as to when we will die, and we have chosen to voluntarily give up our lives to Him, while we can have His life instead.

When our lives have been given up to the law, the claim that the law had against us is satisfied, because now, the body of sin being dead, we are delivered from the law, just as the woman whose husband is dead, is loosed from the law of her husband, so that she can be united to another. But the same law that held her to that first husband unites her to the second. So it is in this case. The same law that bound us to the body of sin now witnesses to our union with Christ. Rom. 3:21. That perfect law witnesses to the union with Christ and

justifies it. And so long as we remain in Christ, it justifies us in that union, showing that union with Christ is conformity to the law.

And the power of Christ is able to hold us in that union. "Now if we be dead with Christ, we believe that we shall also live with Him." Romans 6:8. We became united to Christ in the act of death. By that death, the bond that united us with our first husband-the body of sin-was broken; the body of sin was destroyed, and now we rise with Christ.

We believe that we shall live with him? Why do people get married? That they may live together. Then, because we have been united by death with Christ, we believe that now since we are risen with him, we shall live with him. Notice further,-when two are united, they two are no longer twain but *one flesh*. Christ "makes in Himself of twain one new man, so making peace." Eph. 2:15. We are *his*, Christ and we are one, and therefore together we make one new man. Now who is the one? *Christ is the one*.

Well might Paul say, "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Gal. 2:20. It is Christ now, not we. Thus we are the representatives of Christ on earth. This is why Christ in His prayer in the garden prayed that "they may be made perfect in one: and that the *world may know* that thou hast sent me, and hast loved them, as thou hast loved me."

How may the world know this? From the Bible?-No, for the world does not read the Bible, and therefore God hath put us in the world as the light of the world. The Bible is a light and a lamp, but not to those who do not take it. We take the word of Christ; we feed upon it in spirit and bring Christ into our hearts and thus effect the union, and then the light shines forth to the world, and the world knows that Christ has been sent as a divine Saviour.

We pass over a few verses. The apostle shows

174

that while the motions of sins were by the law, it is not because the law is sinful but because the law is holy. By the law is the knowledge of sin. Paul was once alive in carnal security, serving God, he thought; but when the commandment came, then sin abounded, and he died; and this law which was ordained for life, because it justifies the obedient, he found had nothing but death for him, because he had not really been obeying it. That is why he says, "The law is holy, and the commandment holy and just and good."

But note: Before this time Paul had been one who honored the law; he had made his boast in the law, and therefore he writes to those who know the law-to those who have been striving with all their might to keep the law, and yet, they are the ones who have to be delivered from the law. Why? Because while making their boast in the law, through breaking it, they dishonored *God*.

Now we shall still serve, but how? Not the way we did before, in the oldness of the letter, but in the newness of the spirit. That means that our very service to the law is something that we have got to be delivered from. Why?-Because it has been simply a forced service; it has been simply the oldness of the letter; there has not been spirit and life in it. It has not been of Christ, therefore it has been sin. We boasted in the law, and we professed to keep the law, yet that very service was sin, and we must be delivered from that kind of service to the law, to

serve in the right way. So now we serve in newness of spirit and not in the oldness of the letter.

In the latter part of the chapter, the apostle shows what that oldness of the letter is from which we must be delivered. "I am carnal, sold under sin." We do great violence to the apostle Paul, that holy man, when we say that in this he is relating his own Christian experience. He is not writing his own experience now that he is united with Christ. He is writing the experience of those who serve, but in the oldness of the letter, and while professedly serving God, are carnal, and sold under sin.

A person sold under bondage is a slave. What is the evidence of this slavery? "For what I would, that do I not; but what I hate, that do I. . . . For the good that I would, I do not; but the evil which I would not, that I do." Have we ever had any such experience as that in our so-called Christian experience? Yes. We have fought, but with all our fighting, did we keep the law? No. We have made a failure and it is written upon every page of our lives. It is a constant service, but at the same time it is a constant failure.

I fail; I make a new resolution,-I break it, and then I get discouraged, then make another resolution and break that again. We cannot make ourselves do the thing we want to do by making a resolution. We do not want to sin, but we do sin all the time. We make up our minds we will not fall under that temptation again, and we don't-till the next time it comes up, and then we fall as before.

When in this condition, can we say that we have hope and that we "rejoice in hope of the glory of God"? We do not hear such testimonies,-it is solely of what we want to do and what we have failed to do but intend to do in the future. If a person has the law before him and acknowledges that it is good and yet does not keep its precepts, is his sin any less in the sight of God than the sin of the man who cares nothing for the law? No.

What is the difference between the would-be Christian, who knows the law, but does not keep it and the worldling who does not keep the law and does not acknowledge that it is good? Simply this: We are unwilling slaves and they are willing slaves. We are all the time distracted and sorrowful and getting nothing out of life at all, while the worldling does not worry himself in the least.

If one is going to sin, is it not better to be the worldling who does not know that there is such a thing as liberty than to be the man who knows that there is liberty but cannot get it? If it has got to be slavery, if we must live in the sins of the world, then it is better to be in the world, partaking of its pleasures, than to be in a miserable bondage and have no hope of a life to come.

But thanks be unto God, we can have liberty. When life becomes unbearable because of the bondage of sin, then it is that we may hope, for that leads to the question, "O wretched man that I am! Who shall deliver me from the body of this death?" Mark: There is deliverance. "I thank God through Jesus Christ our Lord." Christ came that we might have life. In Him is life. He is full of life, and when we are so sick of this body of death that we are willing to die to get rid of it, then we can yield ourselves to Christ and die in Him, and with us dies the body of death. Then we are raised with Christ to walk in newness of life, but Christ who is not

the minister of sin will not raise up the body of sin; so it is destroyed, and we are free.

Let all your sinful passions go and believe that Christ will give you something so much better than they are that you will have an unspeakable joy. Not only will there be joy now, but there will be joy through all eternity, a song of joy for the precious gift that He has given.

Christ has condemned sin in the flesh and by faith we take Him and live with Him. That is a blessed life. Take hold of Christ by faith and live with Him.

March 20, 1891

"Bible Study. Letter to the Romans. No. 12" *General Conference Daily Bulletin* 4, 13.

E. J. Waggoner

We must not forget that the only object that we should have in this study of the Bible is that we may be drawn nearer to God and that we may learn that the Word of God means just what it says and that what it says is the voice of God speaking to us individually. Take the Word and build upon it.

There is one thought that was mentioned last night that I wish to impress upon your minds. Our union with Christ and with His righteousness may be and should be just as close and complete as our union has been with sin. The figure of marriage shows that to be so. We were held in union with sin,-married to the old man,-to the body of sin. That was an unlawful connection, consequently, the body of sin was a body of death to us, because we could not be separated from that body except by death. That body and ourselves were identified,-we were married; therefore we were one, and the body of sin was the controlling influence in that union; it dominated everything.

Now Christ comes to us, and when we yield ourselves to Him He looses the bonds that have bound us to the body of sin. Then we enter into the same intimate relation with our Lord Jesus Christ that we previously sustained with the body of sin. We become united to Christ,-married to him,-and then we are one. And as in the other case, where the body of sin was the controlling influence, so in this second marriage, Christ is the controlling influence.

Notice how perfectly that figure of marriage is carried out. We are represented as the woman. The husband is the head of the family, and so Christ is our head, and we yield ourselves to him. We are one with him. What a precious thought it is, that we are one flesh with Christ! In this we see the mystery of the incarnation appearing again. If we can believe that Christ was in the flesh, God incarnate in Christ, we can believe this,-Christ dwelling in us and working through us,-through our flesh, just the same as when He took flesh upon Himself and controlled it. It is a mystery that we cannot understand, but we acknowledge it, and that gives us freedom.

We sang tonight, "My sin is nailed to his cross." He says that our old man was crucified with him. That is true, but it is not raised with him. Christ came to minister, and not to be ministered unto, but he came to minister to us and not to

be the minister of sin. Therefore when we and the body of sin together are crucified with Christ and are buried together, we are raised up to walk in newness of life, but the body of sin remains buried, so we are free from it. Now what follows?

There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit. For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit, the things of the Spirit.

In these verses we have that which, if we will hold it in our minds and believe that Jesus is able to save us by faith, will be to us a sure rock upon which we can build. "There is therefore now no condemnation to them which are in Christ Jesus." In these words lies a practical thought and from it arises a question which troubles many. They say, "I believe all that in theory, I am fully in harmony with that and I know that Christ can cleanse from sin. I believe that if I confess my sins, He is faithful and just to forgive me and to cleanse me from all unrighteousness. But the question in my mind is, have I confessed all my sins? That is what gives me trouble; if I was only sure that I had confessed all my sins, then I could claim that promise and believe that there was no condemnation for me."

Now this is something that troubles very many,-How are we going to know that we are not under condemnation? We cannot charge God with having left the matter so indeterminate that it is impossible for us to know whether we are condemned or not, therefore it must be that we can find out. We may put it this way: "I

186

have confessed all the sins that I know of, everything that the Lord has shown me; and when the Lord shows me something else, I will confess that." Of course confess everything the Lord shows you: but, brethren, don't stop half way. "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." Then when you have confessed a sin, believe that God forgives it, and take his peace into your hearts and if he shows you other sins, confess them, believe that they are forgiven, and have his peace still. But there are scores of honest souls who deprive themselves of a blessing and finally go into darkness because when they have confessed their sins, they do not take the forgiveness and thank God for the freedom that must follow.

Now the idea conveyed in that expression, that we have confessed all the sins we know of but still we dare not acknowledge freedom from condemnation, for fear that there are other sins that we do not know about and therefore have not confessed is really bringing a serious charge against God. It is making the Lord out to be the forgiver of the man who has the best memory. But was it your memory alone that enabled you to remember those sins that you did confess? Who quickened and spurred up your memory? It was the Spirit of God that

showed those sins to you. Now are we going to charge God with doing a partial work? He sent his Holy Spirit to show you those sins. Shall we say then that he kept back a part of them, that He did not reveal to us? He showed us just what He wanted us to confess and when we have confessed them, we have met the mind of the Spirit of God and we are free.

Suppose that I have injured one of you; I may have been pursuing a systematic course of evil toward you-accusing you falsely, trying to injure you in your business, trying to provoke and irritate you in every way possible, doing everything I could against you day by day and week by week and month by month. By and by my eyes are opened, and I see the meanness of that course. I feel all broken down because I have lent myself to such a mean way of acting, and I come to you and acknowledge what I have been doing. You can see in a moment that I am all broken down over it and that I really feel that I have done wrong.

Some of us here have had occasion to forgive people who came to us in just that way. Now has it been our custom when they come in that contrite way to stand coolly back and let them tell the whole story from beginning to end and rack their minds to try to remember everything that they have done in detail, so that they may confess it? Then when they think they have told it all and ask for your forgiveness, do you stand back still and remind them that there was another little thing which they have missed and tell them that you would like them to confess that too? Then when they have told you everything that they can think of and that you can remind them of, do you say, "Well, I guess you have confessed it all, so I will forgive you"? There is not a person in this house that would do that.

When I settled that question for myself, I thought, I have no business to make myself out any better than God. When anyone comes to me or to you all broken down and confesses his wrong, we forgive him freely, and before he has told half what he might tell, we tell him that it is all right, that he is forgiven and to say no more about it.

That is just what God does. He has given us the parable of the Prodigal son, as an illustration of how he forgives. His father saw him a great way off and ran to meet him. I am so thankful that God does not require me, before I can be forgiven, to go back and take up every sin that I have ever committed and confess it. If he did, he would have to lengthen my probation longer than I believe he possibly can, for me to repeat the smallest part of them. Well may David say, "For innumerable evils have compassed me about: mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head: therefore my heart faileth me." Ps. 40:12. Yes, our sins are "innumerable," but "the sacrifices of God are a broken spirit"; a broken and contrite heart He will not despise. We take hold of the sacrifice of Christ, take it into our very selves, and thus we make a covenant with God by sacrifice.

The Lord forgives freely, and we can know it. God shows us the representative sins of our lives. Sins that stand out prominent,-they stand for our whole sinful nature and we know that our whole life is of that same sinful character. We come and confess the sins. Shall we charge God with saying, "I have shown you those sins and you have confessed them; but there are some

other sins, and I will not show you them, but you must find them out for yourself, and until you do I will not forgive you." God does not deal with us in that way. He is infinite in love and compassion. "Like as a father pitieth his children, so the Lord pitieth them that fear him."

Now another point: "There is therefore now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit." People say, "I have taken Christ and now I look back and trace my life history through the day or the week and I cannot see anything but imperfection in what I have done and then the feeling of condemnation comes over me and I can't stand free. How can I say, There is no condemnation for me, when I see these failures?" This is a subtle deception of Satan, to deprive us of acceptance and peace with God. Do we expect to be justified by those deeds? If we do, we make a grand mistake in the beginning. "By the deeds of the law there shall no flesh be justified in his sight." To Jesus we must look for our justification and to him alone.

Says one, "I am afraid that I will fall." You need not be afraid. Paul says, "I know whom I have believed and am persuaded that he is able to keep that which I have committed unto him against that day." 2 Tim. 1:12. What have I committed unto Him? My life, and he is able to keep it.

When we get over into the kingdom of God, we will not look to the best deeds that we have done and thank God that we are justified because we have done so well. But our song of joy will be, "Unto him that loved us and washed us from our

187

sins in his own blood." And so we know that when we yield ourselves to him and die to him constantly that he does those things for us that we cannot do for ourselves. Let us look to him continually! But when we take our eyes from him and go into sin, he is not responsible for that.

Just as long as we keep looking at him, there is no condemnation. Try it, and you will know that it is a fact, for it is a fact that there is no condemnation to them that are in Christ Jesus. Why? "For the law of the spirit of life in Christ hath made me free from the law of sin and death." In our sins the law is death to us; and not only is it death to that man who makes no profession of righteousness, but it is death to that man who acknowledges the claims of the law, that it is good, and yet says, "But how to perform that which is good I find not."

All will allow that a Christian must do what is good, *some of the time* at least. But this experience in Rom. 7:21, "When I would do good, evil is present with me," shows that the man having that experience does not do good at all. Yet he wants to do good. This is service in the oldness of the letter. The man is serving the law, but is a slave. There is no freedom in the service; it is bond-service. But now having tried with all his might to do what he wants to do and having failed, he finds that in Christ is the perfection of the law, in him there is life.

So the law as it is in the person of Christ is the law of the Spirit of Life. So he takes the life of Christ and gets the perfection of the law as it is in Christ and serves him in Spirit and not in the oldness of the letter. Thus he is delivered from bond-service to the law to freedom in it. There is a wonderful amount of rich truth in that,—"The law of the Spirit of [life in] Christ Jesus hath made me free from the law of sin and death."

"For what the law could not do in that it was weak through the flesh." Is there any discouragement in that? Does it cast disparagement on the law? Not in the least. What could not the law do? It could not justify me because I was weak. It did not have any good material to work on. It was not the fault of the law; it was the fault of the material. The flesh was weak and the law could not justify it. But God sent his Son in the likeness of sinful flesh to condemn sin in the flesh that he might justify us.

Some have taken the position that this verse teaches that the law could not condemn sin unless Christ died. Brethren, that is a fearful charge to bring against God and Christ. That would be making Christ, not our Saviour, but our condemner. Christ himself says, in John 3:17, "For God sent not his Son into the world to condemn the world; but that the world through him might be saved." The law always condemned sin. He that believeth not is condemned already. Christ is the justifier. Since the law condemns man, it is evident that it cannot justify him, for it is impossible for it to condemn and justify at the same time. But what the law could not do, Christ came in the likeness of sinful flesh to do. How did He do it? By keeping the law when He was in the flesh.

There are certain things which I used to do, which I always liked to excuse myself for. I knew that they were wrong, consequently, I made resolutions that I would not do them. But I did them just the same. Again and again I did them, until finally I made up my mind that they were inherited traits-that I was born with them and therefore I could not help doing them. But thinking that way did not free me from condemnation; I felt condemned just the same. For Christ has left us no excuse; He has condemned sin in the flesh; by His life He has shown that sin in the flesh is condemned and He has destroyed it, for in Him the body of sin is destroyed and we are new creatures in Christ. By His exceeding great and precious promises we are made partakers of the divine nature. He has taken away this sinful nature,-taken it upon Himself that we might be delivered from it.

"For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."

But the carnal mind can acknowledge that the law is good. "I am carnal, sold under sin. For that which I do I allow not; but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good." We have fancied and have tried to comfort ourselves with the thought that we were subject to the law, because we loved it and regarded it as a beautiful thing and tried with all our might or as some put it, "in our weak way" to keep it. But the carnal mind is not subject to the law, neither indeed can be. And what is the evidence of the carnal mind? The inability to do that which is good and which we know we ought to do. "The flesh lusteth against the spirit and the spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would." Gal. 5:17.

"But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have not the Spirit of Christ, he is none of his. And if

Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of Him that raised up Jesus

188

from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you."

There is a beautiful thought contained in these verses. First, we have the fact presented that we may have the Spirit of God. How do we get it? By asking. Go back to the eleventh chapter of Luke. Christ says, "If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, will he for a fish give him a serpent? . . . If ye then being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" Make a personal application of that text. When you kneel down to pray for the Spirit of God, which is all powerful and will cleanse from all sin, quote that to the Lord.

If your children came to you, asking for some of the necessities of life, you would study every way to know how you could give them the things that they desired. You are poor and weak and miserable, but God is infinite; therefore he is infinitely more willing to give you the thing that you need so much than you can be to give good things to your children. The Holy Spirit is his to give, and he is willing and anxious that we should have it.

Again Christ said, "He that believeth on me . . . out of his belly shall flow rivers of living water." And this he spake of the Spirit, that he would give. Said Christ again said to the woman at the well, "Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up unto everlasting life." Why? "For if the Spirit that raised up Christ from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." Here is the hope of the resurrection again. What remains to be done when the Spirit of Christ dwelleth in you? Only to quicken, that is, to make alive, our mortal bodies.

"Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God they are the sons of God. For ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father." Ye have not received the spirit of bondage again to fear! O remember that.

He gives us his Spirit now, and shall we be afraid? Isaiah says, "I will trust and not be afraid." No, we have not received the spirit of bondage again to fear, for perfect love casteth out fear. Think of Abraham, and what was written of him for our benefit. We need not consider the frailties of our bodies, but be strong in faith, giving glory to God, knowing that what he has promised, he is able to perform. Yes, we will "consider him that endured such contradiction of sinners against himself."

"Abba, Father," that means, Father, Father. First of all realize that he is in heaven and that he is God. He is infinite in power and so great that he can take up the isles as a very little thing. To him the nations are as a drop in the bucket and are counted as the small dust of the balance. Great and awful being that he

is, we can come to him and call him "our Father." He has the tenderness of a parent, backed by the power of infinite divinity.

"The Spirit itself beareth witness with our spirit that we are the children of God." In Eph. 1:13 we are told that Spirit is the "earnest of our inheritance." Some do not seem to be able to understand this witness of the Spirit. They say if they only had it they would rejoice. What is the witness of the Spirit? "Why," says one, "it is a sort of feeling, and when I have it I will know that God has accepted me." But brethren, it rests on something more substantial than a feeling. I am glad that God has not left the witness of his Spirit to be dependent on my feeling.

Sometimes I feel so tired and exhausted that I have hardly any power to feel any way. And that is the very time when I want to know more than at any other time that I am a child of God. Sometimes disease takes hold of us and saps all our strength, and we have no power of mind or body. We are just alive, conscious, but with no emotion. That is the time we want the witness of the Spirit. Can we have it then? Yes, "The Spirit beareth witness with our spirit that we are the children of God." How does it witness? "If we receive the witness of men, the witness of God is greater: for this is the witness of God which he hath testified of his Son. He that believeth on the Son of God hath the witness in himself." 1 John 5:9, 10.

Now what does a witness do? Bears testimony, does he not? I am brought up as a witness in a court. How do I bear witness in that case? By telling what I know. That is all. I give my word and perhaps I back it by my oath. Then if the Spirit witnesses, it must say something, must it not? Yes. Then how do we recognize the witness of the Spirit? How does the Spirit speak? Mark this point:-

God spake by the mouth of His holy prophets since the world began. The Holy Spirit spake by the prophet Jeremiah. David, the sweet psalmist, says, "The Spirit of the Lord spake by me, and his word was in my tongue." It spoke by the apostle Paul. Whose word is this? [Holding up the Bible.]

189

It is the word of God. What speaks in this word? The *Spirit of God*. Then what is the witness of the Spirit? It is the *word of God*.

Well, but how about this witness in myself? Remember the words of Paul in Rom. 10:6-8. "Say not in thine heart, Who shall ascend unto heaven? (that is, to bring Christ from above) or, who shall descend into the deep? (That is, to bring up Christ again from the dead). But what saith it? The *word is nigh thee, even in thy mouth and in thy heart*: that is, the word of faith which we preach." What word? The word of Christ, that if thou shalt confess with thy mouth and believe with thy heart, that God raised Christ from the dead, "*ye shall be saved*."

The Word of God is the voice of the Spirit of God. Then we have the witness in ourselves, when we have his word in our hearts by faith. We eat the flesh and drink the blood of Christ, by feeding upon his word, and so we have the witness, within ourselves.

This witness has been sworn to. God has put his testimony on record and he swore to that testimony. When God has put himself on record, what can you bring to corroborate that word? When God has spoken, will you bring up the testimony of a man to sustain it? No.-It is the word of God,-that is our sheet anchor. It is our

only hope, and it is the anchor of the soul, sure and steadfast. It enters in within the veil, whither the forerunner is for us entered, even Jesus.

Our Christian life, from the very beginning, must be based on the word of God. That is why I want you to take the word of God and believe it. When you go to your homes,-to your closets,-recognize the voice of God speaking to you; for his Spirit witnesses with our spirit, that we are the children of God. I thank God for the witness of his word.

"And if children, then heirs; heirs of God and joint-heirs with Christ." Brethren, it means something to be a child of God. "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God." BEHOLD IT. We are called the sons of God! It is too wonderful for the human mind to fully grasp. Poor, unworthy, miserable creatures, worthy of nothing, yet God has had such an infinite love for us, that he has made us worthy to be his sons; and he gives us everything that he gives to Christ.

In John 17:3 the Saviour prays to the Father, "That the world may know that thou hast sent me and *hast loved them, as thou hast loved me.*" Brethren, the Father loves us, just as much as he loves his only begotten Son. How do we know? The assurance of that is given not only in this text but in the fact that he let his only begotten Son die to save us from death. We share with Christ all the love that the Father has for him.

"We are heirs of God and joint-heirs with Christ." That means that since we are joint-heirs with Christ, that Christ cannot enter into his inheritance without us. For if you and I are joint-heirs to an estate, we must have it together. You cannot enter on your inheritance before I enter and enjoy it with you. Then whatever Christ is sharing now at the right hand of Father is for us. He is at the right hand of God in the heavenly places and so we are quickened with him and raised up and made to sit together in heavenly places with Christ Jesus.

By and by when Christ takes his own throne, we will take that too. In the first letter to the Corinthians it is written, "Eye hath not seen nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." 1 Cor. 2:9. This has to do with the inheritance, but don't put it all off for the future. Go back a couple of verses,-"We speak of the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory. Which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of glory." They might have known it, for read what follows in verse 10: "But God hath revealed them unto us by his Spirit."

It is something that God reveals to us *now*. We must not put it all off to the golden streets of the New Jerusalem, to the pearly gates, and the walls of jasper. And the only reason why we have not seen these things in the past is because the natural man cannot see them. It is a precious thought and I want you to grasp it,-that everything that Christ has we have now. Like David of old we can say, "The lines are fallen unto me in pleasant places; yea, I have a goodly heritage." Ps. 16:6.

Let us take God at his word, that we may know the meaning of that prayer in Eph. 1:17, 18: "That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The

eyes of your understanding being enlightened; that ye may know what is the hope of his calling and what the riches of the glory of his inheritance in the saints. And what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power." If we lack wisdom, let us ask of Him who giveth to all liberally and upbraideth not, and it shall be given unto us.

March 22, 1891

"Bible Study. Letter to the Romans. No. 13" *General Conference Daily Bulletin 4, 14.*

E. J. Waggoner

Last night we closed our study with a consideration of the sixteenth verse of the eighth chapter of Romans: "The Spirit itself beareth witness with our spirit, that we are the children of God."

This evening we will commence with the seventeenth verse. It will be impossible to consider each verse in the chapter separately, for our time is too limited, so that some of them will have to be passed with but a small amount of study.

"And if children, then heirs; heirs of God and joint-heirs with Christ; if so be that we suffer with him, that we may also be glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." There is one thought about this glory that I wish to make plain to you. I stated last night that if we were joint-heirs with Christ, we must have whatever Christ has. When he enters upon his kingdom, receiving that promise which God made to Abraham and to his seed, we shall enter upon it with him. We are joint-heirs with Christ; therefore whatever Christ enjoys now, we have too, if we are in him. Whatever glory he has now, is for us also. All the love that he enjoys

200

in the presence of his Father, we enjoy likewise; for he says, "That the world may know that thou hast sent me, and hast loved them, as thou hast loved me." So it is that God has bestowed this wonderful love upon us, that we should be called the sons of God.

Think of it,-God has one only begotten Son, the brightness of his glory and the express image of his person; he is the well beloved; but O, the wideness of his love, that he is able to take us into it-to adopt us into his family and make us sharers of the same title that his only begotten Son shares. Therefore the world knoweth us not, because it knew him not. Just as the world did not recognize him as the divine Son of God, the heir of heaven; so it will not recognize us as the sons of God and the heirs of heaven. "Beloved, *now* are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him, for we shall see him as he is." We are the children of God *now*, just as much his sons now as we ever will be. The glory of the Sonship is not manifested in us, but when Christ shall appear, we shall be like him, for he "shall change this vile body, that it may be fashioned like unto his glorious body."

Then shall the children of God shine forth as the sun in the kingdom of their Father.

Brethren, since I have learned that God gives both grace and glory, I delight more and more in thinking of the glory that shall be revealed in us. For I understand that God gives them both by the same power and that that throne to which we come and make our petitions, as to a throne of grace, is likewise a throne of glory. Says Jeremiah, when making petition for his people: "Do not abhor us, for thy name's sake, do not *disgrace* the *throne of thy glory*; remember, break not thy covenant with us." And so, since it is both a throne of grace and a throne of glory, the grace that is bestowed is equal to the measure of the glory that there is in that throne. That glory is by and by going to be revealed in us, so that this poor, vile body will shine like the sun. This assurance,-that the glory to be revealed in us by and by, is our assurance that the measure of that grace may be revealed in us now; and that is why the Lord has revealed to us now just as much of the glory that is to come, as we can understand. Here is where we often fail to get the benefit of things that God has set before us about this glory that is to come. We forget that they are given for our present help, that we can have and share all the strength that there is in them now.

Just as much as the sufferings of this present time are not worthy to be compared with the glory that shall be revealed; just that much are the sufferings of this present time not worthy to be compared with the grace that is given us at this present time to endure them. The grace is equal to the glory.

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly but by reason of him who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the sons of God. For we know that the whole creation groaneth and travaileth in pain together until now. And not only they, but ourselves also, which have the firstfruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

Now we have received the firstfruits of the Spirit. That does not mean that we are now to receive only a little of the Spirit, but that we get the Spirit as the firstfruits or the advance money-the earnest-of our inheritance. Paul proves this in Eph. 1:13, 14: "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also, after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession unto the praise of His glory." Then having the Spirit of God and being the sons of God, is entering upon the riches of our inheritance now. We begin to share the riches of that inheritance now, and if we continue to be the sons of God, we continue in our inheritance right along through eternity, the only difference being that when the Son of God comes, we shall have the full inheritance and glory of it.

By looking at these promises this way, we can see how it is that heaven begins right here on earth. If we really take hold of these things by faith, we can carry the Spirit of God with us, and we shall know the peace and joy of heaven.

"For we are saved by hope: but hope that is seen is not hope. For what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit maketh intercession for us with groanings that cannot be uttered."

Brethren, there is a whole world of encouragement in these verses. I have thought so much sometimes when I have been at our meetings, and have heard one after another arise and bear testimony and close with the words, "pray for me," that Christ Himself prayed for us, and that the Holy Spirit itself is making intercession for us, with groanings that cannot be uttered. Brethren, while we can ask for others to pray for us, cannot we take hold by faith and appropriate the prayers that are being continually

201

offered for us in heaven above? Even if the brethren do not pray for us, we have the joy and comfort of knowing that Christ and the Spirit are praying for us.

For myself, I can understand these things and draw encouragement out of them just this way: I go to God and lay my soul open before Him and ask Him to give me,-what shall I ask for?-sometimes the words are gone, and I can think of nothing, only an inexpressible desire for something more than I have; but the Holy Spirit knows what I need and knows the mind of God. It knows just what God has to give me, and so it makes intercession for me, and God gives exceeding abundantly above all I can ask or think. The Spirit of God takes those thoughts that we cannot put into words and can scarcely think, and it transmutes them into words and petitions before the throne of God and He that searcheth the hearts of men knoweth what is the mind of the Spirit.

I am persuaded that a great many of us make a great mistake in this matter of searching the hearts. We hear brethren saying that they "are going to search their hearts and put away all the evil things that they can find to be in them." Says Jeremiah, "The heart is deceitful above all things and desperately wicked: who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways and according to the fruit of his doings." Jer. 17:9, 10. We are here on earth and in a sinful condition. We admit that we are not in that spiritual condition that we ought to be and so we will search our hearts and put away all the wickedness that we can find in them. We cannot do it, for the heart will deceive us every time. Yet God can search the heart and He does, and if we will take the result of His searching, great will be our joy. For it is the Comforter that brings these sins to our hearts, that the Lord hath searched out; and this very act of bringing our sins before our eyes is a part of the comfort of God. Yes, by the very work of making known our sins to us, God gives us comfort.

Some people say that the Lord makes known their sins to them as they can bear them. When the Lord made known my sins to me, I could not bear them. I thought that the very life was being crushed out of me, and I knew I could not bear them. There was where the comfort came in,-I could not bear them, so I was willing to let the Saviour bear them for me. So the Lord searches the hearts of men and the only thing that we have to do is to accept the pardon that He has for us, when he has searched them out and held them up before our eyes.

Now we come to the most blessed and the most glorious part of this most glorious chapter. One word forms the keynote of the eighth chapter of Romans:-

"GLORY"

"And to know that all things work together for good to them that love God, to them who are called according to His purpose. For whom He did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified; and whom he justified, them he also glorified.

The twenty-eighth verse is quoted wrong very often and applied wrong, very much more often, just by the changing of tense. People read it, "We know that all things *will* work together for good to them that love God." But that is not what Paul says. He says that all things work together for good, at the present time, for those who love God. But says one, I don't know that they do. Well, just take hold of this Scripture, and believe it and then you will know it. The only way that we can know is by believing the word of God. We shall then find that all things do work together for good to them that love God. This is the joy of the Christian,-that there cannot anything bad happen to him.

Some say, there is a special class to whom this is so. Yes, that is true, there is a special class, and that special class is composed of them that love God. We know whether we love God or not, therefore we know whether we can appropriate this promise or not. Is there not reason enough to love God? Some say, I want to love God more. I know that I do not love Him enough. How absurd this is,-just as if the love of God was a duty that we could drive ourselves to perform. Love cannot be forced; the very act of forcing a person to love another would show that there was not any love at all. How do we love any object for which we do have affection? Simply because it is lovable in our eyes, and the more we know of that thing we love, the more we love it. Then the more we know of God, the more we shall love him. As we come to his word, from which we must get our knowledge of him, we see the wideness of the mercy of God, and we cannot help loving him. Why cannot we help loving Him? Because he first loved us. Then if we would love God more, study his love more as it is revealed in his word.

Now how about this class,-"To them who are called according to his purpose"? Here we have the matter of "calling," and that causes some to be discouraged sometimes. A brother will say, "Perhaps I am not called, I am not at all sure that I am; and therefore it don't work good for me." That matter of "calling" can be settled very easily. Who has God called? "And the Spirit and the bride say, Come. And

202

let him that heareth say, Come. And let him that is athirst come. And *whosoever will*, let him take the water of life freely." Rev. 22:17.

Now the call is to every man and woman and child on earth. Those that hear it are to take it up and pass it along. The kindness of God is wide enough to take

in every individual, "for God so loved the *world* that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life." Those two texts are sufficient to scatter to the four winds all the theological trash that has been written to prove that God has some set few that He has called and no others. Let no soul stay away because he thinks he is not called. The call is to all. All do not come; all do not take the advice of Peter and make their calling and election sure, but that is not the fault of God's provision.

Now we are "called" and "elected." Sometimes we get wonderfully afraid of that word, "elected." Is there any need to be afraid of that term? No. For every individual can be a candidate and every candidate can be elected. Here is something that everybody can have, and the fact that one is elected does not debar everyone else from being elected. In 2 Tim. 1:9 we read, "Who hath saved us and called us with an holy calling, not according to our works but according to his own purpose and grace, which was given us in Christ Jesus before the world began." Mark you, His own purpose is a purpose of grace, and the free gift by grace comes upon all unto justification of life. Now note what the election is:-

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love. Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will. To the praise of the glory of his grace, wherein he hath made us accepted in the beloved."

"He hath blessed us in all spiritual blessings!" In what?-In Christ; therefore just the moment you give up self and take Christ instead, you have everything that Christ has to give. Why have all these blessings been lodged in Christ? Because He is able to bless you, "in turning away every one of you from his iniquities." Acts 3:26. So since we have given to us by God Himself all the blessings that can be given to deliver us from sin and to turn us from our iniquities, we can have joy and peace in Him. Peter says, "According as His divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of Him that hath called us to glory and virtue." Everything that is necessary for life and godliness is given unto us. In whom?-In Christ. Therefore the soul that stands in Christ may stand and does stand as firm and secure as the Rock of Ages.

Now it is "to the praise of the glory of his grace, wherein he hath made us accepted." In whom?-"In the beloved." Not in ourselves, but in the beloved; and every one is called to the fellowship of Christ, if he will accept it. Brethren, is it unreasonable that God does not accept those who will not accept Him?-No. Then is it unreasonable and unjust that God accepts us when we accept His call?-Certainly not. Then we are elected in Him, "according to the good pleasure of His will, to the praise of the glory of His grace, wherein he hath made us accepted in the beloved. . . . Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself; that in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven and which are in earth, even in him; in whom we also have

obtained an inheritance." Mark it, when we are in Christ, we have obtained an inheritance,-we have the firstfruits of it,-we begin to share it now.

"For whom he did foreknow, he also did predestinate. Being predestinated according to the purpose of him who worketh all things after the counsel of his own will." Just a few words on "foreknowledge." Sometimes the position is taken that God did not know what man was coming to when he made him, and if he did know, then he ought not to have made him at all or he ought to have stopped him from going in the way he has gone. God does know, and he foreknows, and he knows the end from the beginning. "Known unto God from the beginning are all his works." God has not changed a hair's breadth from the plan which He knew before the world began. And there is no power in all the universe that could make Him change.

"Did God know that Adam was going to sin, and does He know whether we will be saved or not?" Yes, he knows all about it-who will be saved and who will be lost. "Then how can it be that we are free?" I do not know, and it does not make any difference. I know from His word that I am perfectly free to have salvation and to have it when I want it. I know at the same time that God knows whether I will take it or not. I cannot understand how these two things can be, but God knows and He is not unjust, so it is all right. There is not an angel in heaven who knows how it can be, but they know that it is so.

Notice the absurdity of the statement that God can know if He wants to but that he does not want to know some things and therefore does not exercise

203

his power to know. Some say that if He did know, he would be responsible for our being saved or lost, so he does not exercise his power to know and therefore releases himself from that responsibility. That is bringing a fearful charge against God. It really throws all the responsibility of man's ruin upon God and charges him with trying to shirk it. If he chooses not to know certain things, how is it possible for Him to know what He wants to know and what he does not want to know?

The very statement that he wills not to know certain things proves that he must know them in order to know that he does not want to know them, and this is an utter absurdity. That he wills not to know the things that he does know is a self-evident absurdity. Such an idea as that must necessarily be based on the supposition that God knows that he does know by studying. But God does not have to count and calculate and figure to arrive at conclusions. He is God, and knowledge is in him and begins and ends in him.

God is the High and Holy One "that inhabiteth eternity." He dwells in eternity. What is eternity?-It is something that has neither beginning nor ending. It may be represented by a circle, at every point of which God dwells at the same time. He is self-existent. That is, the millions of ages that have been in the past and the millions that are to be in the future are all "just now" with God. Past, present, and future are all present with God. He lives in an ETERNAL NOW. We cannot understand how that can be but that does not matter; he says it is so, and we believe him.

That he is the eternal God, constitutes the strength of the fact that he is our refuge. It is the eternal God who has had charge of our ways in the past, and we have confidence in his leading. If he had not known the past and the future, how could I have known whether he was leading me right or not? Job says, "He knoweth the way that I take."

He leads us in the way that we should go and looked over the ages and he saw just who would have the inheritance and he is preparing it for him. What would you think of a man, to put the thing on a very low plane, who got a lot of stones together and commenced to build a house. You ask him what kind of house he is going to build. "Why," he says, "I don't know. I am going to put these stones and timbers together and then see what kind of house will come of it." Such talk as that would be foolishness. Before a man starts in to build a house, he knows just how it is coming out; he knows exactly how it will look when it is finished. When God laid his plans in ages past, don't you think that he knew what kind of earth he was going to have? He knew what kind of earth it was going to be and he had a purpose in making it. He created it to be inhabited.

Not only did he know what kind of place it was going to be, but he knew what kind of men were going to dwell in it. He knew every man who would dwell in it and he had every one of them named. Those men whom God saw that he would have to inhabit the earth, when he laid his plans for it in ages past, were to be good and holy men, and that same earth, when this little experiment of sin is worked out, will be inhabited by just exactly the persons that God saw would inhabit it and they will have the names that he gave them in ages past.

In Rev. 2:17 we read, "And I will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Now it is not to be supposed that over in the kingdom of God we will not know each other's names, to be able to pronounce them. In the Bible every name signified something. Jacob was the "supplanter"; Israel the "prince of God"; Abraham, the "father of many nations"; Sarai, a "contentious woman"; and Sarah, a "princess." The name signified the character of the individual.

Now while all the redeemed are to have the perfect character of God, yet that character is so perfect and so broad that there is room for each to have a distinct character. Why is it that no one will be able to understand the name of any one else? Because no two persons will have had the same experience in developing character. No two persons have been led in the same way and have had the same experience or trials. "The heart knoweth its own business and the stranger meddleth not therewith."

In Ex. 33:17 the Lord said to Moses, "Thou hast found grace in my sight and I know thee by name." Moses was wonderfully near to the Lord at that time. He walked with God and endured continually "as seeing him who is invisible." Day by day his character was moulded by the Almighty and had it not been for one sin he would have been translated without seeing death. He was meek above all men, and God knew him by that name which was written in the book.

Man fell, but every man who lived directly after the fall could have accepted the proffered salvation if he had wished and could have been one of those persons who would people the earth,-one of those persons whom God saw when

he laid the plans for the earth and for its inhabitants. If that had been so, the earth would have been filled and the work closed up long ago. Would that have been unjust to us, for in that case we would have been unborn and therefore left out? No, it would have been no more unjust than it will be unjust to close the work in

204

a few years from now, and leave out possible nations yet unborn.

Now God foreknew us in Christ and in him in the beginning we were predestinated to just such a place in the earth in its state of purity as God wants us to have. I am so thankful that we may have Christ if we will and if we will believe him and trust in him, we know that we are predestinated to a place in his kingdom. God hath "predestinated us according to the purpose of him who worketh all things after the counsel of his own will." Cannot you see that all things work together for good to them that love God?

How do I know that I am a child of God? He loved me and He bought me and I gave myself to him and therefore I am his. Now I am in Christ, and it matters not what happens to me. There is not a bad thing that can come upon me, for everything that does come, God will work it for my good, and not only will he do it, but he does do it. He does it that he may develop my character and fit me for what he is preparing for me.

Now, Satan concocts some wicked scheme against me,-influences some man or government to do something against me, that is calculated to destroy me. Well, that is all right, for God takes those very wicked schemes and out of them he brings good for me. Satan works those wicked schemes to accomplish my ruin, but God takes his schemes and by them carries me along to the desired haven. Therefore the Christian has no business to be complaining.

There is no one who would think of complaining when he was having a good time. But the Christian is having a good time all the time, for all things work together for good to him. These bad things good, that are concocted against us? Yes, for although they are bad when they start and are designed to ruin us, yet by the time they get to us, God transforms them into good. When we look at things in this way, we can praise God no matter what happens.

There was Joseph, his brethren sent him down to Egypt. They did it with no other intention than to destroy him. They first tried to kill him and then when they sold him for a slave, they thought that he would not live long down there as a slave and that they would get rid of him that way. And yet we are told by the psalmist that, "God sent a man to Egypt." Those brethren of his were working out the evil of their hearts and at the same time God sent him down according to his will. We cannot understand how this can be, but we know that it was so.

Caiaphas, that wicked old high priest, asked if it were not better that one man die than that the whole nation perish. There was the sentiment of the worldly-wise scheming politician. Yet at the same time in those very words God was speaking a prophecy. There is not a wicked person, not even the devil himself, but God just takes him and his wickedness as it comes and makes it work out His own eternal purpose. There is a world of comfort in the thought that that is the kind of God that we serve.

So it is that those whom he predestinated he called and whom He called He justified and whom He justified, them He also glorified. Christ says, "and the glory which thou gavest me I have given them: that they may be one, even as we are one." Jno. 17:22. Yes, the Lord does give grace and glory and we have the glory now, only it is in the form of grace. "He will beautify the meek with salvation." He has given unto us the riches of his glory and his grace. By and by he will show us the exceeding riches of his grace with the glory that is to be revealed.

"What shall we then say to these things? If God be for us, who can be against us?"

March 23, 1891

"Bible Study. Letter to the Romans. No. 14" *General Conference Daily Bulletin* 4, 15.

E. J. Waggoner

In order to finish the eighth chapter this evening, it will be necessary for us to spend but a short time on each verse. Yet I believe it will be best to briefly review the verses considered at our last study.

"And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified." Rom. 8:28-30.

You will notice that the verbs in these texts are all in the past tense. The blessings and promises contained here are true continually of those who are called of God, and of *all* who are called of God. Who are called? "For the promise is unto you, and to your children and to *all that are afar off*, even as many as the Lord our God shall call." He calls, "Whosoever will." "Whosoever will, let him take the water of life freely."

Now what is the purpose of God in calling all the world,-whosoever will come, to him? "That in the dispensation of the fullness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. 1:10. Speaking on the same subject in 2 Tim. 1:9, the apostle Paul says: "Who hath saved us, and called us with an holy calling, not according to our own works, but according to his own purpose and grace, which was given in Christ Jesus before the world began." We are then to be gathered together *in Christ* according to the purpose and grace of God. Seeing this, what is our duty? "Therefore the rather, brethren, give diligence to make your calling and election sure, for if ye do these things, ye shall never fall." 2 Pet. 1:10.

Now how can we make our calling and election sure? Every one is called; but the purpose of God is in Christ; "for of him, and through him, and to him, are all things: to whom be glory forever. Amen." Rom. 11:36. We are all called, and we can all make our calling and election sure, by accepting Christ, and abiding in him; then we are called according to the purpose of God, because we are in

Christ. Give up everything of self, and everything that is connected with self; then you can have Christ, and you are called according to the purpose of God.

If we say, "Here I am, Lord, take me," then we are in Christ; but that saying, "here I am, take me," must be in deed and in truth. It is not simply the words, but we must know what it means. Then we are in him, and therefore we are predestinated to be conformed according to the image of his Son.

"All things work together for good to them that love God." When?-Now. How is that?-"For whom he did foreknow, he did also predestinate to be conformed to the image of his Son." BEHOLD, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. When we tell the Lord, day by day, "Here is my heart, Lord; I have made no change in the gift; I want thee to have it," he will bind us with cords of divine love to the horns of the altar. We are then predestinated with Christ. What he has, we have. He has given us eternal life, and hath said himself, "Neither shall any man pluck them out of my hand." John 10:28.

God had a purpose. Can it be changed? No, the thing is fixed. Those that are called, are justified, in Christ, therefore we have justification. But those that are justified, are also glorified. Can we believe that? If we can, we have got hold of a wonderful amount of strength. We have the glory of Christ? Yes, "And the glory which thou gavest me I have given them; that they may be one, even as we are one." Jno. 17:22.

Mark, it is past tense. The glory that God has given to Christ is ours to-day. It is true that that glory doth not yet appear, and the world knoweth us not, because it knew not Christ. But it is ours, and it will appear, and even now it appears in the form of grace. Inwardly we have it, for says Paul, "That he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man." Eph. 3:10. For the same reason Jeremiah says, "Do not abhor us, for thy name's sake, do not disgrace the throne of thy glory." Jer. 10:21.

"The Lord will give grace and glory, no good thing will he withhold from them that walk uprightly." Peter says that, believing, we may "rejoice with joy unspeakable and full of glory." 1 Peter 1:8.

The glory is all ours, we have it now. By and by when we have accepted this grace according to the riches of his glory, and worked out in us his purpose, then we will step out of grace into glory on the same level.

"What shall we then say to these things? If God be for us, who can be against us?" Take this verse and read it, and commit it to memory; and then remember to say, "They overcame him by the blood of the Lamb, and by the word of their testimony." Rev. 12:11. And remember that Christ gave the example of defeating Satan by the word of the testimony; every time the temptation came he said,

213

"It is written." So when the clouds of darkness come, and the thick darkness gathers around, just say, "If God be for us, who can be against us!" And God is for us, as is shown in that he gave Christ to die for us, and raised him again for our justification.

There is peace in the thought that God works out all things after the counsel of his own will, and that all things work together for good to them that love God,

to them who are the called according to his purpose. Then it does not matter what comes against us, for in that it comes against us, it comes against the purpose of God, and that is as sure and firm as the existence of the Almighty can make it.

Now who is against us? Satan is against us. That does not make any difference if he is. Satan has tried his power with Christ, and it has proved itself to be nothing. "All power in heaven and earth is given to me," says Christ. Then if all power has been given to Christ in heaven and in earth, and it has been given, where is there any left for Satan? There is none. In a contest with Christ, Satan has no power; so if we have Christ for us, nothing can be against us.

Some of us have been talking about the power of Satan in the past; but he has none, there is none left for him. Technically speaking, Satan is against us. Who is he?-"The Prince of the power of the air." He brings pestilence, he brings disease, he puts things in our way, and arrays them against us. But the very things which he arrays against us to work our ruin, God takes and makes them for us. They are all good. We often sing:-

Let good or ill befall,
It must be good for me,
Secure of having thee in all,
Of having all in thee.

But we very often sing things that we do not believe at all. Now I would not have any one sing these things any less, but I would have you believe them more. It is often the case that if you took the words from the music, and put them into plain prose there would not be any one in a whole congregation who would believe or dare to say them. Let us believe them not because they are in the hymn, but because they are Bible truth.

We are like the people who are represented by the prophet Ezekiel: "Also, thou son of man, the children of thy people still are talking against [about] thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord." That is it,-they say, Come, let us go to meeting, and hear the sermon. "And they come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they show much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not." Eze. 33:30-32.

I say that a great many of these truths are just a song to many people. They hear them and are interested in them, and then pass on, but they do not believe or do them. But the Lord has given them for us to both believe and to do, and they will be our strength. So everything works for good to them that love God. We cannot always see how, or tell how; but God has said it, and we know it is so. There are many things that we cannot tell why we believe, and to our very senses they do not appear to be so; but the very fact that God has promised that if we do believe them they will be so, makes them so, when we take hold and

believe them. We can never know this till we do believe; but when we do believe, then we will know. So if God be for us, who can be against us?

Think of that lone prophet of God, Elisha. He was down in Samaria, the mountains were all around him. A whole host of armed men had come to take him. He stood alone with his servant, and that servant was afraid. He did not think in that moment, nor did he say, that the King of Israel ought to send a troop of horse, or some infantry to defend him. The young man came to him, and said, "Alas, my master! How shall we do?" Elisha prayed, "Lord, I pray thee, open his eyes." And the Lord opened the eyes of the young man, and he saw and behold the mountains were full of horses and chariots of fire round about.

The whole mountain and plain was filled with chariots and horses, and any one of them was stronger than the whole host of the enemy. It is as true in our case as in that of Elisha, that "they that be for us are more than they that be against us," and the only thing for us to do is to get our eyes open so that we may see that this is so. What opens our eyes?-The word; it is a lamp unto our feet and a light to our path, and if we believe it, we will know that they that are for us are more than they that are against us.

He who is with us is the living God of Israel, who has power to turn darkness into light, and weakness into strength; and every evil thing that comes against us, he turns into a blessing to help us on our way.

"He that spared not his own Son, but delivered him up for us all, how shall he not with him freely give us all things?" Why will he with Christ also

214

give us all things?-Because all things are in him. Note Eph. 1:23. "Which is his body, the fullness of *him that filleth all in all.*"

He that hath put on Christ is "strengthened with all might!" Why? because God has placed Christ "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Therefore everything is in Christ. In him are hid all the treasures of wisdom and knowledge. He has all power given him in heaven and in earth. Don't you see that this being the case, it is a foregone conclusion, that when God gave Christ for us, and freely delivered him up for us all, that in him he does give us all things.

"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ." Eph. 1:3. "Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord, according as his divine power hath given unto us all things that pertain to life and godliness, through the knowledge of him that hath called us to knowledge and virtue: whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust." 2 Pet. 1:2-4.

Christ has all power, and he *hath* given unto us all things that pertain to life and godliness. Notice that the past tense is used. This has been done for us. Then why don't we have them? For just one reason,-because we don't take

them. We have been mourning for so long, and saying that we want these things; well, we can have them, they have been given to us, and there is no reason why we should not appropriate them to ourselves.

Suppose I come to you and say that I am very hungry, and that I would like something to eat. All right, you say, just sit down here to the table, and we will get something for you. Soon you place the best of what you have on the table, and tell me that there it is, and now, eat. But I say, "O, I am so hungry, and I do want food so much." All right, take it and eat. "But I am so hungry, and I do want something to eat, I have not had anything for days." Well, take it. "Yes, but I do want food so bad." You would say that I was out of my mind if I acted that way, and did not eat of the food that was so freely placed before me.

Said one to me the other night, "If that is the way that the Lord does with these blessings that pertain to life and godliness, we are certainly foolish that we do not take them; but I do not think that the illustration is a fair one, because we cannot see these things that the Lord has to offer, and we can see the food." Neither do I think that it is a fair illustration, because it does not half fill the bill.

Did not you often think you saw something, that you did not see? Does not your sight often deceive you? Sometimes you think you saw a thing that you did not see, and then again you saw things that when you came to look at them closely were not as they really appeared to be. But the word of God never deceives. Therefore I am more sure of the things promised in the word of God than if I could see them. "Therefore it is of faith, that it might be by grace, 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." Rom. 4:16.

"The things which are seen are temporal; but the things which are not seen are eternal." 2 Cor. 4:18. We must revise our logic a little in this matter. We think that anything that we can see is all right and sure. Therefore we get hold of a house or a piece of land or some other property, and think that we have something, because there is in our possession something that we can see. But the truth of the matter is that the only things that we can depend on are the things that we cannot see. We can see the earth, and we can see the heavens, but they are going to pass away. "But the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1:25.

With the psalmist we can say, "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea." Ps. 46:1-3. Can we say that? Brethren, that time is coming. The earth will reel to and fro like a drunken man, and be removed like a cottage, and the mountains will skip away, and pass over into the ocean. That is going to happen, and there will be some people at that time who will feel perfectly calm and trustful; but they will not be composed of men and women who have never learned to say that all things work together for good to them that love God, to them that are the called according to his purpose. The man that doubts God now will doubt him then. "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

He that spared not his own Son, but delivered him up for us all, how shall he with him freely give us all things? That promise includes all. "Therefore let no man glory in men. For all things are yours. Whether Paul, or Apollos, or Cephas, or the

215

world, or life, or death, or things present, or things to come; and ye are Christ's; and Christ is God's." 1 Cor. 3:21-23. This is not in the future. All things are yours, at the present time. Everything is ours, and therefore we can say with the psalmist, "The lines have fallen unto me in pleasant places, yea, I have a goodly heritage."

Yes, we have everything; we are children of the King, of the Most High. What difference does it make if people do not own us? God owns us, and he knows us; and therefore, if men heap on us reproach and persecution, the only thing we can do is to pity them, and labor for them, for they do not know the riches of the inheritance.

"Who shall lay anything to the charge of God's elect? It is God that justifieth." Well, there is one that will do it surely. We have his name, Satan. Here is a testimony concerning him. "And I heard a loud voice saying in heaven, now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before God day and night." Rev. 11:10. Yes; Satan is the accuser of the brethren; he has done it day and night, and he is doing it still,-laying everything he can to the charge of God's elect. But he is cast down, and now is come salvation and strength, and the kingdom of God, and the power of his Christ. Christ has all power; how good that is.

But says one poor discouraged, desponding soul, "I believe all that, and I have confessed my sins, and I believe that God is faithful and just to forgive them and to cleanse me from all unrighteousness; but these sins keep coming up before me all the time!" Are you sure that it is Satan that brings them up? That is an important point, for if you are sure of that, and they do come up, you ought to be one of the happiest creatures alive.

Why does Satan bring these things up? Because he is the accuser of the brethren, and he is a false accuser, he is a liar and the father of it, and therefore if Satan brings these sins up and accuses you, then you know that they are forgiven, because he would never have brought them up if they had not been forgiven. He could not tell the truth if he tried, and unless they had been forgiven he never would bring them up, never in the world, because he would be afraid that you would confess them, and they would be forgiven.

Well, another query: "I don't know; perhaps it is not Satan; it must be God." No; "It is God that justifieth." If God justifies, he cannot condemn. Who has any right to condemn, but God?-No one,-God is judge alone. Then there is no other soul that has any right to condemn, except God. He shows us our sins, and we confess them, and give ourselves to him, and he justifies us, and in him is no variableness nor shadow of turning; therefore, when he justifies, who is there in the universe that can condemn? Who will do it?-Satan; but what have we to do

with him? If we would only give more credence to God's truth, and less to Satan's lies, it would be better for us.

"Who is he that condemneth? It is Christ that died, yea, rather that is risen again, who is even at the right hand of God, who also maketh intercession for us." Who is going to condemn us, then, since God justifies, and Christ died and rose again as a pledge of that justification. Christ died and rose again, and is even *now* at the right hand of God to make intercession for us. Don't you see there is not a possible loophole left for discouragement for the Christian?

There is a time when God brings sins up before us, but it is when they have not been confessed. That is the only time. But it is the Comforter that convicts of sin; so he comforts us in every place, and in the very act of calling to our remembrance the wrongs that we have done. Then when God brings sins to my notice that I have not confessed, I will thank him for the comfort, and when Satan brings them up again, I will praise God again, for if they were not forgiven, Satan would never bring them up; but if they have been confessed, they have been forgiven.

In Christ are mercy and truth met together. The same hand that holds the law, holds the pardon also. Brethren, remember this, that when the law was spoken from Sinai in thunder tones, it was in the hand of a mediator, even our Lord Jesus Christ. Then the same hand which holds the justice, and that which convicts of sin, holds also the pardon. Thanks be unto God which always causeth us to triumph in Christ.

"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through him that loved us." That idea of "much more" which is so prominent in chapter five, is found again in these verses.

We often hear the expression, "If I can only get inside the gates of heaven, I will be satisfied." I am so thankful that we don't have to just get in, as if we wished to apologize for our presence after we were there. Why not?-Because he has promised that "an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

"We have enemies to contend with," says one.

216

Don't talk about them, or your trials and temptations, but talk of the power of Christ. All power has been given to him. So when we wrestle, we will remember that it is not an even-handed battle, but we fight a fight of faith, and the power is given unto us whereby we can be more than conquerors through Him that loved us and gave himself for us. Where sin abounded, there did grace much more abound.

Who are conquerors? They are those who have gained the victory. "We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." It is not flesh and blood that we are fighting against, therefore flesh

and blood are of no account in the defense. Then how do we meet the foe? "Fight the good fight of faith, lay hold on eternal life."

There comes in that life question again. "Lay hold on eternal life." The only power that can resist evil is the power of an endless life, and he that hath the Son hath that life. We are to fight the good fight of faith. What is faith? Trusting in another. If I fight a fight with my fists, I do the fighting. If I fight the fight of faith, someone else is fighting for me, and I am getting the benefit. We are more than conquerors through him that loved us. Thanks be to God who giveth us the victory through our Lord Jesus Christ.

Well how is this? Christ has fought, has he not? Yes, he has fought hand to hand with Satan here on earth. He conquered Satan and all his host, and he has put down all might and dominion, for he has put above all "principality and power and might." Mark, those are the very things that we wrestle with. How great was the victory of Christ over them? "Having spoiled principalities and powers, he made a show of them openly, triumphing over them in himself." Col. 2:15. So Christ met these very enemies that we have to wrestle with, and he triumphed over them and spoiled them. He has gained the victory over them. What is the result? What always must be the result when a battle has been fought, and one side has conquered the other completely,-peace. Satan would not give in, so the Saviour conquered a peace.

"He is our peace." "Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." John 14:27. As he has given us his peace, and peace follows victory, so the victory has been gained already. And if we have Christ, that victory is ours already. We simply lay hold of the eternal life of Christ, and that is done by laying hold of his word, which is spirit and life. Thus we bring Christ into our hearts, and so we have Christ, and the victory that he has won for us.

The great trouble with us is that sometimes we are afraid that Christ will gain the victory. Why? We have some darling sin that we do not want to give up, we are willing we think that all the rest should go but that, and so we are afraid that Christ will gain the victory, and that that sin will have to be given up. Just think of it! We call Christ in to help us defeat our enemy, and when he comes, he finds us on the side of the enemy. But if we will give up all these things, Christ will give us something that is infinitely better. When we make up our minds from the word of God that all that God has to give us is in Christ, that he is the fullness of him that filleth all in all, we will realize that the meager things of this earth are not worth having, compared to what is going to be given us.

In 1John 4:2-4 we have reference to the wicked spirits with which we have to fight, and this assurance is given to the children of God: "Ye are of God, little children, and *have* overcome them; because greater is he that is in you, than he that is in the world." So with Elisha we know that they that are for us are more than they that are against us. "This is the victory that hath overcome the world even our faith." R.V. 1 Jno. 5:5.

Do we believe that Christ has conquered everything, and that when we have him, we have everything, and that there is no power of darkness that can do us any hurt?

When this has been done, we are crucified with him. Our own lives have been given up to Christ, but we still live. Then it must be some other life that we live, and that life is the life of Christ. That is the life in which we glory. Christ is our life, and he has the victory, and therefore we have it. "Put on the whole armor of God, that ye may be able to stand against the wiles of the devil." Eph. 6:11.

What is it to put on the whole armour?-To stand in Christ complete, that is what we mean.

He is the truth, the Lord our righteousness. Shod with peace, he is our peace. It is Christ all through. Then take the sword in your hand, and it is the word of God, and Christ is the eternal word.

"And ye are complete in him." Having put on the whole armour which is Christ, we are complete in him. "Put ye on the Lord Jesus Christ!" he is the armour, and the armour is he. Thus it is that in all these things we are more than conquerors through him that loved us and gave his life for us. There is nothing that can take the armour away from us. "For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

March 24, 1891

"Bible Study. Letter to the Romans. No. 15" *General Conference Daily Bulletin* 4, 16.

E. J. Waggoner

It will be necessary to skip from the eighth to the thirteenth chapter; not but that there are some of the most important truths in the Bible contained in the intervening chapters, but the time allotted for this series of Bible study is too limited to admit of their perusal. So to-night we will take up the study of the 13th chapter, as it treats upon questions which are of vital importance to all believers in the third angel's message. This chapter is frequently used and quoted to prove that civil government has something to do with religion; and the reason why this mistake is made, is that the chapter is regarded as a treatise setting forth the duties of civil rulers, and showing the limits to which their power may extend. But this is a mistake.

In this chapter the apostle Paul is speaking to professed Christians. As we have already stated, this is proved in the early part of the epistle where in the second chapter the apostle addresses those who rest in the law and make their boast of God. From that point forward the epistle is addressed to those that profess to know God. In the seventh chapter the apostle says, "For I speak to them that know the law." So instead of the thirteenth chapter being simply a treatise on civil government, showing its duties and limits, it is addressed to the church, showing how they should relate themselves to God, so as not to be in conflict with the powers that be. If this is borne in mind, it will be a great help in the solution of the many important questions which are considered in the chapter.

"Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the ordinance of God: and they that resist shall receive unto themselves damnation." Rom. 13:1, 2. These verses are not to be construed as teaching that Christians must obey every command that civil governments may impose upon them. We may recall the time in which this was written, and the people to whom it was addressed. It was written at a time when the Roman Empire held sway over all the known world, and it was especially addressed to the church at Rome, the capital of this universal Empire. The emperor reigning at that time was Nero, and he was doubtless the wickedest, the most blood-thirsty, and abominable licentious monarch that ever sat upon the throne of any kingdom. I suppose there never was another man in the world that combined so much evil in himself as Nero the emperor of the Romans. He was a heathen, and a heathen of the heathens.

The laws which were enacted in Rome recognized the heathen religion, and were opposed to Christianity. In the reign of Nero occurred the most cruel persecution to the Christians that ever has been since the world began; and it was during this persecution that the apostle Paul lost his head. Therefore it is manifest that the apostle, when he says that we are to be subject to the powers that be, does not mean to convey the idea that we should do everything that the powers that be tell us to do. If the apostle Paul had done that, he never would have lost his head: but he suffered because the truth which he preached was opposed to the principles of the Roman government; and we cannot suppose that the apostle Paul would preach one thing and do another. Then the question arises, What does he mean by exhorting us to be "subject unto the higher powers"?

Take the case negatively. We are not to resist the powers that be. Why? Because we are children of the Highest,-children of the heavenly kingdom, and the rule of that kingdom is *peace*. The ruler of the kingdom is the Prince of peace. Therefore since we have been delivered from the power of darkness, and translated into the kingdom of his Son, we are to allow the peace of God to rule in our hearts. Col. 3:15. For this reason we are to "follow peace with all men, and holiness, without which no man shall see the Lord." Heb. 12:14.

In the 12th chapter of Romans we are instructed, "If it be possible, as much as lieth in you, live peaceably with all men." That does not mean that we are to live peaceably with all men just as long

228

as we can endure their provocation, and when that gets unendurable, that we are at liberty to have it out with them in a regular quarrel. But, it does mean that "if it be possible, as much as *lieth in you*," you are to live at peace with all men. How far now, is it possible for the Christian to live at peace with all men? It is possible for him to be at peace with all men, as far as he himself is concerned, all the time. For, he is dead indeed unto sin, but alive unto Christ. Christ dwells in his heart by faith, and Christ is the Prince of peace. Then there are no circumstances under which the Christian is justified in losing his temper and declaring war either against an individual or a government.

In Gal. 5:18, we are told that, "If ye be led of the Spirit, ye are not under the law." The works of the flesh are the works which are done by those who are under the law, and in the enumeration of these works we find the word "strife." Therefore a Christian cannot enter into strife, because he is not in the flesh. Strife can have no place in us: therefore so far as we are concerned it will be peace all the time. But if those men with whom we have to do, steel their hearts against the truth of God, and will not be affected by the truth, they will make trouble, but the trouble will be on their part; with us there will be peace all the time.

In 1Peter 2:21 and onward, we are told that Christ suffered for us, leaving us an example that we should follow in his steps. He, when he was reviled, reviled not again: when he suffered, he threatened not; but committed himself to him that judgeth righteously. The case of Christ before the Sanhedrim, before Pilate, is an instance of perfect peace. Therefore, if we follow the example of Christ, and the exhortation of Paul, which being inspired must be in harmony with it, we shall not arrive at that point where so many say that, "forbearance ceases to be a virtue." If we are Christians, we have the love of Christ abiding in our hearts. That love is charity, and charity endureth *all* things.

Christ, in his sermon on the mount, commanded us "that ye resist not evil: but whosoever shall smite thee on the right cheek, turn to him the other also." Now does he mean what he says or not? Does that mean that if a wicked man come up to us and offer personal violence, we are to defend ourselves, or not? We leave this question open for you to decide for yourselves.

No matter under what government a Christian is living, he is in duty bound not to resist its ordinances. All governments, good, bad, or indifferent, are ordained of God; so that the wickedness or evils existing in the government give no excuse to the Christian for resisting. Governments are all ordained of God, and they are all better than anarchy; but they are not ordained to take charge of and promote or carry out religion, because God has not delegated his authority in matters of religion to any earthly power, although they are ordained of God.

Now how about being subject to the powers, yet not always obeying them? Take a familiar example. Nebuchadnezzar was king of Babylon, and his was certainly a government ordained of God, for God had given all the lands over which he ruled into the hands of Nebuchadnezzar the king of Babylon, and all nations were to serve him, and his son and his son's son. Nebuchadnezzar made an image of gold and commanded that when the music sounded, all the people were to bow down to it. It was told to the king that the three Hebrews, Shadrach, Meshach, and Abed-nego had not fallen down and worshiped the golden image. The king called them to him, and told them that although they had disobeyed him, he would overlook that offense, if when the music sounded again, they would worship the image. "Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy god, nor worship the golden image which thou hast set up."

They did not resist the king. He gave them an alternative. They could do one of two things,-bow down to the image, or be cast into the furnace. They disobeyed the order to bow down to the image; but they did not resist the alternative to go into the furnace. And moreover they told the king that their God was able to deliver them out of his hand; but they did not know whether he would or not. That would not matter any way. If he did not choose to deliver them, they were to be burned. That was all right; they would yield up their lives, triumph in death, and in that way be delivered out of his hand, if in no other.

What is the relation of Christians to civil government? Christ is the anointed one. For what was he anointed? "To preach good tidings [the gospel] unto the meek; . . . to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound." Now there will be a time when the kingdoms of this earth will become the kingdoms of our Lord and of his Christ, as is stated by the prophet.

In the second Psalm, we read, "Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." But what is he going to do with them? Dash them in pieces. That time has not come yet; therefore Christ, the Mediator, has nothing whatever

229

to do with the governments of earth; his rule is a spiritual rule in the hearts of his people. His kingdom, for he sits upon a throne and rules, is a rule over the hearts of his people. He rules in the hearts of men, where it is impossible for the kings of the earth to rule. Strife may rule there all the time; but they cannot prevent it; or peace may have dominion, and they cannot disturb it. He sits upon a throne of grace, and there he dispenses grace without interfering with the governments of earth and in a way which they cannot hinder.

The great men of this earth exercise lordship over others; but Christ has commanded that it be not so among his people, but he that would be greatest among them, should be the servant of all.

Take Daniel as an example of how men should be subject to the powers that be, and still be subject to God. There was a decree established that whosoever should ask a petition of any god or man for thirty days after the passing of that decree, save of the great king Darius should be cast into the den of lions. Daniel occupied a high position in the government, and he was a peaceable citizen, as every Christian must be. It would have been very easy for him to say, "I do not need to ask anything of any man for thirty days, and I can shut myself up in my house where no one can see me, and there I can worship God quietly, and so I will carry on my religion and worship the God of heaven, and still not stir up the anger of the king against me.

This is a question of vital importance to us. When persecution is liable to come upon us, shall we cease to work openly in our fields on the first day of the week, as we have been doing, and do something quietly in our houses, so that no one will see us, or should we do as Daniel did? He opened his windows and did exactly what they told him not to do,-make petitions to the God of heaven. He did it openly where his enemies could see him do it, although the decree had been passed that for following such a course he should be cast into the den of

lions. Are we not, when for fear of persecution, we work quietly in our houses where no man can see us,-are we not hiding our light under a bushel? Some say that there is no need of being foolhardy. That is very true; but shall we be foolhardy if we do as Daniel did? shall we say that he made a mistake?

In 1 Pet. 2:13, we are told, "Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing, you may put to silence the ignorance of foolish men: as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king." This is parallel with the statement in the 13th of Romans, as is seen by verse 7.

Peter carries this same principle into the minor things of life, and immediately after speaking of the duty of obedience to the king, he speaks of the duty of servants to their masters. If we find ourselves subject to a master, and there is no difference whether he rules over one or over millions, we must all be subject to him. But supposing that the master be a bad man, and he commands those who are under him to do something that is wrong, then what? "For this is thankworthy if a man for conscience toward God endure grief, suffering wrongfully. For what glory is it, if, when ye be buffeted for your faults ye shall take it patiently? But if, when ye do well, and suffer for it, ye take it patiently, this is acceptable with God." 1 Pet. 2:19-20.

If a man finds himself the subject of a bad master, and he does everything that that bad master tells him, how can he suffer for it? He is a willing tool in the hands of his master; but the suffering is brought by the fact that he will not do the wicked things commanded; and this is what is acceptable in the sight of God. He has disobeyed the power, and because he has disobeyed it, he suffers; but he suffers for well doing. If he obeys that wicked master, he must disobey God. This we know would be wrong. But it is perfectly right to disobey the wicked decree of a master or government, provided always that when the punishment comes, we take it patiently. This is acceptable with God. The very fact that a man suffers for well doing, shows that he is the servant of God, and accepted of him. Then how is it that we can be subject to the powers that be, and yet go directly contrary to what they say?-By submitting to the punishment, but not doing the evil thing they commanded us to do. As Christians, we owe allegiance to God, the highest power, and to him alone.

"Wilt thou then not be afraid of the power?" "Do that which is good," and we shall have praise of the same. The same truth is brought out by the prophet Isaiah when he says, "Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of Hosts himself; and let him be your fear, and let him be your dread." Isa. 8:12, 13. Christians must sanctify the Lord in their hearts; then he will be their fear, and they will not fear what men shall do unto them.

Peter brings out the same truth when he says, "But and if ye suffer for righteousness' sake, happy are ye: and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts;

and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:14, 15. Don't be afraid of the terror. Why? because we have sanctified the Lord God in our hearts, and he is our fear. God is with us, Christ is with us, and when men cast reproaches upon us, they cast them upon our Saviour. He is the one that suffers, not we.

We are to sanctify the Lord in our hearts and to be ready always to give a reason of the hope that is in us. It has seemed to me from the connections of these words, and the scripture that is quoted, that the special time when we are to give this answer of the hope that is in us, is the time when we are brought before magistrates for well doing. What help have we? We have sanctified the Lord God in our hearts by taking his word into our hearts so we need not make any great provision for what we will say. For God will give "a mouth and wisdom, which all your adversaries will not be able to gainsay or resist." Luke 21:15.

It seems to me that the most important thing for all of us who have this special truth which is bound to bring us into trouble with the powers that be, is to sanctify the Lord God in our hearts by the Spirit of God and his word. We must become students of the word of God, and followers of Christ and his gospel. I believe there are farmers and mechanics among us, who, although they have never been able to put texts together so as to preach a sermon, have nevertheless sanctified the Lord in their hearts by faithful study of his word. These men will be brought before courts for their faith, and they will preach the gospel there by way of their defense, because God in that day will give them a mouth and wisdom, that their adversaries can neither gainsay nor resist.

Sometimes people say that there is no use to make our faith prominent and thus to court persecution. But if we follow such a policy as this, brethren, what are we doing but hiding our light beneath the bushel? If you do not allow any one to see the shining of your light, what good does it do?

Sometimes we are in danger of working so diligently to stay persecution, so that we may be able to carry forward the work in peace, that we neglect the work. We are told that if we disobey the laws and are put in prison, our wives and families will suffer, and that the first duty we have is to provide for them. Now, brethren, how far can we carry this? Shall we show our loyalty to God, or shall we hide it? O, says one, "We can keep our religion; but we can keep it quietly; we must not leave our families to suffer!" Brethren, what doth it profit a man if he gain the whole world and yet lose his own soul? The Master says, "He that loseth his life for my sake shall find it."

Go back to Daniel's case. He did not keep quiet: he prayed openly. "Yes; it was all right for Daniel to do that, but it is different now in the nineteenth century." No; it is not. It is just the same. The people might have said to him, "Daniel, you can do your people good in the position of influence you hold; you can keep them from being persecuted. Now don't go and get shut up in that den of lions, and lose your life, and bring great calamity upon your people!" But Daniel did go to the den of lions, and he went there for living out his faith openly, and in a way that all men could see it, and did it bring calamity upon his people? No; indeed. In

consequence of his obedience, the name of the God of heaven was more highly honored and revered in that nation than it ever had been before.

It is our duty to preach the gospel; to arise and let our light shine, and if we do that, God will hold the winds as long as they ought to be held. Brethren, the third angel's message is the greatest thing in all the earth. Men don't regard it as such; but the time will come in our lifetime when the third angel's message will be the theme and topic of conversation in every mouth. But it will never be brought to that position by people who keep quiet about it, but by those who have their trust in God, and are not afraid to speak the words which he has given them.

In doing this, we will not take our lives in our hands, and I thank God for it. Our lives will be hid with Christ in God, and he will care for them. The truth will be brought to this high place simply by men and women going forth and preaching the gospel and obeying that which they preach. Let people know the truth. If we have a peaceful time in which to spread it, we will be thankful for that. And if men make laws that would seem to cut off the channels through which it can go, we can be thankful that we worship a God who makes even the wrath of men to praise him; and he will do it,-he will spread his gospel by means of those very laws which wicked men have enacted to crush out its life. God holds the winds, brethren, and he commands us to carry the message. He will hold them as long as it is best for them to be held, and when they begin to blow, and we feel the first puffs in the beginning of persecution, they will do just what the Lord wants them to do.

We sing,-

If through unruffled seas,
Calmly toward heaven we sail,
With grateful hearts, O God, to thee,
We'll own the favoring gale.

231

But should the surges rise,
And rest delay to come,
Blest be the sorrow, kind the storm,
Which drives us nearer home.

We often sing that, brethren, when we don't believe it. For when we see the storm coming, we think it is not best for us to let it come so we hide from it or try to prevent it. But everything works the counsel of God's will. The storm will hasten the calm, and rest will not delay to come.

"Render therefore to all their dues: tribute to whom tribute; custom to whom custom; fear to whom fear; honor to whom honor. Owe no man anything, but to love one another: for he that loveth another hath fulfilled the law." Rom. 13:7, 8. If you do this, you live peaceably with all men, as far as lieth in you. If you love your neighbor as yourself, that is the fulfilling of the whole law; because a man, to love his neighbor, must love God, because there is no love but of God.

If I love my neighbor as myself, it is simply because the love of God is abiding in my heart. It is because God has taken up his abode in my heart, and there is no man on earth who can take him away from me. It is for this reason that the

apostle refers to the last table of the law, because if we do our duty toward our neighbor, it naturally follows that we love God.

Sometimes we are told that the first table points out our duty to God, and constitutes religion, and that the last table defines our duty to our neighbor, and constitutes morality. But the last table contains duties to God just as much as the first one. David, after he had broken two of the commandments contained in the last table when making his confession, said: "Against thee, and thee only have I sinned and done this evil in thy sight." God must be first and last and all the time. And if the requirements of God demand that we go contrary to the requirements of man, we must obey God and trust our all to him.

It matters not whether wicked men hedge up the way; we should "go forward" with our work. When Israel was going out of Egypt, they came to a place where the Red Sea was before them and the mountains and the hosts of the Egyptians behind; but the command of God to Moses was, "Speak unto the children of Israel that they go forward." But how could they with the sea before them and their enemies behind? That did not matter. God said, "Go forward."

These things are written for our admonition upon whom the ends of the world are come. The Israelites were to go forward on the word of God. It mattered not if the sea was before them. God opened it so that they passed through dryshod. But if he had not, they could have gone through on top of the water just as well. They could have gone over on the word of God. That was the way that Peter walked on the Sea of Galilee.

We must ever remember that we are the children of God; and being children of God, we have overcome the world. All these lessons that we have had are to prepare us for the time of trouble. "Wherefore take unto you the whole armor of God (which is the Lord Jesus Christ), that ye may be able to withstand in the evil day, and having done all, to stand."

March 25, 1891

"Bible Study. Letter to the Romans. No. 16" *General Conference Daily Bulletin* 4, 17.

E. J. Waggoner

This is the last evening allotted to our Bible study, and it therefore seems proper that we should take a little review of the truths we have been considering. We shall find this review outlined in Rev. 14:6-12.

"And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come: and worship him that made heaven, and earth, and the sea, and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and

his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is

239

poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus."

We are accustomed, and rightly so, to speak of these three messages as one threefold message. The word which is rendered "followed" means properly, "went with." Thus rendered the text would read, "And the third angel went with them." It is the same word that is used in 1 Cor. 10:4,—"And did all drink the same spiritual drink: for they drank of that spiritual rock that *went with them* (margin), and that rock was Christ." Thus the first angel sounded, the second joined him, and the third joined them both; and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse, "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." There are three points which these people have,—patience; keeping the commandments; and the faith of Jesus. While they are all combined in one, I think we may consider them in a reverse order to that in which they are stated,—faith; obedience; and patience. For faith is the foundation upon which everything is built, and out of which everything grows. Faith that works obedience and the crowning grace is patience; for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. 5:48.

Perhaps some in the audience have not realized the fact that the lessons we have been studying for the last dozen evenings on the book of Romans, have been nothing but the third angel's message. I wish to show you this evening that the third angel's message is all summed up in the preaching of the apostle Paul, as described in 1 Cor. 2:2. "For I determined not to know anything among you, save Jesus Christ, and him crucified." That was all that Paul preached, and that which he preached was powerful. He says, "And I, brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of God. . . . And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." 1 Cor. 2:1, 4.

Now the things which Paul preached he describes in 1 Cor. 1:17, 18: "For Christ sent me not to baptize, but to preach the gospel: not with wisdom of

words, lest the cross of Christ should be made of none effect. For the preaching of the cross is to them that perish foolishness; but unto us which are saved it is the power of God." Christ sent him to preach the gospel, and he did it, not using the wisdom of man's words, in order that his preaching might not be disannulled. He says, "Lest the cross of Christ should be made of none effect." Then when Paul preached among the Corinthians, he preached nothing but Christ and him crucified, and that was the gospel. That gospel-the cross of Christ-is the power of God unto salvation unto every one that believeth.

Now the question arises, Was this preaching of Paul's anything like the third angel's message, or the threefold message which is committed to us? Did his preaching differ from the preaching which we preach? If it differs, are we preaching what we ought to preach? In other words, should our preaching embrace anything more than what the apostle Paul had? If it does, then whatever it may be, we had better get rid of it as soon as we can. Now let us see why,-

"But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." That is a strong statement, but he repeats it and emphasizes it, "As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed." Gal. 1:8, 9.

These words are not in vain, for there have been men that have preached other gospels, or other things for the gospel; and more than that, there have been angels who have preached other gospels, and other things for the gospel. We shall yet see those fallen angels coming to us and preaching that which they call the gospel, which will have a power with it, and which will be accompanied by dazzling light. But the things which they tell us, we are to pronounce false, and the one who preaches them to us, accursed; because it will differ in some particular from that which the apostle Paul preached.

Leaving this point, we return to Rev. 14:6, where we read, "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach to them that dwell on the earth, . . . saying with a loud voice, Fear God and give glory to him; for the hour of his judgment is come." This is a

240

work that prepares men for the last judgment, and consequently a work which carries everything for man's perfection, as we saw by the twelfth verse. But that message is nothing more nor less than the everlasting gospel. The second angel went with the first, and the first accompanied them both, and all three together sounded one cry.

The question arises, If the third angel came along and added his sound to the cry of the first and the second angel, do not we have something more to tell the world, than those who labored under the first message had? Well, we certainly can have nothing more to preach than the everlasting gospel. The second angel announces a fact, that Babylon is fallen, because of her apostasy from the gospel. Mark you, the second angel has no new truth to tell; merely a fact, that something has occurred. The third angel merely announces the punishment that will fall on the men who do differently from the truth announced by the first angel. But the first angel keeps sounding, and the three go together; and since the three

keep sounding together, and the first is telling the everlasting gospel,-that which is to prepare men to stand blameless before God,-and the third angel is telling the punishment that will befall them if they do not receive the everlasting gospel, it necessarily follows that the entire threefold message is the everlasting gospel.

Mark it, the first angel proclaims the everlasting gospel; the second proclaims the fall of every one who does not obey that gospel; and the third proclaims the punishment that will follow that fall, and come upon those who do not obey. So the third is all in the first,-the everlasting gospel. Yes, that everlasting gospel carries with it all truth. It is the power of God. That everlasting gospel, remember, is all summed up in one thing,-Jesus Christ and him crucified, and of course risen again. We have nothing else in this world to proclaim to the people, whether we be preachers, Bible workers, colporters, or canvassers, or simply people who in the humble sphere of their own home let the light shine. All that any of us can carry to the world is Jesus Christ and him crucified.

Says one, That is taking an extreme view; are we going to throw away all the doctrines we have preached,-the state of the dead, the Sabbath, and the law, and the punishment of the wicked? Throw them away?-No; by no means. Preach them in season and out of season; but, nevertheless, preach nothing but Christ Jesus and him crucified. For if you preach those things without preaching Christ and him crucified, they are shorn of their power, for Paul says that Christ sent him to preach the gospel, not with words of man's wisdom, lest the preaching of the cross of Christ should be made of none effect. The preaching of the cross, and that alone, is the power of God. I say again, the gospel is the power of God, and the cross is the center of the gospel. "God forbid that I should glory, save in the cross of our Lord Jesus Christ." Gal. 6:14. To Paul there was nothing else worthy of glorying in, save the cross of Jesus Christ his Lord.

We will now take up a few of the different lines of doctrine that we preach, and see how we may preach them, and at the same time preach only Christ and him crucified.

And first, as to the doctrine of the Bible. The Bible is all doctrine. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." John 7:17. The word doctrine means "teaching." Sometimes we get afraid of doctrine. We talk of doctrinal and practical sermons. But doctrine means teaching, and if any man do the will of God, he shall know the teaching. But teaching must be practical, or it is useless; then, brethren, the teaching of the Bible is all practical.

Now if we do not know the doctrine of the Bible, we do not know how to practice what it teaches. If a thing is not practical, it is impractical. But we will not say the teaching of the Bible is impractical, something that cannot be practiced. So perhaps we can throw aside that distinction of doctrinal and practical sermons. A servant of God ought never to preach anything but practical sermons; but as all the teaching, or doctrine, of the Bible is practical, it is evident that in preaching really practical sermons, we must preach nothing but doctrine, and that doctrine must be the doctrine of Christ.

Now as to the specific lines of doctrine in Christ. We will first consider the law. I have only to call your attention to the fact that Christ is in the law, and the law is

in Christ, and that you cannot separate one from the other, to prove that the two go together, and that preaching the law without Christ in it, will have no power or effect on the hearts of men. Our study of the book of Romans has brought this plainly before your minds. We do not make void the law by faith, but it is only by faith in Christ that we establish the law in our hearts.

The law condemns the sinner, and therefore by the deeds of the law there shall no flesh be justified in his sight. But it is by the obedience of one that many shall be made righteous, and that obedience can be made ours by faith in the word of God, and by making Christ ours. To make Christ ours is to bring him into our lives, and to have him in our lives is to have life eternal. Christ is the truth, and the law is in him in its perfection; and if we keep Christ in our hearts day by day, we have the law in our hearts in its perfection, so long as we do not waver.

241

If we have Christ, he is our salvation; but we must have him every moment of our lives. One act of faith will not suffice for all time; "the just shall live by faith." But we can live only one moment at a time; and since faith is our salvation, it is evident that we are saved moment by moment. There is no power in the law apart from Christ, and the preaching of the law without Christ in it, is simply preaching damnation to men, and not hope. But Christ has sent men as his ambassadors, to proclaim liberty to the captives, to tell them that they are prisoners of hope. Then are we preaching the preaching of Christ, are we carrying out his commission, if we preach the law, which only condemns, without Christ? No. We are to preach "hope." While the law is held over the sinner with all the terrors of Sinai, he is to have his mind directed to, not simply the law, but to the giver of the law, who has GRACE as well as truth in himself. Truth and grace are in his hand, and when that truth condemns men, the grace that is held out by the same hand converts from sin.

When men have Christ, they have his righteousness, which is the righteousness which the law demands. But the righteousness of Christ carries everything else with it, for he has said, "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you." Matt. 6:33. That is the one thing needful, and if we have it, we have the whole gospel, for it is Christ and his righteousness, and he is our righteousness, our salvation, and our life, both here and hereafter.

THE SABBATH

The particular truth that must be held up in these last days is the Sabbath. We cannot believe it or preach it too strongly. It is there that the great breach has been made in the law of God. Have you ever stopped to consider why it is that Satan has concentrated all his forces on that fourth commandment? The root of the whole matter is found in Heb. 1:10. In speaking to the Son, God the Father says, "And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands."

Then when we read, "The heavens declare the glory of God, and the firmament showeth his handiwork," we know that they simply manifest the power

that there is in Christ. John says, "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." John 1:1-3. Everything that is made, is made by Christ.

In Ps.111:2-4, I read, "The works of the Lord are great, sought out of all them that have pleasure therein. His work is honorable and glorious: and his righteousness endureth forever. He hath made his wonderful works to be remembered: the Lord is gracious and full of compassion." Literally, and according to the Jewish rendering of the Hebrew, the first part of verse 4, would be, "He hath made a memorial for his wonderful work." What is his work? The heavens are his works, and he laid the foundations of the earth. I wish you to note that those three words,-righteousness, gracious, and compassion, are grouped together by the psalmist with these thoughts on the creation of the world. We shall see why, presently.

What is the memorial of God? "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 he rested on the seventh day from all 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." Gen. 2:1-3. What then is the memorial?-The seventh day, which is the Sabbath. It is the crowning day of the week, a memorial of creation completed,-a creation in which the power of God's word was manifested, "for he spake and it was; he commanded and it stood fast." If you will just keep the word of God and the power of the word of God before your minds, it seems that you cannot fail to see why it is that David groups grace, compassion, and righteousness, all together with the works of God's hands.

It is the word of God that created the heavens and the earth. The Sabbath is the memorial which is given that we might commemorate, and meditate upon the power of God's word. In Eze. 20:20 God says that the Sabbath is to be a "sign between me and you, that ye may know that I am the Lord your God." Now mark, it is to be a sign so that we may know that the God of heaven is our God.

Now turn to Jer. 10:10-12, and there we read, "But the Lord is the true God, he is the living God, and an everlasting king: . . . Thus shall ye say unto them, the gods that have not made the heavens and the earth, even they shall perish from the earth, and from under these heavens. He that made the earth by his power, he hath established the earth by his wisdom, and hath stretched out the heavens by his discretion." Turn to Ps. 96:5 and there we read, "For all the gods of the nations are idols: but the Lord made the heavens."

Now anything that will bring the mind of man to a knowledge of the fact, or that will recall the fact, that the God which we serve is the *Creator*, will also prove to us that all other gods are false gods. For the power to create is the distinctive attribute, it is the sole prerogative, of the God of heaven. He can

create, and everything else that pretends to be worthy of worship is shown to be a false pretender because it cannot create.

But why does God want us to remember him as God? What particular thing does God want us to have in mind when we think of him as God? The keynote to these questions is found in Heb. 11:6: "But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him." We must believe that God exists; and from that idea of existence, cannot be separated the idea of reward and help from the God that we believe exists. If we do not regard God as a rewarder, as a present help in trouble, we do not know him as God. If we do not know that he is exactly what he says he is, then we do not know him.

Since the Sabbath is a memorial of God's wonderful work of creation, and is given that we may know that he is God; therefore the Sabbath is given that we may know God as a rewarder, for he is not anything else but a rewarder of them that diligently seek him. This is conclusively proved in Eze. 20:12. "Moreover I gave them my Sabbaths, to be a sign between me and them, that they might know that I am *the Lord that sanctify them.*" Then the object of giving the Sabbath to man was that he might know that that God who gave it, was a God that sanctifies him. That idea of sanctification is the one we want to make prominent in this connection.

It may be objected that the Sabbath was given before the fall of man, so that at the time it was given he was sanctified, and therefore did not need Christ to save him from sin. Adam was placed in the garden of Eden by the Lord. He lived in spotless purity, but he could keep that purity only by faith in God. It was the power of God that kept him. Adam did not live in himself. Yes, he did at last-and he fell. But just so long as he was kept from falling, it was by the power of God and the Word of God. Then he needed the power of God to keep him from falling, as he did afterwards, when he had fallen, to save him from the sins which he had committed, and to keep him from committing others.

We make the same mistake regarding the time after probation is closed. We think that because there will be no mediator then, that we stand in our own strength. There will come a time when there will be no mediator; but those who stand at that time will not stand in their own strength, but in the power of Christ that will keep us at that time; because we will be without sin, we shall need no mediator, but we shall need a Saviour every moment. Christ is the one "who shall also confirm you unto the end, that ye may be blameless in the day of our Lord Jesus Christ." 1 Cor. 1:8.

If Adam had never fallen, the Sabbath would have been there, as the memorial of the power of God to keep him from falling from the position and place in which God had made him. That is just exactly what the Sabbath is for now. It is to prove to us that God is our sanctification, and that he puts his righteousness on us and in us by the same word by which he made the heavens and the earth. Then the Sabbath is for the purpose that we may meditate upon the power of God, and to remember that that same power which made the earth, is the power that keeps us from sin unto salvation ready to be revealed in the last time.

In Col. 1:11-19 we read, "Strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness; giving thanks

unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light: who hath delivered us from the power of darkness, and hath 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. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fullness dwell."

The apostle presents Christ as the one through whom we have redemption,- why? Because by him were all things created. This thought will settle the objection that is so often raised in connection with the Sabbath, that redemption is greater than creation, because redemption is creation, and it is and can be nothing else. It is the same power, and the same thing. By the word of the Lord the heavens were made, and by the word of the Lord is righteousness declared in us. Speaking this universe into existence, was an act of creation, and speaking righteousness into the heart of man that has a wicked heart is also an act of creation. Christ is set before us as the Creator that we may know his power to redeem. And the way in which Christ is set before us is by the word of his power.

The Sabbath day is the day that calls to remembrance God's wonderful works. In that day we are to meditate more especially than upon any other day on the works of the hands of God. As upon that day we meditate upon the work of his hand, and the wonderful power that is exhibited in the universe, so also do we meditate upon his power to save us from

243

sin, for it is the same power throughout. That is why children from their earliest years should be taught to look upon creation as the power of God. If this is done, principles will be embedded in their minds that no infidel sophistry can change.

In the eleventh chapter of Hebrews, Paul brings to view the power of faith to work righteousness; but you will notice that the opening thought expressed is, "Through faith we understand that the worlds were framed by the word of God." Then by directing the minds of the young to the power of God in creating the universe, they will understand it by faith, and their minds will grasp the thought that the same one who made all they see, is a rewarder of them that diligently seek him.

How plain it is why Satan has massed all his forces against that fourth commandment; because it is the one above all others that brings to view the power of our Lord Jesus Christ. Satan is antichrist, and he does not do anything in this world that is not directed against Christ. That is why he has covered up that fourth commandment,-that he may take the minds of men from God in Christ as Creator; because just so far as men lose sight of the creative power that there is vested in Christ, so will they lose sight of his power to redeem. So preach the Sabbath more and more, yet in so doing be sure that you preach Christ and him crucified as the Saviour from sin.

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord." Isa. 58:13, 14. Then the keeping of the Sabbath perfectly, as God wants it kept, is to delight ourselves in the Lord; but this we cannot do if we do not know Christ, and make him our joy.

THE SAINTS' INHERITANCE

We will now consider the saints' inheritance, and see if in that we cannot also preach Christ and him crucified. There was an inheritance promised to Abraham and his seed. It was promised to him and to his seed that they should be heirs to the world. That seed is Christ and all who are in Christ. The earnest, the pledge, of that inheritance is the Spirit of God. "In whom ye also trusted, after that ye heard the word of truth, the gospel of your salvation: in whom also after that ye believed, ye were sealed with the holy Spirit of promise, which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory." Eph. 1:13, 14.

The Spirit of God is the advance payment on our inheritance, and then Paul prays that "the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead."

The whole gospel has reference to the inheritance of the saints. That inheritance is obtained, not by the law, but through faith in Jesus Christ. If we are Christ's, then are we heirs according to the promise. What is there in the preaching of the saints' inheritance, if we do not carry with it Christ, as the one through whom that inheritance is obtained? He is the one "in whom we have obtained an inheritance." The promise to Abraham was that in him should all the nations of the earth be blessed. In making that promise to Abraham, Paul says, that God preached the gospel unto him. See Gal. 3:8.

Can we preach Christ in the resurrection? The resurrection goes with the promise of the inheritance. When God gave the promise to Abraham, he staggered not at it, but was fully persuaded that what God had promised he was able to perform. He had faith in God to raise the dead, and that faith was shown in perfection when he offered Isaac on the altar. So his belief in the promise was based on his belief in Christ as the resurrection and the life. In Christ is the law and the Sabbath; in him is the inheritance. Christ crucified and risen again is the means by which we can obtain that glorious home.

IMMORTALITY OF THE SOUL

Can Christ be preached when we talk on the subject of the immortality of the soul? -Yes; for that is nothing else but life through Christ. Through Christ we have

life, and there is no other way that we can get it. We may prove conclusively from the Bible that there is no consciousness in the grave, and that man is mortal, and still not have the true principle of the question of the immortality of the soul.

Some say that when people understand that man is mortal, they are safe against spiritualism. Is that so? No; for many people have acknowledged that, and still have gone into spiritualism. Why? Because they did not have Christ in their doctrine. He that hath the Son hath life, and he that hath not Son hath not life. He that believeth the Son hath life, and he that believeth him not shall not see life. Christ has bought life for man, and we can have that life by believing his word. Aside from Christ there is no life, and aside from him we can have no life.

In Eze. 13:22 we read: "Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of

244

the wicked, that he should not return from his wicked way by promising him life." The reason why men are fastened in their iniquities, and why they go down into perdition, is because they are promised life when there is no life for them as long as they remain in that sinful state. Darkness is going to cover the earth, and gross darkness the children of men, and it will be as it was before the flood, when all the imaginations of the hearts of men were only evil continually. It is because they believe that they will have life without Christ.

Christ must be set forth as the only means of life, and that that life comes by faith, which is the only means of righteousness, that men may acknowledge "as by the offense of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men to justification of life." That life is the life of Christ. Those that are justified will be saved, and those that are not justified will be lost, and the only way that we can be justified is by the life of Christ.

Therefore we preach justification through Christ-life in him, and death out of him. Then he that hath not the Son hath not life and shall not see life, and all that there remains for him to have is the everlasting death, the punishment of the wicked. Therefore it is impossible for us to present the question of the immortality of the soul in any other way but through Christ. If we do, it will not be accompanied by power; for nothing but the preaching of the cross is the power of God.

SPIRITUALISM

Now let us consider Spiritualism. It is true that a man may believe that men are mortal, and that they do not go to heaven at death; but if he does not know the power of that, he is not safe from Spiritualism. If he does not know the power of the life of Christ, there is nothing that will save him from the wiles of this terrible delusion. But if he does know the weakness of man, and that he has no life in himself, but that there is life in Christ, and that faith makes that life his own, then he has a safeguard.

Did you ever know a man who believed that Scripture, "The dead know not anything," to go off into Spiritualism? I presume you have, and I know that I have.

Then if men who have known and believed that scripture, do go off into Spiritualism, there is no power in that belief that the dead do not know anything to keep them from Spiritualism. I have known men who have believed it and who have preached it; but they went off into Spiritualism. I have heard them preach it, and I have heard the same men afterward preach the most blasphemous Spiritualism. Then if the positive belief that man is mortal will keep men from the wiles of Spiritualism, why did those men go into it? Because they did not know the secret of life in Christ.

Said Christ, "He that is not with me is against me; and he that gathereth not with me, scattereth abroad." Matt. 12:30. There is no half way measure. It is either Christ or Satan. It is Christ, or it is antichrist. Everything that is not for Christ, is what? against Christ. What does the word "antichrist" mean?-Against Christ. Then he that is not for Christ is antichrist, or he is actuated by the spirit of antichrist. "If any man have not the Spirit of Christ, he is none of his." Rom. 8:9. Then if he has not the Spirit of Christ, what spirit must he have? He must have the spirit of antichrist. There are only two contending forces in the world,-the power of Christ, and the power of antichrist,-the Spirit of Christ and the spirit of antichrist.

"And you hath he quickened, who were dead in trespasses and sins; wherein in times past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience." Eph. 2:1, 2. Who is the prince of the power of the air?-Satan. Then it is the spirit of Satan that actuates the children of disobedience.

Then the fact that a man may acknowledge that man is mortal, will not save him from Spiritualism. He must acknowledge and know that Christ is our life, and that without him we have no life. To merely acknowledge it will do no good, he must know it by personal experience. Christ must live in him, and Christ alone, and then he will not be actuated by the spirit of antichrist, for the Saviour said that the prince of this world had no part in him.

What is the secret of Spiritualism?-Separation from Christ; and every man who does not receive Christ, whether he professes to believe the Sabbath, the coming of the Lord, that man is mortal,-no matter whether he believes all that,-if he does not receive Christ into his own heart, sooner or later that man is bound to be carried away in this great deception of Satan.

It is those who receive not the love of the truth to whom God will send strong delusion, that they should believe a lie: that they all might be damned who believe not the truth, but had pleasure in unrighteousness. Now it is possible for me to acknowledge all the different lines of present truth that are contained in the third angel's message; but just so long as I have unrighteousness in my heart I have the seeds of Spiritualism there. All unrighteousness is the work of antichrist. Having unrighteousness, I have that by which Satan can work deceit in me. It is the "deceivableness of unrighteousness." It is

245

not the deceivableness of ignorance, but it is the deceivableness of unrighteousness.

Then the sole source of safety lies in a belief in Christ as my life, and in justification by faith. It must be Jesus Christ and him crucified as our righteousness, our life, our joy, our everything that is to be desired; yea, more than can be desired, or even thought of,-the only one who can keep us from antichrist.

"Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know we the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God." 1 John 1:2.

Now what is it to confess that Jesus Christ is come in the flesh? To say so,-no,-to believe it for all that it is worth. What does it mean? God was manifest in the flesh; God was in Christ reconciling the world to himself. God sent his own Son in the likeness of sinful flesh, and for sin, that he might condemn sin in the flesh. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

Brethren, to acknowledge that Christ has come in the flesh, means that we must take Christ as he came in the flesh, and for all that he came in the flesh to do. He came in the flesh, that the righteousness of the law might be fulfilled in us,-that we might have his righteousness and his endless life. Every spirit that denieth Christ as the sole means of life and righteousness, is the spirit of antichrist.

Now take your bearings and see where you are. Is it the spirit of Christ that works in us when we say that we are going to overcome if Christ will give us a little assistance? When we say that, we are going to have heaven by our own work, in part at least; we deny Christ, and deny that he is come in the flesh. That spirit is the spirit of antichrist working in us.

In the papacy we recognize a form of antichrist. The secret of obtaining life as the papacy teaches it, is not Christ and his life, but penance, the monastery, and the Virgin Mary. So the spirit that leads a man into a monastery, and scourges the flesh, and does penance, is simply the logical outcome of the thought that we must do something to free ourselves from sin. It is the spirit that teaches that we cannot trust all to Christ, and let him work out our own righteousness for us. So everything that is not totally subject to Christ, is actuated by the spirit of antichrist.

"Every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world." 1 Jno. 4:3, 4. We overcome antichrist only by having Christ in us. It is Christ first and last and all the time; Christ in the law, and the law in Christ; Christ in the Sabbath, as Lord of the Sabbath, because he made it, and because the Sabbath simply shows the power of the word of Christ, by which the heavens were made, and by which they are upheld.

The power of the word of Christ also works righteousness in us. The preaching of the cross of Christ presents life and immortality to men. It is the

preaching of the cross of Christ that warns men of destruction. It delivers us from the snares of the world, and gives us access into the grace wherein we stand and rejoice in hope of the glory of God. The preaching of that cross of Christ makes known to us all Christ wants us to know. It lays before us the glories of the saints' inheritance, and it warns us of the perils of the last days.

While we are loyal to the third angel's message, and to all the doctrines that make us distinct from the world, let us determine to know nothing but Jesus Christ and him crucified. It is the power of God unto salvation. It is the everlasting gospel, which shall prepare men for the judgment which is even now set. And oh, if that first angel declared, "Fear God, and give glory to him; for the hour of his judgment is come," how much more should we declare that message,-the everlasting gospel,-now, when that judgment is not only come, but even now nearly done.

I thank God that he is revealing the truths of his word to us, and that he has shown us that the third angel's message is the whole gospel of Jesus Christ our Lord. Why do we know so much more about the word of God? Because God is revealing Christ to us, and in us. All we know of the power of Christ we know from the word, and by this we are made clean from sin. Our faith lays hold of Christ, and he becomes a reality in our own hearts and in our lives.

When we have strong faith that Christ is abiding in us, we can go forth to work for others with power, and join our voices with those of the angels in heaven, and then the message will go with a loud cry. The reason that it has not gone with a loud cry is because we have not grasped it in its fullness. In the past many of us have not had that kernel of the message that it is all Christ.

When we have Christ, we have everything, and we know the power that there is in him. Then we submit ourselves to him, and the power will rest upon

246

us, and the word that we preach will go with power, and the loud cry of the third angel's message will be here. I rejoice to night in the belief that the loud cry is now beginning.

The grand consummation will soon be here, when Christ shall come. Then we shall see him, whom having not seen we love; in whom, though now we see him not, yet believing, we rejoice with joy unspeakable and full of glory. In that glad day we shall be like him, for we shall see him as he is.

May God grant that that day may come soon. God grant that every one in this house may give their hearts to him, and be able to say, "Here am I, Lord, take me; I am thine, and thou art mine; use me, Lord, in thine own way, that thou mayest make known to the Gentiles through me the unsearchable riches of Christ.

General Conference Daily Bulletin, Vol. 1 (1897)

February 12, 1897

**"Studies in the Book of Hebrews. No.-1" General Conference Daily
Bulletin 7, 1.**

E. J. Waggoner

(Tuesday Afternoon, Feb. 9, 1897.)

According to the announcement, and my wish as well, this is to be a Bible study. But in order that we really may have a Bible class, we must have some who will do Bible study. Now, I know that the circumstances here are most unfavorable for Bible study. We cannot have a Bible school here as we would if we had come together for that purpose alone, because the day is quite largely filled with other meetings; and, aside from meetings, there are many here who have other duties to perform, so that the time for actual study is very limited. Yet I think we may, any of us, find one hour each day for Bible study. We should find that much time at least each morning to devote to this purpose. Open your Bibles, if you please, to the book of Hebrews. Let some one begin to read, and, without any break, let somebody else follow, taking verse by verse in this first chapter of Hebrews, each one looking upon his Bible during the reading."

(The chapter is now read.)

"First, let us take this up verse by verse, and notice what it says, each statement, - and notice what it says, each word; and recognize what it says.

"What is the subject of this chapter?"

"Christ."

"Who is the One first spoken of here?"

"God."

"God is the one, then, first spoken of. That is the first thing we know, because when we stand at the beginning of the chapter, supposedly we do not know what follows. The first thing we meet in this book is what?"

"God."

"That is the beginning. What about God? What has he done?"

"He spoke."

"God spoke. When?"

"In times past."

"To whom did he speak?"

"To the fathers."

"How did he speak?"

"By the prophets."

"He has spoken - how often?"

"Many times. Sundry times."

"Yes, God spoke. What does he still do?"

"He speaks. He still speaks."

"He speaks; he hath spoken. To what time does that expression, 'He hath spoken,' refer?"

"To the past."

"It is completed action. 'He hath spoken.' Of course, but to what time does it bring that completed action?"

"To the present."

"To whom has he spoken?"

"To us."

"To whom does he speak?"

"To us; to me."

"Very well; there isn't anything in this world that all men, including you and me, need to know and understand and appreciate more than this simple thing. We have God in this. I know in my own experience, when I just stop still from everything, and think of that, it works wonders. Now what have we learned so far in this lesson?"

"God speaks to me."

"God speaks. God *speaks*. If we didn't know anything more about the Bible than that, there would be a great deal in that. Whatever other portions of the Bible have by previous study become familiar, we can, of course, let fall into place as we study here the nature of the Word, the living Word. That fact that God speaks - is

7

it always kept in mind? Do we always act as though he were speaking? God has spoken and he does speak. To whom does he speak?"

"To us."

"How does he speak to us?"

"By his Son."

"Has any one present a different rendering of that, a different reading?"

(One with the Greek original) "In his Son."

"Yes, I think the Revised Version gives the same; and that is exactly literal in that case. What is the reason that the precepts, the promises - the precepts are the promises - of the Bible do not have more effect upon us, - do not take hold of us more than they do? - We don't recognize God as speaking. It is unbelief. We can't see the force of the point. People think they believe the Bible if they believe that God at one time, a long while ago, said something. But they may believe all that, so far as that goes, and not believe the Bible at all for any good to them. The idea unconsciously obtains in the minds of some of those people, that the Word has grown old, - that it was spoken so long ago that the life has dried up in it, and so the Word comes to us as a shell. It doesn't come to us as a shell, but we take it as such. Then what is the living thing that is present to us here for our present faith to lay hold upon?"

"God speaks."

"What is the nature of the Word of God?"

"Power. Spirit. Life. John 6:63."

"The Word is Spirit, and it is life, for God himself is life. The Word of the living God liveth and abideth forever. Eternal Word!

"Now, what is the characteristic of that which is eternal, - the characteristic of God, of Christ, of heaven, and of the earth when it is made new to abide forever?"

"Immortal, unchanging, living."

"Does God grow old?"

"No."

"How much older is God to-day than he was in the beginning?"

"Not any."

"What is his name?"

"I AM."

"I AM. / AM. Then he isn't any older than he was a million years ago. How much older, then, is his Word, that was spoken to the fathers by the prophets? No older, is it? How old is it?"

"Everlasting."

"Why, it is just now as though he were speaking to-day to us. We have this additional statement: He hath spoken to us by his Son. But calling on your knowledge of the Bible, how did he speak to the fathers?"

"Through the prophets."

"But how did he speak to them by the prophets?"

"In his Son."

"What spirit was in the prophets when they spoke?"

"The spirit of Christ."

"Then we might read it in this way: God, who in times past spoke unto the fathers through the prophets, hath in these last days spoken to us in his Son, in whom yet he continues to speak all the time; and that Word which he spoke so long ago (as it seems to us), and which is so old as we reckon time, is just as fresh and living as ever. Last year, when I was crossing the North Sea, I fell in with a man who was a very pleasant companion, but an infidel. We talked a great deal, and he asked me, 'How do you know the Bible is true?' He didn't believe that it was true at all. He didn't believe anything in it. I said, 'My friend, how do you know I am talking to you? How do you know?' He said, 'Why, I hear you.' 'You hear; you know. Could you absolutely know in any other way that I am talking to you, if you did not hear me speaking?' Well, this is the only way we can know that this is God's Word - by hearing him speak to us. Now I know that this is God's Word, because he speaks to me, and I hear him; and when we come to that truth, there is no chance for any quibble or equivocation. You do not think of raising the question while I am at present speaking, Now perhaps it is not you that is speaking; perhaps it is somebody else. There is no room for that question, is there? You know I am speaking, because you hear me; and we know God because he speaks. If we do not know that, how can we believe? Did not Christ say that the Jews knew him not, because they could not hear him? Yet was not that Word spoken for the purpose of causing them to believe in Christ? He said, 'This voice came not because of me, but for your sakes.' Did those get out of it what they might? Yet did they not hear the voice? Now, is this not the way that a good many read the Bible? It is a voice, an expression. You read the words and get the sound, but you have not come to the place

8

where you hear the voice of God. There is something else besides the voice of God which you want to hear - you want to hear the Word itself. I do not know of anything in the world that has helped me more than to stop and hear God speak. I may say, God, speak; and then listen, and he speaks; and then take up the

Bible and read, and thus hear God speaking. The Word of God; he speaks to the fathers by the prophets in the Son in these last days, - 'in the last of these days,' literally, - speaks to us in the Son; he is speaking. When God spoke on Sinai, Moses spoke in answer to the voice; and then when God spoke the ten words, what does the Bible say the people did?"

"They trembled. They besought that the Word should not be spoken to them any more."

"Yes, that was a bad thing. They would rather have a man talk to them than God. What is God? Is he not life? What is the nature of his Word? If they had received God's words as living words, they would not have entreated Moses that the voice discontinue. No; they heard the Word just the same as we often hear it, and did not recognize it as the living Word of God speaking to them; hence they were afraid. They feared it would kill them. God would not speak to his children in such a manner that his words would destroy them. Let us read Ex. 20:18-21: 'And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not. And the people stood afar off, and Moses drew near unto the thick darkness where God was.' What was the characteristic of Moses?"

"Meekness; timidity."

"Yet there is another qualification which goes with that, and this is mentioned in the book of Hebrews. He was faithful. He was not afraid to draw near, or that he would die as a result of his approaching God. He drew near to the mount that quaked and smoked, burned and thundered. And what was the thundering?"

"The voice of God."

Now, there is coming a time when that voice will be heard again, and the trump, too. Some will be afraid, frightened, and will seek hiding-places. Others will say, Lo, this is our God; we will be joyful, we will be glad. Why? - Because they have learned to know the sound of the trump. They know that when God speaks, it is life. It is life, and it doesn't make any difference in what form he speaks; it is life, and they know it, and are not at all afraid. If he whispers, all right; if he thunders, well. At that time the trump waxes louder and louder, and we will not run to get from the voice; we will know it.

(One reading the Greek original) "God thundereth marvelously with his voice."

"Yes; God doeth marvelous things. Now I have known people, and I myself am one of them, who have at times come into places where the Word of God was spoken, and where one was present whom I knew or felt sure had the Word of the Lord to speak, a message from the Spirit of God, and yet I have been afraid. It is supposed that all present believe in the Spirit of Prophecy, - God speaking through a person still to his people; but I have known people to be afraid that they have received a testimony from the Lord. Doubtless some of you have had experience in this. I have known people who, when a testimony was read, lost all heart and hope and courage, and became despondent and down-hearted. What was the trouble? Was it not that they did not know the voice of God, - that they

had not yet learned the joyful sound? Yet, if a person will not be in a proper condition of mind to hear the voice of God, what will he do when he hears the voice? Will he not stand afar off? In this time which is coming, will it be a good thing to stand afar off? No, we want to draw near at that time. Will not only those who know the voice of the Lord want to draw near at that time? How many ways has God of speaking? Many? Then we want to get acquainted with the different phases of God's voice. It is not enough to know just one sound, for if he speaks in many ways, we must be able to recognize all in order to be able to recognize God at all times when he speaks to us. This thought of knowing the voice of God in all its forms will perhaps come to us as we continue the study of the book of Hebrews. No one hath seen the Father. Christ is the shining out and glory; and when the glory shines forth from Christ, it is the shining out of the glory of God. Still further: He is the express image of the Father. Express image; now what word do we use quite commonly which might be a synonym of this, and which, although we hardly

9

ever remember the fact, comes direct from the Greek? - The word character. What is the idea of character - what is the character of man? Is it not just what he is? Well, this is the word used here.

"Whom hath he appointed heir of all things? - Christ. Notice the next phrase, 'being the brightness of his glory, and the express image of his person.' Also, 'upholding all things by the word of his power.' He himself is the Word. He upholds all things by his powerful Word. Again, 'when he had by himself purged our sins.' Purging our sins - what synonym does it suggest to your minds?"

"Rinse. Cleanse. Wash."

Now let us read the third verse in the light of what we have learned this afternoon: Who, because he is the shining of his glory, and the very imprinted character of his substance, and upholds all things by the word of his power, by himself purged our sins, and sat down on the right hand of the Majesty on high.

"Now, does that convey a more striking thought to you than before? He himself purged our sins because he is the Son of the Father; because he is the brightness, because he is the character of his Father; because he upholds all things. Now take that word 'uphold.' Can you give an equivalent?"

"Holds up. Carries. Bears."

"Yes, bears or maintains, carries. 'Bears' is exactly the first definition of the word which is given there in the text in the Greek. Bears all things; that makes it more forcible to my mind. What is Christ?"

"The express image of God's person."

"What does he do?"

"He bears all things by the Word."

"He bears all things by the Word, or by himself. Because he does all that, what can he do?"

"Cleanse us from sin."

"This thing that is about to be sin in us; suppose we let him bear it, and let him bear us; then what will it be?"

"Righteousness to us."

"See? Because he himself bears all things, therefore by himself he purges us all of sin."

"Our time has expired. Now let our theme for study to-morrow afternoon be this first chapter, verse by verse, as we have begun. Question it; it is all right. If I should speak to you, and you do not understand, you say, 'Please repeat that sentence.' There is no other way in which you can find out. It is all right to question the Lord in like manner; and remember, we can come face to face with the Lord, and question him, and that is the only way we can hear him speak. Speak to him in his Word; talk to him; ask what he says, and get him to repeat that over and over again, until it becomes an unmistakable message to yourself. Study every expression that he uses, and then you will be able to look into it, and see the force of it."

February 15, 1897

"Studies in the Book of Hebrews. No.-2" *General Conference Daily Bulletin* 7, 2.

E. J. Waggoner

(Wednesday Afternoon, Feb. 10, 1897.)

Let us remember that we cannot know anything except as we find it in the Word. I am not here to unload something upon you, to tell you something that I have studied out or found out in any way; but we are here together, both you and I, to study the Word and see what the Lord has said to us; and to see that God speaks to every one of us, and not to a few special ones, and that we may all learn to understand him when he speaks.

As we stand at the beginning of this chapter, we stand face to face with God, who speaks to us through his Son. It is no new thing for God to speak, for he spake in times past to the fathers and prophets, and he now speaks unto us by Christ. It seems to me that the book of Hebrews represents in a striking way what we find in the whole Bible. It starts out with God, and in the whole Bible we stand face to face with God. Here we may pause with reverence. God in these last days has spoken to us by his Son. He spake once and still he speaks to us through his Word. First, God spoke and created, which in the Psalms is expressed, "He spake, and it was." He created all things in Christ, because he is the Word, and God spake in him; therefore all things are created in him. And further, we learn that Christ is the brightness of God's glory, the shining forth of his glory. There is no difference between the Father and the Son. The Son is the express character of God's being.

Question. - If there is no difference between the Father and the Son, how could Christ say, "The Father is greater than I am"?

I don't know. Now you will pardon me if I dwell for a moment upon this question without personal reference to anybody. What conditions make it possible for us to hear in general whoever may speak? If we do not hear, what conditions prevent our hearing? Sometimes a person may not speak loud

enough or distinctly enough. Is it possible for those conditions to obtain when God is speaking? - No. Does not God speak distinctly enough to be heard, and clearly enough to be understood, and loud enough to be heard? - Most certainly. Then if the fault is not with him, and we do not hear, what is the trouble? - We do not listen. Now, suppose I were here to talk this afternoon, and I should begin to talk, and each one of you should at the same time begin to talk to his neighbor, you would not be able to hear much of what I said. And if there was one here who did not say anything, but was trying to listen, the talking of the others would make it difficult for him to hear. Now, my experience and observation has been, and doubtless yours has been so, that one reason why we do not hear when the Lord speaks is that we do not give him a chance to speak; we break in on him. He begins to speak, and before he has time to finish the sentence we begin to talk back to him, or we straightway forget that he is talking, and begin with our neighbors, and say, I don't know how that can be. What do you think about that anyhow? We would not treat a brother that way, because it is not polite. Now, does not God have a right to be heard, at least until he is done speaking, before we begin to answer back? You all agree that he has that right. It is fair that God should have a chance to finish what he is saying before we begin to answer back.

You told me something about the nature of God's Word; it liveth and abideth forever. God in times past spake; has he finished speaking? - No. Then it is not yet time for us to talk. He is talking yet. What does he say in the Psalms? - "Be still, and know that I am God." Brethren, the only way we can learn is by keeping still. I do not mean to say that we should not ask questions; that is all right, but hold to just what God says, and do not doubt one thing that God says plainly because he says something else we do not understand. Because God says something in one place we cannot understand, we often doubt something that we can understand. That is not right. Hold to what he says, and you will find out in time that which you do not understand.

Now return to the thought in the chapter: Christ stands as the brightness of God's glory and the express image of his person, - just the very impress and the shining forth of the glory of God. Christ is the Word, and the Word which he speaks is spirit and life. When he speaks that Word which is spirit and life, he speaks his own life. So when we read, He bears all things by the word of his power, we see in that not that only, but we see in that that he bears all things himself. So he speaks, he creates, he bears, he has purged our sins and is

24

now set down at the right hand of the Majesty in the heavens.

What is the force of that word "being" - "being the brightness"? He being the brightness of the glory of God has done something. Since he is the brightness, because he is the brightness of the Father's glory, because he is the very image of God, because he upholds all things by the word of his power, he has purged our sins. Does it say he will purge our sins? - No, it says he has done it. He has cleansed, rinsed, washed them. He hath loved us and washed us in his own blood.

Now, there is a word in the text that really ought not to be there. It is not indicated in the best Greek texts. It is "our." What has Christ done? - Purged sins. He "made purification of sins." Why was it that he by himself should purge sin? - Because he bears all things himself - because in him all things consist - he has by himself purged sin, and made a purification of sin. How long, then, shall we wait for pardon? How long shall we wait to know the complete and perfect forgiveness and cleansing from sin? - Long enough to confess it - to take a thing that is already done. How much sin has he purged? - All sin. Then it is true as a matter of fact, that he has purged our sin. He has purged the sins of all the world, because he came himself to bear all things.

Now Christ has a place better than that of the angels; that better place is that he is set down at the right hand of the Majesty in the heavens; being made so much better than the angels, because he had by inheritance obtained a more excellent name than they. That more excellent name that he has obtained is "Son," which name God had never applied to any of the angels.

All the angels of God worshiped him, the first begotten, when he was brought into the world, so that of Christ in the very lowest place, even in the manger, God said: "Let all the angels of God worship him."

"Thy throne, O God, is forever." These words were addressed by the Father to the Son. "A scepter of righteousness is the scepter of thy kingdom." What is the word which stands as a symbol of power and authority in the kingdom? - Scepter. A scepter means power, so the very nature and power of his kingdom is righteousness. "The kingdom of God is not meat and drink; but righteousness." The scepter of his kingdom is the scepter of righteousness. The power of Christ's kingdom is the power of righteousness. He has loved righteousness, and loving righteousness he has hated iniquity. There is but one state of mind involved in loving righteousness and hating iniquity. If a man loves righteousness, it is not necessary for him to conjure up some other state of mind in order to hate wickedness. It is all in the loving of righteousness. Mark which comes first - love righteousness, hate iniquity. It is a very common thing in this world for people to try to manufacture a love of righteousness, or a sentiment of love of righteousness, by crying out against iniquity; but that is not the way. No, first of all love righteousness, and hating iniquity necessarily follows. "Therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows," - in the presence of thy fellows or associates.

We have two things told us here about the kingdom of Christ: the scepter or power, and therefore the nature of his kingdom, is righteousness; and God has anointed him. What does anointing signify? - It signifies kingship. When he was anointed, he was anointed as king. God in anointing him king of this kingdom of righteousness used the oil of gladness; therefore his kingdom is a kingdom of joy. "The kingdom of God is righteousness, and peace, and joy in the Holy Ghost." Those therefore who acknowledge the power of this kingdom will first of all be righteous people. "Thy children shall be all righteous." There can be no question whether those who acknowledge the authority of Christ will be righteous. The authority is righteous, and whoever acknowledges that authority must be righteous.

But Christ's right to the kingdom, as in the case of an earthly ruler, is demonstrated and sealed by his anointing. That is the thing which inducts him into the kingdom, and establishes him over the kingdom. He is anointed with the oil of gladness, the oil of joy; therefore, since that is the thing which marks his right to rule, his kingdom is a kingdom of joy. Since it is a kingdom of joy and gladness, those that belong to it will rejoice in God, will be joyful in the Lord, joy in the Holy Ghost. Can one, then, be a subject, a loyal subject, of Christ the king, and not be joyful? - No. Then if one is not joyful, there is something the matter. He is not recognizing the authority of the King.

25

Now, in the second chapter of first John, sixth verse, is a text that we have often read: "He that saith he abideth in him ought himself also so to walk, even as he walked." Does it say obligation is laid upon him to walk as Christ walked? that he should make himself walk as he walked? Let us illustrate: We pass by a field, and we see a tree in the distance. Some one asks me what kind of a tree it is. I have heard that it is a beech tree. He says, If it is a beech tree, then it ought to have a certain shaped leaf, and a peculiar kind of bark. Does he mean that if that is a beech tree, it is the duty of that tree to get some leaves of that kind and put on? - No; if it is a beech tree, that is what it ought to have, because it must have that if it is that kind of tree. Suppose it is not a beech tree, then it ought not to have that kind. He that saith he abideth in Christ ought to walk as he does. That is, if a man says he is a Christian, he ought to have certain distinguishing characteristics. He ought to walk as Christ walked. Why ought he to do so? - Because he is a Christian, - because that kind of walk is characteristic of Christ. He abides in Christ, and he walks as he did; but if he is not like Christ, he is not abiding in Christ.

There are many people who think that the subjects of Christ ought to be glad, and so they try to be glad. Suppose we say, Let us be glad this afternoon. But you can't be glad unless you are glad, and if you are not glad, then you cannot make yourself glad. A bird sings because it is glad - because gladness is in it.

Question: Now upon this point of being always joyful. We read in 1 Pet. 1:4, 5, that we are begotten "to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation 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." Is there not sorrow at times?

Well, read right on, and it will tell it: "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory."

Here is the blessedness of the peace and joy of Christ, that you do not have to manufacture it. You cannot manufacture it. "Peace I leave with you, my peace I give unto you." Has he given it to everybody here? - Yes. It does not make any difference whether they will take it or not. He has given it.

Now, here is a nickel. Brother Hyatt, I will give that to you for friendship's sake. [Coin laid on table beside him.] Have I given it to him? He has not taken it; I do not know whether he will take it or not; but I have given it to him as a *bona fide* gift, and I leave it there with him, and I will never take it up again. Now, if you believe that I tell the truth, you believe that I have given him five cents.

Jesus says, "Peace I leave with you, my peace I give unto you." To whom? - To everybody; and he has given it to us. There are some people that do not believe he has given it, and they do not take it, and there are some people who do not want it; but the fact remains that God has given his peace. But what about that peace? "My peace," - the peace of God, which passeth all understanding. Read further than that: "Not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid." Do not worry. What was the characteristic of Christ's peace? Some think that peace is a sort of happy-go-lucky feeling of complacency, an easy sort of lazy feeling, because the man does not have anything to prod him, and he lies in a hammock in the sunshine, and he has peace, - nothing to do, nothing to worry him. He is a man of peace. That is what men think of peace. That is not the way Christ did. From the cradle to the grave, the devil was seeking every possible opportunity to take his life. He had him in his hands once; that is, his agents did. They took him to the brow of the hill, and they thought they could end his life; and that very thing was being tried continually. But that was not the worst thing he had to bear. The scribes and Pharisees were continually nagging him, criticizing every word he uttered. He had lies told about him. They said, He has a devil; he is crazy; he is a fanatic; he deceives the people; he is leading them astray. And those things he had to endure. And not only his enemies, but even his brethren did not believe on him. And so wherever he went he found trouble always, - something to oppose him, something to come upon him. He was always in turmoil, he was always in trouble; but he was never troubled.

26

"In the world ye shall have tribulation," but do not be troubled. Christ's gift is of such a nature that a man can have trouble, and not be troubled; he can have affliction and sorrow, and not be sorrowful; he can have heaviness, and yet rejoice; he can have warfare, and be at peace. That is the peace that he gives.

No one was allowed to make any oil like the oil with which the priests were anointed. What do we learn from that? That was not merely an arbitrary thing. Do not try to counterfeit the grace of God. God gives the oil of joy. Do not try to manufacture an artificial joy. It was to show that it could not be done.

Now, continuing the study in Hebrews: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands; they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail." The heavens and the earth shall grow old, they get old. What is their condition now? Old, worn-out, barren, bald we find the earth in many spots. It is worn out and grown old, so old that it trembles. It did not shake in the beginning when it was new, but now the earth shakes and trembles.

The earth shall wax old like a garment, shall be changed like a vesture. When a garment gets old you lay it aside. When you change an old coat, what do you have? - A new one. The earth and the heavens shall wax old like a garment, and they shall be changed; and then, of course, when they are old and are changed, the new heavens and earth will appear. "But thou art the same, and thy years shall not fail." He does not get old. What a world of comfort there is in that! We change; He is the same. Though we believe not, he is the same. He abideth faithful, always the same. The devil makes us think that Christ changes as we change. But he is the same.

My ministering brethren, seek Jesus with all lowliness and meekness. Do not try to draw the attention of the people to yourselves. Let them lose sight of the instrument, while you exalt Jesus. Talk of Jesus; lose self in Jesus. There is too much bustle and stir about our religion, while Calvary and the cross are forgotten. - *Test. No. 31.*

February 16, 1897

"Studies in the Book of Hebrews. No.-3" *General Conference Daily Bulletin* 7, 3.

E. J. Waggoner

(Thursday Afternoon, Feb. 11, 1897.)

We should keep in mind the statements of the first chapter, because the second chapter depends upon the first, and the third chapter depends upon the second, and so on. Let the chapter divisions drop out as you study.

Before beginning where we left off yesterday, let us remember from the first chapter that God speaks in his Son, who is so much higher than the angels, high as they are, powerful as they are; that he sits at the right hand of God. Their work is to minister. They have been sent to men with messages from the Lord, with commandments and directions from the Lord. We read of that in the Old Testament, and whenever those commandments were disobeyed, those directions disregarded, every transgression and disobedience received a just recompense of reward.

But what does the Son speak to us? - Great salvation. Salvation began to be spoken by the Lord, and was brought to us, and confirmed by them that heard it.

Christ was upon the earth; his lips moved; men saw his lips move, and they wondered at the gracious words that proceeded out of his mouth. God was speaking. How often you hear these words: I do not speak of myself; I have not spoken of myself. God was in Christ speaking the word of reconciliation. Now Christ is gone above, and in his stead, as his representatives, he has put into us the word of reconciliation. Now who said that? Have I said it? - No, the Word says it. Then do not think of it as anything that you have heard me say; but here you read it, and you read it again, and read it alone at home, and when you read it, do not read Brother Kilgore, or Brother Loughborough, or Brother Olsen, or other ministers in there. It does not say the preachers. Who is he talking about

here? - "If any\ man be in Christ." Then it is any man that is in Christ. God has put into him the word of reconciliation. And we want to understand that here is the lesson for us to-day - that God does not know anything about classes and masses, and in the church he does not have high and low. But he has men, and they are all men: and to every one, according to his several ability, God has given the word of reconciliation. And it does not rest upon this man who is a preacher, any more than it does upon you, except as God may have given him greater ability and a wider field. The Word is one and the same for every individual who is in Christ, and that Word is the word of reconciliation. "Therefore if any\man speak, let him speak as the oracles of God." And he can do it too, if he allows God to speak in him, not his own word, but the Word of God.

I thank God so often when I see and hear of the controversy about the priesthood in the churches that claim to have a sacrificing priesthood, and a clergy who have the right to speak the word, - I thank the Lord that he says to every one of his people, "Ye are a kingdom of priests, to offer up spiritual sacrifices."

We read this morning, from the Testimonies, "The work of saving human souls is an interest infinitely above any other line of work in our world." And when we think of the last verse of the first chapter of Hebrews, we can get some idea of the infinite worth of that work. Angels who excel in strength, angels whose might is that of the mighty winds, God has commissioned to be

34

servants of those who have this work committed to them of saving souls. It is wonderful to think of. It is humiliating to me, and makes me feel ashamed to think how lightly I have esteemed it; to think that God has given to us the work of proclaiming the gospel, while these wondrous beings are ministers to us. He has committed unto us the word of reconciliation, even that same word that Christ proclaimed. And there is given unto us on this earth the identical work that Christ had. For "we pray you *in Christ's stead* be ye reconciled to God." And Christ has given to those mighty beings, simply the work of waiting upon, serving, helping us to whom this ministry is given.

There is something marvelous and altogether unnatural, unworldly, about the gift of God; for when he puts a man in high position - and he has put every one of us in a high position - it does not exalt him, but it humbles him. When the world puts a man in a high position, it exalts him. Why has not God given the angels the work of preaching the gospel and saving souls? - Because he has not put the world to come in subjection unto angels. Here is some glorious comfort for every one to whom God has committed the work of saving souls. Those who hear Christ, proclaim it with the power of God's witnesses, - miracles, signs, and the gift of the Holy Ghost. He has given the teaching of the Gospel to men. He has put the world to come in subjection unto men. And it is an infinitely high work that God gives to man? -

What is man that thou are mindful of him? Or the son of man that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor, and didst set him over the works of thy hands.

Where do we find that testified? - In the first chapter of Genesis, and the eighth Psalm. Just think of those two passages; they are doubtless familiar. The Lord said:-

Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.

Note each statement. Let them have dominion over the fish of the sea, over the fowl of the air, and over the cattle, and over all the earth, and every creeping thing. And it was so. So God did it. The Psalm says:-

What is man that thou art mindful of him? And the son of man, that thou visitest him? For thou hast made him a little lower than the angels, and hast crowned him with glory and honor. Thou madest him to have dominion over the works of thy hands; thou hast put all things under his feet; all sheep and oxen, yea, and the beasts of the field; the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea.

There is complete dominion given to man. "For in that he put all things in subjection under him, he left not anything that was not put under him." We see that God gave Adam dominion over all the earth. Does that mean that God took a back seat, and abdicated in favor of man? - No. God could not give up his right, because all things existed only in him. It is the Word of God that upholds all things. And it is his power that rules all things. Therefore the dominion which God gave to Adam over all the earth, over the birds and beasts and fishes, was just as complete as God's power, just as complete as God's dominion; for he was ruling in Adam. All things stand by his Word. He spoke, and it was. So when we look abroad on the things of nature, we see evidences of his power. When we look over the meadow, we see the Word of God made grass. God spake, and, lo! that Word appeared as a tree, or as grass.

You may have seen pictures of voice forms, even human voice forms, that when a note would be uttered so that the breath which formed that note would impinge upon a membrane upon which were particles of sand, in every instance the sand that was set in motion by the vibration took different forms, shapes of things. This is simply an illustration, just a hint of the fact that God "spake and it was." God spake, and his voice took all the infinite forms that we see in nature; and everything that we see, and every spot that our foot treads upon, was given by God to let us know that his Word is something, and not mere emptiness.

As the last act of creation, God made man. And as in all creation we see the Word of God made trees, grass, etc., in man we see the Word of God made flesh. He was the son of God. We find that in the third chapter of Luke. Sometimes we think those genealogies are pretty dry things, but the point of it all is in the very last word.

So here we stand looking at what ought to be, for we know that whatsoever God does, it shall be forever. Nothing can be added to it, nothing taken away from it. Now we are looking still, and we see man there, with all that God gave

him. Now what next does the text say? - "Now we see not yet all things put under him." Fallen as nature is, God has absolute control over the beasts and birds and

fishes; even yet they will do his will. They do it as far as man will let them. Man is the only being that will not yield perfect obedience. And it is man's interference and rebellion that stops them from obeying Him. We are looking at the earth; but what earth is it that was given to man? - The world to come. So unto the angels has he not put into subjection the world to come, but he has put it under subjection to man. That dominion which man had in the beginning over the beasts and birds and fishes, and over the earth, is the dominion which God has given to man over the world to come. So that in the world to come man again will have that complete and perfect dominion over everything that God has made; all will be subject to him as unto God, subject to him as head, because God is in him, and God will be all in all. Then the Word will be made flesh in its perfection just as it was in the beginning in Adam. "But now we see not yet all things put under him;" but on the contrary, we see just the reverse. In the first place, all things were put under man; in the next place, man is under all things. In the first place, man was on the top; now he is under. Fallen man has everything on him. He is bound hand and foot, delivered over to Satan; he is fallen. So while we are looking at man in the noble position in which he was made in the beginning, as we still look at him we see Jesus; because in the beginning the Word was made flesh, and so it is Christ, the Word, in Adam. There we see Jesus. Where? - Just in the same place where man fell; there we see Jesus, made a little lower than the angels because he took man's place. When, in the beginning he was infinitely higher, for the suffering of death, to rescue man, to save man, to raise him up, he took his place. Now, if one will lift up another who falls, he must go where the man is. Wherever there is a fallen man, Jesus is there. But I am a fallen man, too. Just let each one of us take that to himself. The Lord has not cast off man. We read, "For the Lord will not cast off forever." He does not cast off at all. No; man takes himself away; God does not cast off. And there is nobody that can pluck man out of his hands. There we are safe as long as we are willing to abide in him.

We see man perfect, with dominion; then fallen, with everything above him, and on him, and against him. Looking still there, we see Jesus as man, and for the suffering of death we see him crowned with glory and honor; that, by the grace of God, he should taste death for every man. Therefore, wherever you see a man fallen, - and he cannot fall lower than into the grave, - there you see Christ, who went into the grave and tasted the depths of sin and degradation for every man. So every man's degradation and sin is on Christ - the man Christ Jesus. But the same man Christ Jesus is crowned with glory and honor. Now mark: A crown signifies a king or ruler. Where in this chapter have we first read about a crown? "But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; and crownedst him with glory and honor." That is to say, you have made him king, a king of glory. Adam, the king of glory and honor; so long was he over all things. But when he sinned, then he lost the glory he had. But now we see Jesus crowned with glory and honor, and in the position that man was in, in the beginning. But he is crowned with glory and honor in the same nature as man had. So just as God made man, and crowned him with glory

and honor, we now see the man Jesus, that Man who is in every man crowned with honor and glory; and he added all things unto him.

Now read the last words of the first chapter of Ephesians:-

That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come. Verses 17-21.

But what was the name which Jesus always delighted to give himself while upon this earth? - The Son of man. The Son of man is come to seek and to save that which was lost. When ye hath delivered the Son of man. The Son of man shall go to Jerusalem, and they shall crucify him, and he shall be buried. And on the third day the

36

Son of man shall rise again. But and if ye shall see the Son of man. Ye shall see the Son of man coming in the clouds of heaven. All this time it is the "Son of man." And this Son of man we see, because of his faithfulness, crowned with glory and honor, and having under him all principalities and powers and might and dominion, not only in this world, but also in the world to come. For unto the angels hath he not put under subjection the world to come, but he hath put the world to come in subjection to man, even Jesus, and ye are complete in him. Read in the second chapter, verses 1-6:-

And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus.

Where is he? - Far above all principalities and powers. Is not the work of saving souls far above everything else in this world? It has been said that "to be a Roman is greater than to be a king." In this day, and in every age, to be a Christian is greater than to be a king of this earth. And now we have that Word confirmed unto us by them that heard him, "God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," according to his power, because under the angels he had not put in subjection the world to come whereof we speak. That simply says that the power, the honor, the glory, the dignity to accompany the preaching of the gospel which God has put into those who are reconciled to him, is the power and glory of the world to come.

"Studies in the Book of Hebrews. No.—4" *General Conference Daily Bulletin* 7, 4.

E. J. Waggoner

(Friday Afternoon, Feb. 12, 1897.)

What contrast in words is there in the beginning of this second chapter of Hebrews? The word of the Lord, and the word of the angels; and the word of the angels was steadfast. But what is the difference between the word spoken by the angels and the word spoken by the Lord? What word does the Lord speak? - Salvation. Did the angels speak that word? - No. See what the text says: "If the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward," then every neglect, every transgression, and every disobedience of the word which the angels spoke received a recompense of reward.

Now, what is the contrast? "How shall we escape if we neglect so great salvation?" And this great salvation was first spoken by the Lord, and then confirmed unto us by them that heard him.

Where do the angels come in in this work of salvation? They have a place, but not any place

44

in the line of carrying the word. It first began to be spoken by the Lord, and then comes to us by them that heard it. Now, where do the angels come in in this spreading abroad of the word? - They do not come in. But what is their relation to it? - They are ministering servants, - waiters upon those who carry this word; and I say again, as I said yesterday, there comes over me every time I think of it, a most wonderful feeling of awe; it frightens me. And yet I am glad to think of the wonderful work committed to man, a work so great - just think of it! We need to dwell upon that to realize the glory of this ministry.

Now, that does not say that we are great. It is not saying that we are above the angels, because we are doing a work which is not committed to them, and a work that they cannot do. That work of salvation is spoken only by the Lord and them that hear him, but not by angels, because under them he hath not put into subjection the world to come. Then this proclamation of the word of salvation has an intimate relation with the world to come. And what is this world to come whereof we speak? - A new heavens and a new earth; the world has been put into subjection to man, according to the testimony of one who testified in a certain place about man, saying, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor." A crown signifies a king; therefore when God made man he made him a king. He wore a crown of glory, signifying a kingdom of glory. O, the whole earth was full of the glory of God undimmed. Then man was a king of glory, and his kingdom was the earth. All things were put under him. There was nothing that was not put under him. Every living thing was put under him, and he was the ruler over all, and the earth itself

was in subjection to him. But the power back of and in it all was God's power, for God alone has power.

Man was made in the image of God, of the dust of the earth. "The Lord God formed man dust," literally, not formed him of the dust, but formed him dust. He then breathed into his nostrils the breath of life, and man became a living soul. But the man was dust, and after he was crowned with glory and honor he was nothing but dust. Now this dust that God took and formed into this shape, and crowned with glory and honor, he put over the works of his hands put under him all things, gave him dominion over all things; and so it was dust that had dominion over all things. He was still dust; and how much more power had this dust that was formed in this figure than that dust that still lay on the ground? - It had no more power. And that is demonstrated in the fact that when the breath which God puts in there is gone, it is just as helpless as it was before, or as that other dust. Then the power is not in the dust; and here is just where the world - all mankind - make the mistake. Man sees his face and form in the mirror, and admires himself, and he will not believe that he is dust; or, if he does acknowledge that he is dust, it is a different kind of dust than any other kind. The failure to recognize this is what makes one man assume lordship over another, to think himself better than another man; and the Lord wants us to keep to first principles all the time. Man at the best is nothing but dust. We cannot dwell upon that too much, because the forgetting of it is what led to all sin in the beginning. Satan said to Eve that she would become like God. Now, if she had remembered the Word, and her origin, could she have supposed that that would be true? - No. It is the forgetting of it that lifts up man and makes him proud. Man in his highest state is nothing but dust.

What is the difference between that dust thrown out there, and this here? God has chosen to use this dust in a little different way from what he uses that dust. God had a purpose in that dust; it is worth something; it will produce fruit. Here is dust that God has caused to bring forth another kind of fruit. How much more right has this dust that can walk about instead of being blown about by the wind, to boast of what it does than that dust out there in the field has. Out there you will see some beautiful, fine, rosy-cheeked apples. But it is not supposable that that dust in the field should begin to boast: Why, I am better than that dust in the road; that dust in the road does not do any good, but lies there day after day, and does not accomplish anything. See what I have done. And yet it has just as much right to do that as we have to boast of anything we have done.

Here is a lesson of encouragement of what God can do. Man, placed over the works of God's hands, crowned with glory and honor - only dust still - is an evidence of the power of God.

But now looking at that inanimate dust with all

45

things put under him, what is the next thing we see? - The next thing is that all things are not under him. Still looking at that; what do we see? - We see Jesus. We see him made a little lower than the angels, right down where man fell. What has he now? - A crown of glory and honor. But before he got that crown of glory and honor, what did he have? - He took death; he tasted death.

First, we see man crowned with glory and honor, having dominion over the works of God, everything under him. We keep on looking, and we see not all things under him, but instead, we see Jesus down at the very place where man fell; and we keep on looking, and next we see him crowned with glory and honor. That is the order. He was made a little lower than the angels; he was man. So that when we consider him now, we consider him as man, and from this point through we have Jesus before us all the time, but always as man. Never forget that. When man in the beginning was made a little lower than the angels, and then Jesus made a little lower than the angels, what was the difference? - There is none. When God made Adam by his Word, the Word was made flesh. As God spoke all things into existence, his words went forth, and, lo! the earth appeared. His Word went forth; he spoke; he said, Trees, and they were there; he said, Grass, and it was; so that all these things that grow over the ground are visible manifestations of the Word. It is the Word of life, and these are simply some of the various forms of the life of the Word. And so with man formed there in the beginning. There we see the Word manifested as flesh. The power by which this was done was God's power, and so God was in the Word, and the Word was in Adam, so that this power could be manifested in him, God dwelling in him and working in him; God taking this dust and using it to do these wonderful things. It is God that worketh in you to will and to do his good pleasure. Now, if God is there, and I am here, that is altogether too far away. It is God that worketh in me. The Word was made flesh, and the life of Adam was the life of God. He has no other life. Now the blessedness of this is, when man fell, the Word was made flesh. But suppose God had forsaken him, and had not been willing to make the Word flesh; what would have become of him? - He would have returned to dust. But God continues his life to man. So when man fell, God goes right down there with him. Is that so, or is it some fancy? Did God continue life to man, notwithstanding he had sinned? We are here, are we not? We are sinners. We are living, are we not? Whose life is it manifested in us? - It is God's life. Then God continues his life to sinful men. When sin entered, death came; so when man sinned, death came upon him. God stayed with him; therefore, in that he stayed with man, although man had sinned, God took upon himself sinful flesh. And so he took upon himself death, for death had passed upon all the world.

Now, let us see further. All creation is continued until now "by the same Word." Everything in this world is kept by the same Word. Although everything is cursed, and everybody can see that, it is yet a fact that it continues; it is an evidence that God is there, Christ is there, the divine Word is there bearing the curse. But in what thing does Christ endure the curse? Where is that point where the curse falls upon Christ? - Sinful flesh. Not only sinful flesh, but that which stands as the symbol of the curse that falls upon Christ - the cross. What is the evidence that he bears the curse? - "Accursed is every one that hangeth on a tree." Death and the cross both together mean the curse; therefore wherever there is anything, there is the curse. Nevertheless, wherever there is anything, there is Christ. Wherever there is anything, then, that exists and bears the curse, there is Christ. But where Christ has the curse upon him, he bears the cross. Then do you not see the truthfulness of that statement which appeared from

Sister White about a year ago, that "the cross of Christ is stamped upon every leaf in the forest?" And a little later than a year ago there appeared in a first-page article of the *Review and Herald* a statement that the very bread we eat is stamped with the cross. There is something wonderful in that. Perhaps when you read that in every blade, and every leaf, there is the cross of Christ, some of us read it over without thinking about it, and some of us simply said, with Nicodemus, how can this be? How soon do we find Christ crucified, then? - Just as soon as there was any curse. And he is risen again as well, because if you preach Christ crucified, his resurrection necessarily goes with that.

Now, see how God has proclaimed the gospel for our encouragement everywhere. People are inclined to get discouraged; Christians are likely to think, Well, the Lord has forgotten us. Did

46

you ever think that way, as though the Lord didn't care for you; - that he has left you alone? Is there any one who has not felt that way, discouraged, in short? I am not of much importance in this world, we sometimes say; I am of no consequence; I am only one very insignificant and despised, and justly despised; I could drop out, and it wouldn't make any difference. He said that not a sparrow can fall to the ground without his notice; and why? - Because the life of God is there, and there is nothing that can come upon anything in this world that God does not feel. It touches him personally, because his life is all the sensibility that there is in this world. You are struck, you are beaten; you feel it. What makes you feel it? If you were dead you wouldn't feel it. Why do you feel it? - Because you are alive. Where do you get life? - It comes from God. It is God's own life isn't it? Then is it possible for a human being to be touched, just touched - not beaten, bruised, or despised - and the Lord not feel it? Can it be so, whether saint or sinner? Can anything happen to any creature in this world does God not feel? Whither shall I go from his presence, and where shall I go to be away from the presence of God? We cannot get away, because God's power is in everything; and therefore a sparrow cannot fall to the ground without the Lord knowing it. We live with all these infirmities. That is Christ in the flesh, then. Do you suppose that Christ would have endured all this, and stayed here all these years, with all this infirmity and wickedness and weakness and sin upon him, and then by and by step out and let it all drop? If he was to do that, he would have let it drop in the beginning; but the fact that he came in fallen humanity is an evidence of God's presence, and his presence to give life. And so God on everything has put the stamp of the cross, - upon every leaf, upon every blade of grass, upon everything that we have to do with. He simply means that everywhere we go, and everything we have to do, and everything we eat, and the air we breathe, - through these he is simply preaching the gospel to us, giving the gospel to us. Encouragement, strength, salvation!

"LIKE the roads of the South, the path of duty is hedged with everblooms, pure, and white as snow. It is only when we turn to the right or left that we are pierced by thorns, and concealed dangers."

February 17, 1897

"Studies in the Book of Hebrews. No.-5" *General Conference Daily Bulletin* 7, 5.

E. J. Waggoner

(Sunday Afternoon, Feb. 14, 1897.)

Our text reads: "What is man, that thou art mindful of him? or the Son of man, that thou visitest him? Thou madest him a little lower than the angels," etc. Here we are referred to the origin of man. When we read that God made man, to what are our minds instantly turned? - To the record in Gen. 2:7: "And the Lord God formed man of the dust of the ground."

Wherever in the Old Testament it speaks of any one being broken to pieces by the Lord, we find coupled with that repentance, submission, or bitterness of soul, dust and ashes. When they humbled themselves before the Lord, they put dust on their heads. What was signified in this? - I am nothing but dust. In the fifty-first, the penitential Psalm, it says near the close: "The sacrifices of God are a broken spirit; a broken and a contrite heart, O God, than wilt not despise." That word "contrite" means rubbed together until it is dust. The Lord, then, does not despise dust; because he can do a great deal even with dust. A good workman does not despise his material. Dust is one of the things which the Lord takes to do everything. Out of dust he made all things to grow. Out of dust he made man to rule over the works of his hands, therefore the Lord does not despise dust.

In Psalms 90:1-3, we read:-

Thou hast been our dwelling-place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. Thou turnest man to destruction; and sayest, return, ye children of men.

The better reading is, "Thou turnest man to dust." The original word is the same as that before translated dust. It does not mean, turning man to destruction, for that would reduce him to a condition from which he could not be brought back. The force, then, of this expression is, that to turn man to dust has something to do with salvation. The Lord turns man to dust in order to make him over. Thus he turns him to dust, and says, "Return, ye children of men." When God sends the message of reproof, that breaks a man all to pieces, and gives him a broken and contrite heart. Then he is just where the Lord can create him a new man. But if a man does not believe this message which breaks him all to pieces, he becomes discouraged, and says, I am good for nothing.

Here is a man that knows himself to be a sinner, but he does not and will not believe that he can be anything different. All the talk about what God is able to do for him, and to make of him, is to him as an idle tale; he doesn't believe that God can make him a righteous man, although he is contrite. That man may think he believes the Bible, but the fact is he does not believe the simple statement that the Lord can form man of the dust of the earth. Or if he does believe that, he believes that the Lord has lost his power since doing it the first time, and cannot

do it again. But the Lord did that thing once, and he has not forgotten how. In the beginning he made man of dust. Now the man that doubts that God can take him where he is, and do what he pleases with him, does not believe that simple statement; and he needs to go back and learn the first principles.

I am reminded of an incident: A friend of mine was going through the potteries in England, where thousands of men are employed. Of course you know that in making vessels some will be spoiled. He saw an old man with a barrow full of those broken vessels, and he said, "Uncle, what are you going to do with those?" -"O, I am going to convert 'em." And he went up and threw them into a hopper, and they were all ground up, and converted into dust, ready to be made into new vessels. In the first place they were spoiled, and were perverted. Then they were turned to dust again; and new vessels were made of them. The potter was just as able to make new vessels of them as he was to make them in the first instance.

There is a lesson in this that the Lord wants us to learn - that he can make us over again, as well as he made us in the first place. But the trouble is that this dust begins to put on airs, and look down on other dust, and to forget that it is dust, or else to think that it is a little better quality of clay than some other. The man will not allow that he is dust, and he will not allow the Lord to use him. But as long as we acknowledge that we are dust, we have the blessed comfort that the Lord God made man of the dust of the earth, and crowned him with glory and honor, and set him over the works of his hands, and put all things in subjection under his feet; and that what God did in the beginning, he is able to do still, and does do it in the man Christ Jesus. The text shows us

57

two things at once - utter helplessness and wonderful dignity. The dignity comes only because of helplessness. The lowest places mean high places with God.

God in the beginning made man of dust, and gave him dominion over everything. When God does anything, he does not undo it; and when he makes a gift, he does not take it back. God gave the earth to man, and he has not taken it back; it belongs to man forever. What world is it which God has given to man? - The world to come. What about this world? This is not the one. What does he say about us in this world? - "He gave himself for us, that he might deliver us from this present evil world." What condition is it that calls for deliverance? - Bondage. The whole thing is turned upside down. In the beginning man had dominion, and now he has to be delivered from the thing which he ruled. "Ye are not of this world, but I have chosen you out of" it.

What is the only use, then, that the child of God has for this world? - It is only just a place to stop while waiting for the world to come. It is only a stepping-stone, which he is to get off from. Who has this world? - The devil is the only one. Often the professed people of God, who have a home and a right in the earth made new, and are heirs to the kingdom which God has promised to them that love him, try to get a foot-hold in the affairs of this world, which the men of the earth are always trying to do. While professing to be heirs to the kingdom of God, they are trying to share a second dominion, and get a part of the devil's dominion. Now, there is a message which has been sent. I will not read it, but it is in regard to the people of God taking part in the turmoil and politics of this world.

The word politics has nothing to do with Christ. There is no politics with God. Policy and politics go together, but God has nothing to do with policy. If we had read the Bible and believed the truth, it would not have been necessary for a message to be sent. It is the world to come that God has given to us, and God has sent Jesus to deliver men from this present evil world. Christ is the Word made flesh, made lower than the angels, that he, by the grace of God, should taste death for every man. By what comes death? - Sin. So he took upon himself sin. Man was made just as good in the beginning as the Lord knew how to make him. He was made perfect. The devil said, I will spoil that man; I will show that I am stronger than the Lord.

The Lord made man to rule over the works of his hands. Satan said, I have spoiled his plan; it cannot be done. The Lord said, Yes, it can; and not only that, but I will take a fallen man, with all his infirmities, and I will rule the world through even him. The devil is defeated. That is not a theory; it is practical for you and me. When the devil has me down, he cannot rejoice against me; for when I fall I shall rise again. And just as low as I fall, just so high I will rise above where I was before. The Word was made perfect flesh in Adam, but in Christ was the Word made fallen flesh. Christ goes down to the bottom, and there is the Word flesh, sinful flesh. Who has believed our report? To whom has the arm of the Lord been revealed? There is no form nor comeliness in him, nothing that we should desire in him. Who would believe that he could see him, that same being, - so marred, more than any man, - crowned with glory and honor. What goes with the crowning of glory and honor? - Kingship. Of what? - Glory. Of what? - Of the world to come. Then the man Christ Jesus has a right now to the world to come. In the beginning it was the Lord ruling through Adam; now it is the Lord ruling through the second Adam, and through far inferior conditions, doing what he would have done through the first Adam under the first conditions. This is the glory connected with what we read the other day in the first of Ephesians:-

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

Who is it that has all this? - The man Christ Jesus. And you also hath he made alive in Christ, and hath raised us up with him, and made us to sit together in heavenly places in Christ Jesus. Unto the angels hath he not put in subjection the world to come, but he has to us; and that is the reason why the angels cannot preach the gospel. The heavens belong to the Lord our God; but the earth hath he given to the children of men. One man lost it; Another came and regained it. And he was lifted up; and you hath

he lifted up to sit with him in the same place, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world [that is a small thing], but also in that which is to come."

How much of an idea can a man have of the dignity of his position as a prince of God, an heir of God, and joint-heir with Christ, sharing what Christ has of the world to come, sitting with Christ in heavenly places, if he spends time digging around in the muck-heap of the politics of the world. These two things do not go together. You would not think of the President of the United States running for town-clerk, while still President of the United States. Think of the President of the United States coming down and taking part in a village caucus or running for office in a school district; yet there is a congruity in that, because it is all a part of the same dominion. But here is a man quickened, made alive in Christ, in possession of the power of the world to come, and then taking hold upon this world, from which the Lord said he must be delivered. He says, I know God has made me a ruler over the world, but let me play with this bubble a little while. I know that I am going to leave it, but there is something so inspiring, so thrilling, in the beat of the big drum; so let me play a little while before I leave it.

Brethren, we do not begin to appreciate what the Lord has for us. That comes by the spirit of wisdom and revelation in the knowledge of him. We need to pray for the Spirit of God; praying that we may know the high calling and the riches of the glory of the inheritance. The man who has found a diamond mine, and knows the value of it, does not have to be pleaded with not to put clay in his pockets, in place of the diamonds. But the trouble with us is, we have gone daft. We have not come to our senses. We have not received the spirit of wisdom and revelation in the knowledge of Christ, so that we can appreciate the inheritance that God has given us.

The things that are seen, are not real; they pass away in a little while. But the things that are not seen, are real. God has given to man only eternal things to deal with; he gave him the eternal world. The center of man's dominion was the garden of Eden; that was his home. No defilement came upon that, so that has continued unsmirched until now, and will so continue to all eternity. The central part, the homestead itself, has never been lost, never been cursed or defiled. And that is the thing we have to deal with; that is where our citizenship is. Some people think that Christians are the ones best qualified to rule in this world, but they are just the ones who are not. This world does not pertain to them, and they should leave the government of it to those to whom it pertains - to those who are of it. God has not given us any citizenship here; he has not given us anything to do with this world, except to get out of it, and take as many people along with us as we can: because it is a sinking ship, and going to perdition, and we are safe here only while we are saving or helping somebody else out.

February 18, 1897

"Studies in the Book of Hebrews. No.-6" *General Conference Daily Bulletin* 7, 5.

E. J. Waggoner

(Monday Afternoon, Feb. 15, 1897.)

We begin with the ninth verse: "We see Jesus." Where are we looking?

(Voice) "To man in his fallen state."

Yes, our gaze is directed to man's first dominion; as we look we see him fall, and, still looking, we see Jesus taking man's fallen condition, and crowned

68

with glory and honor. We, as well as the rest of the professed Christian world, have been for the most part looking at what is rather than at what ought to be. When we have read of the dealings of God with his people in the Old Testament, we have lost sight of his design for them, and have seen what they took, rather than what God intended them to have. God's design was one thing, and what they took was something else. If they had accepted God's plan, and taken what he had for them, their history would have been vastly different.

God was with them all the time; he did not forsake them; but that was no proof that what they did was right. If it were, that would be an end to any improvement in Christian living whatever. "God has been with me in the past when I kept Sunday," says one. That is all right. "God has been with me, and I won't change." He was with such, but he will not remain with them long if they proceed on that basis. If they think they have nothing still to receive, they are leaving the Lord. The Lord was with Israel that by all means within his power he might lead them to take what he had for them in the beginning.

Now we look at the wonderful dominion that God gave to man, every man, for Jesus in winning it back tasted death for every man, - and that is what we want to look at a great deal, - the completeness of the dominion, the dignity conferred on man. So wonderful was the honor placed on man, that although God himself is the supreme ruler of the universe, his purpose was that he would rule the earth only through man, and that he would not interfere outside of man. But man is dust. And here is a lesson of what God can do through dust. But while looking there we do not now see all things put under man, but we see Jesus - Jesus lower than angels, that is, man. The Word was made flesh. God was manifest in the flesh, in human flesh in the beginning, because the power that worked in Adam was God's power. Then when man sinned, and repudiated God, God did not take him at his word, and leave him alone, but went down with him as low as he fell, and said, Poor man, I will help you; and He stayed with him. So we see Jesus lower than the angels; that is, we see him as man. But we see Him crowned with honor and glory as the son of man. Mark this, it is as the Son of man, not as the Son of God, that we see him crowned with glory and honor. It was not necessary for the Son of God to come to this earth to suffer in order that he might be crowned with glory; for he was the very shining forth of the bright glory of God. But he made himself of no reputation, emptied himself, and became man; took human flesh, in order that man might again be crowned with glory and honor.

"We see Jesus, who was made a little lower than the angels, because of the suffering of death crowned with glory and honor." Notice that in this verse we have the whole of Christ's work for man. We have his humiliation and death, and his resurrection and ascension. When Christ was raised from the dead, how high was he raised? Read again: "The exceeding greatness of his power to us-ward

who believe according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come." Eph. 1:19-21.

When Christ was raised from the dead he was raised to the throne of God. "And you hath he quickened who were dead in trespasses and sins." He "hath raised us up together with him." Christ was raised from the dead to glory just the same way as when the righteous are raised from the dead they are raised to glory. But even now through the power of the resurrection we are raised with him who sits in heavenly places as the man Christ Jesus. All this was done for Christ as man, for Christ as one of us. There is no question about that. We all understand that. If we do understand it, we understand a great deal.

I do not mean to say we comprehend it, but we understand it in the way that we understand any truth. "By faith we understand." That does not mean to say that we can figure it out and explain it; that cannot be done. That cannot be known even in eternity; it cannot be explained. That is the mystery of God. Only the mind of God can fathom it; only God can understand it; but we can understand it and get the good of it by believing it, and it then becomes a practical experience to us.

Jesus by the grace of God tasted death for every man: "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 suffering." It became

69

him; it was a fitting thing; it was a necessary thing, it was exactly the thing to do. Whom did it become? Look closely at that verse. He who brings many sons unto God, makes the Captain of their salvation - Christ - perfect through suffering. So we have in this verse God the Father, the many sons who are brought to glory, and the Captain through whose sufferings they are brought to glory. It became God to make their Captain perfect through sufferings. He tasted death for every man. It was a fitting thing to do, and the only thing that could be done to carry out the original plan of giving the earth to man, - that eternal purpose that could not be changed even by man's fall.

All judgment is committed to the Son, to Christ, not because he is the Son of God, but because he is the Son of man. As we studied a few minutes ago, God has designed (and he does not change his purpose) to rule the world, the dominion which he gave to man, - not this world, but the world to come, - solely through man. Because dominion was given to man, therefore to man is given judgment. But do not forget that God's people are not to rule in this world. It is not this world, but the world to come, that God has put in subjection to man, - a perfect world under the dominion of perfect man. Now just note in passing how the simple truth takes the bottom out of every false theory.

Take the theory that Christians are the people above all others that have the right to rule in this world, because they are the only ones that are fit to rule. But they are the only ones that have no right to rule in this world. They have nothing to do with it. To them is given the world to come. O, let us not be selfish; when

God has given to us the world to come, let us not try to rob the people of this world of all the comfort they can get out of it. Do not rob them of it; it is not fair. Instead of Christians being the only ones who are to rule this world, they are the ones who are to keep their hands off. Let those rule it to whom it pertains. To God's people pertains the world to come. Then what have we to do? - Our part is to get away from this world, and to gather into our arms as many poor souls as we can get, and take them along.

So in the pursuance of God's original plan, the dominion being lost by man, man must win it back, because if some other being than man wins it back, then the plan is not carried out. But we say it is God in man. Of course it is, because it was God in man in the beginning. It is God in man all the time. Who could rule the world in the beginning? Man could not rule it; dust could not lift itself up to do anything; but God in man could do all things. So as by man came death, by man came also the resurrection from the dead. O, there is a wonderful honor God has placed upon man, but man must not think that he is God. He is dust, but God's presence in him glorifies him.

"For both he that sanctifieth, and they that are sanctified, are all one." Wherefore Christ is not ashamed to call them brethren. We have seen instances of men who were ashamed of their families - men who, having come into better circumstances, acquired a little bit of learning perhaps, or a little extra money, are ashamed to have it known that they belong to their family. They do, nevertheless; they are the same blood. But he who sanctifies, and they who are sanctified, are all one. Wherefore he is not ashamed to acknowledge the family relation. Do not you see that that binds the Lord Jesus to us, in indissoluble bonds? He acknowledges he is not ashamed to own us as brethren. What is the proof of it? - Saying, "I will declare thy name unto my brethren." To whom is he speaking when he says, I will declare thy name? - Christ speaks to the Father, and says, I will declare thy name unto my brethren. Who is that? - It is we. Is it because we are so good that He is not ashamed to call us brethren? If we were good, would there be any use of saying that he is not ashamed? There must be something that, under ordinary circumstances, would make him ashamed. O, there is enough, under ordinary circumstances, to be ashamed of. But the proof that he is not ashamed is found in the fact that he says, "I will declare thy name unto my brethren."

Now, what condition is it that would make it necessary that Christ should declare God's name to any one? What is the only condition under which he should need to declare the name of the Father? - It is that they do not know the name. There would be no use in declaring the name if they knew it. Then those to whom he declares the name of God, are those who do not know the name of the Father, and they are his brethren. What do we call those who do not know the name of the Lord? - Heathen, are they not? Such we were before we were converted. You can remember the time when you did not know him. I can remember the time when I did not know him

any more than if I had been born in the heart of Africa. I had heard the name, but I did not know him. Then those to whom Christ says, I will "declare the name of

the Lord," are the heathen people - not necessarily the heathen in Africa, but the heathen in America, or Europe, and all over the world. The Lord says, They are my brethren.

God would bring many sons to glory. He calls them sons. They are his sons, dishonored, disgraced. Adam is said in the genealogy in Luke, to have been the son of God. When he fell, what then? - A fallen son, a prodigal son. The prodigal son took his father's goods, and then went and wasted it: but he was a son nevertheless. The father said, "This, my son, was dead, and is alive; was lost, and is found." So we read, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." On whom? - On us - on poor fallen wretches. "Behold, what manner of love the Father hath bestowed upon us." Who? - Me; that I should be called the son of God. That is love. Christ is up there in heaven. We are groping in darkness and ignorance, and he says to the Father, I will go down and declare thy name to my brethren. I will show my brethren who you are. They do not know you. They are aliens and foreigners. They have been misled, and have talked against you; I will go and declare your name to them.

And what is that name? In Ex. 34:6, 7, we read:-

The Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin.

That is the name of the Lord. "The name of the Lord is a strong tower." Now Christ says, "I will declare thy name unto my brethren." It makes no difference what the color of the skin, where the men are born, what they have done, where they have lived, how poor, despised, and weak. Christ says, I will go and "declare thy name unto my [their] brethren." So every follower of Christ will say, "I will go and declare thy name unto my brethren" in China, in India, in the slums of the city. We will go and declare his name to all of our brethren whom we can find. And that is the only thing that will put life into the missionary work. We are all brethren - there is no such thing as "foreign missionary work." The field is the world. It is all the same field. In one sense we are all foreigners, pilgrims, strangers, in a foreign field; but there is no foreign field in the sense that one part of the world is foreign to the other. Christ regards himself as one with all mankind, and that is why he saves man; and we can really share his work of saving sinners only as we recognize our relation to them.

Take the tenth chapter of Romans for a moment, beginning with the sixth verse: "But the righteousness which is of faith speaketh on this wise, Say not in thine 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.)" This text is quoted from Deut. 30:12-14, when Christ is called the "Word:" -

It is not in heaven that thou shouldest say, Who shall go up for us to heaven, and bring unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it.

Say not in thy heart, who shall ascend into heaven and bring Christ down. Why not? - Because he is already here. The coming down is the humiliation, the crucifixion: coming down, he humbled himself, and became obedient, even to the death of the cross. Or, say not, who shall descend into the deep, to bring Christ up. Why not? - He has risen. But where is this crucified and risen Christ? - "The Word is nigh thee." How near? - "In thy mouth, and in thy heart; that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved."

What kind of people are addressed when it is said, "Keep these commandments that I command thee this day?"

(A voice) "Sinners."

But they say they cannot do it. They may say, I do not know what the commandment is. The word is to those people who do not know it, or if they do know it, they do not do it; at any rate the word comes to sinners. Yes, God sends the word to all peoples, to let them know the eternal truth. He has come here, in the flesh. God is made flesh, and in that flesh he is glorified, because he has tasted death for every man.

Christ has come in the flesh, my flesh. Why? Is it because I am so good? - O, no; for there is no good flesh for Christ to come into. Christ has

71

come in the flesh, in every man's flesh. "That was the true Light, which lighteth every man that cometh into the world." The life is the light, and lights every man. In other words, every man in this world lives upon the grace of God. "It is of the Lord's mercies that we are not consumed;" and that is true of the man who blasphemes God. Where did that man get his breath? - From God. God continues breath to him in his wickedness, in order that the gift may reveal God's goodness and he repent; for it is the goodness of God. He is kind to the evil and the good; he sends rain upon the just and the unjust; that is God.

He [God] giveth to all life, and breath, and all things, and hath made of one blood all nations of men for to dwell on all the face of the earth, that they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us: for in him we live, and move, and have our being; as certain also of your own poets have said, For we are also his offspring. Acts 17:25-28.

What am I doing now? - Moving. How am I able to move? - By the power of God. It is God's power by which I move. Now, as I am moving, making this motion [throwing out the arms], I am not doing any harm. But suppose I get nettled at some one, and I come so close to him that his head should be near where my fist is as I strike out, and I should hit him; would it be a different force which I use? - No; the strength that we use to fight even against God is simply the power of God in us, - Christ's power in the man. The goodness and long-suffering of God is such that he will stay with us, and let his power be so prostituted and turned against him, in hope that we shall be brought to repentance. Here is the glorious truth - in him we move. If we are willing to allow

God to use his own power, his own way, then all our movements will be just such as God prompts. Fourteenth verse:-

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their life-time subject to bondage.

Some one asks, Is the power of God in man when he sins? How are you going to find out? Look to the Word. The Word was made flesh. How many kinds of flesh are there? - One flesh of man. All men are of one flesh. We are all sons of Adam. We are all brethren. We are all relations, and we need not be ashamed to deny the relationship, because the best man is of himself no better than the vilest. Christ is not ashamed. Where does power come from? "Power belongs to God." Is there any other originator of power, or source of power? - No; but there is perverted power. That is rebellion. Suppose the United States should have war with Spain; would that be rebellion? - No. They are two independent nations. But suppose the State of Nebraska should begin war with the United States. O, that is rebellion, because the United States are one power. Men are in rebellion against God because they have turned his power against him. But the fact that we are in rebellion against God, shows that we are his children, fallen, but living only by the power of his life.

I do not want any one to make a purely theoretical thing of this; it is the joy of salvation. It is the power of the gospel to me personally. It is everything to me. It is what gives me the hope of salvation, and courage to work for fallen humanity who are just as bad, some of them, as I was. I never saw any one in the world that I thought was any worse than I was. Here is a man that does not know the Word. He may say, I don't know anything about it. He may say in his heart, How can I find the way? how can I know how to be right? I can't find God. Say to him, Did you make yourself? - No. Do you support yourself, even when you say you are earning your living? Who gives you your strength? Now, there is one thing we need all the time to keep our lives going. It is air. Did you make this air? Where did you get the air you breathe? It is God's air; it is the breath of God.

God put his own breath into man's nostrils, in order that he might live. That is the way we continue to breathe. It is the breath of God that keeps us alive, the Spirit of God in our nostrils. Well, that man must acknowledge what is so patent that he cannot help but acknowledge it; namely, that he did not bring himself into existence, and that he cannot perpetuate his existence for one instant. He is brought face to face with the power of God in him, keeping him alive. It is Christ in fallen man, it is Christ in cursed man, it is Christ with the curse on him, it is Christ crucified. Christ taking fallen, sinful humanity upon him, is Christ crucified. Do not say in your heart, Who will ascend up into heaven to bring Christ down to me, that is to be crucified? No; he is here in the flesh.

"If thou wilt confess with thy mouth the Lord

72

Jesus." What is it to confess him? To confess a thing is not to make it so, but it is to acknowledge that the thing is so. Now the fact that we are to confess is, that Christ is come in the flesh. O, let me read a word here. Rom. 1:18-20: "For the

wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold down the truth in unrighteousness." What is the truth? Christ says, "I am the truth." Thus the truth that is stated is that "the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men" who hold back Christ in them. "Because that which may be known of God is manifest in them; for God hath shewed it unto them;" for ever since the creation of the world, the invisible things of God are clearly seen, "being understood by the things that are made."

Look at the trees; we see the power and the divinity of God in the trees and grass, and in every thing that God has made, and see it clearly, too. But I read that text for years, and forgot that I was one of the things that God made. Am I not one of the things of the creation, just as well as a tree? Then what is seen and understood in the things that God has made, even man not excluded? - His eternal power and divinity. So we are without excuse. Now if thou wilt confess with thy mouth the Lord Jesus, that he is in your flesh, - but do not stop with that confession, - "and shalt believe in thy heart that God has raised him from the dead," lifted him up to his own right hand in the heavenly places, "thou shalt be saved." That is Christ crucified, and raised in every man. When he will confess the truth, and believe the truth, then he has Christ in him, crucified and risen, with the resurrection power, to do whatsoever God says. I tell you there is power in the gospel that can lift a man out of the ditch to the throne of God, and I am glad of it.

Who is like unto the Lord our God, who dwelleth on high, who humbleth himself to behold the things that are in heaven, and in the earth! He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill; that he may set him with princes, even with the princes of his people. Ps. 113:5-8.

Thank God for that!

"We love him because he first loved us." "And this commandment have we from him, That he who loveth God love his brother also."

February 19, 1897

"Studies in the Book of Hebrews. No.-7" *General Conference Daily Bulletin* 7, 6.

E. J. Waggoner

(Tuesday Afternoon, Feb. 16, 1897.)

This question was handed to me as I came in: "In Rom.13:1 ('There is no power but of God'), does the word 'power' have the same signification as in other places?" I do not know why it should mean anything different in one place than it does in another. Power is power, and power belongs to God, and there is no other source of power. It does not seem as though it ought to be difficult for people who believe in God to believe that. Power, without any qualification or limitation, belongs to God, that is, it pertains to him; it is his attribute. Suppose we

take it that God has power, but he has not all the power there is. If that were so, there would be another God, would there not?

(A voice) That would make it necessary.

Suppose we say he has some power in the universe, and that there is another being in the universe who has some power. Then the question will be, Which is the greater? There will be a controversy in the universe. Now just such a controversy has arisen - Satan has claimed equality with God, and has presumed to dispute the possession of power. But I thank God there is no question about the outcome, or about the facts. Power belongs to God, and therefore we do not need to wait until the end to find out who is going to come out ahead, in order to arrange ourselves on his side. But we know from the Bible and from the Word of God in all nature, that power, absolute and universal, all the power there is, belongs to God. Don't you see that if it were not so, there would be some part of the universe over which God did not have any right to control.

(A voice) Yes.

And if we could find out who those certain ones are that have power that does not belong to God, we would not have any ground whatever to stand on in preaching the gospel to them. They would say, I never received anything from the Lord, and I don't owe him anything.

Do you not see that the question of division of power is simply the question, How many gods are there? There is one God, and only one.

Well it is wonderful to me, every day I live, and the longer I live the more wonderful it is to me, into how small a space, and how simple a truth, all the truth is resolved. Whoever comes to the recognition of this fact, and holds himself to it as all the truth there is in the universe, - God is, and there is no other; and when we see God is, he that cometh to God must believe that he is. That is his name. - I Am. What? - I Am, absolute. When we come face to face with that, it is a wonderful thought. God is. Where? - He is. Go where you will in the universe, and there it can be said, He is. You know it says in the one hundred and thirty-ninth Psalm:-

Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there [that is about the only space that some people believe that he has]; and if I make my bed in hell, [that is in the depths, the heart of the earth,] behold thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall thy hand lead me, and thy right hand shall hold me.

Why should any one try to minimize the power of God, or to claim that the power is divided between him and another being? Do you not see that in so doing a man is taking the foundation from under his own feet? What confidence can we have in God if he is not the only supreme, absolute, the only God, the only ruler in the universe? If any one can claim power aside or apart from God, we have no hope.

There is one being who has thought to divide divine honors with the Lord. He has said, "I will be like the Most High," and he has instilled that spirit into mankind from the very beginning, saying, In the day ye eat thereof, ye shall be like God. I

believe that was why our first parents cut loose from God. They thought that they could get along without him, therefore they did

85

not need to obey him. It is all involved in that; Satan said, I have power outside of God, I am independent of him. Satan made them believe that God was arbitrary, and was trying to keep them from heaven, so that they would not know, and so he could arrogate all honors to himself. Then they ate so that they might get the power that God had been keeping back from them. But they failed, for power belongs only to God. When they put forth their hand to take that which was to give them power to make them like God, thinking that they could maintain their existence independent of him, in that very day came death. Then they found that there was no power but God, and that the devil had lied to them.

Now, God in his mercy and long-suffering allowed his power to be prostituted, allowed men to use his power, even against him. Why? - Because he is merciful and loving, sending his rain on the evil and the good; his sunshine on the just and the unjust, in order that the goodness of God might reveal the truth, the power that belongs to God.

That lesson that we came to study yesterday in the second chapter of Hebrews, is so important that we must spend time upon that, studying the Scriptures and showing how plainly it is revealed, that God is in Christ, in everything, because God is manifest only in Christ.

And so it makes no difference which term we use in speaking, God, or Christ, it is that power, because Christ is the power and the wisdom of God. Wherever Christ is, there is the power of God. Wherever the power of God is, there is Christ.

So that we may see that we are not wandering from this study in Hebrews, we will read, beginning with these verses:-

But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. 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 sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. For as much then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil: and deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels.

He goes right back to the beginning. Unto the angels hath he not put in subjection the world to come; therefore, since Christ's sacrifice has, so far as we are concerned, to do with this world, he took not on him the nature of angels, but he took on him the seed of Abraham:-

Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.

What we read yesterday in the tenth chapter of Romans, we will look at again. "The righteousness which is of faith, speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down.)" That is, Christ came down voluntarily. He humbled himself, and became obedient unto death, even the death of the cross. "Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)" Or, when the gospel is preached through Christ, the word can be said to every soul, Now you do not need to say, Where will I find him? This is just where perhaps nine hundred and ninety-nine thousandths of the preaching of the gospel does not reach the people, - because it fails to make the connection between God and the people. Yes, believe on the Lord. But, what? Where is he? Where may I find the Lord? How can I know about Christ crucified and risen? It does not say that. The Word is Christ. Now do not say, Who came to bring the Word to us, or Christ to us, in order that we might be made righteous to keep the law. No; what saith it? - The Word is in them. It is in thy mouth. Or, in thy mouth, and in thy heart, literally.

What is the word of faith which we preach? - "That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved." Now, what is the great fact, the great truth, about the Lord Jesus that is to be confessed with the mouth? Why, that the Word was made flesh - that is the thing to be confessed, Confess the Lord Jesus. Why confess Christ? - Because to confess a thing is to say it is so. To confess the Lord Jesus in the flesh, is to confess that Christ is the power of God; and that is to confess that this is not of men at all. This life I have is not my life. It is God's.

86

It is God's in the most absolute sense. The breath of God, and the Word - these are even in thy mouth. It is the manifestation of God's power. Then when a man confesses that, he simply gives up, he renounces all his assumptions to power, and of right to rule; all ownership of himself that he has claimed to have, he gives up, and he is the Lord's because this life is the life that God has given. It is the breath that God has lent. I am living upon his bounty; not only so, but it is his life within.

Knowing that fact - that Christ, the Lord, the power of God, is in my flesh - now I will believe in my heart that God has raised him from the dead; that is, gives him the victory over the infirmity of the flesh, even over death. Then I have Christ crucified and risen again in the flesh, and when I believe in that Christ risen to the right hand of God, that lifts me up so long as I believe. With the heart man believeth unto righteousness.

Here is a message to God's people; and when you read this you will see that it is not by chance that we are taking up these things to-day.

Let us turn to the fortieth chapter of Isaiah:-

The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 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 hath spoken it. Verses 3-5.

Now, what is this voice crying in the wilderness, "Prepare ye the way of the Lord." - The voice was that of John the Baptist. (See John 1:19-23.)

But did John the Baptist finish the message? - No. Read further:-

And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem that bringest good tidings, lift up thy 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 strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him. Verses 5-10.

In the last chapter of the Bible we read: "Behold, I come quickly, and my reward is with me." But here it reads, "Prepare ye the way of the Lord." Then the work of John the Baptist was to prepare for the second coming of Christ; as well as for the first. And that message is to be given to-day. He is to come and rule with a strong arm; "and his work [is] before him." That is the last message. It must be. The last message is the Lord's coming, and his coming is near. We often speak of the third angel's message going with power, or with a loud voice, "the loud cry." What have we here? - "Lift up thy voice with strength; lift it up, be not afraid." Then this is the loud cry of the third angel's message. This is what we have here in the fortieth chapter of Isaiah. It is the last message going with a loud cry, saying, "Say unto the cities of Judah, Behold your God." Where? says one. I cannot see him; where is he? Get your eyes open then. That is the last message, Behold your God. Where? - In the things which he has made. Now, this is an essential part of the message. We have seen where it points to - the end. That is the Lord's coming with power, and it is the message proclaimed with a mighty voice. What shall I cry? What message shall I give? - "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the Word of our God shall stand forever."

What is the message, then, - the last message to be given to the people? - Behold your God; the mighty one. All flesh is grass, but the Word of the Lord abides. In short, man himself is nothing; God is everything. Now take this simple statement: "All flesh is grass." Is that true? We try sometimes to evade that, saying, All flesh is like grass. But "all flesh is grass."

Take the first chapter in Genesis. We have not half begun to learn that chapter. If we knew the first chapter of Genesis thoroughly, there would not be much of the Bible that we could not see through clearly. Let us read in three different places here in this chapter. First, the eleventh verse:-

And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth: and it was so.

From where does the grass come then? - Out of the earth. He said, Let the earth bring it forth, and the earth obeyed. The earth had no power

87

of itself to bring forth grass, but when he put his Word into it, then the grass came; and so it is that grass still grows. The Word abides forever; it still says, Bring forth grass, and the grass grows by the power of that Word. The twenty-fourth verse:-

And God said, Let the earth bring forth the living creature after his kind, cattle and creeping thing and beast of the earth after his kind: and it was so.

The same thing, just the same thing that was said of the grass. Let the earth bring forth the grass, now let the earth bring forth the beast. Grass and beast came from the same place. "And the Lord God formed man out of the dust of the ground." Grass, beast, man, comes from the earth. Man, just like others, is grass. All flesh is grass; it grows out of the ground - by what power? - The power of God. By that power we live. All are of dust, and all return to dust again, Then there is not so much difference between the grass of the field and us. Christ said, "Consider the lilies of the field;" but, there is another lily, for "Israel shall grow as the lily."

Where does man get his support? Where does his life come from? Where does man get his food? There is not anything that man eats that does not come from the ground. The beasts of the field eat the herbs. All flesh is grass. There are many forms of grass, not only the grass we tread upon, but the wheat is one form of grass; herbs are only different forms of grass, and God has given them to man to eat. The trees are of the same nature as grass, so we have creation all as grass; but the Word of God abides.

We may learn lessons from the grass. How often we have gone out just as the grass or the Indian corn was beginning to spring forth, and as we passed along we noticed a big clod of earth detached and rising up. It might weigh several pounds. And then we had the curiosity to look under it; and what did we see? - just a little blade of grass, perhaps a blade of wheat, so tiny and small it had no color to it yet; - just a little white mass of fiber and water; that is all, nothing to it. It was just standing upright, and not only standing upright under that clod of earth, but it was steadily pushing it out of the way, and was just keeping its place and going right along, regardless of this clod. It is safe to say that a blade of grass pushes away a weight ten thousand times its own weight. If a man had as much power according to his size and weight, he could lift a mountain: he could take up Pike's Peak, and throw it off as a lad would a football.

But when you take it out of there, it will not hold itself up. It just yields - it is gone. If you even remove the clod, it cannot stand. That blade of grass is not such a little thing after all, but it is undeniable that there was a wonderful power manifested in that blade of grass. But what was that power? - God's own life, his own personal presence there, doing in the grass just what he designed for the

grass; it was God that was working in it, both to will and to do of his own good pleasure.

Not only his power, but his wisdom. How often we have seen a tree sending its roots all off to one side, no roots on the other side at all. Why did it do that? - O, because there was a stream of water over here; but on the other side it was dry and barren. How did that tree know that there was water over there? Not only so, but if a root of the tree in going along on its wonted course to find water, finds an obstruction in the way that it cannot pierce, it will go down under and come up, and go on there. Is that chance? There is no chance about it.

Botanists tells us, and we know it, that each different kind of plant requires a different kind of food. There are little fibers sent out from the roots; these fibers are the mouths by which it takes up its nourishment. These fibers gather around a portion of earth. But those who have observed closely will tell us that these roots will discriminate and go out to find the soil they need for their nourishment. How do they know how to do this? That is what the birds and beasts do. They go where they can find the proper food for their nourishment. Man does the same thing. We have seen the power that was in that blade of grass, and it was the power of God, and that is Christ, But Christ is not only the power of God, but he is the wisdom of God; and so both the power and the wisdom of God are in that blade of grass. The plant acknowledges its helplessness. The plant never assumed to be something it was not made to be. The plant never got out of its place. If we pull it out of its place it is good for nothing. When it was in the place where God put it, it was all right. It is utterly subject to God, and therefore the power of God is manifest in it to bring it to the perfection as grass of the field, with the life

88

of God in it, and that same life of God in it gives it the power to get the water and the nourishment that it needs. When an animal does that thing, we call it instinct. What is it? It is the life which God gives. It is the measure of life which God gives for the beast according to his kind to direct it, and the beast in the perfect state of nature when connected with men, does those things which are necessary for his strength, and health; the wisdom which God has given, is for his perfection as a beast.

But when man does these things, it is not God any more, is it? No, it is because I am so wise, and I have such keen perception. No, no, it is the life of God. Whatever wisdom a man has, the strength he has, comes from Him. "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: but let him that glorieth, glory in this," - that I am the Lord? - No; "that he understandeth and knoweth me that I am the Lord." In pursuance of this thought, that all flesh is as grass. We are all plants together, with one life in us all. Now we noticed that plant that was in the ground with a clod of earth upon it. It had no power in itself whatever to lift off that clod, but there was a mighty power in it, and it is so that if any man in proportion to the grass had proportionate power in him, he could lift the Alps. Our Saviour said, "If ye had faith as a grain of mustard seed," ye could lift a mountain. Now was that guess work? - All that is faith, absolute dependence

upon God. Instead of being frightened or discouraged or disgusted because we are only grass, that is our hope. What God can do with the grass of the field he can do with us if we will have the faith. God will do for us what he does for that.

What life therefore is manifested everywhere in the universe? - The life of Christ. Christ in the flesh crucified and risen, Christ in the flesh crucified in me, because if Christ is crucified some distance from me, even though it be close beside me, it is far away. I cannot make the connection. But when I know that that life which was offered, and which was powerful enough to gain the victory over sin and death, that very same life is in me, and confess it and believe it, everything that that life can do is mine. Take a verse that is familiar to us all: "Then said I, Lo, I come: in the volume of the book it is written of me. I delight to do thy will, O my God, yea, thy law is within my heart." That is to say, thy law is my life, and that is exactly what is in the last verse of the twelfth chapter of John: "And I know that his commandment [that is in man] is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak." And this is life eternal, that we might know the only true God, and the Son whom he has sent. To know him and Christ is eternal life; therefore the law of God is simply life. It is the law of life - the law of the spirit of life in Christ Jesus - which has made us free from the law of sin and death. So the law of God is simply the life of God; it is his life. Then there cannot be anything arbitrary about it. People think of the laws of God as something that he made as an earthly ruler would make laws; that is, God made man, and then he thought, Now, what law would I better make for his guidance that is good for man? But God did not do that way. The law was his life. He put the life into the man as his law, and so long as that man would consent to be absolutely controlled by him, he would be a holy man, a godly man.

We speak of the laws of nature and the laws of God; or, of the natural law, and the moral law. What is the difference between them? Natural law, that is, we see a plant, and it grows in a certain way, and it always grows in the right way; it will grow in the way that God has made it. It lets God live his own life in it. Then what are called natural laws are simply the life of God manifested in the things we see, - the being that is perfect after its kind. It is the same life in the grass, in the vine, in the oak tree. But God made the grass after its kind, and the vine to be another thing after its kind, and the oak tree to be another thing after its kind; and the same life in all brings each to perfection after its kind. And he made man after his kind - to be grass, it is true, dust, but to have the supreme position on earth. And the life of God in the man, if you will yield to it as implicitly as the grass and the trees, will bring him to perfection after his kind, to the perfection that God has designed for him.

Now what would be the case if this grass should begin to assume that it would be an oak tree; it will not be grass, but it will grow into an oak tree, and claim to be something it is not? - Then God's plan is not perfected in it. It resists God's life. It says, I don't want to be this way; I want to be that way, and I will make myself that. And

the whole thing is frustrated. So we see that the law is one, and that it is God's life, and it is not an arbitrary arrangement, but God is the author and source of life, and his life works in all his creatures so far as they let him. But now we see not all things put under him. We see a curse; and why? - Because the curse came upon the earth. But first the curse came upon man, and then upon the earth because of man's sin. What was the curse that fell upon man? - Death.

Because of sin, came the curse and death. Death in the absence of life. So death fell upon man because he rejected the life of God. He said, I will be God; I will not be dependent upon him; I will take this thing, this fruit - and you know that was the only thing he could see in the garden. He thought God had deprived him of everything because this one thing was kept back. He thought that all the other was nothing; he thought he must have that in order to live. So he said I will take of this one tree, which will put me in my right, and give me my power, so that I can be independent of God, and I will cast him off. What did he get? - He got the absence of life. God in his mercy did not take man at his word, and let him be utterly separated from him, because, if he had, he would have continued in death. But he continues his life to man in his weak and fallen state. But now he is fallen. We do not see the perfection of life. We see the curse upon the earth, because of man's sin.

Thorns and thistles are simply evidence of weakness, of the diminution of the life-power. The weakness of man, as well as of beasts, is evidence of the reduction of the life-power, that is the absence of Christ. Christ has taken all our weakness upon himself, so that when we accept him and know him, and have a knowledge of him, then we are made new creatures: "If any man be in Christ, he is a new creature." Instead of bringing forth thorns and thistles and briars to be rejected, he brings forth fruit unto everlasting life, to the glory of God.

"Build a little fence of trust around today;
Fill it in with living deeds and therein stay.
Look not through the sheltering bars upon tomorrow;
God will help thee bear what comes of joy or sorrow."

February 22, 1897

"Studies in the Book of Hebrews. No.-8" *General Conference Daily Bulletin* 7, 7.

E. J. Waggoner

(Wednesday Afternoon, Feb. 17, 1897.)

We are studying God, the power of God. What words in the second chapter of Hebrews have brought this subject before our minds? - "We see Jesus." That covers the whole thing. And in what capacity is he presented there for us to see? - "A little lower than the angels." He is as man. Under what circumstances are we directed to look at him? under what circumstances is he set forth?

(Answered by the congregation) "Crowned with glory and honor."

But before that, what?

In death, crucified. The suffering of death is first. He tasted death for every man, so that in these words, "We see Jesus," we are to see him in the capacity of man. But under what circumstances are we to see Jesus tasting death for every man? When we preach Christ, as Paul says, "We preach Christ crucified." But that expression, "Christ crucified," embraces the resurrection as well; and the resurrection embraces "crowned with glory and honor."

Yesterday we went to the fortieth chapter of Isaiah, and in that chapter we found the message which says, "Prepare ye the way of the Lord" - "All flesh is grass." But that is not all, because if that were all, it would leave us nowhere. There is another part of it - The Word of the Lord endures forever. And the message then is summed up thus: "Say unto the cities of Judah, Behold your God." And thus: "We see Jesus;" "Say unto the cities of Judah, Behold your God."

The lesson therefore that we are to learn now - and I do not see any use of our going further along in this book at present until we can grasp that lesson, or until we can learn to obey this injunction - is, "Behold your God." Let us look at the fortieth chapter of Isaiah a few moments further:-

The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it. The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth; but the word of our God shall stand forever. O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! Behold, the Lord will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him.

Here is a message that the one who proclaims it need not be afraid to declare: "Lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God." This last message, then, is to point out God to the people so that they can see him.

It will not be necessary for anybody to point out the Lord when he comes, and tell people to see him. They will see him without his being pointed out. "Every eye shall see him." It will not be necessary then for you to call some one's attention, and say, Behold your God, because they who know the Lord will be looking for him, and they will know him. It will not be of any use then to say to sinners, "Behold your God," for it will be too late. Therefore this message, "Behold your God," is to be proclaimed before the Lord comes; so that when he does come, his people will know him, and they will

100

say, "Lo, this is our God, we have waited for him." It would not be right to say to those who knew not God, "Behold your God," for he is not then their God. Every man in the world has made gods to himself, has served gods of his own, but the Lord knows that we are ignorant, and he has compassion upon us even though we have said in our hearts, We do not want the Lord. We have said by our actions, We do not care to have him over us. Our works have denied him, but

God does not take us at our word. He says, They are poor, ignorant children. They do not know what they are talking about. The Son says, I will go and declare thy name unto my brethren. "And they that know thy name will put their trust in thee; for thou, Lord, hast not forsaken them that seek thee." Ps. 9:10. Every one who knows the Lord must trust him, must love him, because he is trustworthy and lovable.

Now as the message to be proclaimed for these last days is to prepare a people for the Lord when he shall be revealed, and every eye shall see him, we know it will be right to say, Behold the Lord. The work of those who profess to give the message or accept the message is to say to the world, Behold your God, and to give the message to all. Has the Lord cast off all the poor, ignorant weak people in the world - the heathen - whether in this or some other country? - No, he loves them and counts them still his children. You know the story in the fifteenth chapter of Luke. The prodigal son took his father's goods, and went off and wasted them. The father did not cast him off; but that he loved him and longed for his return is shown by the fact that when he saw him afar off he ran to meet him, and said, "This my son was dead, and is alive again. He was lost and is found." So all the time he was gone he had never forgotten him; he still regarded him as one of his children, and longed for him to come back. Now this is the way the Lord looks at all the people on the earth. He calls them his children, and he longs for them to return and to learn of him.

The devil has deceived the world. He has borne false witness against God, and he has made all, to a greater or less extent, believe that God is unjust and overbearing, and that he does not concern himself particularly with the affairs of men. Now we are to go to the world and say to them, Behold your God. But before we can do that, it will be necessary that we ourselves know him. Suppose I go out with that message, and say, Behold your God, and some one asks, Where is he? but I do not see him, what shall I do? We must be able to show God. Where can we see and learn of God? - In the things that he has made. His eternal power and divinity are seen in the works of his hands. So when we learn to see him in his works, then we can say to the people, Behold your God.

But God is revealed in Christ. Because all these things that were made, were made by Christ the Word. Very well, but Christ as he is present before the world, is presented as Christ crucified and raised again. He is the One of whom we are to say, This is our God. We must cause the people to see him crucified for them, and risen again for their justification. Just as we have read in Rom. 10:6-9. It does not say, Who shall go up into the heavens, to bring Christ down to us that we may see him; it does not say, Who shall go into the deep to bring Christ up from the deep, that we may have the benefit of his sacrifice; but, The Word, Christ, the Word of faith which we preach, is nigh thee.

Have we not an illustration of that in the sermon of Paul before the Athenians? They were groping after God, feeling after him in their ignorance. He said, God is not worshiped with man's hands. He is not far from every one of us. Did he mean by that that he was a little way off? - No; in him we live, and move, and have our being. Then he is so near that he is identified with us. God, the Lord, the Word that was made flesh for us, has identified himself with man so

closely that the bonds can never be broken, never be dissolved; he is one with human flesh, and will be through all eternity.

Now I say that when we can see that this is a living reality to us, there is courage and strength for us. Why, here I am, a sinner myself. I want to put my sins on the Lord, I want to be led of him; not only the sins that I have committed, but this sinful disposition. How am I going to do it? - "Cast all your care upon him." How are we going to cast upon him all our care? This is a practical question.

How many actually know how to cast their cares upon the Lord? Shall I try to gather them all up in a bundle, and throw it on the Lord? - No, we cannot do that. If we remember the first words that we learned in the book of Hebrews, we have it - "upholding

101

all things by the word of his power." He bears all things. All things are included. Sin is included; yes, he bears our sins; he bears all the sorrow and infirmities of the world. But suppose I do not believe that fact, - and there are many who do not, - does that make any difference? Now, there is the statement: He bears all things by the word of his power. But if I do not believe that, will that make any difference with the fact? God is true, though every man is a liar. Who is the liar? - He is a liar who does not believe the Word of God. That is the liar always, because whosoever does not believe God, makes him a liar; that is, whosoever does not believe the Word of God, virtually says, God is a liar. When any one says, God is a liar, what is he doing? - He himself is lying. And who is it that says, God is a liar? - Every one that does not believe.

Let us see. There is a word here in the first epistle of John, second chapter, and twenty-first verse. It will come right in here very well: "Who is a liar, but he that denieth that Jesus is the Christ?" Well, now, it is easy enough to say that Jesus Christ is the Son of God; but it is one thing to say it, and another thing to know it, to believe it. What is meant by that, that he is the Christ? - The Anointed, the Saviour. What is his work as the Christ? - It is to save, to come into personal touch with the individual, to bear sins; yes, to bear our sins. How many sins does Christ bear? - The sins of all. You have that in the first part of the second chapter: "He is the propitiation for our sins," - and then we forget the rest of the verse, very likely, - "and not for ours only, but also for the sins of the whole world." John said, "Behold the Lamb of God, which taketh away the sin of the world," literally, "that beareth the sins [plural] of the world." What brought death? - Sin. He tasted death for every man. Therefore, how many sins did he have upon him? - The sins of every man.

Now we are coming to the same thing again. He bears the sins of every man. That is a fact. Now, I hope it is a fact that we have believed that so much that we have been content that he should bear them, and not we. Does it lessen the load in the least if we continue to bear them all? - No, he bears them anyhow. If we deny this, there is no faith in Christ at all, because there is the simple statement, He was manifested to take away our sins. He takes them away by bearing them away. He hears them, and takes them away. If we do not consent that he shall bear them, if we are not willing to acknowledge that he does bear them, but allow

them to be upon ourselves, then, of course, we make him a liar, and that makes us liars, and we get no practical benefit of the arrangement.

But now he bears the sins of the world. Take ourselves, even before we were converted; did he bear our sins then. - Yes. Well, did you ever commit a sin, or have a sin or a sinful habit that was somewhere off away from you? If that sin had even been one foot away from you, if there was a clear space between you and the sin, you could have gotten along pretty well. The trouble was the sin was right in you all the time. And because we were sinful, there was sin in us, and we ourselves were sin. We had the burden of it; but all the time what was true of Christ? - He was bearing our sins. Where was he, then? - In us; he was living in us - not in a general way. Christ is not in us in a general way, but personally and individually.

We must find out for ourselves whether we believe the simplest things which the gospel presents. Christ bears the sins of the world, and he has done so from the beginning. You have heard the story often about the man who was going along the road with a bag of corn on his shoulder, and a neighbor came along with a wagon, and asked him to come and ride. So he got up and sat in the seat behind; and pretty soon the driver looked around and saw the man with the bag of corn still on his shoulder, and he said, Why don't you lay that down? - O, it is too much for the horse. It is enough for him to carry me without my load.

Now, if we carry our sins, does that lessen the load from the Lord? - No; he still carries them. This is no speculation. We are trying to come to practical facts, and if we believe them, and do not hold them off, we will find all the good there is in them. He bears the sins of the world. But now there are many people who never become rid of their sins. There may be some here. If there is one here who has never known what it is to get rid of his sins, then I hope this lesson will help him to see clearly and understand how to let the sin go, and get rid of it; because I have no message whatever to the people to say in a general way, Come to the Lord and accept him as your Saviour, and let your sins be on him, and he will save you. It is easy to say that, but people

102

do not understand it. Where is he, that I should come to him? Where can I find him? They do not see that. Poor people by the thousands, who are honest, and earnest, and eager to get rid of sin and to live righteous lives, accept him; they think if they will believe something, why the Lord will bless them - and he does. The Lord in his infinite mercy takes the slightest whisper, the slightest impulse, even the thought that is afar off, and meets it, and works on account of it. But yet we know - I know, and you know from your own experience - that there are many people who confess Christ, profess to be Christians, who have no clearly defined idea what it is to come to the Lord, to find the Lord, and to know him, and to be personally acquainted with him.

Now what we want is to stop trifling. If the Lord is so near, and to be found, we want to find him; and he says: Seek ye the Lord while he is near. While he may be found, call upon him. While he is near, O, so near that you do not have to go across the room; you do not have to go anywhere at all but here; he is within you. He was so near me all those years that I did not know anything about him,

and he was bearing my sin. Why? - Because the Lord Jesus is in everything that he has made. He upholds all things, because he is in them. He is cohesion even to inanimate nature. It is the personal, powerful presence of God that keeps the mountains together, and the stones from crumbling to pieces; because God is there with his personal power. And we saw yesterday about the grass, and the trees, and the rootlets, - that they take up the nourishment that is adapted to them, and leave to one side that which is not fitted for them. That fine discrimination which takes what is necessary for them, and leaves the other aside, we saw was nothing but the power of God doing for them just what we say is instinct in the animals; and when it comes to man, we call it reason. That is God's personal presence. Now if we acknowledge that he is in us, that we are as grass and plants, and acknowledge that as truly as the grass itself does, then this power of God will lead us to make just the same right choice as does the grass, the rootlet, and the tree, in choosing that which is necessary for them.

"But of him are ye in Christ Jesus, who of God is made unto us wisdom and righteousness." But the trouble is, people will not acknowledge this. They are not willing to acknowledge that they have no power, and so reason that they do not need the Lord, and do not let the Lord take possession of them. In the first chapter of Romans, after stating that that which may be known of God, his eternal power and divinity, is manifested since the creation of the world in the things which he has made, we have this:-

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 imagination, and their foolish heart was darkened. Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man, and to birds, and fourfooted beasts, and creeping things.

They (the heathen, the people) became vain in their reasonings, and their fleshly heart was darkened. And so we read in 2 Cor. 10:4,5, -

(For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds;) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ.

This means that what we deify as human reason, is simply folly. "Professing themselves to be wise, they became fools." So that deified human reasoning, apart from the Lord, is simply folly. If men would reason rightly, they must leave themselves in the hands of God, whose power works in them, for him to be their reasoning: for he chooses for them. The word "heretic" means one who chooses for himself. Now that does not mean that the man who does not choose the thing which I say, is a heretic, - that the man who does not choose for himself aside from the church, is a heretic. No; the whole church may be heretics, yet they may be orthodox according to the creed. The man is a heretic who chooses for himself, instead of letting God choose. When we believe that all flesh is grass, we simply allow God in us to choose for us as he chooses in the rootlet and the plant, to select that thing which is necessary. The rootlet will go a long distance in search of what it needs, and will find it every time. It will go a long distance to find

moisture, and leave the dry place alone. It is passive in the hands of the Lord, and the Lord chooses for it, and it is simply right.

We are to learn this truth, to behold God in the things he has made. Thus we are to behold God in us. In the beginning was the Word, and the Word was with God, and the Word was God, and the Word was made flesh. Then if we believe

103

the Word, we must believe that the Word is flesh. And that truth which, accepted, will lift sinners out of sin, and put them up on high, is a recognition of the simple fact that God is in them; that he is their life, he is their strength; that nothing is apart from God.

Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. Isaiah 43:24.

It fills me with shame and regret, and at the same time, with a most wonderful love for the Lord, to think that in all the sins I have been committing all those years, I was making the Lord bear them: that I was worrying him with them. Because he does not love sin. It is distasteful to him; it is disgusting to him; and yet he allowed his life to bear these sins, and was worrying with them. But it should fill everybody with love to think of his long-suffering, that in order to deliver us from these sins, he is willing to stay with us year after year, with these things that we are piling upon him, and still remain there, waiting and waiting for us to recognize that fact that he is here, so that we will let him bear them, and we be freed from them. Now take the fourth chapter of Ephesians. We will begin with the fourth verse:-

There is one body, and one Spirit, even as ye are called in one hope of your calling: one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all.

The best Greek translation, if I remember correctly, leaves that word "you" out, and reads, "Who is above all, and through all, and in all." Suppose we take it as it reads, "Who is above all, and through all, and in you all." There is not half of you here that believe it even that way because we have that miserable Pharisaic idea, that God is in us as soon as we are good enough for him to come into us, - God is in us because we are not like those sinners. Is that not the Pharisaical prayer? - Yes. As Christians, we believe that Christ comes to dwell in us, and yet we think of it as in a sort of general way afar off. But here he is above all, and through all, and in you all. Is it true? - Yes; the spirit of God standing here and speaking to this congregation says, "And in you all." He is not in us all because we are good, because we can thank God that we are not as this poor sinner. He is above all, and through and in all.

But unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men. (Now that he ascended, what is it but that he also descended first into the lower parts of the earth? He that descended is the same also that ascended up far above all heavens, that he might fill all things.) Verses 7-10.

We here have the death and resurrection of Christ brought to view. The same thing that we have before us all the time. Now while it is a fact that God, yea, the Lord Jesus Christ, is in all things, he does not fill all things yet, because men are fighting against, and holding down, and opposing the truth. But the purpose of God, in the crucifixion and the ascension, is that he might fill all things as in the beginning, absolutely fill them. But because of man's sin, God does not absolutely fill from creation, and the fullness of God is not seen. In the beginning, the absolute perfection of God was seen in everything he had made. Now it is not. But God's purpose is that they shall be restored, and he ascended on high so that he might fill everything. Now going back to the third chapter:-

For this cause I bow my knees unto the Father of our Lord Jesus Christ, . . . that Christ may dwell in your hearts.

Thus we see that Christ may dwell in our hearts. But in the tenth of Romans the words are addressed to those who do not know the Lord, but who are groping about, and asking, Where shall we find him? "The Word is nigh thee, even in thy mouth and in thy heart." Then why did the Spirit, through the apostle Paul, pray that Christ may dwell in the heart? When speaking to sinners, he says, The Word, Christ, is in thy heart. But Paul prays that Christ may dwell in your hearts by faith. There is a difference, and that is a great difference. Before, Christ was in my heart, and I did not know it. Christ was in my flesh, he was my life, in him I moved and had my being. It was his power that caused my blood to circulate; his life was all that I had, but I did not know it, I did not care anything about it. But do you not see that as soon as a man recognizes that fact, believes that fact, and lives in daily conscious recognition of that fact that Christ is in him, that Christ is his life, that he has no life or power whatever but the life and power of Christ, it makes a vast difference with that man's life? He will say, O, I do not belong to myself at all; I thought I had a right to do as I

104

please, but I have not; this is not my power or strength.

God is the only one who has a right to control a man. And when Christ dwells in the heart by faith, then the petition will be fulfilled: "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." Instead of repressing him, with unrighteousness, and simply allowing him to give us enough of his life to sustain our daily physical lives, we will take enough of his life to keep us going, and allow him to fill us with all his fullness. There is a vast difference. Crucified and risen in the flesh, in every man's flesh, I carry to the people that message, Behold your God, crucified and risen, not far from you, but in your mouth and heart; believe that he is your life, that he was crucified and has risen to deliver you from death and sin. When we recognize that, then he will fill us. If we do not, then the Scripture is fulfilled, "Man that is in honor, and understandeth not, is like the beasts that perish."

But God has made man for a higher position than that of the beasts. If we simply allow him to live in us this physical life, we get no more from him than the beasts get. But God did not make us to be beasts; he made man for his own

companionship. He made men to be like him, because they are like him. We are his offspring, his children, made to be associates, friends, and to be associated with him, - I do not know how to express it so that you will not get a wrong idea, - but it is to be on terms of equality; and although he is so far above us, he does not make us feel that he is coming down or condescending to talk with us; and when we get into heaven, although we may recognize to all eternity that he is infinitely beyond every other being in the universe, we will feel no more restraint in coming into his presence than we would to go into the presence of our earthly parents. We will be as a child coming to its father, without any reserve or restraint. That is what he made us for.

Now if you are content that he should give us no more of his life than he gives to the beasts, then our reasoning faculties become like those of the beasts. Those men who, when they knew God, glorified him not as God, did not honor him, but became vain in their reasonings, and became fools, and changed the glory of the incorruptible God into an image made like unto corruptible man - they forgot God, and they worshiped the idols of their own hands. And the one hundred and nineteenth Psalm says of these idols and these men, "They that make them are like unto them." So that when these men became vain in their own reasoning, they became like the gods they worshiped. It has been a wonderful help to me to think that there is not a thing that touches humanity - there is not a thing that touches me, there is not anything that I feel, that oppresses me, that hurts me, or causes me pain, physical pain, or any other kind of pain, - there is nothing of which I am conscious, or that affects my system that I am unconscious of, but that it touches the Lord Jesus Christ. If I am sick, every pain that racks my body touches the Lord, and he feels it, because if I were not alive, I could not feel it. It is my sensitiveness, it is my sensibility, my nerves, the life that is in me, that feels that pain. He is my life. He feels it. There is something in this that can lift a man up, and enable him who is weak to become strong. As Paul says, "When I am weak, then am I strong." The sin that I have committed, he felt it more than I did, because I enjoyed it, and he did not. I loved the sin, but he did not love it; it was disgusting to him, but he felt it all. Then I say, Lord, I have done this thing; if you will bear this thing, and you do bear it, just take it. Let it drop on him; he will carry it. He came in the flesh in the person of Jesus of Nazareth, to show us how perfectly in the flesh he could resist sin.

Now it does not mean anything in this world to me, or to anybody else, to look at him, and see how he does this, if he does not do it in me. Suppose we look to him for an example; but if Christ is simply an example for us to look at, and we see Jesus of Nazareth, how good he was, how kind he was, how wise he was, - if that were all, I would have no hope. It would be only discouragement; but when he says, Behold your God, where are we to behold him, afar off? - No, right here.

One Being from the beginning to the end allowed God to perfectly fill him. That is the reason why he was so prudent, and did just the right thing, and thought the right thing. He always knew when to answer questions, and when not to say anything. He was just right because God filled him, and that is an illustration of just

what he can do. Now, he says that same power is in my flesh. "The Word is in thee, even in thy heart." All right. I have seen what he can do. Now, I will simply believe, and let him do that in me; and then Christ dwells in my heart by faith - and faith is the taking and appropriating of the thing; it is not professing to believe to-day, and doubting to-morrow. The just shall live by faith. We would not live very long if we breathed to-day and stopped breathing to-morrow.

February 25, 1897

"Studies in the Book of Hebrews. No.-9" *General Conference Daily Bulletin* 7, 10.

E. J. Waggoner

(Thursday Afternoon, Feb. 18, 1897.)

That same lesson that we had before us yesterday and the day before we still have: "We see Jesus," or the message, "Behold your God;" and we need to continue it until we do see him. We will read in the second chapter of Hebrews so that we may have this portion of the Scriptures fresh in our minds, and simply branch out to other scriptures to see more clearly the facts.

Now, I take it that all here reverence the Word of God, so that whenever the Word comes to us there is nothing to do but to accept it. But accepting it is not simply nodding one's head and saying, "That is so." That is not accepting it. A person would starve to death accepting food in that way. If one brings me food and puts it on the table, and I say, "Thank you. I believe that is good food. It looks good. It seems to be the finest kind of food. I thank you," - I would starve to death if I never did anything more. That is not accepting it.

Now, the Word of God does not come to us to be looked at, admired, or wondered at; much less, of course, to be discussed and dissected; but the Word of God is life, and it comes to us to be life to us, and we accept it only when we let the life develop to its fullest extent, so that we may have through that life all that God designs for us.

We read the scripture, We see Jesus, who for a little while was made lower than the angels, because of the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man. Here we have the whole story of the gospel, - the Word made flesh, crucified, and risen in the flesh. That is the thing. Christ crucified and risen again in the flesh. That is clearly brought to view in that verse. There is no doubt about that.

We all agree that in this we clearly see Christ crucified and risen in the flesh, because we see him a little lower than the angels, that is, as man. That is the Word made flesh. We see him tasting death for every man. That is the crucifixion. We see him crowned with glory and honor. That is the resurrection, the raising up to the right hand of God. He tasted death for every man. Then for how many did he receive the life again? - For every man.

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 sanctifieth and they who are sanctified are all of one: for which cause he is not ashamed to call them brethren.

He is not ashamed to call who brethren? - All he died for. What is the proof that he was not ashamed to call some persons brethren? - Saying, "I will declare thy name unto my brethren;" and the fact that he says, "I will declare thy name unto my brethren," shows these brethren to be in what condition? - Ignorant of his name. They do not know God's name. So Christ in heaven, looking down upon all the poor, debased, oppressed people on earth, who knew not God's name, called them brethren: and in his love and pity he said to the Father, "I will declare thy name unto" them.

In the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then, as the children are partakers of flesh and blood, he also himself likewise took part of the same.

What for? - "That through death he might destroy him that had the power of death." It is not enough for him to destroy death. He must destroy him that had the power of death, that is, the devil. And what else? - "Deliver them who through fear of death were all their life-time subject to bondage." A bondage of fear then.

Let us turn to the eighth chapter of Romans, and the tenth verse and onward:-

And if Christ be in you, the body is dead because of sin; but the Spirit is life because of righteousness. But if the Spirit of him who raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you. Therefore, brethren, we are debtors, not to the flesh, to live after the flesh. For if ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live. For as many as are led by the Spirit of God, they are the sons of God. For ye have not received the spirit [what spirit?] of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit, that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ.

We are heirs. Mark, there are two different propositions - "Heirs of God, and joint heirs with Christ." What is the difference of heirship with those who are joint heirs? - No difference. Now there is one of the most glorious lessons in this that the Lord ever told me. Children and heirs of God! I do not know how many have

156

read that as simply meaning that we inherit God's property. But the text says that we are heirs of God himself. Most of us perhaps have had poor parents; they could not leave us any property at all; but in spite of that, did not they leave us an inheritance? What is the principal thing, the chief thing that we inherit from our fathers?

(Voice.) A name.

Well, the mere title of course is nothing. It is the characteristics, the tendencies, the turn of mind, - that is what we inherit; so that every person in this world has an inheritance from his parents. We have read already in the first chapter of Hebrews, that Christ, the only-begotten Son, has by inheritance a better name than the angels, a shining forth of his glory, and we are joint heirs

with Christ. O, we are coming here to the thing, if you will just hold your eyes upon it. That shows us a wonderful possibility. Heirs of God! You remember there is a Psalm which says, "The Lord is the portion of my inheritance." I inherit *him* through the same Spirit of God. Through the eternal, divine Spirit we are made heirs, heirs of God. Then what does this mean? Inherit the characteristic of God? Is that too strong?

(A voice) That is just what it is.

I cannot explain it, because I cannot understand the Spirit of God. I cannot understand God's own existence; but here we have the statement, we are heirs of God, and joint heirs with Christ. Then whatever Christ receives from the Father, that also, when we accept his Spirit, we inherit in him. Therefore whatever characteristics, whatever disposition, whatever thing the Son inherits from the Father, we as joint heirs, heirs of God himself, inherit in him.

It is a mystery, but yet it is a fact that we have all received certain dispositions and tendencies from our parents. This inheritance is seen outwardly in the color of the hair and eyes, in the features, and in our movements and actions. These are our earthly birthright. Now just as we receive these earthly things from our parents, even so from our heavenly Father through the Spirit we receive his characteristics. That is our heavenly birthright.

We get this lesson in the fifth chapter of Romans: "For as by one man's disobedience [what was the result?] many were made sinners." By whose sin were many made sinners? - Adam's. Then we come into the world sinful, don't we? The inheritance we get from our parents, - their characteristics, their tendencies, their evil traits, - you can see in any child. You can see the father in the child again, and all the evils that his parents committed, not only father and mother, but grandfather and grandmother for generations back. All the evil that they did for generations stamped that impress upon them, and that evil has stamped its impress upon us. We need not argue that. We know it. We all recognize that fact, because it has been discouraging, I doubt not, to many of us; and we have often taken it perhaps as an excuse for a failing, saying, "I inherited it." We say, "I cannot change this, because it is a part of my nature. I inherited it from my father or my grandfather." Take the tendency to drink. It is handed down through generations. It comes often from generations back, but it surely shows itself. Now these things are not fictitious: they are ourselves, aren't they? They are a part of our being, - they make us what we are: and we cannot change that. We know that we do not have to try to do these evils. They come out spontaneously.

Now take the whole verse. We have no difficulty with the first part, and if we accept the conclusion, we shall be happy:-

For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Verse 19.

How is it that by the disobedience of one we have been made sinners? - We have inherited it. And now, by the offer of one in the flesh, we are to be made righteous in the same way. We have the contrast. Just as we came to be poor, fallen, sinful creatures, even so we shall be made righteous. What is righteousness? - Doing right. Then many shall do right; that is clear. And how will

many do right? - By the obedience of One. Well, then, if I am made righteous by his obedience, if I do right by his obedience, where does he obey? - In me. What am I doing? - Letting him, submitting to the righteousness of God. Now there was read here the other day a few words from a testimony, and I will call attention to one sentence, which is as follows:-

I have the Word of the Lord plain and decisive that all who see the necessity of organization must themselves become an example by being organized.

What now is the first thing for us to consider? We have nothing to do with what others do, or with general organization, but the only thing that concerns us is our own individual organization.

157

How are we going to be organized? How is it going to take place? Are we going to do it? Shall I organize myself? - No. It is that same figure that we have already had. I am a living organization, am I not? Is not this body organized? - Yes; the various organs of my body are working together in perfect harmony, and every part is working. That is organization. They are working together perfectly, without any friction, without any lack of harmony, all agreed. What did I do to get myself organized in this way? - I was born so. Then how am I going to get that organization which the Lord wants me to have? - Be born again: become now, not an heir of my earthly ancestors, but an heir of God. That is clear. Is it clear to you? Now, which would we rather have while here studying, - which would you, as a company, rather have, an hour every day spent here in just a pleasant lesson (I do not say that you would get that if I conducted the class), or that as a result of the Bible study we should be organized, made free? Let us see how many there are here who believe that the Lord designs them to be different from what they are, and has something higher and better for them than they have ever received from him, namely, his fullness; who believe that there is a lack; who believe that there is that for us that we have not, the lack of which hinders us in our daily living, and in our work as we may be connected with the cause. Now let us see an expression. How many think that this is so? How many know that this is so? (The larger part of the congregation raised their hands.)

It seems to be quite general. Why is it so? - Because we are not organized. And what are we going to do to get that organization? How are we going to get it? - By yielding to the Lord. How long do we suppose the Lord wants us to wait for that? In other words, is there a point of time in the future that God has fixed when all these blessings, and the fullness of the blessing, will come upon us, so that we must not expect it yet? What time does the Lord give to man? - To-day: now is the accepted time. We shall come across that later, as we study the next chapter of Hebrews. The Spirit says, to-day, "To-day, if ye will hear his voice, harden not your hearts." "Take heed, brethren, lest there be in any of you an evil heart of unbelief." Notice, it does not say, an evil heart of stealing; an evil heart of fighting, an evil heart of blasphemy, but an evil heart of unbelief. "But exhort one another daily, while it is called to-day." One day comes after another, but each day as it comes is "to-day," and that is the only time God has given. The glorious fact, therefore, is that even this very day, if we are willing really to hear the voice

of the Lord, we may as individuals be organized on the Lord's perfect plan. We read in the sixty-first of Isaiah:-

The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound.

Now the Lord speaks that word "liberty," and when the Lord says a thing, what is there? - The thing itself. The Lord says to all captives, "Liberty." Then what has everybody? - Liberty. The chains are broken, and there is nobody that need sit in bondage, because liberty has been given him. Everybody that sits in bondage is, therefore, a willing slave, a willing captive. Nobody need be bound. That is good. The Lord has spoiled principalities and powers; yes, has disarmed them, triumphed over them. He has entered into the strong man's house, and bound him, and spoiled his goods, taken away his armor in which he trusted. Then, when Christ in us obeys, - mark, when Christ in us obeys, - how much power has the devil against us? - None. When we allow Christ to fill us through the Spirit, so that we are filled with all the fullness of God, then we have power "over all the power of the enemy." What is our part? - Submission.

Now, that same work of submission is enough for you and me all the rest of our lives. To submit, to give up, and to keep giving up, or rather, to keep given up, as new experiences arise, is all we have to do; and it will occupy all our time. There is work enough for us, then, to hold still, and let the Lord fill us with his Spirit, and work us. That does not mean laziness; it is passive activity, if you please; it means being just as active as the Lord himself was; because Christ himself living in us will be just the same as he was when he was here on the earth.

So work. O, there is work enough for us to do. "This is the work of God that ye believe," and believing is receiving: "For as many as received him, to them gave he power to become the sons of God, *even to them that believe* on his name." So that believing Christ is receiving him. Well, we will go further:-

158

To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn: to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

The Spirit of God is poured out upon all flesh just as freely as the air we breathe; but just as people shut the air out of their houses, just so they shut out the Spirit of God. Every man in the world may be filled with the Spirit. The Spirit of God is poured out upon all flesh just as freely, and without measure, for every one. God wishes us to be filled with the Spirit, as our lungs are filled with air. This reference to the air reminds me of the creation of the first perfect man. God made him of dust. And what did he breathe into his nostrils? - The breath of life. Just simply breath. His own breath he breathed into him, did he? - Yes. But what was that breath? - Life. God breathed his breath into man, and man went on

breathing. Breathing what? - The breath of life. What was that breath of life, - what do we breathe?

(A voice) Air.

What is air, then? - It is God's breath. If we knew this not only physically, but spiritually, we should be much more alive than we are. Read in Ex. 14:21, of the time when the children of Israel were at the Red Sea:-

And Moses stretched out his hand over the sea; and the Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided.

Moses stretched out his hand over the sea, and what was the result? - The Lord caused the sea to go back by a strong east wind all that night, and made the sea dry land, and the waters were divided. Now what a wonderful change there was by a little shifting of the wind. The wind shifted so strongly that night that a thing happened that never happened before nor since. But let us read the inspired words of Moses the next day: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as an heap." Ex. 15:8. So then the air or wind is the breath of God's nostrils. That breath God breathes into us day by day, every minute, yea, many times a minute, - his own life. Very good. When God made that first man, and breathed into his nostrils the breath of life, what kind of man was he? - A living man. Yes, but as to his character?

(A voice) Good.

The Lord God saw everything that he had made, including man, and behold, it was very good. The life that God breathed into man was God, and so long as man continued to acknowledge that his life, his breath, came from God, he remained good. Suppose that at every breath we acknowledged him, then what kind of beings would we be? - Good. We would not say that we were good, but the Lord himself would say that. We can never say of ourselves that we are good, and we do not need to, for the Lord is the only true judge of goodness, and no one is good except whom he calls good.

Now we come to the last part of the text quoted in Isaiah: "Trees of righteousness, the planting of the Lord, that he might be glorified." The tree is organized, is it not, perfectly? Every tree is organized, and all on one general plan, although you cannot find any two alike. It is the infinite variety of God, but it is all perfection. Now we are to be called trees of righteousness, the planting of the Lord, that he might be glorified. In the natural tree we see the manifestation of the life of God, in its selection of proper nourishment. The roots take up that which is good for it, and reject that which is not good. It is a present thing. What gives life to everything on this earth? That is, what is the immediate cause? What is it that all vegetation depends upon? - The sun. Christ is the Sun of righteousness. We are to be trees of righteousness, therefore the sun that is shining upon us is the Sun of righteousness, and that is not far removed from the sunshine that we see, because that teaches us of it. More than that, it is the glory of God. It is the shining of God upon us. But now we speak simply of light which comes to us in this world. What is it that is the life of the tree? - Sunshine. If light does not shine upon the tree, it will not grow. There will be no life there. So Christ says, "I am the light of the world."

Light is life. "In him was life, and the life was the light of men." His life comes to us now, and life is power. You can see that in the sun; the power of the sun draws innumerable tons of water into the skies every day. Light is life and power in the tree. Why is it that the tree grows, and is just what it ought to be? - Because every ray of light that shines to it is received. This brings the sap, the nourishment, food, to every part of the tree, and causes it to grow. The tree

159

simply takes every ray of light that comes to it. Suppose we were to do just the same way, then we would grow trees of righteousness.

The tree does not reject the sun nor a single ray of light, but all that comes to it, it takes gladly and absorbs, taking it into itself. That light is life, so that the tree is perfectly organized. Just so with us, if we will simply drink in the light, and that is the life of Christ. Then God will live in us, and will chose for us just the same as in the tree. We do not know anything, but he will think for us. What does he say? - Call upon him while he is near. How near is he? - "In thy mouth and in thy heart." "Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord." If a man forsake his ways and his thoughts, what is there left of him? - Nothing.

What ways and what thoughts, then, are to be ours? - God's. Can I do as God does? - No. Can I set myself to thinking God's thoughts? - No. But he will think in us just what he wants us to think. He will not think for us such infinite thoughts as he thinks for himself, for he has not made us infinite; but he will think in us everything that he desires us to think, and will work in us perfectly to will and to do his good pleasure. Then we will be organized, reorganized, made new. It is God thinking and acting in us. We read yesterday: "Because that, when they knew God, they glorified him not as God, neither were thankful: but became vain in their reasonings, and their foolish heart was darkened." Rom. 1:21. ("For the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds); casting down *reasonings* and *every high thing that exalted itself against the knowledge of God*, and bringing into captivity every thought, to the obedience of Christ." The wisdom of this world is foolishness with God. Then when men think for themselves, not perfectly submitting to God, that he may think in them, just to that extent they are fools, no matter how learned. But when a man will yield soul and body to God, the Spirit of God will cast down these human reasonings, which are but vain imaginations, and the wisdom of God alone will be manifested. Now if God should think in every one of us assembled in General Conference, would there be any mistakes made? Would there be any hap-hazard work? - No. He would think the same thing in all of us. All are made in different phases. He has made no two trees of the forest alike, and he has made no two of us alike; but coming together with God thinking in each of us, there would not be any human wisdom, but only the wisdom of the Spirit of God. Then everything would be done exactly right, and nothing would be done that ought not to be done. The command to us is explicit: "If any man speak, let him speak as the oracles of God." - When? Is it only when he gets up and gives

testimony in meeting? Is it not just as well when he engages in business? - Certainly; for there is no limit. Then of course we must speak differently from what we have been speaking, for we must confess that many things have heretofore been spoken at random. How often we hear the brethren say, when they are not sure about some action or suggestion, "We have acted according to the best light we have." Now what is "the best light we have"? - It is Christ, the light of the world, the wisdom of God; and he says, "Whosoever followeth me shall not walk in darkness, but shall have the light of life." Then whoever follows absolutely the best light he has, need never be in doubt.

Now one question: Since such certainty is possible for us, do we not assume a great and fearful responsibility when we venture to go ahead in what we call the Lord's work, without knowing to a certainty that it is God himself that is doing it. Dare we do so in this Conference? Shall we not rather allow the Lord to organize us, by filling us with his Spirit? Then Christ will be our wisdom and our strength, as well as our righteousness.

March 2, 1897

"Studies in the Book of Hebrews. No.-10" *General Conference Daily Bulletin* 7, 13.

E. J. Waggoner

(Sunday Afternoon, Feb. 28, 1897.)

We have come to the closing verses of the second chapter of Hebrews; there is where we have read to:-

209

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same.

What for? - That he might destroy him that had the power of death. And do what? - Deliver. Deliver whom? - Those who were all their lifetime subject to bondage. And what was their bondage? - Fear; they were frightened, terrorized. Who is it that has the power of death? - Satan. How does he go about? - As a roaring lion. There is something fearful, something terrorizing, about a lion's roar. So he terrorizes and holds people in bondage by his roaring. What brings death? - Sin. How does sin bring death? Does it pick it up and carry it along as something apart from itself? "Lust, when it hath conceived, bringeth forth sin, and sin, when it is full grown, bringeth forth death." So sin carries death in itself, for sin is death. It is fear that brings men to bondage. Christ died that he might deliver from what? - From fear of death.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus.

What is the particular thing we shall consider about him? - He is faithful. He suffered, being tempted, but he was faithful to him that appointed him. We are to consider him on that account. It is the same thought that is expressed in the twelfth chapter, where it says:-

For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood.

Consider him, lest ye be weary and faint in your minds. Now, if we had to consider Christ simply as he was eighteen hundred years ago when he was tempted and did not yield, but was faithful, - if it were simply to look at his example, and try to imitate it, would we not become weary and faint?

How can you be like him?

(A voice) "By beholding we become changed."

Of what was he made partaker?

(A voice) Flesh and blood.

To what was he like? - His brethren in all things. And where is he still?

(A voice) In our flesh.

"The Word was made flesh, and dwelt among us." When did the Word cease to be made flesh?

(A voice) He was made so; and whatsoever God does shall be forever.

Very well. The Word was made flesh, and suffered. We have one perfect instance of it in the flesh, without any failure, simply to show what it is possible for God to do in flesh. Now we read that he suffered, being tempted. There is a verse that comes to my mind, 1 Pet. 4:1:-

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind.

How can we arm ourselves with the same mind? The Word tells us: "Let this mind be in you, which was also in Christ Jesus." Just let it be so. There is one of the let-it-be's, one of God's creative words. Where do you find that word first? - First chapter of Genesis. "Let there be light." "Let the waters be gathered together." "Let the earth bring forth grass." "Let the waters bring forth abundantly." And what invariably followed? - "And it was so." So when we have the Word of the Lord, "Let this mind be in you," what will be the result if we receive it as God's Word? - It will be so. I say, Lord, amen, even so, let it be; and it is so. That is not simply a form of speech.

Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God.

We might feel like saying about this as the Jews once did to Christ's words: "This is an hard saying; who can hear it?" Who can hear it? "He that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God." Of course that depends on a person's mind as to whether that is a desirable position or not. I can speak for myself that I know a good deal about the time as a matter of fact, when I did not regard that as desirable at all in ceasing from sin. Afterward I did not want to sin very much, but just a little. That seemed all right; I thought that was desirable; it was pleasing to me. I did not want to be a very bad sinner - in fact, I did not want to be called a sinner at all; but I did not want to cease from sin. Now, that is my public confession. I do not know whether any of you would duplicate it or not.

(Voices) I can.

Now here is a way by which if any one thinks more than that is desirable, that may be obtained; and if he does not think it is desirable, of course

210

he will never obtain it. Christ hath suffered, being tempted, and is able to succor them that are tempted. Whoever arms himself with the same mind, by letting it be in him, and desires to be freed from sin so greatly that he is willing to endure suffering in the flesh in the struggle, may cease from sin. Christ suffered for us in the flesh being tempted. That is to say, his resistance of sin was so real, so powerful, the sin that was presented to him to resist was so strong, that it drew on the very fibres of his body, his very existence. How did he resist? - By faith. He struggled, - there was that which caused him suffering in the flesh because of the sin in the flesh.

Now let us read Isa. 40:1,2: "Comfort ye, comfort ye my people, saith the Lord." Here is a message of comfort. We have referred to this chapter several times before, and we have found that its special application is now, because it contains the message that is to prepare the way of the Lord when he shall come with his reward. So to us apply the words, "Comfort ye, comfort ye my people, saith your God. Speak comfortably to Jerusalem," literally, "speak to the heart of Jerusalem," that is, so that they will understand, "and cry unto her, that her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." What has she received double? - Mercy; because when the Lord pardons sins, gives grace to pardon, he does not measure it to fit the exact size and need. No, "where sin abounded, grace did much more abound." There is more than enough. "Return unto your God, and he will abundantly pardon;" as the margin has it, "multiply to pardon." "Cry unto her, that her warfare is accomplished." Here is something that is to be told to the people - Your warfare is accomplished. Does that mean that men may now sit down and have an easy time? - Oh, no; far from it; it means action. It means the taking of the victory that has been gained. Christ has accomplished the warfare; therefore what are you to do? - Rejoice in it. How can you rejoice in it? - By faith. Well, what is meant by that - by having victory in him? We get victory because his victory is our victory. His victory is our victory, because he gained it for us, and we get the benefit of it by allowing him to dwell in us in his fullness. The enemy is just as powerless against Christ in us, as he was against Christ eighteen hundred years ago.

Christ has gained the victory, - complete, perfect, absolute. He did no sin. He did not know sin in the sense of doing it; but he knew it in the power of it. Christ knows the power of sin better than anybody in this house, because he resisted to the utmost, and we have not. Now when one sets out to resist sin to the utmost, he will know the power of sin as he never knew it before, because if he lets himself be swept along, he will never know the power at all; but when he sets out to resist sin to the utmost extent, he will know the full power of it. Christ knows the power; he has gained the victory, complete, spoiled principalities and powers, and taken the weapons from the enemy. If we are in bondage, then, what are we in bondage to? - Sin. What is it that puts us in bondage? - Fear. There is no need

of it, because liberty has been proclaimed, and when the Lord proclaims liberty, there is liberty. The Lord stands and cries to the captives, "Liberty." Now when the Lord cries, Liberty, there is liberty. But to how many has he proclaimed liberty? - To all that are bound. Christ has brought liberty, absolute freedom. Men were in bondage to sin; Christ has brought absolute freedom from sin to every individual in the world; and he has taken the one who had the power of sin, the author of sin, the originator of sin, and spoiled him, made a show of him; so that he had no power at all in Christ's hand. With Christ how much power has Satan? - None at all. His power is gone. In any contest with Christ he has no power at all. He is helpless.

Here is a contest, here is a battle; two armies drawn up; here is one army well armed; that is, they have access to the best armor, their magazines are full, they are well equipped, and everything is perfect. The other army has nothing, and they are cowed, defeated. What would you think of this well-equipped army to let itself be taken captive by the other? It would be very foolish.

The message is that the warfare in every particular has been accomplished, has been fought, and won, absolutely. That is a thing for us to believe. Now if we believe that all the time, who is going to be foolish enough to be defeated? For do you suppose - is it possible that any man, believing and knowing that a foe with whom he had to contend was completely defeated, would be taken captive by him? - He could not.

Now arm yourself with the same mind. The

211

devil has learned perfectly Christ's power. He has contested that, he knows it. He knows perfectly well that he cannot affect him in the slightest particular. Then when it is demonstrated to the devil's satisfaction that we are armed with Christ's mind, that we have encased ourselves in him, he will know that he can do nothing with us.

I do not mean to say that the devil will go away, and never come back again, because he has had so much experience with human kind that he knows that if he finds them on their guard one time, the next time he will very likely find them off. Because here is the way with us: when we have gained one victory, we get so elated over it that we begin to spend all our time thinking about it, and then we lose the next one. We think, "Now I am getting pretty good. I have learned how to do it; now I can gain victories all the time; I am all right." But are we good? - No; it is not I who gained the victory, but Christ. We have no right to take credit to ourselves. No man can ever in his Christian experience say that he is better than he once was; but he can acknowledge Christ's presence and power in him, and give to him the glory. Suppose I gain a victory, it is Christ who did it; it was not I. I could not do it; but the thing is done. Because the work is all of God, no man can boast. We are not to keep looking back to see how much progress we have made, but keep looking forward and upward to see how much greater things God has to show us.

Now, about arming ourselves with the same mind. "Let this mind be in you." That is, let Christ himself be in you; let Christ dwell in you. On these words, "Comfort ye," turn to the fourteenth chapter of John, sixteenth and eighteenth

verses: "I will pray the Father, and he shall give you another Comforter." Now that word Comforter is from the very same Greek word that is used in 1 John 2:1: "If any man sin, we have an advocate with the Father." That word "advocate" is identical with this word "Comforter." So that verse should read, "If any man sin, we have a Comforter with the Father, Jesus Christ the righteous." Now returning to the passage in John: "And he shall give you another Comforter, that he may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you. I will not leave you comfortless: I will come to you." Christ says: I will not leave you orphans: I will come to you. Now, when does he mean that he will come?

Elder A. F. Ballenger: "When spoken, when did it mean?"

Well, we can answer that. It meant the same thing to those who heard it that it does to us. The same thing that was spoken to them is spoken to us, for the Word is a living Word. Now when will Christ come, when does he come, and how does he come to us according to this promise? - By the Spirit. Christ's promise to send the Holy Spirit was his proof of the statement that he would not leave us lone orphans, but would come to us. The Spirit, then, is Christ's representative on earth, and Christ comes and dwells in us by the Spirit. So he says, he shall take of mine, and show them to you. We are well provided with comfort. We have a Comforter with the Father, Jesus Christ the righteous; that assures an open communication at the end of the line; and we have also "another Comforter" with us, to abide with us forever, so that the communication is open all along the line. "For through him we both have access by one Spirit unto the Father." The Spirit dwelling in us brings Christ himself to dwell in us; and he in whom Christ dwells by the Spirit, is armed with the same mind that Christ was, is he not?

Question:- These two Comforters agree, do they not?

Of course they do. It is all the same comfort; for it is by the other Comforter that Christ dwells in us. Do you believe it?

(A voice) Yes, it is so.

How do you know it is so? The world cannot receive him, but you know him. How do you know him? - "He dwelleth in you, and shall be in you." When Christ is made in us righteousness, what is that righteousness? - Absence from sin; "what fellowship hath righteousness with unrighteousness?" Then Christ is made unto us freedom from sin; are we willing to accept him as that? But this is not all. He is made unto us wisdom. What fellowship has wisdom with ignorance? "In him are hid all the treasures of wisdom and knowledge." Jesus Christ is the wisdom of God and the power of God. Then how can a man, if he believes the Lord, and believes that this is all for us, - how can we (it is

212

a practical thing for us here as delegates) - how can we go on in the dark as to what we ought to do, any more than we can go on living in sin? Christ may dwell in our hearts by faith, so that we may be filled with all the fullness of God. That is a good deal. Then why should we not allow God to manifest himself in us for all that he desires to do with us? Remember that we are not able to say anything as of ourselves, but "our sufficiency is of God." While a man holds himself to this,

there is no danger at all. There is no danger in truth. There is no danger in accepting the truth. There never was a man in this world who was fanatical because he believed the Bible.

We have the promise of wisdom. Not only is Christ our righteousness, but our wisdom. What, then, is the use of our coming together and guessing about things? What is the use of a company of delegates coming together, and using their own human judgment, and then calling their conclusions the will of the Lord? Brethren, there is no need of a single mistake being made in this Conference. There is no need of a single thing being done from first to last that will ever have to be taken back. But I am afraid there will be; for there has never yet been a Conference among us where there was nothing done that had to be taken back. As I have been absent and have read the Conference reports in the BULLETIN, and seen that this one was to go here, and that one to go there, and then in the next number seen the recommendations reversed, and then when the Conference was over, and we received the *Review*, and would find that some of the recommendations were rescinded and others changed, I have wondered what was the use of wasting so much time in making the first decisions. There never has been a time in our history when mistakes have not been made; but that is no reason why we should go on at haphazard. "If any man speak, let him speak as the oracles of God." That would save much time in our councils. Whoever talks in this Conference, recommending any plan, ought first to be so well acquainted with God that he knows his will in that particular, and then the brethren will recognize it as such, and there will be no discussion over it. And thus, when we act, we may know that it is just the thing that God would have us do. Now when there is a possibility of knowing just exactly what the Lord would have done, what fearful responsibility rests upon the man that goes ahead and does not know. If we say that we don't know how to speak as the oracles of God, he tells us that he will pour out his Spirit upon us, and make known his words unto us. What, then, is the thing for us to do, brethren?

March 3, 1897

"Studies in the Book of Hebrews. No.-11" *General Conference Daily Bulletin* 7, 14.

E. J. Waggoner

(Monday Afternoon, Feb. 22, 1897.)

Hebrews 3:1-6: Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus; who was faithful

233

to him that appointed him, as also Moses was faithful in all his house. For this man was counted worthy of more glory than Moses, inasmuch as he who hath builded the house, hath more honor than the house. For every house is builded by some man; but he that built all things is God. And Moses verily was faithful in

all his house, as a servant, for a testimony of those things which were to be spoken after; but Christ as a son over his own house; whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end.

We will spend a few moments in seeing what the text says. Who are we to consider? - Christ, the Apostle, and High Priest of our profession. What was the characteristic of him? - He was faithful. He was as faithful as whom? - As Moses. That was a good recommendation for Moses. To whom was he faithful? - To Him that appointed him. And who was he that appointed him? - God, the Father. And Moses was faithful - where? - In all his house. In whose house? - The house of God. In what capacity was he faithful? - As a servant. Christ was faithful in what capacity? - As a son. Over what? - Over his house. Christ is a son over whose house? - God's house. Not over his own house, but over God's house, the same house in which Moses was faithful. In the Revised Version the word "own" is very properly omitted.

Moses was faithful in all God's house as a servant, and Christ was faithful as a son. Christ was faithful as a son over God's house, and that house was composed of whom? - Of us, provided what? - Provided we hold fast the confidence, and the rejoicing of the hope, firm unto the end. Very good. Now, what is the prominent thing that we have here before us in these verses? - Faithfulness? Yes; the faithfulness of Christ, that is one thing; another thing is God's house. How many houses has God?

(Congregation) "One."

We can settle that, that God has but one house, without our own authority, by seeing what the house of God is. What is the house of God? - The church of God. Where do you find that? - In 1 Tim. 3:15, we find the statement that the house of God is the church of the living God. The house of God is the church of God. What other name have we besides the church, for God's house? - The body. We have that stated in the first chapter of Ephesians. The church is the body of Christ. How many bodies are there? - One body. This statement is found in the fourth chapter. That being the case, the matter is settled. The house is the church, the church is the body, and there is only one body. Then how many houses? - Only one house; one church. Therefore the house in which Moses was so faithful, is identical with the one in which Christ is faithful. The church in the wilderness is the same church that God has to-day.

In 1 Pet. 2:4,5 we read that, coming to Christ "as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also as living stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ." Coming to whom? - To Christ. What is he? - The living stone. You read of that stone in the twenty-eighth of Isaiah: "Behold, I lay in Sion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation." Not only is he the corner stone, but the whole foundation. "For other foundation can no man lay, than that is laid." And what is that? - Jesus Christ. So the foundation is Christ. Now, coming unto him as unto the living stone, what is wrought for us? - "Ye also as living stones." What is the nature of the foundation? - It is a live stone. When any one comes and settles down upon that stone, what effect does it have upon him? - It makes him living.

Every stone that is put upon that stone becomes living. It partakes of the nature of the foundation. The Life of the foundation comes up into it. "Ye also as living stones, are built up a spiritual house."

Now turn to the second chapter of Ephesians, and you find the nature of this house. It is a stone house, but such a stone house as you nor I nor any one else ever saw any man build. In Ephesians we have another part of this story:-

[Christ] came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father. Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone.

A household consisting of sons and daughters is often spoken of in the Bible as a house. We speak of the house of David. "And are built upon the foundation of the apostles and prophets;" that is the foundation laid by them, "Jesus Christ himself being the chief corner stone." Now notice that as the stones become alive as soon as they are placed upon the living Stone, so the house is alive and grows. In

234

Christ "all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God through the Spirit." That is the same thought that we had yesterday - Christ dwelling in our hearts by faith; the reception of the Spirit of God brings Christ into the heart. In promising the Spirit, he says, I will not leave you comfortless; I will come to you. And so he says in the fourteenth chapter of John, that not only I, but my Father also will come and dwell with that man, and abide with him. So here we have the statement that we are builded together for an habitation of God through the Spirit. What is the habitation of God - what is the place where God dwells? - The temple. The house, or, in other words, the church, the body as a whole, is the temple of God. But in order that it may be so as a whole, what is necessary? What do we have in the third and sixth chapters of First Corinthians? - "Know ye not that ye are the temple of the Holy Ghost?" or, "that ye are the temple of the living God?" So that when these different living stones - the different individuals - becomes thus filled full, then the whole mass of living stones is filled, and the whole thing becomes the temple of God. When does this take place, that is, at what time? Is it in the future that the church is to become the temple of the living God, an habitation of God through the Spirit?

(Voices) It is now.

Are you sure of that? You must not be hasty in that statement. Let us examine. It says, "ye are." "Ye are builded." Shall we take it that after the house is built, the Lord will come and look it over, and if it suits him he will move in? - No; he is the foundation; he is there first, and the house is built on him, and in him, and through him, and he is in the house. That is a fact.

Now, if we are all agreed that the house of God, his temple, his church, is for his present habitation, let us see what are the characteristics of God's house, his temple. In the temple of God, as the prominent feature of it, is the throne of God.

God's throne is in his temple, and the temple itself is a living temple. Here we have the temple of God, a living house, composed of living stones, in which God himself dwells by his Spirit; and you have said that that must be the case now.

Let us turn to the first chapter of Ezekiel, and notice the statements that are there made concerning the throne of God:-

Now it came to pass in the thirtieth year, in the fourth month, in the fifth day of the month, as I was among the captives by the river of Chebar, that the heavens were opened, and I saw visions of God. In the fifth day of the month, which was the fifth year of king Jehoiachin's captivity, the word of the Lord came expressly unto Ezekiel the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of the Lord was there upon him.

And I looked, and, behold, a whirlwind came out of the north, a great cloud, and a fire enfolding itself, and a brightness was about it, and out of the midst thereof as the color of amber, out of the midst of fire. Also out of the midst thereof came the likeness of four living creatures. And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled like the color of burnished brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings. Their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side; they four also had the face of an eagle. Thus were their faces: and their wings were stretched upward; two wings of every one were joined one to another, and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright and out of the fire went forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.

Now I behold the living creatures, behold one wheel upon the earth by the living creatures, with his four faces. The appearance of the wheels and their work was like unto the color of a beryl: and they four had one likeness: and their appearance and their work was as it were a wheel in the middle of a wheel. When they went, they went upon their four sides: and they turned not when they went. As for their rings, they were so high that they were dreadful; and their rings were full of eyes round about them four. And when the living creatures went, the wheels went by them: and when the living creatures were lifted up from the earth, the wheels were lifted up. Whithersoever the spirit was to go, they went, thither was their spirit to go; and the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. When those went, those went; and when those stood, these stood; and when those were lifted up from the earth, the wheels were lifted up over against them: for the spirit of the living creature was in the wheels. And the likeness of the firmament upon the heads of the living

creature was as the color of the terrible crystal, stretched forth over their heads above. And under the firmament were their wings straight, the one toward the other: every one had two, which covered on this side, and every one had two, which covered on that side, their bodies. And when they went, I heard the noise of their wings, like the noise of great waters, as the voice of the Almighty, the voice of speech, as the noise of an host: when they stood, they let down their wings. And there was a voice from the firmament that was over their heads, when they stood, and had let down their wings.

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone: and upon the likeness of the throne was the likeness as the appearance of a man above upon it. And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even upward, and from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord.

Here, then, we have the best description that human language could frame, of the throne of God. Now, if every one of us, or the whole body, the church, is the temple of God, then of course the throne of God is in his temple. And what kind of a temple is it? - A living house. What is the characteristic of his throne? - It is a living throne, composed of living creatures. It is all alive. From the throne of God comes life, the river of life. That is the source of life, infinite life. The throne of God is life because just the same as when we come to the living foundation we are made alive, so everything that is in God's presence must be living. His presence gives life, and his throne is a living throne, for his house is a living house.

Take the twentieth verse: "Whithersoever the Spirit was to go, they went." Who went? - The living creatures that form the throne. Whithersoever his Spirit is to go, they go. How long did it take for the order to reach them, and for them to go to this place or that? Does it say anything about any order being given? - No. Then what was it - whithersoever the Spirit was to go, their spirit was to go? How could that be? What does that show us? - That the spirit that was in them was the Spirit of God. There is but one Spirit in the whole. Whithersoever the Spirit was to go, their spirit was to go because the Spirit of life was in them; so that God's throne is, we may say, alive with his presence, just tingling, active with the presence of his Spirit pervading it all. God thinks, he wishes to go; and instantly he is there; for we must not think of God as shut up to one fixed place - the throne went and came back like a flash of lightning. They went hither and thither; but they turned not when they went; whithersoever the Spirit was to go they went. That is the perfection of motion. That is the perfection of organization.

Now what do we have on earth as the most perfect human organization? - A well-drilled army is the

most perfect organization on earth. You take the German army, for instance. A man in one place can give the word, can press an electric button, and the whole

mass of troops will instantly be in motion. They may be around the barracks, but they will instantly fall into their places, every man in his place, and they will march at the word of command. There you will see them marching like one man, and suddenly they stop; or, they wheel and go in another direction, just as though there was but one man. What causes these different movements? - The word of command. How does it come about that all these men move together as one man? - By organization. Yes; but the drill comes in this: those men there in the ranks have been trained to hold their minds ready to listen to the word of command, so that, when the officer thinks a certain evolution, and puts his thought into a word, and as soon as the word goes out, what does it produce? - It produces that same thought in the mind of each man in the ranks. For some thought must precede the action, so that they think his thought, only it takes an appreciable length of time for his thought to become theirs. But their minds are subordinated to his mind.

Now, suppose those soldiers were simply dreaming of their own affairs, some of one thing and some of another, would they have that perfect drill? - No, sir. When a body of men are drilling, their bodies are set; there is a sort of stolidity there, so far as that is concerned. They are simply there as machines, with no business to have any mind at all; the less mind of their own that they have, the better machines they are; and that is all they want to be, so that the mind of the commanding officer will be put into them, and they move. He thinks for them. Just as he thinks, they do. That is the perfection of military drill; that is the most perfect organization that is known.

(Voice) No, sir. The church of Christ is the most perfect organization on earth? Is it not?

The church of Christ is not a human organization. The army is the most perfectly organized thing that the human mind can conceive or bring to perfection. When the word is given, then the next one gives the command to the different parts of that division, and they move all together, perfectly and harmoniously. But it is only a machine, consequently there is no individuality; there is only one mind in the whole army. That is accomplished by hard work, - a hard, arbitrary thing; and after years of that, the fact is seen that the man is useless for anything else - for any other kind of work. He must take orders from somebody else; he is simply a machine. That is the result of one human mind being subject to another human mind.

But here, on the other hand, we have God's organization, his house, the perfect body. Do we find in it one man's mind controlling another man's mind, as in the army? - No. There we have mind acting upon mind; here in this we have, it is true, only one mind, but it is the mind of God, the Spirit of God. "Whither the Spirit was to go, they went; and they turned not when they went," because the Spirit of life, the Spirit of God was in them. That is the perfect organization. You said that this thing of God dwelling in his temple, in this living house, is a thing not for the future, but for the present time. Do you hold to that still? - Yes. Another question: Do you see any such perfection of organization anywhere on earth where men without drill as in the army, move as one man? - No. What is the conclusion, then?

Let us consider the matter closely. Here are two statements which you yourselves have made: You have said, having read the scriptures as to what the temple of God is, what it is for, - the habitation of God through the Spirit, - that the time is now, has been a long time, of course, when God would dwell in his people in this living house. We have read here what is the characteristic of that temple of God, when God dwells in it, as shown by the movement of his throne, - perfect, spontaneous action, because the Spirit of God was their spirit. They had the same Spirit, his spirit was through them, so that when the Spirit thought, they thought the same thing. Then you have stated, as a second thing, that you never saw on earth any such unity, any such perfection of movement, in any body of people.

(A voice) Were not the apostles thus united at the time of Pentecost?

O, yes; but we have not seen them. What now is the conclusion? - Simply this: That God is not dwelling in this temple in his fullness, or else we are not letting it be built into a temple just as he wants it. I was reading a statement here just after class yesterday, which I will read to you:-

To the prophet, the wheel within the wheel, the appearances of living creatures connected with them, all seem intricate and unexplainable. But the hand of infinite wisdom is seen among the wheels, and perfect order is the result of its work. Every wheel works in perfect harmony with every other. I have been shown that human instrumentalities seek after too much power, and try to control the work themselves. They leave the Lord God, the mighty Worker, too much out of their methods and plans, and do not trust everything to him in regard to the advancement of the work.

When is it that we leave God too much out of our plans - under what circumstances? - When we do not trust everything to him.

No one should fancy that he is able to manage these things which belong to the great I AM. God in his providence is preparing a way so that the work may be done by human agents. Then let every man stand at his post of duty, to act his part for this time, and know that God is his Instructor.

Again:-

Christ breathed upon his disciples, and said, "Receive ye the Holy Ghost." Christ is represented by his Holy Spirit to-day in every part of his great moral vineyard. He will give the inspiration of his Holy Spirit to all those who are of a contrite spirit. Let there be more dependency upon the efficiency of the Holy Spirit, and far less upon human agencies. I am sorry to say that at least some have not given evidence that they have learned the lesson of meekness and lowliness in the school of Christ. They do not abide in Christ, they have no vital connection with him. They are not directed by the wisdom of Christ, through the impartation of his Holy Spirit. Then I ask you, How can we regard these men as faultless in judgment? They may be in responsible positions, but they are living separate from Christ. They have not the mind of Christ, and do not learn daily of him. Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God.

That means every one who is not thus moved by the divine power.

When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties.

There we have exactly the thing we have read here in the Bible. God acts through the organs and faculties of the members of his church, when all are subject to him. Have we had that

237

as yet demonstrated among us? I do not know the heart of any man. I do not say that there have not been many who have let the Lord use their organs and faculties completely; but have we, in this our work, seen Christ in our little experience, acting through the organs and faculties of the mind and body of his people in this way?

They put aside all selfish pride, all manifestations of superiority, all arbitrary exactions, and manifest the meekness and lowliness of Christ. It is no more themselves that live and act, but it is Christ that lives and acts through them.

In closing, I would like to ask, What practical use are we going to make of this lesson? What must we seek in order to be God's perfect temple?

March 4, 1897

"Studies in the Book of Hebrews. No.-12" *General Conference Daily Bulletin* 7, 1.

E. J. Waggoner

(Tuesday Afternoon, Feb. 23, 1897.)

"Behold I and the children which God hath given me." That is one of the quotations in the second chapter of Hebrews. Let us finish the statement: "Behold I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion." Isa. 8:18.

Yesterday we considered briefly the house of God, the temple of the living God, God's church, God's building - ourselves - "for an habitation of God through the Spirit." There is a good deal of talk in the religious world about the Real Presence. There is such a real presence, the presence of God, and that real presence is to be in every child of God, and in the church. That real presence is through the Spirit. We saw by studying the vision which Ezekiel had of God and his throne, the nature of whatever place where God dwells in: wherever God is, there is life. Even when God came down upon Mount Sinai it could not stand still. The whole mountain was moving. It could not keep still while God was upon it, for there was life there. The whole throne is a living throne, composed of living creatures, and they come and go like a flash of lightning.

Now note, every one of these living creatures was different from every other one - different faces, different appearance, different shape, and they were sent with their faces different ways; but in spite of that there was not a shadow, a suggestion, or a thought of any lack of unity in their movement. Just as one body they moved this way or that way. They turned not when they went. And why? - For "whithersoever the spirit was to go, they went." But how could that be? - "The

spirit of life," as it reads in the margin, "was in them." So, necessarily, "whithersoever the spirit was to go, they went," because the Spirit was in them. We contrasted that with the highest manifestation of human organization possible on earth - an army - that all move as one man. But there must be a word of command. But how is it that these men, that those evolutions, those movements, can be made, accomplished with these men?

(A voice) They have the mind of the commander.

Yes, but how did they get that? - They are drilled. Did they drill separately? - O, no; first they had to be all brought to one place, under one man. They get orders from him, get accustomed to the word of command, and then by continual exercise get so that they move almost involuntarily at the word of command.

Now then, God has an army on this earth, because we read here of the "Captain of our salvation."

248

God is "the Lord of hosts." He has a body on this earth, but he does not gather all his children together in one place to drill them, and he is not obliged to. That is an advantage of God's organization over human organizations; for, further, every man in that human organization must look to one man and recognize his authority, and submit his mind to that other man's mind. But every man's mind is to be submitted to God alone. God is supreme; God has the sole right to control every man's mind, because the mind of God is the only true, correct, and wise mind.

Talk about the harmony of reason and faith! They are just as wide apart as it is possible for two things to be. Faith is the utmost nonsense to human reason; it is foolishness, utter foolishness; and human reason is the baldest kind of nonsense to faith. They never can come together in this world. The weapons of our warfare are such as cast down human reason, "casting down reasonings." In the text it is called imaginations. It is all right either way, only the word is properly "reason." But human reason is only a figment, because there is nothing to it, so that when the human mind reasons, undirected by the Spirit of God, it is only imagination.

The Spirit of God, when allowed to work, casts down imaginations and every thing that exalts itself against the knowledge of God, and brings into captivity every thought to the obedience of Christ. Reason rests with God alone, and when a man puts himself fully into the hands of God, to be controlled, body, soul, and spirit, utterly controlled, - saying, I am only dust, and have nothing to do with myself; I belong to the Lord; now let him be my thought in my brain, and be my movement, my action; then that man's action will be right, and his thoughts will be right. "Commit thy ways unto the Lord, and thy thoughts shall be established."

Now, I say the Lord has a body on this earth. He has left here, as he has gone away, some of his children. He has left us here to represent him here on this earth, as individuals, as a church.

We are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God.

Now we may say we do that, but we do not do it at all, unless the same condition obtains in us that obtained in Christ. As preachers we may get up

before congregations and say, We are ambassadors for Christ; and "we pray you in Christ's stead, be ye reconciled to God;" but we are not doing that unless we are occupying the same position that Christ occupied. What was that? - He allowed God to dwell in him. How fully? - "It pleased the Father that in him should all fullness dwell." Now the Spirit's desire for us is, -

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 by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Eph. 3:16-19.

When we stand in that place, we are indeed ambassadors for Christ, and God beseeches men by us.

The people on this earth say a great deal about organization. We cannot show them anything in that line. We do not begin to have so complete and perfect a system of organization as the Salvation Army has, or the Jesuit body of the Roman Catholic Church. We cannot teach the world anything about that. In the armies of the earth there is organization and uniformity of action as perfect as can be. The people know all about that, and they know how it is done too. But when God's people, here and there, and all over the world, a people professing in an especial way to be the people of God, having a special message to give to the people, - when they as individuals are filled with the Spirit of God, so that that picture of the throne of God is duplicated here on earth, God enthroned in the hearts of his people, so that whithersoever the Spirit is to go they go, do you not think that the world will see something wonderful in it? Will not God's children be for a sign, and a wonder to the people?

How is that brought about? What rules and regulations have you by which that is accomplished? - None. There will be the wonder. Let us read a few verses in the fifty-second chapter of Isaiah:-

Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. . . . Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed. Therefore my people shall know my name [that is what we have been studying here] therefore they shall know in that day that I am he that

249

doth speak: behold, it is I. How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth! Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lord shall bring again Zion.

Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem. The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. [That means all of us.]

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

How do we get this cleansing? O, we know that. We confess our sins, and "the blood of Jesus Christ cleanseth us from all sin." "Now are you clean through the word that I have spoken unto you," but not if we let the word lie, neglecting it.

For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward. Behold, my servant shall deal prudently.

That has been to me a blessed assurance of late, - "Behold, my servant shall deal prudently." Who is the servant of the Lord? O, you say, this is Christ. True, but "as he is, so are we in this world." Are we not servants of the Lord, too? Are we one with the Lord Jesus Christ? Then is not this promise to us? because whatever is to Christ, is to us, for we are heirs of God, and joint heirs with him. There is no promise to Christ, then, that he does not pass along and share with us. "Behold, my servant shall deal prudently." That will be characteristic of the servant of God. He will deal prudently. I am glad for that, because I know that I am one of the most imprudent persons in the world; and when I read that God, through faith, brings strength out of weakness, then I rejoice for this promise that "my servant shall deal prudently," and I am glad that God can work prudence even in me.

He shall be exalted and extolled, and be very high. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: so shall he astonish many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider. Who hath believed our report? and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Here is the arm of the Lord revealed in the sight of the nations as power, so that all the ends of the earth see the salvation of God; so that nations shall be astonished, and kings will simply shut their mouths in wonder and amazement. What has not been told them, what they could not dream of even, they will see. They will see a power, without seeing the source of power. They will see a mighty power, and yet no great appearance or show of power. They will see perfect unity of action, and yet no man possessing or claiming authority.

Now, let me call your attention to the fortieth chapter of Isaiah. See another thing that is going to be done. We might study a long while before we could exhaust that fortieth chapter of Isaiah. It tells about -

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

That is, there is to be no crookedness in this work. It is to be perfectly straight and level. There is no going around in any crooked way, but it is to be done straight and plain before us. God's work is a straight work. It is not to get around something, nor to follow up men in all their devious ways of error. Not to follow

men wherever they may go in their crookedness, and try to expose them, but to go straight ahead. The work of the Lord is a straight work. We are to mind our own business, and let other people do the dodging around. This tells us of the same thing that the fifty-second chapter did:-

The glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of Jehovah hath spoken it.

Now the lesson: Whose voice was heard in the wilderness? - John the Baptist's. But he did not complete this message, because it is to continue until the work is done - until the Lord comes. "Prepare ye the way of the Lord." He is coming. How is he coming? - He is coming with a strong hand, and his arm shall rule for him. Behold his reward is with him, and his work before him. He has not come yet. The work is going on still; that voice crying in the wilderness is still sounding, although not yet very loudly.

It is clear enough without any further spending

250

of time, that our work is identical with that of John the Baptist. "Prepare ye the way of the Lord." Let us then read one verse in the third chapter of Matthew:-

In those days came John the Baptist, preaching in the wilderness of Judea, and saying, Repent ye: for the kingdom of heaven is at hand. For this is he that was spoken of by the prophet Esaias, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his loins; and his meat was locusts and wild honey. Then went out to him Jerusalem, and all Judea, and all the region round about Jordan.

Now, in the first place, as to John the Baptist himself, what kind of man was he? What characterized him? - He was filled with the Holy Ghost. What, therefore, must characterize those who proclaim this message, "Prepare ye the way of the Lord, and make straight in the desert a highway for our God." - They must be filled with the Spirit of God. Which is the greater, the beginning of a thing, or the end of a thing? - The end. Then just as surely as the Bible is true, when those who profess to give this message begin to give it, when, with the fullness of the Spirit and of the power of God, they proclaim this message of truth, people will flock to hear it by the thousands; in other words, the whole world's attention will be called to it, and they cannot help themselves. They will be compelled to hear it. They will not all accept it, we know that. But there will be a power which will attract the attention of the whole world, and the one thing that will be talked about from the lowest south to the highest north, and around the world everywhere, will be the truth of the Lord's coming, and the preparation to meet him. That will be the one thing that will absorb the attention of the world. They will be obliged to talk of that, because that will be the thing that will come to them with greater force than any other thing in the world that they hear. I do not say that it will continue very long, because when it goes with that power, then men will decide very soon, either one way or the other; they will yield to it, or else throw it away and give themselves no more concern about it. That is going to be done; that must be done. It will be done. I read another text. Isaiah fifty-five:-

Ho, every one that thirsteth, come ye to the waters and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price.

Here is something that speaks to us.

Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. . . . Behold I have given him [the one in whom the covenant was made] for a witness to the people.

Who is given for a witness unto the people? - Christ. Who is the commander? Who is the one who has authority? - Christ has authority and power. I have given him for a witness; for a leader. Is he accepted as being leader, and is he commander?

(A voice) Yes.

That remains to be seen. What does a commander do? - He gives orders. And to whom does he give orders? - To those who are to receive the orders. He gives the orders so that they can be understood, and if he is indeed the leader and commander of the people, then what about his commands? - They are obeyed; and that determines whether he is leader and commander, or not.

Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel, for he hath glorified thee.

Now mark, they do not run unto us because of us, not because of our good, our glory, because we have none; but nations that know not us will run unto us because of the Holy One of Israel in the midst of his people, and because his presence in the midst has glorified the whole. We have it in the sixtieth chapter of Isaiah:-

Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall rise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising.

The same story is told all the way through. There is the work of the people of God. That is the way the truth is to go. It does not say that all these kings and nations and Gentiles that run will accept it, but an ensign is to be lifted up, as a standard, something that will *per force* attract the attention of every man, from the greatest king to the lowest peasant; they will look at it, and when they see it they can do as they please. That will be the proclamation of the truth to the world. Now we go to the world.

A. F. Ballenger. - "And get up a debate to get a crowd."

Yes; and we preach certain points of doctrine. We sharpen them to a very fine point, so that we

can stick them into people, and prod them. Then we say that they have had the truth; they have had the light. Have they had the truth? - No. They have not had the truth unless they have seen the power and glory of the Lord Jesus Christ through the Spirit. When the truth has come to them in that way, then indeed they

have had the truth, and they are responsible to God as to whether they accept it or reject it; and it will not be long until that is done.

I wonder if you believe these things. What are we here for, any how? to listen for an hour or three-quarters of an hour, and then go away and say, perchance, That was very clear to-day; that seemed to be quite plain; that was a very good lesson? Brethren, how long before we are going to wake up? How long are we going to play at believing the Lord.

Now I read yesterday, very hastily, because the time was about expired, one or two sentences, and I will read one or two of them again:-

Christ breathed upon the disciples and said, Receive ye the Holy Ghost. Christ is represented by his Holy Spirit to-day, in every part of his great moral vineyard.

But is he represented by his Holy Spirit in every one who professes to be laboring for him, in every part of the great moral vineyard? That is the question. It is for me as well as for you.

He will give the inspiration of his Holy Spirit to all who are of a contrite spirit. Let there be more dependence upon the efficiency of the Holy Spirit, and far less upon human agencies. - *Special Test*, No. 3, p. 48.

It is speaking about men who do not abide in Christ, are not directed by the wisdom of Christ and the impartation of the Holy Spirit, and cannot be trusted as faultless in judgment. There is no man on earth whose judgment can be trusted. Christ alone is the leader; he can be trusted. Let him through the Spirit dwell in us, think in us, act in us, and then there will be a difference.

Yet in some cases their judgment is trusted, and their counsel is regarded as the wisdom of God. When human agents choose the will of God, and are conformed to the character of Christ, Jesus acts through their organs and faculties. It is no more themselves that live and act, but it is Christ that lives and acts in them.

Now I ask you if in that condition there will be any mistakes, and wrong moves made? Here on another page I read thus:-

The Lord is soon to work in greater power among us; but there is danger of allowing our impulses to carry us where the Lord would not want us to go.

We must not go a long distance without knowing where we are. Does it say that? - No. It says, "We must not make one step that we will have to retrace." Then we must do nothing of which we are in doubt; we must not do one thing that there is a possibility of our having to retrace. That is plain and reasonable. Very good. Now suppose here is a subject right here in Conference that we do not know whether it is right, or whether it is wrong. This is a practical question for us. Here is a matter of business, a resolution, or a nomination, or whatever may come up for consideration. We say we will do the best we can, but we are not absolutely sure as to whether it is right or wrong. Then we do not know but that we shall have to retract the action sometime. Then hadn't we better know, or wait until we find out? Let me read another statement:-

ONLY GOD'S PLANS TO BE FOLLOWED

You are not to limit the Holy one of Israel, whose power is of old, and whose ways are past finding out. If you mark out ways whereby you expect God to work, you will be disappointed. The kingdom of heaven cometh not with observation.

Yes; it comes in just the very opposite way to what we expect it. How is the arm of the Lord to be revealed? - "For he shall grow up before him as a tender plant, and as a root out of a dry ground." You do not expect a tree to grow to any proportions out of the dry ground, in the sand. But that is the way the Lord does. The Lord says that his power is such that he takes the base things of the world, and things despised, yes, and the things that are not, and brings to naught the things that are. That is the power of God. He works just exactly contrary to the manner in which man expects him to work, just contrary to human plans and human organization; because, as we said, human reason and faith are direct opposites.

You are to leave God to work in his own way, and you must walk, not by sight, but by faith. God has a work to be done, and it is a very solemn, sacred work. It is not wise to follow plans of your own devising.

Then are we going to walk as wise men, or as fools? Here is something for every delegate here to consider, for all of us to get. We all agree that we have before us here in these scriptures what is to be the work of God.

How many times does the testimony say the Lord is soon to work with greater power? How many times have we said that there is coming a

252

time when the power of the Pentecost will be seen? Is this going to come? - O, yes; but the way we do would remind one of what an old Baptist said in the days of Carey, when he was talking about going to the heathen. Said he, "Young man, when the Lord wants the heathen to be converted, he will convert them without any help from you or me." Are we not really saying that when the Lord wants to work with power, - that we will wake up some morning, and find him working with great power? I do not know of any way for us to expect the Lord to work with greater power for us as a people than for us - as many as want to be in the work then - to let ourselves be in his hand as dust. We do not know anything at all. We are utterly helpless. Now let the Lord come in, and build us up anew, - organize us on his own new divine plan, on the model of the divine temple, and live and act and think through us in his own way. And when that is done, there will be mighty power. Now, if that is true, and that can be done, then are we obliged to wait ten years? or shall we plan beforehand, and let all the people know that at the next General Conference we are going to have the power of the Lord? Isn't it time now for the Lord to work?

I will read, if I can readily find it, a statement here:-

Unless those who can help in ---- [that means everywhere,] are aroused to a sense of their duty, they will not recognize the work of God when the loud cry of the third angel shall be heard. When light goes forth to lighten the earth, instead of coming up to the help of the Lord, they will want to bind about his work to meet their narrow ideas.

Now, brethren, the Lord does not ask us to go back to the past, or to doubt that he has been with us. He is with us. Thank the Lord, he has been with us all

these years; but that does not mean that he has approved everything we have done. God has been with even the heathen. Shall the heathen therefore say, "I am all right"? If God had not been with me, I would not be living. But what has the Lord been with us all these years for? - O, he has been calling for us, and pleading that we would let him work in us. He has been with us; I thank him for that. He has been with us, and because he is with us still, brethren, let us give him full control of our minds and bodies, to work in us in any place where he may call us to work.

Let me tell you that the Lord will work in this last work very much out of the common order of things, and in a way that will be contrary to any human planning. There will be those among us who will always want to control the work of God, to dictate even what movements shall be made when the work goes forward under the direction of the angel who joins the third angel in the message to be given to the world.

I do not want to be one of them, do you? How are you going to know when the angel joins with the third angel, and the message goes with a loud cry? If we keep on as we have been going, we will not know. Is it not time, then, for us to stop, to call a halt, until we do know where we are, and let the Lord begin to use us now? It is our right and privilege, and I thank the Lord it need not take long.

How much more do we know, how much more does any man here think he knows, than the twelve apostles did after they had been personally with the Lord for three and one-half years? If any man thinks he knows as much, let him raise his hand. Either you do not think so, or you are modest. How many think we are better able to devise plans and carry them out than those twelve men were? Yet the Lord told them, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high."

Now if they did not know enough to go about the work after they had been with Christ, and had done a work that we have never done, - worked with power, cast out devils, raised the dead, performed many miracles, and done more powerful preaching than any of us have ever done, - I say, if it was necessary for them to wait until the Spirit of God filled them that they might have wisdom to go forth to the work, what are we claiming if we presume to go forth to the work without doing the very same thing? It was not very long that they had to wait, only ten days.

And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. And there were dwelling at Jerusalem Jews, devout men, out of every nation under heaven. Now when this was noised abroad, the multitude came together. Acts 2:1-6.

When they got the Spirit, they had no difficulty in finding a congregation. "Behold, I and the children whom thou hast given me are for signs and wonders from the Lord of hosts, which dwelleth in Mount Zion."

"Studies in the Book of Hebrews. No.-13" *General Conference Daily Bulletin* 7, 15.

E. J. Waggoner

(Wednesday Afternoon, Feb. 24, 1897.)

At the beginning of our work here I felt and expressed myself thus - That I had no heart whatever to go on in simply an ordinary Bible study. You know that in the study of the Word of God there is life and salvation; but just to take an hour and sit here and study certain words, and then go away again, and think no more of it, - I could not endure that. Just as an ordinary study it seemed as though it would be a waste of time, for we had not very much time to spend, and I knew from the beginning we needed something we did not have. I knew that in the book of Hebrews, in the first few chapters especially, there is life and truth, and that in small compass is the special message for this time. We have passed over a certain portion, but I had no heart to go further until we had taken in the truth of what we had studied. Each day it has seemed as though I could not go on; I did not know what there was for us. But each day, as the time came for the lesson, the Lord gave me the message. Well, I am glad we are where we are, - as far as we are. So this afternoon I thought, "What shall we have? What can we do?" And I said to the Lord, "Tell me what the message is, and whether we shall have anything or not." Then came these words, "I will put my trust in him." This is a part of our lesson in Hebrews, the words of Christ. Yesterday we were brought face to face with the fact that the Spirit of God is to do the work, and not we; face to face with the fact that God is waiting to fill his people with the Spirit, that we may accomplish in the earth the work that he designs us to do. There are so many things that we need to know; but I thank the Lord that it need not take us long. But when we receive the Spirit of God, we must receive it understandingly. We are not in the condition that the disciples were when the Spirit was poured out at Pentecost. We are a long way from it. But then I thank the Lord that it need not take us long to get there.

The next summer after the Minneapolis meeting, there was a good brother whom I met for the first time, who, at the close of a meeting, said that he had received help and light; that he had been misinformed, he was sure, in regard to the Minneapolis meeting, and the work which had been done, and he was glad to be able to see some things for himself; glad to see and receive justification by faith. Then thinking how it sounded for a preacher to say that he had learned to accept justification by faith, he added, "Of course, we have always believed in justification by faith, but we have not known what it was." Well, brethren, I have seen a good many hundred people since that time who believed in justification by faith but did not know what it was, and that among Seventh-day Adventists. There are a great many who think they believe it, and who do believe it, who have accepted it to a certain extent only, as a theory. They have taken it as a new article of faith. There is no such thing as a "theory" of justification by faith. It is a fact, that is all; and there are wonderfully few people who allow the fact to get into them for all it is worth.

Now these words that came to me here, "I will put my trust in him," cover the whole ground. That text is everything. Justification by faith is not simply one series or line of truth to be presented to the people. It is the whole truth; it is the third angel's message; there is nothing else. Is there anything else in this world we want except righteousness? Does not that include everything? Because righteousness, we understand is not simply to be a streak in a man's life; it is not simply something for Sabbath. What is righteousness? - Doing right; doing the right thing, instead of the wrong thing - that is righteousness. Not only doing a certain thing right instead of doing it wrong, but always doing the right thing instead of the wrong thing. Is not that simple enough, plain enough as to what righteousness is?

Now, of what is a man's life composed? - His actions. A man's life is composed of his actions; of what he does. If he acts right, he is right. We are not now going into the cause of the thing. We are considering the thing itself; we are not now considering how, why, or whence, righteousness comes, but simply considering the fact and how much it includes. If a man's actions be right, he is a man, a righteous man.

Let no man deceive you: he that doeth righteousness is righteous.

That is right. But if he acts wrong, then he is not right, that's all. These are facts; simple, plain, self-evident truths. They do not need any argument. A man's life is composed of the actions

254

he performs. That is all the Lord brings to the judgment, - the things that men have done. Now to how much of a man's life may the adjectives "righteousness and unrighteousness" apply? - To every act of a man's life. Is that clear? Then righteousness by faith, or in the absence of that, unrighteousness without any help whatever, has to do with a man's whole life; with every act, doesn't it?

(A voice) Yes.

Well, that is righteousness. Is a man a righteous man, and can he be a righteous man, and do right things in some particulars, and then in other particulars go wrong? - No. No; the man is composed of his acts, and righteousness or unrighteousness has to do with all the acts of man. "He that doeth righteousness is righteous." The righteous man does the right thing under all circumstances of life, and does it in the right way.

Now then, we say we accept the doctrine of righteousness by faith. What does that mean? - Right doing by faith. I know that that language to some seems the wildest nonsense; because the idea of righteousness by faith, of course, is nonsense to some. But many have said that righteousness by faith is a good thing in itself, but it must not be carried to an extreme. That is to say, righteousness by faith is a good thing, but do not be too righteous; do not be too good. Faith in God is a good thing, but do not carry it too far. Don't trust him too much. Now, does this idea of carrying righteousness by faith to an extreme mean anything else than that righteousness is a good thing and faith is a good thing, but that you may have too much of them, and so get on dangerous ground? I am not imagining anything, but simply repeating what I have heard: "Faith is a good thing, but do not carry it to extremes." Brethren, how many of you have supposed

that fanaticism is simply an excess of faith? I won't ask you to hold up your hands, but I am sure that I have seen a good many who have supposed that fanaticism was simply an excess of faith; haven't you? Some of them are in the house now. Let me tell you that as long as a man sticks to this word, "I will put my trust in him," so long as he holds to that, you can't make a fanatic out of him, no matter how much you try. He can't be made fanatical. Fanaticism comes from letting go the Word of God, and substituting one's own ideas; but nobody in the world was ever fanatical because he believed the Word of God too much. We need to be so well acquainted with the Lord that we will not be afraid that he can't manage his own business; that he does not know how to do it.

Is it misstating or overstating the ideas that have obtained in the minds of many people among us, to say that they thought that righteousness by faith was a good thing in its place, but that when you come to the steady practical work of the cause, it did not work? Is not that so? That has been a prevailing idea. Now, in the first place we must consider, Do we accept the facts of righteousness by faith? Do we accept the truth that there is no other way of becoming righteous, except by faith? Is there any other way of being righteous? - No. To every act in a Man's life the term righteous or unrighteous may be applied; then if a man would be righteous, to how many acts of his life must faith come in as the source? - All of them. Righteousness by faith, then, does not mean that it is something that we will have at some point of our life, the goody goody part, but when we come to business, we want something better.

Faith is not something to be put to one side and sneered at; faith is not imagination; faith is not fancy; faith is not sentimentalism; faith is not guess work; faith is an eternal fact. Therefore if a man be in business, and he would be a righteous man in business, that business, being an act, must be done by faith. Righteousness by faith therefore means, the life of Christ coming in to direct everything that man does, and especially in the cause of God, because as a matter of fact, if we are Christians we do not do anything that is not in the cause of God. As Christians we do not have two parts to our lives; it is all Christian, and if we say we have given ourselves to the cause of God, then we have no business to be in the cause of God a part of the time, and then a little part of the time do something else. Therefore as we are altogether in the cause, in the work, I say righteousness by faith means nothing less than that by faith everything that is done shall be done. It means that the Lord shall act. It means that we shall trust the Lord so that we shall understand; because, "by faith we understand."

The word of God is true. Man is nothing. When God speaks, we are to take his word. It does not make any difference how it comes, when or by whom it comes, we are to say, That is true. Brethren, God has placed authority in the church. That authority is his word illumined by his Holy Spirit. That is the authority. That is the only authority there is. Christ is the leader of the church. "Behold I have given him for a witness to the people, a leader, and a commander to the people." He is the leader; we will follow him. His word is authority, and it alone is authority. When we take the word of God, it does not make any difference if some man in higher position says, "It does not mean that," or, "We

cannot apply it; it would do all right in an ideal state, but God must take us where we are, and it cannot be applied here. It cannot be applied there."

With all respect to that man, I do not believe a word of it. I know that the word of God is not visionary, and fanciful, simply dissolving into blue clouds and then into nothing, but God's word is for us to live upon. Brethren, there is that in that word, in the light which God gives to us, - there is that in that word, which will direct us in every thing which we have to do in this world, no matter in what capacity we act. There is instruction in this word for everything that we should do. Numbers who do not believe the truth do not have one iota of effect upon the truth. If ten thousand men do not believe the truth, that does not make it any less the truth. If somebody else cannot see it, that does not make it any the less true that I can see it.

And so God's blessing is upon us, and God is among us; and things that we ought to have known, every one of us, years ago, and have not known, and have deprived ourselves of, and in consequence have been weak, because of our not

258

taking God by his Holy Spirit, - if we only get the key, if we only get the root, if we only get the thing for all that it is worth, we will have eternity for here and everywhere. Dependence upon God is everything. Righteousness by faith is the key that will unlock all these things. So God in his infinite mercy will teach us in a little while - O, how good he is! - that which we have been holding off for years; he will teach us, and we may go forth from this meeting with the power of God to proclaim the truth to the world. So, brethren, let us put our trust in him.

March 5, 1897

"Studies in the Book of Hebrews. No.-14" *General Conference Daily Bulletin* 7, 16.

E. J. Waggoner

(Thursday Afternoon, Feb. 25, 1897.)

Judging from some of the testimonies I have heard, we are just now where we can begin to study some of the things which we have been passing over. It would, of course, be very pleasant to me if we could pass along, and in the period of time that is allotted to us, go quite through, or nearly through, the book of Hebrews. But it would not be profitable simply for the sake of going over so much ground, if that were all. It would be a grand thing if we were in the condition to take hold and appropriate the matter as we go along. But what we are here for in this Conference is practical results; not for a show at study, but to get something that will be of practical benefit that we can take away with us. Now, you cannot take anything away with you that you do not take inside of you. You cannot take it in your pocket or anywhere outside, but in you. Because the Word of God is life. Who would undertake to go outdoors and gather up a quantity of sunshine so that we could have it in our rooms to-night? But you might just as

well think of doing that, as to think of carrying the light of God to people in any other way than in you.

The text we had yesterday was: "I will put my trust in him." Have we learned that lesson yet? I will put my trust in whom? - In God. These are the words of Christ. He says, "I will put my trust in him." In God and in whom else?

(A voice) In Christ.

Yes, but that is the same thing. But the way it usually goes is, I will put my trust in God and -

(Voices) Self.

In God and somebody else, and usually more in man than in God, because we cannot see the Lord. Do you know that heathenism is the most easy and natural thing in the world, and we are not so far from the heathen. People want to trust in something they can see, and they cannot see the Lord, so they do not know about trusting him. They want to trust in something that they can see; so you hear people talking as though it were the height, the extreme height of trust in the Lord, when we cannot see what he is doing. What wonderful trust! Somebody wants to borrow some money of me, and I let him have it. I trust him with it, but I keep watch of him. He goes down the walk, I follow him. What are you doing? - I am trusting that man. He turns a corner; I follow him. What are you doing? - I am trusting him. He goes into a house; I go as far as I can, and watch the door. What are you doing? - I am trusting that man where I can't see him. That is no trust; it is distrust and suspicion. It is an insult to him; but no one thinks of treating a man in such a way. It is only God whom they feel free to insult, because they cannot see the Lord, and he does not resent their treatment as men would.

I say we have a good deal to learn in that text, "I will put my trust in him." What are the grounds of our putting our trust in the Lord? If you are going to trust your money to any man, you inquire something about his financial standing. You wish to know in regard to his honesty. You must have some grounds for trusting him. Now what ground have we for putting our trust in the Lord? - He is strong, he is wise, he is stronger than we are, and he knows more than we do. He is almighty and all wise. How many believe that the Lord knows more than they do? We tell the Lord that we cannot do anything without him, and then go right on doing things without him. We have taken as an article of our creed, that without the Lord we cannot do anything. We all profess to believe that without the Lord we cannot do anything, and then we go right along and begin figuring and planning without taking the Lord into the account at all. Now, how much sense is there in that?

265

We have a lesson of trust in the fiftieth chapter of Isaiah. To show who it is that is speaking, so we will have no difficulty on that question, read the sixth verse: "I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and speaking." Who is speaking? - It is Christ. Now come back to the fourth verse and onward:-

The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned.

The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? let us stand together: who is mine adversary? let him come near to me. Behold, the Lord God will help me; who is he that shall condemn me? lo, they all shall wax old as a garment; the moth shall eat them up.

Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness and hath no light? let him trust in the name of the Lord, and stay upon his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and in the sparks that ye have kindled. This shall ye have of mine hand; ye shall lie down in sorrow.

The tenth verse tells when to trust, and it is the only time when we can trust in the Lord. It is when we cannot see; and how much of the Lord's way, how much of the Lord can we see any time? - Nothing. Clouds and darkness are round about him, but here we have the Lord, and we are to trust in him. The Lord hath given me the tongue of the learned, that I should know how to speak the right thing at the right time: "The Lord hath opened mine ear, and I was not rebellious, neither turned away back." Notice the simple statement in Psalm 40:6-9:-

Sacrifice and offering thou didst not desire; mine ears hast thou opened; burnt offering and sin offering hast thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God, yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest.

Now turn to the book of Luke. The second chapter tells of the birth of Christ, the presentation in the temple, the return to Nazareth, of course after they had been in Egypt. "And the child grew, and waxed strong in spirit, filled with wisdom." Or, literally, "becoming filled with wisdom." The child grew, and waxed strong in spirit, becoming filled with wisdom. Now in the remaining part of the chapter we have that wonderful story of the trip to Jerusalem, and of Jesus talking with the doctors in the temple. We see in the pictures always, "Jesus disputing with the doctors," which shows that people who make pictures do not always know the Bible, because we have no record of his disputing, and it would have been most unseemly in a boy of twelve. He was there to improve every opportunity he could to learn something; but, although he was not there as a teacher, yet he could teach the doctors something, and he did that in the questions he asked, and in his answers. Do you suppose, can you suppose, that in the attitude of Jesus there in the temple, when twelve years of age, there was anything out of place, out of keeping with the proper conduct of a child twelve years old to those who were aged? anything immodest, or forward, or assuming, or bold in his character? - No. Just as a little boy he wandered in where the law

was being taught, because his tastes led that way. They wondered at the answers he gave them, so clear, so deep, and they wondered that the questions he asked them opened up things even to their minds. But yet there was nothing that was not perfectly in keeping with the actions of a proper child, twelve years old.

"Studies in the Book of Hebrews. No.-15" *General Conference Daily Bulletin* 7, 16.

E. J. Waggoner

We may begin here as though we were leaving off at the close of the hour. If any one has any questions to ask, perhaps it would be better for them to be given now. So if there are any practical questions upon any of these points we have been considering - practical questions, not speculations - we should be glad to consider them.

Elder Lane. - I was asked yesterday if I thought you were teaching that although we lived very

270

near to God, and had much of his blessing, we would ever come to understand the minds and very motives as Christ did. This was a question which resulted from the statement you made that Christ had no more than we may have. It says in regard to him that he knew what was in man. So if we have enough faith, can we reach that same point?

Twelfth chapter of 1Corinthians. I do not know anything, I have no opinion whatever, except what I read; and all can know what is written just as well as I.

Wherefore I give you to understand, that no man speaking by the Spirit of God calleth Jesus accursed; and that no man can say that Jesus is the Lord, but by the Holy Ghost. Now there are diversities of gifts, but the same Spirit. And there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and the selfsame Spirit, dividing to every man severally as he will.

But to every one the Spirit is given to profit withal. Therefore when the people of God come to be the people of God indeed, - come to give up their own way, their own devices, their own schemes, for the Lord himself to be their wisdom, God himself to be in them by his Spirit, in his fullness, - then the gifts of the Spirit will be in the church because every living soul will have some gift of the Spirit. The Spirit divides to every man severally as he will. Discerning of spirits is one of these. I know of but one man in the world since the time of Christ, who had all the gifts of the Spirit at one time. That was the apostle Paul; he had the whole series, an apostle, a teacher, an evangelist, a prophet, a discerner of spirits, talking with

tongues, interpretation of tongues, the gift of miracles, the gift of healing - all found in that one man. I never read of another man who had such an abundance of gifts. But God takes everybody, every individual, and gives to every one his work. He gives to every man according to his several ability, according to the work God designs he shall do. The fullness of the Spirit in him will make him competent for that work. God will give to every soul just the gifts that are needed for every occasion.

We do not need to explain as to the operation of the Spirit. The essential thing for us is the acceptance of the Spirit. Then whatever the Spirit is pleased to work in us, we will give God the glory. But we will not choose. We have the statement, "As he is, so are we in this world." "God was in Christ, reconciling the world unto himself." He has put into us that same word of reconciliation. "So then we are ambassadors for God, as though God did beseech you by us," in his stead. The same work, you see, the very same work is given to us, that was given to Christ: "As my Father hath sent me, even so send I you." To fit him for his work, "in him dwelt all the fullness of the Godhead." So the inspired prayer of the disciple for us is, -

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 by faith: that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.

There is no difference; the same things are given to us, that were given to Jesus, for we are joint heirs with him. That is not lowering Christ. It is not depreciating Christ, but it is the Spirit endeavoring to give us a conception of the wonderful height to which God lifts man. The Spirit desires that the eyes of your understanding may be enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward who believe. He wants us to see and know these things. Is there another question?

(A voice) How could Jesus trust in God when he was a very small child, if all the wisdom he had was acquired?

I cannot explain it; it is enough for me to know that he did. Of course the question hinges on that word if - if all the wisdom he has was acquired.

Elder Fifield. - It seems to me that some of the most perfect trust there is, is that of the child. The Bible says, Except ye be converted, and become as little children.

Of course children trust. But we get the idea that because children are small, and do not bother themselves about things as we do, they do not

271

trust, when they have a great deal more than we do. Men build up doubt by their vain reasonings and philosophies only to knock it down again; but the child is not so foolish as to build up a great pile of stuff that he has to knock down again.

But to return to that point, as to Jesus' acquiring knowledge. It is a vital one, just as any other. On that depends whether we are going to get all the benefit of

Christ, or whether we are going to dig a ditch and make a separation. Now, if he was such a monstrosity that as a child he had enough knowledge to fit out a full-grown man, what likeness is there between him and us? What benefit can we get from his experience? What a big advantage he had over us then. Could I get any benefit from his experience in such a case? - No; it would simply be discouraging. But it says that he was tempted in all points like as we are. "It behooved him in all things to be made like unto his brethren." There is the benefit, the advantage.

Elder Jones suggests that the words in Ps. 22:9, 10, make it plain. The Lord kept him as a child, as a youth, and as a man; and he will do the same thing for us, if we put our trust in him.

Now take the case of Solomon, who, according to the Bible, was the wisest man that the world ever saw. There was none like him before or after, and all the world came to see the wisdom of Solomon. How did he get his wisdom? - God gave it to him? Did he go to bed one night, and wake up the next morning a wise man? He himself has told us how he got his wisdom, and how we may get it. It is true that he sought the Lord. The Lord said, What will you have? He said, I will have wisdom. The Lord says to us, What will you have? We desire wisdom, too. We are in continual need of wisdom about something or other. How shall we get it? - "If any man lack wisdom, let him ask of God who giveth to all liberally, and upbraideth not, and it shall be given him." But let him be watchful about one thing. Let him ask in faith. How does faith come? - By hearing. Hearing what? - The Word of God. Let him ask, then, according to the Word of God. If he asks according to the Word of God, there is no doubt about his getting wisdom. Solomon asked for wisdom, and he got it. Turn to the second chapter of Proverbs, and we shall find out how he got it. There is only one way. The old proverb used to be that there is no royal way to knowledge. But there is. That is the only way there is to learn. Solomon was a king and he has given us the royal way to wisdom. And this is not simply Solomon's opinion. It is the Spirit of God speaking through Solomon, and what the Spirit of God spoke to Solomon, he speaks to us. Let us read it:-

My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea every good path.

How did Solomon get his understanding? - He dug for it. He cried for it day and night. That is the way men seek silver and gold. That is the way the millionaires get their money. They put their minds on that one thing to the exclusion of every other thing day and night, because they would rather have money than anything else. Now, we would rather have wisdom than anything

else, because the wisdom of God is salvation, and the salvation of God is everything. We have the key to the whole universe then. Solomon studied. He asked the Lord, and then studied, and the Lord gave him light. He studied God's Word, "for the Lord giveth wisdom, out of his mouth cometh understanding." So Solomon got his wisdom from the Word of God, and he did not have nearly so much of the written word as we have. But there was not another thing that Solomon had to make him the wisest man the world ever saw. Do you believe it? It was just by the study of the Word of the Lord.

Some of you do not believe it, because you have read the Old Testament through, and you did not find very much in it. I have traveled across Nevada and Colorado, and I never saw any silver or gold in either State. Shall I say that I do not believe there is any gold or silver in these States because I never saw any there? But it is there nevertheless.

I was not looking for it when I was there, and did not dig for it. Other men have found lots of it there. Some men may say that they see wisdom

272

in the Bible, but only in certain directions; it does not tell a man how he ought to do in a Conference. It does not tell a man how he ought to do in his own affairs. How do you know it does not? You may say you have not found it there. It is one thing to say it is not there, and another to say you have not found it; because it has been found. Solomon found it there. And the Lord found it there, because he was greater than Solomon. Jesus was wiser than Solomon, and we have access to the same source of instruction that Solomon had.

The question will come, How shall we know when we get the truth, that it is the truth? How shall we know we have the right way. I will tell you how you cannot know: if you use your mind to speculate, and try to reason things out. You get hold of some subject, some idea, then take that and try to drive it through the Bible, and use one text here, and another text there, and another text elsewhere, that will fit, - while you may have a pretty good theory, you cannot know anything about whether you are right or not. Of course you cannot. You will always be in doubt. The most you will be able to say is that according to your best judgment so and so is the truth. That is not studying the Bible at all. That is studying yourself, and trying to get the Bible to agree with you. It is another thing from studying the Bible. The same doubt will also always be in your minds when you take truth at second hand. The Lord says, Dig, just as you would for treasure. Take the Word, and look at it, and delve into it, until its truths are imprinted in your mind. And let them be turning over and over and over, just keeping them until they are digested and assimilated, and we get the good that there is in them. And then the light comes. It is life and you see it. Now, from my own experience I tell you that is the only way to learn anything of the Bible.

Elder G. F. Watson. - Do you understand that we should not study by subjects?

You cannot study the Bible that way. Nobody ever studies the Bible by subjects. That is not studying the Bible at all. You study the Bible itself, without reference to subjects, and then when a man asks you a question on any subject you are ready, no matter where he strikes you; you fall upon your feet every time.

It makes no difference where you start in, it is there, and you see it. Now, when you take a portion of Scripture, read it and reread it, keeping your mind fixed upon it as though you would see to the bottom of it, - why, it is just wonderful. I can say for myself, that I do not deserve any credit for anything I know, because I have not obtained it by any shrewdness I have in studying things out. I simply take a scripture and look at it, and look at it. I want to know what it says, and that is all, without any speculation; and I will not allow myself to think, even myself by myself, one hair's breadth from what the Bible says. I have not any curiosity to speculate about the Bible; my curiosity is just all in abeyance. The trouble is, we go a little way in the Word, and then start off on a speculation, going on nothing, wondering about this, and building up this theory and that theory; but we have no business to do that. It is not fair to treat ourselves or anybody else that way. I simply keep looking and looking, and it comes. Now, can a man know a thing that he sees? If the window is open here, and we look out, can we tell what we see?

We look out here, and we see the sun shining; and we look out on the other side, and we see the sun itself. Then do we call two or three of the brethren, and say, Now, I want to be sure that I am right on this? I see something there; is that light? or is it not light? I want to be sure. The window is open, and I ask, Is that light? or is that not light? What would you think was the matter with me? - You would think I was blind. We want to be able to know light when we see it. And it certainly ought not to be a difficult thing for one to be able to do that. I would not give a farthing if every one in this house should go with me out into the street, and tell me the sun is shining. That would not help me one bit. You think I am wonderfully conceited, don't you, because I can tell when the sun is shining? Well, I have fairly good eyesight, and what I see I know. Now, when we get acquainted with the Lord, we know the light, and we do not need to have somebody to tell us that it is light. Every one of us has to have that knowledge for himself, so that he can know it for himself; and he does. We have that statement in 1 John 2:20: "Ye have an unction from the Holy One." Have we? Settle that point. "And know all things." How can that be? - Because just as it is told in the fourteenth chapter of John, "The Comforter which is the Holy Ghost, whom the Father will send in my name, he will teach you all things." He will not

273

teach us anything wrong. He will lead us into all truth. How much will there be that we need to know that we cannot have, and cannot find out? Now 1 John 2:27:-

But the anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him.

Whoever receives any truth, no matter how true it is, from a man, and recognizes that as coming from a man, has not the truth at all. Whoever will quote a man, when he is trying to teach somebody, - well he is not teaching with authority. He does not know what he is trying to teach, and cannot expect that the people will. The man who knows the truth teaches as though there was not another man on earth who believed it. He knows it so thoroughly that any number of men in this world denying it would not have the least effect upon him.

Elder Kauble. - Is it not just as possible for a man to be positive that he sees light when he does not see it, as for a man to be positive that he sees light when he does see it?

No; it is impossible. A man cannot be sure of a thing that is not so. A man may be deceived, but we have no business to be deceived. What in the world are we in the world for as teachers, if we do not see and know the truth? What business have we to go out and teach somebody else what we do not absolutely know? How dare we do it, and thus run the risk of leading him astray?

Question. - Was not Paul just as positive when he went about persecuting the disciples, that he was doing God's service, as he was after he was converted?

No; he was kicking against the pricks.

Elder Kauble. - I read in the Testimonies that we ought not to teach new doctrines until after counseling with the leading brethren. The question comes, Are we to take our own individual judgment as to what is light?

No; we are not to take our own individual judgment about anything. Cursed is the man that trusteth in man. There is nothing so accursed as for a man to trust in himself. We have the mind of the Spirit to depend on, instead of our own. That statement in the Testimonies is needed, but we need not be worried over it. Did you ever meet a man, and he would say, I have a new sermon, a new point, some new light. He tells you about it, and says, What do you think about this. He does not mean, of course, to ask your advice, but only to get your assent to his theory, so that he will feel more secure. I will tell you that in all my experience I have never seen anything in that way. In all my experience in the truth I have never yet found a new point, or gone to any one and said, I have a new point; because I never tried to get out anything new. I have not the slightest sympathy with anybody that goes about to get out new theories. Such a one could be in better business than that.

Elder Ballenger. - Are we not commanded to get things new and old out of the storehouse?

That is all right; I did not say that I do not get things new, for I am getting such things all the time. But we do not get new things by jerks. We are not studying to find something to unload on somebody else, or to arouse the anxiety of the congregation with the thought that they are going to get something that will tickle them, something that will create a sensation, that will be startlingly new, and that nobody ever thought of before. Such a man always does harm, even though there be some truth in that which he has. Truth is always the same, the old, old story, and yet it is always new. It is life, new life; it is the old thing always brightening up. It is eternal life. We live in eternity, if we are the Lord's. He has given us eternal life, the power of the world to come. And the one characteristic, the chief characteristic of it is, that it is always fresh. The earth made new will be just as new after ten thousand years, as the first day. The man who reads a text of scripture before a congregation, and does not every time he reads that text learn something new from it, has not his eyes upon God. It is not something that you can sit down and jot down with the pen and ink; it simply comes. The new things that come to me are not the things that I keep a memorandum of, so that I can go about and say, Here I have another new thought. Indeed, the man that

gets so little light that he can keep a memorandum of it, does not get enough to do him much good. It just keeps coming, coming, coming, like the rising of the sun. You cannot mark it. You cannot make two successive marks indicating the rising sun's position in the heavens. When you make the second, it is not there. It is rising. It is higher, continually higher. So is the light from the Sun

274

of Righteousness. Light is life, and life is growth, continual growth.

(A voice) Such a man is going on and on; he is growing. "The path of the just is as a shining light, that shineth more and more unto the perfect day."

Why, brethren, if we had to meet together to decide upon every ray of light that God gives, we should have to be in General Conference all the year around. Light is coming all the time. A man cannot put his hand out and mark it. You cannot, no man in this world can write out a synopsis of faith, and tell the truth. You cannot get at it in that way. Truth is from God, and must be drank in as he has given it. A man is not to go around conscious of how much he knows. There is only one help to Bible study, and that is the Spirit of God.

Question. - Do we understand that receiving the Word of God is receiving the Spirit of God?

Yes, if you receive the Word of God indeed, because it is a living thing; it is the bread of life. If you take it as written by some other man, it is not Spirit at all. But if you take it as the living Word, spoken by God himself, then it is life.

But, as I was saying, we are not to go around burdened with a sense of what we know. Why, brethren, when the apostles received the Spirit of God, do you suppose they went around all the time burdened with the consciousness of power? Christ said to them, Ye shall receive power after that the Holy Ghost is come upon you; but do you suppose they went about conscious of that power? - No; they were simply ordinary men the same as before, without any consciousness of power; but when the occasion for a certain thing arose, being always yielded to the Spirit, they were ready for the occasion.

Brethren, we need to study the Bible; stop fooling with it; stop using it as a plaything; begin to study it, and believe there is something in it. There is more in it than you have any idea of. There is everything in it.

We are studying the question, "I will put my trust in him." We have seen justification by faith is the bottom and the substance of everything. See here, as we saw in what we read the other day, the failure to receive - not simply to assent to, but to receive - righteousness by faith is the cause of all these complications and these difficulties that have arisen. Do you see the point? Does that teach you anything? Does that not teach this, that if we all accepted righteousness by faith, and all that is in it, - because that means eternity of progress, - if we received it into our lives, we should know just how to do in everything? because it would open up the whole Bible to us, and then we would be saved all these difficulties, and all the snarls that we get into, and not have to spend so much time getting out. The trouble with many people is, trusting in the Lord makes them think, and it is hard work to think, and so they would rather trust in themselves. Now, that seems like a paradox. A great many people think that the worker who trusts in the Lord, and who preaches by faith, is the man who doesn't think. How many times,

as I have tried to impress upon the ministers that they should depend upon the Lord for their preaching just as much as they do for their living right, have I heard the objection raised, "We must not be haphazard; we must not go at random; we must not depend upon the spur of the moment, and go and give whatever we happen to have in our minds."

The testimonies say all that. But who said that depending upon the Lord was going at haphazard? You might as well say that the man who trusts in the Lord, to be kept from sin, is going in an utterly reckless, foolish way. It does look foolish to the man who doesn't know anything about it. And I know how foolish it used to seem to me, how absurd, to think that man, by believing, could be protected from doing a wrong thing. But I know it now, and there is no foolishness in it. There is no going at random about it, for it holds a man right to the Rock all the time; and the man who throws himself into the hands of the Lord, that he will preach by faith - do you suppose he isn't going to think and study? The reason why so many people do not trust the Lord is because it requires so much thinking; when instead of that they can just take a little time, when they feel well, and think for an hour or two, and work out a subject to their satisfaction, and they are forever free from thinking on that subject. Then when they get ready to preach, they can get out their notes, and all the time they know exactly how much they know, because they have it in their pocket. But, brethren, you cannot carry the Word of God in that way. You cannot carry the Word of God in your pocket. You

275

have to carry it inside of your own heart. It has got to be a part of yourself. And as you go along, you may be unconscious that you know anything about a certain thing - the whole thing is gone from your mind, because you don't need to use it then, and some brother comes along and says, "What is your opinion about this thing?" I don't know anything about it; I haven't any opinion. But if somebody comes along who needs light, somebody who wants help for his soul's salvation, and that very thing is a thing that is going to help him out, the Spirit of the Lord will bring it, and it will be as clear as daylight, and you will see it, and all you have to do is just simply to read off to that man, or that congregation, just what you see by the Spirit of the Lord, - what the Spirit brings to your remembrance. But it does not bring that which we have not been giving our minds to; and that throws upon us a responsibility of keeping our minds upon the Word of God, of giving ourselves to the Word of God and to prayer, so that we may be ready for every good work; so that whatever condition a man may be in, whatever need, whatever distress of mind, we will have so studied the Word of God that although we may never have seen that man, we have the Word that meets his case exactly.

Now, we do not have to go around burdened with a sense of how much we know, and with everything parceled, and each one of these things labeled in our minds; this subject is here, and that subject is there. We cannot get at truth in that way. But it is all there as light, and when the Spirit of God shows the occasion and the person, they all meet together; we are ready for every good work. It is not we, but the Spirit of God; and we can put ourselves into the channel and be used by the Spirit of the Lord.

The Wisdom of the Cross.

March 8, 1897

"Studies in the Book of Hebrews. No.-16" *General Conference Daily Bulletin* 7, 17.

E. J. Waggoner

(Sunday Afternoon, Feb. 28, 1897.)

We will pass along in the reading of the book of Hebrews, and find perhaps as we do so, further ground for this statement, "I will put my trust in him." We have already considered the first part of the third chapter. We can briefly cover the remainder. The thought in the first chapter is the faithfulness of Christ, and we by steadfast faith being made a part of his house:-

Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do alway err in their hearts; and they have not known my ways. So I sware in my wrath, They shall not enter into my rest.)

You will notice here we have verses seven to eleven in parentheses, so that it reads, "Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Moses was faithful in the house of God, but the others were unfaithful; they proved the Lord, they tempted him, they tried him, and

298

saw his works for forty years, and yet they did not learn his ways. That was long enough for anybody to learn God's ways. How do we learn the ways of any person? - By seeing what he does.

They saw the Lord's works for forty years, and yet they did not know his ways. That seems wonderful, does it not? Well, I have known people who have seen the ways and works of God for twice forty years, and yet they did not know his ways. It is a very common thing for people to see the works of God and yet not know his ways. The Lord has been showing his works to the people all the time. One of the things that seems so difficult, even right here among us, for the people to believe is that the Lord's ways can be learned by looking at his works. If you cannot know him that way, how can you know him? And yet people will see the works of God before their eyes everywhere day after day, for forty years, and sometimes twice forty years, and never know the Lord's ways. Let us learn the Lord's ways. In his Word he says, My ways are not your ways; and yet we will get together and try to make ourselves believe that our way of doing a thing is the Lord's way. Did you ever think of it? is there not a field of thought in this, that in the Lord's works we are to learn his ways, his ways of working? That is, as we look out and see the works of the Lord everywhere, is there anything in that for us to learn as workers together with him?

The Lord is very quiet in his work. Some of the most mighty works of the Lord are done in the most quiet and unnoticeable way. He does not always rend rocks and make the earth quake when he does a thing. He can do that when he wishes to. And yet the Lord can do just as mighty works without anybody feeling any tremor whatever. Take it in the springtime, when the whole earth is in motion by the coming-up plants. There is a power infinitely beyond measurement and beyond conception, the Lord himself working, and yet all is still and quiet.

What was the result of the children of Israel seeing the works of God and yet not learning his ways? What followed as a consequence? - They did not enter into the rest. "So I swear in my wrath, they shall not enter into my rest." Is the Lord arbitrary in any of his ways? - No. How do his laws originate? - They are his life. Does the Lord sit down and devise laws, and say, "This is what I will impose upon the people? This will be a good thing for them, and I will impose it upon them, and if they don't do it I will cut them off?" - No. The Lord is life, and his life is law. His life is always the same, and it can never be any different from what it is. God's law is as it is, just because *he is*, and he cannot be other than he is. Whosoever therefore, rejects his life, must as a necessary consequence have death. It cannot be otherwise. It is so because it is so. It is not arbitrary punishment put upon man, but there is nothing else that can be done. If a man will not have life, he must have death.

What is the thing these people would have had, if they had in the works of God learned his ways? - They would have had rest. But since they would not learn his ways as they saw his works, the Lord says, You cannot have rest. They could not enter into his rest. It was an impossibility. "Wherefore take heed brethren, lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily, while it is called To-day." To-day is the only time given us. Yesterday does not exist, and there is no such day as to-morrow.

When we come to what we designate to-morrow, it is to-day. The only time there is in the whole world is to-day. Whatever the day of the week, it is to-day always, to-day.

But exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end; while it is said, To-day if ye will hear his voice, harden not your hearts, as in the provocation. For some, when they had heard, did provoke: howbeit not all that came out of Egypt by Moses. But with whom was he grieved forty years? was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom swear he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief.

Not that he would not let them; but they could not. We read on:-

Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should come short of it.

Whose rest had they the opportunity of entering into, and would not? - God's. What was preached to us? - The gospel. What gospel? - The same as unto them. It is no new gospel. There is no room for talk about their having had no chance to

hear the gospel. They had it first, and rejected it, and now the gospel is preached unto us as it was unto them; we have just as good a chance as they. When it was preached to them,

299

why did it not profit them? "Not being mixed with faith in them that heard it." It was not joined by faith to them that heard. For who enter into the rest?

(Voices) We who believe.

We; when do we enter into rest? - When we believe. Into whose rest do we enter? - God's rest. The reason why they did not enter in, is because rest comes by faith. They did not believe; therefore they could never rest. But we who believe do enter into rest. What is the proof that believers do enter into God's rest? - The proof here given is, that God swore that the unbelievers should not enter in. That is the negative side of the oath. It is simply the reverse of the oath to Abraham, that he and his seed should enter into rest. In the fifteenth chapter of Genesis we have the promise, and in the twenty-second chapter we have the promise, confirmed by the oath, that the seed of Abraham should have rest from all their enemies. This oath was because of Abraham's faith. So the oath has a double aspect. They who believe enter into rest, and they who do not believe cannot enter into God's rest.

They could not enter into rest, "although the works were finished from the foundation of the world." The statement is that they could not enter into God's rest, although the works were finished from the foundation of the world. Here we find a *seeming* change of subjects from rest to works.

(A voice) I would like to know what is the meaning of that word, "rest."

Rest simply means rest; I do not know of any other meaning for the word. I think we all know by experience something of the meaning of rest, even if it be only by the desire for it.

(A voice) But I am not a preacher.

Well, you do not have to be a preacher in order to believe. We who believe enter into the rest.

(A voice) The question in my mind is, Does it refer to the thousand years' rest?

It is God's rest, and that is not merely for a thousand years, but for eternity.

The works were finished from the foundation of the world. When the works were finished, what followed? - Rest. If a man has a work to do, and he finishes it, what must necessarily follow? - Rest. He can do nothing else. Man does not finish his work. Therefore, he finds no rest in his own work.

Elder Frederickson. - Is this the same rest as where it says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest"?

Whose rest are we talking about? - The Lord's. Who says, Come unto me, and I will give you rest? - The Lord. Then it must be the same rest. When you come to one of these fundamental principles, believe it. Make it your own by faith, and cling to it, and believe it forever; then you can go through the Bible, and faith will lighten it up, all the time. We cannot fight or argue our way into an understanding of the Word of God; but just as the sun melts the ice, so we believe our way into an understanding of the Bible.

God calls us to rest on the assurance that the rest is prepared, because the work is finished. When work is all done, and well done, then rest must follow, because there is nothing else to do. If there is more to do, then the work is not finished.

We are taken back to the first chapter of Genesis, to see whether or not we believe what we cry out so much against the evolutionists for not believing - the simple story of creation. The first step in the proof that the rest is ready is that the works are finished. What is the evidence of it? - For he spake in a certain place of the seventh day on this wise: And God did rest on the seventh day from all his works. And in this place again, they shall not enter into my rest. Who is it that speaks? - God. What is he talking about? - His rest. When did he rest? - When his works were finished. On what day did he rest? - The seventh day. The seventh day is the Sabbath of the Lord thy God. Sabbath means rest, so the Sabbath-day is the Lord's rest.

Take the fourth and fifth verses together:-

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

They cannot rest. They cannot keep the Sabbath day. Is not that what is said? They cannot rest because of unbelief. We which believe do enter into rest, because the works were finished, and therefore the works prepared, from the foundation of the world. God rested the seventh day from all his works. That is what he said of the seventh day in one place; in another place he said of it, "They shall not enter into his rest."

Closing up the record of the work which God did during creation week in the first chapter of Genesis, -

300

God saw everything that he had made, and, behold, it was very good.

God was pleased with it. He did not see where he could make it any better. It was perfect. Whatsoever God does is done forever. Nothing can be added to it, nothing taken from it.

Now we are going to get rest. We are going to get the rest of the Lord. But the rest must necessarily be preceded by works - works of what character, what kind? - Works that are perfect, finished and complete. Take the scripture that we have here, "We which believe do enter into rest," and compare it with what the Saviour said in the sixth chapter of John, in answer to the Pharisees' question, "What shall we do, that we might work the works of God?" Did he say, If you want to work the works of God, do some works? Did he say, If you will believe, you can do the works of God? - Oh, no. He said, "This is the work of God, that ye believe on him whom he hath sent." God has never told anybody to do his works, because God knows enough to know that nobody else can do his work. It is only men who put themselves in the place of God that say, "We can do anything that the Lord can do; we can do work, and do it just as good as God can do it; we can be justified by works; we can do works that will stand by the side of God's work, and he can't tell the difference." God knows enough to know that there is no other being in the universe that can do his works, and he does not ask us to do them.

But "this is the work of God; that ye believe in him whom he hath sent." Now, is there any contradiction in these texts, namely, "This is the work of God, that ye believe;" and "We which believe do enter into rest?" - No. Why? - Because the work is done; and when you get the work of God, you get the work that is finished, and therefore you have rest. Therefore by believing we get rest in the perfect, the finished, work of God.

Let us notice the text referred to a moment ago:-

"Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest."

Find rest in meekness and lowliness, for my yoke is easy, and my burden is light. Therefore that which worries us, and tires us, is this pride of life that makes us think that we can and must do everything ourselves. But we can't do it, and that is why it tires us. Suppose we have a piece of work given us to do, and we have labored at it faithfully, and then when we have finished it, we find a botched job. Can you ever get any satisfaction out of it? Do you ever get any rest from it? - No; you do not rest over it, because you are held to do that work, and you can't rest at night because you think, Now I have to do that work over again. And when you do it over again, even then it is not good.

Who is there that wholly finishes and completes all his daily round of work. Who is it that finishes it perfectly, so that he can look back upon it in perfect satisfaction, and take absolute rest and enjoyment in looking at it. Is there anybody? - No. We can't get it done. The best work we can do, there is something that is wrong about it, something that is a failure, something that is incomplete; and that is what tires us. Don't you know that it is a simple fact that it is not the work that men do, so much as the work that they cannot do, that tires them? It is the work they try to do and fail to accomplish that tires them. Not only do we not get our work all done, but we don't do it perfectly even as far as we go, and that is what tires us out. You know there are thousands and thousands of men that say, just ordinary work given to men, ordinary men's work, I can't finish it; do the best I can, I can't finish it. But when they talk about God's work, O, they can do that well enough. Is not there something unreasonable about that? They acknowledge that they cannot do their own work as it ought to be done, but they feel fully competent to do God's work. But what are God's works? - His work is what he does, and everything that he does is right, and therefore righteousness. It is very common for people to think that they can do right; but righteousness is God's work, and the man who can't do his own work, must not suppose that he can do God's work.

We are heavy laden with sin, and that which wearies us is our vain attempt to work out righteousness. So long as we keep at that work, our work must be incomplete; and so of course we don't find rest. Who is there that has not said, "Now, if I had that to do over again -?" and then follows a list of improvements that he would make. A man makes a machine, and it is no sooner done than he begins to see where he can improve on it the next time. But the first time that God did his work, it was just as good as it was possible to be done. He could not see anything

incomplete about it. It was all right. He did not wish that he could do it over again. It was all done, and well done; therefore the only thing that could follow was rest. How had God done his work in the first place? - By his Word. "He spake, and it was." And he could rest in confidence in his own Word. He had confidence that the Word which created could uphold, so he rested, and took satisfaction in looking at the work he had done.

The Lord made man also just as good as he knew how to make him, and we read in Gen. 2:15,-

And the Lord took the man, and put him into the garden of Eden to dress it and to keep it.

If we had a strictly literal rendering of that, it would be, "He caused him to rest in the garden of Eden, to dress it and to keep." God gave man work to do in Eden, so that work is no part of the curse. It was work upon the land, too. That is the only kind of work God gave to man. He put him in the garden of Eden to work, but he caused him to rest there. The whole world was given man, but the garden of Eden was the place which was his home. He caused him to rest there, to dress it, and to keep it. Now mark, he didn't have to make the garden. God made it, and man had only to keep. When we see how he came to lose it, we can see how he was to keep it. His sin was unbelief. He didn't believe God, therefore he lost the perfect work of God. How, then, could he have kept it? Just by belief. "This is the work of God, that ye believe." So long as he believed, so long he would keep the garden and have it for his own: so long would he have the perfect work of God, so long he would have rest in that garden. No matter how much he worked, if he worked from morning till night, he never got tired. That is the beauty of God's work. Because the work was all finished, it was all perfect and complete, therefore in keeping that work he did not get tired. Here was a work finished and given to him, and all he had to do was to rest in it and keep it as it was. His very work was rest.

Now, in the second chapter of Ephesians we have a word about salvation.

For by grace are ye saved through faith, and that not of yourselves. It is the gift of God. Not of works, lest any man should boast.

Not of whose works? - Not our works. Why? - "Lest any man should boast." But it is of works, nevertheless. "For we are his workmanship." So it is works after all. *But* whose works? - God's works. But there is no chance for God to boast over God. "For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." That was the case with Adam when God made him. He was created in Christ Jesus for good works. Who made them? - God. And he made them for the purpose that he might walk in them and enjoy them. Now, the gospel is to bring us back, is that we may have that rest in the finished and perfect works of God.

When God had his work all finished and complete, what did he do? - He rested from all his works. But that rest, that work, was the new earth. God's rest, then, pertains to the new earth. The Sabbath on which God rested was the Sabbath of the new earth, of Eden, - Eden rest.

We will take all the verses in Hebrews 4 in order presently, but we have not time to-day. So we pass to the ninth verse. Just that simple statement, "There remaineth a rest." Many read it as though it said there will come a rest to the people of God. But what does the word "remain" mean? - Something that is left; something that still exists from a previous time. When the rest was given to man, the whole earth was new. There was no curse upon it. Now sin has come, and the earth has become old, and is cursed; but nevertheless there remains a rest to the people of God. That rest comes from Eden. Eden has never had any curse upon it. Man's sin brought curse upon the earth, but drove him out of Eden. There is one spot pertaining to the earth which was never touched by the curse. Eden is now in heaven, the paradise of God, where God's throne is; and Christ himself is there, the man Christ Jesus, who was made lower than the angels for the suffering of death, crowned as man with glory and honor, and set over the works of God's hand in Eden: and he is the one who says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

The rest in Eden was Sabbath rest. The Sabbath is a bit of Eden that remains to us until Eden is restored again; and he who keeps the Sabbath as God keeps it, as God gave it to be kept, has the rest that the Lord Jesus Christ has in heaven.

But how can one keep it? - By faith. Because rest means work finished, and the work is God's work. God himself

302

not do it if we should try. So there are two reasons why we could not do the work: in the first place, only God can do God's work; and in the second place, it is already done, so when you get there you do not find anything to do. It is done already. Now when God rested from it, what presumption for man to try to do it! Therefore the thing being finished, we get it by faith. Now he says to some, You cannot enter into my rest, because they do not believe and cease from their own works by taking his.

(Voices) How, then, are we to be workers together with God?

By resting in him.

(Another voice) That verse referred to in Matthew says, Come unto me all ye that labor, and I will give you rest; and the next verse says, Take my yoke upon you. Does that mean work?

Yes; certainly. But he says, "My yoke is easy, and my burden is light." What is his burden? - He carries the whole world. But he carries it easily. Now he says, Learn of Me. If you carry the burden, what does it do? - It galls your shoulders, and makes you tired and irritable and fretful. He says, Do not do that way. Learn of me. He works, but it does not worry him. Now who is going to complain about work if it does not worry him - work that you can do and not get tired doing? Who is going to complain about it? It is a pleasure to do that. There is solid enjoyment in it. There is large satisfaction, and that is what the Lord wants us to have.

We have been talking about the message for a long time, and when we speak of the third angel's message, then everybody thinks about the Sabbath. But a little while ago we read that justification by faith was the message, and many people have thought that if we preached justification by faith, we could say

nothing about the Lord's coming or the Sabbath. Why, brethren, we want to learn the message. Let us see how many here have heard people say when you preach the Sabbath, "Yes, but you know that we are not justified by works." Have you not all heard that?

(Voices) Yes.

And they thought that proved that we should not keep the Sabbath, not realizing that there is a great difference between rest and works. The Sabbath is rest, not a work. Sabbath-keeping is not justification by works, but justification by rest - by rest in the finished work of God in Christ. The Sabbath is rest. It is God's rest. It is perfect rest. It is rest that justifies because it is rest that brings perfect works, God's works. Our works are good for nothing. We cannot do anything. "Not of works, lest any man should boast." "We are his workmanship."

Somebody says, "Well, I don't believe it is necessary for me to keep the Sabbath. The Lord says to such an one, You cannot keep it, for only those who believe enter into rest. Mark this, brethren, the Sabbath is such a glorious thing that when people see it, they delight in it; and we do the Lord an injustice, and the people an injustice, when we present it in such a way that they think that it is a burden, a task. It is not something the Lord has imposed upon people, but a benefit that he has conferred on them. What man is there in all this world that complains because he is obliged to rest?"

Then, instead of its being a hard thing, especially for the laboring class, to keep the Sabbath, it is a blessing for them. It is the laboring man's friend. It is rest. It is the thing that will bring him out of all his difficulties quicker than any political party or any labor party ever dreamed of helping him out of them. And this is the reason why Seventh-day Adventists of all people in the world, have absolutely nothing to do with any political party in existence. Their platforms are quack remedies, and God does not want us to deal in them. He wants us to deal in that which is true. Political parties claim to be the friend of the working men; they claim that they will make better times, that they will make it easier for the people. That is what they are all working for. Now the Lord comes in with his gospel, which promises us all rest; which promises every man his own garden spot, and not only his own garden spot, but every man the inheritance of the whole earth, and all men an inheritance in the whole world in such a way that there will be no question about property rights, but every man will have free inheritance and absolute rest, a wealth without limit.

Rest, rest in labor, better than any labor party ever thought possible; for the best thing we can think of is to shorten the hours of labor, so that man can have more time for rest. But God promises to give a man rest all the time he is working. That is better. And this we can be absolutely sure will be brought about in a much shorter time than any politician ever dreamed that his schemes could be brought to completion.

303

Who is there that, knowing such a thing, will be such a fool as to spend his time over that which promises him nothing. Why should we waste our time on something which at the best is nothing but a quack remedy, when we have something that will solve every difficulty under heaven?

Now mark, Sabbath-keeping is rest, God's rest, because his work is finished, completed. What kind of works are God's works? - Perfect works. And how do we get these works? - By faith. So Sabbath-keeping means faith. It means righteousness by faith. Then that is the message. Righteousness by faith is the message. There are lots of people who believe in righteousness by faith in Christ, but who do not see anything about the Sabbath. Now what we have to show them is that Sabbath-keeping means the perfection of God's work, and therefore the perfection of rest in him by faith.

Now take the finished work. What does the cross of Christ do for men? - "If any man be in Christ, he is a new creature." So in the cross of Christ we see a new creation. That is what the cross does. The preaching of Christ is to them that perish, foolishness, but to those who are saved it is the power of God. Where do we see the power of God manifested. - In the creation, in the things he has made. So the power of Christ is the power of creation, creative power. Now the perfect work of God, this new creation, was lost by sin. Sabbath-keeping commemorates God's works, not as we see them now, but God's perfect work. But the curse came and destroyed them. "Christ hath redeemed us from the curse, being made a curse for us" in the suffering of death. On the cross Christ redeems us from the curse by bringing to us the works without the curse, the perfect work of God. Therefore when Christ was nailed upon the cross, what were the last words he uttered? - "It is finished." What? - The new creation. It is all complete. So coming to the cross we have the perfection of God's new creation in Christ. But the Sabbath is a commemoration of the new creation. Therefore the Sabbath is the sign of the perfect rest, nay, it is the very rest itself, which God gives us in Christ.

Just one more text that we can read to-day before we close. In the fifty-eighth chapter of Isaiah:-

If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the Lord.

What does Eden mean? - Delight, pleasure. The Sabbath comes from Eden, and is a part of Eden, and therefore it is a delight. In it we get the very same delightful rest that God had in the beginning in looking at his own perfect work.

We have only begun to study the Sabbath to-day. To-morrow, if the Lord will, we shall see further into the details of what Sabbath-keeping means, what it is, and then we can understand better what our work as Seventh-day Adventists, what the work of the Lord is, what the message is. But I think anybody here can see that the third angel's message is righteousness by faith; for the Sabbath is righteousness by faith; for by it a man comes into God's works, and those works are perfect. Therefore he gets rest by faith. But the man who does not believe the Lord, cannot get rest. Is it then possible for a man to keep the Sabbath and not believe the Lord implicitly? - No, sir. He stops work on the last day of the week, and that is all that can be said of him. If he does not believe God, then he cannot keep the Sabbath.

Now just one thing more to show this clearly. He who does not believe the Lord, what does he say about God? - He has made him a liar. Of course, not absolutely, actually, a liar, for God cannot lie. But the man who says that God is a liar, is himself a liar. Now, will the man who is a liar make a very good Sabbath-keeper? There is no other way to keep the Sabbath, except to believe the Lord.

1897

"Studies in the Book of Hebrews. No.-17" *General Conference Quarterly Bulletin* 1, 11.

E. J. Waggoner

(Monday Afternoon, March 1, 1897.)

What is left to us? -- A rest, or a promise of entering into rest. Whose rest? - God's rest. Who has entered into rest? -- They who believe. When do they enter into rest? -- When they cease from their own works. And when does one cease from his own works? -- When he believes. "For we which believe do enter into rest." What is the evidence that the rest is ready? -- Because the works were finished from the foundation of the world. What is the evidence that the works were then finished? -- Because God rested on the seventh day from all his works. And that this is the rest which God gives his people is shown from the fact that, still speaking of the seventh day, he says of unbelievers, They shall not enter into my rest.

For he spake in a certain place of the seventh day on this wise, And God did rest the seventh day from all his works. And in this place again, If they shall enter into my rest.

What is he talking about in both places? -- The seventh day. In one place he says of the seventh day, that God rested on the seventh day from all his works; and in another place he says of it, "They shall not enter into my rest." When did God rest on the seventh day? -- When he finished his work at the close of the six days of creation. What was the state of his works then? -- They were very good. The earth was new, so that the rest of God pertains to the new earth, the new earth state. To be more exact, we should say that the new creation is the rest.

Now what did Christ say about the works of God? - "This is the work of God that ye believe." But what is the characteristic of all of God's works? -- They are perfect. They are just as good as they can be. Moreover, God rested from all his works, so that they are complete -- nothing can be added to them, and nothing can be taken away from them; and when we truly believe, we get those works; but since God's works are finished works, and so perfect that there can be no amendment, therefore he who gets the works of God, gets the rest of God. One of the perfect works which God made in the beginning, was man himself. Man was God's workmanship, created in Christ, Jesus unto good works; and those good works were created in Christ. God had already completed them, even before man was made. The works were finished from the foundation of the world,

and man could walk in them, and walking in them, they would continually have rest in the rest of the Lord.

But man fell, the works were lost, and the curse came upon all. Christ redeems us from the curse, being made a curse for us, and he was made a curse for us in being hung upon a tree. And so in him, in his cross, the new creation is effected,] we become new creatures. In the cross, then, we find the finished works of God, perfect and complete, that which man lost by sin. In the cross of Christ there is perfect rest, because in it the works are finished. Christ said, "It is finished." Every one comes to Christ, finds there the perfect work, and finding that perfect work of God finished and complete, he gets rest.

6

As we said, the rest of God is the new creation. Now mark: What works are they which we get in Christ? -- God's finished works, the new creation. The very same works, then, that were finished from the foundation of the world. Therefore, in the cross in Christ, we are brought to the very same rest. The cross of Christ brings us right back to the creation, drops out, swallows up, and obliterates all the infinite blackness, and sin, and curse, and brings us right back again -- to the new creation, to the same works, and therefore to the same rest as at the beginning. When the cross of Christ is preached, when the gospel is preached, there is no room whatever for anybody to say that the Sabbath was abolished at the cross? How could anybody imagine such a thing? The objection is taken away before it has a chance to be made, because in the cross of Christ we are brought to the rest which was ready from the foundation of the world, because the works were finished then. So the fourth chapter of Hebrews is the strongest Sabbath chapter in the Bible. But there is just as much in it for us to learn as there is for anybody else, because we who talk about the Sabbath must learn what the Sabbath is. It is God's rest, and his rest has not taint of the curse in it. It has no imperfection in it; it is perfection itself.

We are God's workmanship, created in Christ Jesus unto good works, God's good works, and these good works were prepared from the beginning, that we should walk in them. Walking in those good works already prepared and finished, we shall be having continual rest, the rest of the Lord. The Sabbath from the beginning, -- and it is always the same as it was in the beginning, we must always go back there for the correct condition of everything, -- the Sabbath is to mark God's finished work. It, then, is God's righteousness which man gets as a gift.

We see, then, that the man who does not believe the Lord, does not keep the Sabbath. He cannot keep the Sabbath; it is simply impossible. The Sabbath marks God's finished, new creation; therefore the Sabbath is the seal of perfection. The keeping of the Sabbath, then, is simply the partaking of God's perfection. See here: there is no opportunity for any one to say, "Well, you keep the Sabbath, expecting to be saved by it?" -- No, not by any means; because the Sabbath itself is evidence of the fact that God is Creator, -- that he creates all things in Christ, and that man has no power. The keeping of the Sabbath is the acknowledgment of the fact that we can't do anything. All we can do is to take what God has done for us. We have the statement, "Remember the Sabbath day

[remember the day of the Sabbath] to keep it holy." This commandment instead of being a burden to the poor laboring man, is a blessing to him above all others.

The poor man who has nothing on earth in which to trust, who from day to day has nothing but his day's work between him and ruin, -- to him the Sabbath comes bringing the knowledge of God as the Creator and Preserver. He rests upon the seventh day not as a task, as a burden which God has laid upon him, but as a benefit which God has conferred upon him, because he knows the Lord so well, has so seen the Lord in his perfection, that he can trust him perfectly, knowing that he cannot do anything for himself, and that he is not obliged to depend on himself. Not even if he gained all his daily bread, is he able to do anything; but it comes from God? God provides it for him, and he simply gathers what God gives him; that is the lesson God desires us to learn. Of the birds and beasts the Psalmist says, "That thou givest them, they gather: thou openest thine hand, they are filled with good." The bird earns its living, just as much as man does. Yet how many men wish that they did not have any more care than the birds. They have just as much care as man need have. He has to work all day to provide for himself and those who depend upon him; but you say all the birds have to do is to pick their food. Yes; but that is all that a man has to do. He works and gathers, and then prides himself upon his superiority over birds; whereas the bird is the better off of the two, because the bird does not trust to himself, but trusts in the Lord. A man has to depend upon the Lord, but does not give the credit to him.

(A voice) What was that text referred to?

Psalms 104:28. It refers not only to birds, but to all the beasts. "That thou givest them they gather: thou openest thine hand, they are filled with good." So the Lord opens his hands, and people come and take, that is all. The man does not make it, or create it. God speaks to the earth, it brings forth abundantly, and man picks it up, that is all.

Now as to the keeping of the Sabbath: The Sabbath comes to this poor man, to make God known to him. "I gave them my Sabbaths, to

7

be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. It shows us God's power to sanctify us, by showing that to him we owe our existence and its continuance. We leave out one day's work entirely, to show what? -- That we depend upon the Lord; that we take his Word, believe it, live upon it, and then, although to human calculation it may seem impossible for us to live if we keep Sabbath; may seem to be the ruin of us, because we shall probably lose our work, and have no prospect of getting anything more, the poor man can simply say, I live by the Word of the Lord, I trust him, he is the one who gives me my daily bread; therefore I will trust him for everything, and, as an indication of that fact, I will rest right here, according to his Word. Do you see? The Sabbath stands for perfect trust in the Lord. Remember the Sabbath day to keep it holy, -- to how many days in the week does that apply? --; Every day. The Sabbath is the seventh day, but the keeping of the Sabbath has reference to every day of the week; because, if I rest my body on the seventh day, and on the second or third or fourth day of the week I doubt the

Lord, what does that mean? -- Unrest. God himself has worked for me, for man's support not only for a little while, but for eternity. When we mistrust the Lord, we forget that fact. Is a man trusting in the Lord when he is fretting or worrying, for fear this or that thing will not come out right? -- No. Then when a man begins to worry and to go with a long face, what is he doing? -- Breaking the Sabbath. He is not remembering the Sabbath, to keep it holy. He has the burden upon himself. Christ says, Come, and learn of me. My burden is light. What is his burden? -- He bears the sins of the world, yea, the world itself. But he says, My burden is light. All the work and worry, the turmoil and sin, everything in the world, he bears it all and bears it easily.

Now, we have very little of the world upon us, but it is awfully heavy, isn't it? Men sometimes think they have the whole world upon their shoulders, and that they have got to bear it. I do not know of any people on earth that are more liable to think they are overburdened, than Seventh-day Adventist preachers; why, you meet a conference president sometimes, and you would think that he had just come from a funeral. They have a burden bearing upon them, wearing them out. They have a burden in the work of the Lord; but what does Christ say? -- Learn of me. He did not worry. He had as much on his shoulders, on his mind, as any ordinary person; he had as many persons coming to him and taking his time, but he did not worry, did not get excited, or agitated and flurried; no, not a bit of it; and he says, "Come, and learn of me. My burden is light." It did not worry him at all. He could carry it so easily. That is keeping the Sabbath, resting in the Lord, depending upon him. Why? -- Because he has done the work. We yoke up with him, and work with him, so that he does the works in us, and that makes the work easy, the burden light.

We will now pass along rapidly in the chapter: --

"Seeing therefore it remaineth that some must enter therein," -- into what? -- The rest of God. But that rest is what? -- Sabbath rest. But the Sabbath rest which comes to us (ninth verse), -- "there remaineth therefore a rest," -- of what is that a part? -- A part of the new earth. That is all. A part of the new creation, a bridge from the time that paradise was lost until paradise is restored. Every one that will keep the Sabbath is lifted up out of this pit into which we have fallen, to the light and joy and glory and blessing of the new earth, to taste the power of the world to come. Here we have the same thing as in the second chapter. "Unto the angels hath he not put into subjection the world to come;" but he has put it in subjection to the man Christ Jesus, and to us in him. In him we find Sabbath-keeping, because in him is found the new earth rest. Now it remains that some must enter in. In am glad of that. Not "some may;" "some must." God has pledged himself. God is under obligations, not to man, but to himself; because he swore by himself. Some must come and enter that rest, in order to save his word in order to save God from breaking his oath. It must be so.

Now, that gives me courage. Some must enter in, the necessity that some must enter into rest is so great that the invitation is, Whosoever will, let him come; take anybody; the urgency is so great, that anybody in the world who will come can come and find rest. No matter what his condition, or what he has done, God says, Let him come, and I will take him. It is not an exclusive thing. It is not,

Somebody may come in; there is room for a few, and we will take a selected few; but some must enter. There must be some recruits, therefore come along, everybody who will; come in and find rest. It must be that some enter in, and they to whom it was first preached entered not in because

8

of unbelief, therefore the promise is left to us. For we know that had they believed, the work would have been finished hundreds of years ago, and the earth would have been restored. But because they did not enter in --

Again, he limiteth a certain day, saying in David, Today after so long a time; as it is said, To-day if we will hear his voice, harden not your hearts.

Why is there another day limited?

What is the object of that other day? -- To give man another opportunity to accept God's rest; for some must enter in, and he will give them another day in which to come. It is the day of salvation. and the only day of salvation is To-day. "This is the day which the Lord hath made; we will rejoice and be glad in it." Open the gates of righteousness, and we will enter in. This day is for us to enter into God's righteousness. Praise the Lord Let us be glad and rejoice in it.

For if, Jesus (Joshua) had given them rest, then would he not afterward have spoken of another day.

There would have been no need of it, if Joshua had given them rest, and they had believed; that would have ended the matter. Jesus and Joshua are one word both meaning deliverer, saviour. It was not an accident that the one chosen to lead the people into the land of Canaan was named Joshua. Now here we have Joshua (Jesus) who does give us rest. In him we find perfect rest, even the rest of the world to come. By the way we love what the Lord has for us now by looking too far ahead. Now I do not want to start anybody to criticising people's prayers; but I often think that the forms of expression that people fall into indicate perhaps something of their state of mind and in turn react upon their thinking. I do not know how extensive it is among people generally, but I think among us -- and we are the last people in the world who should use it -- you will find perhaps nine-tenths of the prayers close with, "Save us at last." Now it does not worry me a particle about being saved at last, because if the Lord saves me now, from day to day, it will be all right in the end. If the Lord saves us at the present time, we need have no fear about the last. But I sometimes fear that we have our eyes fixed so far ahead, and desire so much to be saved at last, that we forget all about being saved now. Some say, "If I can only be saved at last in the kingdom of God, I shall be satisfied." If I am saved now, I am satisfied. We put off the time of satisfaction. We are content to be dissatisfied now, if we can be satisfied hereafter. But I would rather be satisfied all the time.

So the Lord gives us heavenly rest in which to gain heaven. He gives us heaven here on this earth. "There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God did from his." Now, when he has ceased from his own works, what works does he have? who works him? -- Why, God's works, and God's works will be manifested in him. That which makes us weary, and always weak in what we call the Lord's work, is trying to perfect our own works. That is a thing that cannot be

done, and the man who tries it worries himself out of it; but when he lets go, and lets God work in him, he can rest all the time in confidence in God.

"Let us therefore give diligence to enter into his rest, lest any man fall after the same example of unbelief," for unbelief keeps us from the work, and so from the rest of the Lord. "Is that rest present or future?" -- That depends on us. If we have not entered into rest, of course rest is in the future for us, How far in the future is it? -- Just as far in the future as our unbelief continues. If our unbelief continues forever, it will never come. If our unbelief ceases now, then the rest is for us now.

(A voice) What kind of labor must we do to enter into that rest?

Of course that is only a technical question because the literal rendering of the word is, Let us give diligence, instead of "Let us labor." But yet we may take it as it is, and the question is easily answered. "This is the work of God, that ye believe." That is the kind of work we are to do to enter into rest, because we who have believed, do enter into that rest. We get the rest by works, it is true, because rest must be preceded by works. What kind of works precede the rest? -- Complete works; because if the work is not done, then you cannot rest. A man cannot rest from his work before it is done. He may stop because he is obliged to stop for a while, but he cannot rest from the work before the work is finished. Then if we are going to have perfect rest, it must be from a work that is finished. But whose work only is finished and perfect? - God's work. We cannot do anything as it ought to be done. Therefore we may as well stop first as last, and accept God's work, because that is the work that gives us rest.

1897

"Studies in the Book of Hebrews. No.-18" *General Conference Quarterly Bulletin 2.*

E. J. Waggoner

(Tuesday Afternoon, March 2, 1897.)

Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief. For the word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight: but all things are naked and opened unto the eyes of him with whom we have to do. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

We need to have the whole of this in our minds at one time. Rest has been laid out before us, God's own rest; think of it. God calls us to enjoy his own rest, just as he gives us his own peace. Let us give diligence therefore to enter into

rest. Now somebody with that verse before him, and with his finger on it, will ask, How are we going to do that? how are we going to labor? whose labor is it? how are we going to labor, by which we enter into rest? There is no chance for any question if you look at it; think what it says: "Lest any man fall after the same example of unbelief." For we which believe do enter into rest. How do we labor to enter into rest? -- Believe. This is the work of God, that ye believe. Faith is the labor that brings rest. Faith comes by hearing, and hearing by the Word of God. So what is it upon which we rest, and which gives the rest? -- The Word of God. For the word of God is living, powerful, active. Instead of "active," suppose we take the original Greek word, simply transferred, and not translated. The original word is "energy." The Word of God is energetic, or, it is energy; that is better. The Word of God is living, and it is energy. This thought is conveyed to us in the connection: Let us give diligence to enter into rest, lest we fall after the example of unbelief, for the Word of God is living, it is energy. Now, what lesson is there in that? -- Let the Word work, because there is energy in it. So when we read the Word of God, let us receive it as it is indeed, the Word of God which effectually worketh in them who believe.

The farthest away from this truth is when we think we must do the work ourselves, leaving the Word of God out of the question. The next step is supposed to be a wonderful advance; namely, when people think they can take the word and world it themselves. But the word itself works, and our rest is in letting it work in us.

You know that Word in Col. 3:16; "Let the word of Christ dwell in you richly in all wisdom." It seems to me that that would be a thing that we would jump at, such a prospect as that, expressing, as we so often do, our sense of lack of knowledge. We say that we cannot see, that we do not know what to do; and if we really believe that, it seems to me we would eagerly seize this, let the word of Christ dwell in you richly in all wisdom. That is though, all wisdom for us if we will let the word dwell in us. Brethren, it seems to some a wonderfully hard saying for one to say, "You do not believe the Word;" but we do not half believe it, because we read the plain statement of what the Word is, how it furnishes all might and all wisdom, that it is self-existing, living, full of energy, works effectively in the one who receives it and lets it be in him; and yet we do not let it work in us, while professing to desire what it offers. Somebody will say, I cannot see how it is going to work out. Of course you cannot see, and you never will see, and you don't need to see. Let the Word of God dwell in you richly and it will do the work. It is the Word which is to be put into us, implanted in us. The word is a seed for we read, "being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever." But we cannot see how it is going to be done, and therefore we do not believe it. When we meet an infidel, and he will say that he does not believe anything but what he can see, we scout the idea, and yet we do the same thing over and over again. If we can't see it, of course it can't be done. Did you ever read in the fourth chapter of Mark, twenty-sixth verse and onward, what the Lord says about the kingdom of God?

And he said, So is the kingdom of God, as if a man should cast seed into the ground; and should sleep, and rise night and day.

Perfectly content, because he knows exactly how the seed germinates, springs up and bears

10

fruit? -- No, it does not say so at all. "And the seed should spring and grow up, he knoweth not how." Isn't it wonderful that farmers can sleep nights? They cast the seed into the ground, and they may say, "I can't see how it's going to grow." Of course they can't, because it is in the ground, and they have no business to see it. It is not for them to see at all. You don't know how it is going to be done, and you do not need to know how it is going to be done, because you do not have to do it. God is going to do the work, and isn't it enough if he knows how? Suppose somebody gives Brother Kilgore a piece of work to do, and I sit down and groan and they because I do not know how to do that work. He has to do the work, and I fret because I don't know how. Now, we profess to believe that God does the work, but we hold ourselves aloof, because we can't see how he does the work. What business is it of ours, so long as he does it? He has the work to do, and he has the power to do it.

Again: Christ said, "The kingdom of God cometh not with observation: neither shall they say, Lo here! or, lo there? for behold, the kingdom of God is within you." That is it, the two texts fit together perfectly. The seed is the Word of God, and if put into an individual, if he will let it be there, -- if he will not insist upon digging it up, -- if it is put there and allowed to remain, it grows, and he does not know how. It is not with observation. He can't see it. It is an implanted seed, and he is content to let it grow because he has confidence in the germ of life in that seed that it is energetic and will work its way out. There is a mighty power in a peach seed. Put it into the ground, and that seemingly dead kernel will spring up and grow, we do not know how. But God knows how. You know what the Lord says about the man that can't see, and that is bothering about a thing that is not given him to see. It is the very same question, too, that we have under consideration. Somebody will say "How do the dead rise, and with what body to they come? I don't understand about that. I can't see how it is done." "Thou fool," he says "bothering about what you do not know anything about." For you do not have to raise the dead. God gives it a body. "That which thou sowest is not quickened except it die." "God giveth in a body as it hath pleased him, and to every seed has own body." So when the seed -- the Word -- is planted in a person, and he lets it be, simply lets it dwell in his flesh, God will give this seed a body. "To every seed its own body." It will transform the man in accordance with itself.

The Word of God is living, energetic, sharper than any two-edged sword; because the sharpest two-edged sword can no more than get in between the joints; but the word of God pierces to the dividing asunder of soul and spirit, into every fiber of the being. There is not a part of the being, there is not an atom so small, but that the Word of God pierces it. Do you believe it? The Word of God is life. It is God's own life, because the Word is God. You see that we come back to our first lessons, the one lesson that we need, because it contains everything. It is the lesson of God in his works, of his word in his works, for the Word is God. The Word of God is not simply certain printed letters. The Word is living. What we

have written here is only a form of the Word -- a description of the Word, if you please, an accurate description or picture of it; it tells us what the word is, what it will do and what we may expect of it; but the Word itself is life. It is full of motion and energy, and is sharper than any two-edged sword, because it pierces to the dividing asunder of soul and spirit, joints and marrow, and discerns even the thoughts and intents of the heart. There is nothing that is not manifest in his sight, because all things are naked and open to the eyes of him with whom we have to do. Wherever the living power of God is, there is God, with perception, with energy, with sensitiveness. (You understand what I mean by that word "sensitiveness." Not that kind of sensitiveness that men have, that gets hurt every time a person looks at them crosswise, but it is full of feeling and perception.) There is not an atom in the living body but there is the Word of God present because that is the life of the body.

How does God knew all about us? -- He is there on the spot. "We have not an high priest which cannot be reached with the feeling of our infirmities." Or rather, which cannot have sympathy. That is the Greek word. The word "sympathy" is simply the Greek word transferred, and that is the word which is here used. What does sympathy mean? -- It means suffering with. So we have not an high priest which cannot suffer with our infirmities. Leave out the negatives and what do you have? -- We have an high priest who can suffer, and who does suffer with our infirmities. The Word of God is present in every place, and is bearing the infirmities of the flesh, because the Word of God was made flesh, and feels and knows all that the flesh bears. Wherever there is life, there is God.

Talk about hiding from the Lord. Don't you see it is an impossibility to hide ourselves from God? "Whither shall I flee from thy presence?" It cannot be done, because wherever you go, "thou art there." He knows because he feels. Is there anything that God knows by study and research? Does God, by setting himself to investigate a matter, learn something that he never knew before? -- O no; that cannot be, because that would argue imperfection on the part of God. It cannot be. He knows it simply because he knows it; because he exists. He knows how we

11

feel because he feels it. That is the only way anybody can know how another feels. You know this. Nobody can sympathize with another in any affliction unless he has passed through that same affliction. That is plain. Only he who has passed through anything can sympathize and suffer with one. Now, Christ suffers with us in our infirmities. The Word knows us, because it is in us. Every weakness of the human body, every infirmity, everything that touches and affects us, everything that causes us pain, whether it is material or physical, every injury, every wound, everything that depresses us, the Lord knows it and feels it, because he is there. If it were not for God's presence in us, we could not feel anything, because we should have no life. Christ is our life, so that if there is any difference, he feels our pains even more acutely than we do.

Is there anything to rejoice over in that thought? Is there any comfort in that? Why, it is all the comfort in the world. Now put with this Isa. 53:11, and we shall get one grand, comforting thought: "He shall see of the travail of his soul, and

shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities."

See? By his knowledge you shall justify many, for you shall bear their iniquities.

(A voice) The German reads, He is bearing their iniquities.

That is it. Behold, the Lamb of God bears. That is true. He takes sin away, and he takes it away because/he bears the sin of the world. He bears all things. How? -- By the word of his power. That word you see, is in us bearing, living, acting, energetic, and it fills it. Everything is clear, open, because he is there, because he fills it, and by his knowledge shall he justify many, for he bears their iniquity. Well, then, you and I can be glad that the Lord knows all about us because of the knowledge by which he justifies us. How does he know? -- Because he feels. All right, then; let him bear it. You have it all. Then you are justified, delivered, free. O, there is the comfort of it!

O, this opens up so wide a field, so many different things, I just stand in wonder! Which one shall we start out on first from this central station? Why, everything that God has for us, all truth, branches out from this. What line shall we study first? Let us look at the question of religious liberty a moment. It begins right with the individual. There is freedom. What is the bondage? -- Sin. You shall know the truth, and the truth shall make you free. We are set free from what? -- From sin. But think that is not all. God is with us, in us, continually bearing our infirmities. You know what Stephen said about the Jews, that "about the space of forty years suffered he their manners in the wilderness." He literally "suffered" their ways, for all their sins pressed on him. He says, "Thou hast made me to serve with thy sins, thou hast wearied me with thine iniquities. I, even I, am He that blotteth out thy transgressions for mine own sake." Isa. 43:24, 25.

Do you take that in? Do you see that point? Says God, Thou hast worn me out, wearied me, with thine iniquities. Why? -- Because it was his life his Word, that bore it; because we piled the sin upon him, and continued to pile it upon him, and would not allow the Word to do that for which it was there all the time; viz., to take away the iniquity: God says, "I, even I, am he that blotteth our thy sin." What for? - "For mine own sake," -- in order to get rid of all this burden of sin that is piled upon him, -- that is what he does it for, because he is weary of it. He says, I will do all that for mine own sake, that I may be clear from it. Doesn't that give us a firmer hold, stronger ground for confidence and trust and rejoicing, in the Lord?

(A voice) Yes.

Here I am; all my burden of sin is on God, on God's own life. Now he says, For mine own sake I will blot it out; it wearies me. Notwithstanding that our sins wearied the Lord all these years, he has been with us, patiently enduring it. He didn't get excited and irritable, and turn about and say, Go away; I will not endure this any longer. Didn't it stir his mind to have all that done? -- Yes. But O, the infinite patience of God! He waited, waited; the long-suffering of God waited, and his long-suffering is salvation. If God hadn't been long-suffering, I could not be saved. But he waited all those long years, waited, waited, waited; and by and by his loving patience got through the thick roll of sin that had been drawn over my eyes, and I consented to let him have his own way. Now can any man who

knows the Lord, and how God bears with him, -- can he go about trying to regulate others, and set them right? -- He cannot; it is impossible.

(A voice), He is the only man that won't do that.

Certainly. No matter how much a man may claim to believe in religious liberty, if he doesn't know the freedom that God alone gives, the time will come when he will seek to compel others. This knowledge of God will make us wonderfully charitable with one another. What a renovation it would make in our church work, if every one knew this! What forbearance and kindness, forbearing one another in love, and dealing tenderly with those who are out of the way. That would make a vast difference in the church, make a vast difference in our dealing with those who do not know the Lord and those who in their ignorance are fighting against the Lord. It would make a vast difference in our talking about being persecuted,

12

and others opposing us. We have no opponents. Those who we sometimes think are opposing us are opposing the Lord; opposing the truth. We only need to be patient, and trust. I remember reading a Jewish legend, -- it comes from the Talmud, I think, -- very striking, even if it be not true, and I do not know any reason why it may not be true, except that it does not seem to be in keeping with the character of Abraham. An old man came to Abraham's tent one night asking for lodging, and Abraham hospitably took him in; but when something to eat was set before him, he began without recognition of any supreme being. Abraham asked him why he did not give thanks to God. He said he did not recognize God. He worshiped the fire, and did not see any other being to worship; so Abraham, in his zeal for God, thrust him out of the tent. By and by a storm arose, and the Lord came called, "Abraham, where is that old man I sent to you for shelter?" - "O, he worshippeth not thee, and I cast him out." And the Lord said, "I have endured him for one hundred years; could not you endure him for one night?"

When I think of how much the Lord has had to endure from me, and of the wonderful patience he has had, and has still, O, it is so easy to have not only sympathy and patience, but love for those who are ignorant, and who are out of the way. Well, if we learn this lesson, we shall have the key of religious liberty, and everybody has got to learn it if he gets to heaven. I tell you, brethren, this religious liberty is not a side issue that some two or three may have, and they are to carry it on, and we do not know anything about it, because it is too deep for us; brethren, if you do not know anything about it, you will never get into the kingdom of heaven. It is just as deep as the salvation of God, as broad as that, as simple as that. It is the question of life, the life of the Word of God, which is living, energy, and working, -- self-working, -- it is righteousness. Therefore if the Word is in us, it will work out righteousness. Take the verse before us: Let us therefore hold fast our confession -- in your Bibles it is "profession," but it is confession in the Revised Version, and that is the exact rendering -- let us hold fast our confession. What is the confession? -- The confession is, that Jesus is come in the flesh. Now let us hold fast the confession of our faith. What is the trouble with us? -- It is that we do not hold fast to our confession. If we confess and continue to hold fast the confession, -- that Jesus Christ is come in the flesh, that the Word is nigh us, even in our mouth and in our heart, the word of faith which we preach

-- if we shall confess with our mouth the Lord Jesus, that he is come in our flesh, and shall believe in our heart that God hath raised him from the dead -- that he is a living power, we shall be saved. It is simple, is it not? Can you see how it is done? No, we cannot see how it is done, but it is true. It is the mystery of the seed planted, which grows, although you cannot see the life in it. You cannot see any indications of life in it, but it is there. You cannot see how it does grow, when it grows; but it springs up, we know not how. That is the mystery of the Word, -- the seed in us.

Now when we confess, and then let the Word have free course to be glorified, it does the work; it works us; it manifests itself in good works in our lives. "Not by works done in righteousness which we did ourselves [as we read in the third chapter of Titus], but according to his mercy he saves us, by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour. That being justified by grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which believe in God may be careful," -- to do good works? -- No; but "that we which believe in God might be careful to keep good works." These things are profitable. It is not that we should be careful to do good works, but to keep the good works which God gives us, and let the good works work. That is justification by faith; and it is the message itself; it is everything. Now, why will you limit it? How many works will it do? "The man of God may be thoroughly furnished unto all good works" -- except the works of the Conference? Will it do these good works in the man too? It is ample for all good works. But have not you all said that the Word of God is good to a certain extent; but then God leaves it to us to work it out? That is a mistake. The Word is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works; and that is the Word, the inspired Word, the Word breathed in. Christ breathed on his disciples, and said, Receive ye the Holy Ghost; and so he breathes into us the living Word, and we receive it, and believe that it is the living Word, and this new, energetic, and living way, we live by faith just as the body lives by breathing.

I will tell you the trouble; when we start out on life of this kind, it means the giving of one's self to the Word; it means thinking upon the Word, letting the Word itself dominate our thoughts. A good deal easier thing than that is to get together an hour or two, or several hours, and plan how we shall do, and resolve to work those plans, and then we do not have to think any more. It is a good deal easier to think a little once in a while than it is to think all the time, and when the Word abides in us, it will keep us thinking

13

and working, -- the Word is active energy; it works.

Now there is another line; this works righteousness. It means righteousness then, to us, the law of God working in us, working out its own righteousness in us. And this pertains to temporal as well as eternal things; for godliness is profitable unto all things, having promise not only of the life which now is, but of that which is to come.

God himself is personally present in all his works. He himself is the energy that is manifest in all creation. God himself is force, the force that is manifest in all matter. When we went to school and studied heathen philosophy, we learned that matter itself possessed certain properties, did we not? -- that force was inherent in matter. That is to say, we learned that matter was God, and God was out of the question. But God himself is force; he is power, -- and Jesus Christ is the wisdom of God, and the power of God. Now suppose we recognize the fact that we all live through the life of God, and only by the life of God. In the beginning everything manifested the perfection of God's life. In the creation, the new creation, everything was good and perfect. God beheld all things, and they were very good. Christ, who descended into the grave, has also ascended, that he might fill all things. That is, to make all things as they were in the beginning; everything to be full of his life. Is everything full of God's life now? -- O, no; men are not. Men have held down the truth -- Christ -- in unrighteousness. But by recognizing, and yielding to the Spirit, we may be filled with all the perfection of God. God designs to fill us, even in our mortal bodies. Then, when the time comes, the process will be carried a step further, and the bodies be made immortal, and free from corruption. There is but one life, God's life, and therefore but one law, and that law is the law of life, the law of the Spirit of life, the law of God's life. It is not a thing he has arbitrarily laid down, but it is simply the result of God's existence.

We talk about natural and moral law. What is the difference? Take, for instance, the plants that grow according to certain laws. We can observe that certain kinds of plants, when uninterfered with, always grow in a certain way, and other plants always conform to a certain law, and we say, These plants grow according to a law! But what law? -- The law is God's life in them, God's life that chooses for them the place and the thing which is best for them; that which will tend to their most perfect development after their kind. His life in them is called natural law, because nothing more is expected of them than simply to grow. They have not the order of intelligence and accountability that man has. Now man is a higher order of plant. He is a plant of the highest order, a movable plant, which God designed for the very highest position in the universe. The life of God in him, if unhindered and not interfered with, will bring him up to the perfection which God designed for him; he is a moral being, -- that is, he has to do with right and wrong, and therefore the life in him works morality, and so it is called the moral law. But what is the difference? It is one law in all, bringing every created thing, from the lowest vegetable up to man, to the perfection which God has planned for it after its kind; bringing the grass to perfection as grass, and bringing the vine, -- a higher order of plant with a higher office to serve, -- to perfection as a vine; and the oak-tree, still more powerful, to perfection as an oak-tree; and the man to perfection as a man; but one life in it all, one law through it all. But then we do not see the fullness of God's life manifested in man, because he represses it; therefore, for man's sake and on man's account, we do not see the fulness of life in the rest of creation.

The curse of God is upon the earth, because of man's sin. God said, "Because thou hast done this, when thou tillest the earth, it shall not yield its

strength to thee." And because it does not yield its strength, what does it bring forth? -- Thorns and thistles. These are not a new creation, not something especially created sin order to be a curse. God did not create sin in order to curse man, but sin is a curse because it represses the life of God, which seeks unhindered circulation. The curse is a repression of it, a perversion of it, a holding of it down. So the curse that came on the earth was simply man's dominion sympathizing with him. Man had fallen, and the same fall and the same curse passed over onto the earth, and so it does not yield its strength. The fulness of God's life is not manifest in it. It is in sympathy with man, and because the fulness of God's life is not manifested, instead of bringing forth a perfect plant, it brings forth a plant with thorns on it. Where there should be fruit or flower, the imperfect, degenerate plant brings forth a thorn. How many of you have actually seen this thing, so that you can illustrate it? How many have seen a plum-tree in a neglected garden, uncultivated and uncared for, that was all covered with thorns? If that tree had been cultivated and cared for, it would not have been covered with thorns, but would have had fruit on it. It is simply degeneration. It does not yield its strength any more.

Because of the curse, we do not see anything in its perfection, yet in the inanimate creation, that is, in plants, we find the life of God most perfectly manifested. In the beginning God said, "Behold, I have given you every herb bearing seed . . . and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat." We take the corn and the wheat, and there is life in

14

them. We eat them, and the life that is in them comes into us and becomes our lives. We are built up by the life of God that is in them. The life that was in that growing plant is stored up now in the seed, and when we take it and assimilate it, all the mighty power that was manifested in bringing the seed out of the ground and perfecting it, becomes ours, and may be manifested in us; and if we will only be just as subservient, just as pliable, just as passive in the hands of God as the plant is, then we shall have the perfection of God's life wrought out in us, even in our poor, mortal bodies. On account of the original sin, the curse is now upon the earth, so that some things have the life of God less fully than others. There is a difference even in plants. Some are now poisonous, whereas in the beginning there was nothing that would cause death. Now for the practical application of this matter, -- for the consideration of the relation which the food we eat sustains to our religious life. But the hour has expired, and we must take this up next time.

1897

"Witnesses for God" *General Conference Quarterly Bulletin 2.*

E. J. Waggoner

(Abstract of sermon preached before the Conference, Sabbath,
Morning. March 6.)

Text: Acts 1:4-8: --

And, being assembled together with them, commanded them that they should not depart from Jerusalem, but wait for the promise of the Father, which, saith he, ye have heard of me. For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth.

The words essential to our discourse this morning are, "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." It is now but a little while, and He that shall come will come, and will not carry. We think of that time as of the greatest importance to us, because we have a case pending in court. We are now on trial, and soon the judgment will be pronounced, to decide our eternal destiny. But there is a good deal more pending in that heavenly court than that. God has a case there. He himself is on trial, and this fact with which we have to do is of far greater importance to us than the interests which pertain to ourselves alone.

Our attention has been called to the fortieth chapter of Isaiah; referring to that scripture again, and continuing into the forty-first chapter, we have this language: "Keep silence before me, O islands; and let the people renew their strength: let them come near; then let them speak: let us come near together to judgment." Now the case is called, and silence is commanded in the court. The judgment is come, and the attention of all is drawn to the great event. Continuing into the forty-third chapter, the subject is there resumed: --

Fear not; for I am with thee: I will bring thy seed from the east, and gather thee from the west: I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth; even every one that is called by my name: for I have created him for my glory, I have formed him; yea, I have made him. Bring forth the blind people that have eyes, and the deaf that have ears. Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are my witnesses, saith the Lord, and my servant whom I have chosen: that ye may know and believe me, and understand that I am he: before me there was no God formed, neither shall there be after me. I, even I, am the Lord; and beside me there is no saviour. I have declared, and have saved, and I have showed, when there was no strange god among you: therefore ye are my witnesses, saith the Lord, that I am God.

God's character is now on trial. He who is the accuser of the brethren is, above all, the accuser of God. He is a liar from the beginning, and in his first lie on earth he bore false witness against God. Speaking in his insinuating way, he said to the woman, "Hath God said, Ye shall not eat of every tree of the garden?"

His question implied an accusation of arbitrary power, of tyranny, and was calculated to awaken dissatisfaction and distrust in the mind of the woman. She replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it. lest ye die." "Ye shall not surely die," was the prompt response. In this temptation. God's power was held up as arbitrary. He was represented as holding man in ignorance, lest he should assume some of the prerogatives that belong to him. Insinuation is the most cruel way in which a charge can be made. And even since that time, this charge has been raised against God. Says the skeptic, If God has all power, why does he let people suffer? Why does he permit sin? And thus the character of God is continually impeached.

55

Unbelievers say it openly; but how many of God's professed people have been so influenced by that lie that they have not really known whether it were true or not? Notwithstanding that the whole earth is full of the goodness of God, the charge of unfair and unjust use of power, and of arbitrary government, and the direct impeachment of God's character is continually raised against him.

Now the Lord says, Bring forth the blind that have eyes, and the deaf who have ears. We will have a trial of this matter. Bring forth your strong evidence. Produce your witnesses. Let all the nations be gathered together. Let them bring forth their witnesses, that they may be justified, or let them hear, and say, It is truth. O, the marvelous forbearance of God, that all through these ages the Lord has borne with these things! He has been traduced and maligned, but has patiently waited his time. He declares, "I, even I, am the Lord; and beside me there is no saviour." Man has fallen in with the clamor of Satan, but God keeps quiet; not once does he become impatient or irritable, but he relies upon the future trial to demonstrate to the assembled universe the righteousness of his cause.

The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed, saying, Let us break their bands asunder, and cast away their cords from us.

But God has left the vindication of his character to his children. He has, as it were, risked his character with men. David said, in his penitential psalm: --

Against thee, thee only, have I sinned, and done this evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest.

Paul brings out the same idea when he says: --

Yea, let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.

The time when we are judged is the time when God is judged. At that time all the dealings of God with his creatures will come up before the universe. The character of God as expressed in his government, and the whole story of his dominion, will come up there. Every man will have to participate in pronouncing judgment, for it is written, "Every knee shall bow, and every tongue shall confess," "that Jesus Christ is Lord, to the glory of God, the Father." Every man

shall pronounce his own judgment, and, in pronouncing his own judgment, will declare the righteousness and justice of God's character.

I am so glad that we have a chance to pass in our decisions now; for he who refuses to confess the righteousness of Christ now, will be compelled to acknowledge it then. The approval of God's justice will be wrong from the hearts of his enemies. They will have to say in that day: "He is just; his ways are right and true," even though they say in their hearts, "I hate him."

The opportunity is given to us now to testify for God. "Ye are my witnesses, saith the Lord." God desires that all shall go out and testify to his goodness now. When a witness is sworn in court, he promises to tell the truth, the whole truth, and nothing but the truth. God will not ask less. "Ye are my witnesses, saith the Lord, and my servant whom I have chosen." This chosen servant is Christ, and we are linked with Christ in this case. We are to testify to the character of our Heavenly Father, and Christ will testify to the same. Paul says of him, that he witnessed a good confession before Pontius Pilate. His mission was to bear witness to the truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." You and I are called to the same work. Christ came to this world to reveal his Father. The message is, "Behold your God." God has not left himself without a witness. We may learn of God in nature; in the grass, in the flowers, in the trees, in every living thing, "seeing he giveth to all life, and breath, and all things." But his plan will not be complete till his people bear witness to his glory and to the perfection of his character. In Christ, the great Witness of the Father, dwelt the fulness of the godhead; and as he was, so are we to be in this world. He said, "I will not leave you comfortless; I will come to you." And in the person of the Holy Spirit, Christ dwells in the hearts of his people.

Read Eph. 3:16-19: --

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 by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.

If anything less than the fulness of God be in us, we cannot witness for him. God's faithful witnesses, seen in the starry heavens, bear continual testimony to his glory; but they speak no word. So with us. The strongest witness we can bear to the character of God, is a life that is consistent with that character. And this is not true of the preachers only, but of every child of God. And this life can only be lived through the power of the Spirit of Christ dwelling in us. God has sent us into the world in order that, as Christ bore witness to the truth, so we should bear witness to the truth; so that, Christ living in us, our lives may testify to the glory of God. Does any one say that this is impossible? Those who doubt God's power to do this work will have no part in

it. Like the nobleman of old who said in the time of famine, "Behold, if the Lord would make windows in heaven, might this thing be?" And to him it was

answered, "Thou shalt see it with thine eyes, but shalt not eat thereof." "Ye shall receive power, after that the Holy Ghost is come upon you." It takes the power of the Holy Ghost to make us witnesses for God. It is an awful thing to bear false witness in court; how much more terrible it is when God has entrusted himself and his character to us, that we should misrepresent and bear false witness to his goodness.

God has left in our hands his own character. He has committed to us the word of reconciliation. We, in Christ's stead, say to the world, "Be ye reconciled to God." Dare any of us, then, go forth, presuming to be a witness for God in any place, without knowing that God is with us of a truth? Every should is called to bear witness that God is in him, as though God were living his life and doing his work through him. But you and I have had so little power to take men where they are, and make them living witnesses for God, that the cause of Christ has been greatly hampered. We have had so little faith, either for ourselves or for others, that we have not encouraged men to trust in God. Men have been taught to look for places where they could keep the Sabbath; the first thing is to look for places where we can better ourselves and get with Sabbath-keepers. God does not want us to do that. God wants us to be lights in this world, and to shine wherever he places us. What is a candle worth that will burn only in the fire? There is power in God to help. There is power in God to transform even the beasts of the field, for we read in Isa. 11:6-11: --

The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together: and a little child shall lead them. And the cow and the bear shall feed; their young ones shall lie down together; and the lion shall eat straw like the ox. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice's den. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek: and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again the second time to recover the remnant of his people, which shall be left, from Assyria and from Egypt, and from Pathros, and from Cush, and from Elam, and from Shinar and from Hamath, and from the Islands of the sea.

And then, as we continue to read, --

And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah and Judah shall not vex Ephraim.

There will be no contention among brethren; there will be no feelings of envy or jealousy; the power of God will not be used in that way. There will be enemies, but the fear of the Lord shall be upon them. There will be with the people of God in that day the same power, with which he led his people out of Egypt; and as they go forth, nations shall know that God is with them. The same work will then be done as was done upon the day of Pentecost, and the same power be

manifested, only in a greater degree. Too often in the past we have used our power to vex; we have envied one another. But when that work is manifest, and God's power is placed upon us, his power will not be used in that way. That Spirit resting upon us will settle all difficult problems, and make plain before us all our duty, and all the brethren will see eye to eye. In our experiences in this meeting we have seen how God can bring us to see eye to eye. It is not by might or power, but by the Spirit of God. Some have felt troubled because so little work has been done in this Conference. But it is not here that the work of the Lord is done; it is our work to show forth God in our lives as we go forth. It is nothing short of a miracle that God can reveal himself in us. The power that can take sin out of us and put Christ into us, is nothing less than the mighty power of God.

But the apostles did not always go about with the burden of this power resting upon them. They were not always speaking with tongues. They were not always raising the dead and doing mighty miracles. But, as the rod lay passive in the hands of Moses, so we should lie in the hands of God. We are poor, helpless sticks, and nothing but sticks. We are only dust; but God can take of the dust of the earth and set it over the works of his hands; not in his place, but in his stead. And when the work is done, it will be of God only. When human power was presented to Christ, he fled from it; he hid himself; and we must learn to be possessed of the same Spirit, that when the temptation of human authority and power comes to us, we shall resist it. To us it is given to draw water from the wells of salvation. Christ was continually giving of the water of life to the people. He was giving his life when speaking at the well of Samaria, as much as upon the cross of Calvary. If any man thirst, let him come to Christ, and drink. And just as Christ was a fountain of life, so every one that comes to him and drinks will become a fountain of living water, and others will come to him and drink. "The water that I shall give him shall be in him a well of water springing up into everlasting life." And "he that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

For we are unto God a sweet savor of Christ, in them that are saved, and in them that perish: to the one we are

57

the savor of death unto death; and to the other the savor of life unto life. And who is sufficient for these things?

It is the divine commission to go forth, bearing the life of God. God pity the minister who has no other credentials than those written on a piece of paper. Every Christian has credentials from heaven. Our God is a mighty God. He dwells in heaven, and hath done whatsoever he hath pleased. Shall we continue to bear his name in vain? God gives to us the name that pleases him. Shall we not represent that name to the world? Dare we go out from this place, and run the risk of bearing false witness of God? We have no need to do this. The Spirit of God is waiting to live in us and to make us faithful witnesses. That Spirit can take away not only sin, but the love of sin, when we come to the point where we can adopt the language we have sung: --

"The dictates of thy sovereign will,
With joy our grateful hearts receive;

All thy delight in us fulfill:

Lo, all we are, to thee we give."

God can do mighty works in us and through us, but the glory must be to him, and not to us. To my mind the most marvelous thing is that God can take us, so weak, so frail, so full of pride and conceit, so ready to arrogate power to ourselves, and yet through us he can manifest himself without our being lifted up. The Spirit of God brings us power, but keeps us humble.

"To thy sure love, tender care,

Our flesh, soul, spirit, we resign;

O, fix thy sacred presence there,

And seal the abode forever thine!"

Brethren, are we coming to the place where we shall no longer play with the truth? The power of God is in the truth. We do not seek for miracles, but we should seek for the transforming power of the Spirit of God. The power of God in us seeks for utterance and expression. It has been too long repressed. The Lord still waits for us. He does not become impatient with us; and bears with us because he has his character at stake. The only way in which he can demonstrate the perfection of his character, and take away his reproach, is in perfecting a people to his praise. He is able to accomplish this in us. Shall we let God have a chance? Shall we let the people know that God is with us, that they may see him and know him?

General Conference Daily Bulletin, Vol. 8 (1899)

February 17, 1899

"Bible Study. Spirit of Prophecy" *General Conference Daily Bulletin 8.*

E. J. Waggoner

Synopsis of Address by Dr. E. J. Waggoner.

Survey of the Work of John the Baptist - Revealing God - The Testimony of Jesus Is the Spirit of Prophecy - The Loud Cry - Now Is the Accepted Time.

In the third chapter of Luke, second verse, we read, "The word of God came unto John the son of Zacharias in the wilderness."

That word has wonderfully impressed itself on me in our work during the last summer. The word of the Lord came to John the Baptist. If we take but a brief survey of the scope of John's work, we shall see that this same message may be a wonderful comfort for us all. Remember that when John came preaching, he came (Isa. 40:4) as the voice of one crying in the wilderness, saying: "Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God."

The word of God came to John, and he was the voice. The word of God is a living word. The word of God is a living entity, - a real thing. The word of God came to John, and uttered itself by his mouth. He was only the voice.

Now let us read the message, as in the fortieth chapter of Isaiah, that we may see our relation to it: "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 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 hath spoken it. [In another place it says, "The salvation of God."] The voice said, Cry. And he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field; the grass withereth, the flower fadeth: because the Spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth: but the word of our God shall stand forever. O thou that bringest good tidings to Zion, get thee up into the high mountain: O thou that bringest good tidings to Jerusalem, lift up thy voice with strength; . . . Say unto the cities of Judah, Behold your God! Behold, the Lord God will come with strong hand, and his arm shall rule for him: behold, his reward is with him, and his work before him."

Keep fixed in your minds this thought, that the work of John the Baptist was not a circumscribed work. It was not a work limited to one place, to one time, or to one man. John the Baptist was not a man simply who had a work to be finished when he died, but he was a voice, the embodiment of the word of God. And that message by John the Baptist was to prepare the way of the Lord. The angel who foretold the birth of John said that he would go before the Lord in the spirit and the power of Elijah, to turn the hearts of the children to the fathers, and the disobedient to the wisdom of the Just, to make ready a people prepared for the Lord. From this we see that the way of the Lord is prepared by preparing a people. And when the way of the Lord is prepared, as spoken by Isaiah, "the crooked shall be made straight." Mark that, and "make straight paths for your feet"; then "the glory of the Lord shall be revealed." The Lord makes known his way to his people, and his way is in his people. So when a people shall be prepared for the Lord, the glory of the Lord will be revealed: God's way is prepared when his people are prepared.

Why did not the Lord come years ago? Why does he not come to-day? There must be a reason for it. What is it? We are not ready. There are many people who are not ready, who will yet be ready; many people who do not now know anything about the Lord will yet say, "This is our God."

The Lord can not come, because his way is not prepared. Mark this, brethren and sisters: there is more to this work than the mere saving of a few souls on this earth. That is a mighty thing, - a thing which is more than our minds can grasp, - but God's mind is infinitely greater than that. The glory of the Lord is to be revealed; and that glory is to be revealed to all on this little planet as they have never seen it before. "Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles [heathen] the unsearchable riches of Christ; and to make all see what is the fellowship of the mystery, which

from the beginning of the world hath been hid in God, who created all things by Jesus Christ: to the intent that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord." Here the earth is to be made known, through the church, unto the principalities and powers in heavenly places, the manifold wisdom of God, - the glory and power of God.

When the Lord Jesus comes from heaven in a flame of fire, the heavens will be covered with his glory. This message, however, prophesies that the glory of God shall be revealed preliminary to his coming. The way of the Lord is prepared when his way is seen in his people; then the glory of the Lord is revealed. It shines forth from his people.

Many people will be saved, who have not yet heard God's truth. Thousands have died with just a glimmering of the light.

The questions may arise, Why should we in the last days have so much more light than somebody else? and why should more be required of us in the very last days than of somebody else? If persons formerly were saved with only a glimmering of light, why should it be necessary for a great flood of light to come on the people of the last days?

As I said, the gospel of God means more than the salvation of a few souls: it is the revealing of his glory. When Jesus Christ was on the earth, the Word was made flesh; and this was the glory of the only begotten Son of the Father, full of grace and truth. The Son of Man is like unto a man gone unto a far country, who gave authority to his servants, and "to every man his work." That work is to go and preach the gospel to every creature. In sending us out he says, "Lo, I am with you;" for his name is Immanuel - God with us. If we could only grasp these simple truths, and put them into practice, a mighty work would be done. I am not saying anything new when I tell you, "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to himself." The question is, Who are "us"? - Those whom he has reconciled. How many are us? - All. The next verse tells who, and how many, these are: "Who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ." Who are "we"? - Every one who is reconciled. You can not make the pronoun unlimited in one case, and then narrow it down to a few in the other. When we read that God has reconciled "us," we do not want to limit the "us" to Peter, Paul, James, and John. We do not want to leave ourselves out of that. He has reconciled us. Thank the Lord! Not imputing unto us our trespasses, not counting us guilty, he has put into us - the same "us" whom he reconciled - the word of reconciliation. How did he reconcile us? By the word of reconciliation. He sent unto us the word of reconciliation, and that reconciled us; so that we - all who are reconciled - are ambassadors for Christ; as if God were beseeching by us, we pray you, in Christ's stead, Be ye reconciled to God.

It does not need a multiplication of words for one who takes that text, and believes it, to see that, in the purpose of God, every soul who receives the

message of reconciliation from God is to be a reproduction of the Lord Jesus Christ. The work and the life of Jesus of Nazareth are to be reproduced in every one who receives the message of reconciliation; and they will be, if he receives the message of reconciliation in its fulness.

The message of John the Baptist reaches clear down to the coming of the Lord, when he comes with his reward. The same work is going on now to prepare a people for the Lord. Therefore, just as the word came to John in the wilderness, so to every one who receives the reconciliation of God, the word of God comes. We do not appreciate our privileges; we do not appreciate the gift of God to us. The word of the Lord came to John, and he knew it, and spoke it. Even so is it to be with each one of us. Christ is the Word, and we are to present him.

Look again at this text in Corinthians: "He . . . hath put in us the word of reconciliation." What is that but that which he said in the first chapter of Acts: "Ye shall be witnesses unto me"? It is Christ reproducing himself, - the Spirit of God speaking through each individual directly to the people.

Now when Christ spoke, it was as by one who had authority. The word came from him as direct from God. He was a prophet like unto Moses, - a great prophet, raised up to speak God's word to the people. He said, "I speak not of myself." His Father gave him a commandment, what he should speak.

This testimony of Jesus is in the church. In the twelfth chapter of Revelation we read something about this: "The dragon was wroth with the woman, and went to make war with the remnant of her seed,

14

which keep the commandments of God, and have the testimony of Jesus." How many of the people there spoken of keep the commandments of God? - All. Is commandment-keeping a denominational affair, an individual matter? It is an individual matter. All have the same righteousness, because each one will have the righteousness of God. How many are to have the faith of God? - All. Do they have it simply as a mass, or will each person have the faith of Jesus for himself? - Each one will have it for himself.

We read that the manifold wisdom of God is known to the principalities and powers by means of the church. But the church is composed of units, individuals; the church is the house of God, the temple of the living God, because each individual member is also the temple of the living God. Just as the human body is composed of an infinite number of cells, each cell having life, the life of God, and the life of the body is the united life of all these, so the church of God is composed of a vast number, each one having life from God; and the life of the church is the union of all those units.

This is simple enough. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God." Does the dragon make war with the church as a whole, or with individuals? - He comes pretty close to us as individuals sometimes; and the fact that somebody in the church has successfully resisted him, while it is an encouragement to us, is not resistance for us. I like to hear the testimony of how brethren have met the enemy, and conquered him in the faith of Christ; but that does not conquer him for me. I also must resist, steadfast in faith. "Here are they [the individuals] that

keep the commandments of God, and the faith of Jesus." "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." They all keep the commandments of God, and they all have the testimony of Jesus Christ. Each individual of the body keeps the commandments of God, and each individual has the testimony of Jesus Christ. That is not a rash statement; we all believe that. It is not anything new; just simply what we read here.

Now read in Rev. 10:10 what the angel whom John was about to worship said to him: "See thou do it not: I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God: for the testimony of Jesus is the spirit of prophecy."

You have made the application already. "Here are they that keep the commandments of God," "and have the testimony of Jesus Christ." Can we not substitute for that last phrase the divine synonym, "The testimony of Jesus is the Spirit of prophecy"? Thus we read, "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the Spirit of prophecy." How many have the Spirit of prophecy? - All who keep the commandments of God. Is that so? Now, brethren, do not be afraid to say amen to this, because it is not presumption. If it depended upon us, it would be presumption to say, "My sins are forgiven," or "I am a child of God." If it was from me, it would be presumption to say, "I am a servant of God;" it would be presumption to come to God's throne to pray. I would not dare to do that if he had not told me to come; but when he has told me to come, I dare not stay away. It is not presumption for me to come directly to the throne of God. There is no door keeper to bar the way. God has not put an intermediary between himself and us, but he has a Mediator to bring us to him; for through him we have access to God by the one spirit. Sometimes a fanatic will make a rush to get into the presence of an earthly king, but that is presumption; he has no authority, no right to do so. How much greater presumption it would be for us to come into the mighty presence of God for ourselves, if we had no right there, and we have no right there, unless he provides the way. But thank God, he himself is the way. Even so it is not presumption for us to believe that God has given us the spirit of prophecy, when he himself says so.

Now I know this is a stupendous truth, but I thank God that salvation is a stupendous thing. If we should speak out bluntly at first, and say that the Spirit of prophecy is for every individual, somebody would think it was almost blasphemy. But here when we read ourselves into it, we can not back out; and why should we want to? Why should we want to reject, or hold away from us, any good thing that comes from the Lord? It is not presumption to take anything that God gives to us, because we get it only as we are humble; and no presumptuous soul ever receives the gift of God.

"Here are they that keep the commandments of God." Now would you feel as if that scripture were fulfilled if we could point but to one or two, or even a dozen, among us, and say, They are good people; they keep the commandments; therefore we are a commandment-keeping people.

We must have the same righteousness that Moses, Elijah, Daniel, Paul, and John had; we must be those men. God reproduces himself in his works; but O, what infinite variety there is! God reproduces himself in his people, but each individual is to get his fulness from the Lord; for the Spirit divides to every man severally as he will.

Some one will think, - I know the thought that is in some of your minds, - when we come to this matter of the testimony of Jesus, the Spirit of prophecy, and when we come to making the substitution which the angel himself has made for us, that we are treading on sacred ground, because we have got one among us who has the spirit of prophecy, and therefore we must not have that as individuals. The idea is that we have the Spirit of prophecy because there is one among us who has it. That is to say, we are keeping the commandments of God because we have got a good man among us, who keeps the commandments of God. Some of you think that the reading of this, and the saying of this, must necessarily put a slight on the one who has been chosen for a special work, - a work that no other person in the world has or will have. Does it? - No.

In the eleventh chapter of Numbers we read of seventy who were chosen, and the Spirit of the Lord came upon them. "But there remained two of the men in the camp, the name of the one was Eldad, and the name of the other Medad: and the Spirit rested upon them; and they were of them that were written, but went not out unto the tabernacle: and they prophesied in the camp." They did not put on a clerical coat and collar, but they were right there among the common people, as a part of them, and they prophesied. "And there ran a young man, and told Moses, and said, Eldad and Medad do prophesy in the camp. And Joshua, the son of Nun, the servant of Moses, one of his young men, answered and said, My lord Moses, forbid them. And Moses said unto him, Enviest thou for my sake? would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Well, the last part of that thing has been done. More than eighteen hundred years ago, after a little period of waiting, there came the sound of a rushing, mighty wind, and filled all the place where the people were; and they began to speak with tongues, as the Spirit gave them utterance, and were counted mad by some. Then Peter, filled with the same Spirit, rose and said: "This is that which was spoken by the prophet Joel; and it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams." How many are left out? - Not one. Moses, the man of God, was filled with the Spirit. He uttered this prayer, "Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them!" Why do not all have the Spirit of prophesy? - Because they haven't received it. That is the only reason.

This prayer has been answered: the Lord has poured out his Spirit upon all; for he is no respecter of persons. And this is that they might all prophesy. But we have a narrow, circumscribed idea of what prophesying is. We have our minds fixed upon one thing, and we imagine that everybody must do just that way, or it is not the Spirit of prophecy. Now mind this: God reproduces himself in an infinite variety of ways, and never twice in the same way; therefore it is utterly useless

for any one to think to impose upon God or upon God's people by copying somebody else. So when we find a person coming up, and professing to have the testimony of Jesus, and modeling that testimony as nearly as possible after the real, because that is the way - O, that is not the way!

Coupled with that prayer of Moses, and the fact that the Spirit has been poured out upon all flesh, waiting only that everybody shall receive Him, take the words of the apostle Paul in the first epistle to the Corinthians, fourteenth chapter: "Follow after charity." Who shall do this? - just a few? - No, everybody. "Follow after charity, and desire spiritual gifts, but rather that ye may prophesy." He does not say that some should follow after charity, and that others may prophesy. No; the one is as broad as the other: all should walk in love, and all should have the Spirit of prophecy.

In this same chapter we read: "If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth." Who do the prophesying? - All the church. If one comes in, he is judged of all, convicted of all. Thus the secrets of his heart are made manifest; and falling down on his face, he will worship God and report that God is in you of a truth. This will be the case when God is in his people. But if God is not in the church, - in each individual member of the church, - something is wrong. But when God is truly in the church, these things will be manifest.

What is a prophet, - A speaker for another. We have it plainly illustrated in the Bible. When Moses was called by the Lord to go down and speak to Pharaoh, he objected, demurred, refused, saying he could not speak. Then the Lord rebuked him, and said, "Who hath made man's mouth?" Then Moses still demurred, and God said, as recorded in the 14th verse, "Is not Aaron the Levite thy brother? I know that he can speak well. And also, behold, he cometh forth to meet thee: and when he seeth thee, he will be glad in his heart. And thou shalt speak unto him, and put words in his mouth: and I will be with thy mouth, and with his mouth, and will teach you what ye shall do. And he shall be thy spokesman unto the people: and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:14-16. Now read Ex. 7:1: "The Lord said unto Moses, See, I have made thee a god to Pharaoh: and Aaron thy brother shall be thy prophet." Thus we see that a prophet is simply a mouthpiece. He does not originate anything, but is the instrument through which another expresses himself.

In Jesus of Nazareth we have the restoration of that which was lost through the first man Adam. Now Adam was not simply one individual; but God made them male and female, and called their name Adam. Gen. 5:1. Christ is the second Adam. Why, there is only one seed; but if we are Christ's, then are we Abraham's seed, and heirs according to the promise. Then the second Adam is not simply one man, Jesus of Nazareth, but all males and females who are in him.

There have been faithful men in all ages who have not known all the truth, or had the power that God was willing to manifest in them; yet they will be saved.

We are bringing no accusation or condemnation against any man in whom all the power of God has not been manifest. The fact that there will be some people in the last days who will keep, not a part, but the whole of the commandments of God, - who will have the complete faith of Jesus manifest in them, in whom the testimony of Jesus will be perfectly reproduced, - does not prove that they are any better than some of these others. If we, by the grace of Christ, shall be among the number in whom that testimony shall be reproduced, that will not give us the right to boast over some who are less favored; neither will it give us any higher place in the kingdom.

But God must show, not only to the world, but also to the angels, what he can do with poor, fallen, humanity, so that the perfect life of Jesus may be reproduced in all the true church for a testimony to the power of God. The glory of God must be revealed, and all flesh shall see it; it must be so, for the mouth of the Lord has spoken it.

You remember that in the account of Saul's going to consult Samuel, it is written, "Beforetime in Israel, when a man went to inquire of God, thus he spake, Come, let us go to the seer: for he that is now called a Prophet was beforetime called a Seer." Now read the message to the Laodicean church: "Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve, that thou mayest see."

To whom does this message come? - To everybody. Each one needs the eye-salve, that he may see. And when he sees, what will he be? - A seer. What will he see? - God, and the things of God, the message comes, Go, and tell what thou hast seen. That is the whole thing. Then it will be the testimony of Jesus, will it not? Christ said, "I speak that which I have seen with my Father." When we get our eyes open, that we may see, we shall be seers, and we shall simply go and tell people what we have seen. We shall be speakers for God, the Holy Spirit filling us, and speaking through us. Our mouths will simply be the mouths of God. O, when God speaks with multitudes of mouths, yet with but one voice, what a mighty voice it shall be! I can not speak loud enough, neither is there any person who can utter the voice loud enough; but when that one voice has utterance through ten thousand - yea, ten thousand times ten thousand - mouths, what a mighty sound it will be!

A. T. Jones: It will be the loud cry, then, will it not?

What a mighty cry! "If any man speak, let him speak as the oracles of God."

Some may have feared that this meant a depreciation of the Spirit of prophecy as we have known it in the church. The Spirit of prophecy is there; but until the Spirit of prophecy is in every individual in the church, the Spirit of prophecy, as it is there, will never be appreciated. The reason the message that has come to us again and again has been slighted, though nominally accepted, - has been printed, and marked, and put into our pockets unheeded, - is because we have not the Spirit of prophecy ourselves. "For what man knoweth the things

of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God." 1 Cor. 2:11. Therefore when the Spirit of God takes the things of God, and gives them to us, it is only as we have the Spirit that gives them that we are able to receive them.

May God hasten that day! Hasten it? - O, it is here now! Now is the accepted time; now is the day of salvation. Here is the message. I say, Hasten the time when all who profess to be among the number who keep the commandments of God shall have the testimony of Jesus, so that they will speak as if God were beseeching through them, - as if it were Jesus of Nazareth. O, what a marvelous thing it is! "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." But, thank God, he has revealed them to us by his Holy Spirit. Shall we take them? They are ours; he has given them to us. O, let us receive them just as freely as he hath given them!

"The best wine has its lees. All men's faults are not written on their foreheads; and it is quite as well they are not, or hats would need very wide brims; yet as sure as eggs are eggs, faults of some sort nestle in every bosom."

"There's fire in the flint, cool as it looks; wait till the steel gets a knock at it, and you will see."

February 23, 1899

"True Education" *General Conference Daily Bulletin* 8.

E. J. Waggoner

Synopsis of Lesson By Dr. E. J. Waggoner.

Bible Study - The Child Jesus an Example - No Real Knowledge Without Knowing God - The Nature of Truth - All Found in Christ.

I think the same text we began with last night will serve us still: "The word of the Lord came to John in the wilderness." "By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth." What a wonderful thing it is to have the word of the Lord come to us! There is power in that word. John was in the wilderness, away from men, and there the word of the Lord came to him. How did he get it? It came to him, and he recognized it as the word of the Lord, and that word was power and wisdom to him, and in him. "He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion."

71

So when the word of the Lord comes to a person, what comes to him? - Power, wisdom, discretion. "For the Lord giveth wisdom; out of his mouth cometh knowledge and understanding." "For the Lord giveth wisdom," not a part, but the whole, all one can have. Then, apart from what one gets from the mouth of the Lord he can not understand anything and he can not know anything. Then we have a basis here for education. Out of the Lord's mouth cometh knowledge and understanding.

Out of the Lord's mouth cometh the word, which he breathes forth, the word that made the heavens. You remember the text, don't you? "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." So the word of the Lord is the breath of God. Therefore, all scripture is the breathing of God, and "is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works."

Hear Job: "I said, Days should speak, and multitude of years should teach them wisdom. But there is a spirit in man: and the inspiration of the Almighty giveth them understanding." "In reality it is the spirit in man and the breathing of the Almighty that giveth understanding; whether he be old or young has nothing to do with it. That is demonstrated in the little boy Jesus who was talking with the old doctors. There were many present of mature years; but there was one of only a few years who could teach them wisdom. Why? - Because it was the Spirit and the inspiration of the Almighty that gave him understanding. Now God is no respecter of persons. The Spirit is given freely to every one who asks.

These are fundamental principles. We all say amen to them, because they are simply the word of God; but we don't stick to them. Time and again I am reminded of an occurrence in my boyhood. I was playing on the ice with one of my mates, and he had a long pole in his hand with which to keep himself afloat in case he were to fall through one of the air-holes in the ice. He carried the pole very bravely until he fell through one of these air-holes, then he dropped the pole and clutched the ice.

So here are these simple truths, just as simple as the word of God can make them, and we read them. We believe them - why, of course we believe them; we could not be Seventh-day Adventists if we did not believe them, for it is according to our profession of faith to believe the Bible - until we get to the place where we apply them, and then they go.

It is the Spirit and the breathing of the Almighty that gives understanding; and that Spirit of Christ is the spirit of meekness and humility, of receptivity or teachableness. "If any man have not the Spirit of Christ, he is none of his." Jesus was not a prodigy; he was an example and pattern. Therefore the wisdom that was manifested in the child Jesus at twelve years of age is simply the wisdom that should be in every child at that age, and the wisdom that might be, would be, in every child at that age, if that child was subject to the inspiration of the Almighty.

When Jesus came before the people, they were astonished at his doctrine, and they said, How does this man know? Mark you, they did not say, He does not know anything; no; their question was, How did he learn? We never had him in our school; he has no diploma; then how is it possible for a man to have wisdom greater than we, when he did not go through the set form and ways? Yet in every question asked of him he knew what to say or what not to say; he knew when a question ought not to be answered. It takes a good deal of wisdom to know that.

Take this text: "We speak of wisdom among them that are perfect; yet not the wisdom of this world, nor of the princes of this world, that come to naught: but we

speaking the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory: which none of the princes of this world knew: for had they known it, they would not have crucified the Lord of Glory." We preach "as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. . . . For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak."

Let us consider this matter. "If any man have not the Spirit of Christ, he is none of His." That is, if any man have not the Spirit of Christ, he is not a Christian. That is a simple proposition; the Spirit of God marks one as a child of God, a son of God, as one with the Lord Jesus Christ. But the Spirit is given to us for a definite purpose, as we read here. What for? - "That we might know." We just cut the scripture right off there for a moment. It is given to us that we may know.

How much can a person know who does not know the Lord? It may seem to some as though it is drawing the thing too fine if it is stated that a person knows nothing, if he does not know God; or that a person can not know anything, if he has not received the Spirit of God. But let us see. "We have received, not the spirit of the world [that is a different spirit from the Spirit of God], but the spirit which is of God; that we might know the things that are freely given to us of God."

The Spirit is given to us in order that we may "know the things that are freely given to us of God." Since God does not do things in vain, it follows that without the Spirit we can not know the things that are given to us of God? - "He giveth to all, life, breath, and all things." "He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" In him were all things created in heaven and on earth - things that you can see, and things that you can not see. "All things were made by him," and for him; and "he is before all things, and in him all things exist."

"Now we have received . . . the Spirit which is of God; that we might know the things that are freely given to us of God." Or, to put it short, we have received the Spirit which is of God, that we may know all things. Since God does not do things in vain, without that gift of the Spirit we can not know the things that God has given to us - and he has given to us all things; therefore without the Spirit of God we can not know anything.

Everybody does not see that. You think that is just a sort of logical quibble, a turn, a play upon words. It is not. It is just the recognition of a simple fact. If we recognized that simple fact, and held to it, every one of us would be at the entrance of the school that would teach us all things. The examination is simply this: It consists of only one question, Do you know the Lord Jesus Christ? That is the examination question that admits one into the university course, the course in which one may learn all things. When he knows the Lord, and knows the Spirit of God, then he has the key of knowledge.

[A. T. Jones: I recently read in "The Desire of Ages" that the key of knowledge is faith working by love.]

But faith working by love - what does it do? What is its first effect? - It purifies the heart. This brings us to the same thing again. The one question, the answer to which admits any person and every person into the university course, is, Do you know and believe the Lord Jesus Christ?

[A. T. Jones: In Christ nothing avails but faith, which works by love.]

Yes: nothing is of any avail but faith, which works by love, which is the key of knowledge.

[Voice in congregation: Is not receiving the Spirit the examination, instead of knowing the Lord?]

What is the difference?

[Voice: Well, knowing the Lord reaches clear on - knowing all that we will ever know.]

I do not know what is the difference between the two things - receiving the Spirit, or knowing the Lord.

[Voice: Well, the Spirit comes and teaches us to know the Lord.]

Yes; but then you know the Lord.

[Voice: A little.]

Yes: but you know the Lord. Never mind "little" or "much;" you know the Lord. Why, you can ask a little child, Do you know the Lord? - "Well, yes, a little." Of course it is only a little child, and he can not know so much as he will know by and by, after a few hundred thousand years; but this one thing it knows, - it knows the Lord. The child knows its father. It says, "I know him so easy." But that is not to say that the child knows all that the father knows. There is a difference there. The child may know its father without knowing all that the father knows. That is a matter of time. Of course we shall never know all that our Father in heaven knows; but we will never know anything that he knows if we do not know him.

"Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed; and ye shall know the truth, and the truth shall make you free." And they said, "We be Abraham's seed, and were never in bondage to any man: how sayest thou, Ye shall be made free?" And he said, "Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth forever. If the Son therefore shall make you free, ye shall be free indeed." Notice the difference in the two statements. In the first place it says: "Ye shall know the truth, and the truth shall make you free." "If the Son therefore shall make you free, ye shall be free indeed." The truth is the Son; the Son is the truth. "I am the way, the truth, and the life." Then how much does anybody know who does not know the truth? [Congregation: He does not know anything.] Do you say, Oh, he has got to have a good lot of knowledge? Do you not see the very fact of our difficulty? We have been educated wrong; and we have to get rid of some of the things that we think we know in order that we may begin to know. What is truth? - Christ is truth, and his name is "I Am." Three different times in the 8th of John we find him applying this title to himself. It appears only once in our version, but it occurs three times: "Before Abraham

was, I am." Also, in another place he says, "If ye believe not that I am, ye shall die in your sins." That is what it is, literally. Again, "When ye shall have lifted up the Son of man, then shall ye know that I am." It is through the cross of Christ that we know God. His name is "I Am" - that is, the one who is. He is the one who is, the one who was, and the one who is to come. It is being, being, being, all the time. He is before all things, and all things are in him, and he is the beginning of everything that is. All things were made by him, and without him was not anything. Therefore there is nothing outside of him. Is not that clear and simple enough? In the Sanskrit, to which we trace our English language, the word for "truth" is simply a word signifying "that which is." Truth is something which is. Where can a thing be which is not? Can there be any such thing? The mere statement that it is not, states the whole case. It is not there - there is nothing there. "It is not." Rachel mourned for her children, and was not comforted, "because they were not." She did not have any children.

Then you see that you can not have anything unless you have something that is. And there is nothing except in Christ. Is not that clear enough? Then what is not in the Lord Jesus Christ is nothing. Oh, you say, you are so narrow. It is too bad that Jesus Christ is so narrow, and that knowing the Lord is such a limited knowledge! We want to know something more than that. [A. T. Jones: So did Eve.] Yes; Eve did, and we are reaping the results.

There is no occasion for boasting, or for depreciating other men. The Spirit of the Lord works in a good many men besides us. The Spirit of the Lord strives with men, to enlighten every man that comes into the world, just to the extent that that man is willing to receive it, even though he is not professing to know the Lord; for there are people who do not profess to be Christians who are much nearer Christ than a great many who make such profession. But the Lord tells us of a class of people who are "ever learning, and never able to come to the knowledge of the truth," - always learning, but never learning anything. There is no profit in that. The man who is always learning will seem to have stored up a vast mass of something; but he never comes to the knowledge of the truth, and without the truth, a man can not know anything.

Brethren, the trouble with us is that we are preaching and teaching, and professing to believe that we have all of eternity before us; but when we come to the matter of education, we act as though eternity was nothing, - as though that were all to be left out. What would you think of a person who should plan and expect to live for years, and then make all his plans for only a day? Knowledge to be knowledge indeed, must lay hold of something that is. Jesus Christ is, and he is going to be to all eternity to come, - he always is, he always will be; and whatever really is - we are now using the word in its simplest significance - whatever is, always will be. Therefore, what a person really knows, - and he can not know anything unless he knows the truth, - that thing shall endure forever, and that knowledge will carry that man along with it to eternity, so that he will live forever.

"What shall it profit a man, if he gain the whole world, and lose his own soul?" You know that there are a great many people who are amassing property. And then the question is, How much did he leave? Well, he didn't take anything with

him - he had to leave it all. How much has he got? [Voice: Nothing.] What is the use of it, then? He might just as well have spent his time in doing nothing. He might just as well never have been. What is the use, then, of gathering together that which he can not hold? And more than all, what is the use of gathering together that which is not worth holding?

Take the men that the world call great, the great conquerors, who gathered kingdoms to themselves. Take Alexander,

72

who conquered the world. How much of it has he? - Nothing. How much of it, then, did he really have? - He never had it at all. He did not have anything. Take Jesus Christ, who had not where to lay his head; how much of it has he? - He has the whole of it, because the one who holds the thing is the one who has it.

Here is a person who has not much education, and here is one that has a great deal, as the world goes. But let this poor, despised man, called an ignoramus, who knows the Lord Jesus Christ, come to the day of judgment; and let this man who has all the polish and culture of all the schools, come to the same place, not knowing the Lord, - who knows the most? That ignorant man may not have so great a range of things to show; but he knows the Lord; and he has the key of knowledge, and all eternity in which to study. I think he has the best education. What is the thing which we ought to study, then? - The Lord himself, the word of the Lord; and it is no narrow education; "for in him are all things."

Now, this is just the same question that we were studying last night, - the question of receiving the Spirit, and having the Spirit of prophecy, the spirit of discernment; for, as we read, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual discerneth all things." When we come to the Lord Jesus Christ for wisdom, confessing that we do not know anything, and receive from him alone, it will not be a narrow course, but a real grasp of real things. Let it be in natural science, or any other branch, he will have that mind which perceives, so that when he goes to study the thing, he will see more in it in a short time than he who does not have the mind of the Spirit of God ever can see in it. So that man who is called ignorant, who knows the Lord, may even in this life know more than that other man who has a great mass of facts, and does not know the Lord. For it is the spirit in man and the breath of the Almighty that give him understanding. When Jesus stood there in that upper chamber with the disciples, what did he do? - He breathed on them, and said, "Receive ye the Holy Ghost." That is what God did with Adam in the beginning. The Lord God made man of the dust of the earth, and breathed upon him, - breathed into him. There was the inspiration of the Almighty. Then what did man become? - A living soul. The breath of the Lord made Adam a very good man. What was he good for before the Lord breathed on him? - He was not good for anything as a man. He was utterly useless as a man - simply a clod. He was just as good as any stone; just as good as any lump of earth; but useless as a man, worthless, good for nothing. Then God breathed into him, and he became a very good man. Oh, what a blessed thing it would be if we could always live, by

consciously receiving the breath of the Almighty! And we may. Why? - Because that very same breath which was breathed into Adam is breathed into the soul of every man. We live by breathing the same breath that was given to Adam.

Oh, how marvelously near the Lord is. When I come here so close to Brother Corliss, and talk with him, he feels my breath upon his cheek, don't you? [Elder Corliss: Yes, sir.] When I get so near that I can whisper in his ear, and he feels my breath on his cheek, that is very close communion, is it not? How near the Lord is, then, to every one of us! How near? - So near that we can feel his breath fanning our cheeks every moment. And the inspiration of the Almighty gives understanding. My friends, if we recognize that, - if we take the truth of which that stands as a representative, - then we will have the key to all knowledge; and that is inspiration. God would have his word breathed into every soul; then they would know the word of God, not that somebody tells them that it is the word of God, but because they hear it from him, and talk with him, and receive it from him; for he has given the Spirit to breathe into us his life, that we may know, and that will lead us in the right way.

Now there is such a thing, such a possibility, as the Spirit of God taking possession of man, and using that man, and thinking through that man; for the scripture says, - and you often quote it, - "Let the wicked forsake his way, and the unrighteous man his thoughts." When a man forsakes his way and his thoughts, what is left? [Voice: He is empty.] There is nothing there. He has no way, and no thoughts. There is nothing left. What next? - "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." When the Lord says, Forsake your way, and forsake your thoughts, what does he expect? He will put his ways into us. Now, when the Lord Jesus Christ thinks in you and me, that thought will be worth something, will it not? That will be a thought worth preserving; for the thoughts of the Lord are - how long? - To all generations. They continue forever. The thought of the Lord endures. "All scripture is given by inspiration from God" - by the breathing in of God. Now it is not enough that it was breathed into David, and Moses, and Isaiah, and Paul, and John; it was breathed into them, and being breathed into them, it was their life; but what good is it to me that John, and Paul, and Moses, and Isaiah had life, if I do not have life? Therefore the same word which was breathed into them may be, and should be, by the same Spirit, breathed into us, and then we have knowledge; "for the Lord God giveth wisdom; out of his mouth cometh knowledge and understanding."

Just one text more - that blessed statement concerning Christ in the 11th chapter of Isaiah! "There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord," literally, "shall make him breathe the fear of the Lord"; or, as the French version gives it, "shall make him inspire the fear of the Lord." What is the fear of the Lord? - "The fear of the Lord, that is wisdom; and to depart from evil is understanding."

We have read something about short courses. It does not take very long to know the Lord. Then, when one knows the Lord, and brings everything right to the standard of that knowledge, - knows nothing except the Lord, - a very short course will suffice for him to begin to get hold of that knowledge, and he has all eternity before him in which to keep on learning. Nobody gets very much in school. The education of a man is received out in the world, at work. None of us learned very much in school compared with what we have learned since we have left school. Therefore, in school we ought to get the right start, and get in the right way, and keep in the right way. That is the way of the Lord; yea, it is the Lord himself, who is the way. Then we have got the way, which is the way everlasting.

There is no one who has not much to learn, and every one must come under the training of Jesus Christ; he calls all to become his students.

February 24, 1899

"The Water of Life" *General Conference Daily Bulletin* 8.

E. J. Waggoner

Discourse by Dr. E. J. Waggoner, Tuesday, February 21.

Christ the Fountain of Life - The River of Life a Real Stream - The Earth Watered by It - Righteousness from the Clouds - Drinking the Life of God - The Cleansing Power of the Life - Eating and Drinking in the Presence of God.

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. But this spake he of the Spirit, which they that believe on him should receive."

Now suppose that some poor, simple-minded person, who had just at that moment arrived, after a long journey, and was footsore, travel-stained, weary, and thirsty, had come into the temple at that moment, and had heard this voice, "If any man thirst, let him come unto me, and drink," and he had come up and said, "I want a drink," do you suppose he would have got what he wanted? or would the Saviour have said, O, my dear fellow, you made a mistake; I did not mean what I said to be taken literally? Would he not have been obliged to say that with some shame?

Now God has a right to expect that when he speaks, people will take him at his word. Why? Suppose a father offers something to his child; and the child believes the father, and says, Yes, I will take that; and then the father says to the child, I did not mean that. That would be embarrassing; because the child honored the father by believing that he could not say anything but what he meant.

Now I want all to see that the Lord Jesus Christ meant exactly what he said, - that we can come to him and drink, - and if that day there had been in the temple a man so simple-hearted that he thought this meant those who wanted a drink, then the Lord would have given it to him right there. He would have had what he

wanted; and in the drink that he got, he would have received more than any one else could see in the water.

"Thy mercy, O Lord, is in the heavens, and thy faithfulness reacheth unto the clouds. Thy righteousness is like the great mountains; thy judgments are a great deep: O Lord, thou preservest man and beast. How excellent is thy loving-kindness, O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures. For with thee is the fountain of life; in thy light shall we see light."

The word "pleasure" in the ninth verse is "Eden" in the original. "Eden" means "pleasure," or "delight." So the text really says, "Thou shalt make them drink of the river of thine Eden."

"He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God; and the Lamb - the Sparkling water, wasn't it? We are familiar with that term. You who have lived in the mountains know more about it than those who have lived on the plains. You know what living, sparkling water is. And this water that flows from the throne of God is the life of God; and the life is the life of men. Then it is sparkling water, isn't it? In that light shall we see light. It is God's own life flowing from his throne. Do you believe there is any such thing? Is there a real river flowing from the throne just now? Yes. Where does it flow? A river that flows must go somewhere. Here is a throne, and from it is gushing every moment, and has been from the days of eternity, and will be until the eternity of eternities, a river of life, flowing on and on, without stopping. It is the river of life. Where does it go?

It is a real river. If we were there, I suppose we could see it. Some would, and some would not; but it is a river that may be seen, felt, drank from, and bathed in. The real thing is flowing. Where from? - From the throne of God and of the Lamb.

"They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them into living fountains of water." Where is the Lamb? - In the midst of the throne. "And I beheld, and, lo, in the midst of the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain."

In order that we may have an object-lesson, let this desk represent the throne of God. From it flows the river. It is the throne of God; and the Lamb - the slain Lamb - is in the midst of the throne; and from the throne is that everflowing stream of life.

"Then came the soldiers, and brake the legs of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legs; but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true; and he knoweth that he saith truth, that ye might believe."

That was an important thing. See with what detail and emphasis it was stated. "He that saw it bare record, and the record is true, and he knows that it is true." There came out blood and water from the side of the Lamb that was slain; and

the blood is the life, isn't it? So on the cross Christ gave his life for us. His life has always been given for us; and the cross is merely the manifestation that that life has been given. That one instant when he hung there between the heavens and the earth, offered for man, was a revelation of the eternal glory of God, that he has always given his life to man. The blood came from Jesus that men might see that he has given his life for them. There was the water and the blood. One saw that, and he bare record, and we know his record is true. And there are three that bare record, - the Spirit, and the water, and the blood. And the three agree in one. All are life; the Spirit is life, because of righteousness; the blood is the life, and the water is the water of life, flowing out from the side of the Crucified One.

Jesus said at one time, "Destroy this temple, and in three days, I will raise it up," and then the Jews began to find fault with him: but he spoke of the temple of his body, for he had said, "Lo, I come; in the volume of the book it is written, I delight to do thy will, O my God; yea, thy law is within my heart."

When the tabernacle was built, it was a very feeble representation of the true sanctuary, which the Lord pitched, and not man. There was an ark in the innermost place, and upon that ark where cherubim; and from between the cherubim the glory of God shined forth, indicating that that was a representation of the throne of God, who sits between the cherubim. But underneath the cherubim were the tables of the law, showing that righteousness is the foundation of his throne; the law of God is in the very midst of the throne. But the law of God was in the heart of Christ, showing that his heart was the throne of God; so that when he hung upon the cross, God's heart was pierced, and from that place where the law dwelt there flowed out the stream of life. What was it? - The pure river of the water of life, flowing from the Crucified One. And the stream that flows this minute from the throne of God, is just as real a stream as was the water and the blood that flowed from the heart of Christ, and it is the life of God. And whosoever will, let him take the water of life from that flowing stream. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." "If any man thirst, let him come unto me, and drink." Christ spoke this of the Spirit; therefore that stream of life which flows from the throne of God is simply the Spirit of God, flowing out into all the world. The Spirit and life of God are therefore flowing forth.

"Spiritual things are spiritually discerned." If we were there at the side of the throne, some would see the river, and some would not see it. He who has his eyesight trained to discern spiritual things would see the stream flowing. The man who is not spiritual would not see anything. One might say, "O, I see the bright and sparkling water flowing from the throne of God;" and another would reply, "I can not see it." Did you ever hear people say, "I can not see it"? When a man can not see, what is the matter with him? - He is blind. Then, "I counsel thee to buy of me gold tried in the fire, . . . and anoint thine eyes with eye-salve, that thou mayest see," - not to be blind. The man who is spiritual would discern the water of life flowing from the throne of God, and would see the Spirit of God. Why does the world not receive the Spirit of God? The Lord tells us why. "I will pray the Father, and he shall give you another Comforter, that he may abide with you forever, even the Spirit of truth; whom the world can not receive, because it seeth

him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you." The world does not receive the Spirit of God, because it does not see him; and these natural eyes never can see him. But the eyes of our understanding may be enlightened by the Spirit of God, so that we can see him: and then when you and I learn to see the Spirit of God with the eyes of the understanding that are enlightened by the Spirit, then the Spirit which dwells in us will quicken our mortal bodies, and by and by make a complete transformation, by giving us a spiritual body, when our eyes will see even the Spirit of God. But we must now have spiritual eyesight with which to discern things, in order that the body may be made spiritual, because there is no use of a spiritual body for a man who is not spiritual; when a man gets spiritual, the Lord will give him a body to correspond.

When the children of Israel were in the desert, where there was no water, they became thirsty, and they murmured. They said: "What kind of general is this Moses, who has brought us out here, with all this army and all these cattle, where there is no water?" The very first qualification required of a general is for him to know how and where to find good camping-places. What good is a general, no matter how perfect he may be in other ways, if he can not take care of his men, and give them something to eat and drink? Men must have good camping-places; for they can not fight or live without water; so one of the principal requirements in a general is that he be able to look ahead for camping-places where there is a stream of water. But this man Moses - well, anybody who knows anything would know better than to bring a company of people out into this place. He just brought us out here to kill us, instead of giving us the victory. We could have died just as well in Egypt as here. In Egypt there were graves in which to bury us; but here our carcasses will fall, and they will not be buried." But Moses did not bring them there. The Lord did that, and he knew there was not water there. But that made no difference. He wanted them to learn this lesson, "If any man thirst, let him come unto me, and drink." He brought them there, that they might be in the very place of that man whom we spoke of as coming into the temple and asking Jesus for water. Water could not be obtained by digging in the wilderness, because there was just hard, dry, barren soil all the way down. It looked like a hopeless case. Then the Lord said to Moses, "Take some of the elders, and go to the rock in Horeb, and I will stand upon the rock." You know what Horeb is. It is the mountain of God. The law was spoken from there. The Lord told Moses to go to Horeb, and smite the rock. Moses did that, and the water ran in dry places like a river. They all drank; they stooped down and bathed in it; they cooled their parched faces and tongues; they led their cattle to it to drink; they refreshed themselves in the water that flowed from the rock, - but they forgot God, their Rock. "Be astonished, O ye heavens, at this, and be horribly afraid, be ye very desolate, saith the Lord. For my people have committed two evils; they have forsaken me the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water."

The Israelites drank real water from the rock, and it was all they had to drink for years; they camped right there in that spot for a full year. So even though we limit ourselves to that year, there was no other water except that which came

from that rock, and they drank from that. "They all did eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that Rock was Christ." Then they drank right from Christ. When he told Moses to smite the rock for water, he said, in effect, what Jesus afterward said, "If any man thirst, let him come unto me, and drink." "He, every one that thirsteth, come ye to the waters." And they came, and drank spiritual drink, but they died at last of thirst. And why? - Because they forgot God their Rock. We have the same lesson before us. Those persons actually drank water from the body of Christ, but they did not recognize the marvelous miracle that was wrought among them. We imagine that they could not think of anything else. But we can better understand the matter when we remember that a long time afterward, when Jesus was in the desert, and fed his people with bread that came directly from himself, multiplying it till five thousand or more were fed,

80

within twenty-four hours they said, If you would only show us a miracle! What sign do you show, that we may believe on you? When we read that, we can readily understand how the children of Israel in the desert could forget the miracle that had been performed there.

Some of you may soon pass Niagara Falls, and as you gaze you may wonder where all the water that pours over that precipice comes from, and where it goes. Why is not the source exhausted, or the earth overflowed? "All the rivers run into the sea; yet the sea is not full; unto the place from whence the rivers come, thither they return again." Where do they come from? - The water comes from away up yonder in the hills. Why doesn't it run dry? - Because it comes from the heavens, in the clouds. The clouds drop down water abundantly; and it fills the earth, and then flows forth. Where did the clouds get the water? - It evaporated from the earth, and they became filled with water. Then the earth gave it to the clouds, and the clouds gave it to the earth. But which originated it, - the earth or the clouds? You see that is just as far as any scientific textbook takes us. But that is not satisfactory at all. Now read the true scientific answer: "Thou visitest the earth, and waterest it; thou greatly enrichest it with the river of God, which is full of water; thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settlest the furrows thereof; thou makest it soft with showers."

Thank the Lord that the river of God is full of water, and never runs dry. It is always running. Do you not see? The rain comes down from heaven, filters down from the river of God. You and I have drunk from the rock, and have forgotten God the Rock. We have been drinking from the life of God all our lives, and have not known it. We are just as bad as were the Israelites. They were forty years in the wilderness, drinking from the fountain of life, from Christ, - spiritual water; and there are men in the earth to-day who have been twice forty years drinking from that same fountain, and have never given praise for it. Spiritual water will make a man spiritual when he takes it as such; for it is the life of God. The Israelites did not take it by faith, and they died.

How near is the Lord, and how real are these things! yet we have been living in an unreal world. The things which are seen are temporal, but the things which

are unseen are eternal. That which is for only a little while is the unreal thing. It is the unseen thing that will endure. Therefore we want to get out of this unreal world, which exists for only these mortal eyes, to see and live in the real, the unseen, world. Then we shall be able to see, to all eternity, things that wicked men can never see.

We have a drink of water here, - living water. Where does it come from? - The throne of God, where Jesus Christ, the Lamb slain, is. It flows from his heart. It is the blood of Christ, which cleanses from all sin. The blood of Christ is a real thing.

That water which flows from the throne of God is his life, and his life is the light. "If we walk in the light as he is in the light, we have fellowship with one another; and the blood of the Son of God cleanses us from all sin." Is that a real thing? or is it only a figurative expression, - a mere form of words? Can we actually bathe in the blood of Christ, and live by it? - Yes; for what is the blood? - It is the life. The life is in the blood. By whatever means Christ conveys the life to us, that is the blood, the life. He gives it to us. It does not necessarily have to be always in one form. There are innumerable forms in which life is conveyed to us; but it is all the one life. Remember, the Spirit and the water and the blood agree in one; they all come to one.

Water is life, and it has life-giving powers. The River Seine receives all the sewage of the city of Paris. No small amount of filth goes into that river every day; yet the water of life is powerful enough to cleanse all the filth of Paris. It can do that, and here is the evidence: all the refuse, waste, filth - the sewage of every sort of that vast city - go into the River Seine; but forty miles below, there is not a trace of impurity. The water is just as pure, sparkling, and life-giving as any water in the world. It is running, living water.

This marvelous property is just the same as that of the air. You want to get away from dead, stagnant air; the wind begins to blow, and it becomes fresh. We say, "What a fine thing this wind is! It will blow away the disease germs, and will purify everything." O, the life swallows up death! We all come, putting death into this great ocean of life, which swallows it up, so that we live. All about us is death, disease; and it is swallowed up by the air, and we live. The filth is brought into the living water; it flows, and men say it works itself pure. That is as well as we can express it. But whence comes that water - the River Seine, or any other river? - From the throne of God. It is living, flowing water, and the fact that water gives life to us when we drink it; the fact that water refreshes our bodies when we put it upon them; the fact that water has wonderful healing properties, not only when we take it within us, but when we put it upon our bodies; the fact that water cleanses the impurities from our bodies when we take it in, washing all the tissues; the fact that water cleanses that which is put into it, and divides it from its death-dealing properties, so that we may take the same water, and it gives life to us, - all these facts speak to all of the marvelous cleansing power of the blood of Jesus Christ.

Do you not see how, in the treatment at the sanitarium, the gospel of Jesus Christ can be easily preached? We are dealing with real things. We have been groping as if we were in the dark; but the Lord has given us the Spirit to anoint

our eyes, so that we can see; and then in these waters that we take, we shall see the blood of Christ, that cleanses from all sin.

In the tabernacle there were tables of stone, and the law was engraved upon them. It was dead stone. But we come to the living stone. In the true tabernacle, in God's throne, where the Lamb slain is, this the living stone, enshrining the living law; and the water that flows from that is impregnated, full, charged with the righteousness of the living law of God; and whosoever drinks from that, drinks what? - "Blessed are they which do hunger and thirst after righteousness: for they shall be filled. When a man is thirsty, and gets filled, how does he get filled? - By drinking. He hungers and thirsts after righteousness; then he eats and drinks righteousness, and he is filled with righteousness. Righteousness comes from the throne of God, - flows out in a stream of life. The heavens drop it down; because He visits the earth, and waters it with the rain from heaven. In like manner the prophet says: "Drop down, ye heavens, from above, and let the skies pour down righteousness." O, how easy the way of righteousness is made, and how real it is! and O, what a blessed thing, what a pleasure, it is to drink water! Yes; and more than that, the man who sees this, will never drink anything else but water. Of course God lets the water come up through the fruits; and when we take the fruit, we are drinking it still, because that water which has come up through the grapevine, and then been stored up in little clusters, Jesus speaks of as his blood. The rich juices of the fruit are water. But whoever knows that water is the water of life, will never mingle with that pure water of life something which will deteriorate it. He will not put some poison in that if he knows that is the life of God, because that would be saying to the Lord, I know that this is your perfect life; but I do not care anything about all the perfect life; a little of it is good enough for me. I will take it degenerated. What is he doing? - He is crucifying to himself the Son of God, saying, I do not care anything about him; I will put him to death, and let his life go. Is it a hobby or a fad that we do not drink tea and coffee? - There is no fad about it. I think the sooner the time comes when we leave the very word coffee out of our vocabulary, and do not get some substitute for it, we shall all be the better. [Voices: Amen.] If a thing is bad, why do you want to get a substitute for it? Get rid of it. A man in England wrote, not long ago, that the very best substitute he knew for fresh air was tobacco smoke. Why do men want a substitute for air? What is the fresh air to us? - Life. When you get a substitute for life, you have death. Let us never choose death rather than life!

O, I delight in drinking water, as I never have before; I delight in bathing. Why, I come right to the throne of God. A man may get righteousness in bathing, when he knows where the water comes from, and recognizes the source. The world is a good deal nearer the gospel than it knows anything about when it says that "cleanliness is next to godliness." Ah, but cleanliness is godliness. "Now ye are clean through the word which I have spoken unto you." Christ loved the church, and gave himself for it, that he might purify it and cleanse it by a "water-bath in the word." That is the way it reads in the Danish, and that is literal, too. Just bathe in the word. That is not figurative, that is not sentimental; God wants his people to live now as seeing the Invisible, so that they will walk in the sight of the

river of God, and drink from the throne of God, and all they do will be eating and drinking in his presence.

I do not think anybody who gets hold of this will now wonder, Couldn't I take a little tea or coffee? or, I wonder if they take this at the sanitarium? I wonder if Sister White does this? If somebody else does this, couldn't I do it? O, every man will stand drinking from the throne of God, and he will not ask whether somebody else drinks or not; but he himself will get as near the Fountain-head as possible. When we see a stream coming right out from a rock, we get as near as possible to the source, and drink. So when we know that these are from God, and we drink from him, God himself is standing right here: "If any man thirst, let him come to me, and drink." And every time we quench that thirst, what is it for? - God wants to give water to every thirsty soul, that we should eat and drink, and so not forget him.

Suppose you and I were kept alive without eating and drinking, we would say, I have life in myself; I keep myself alive; I am not dependent on anybody. We do say it, in spite of all God has done. But God, in his infinite mercy, provided that we should eat and drink in order that we could know that we have life in him. Every time we get hungry we come to him and eat; every time we feel thirsty, we come to him and drink; and every time we take in an inspiration of air, we are breathing the breath of the Almighty. We eat and drink in his presence.

When we get over into the new earth, we shall all see the river of life. We must see it now, because you and I will never get over there to see it if we do not see it before we get there. It is the Spirit of God, and we are to be filled with it; so that, as I said this afternoon, the food we eat is spiritual food.

When we get over into the kingdom of God, the water will flow all the time; and it will go out, as we read in Ezekiel, and water all the earth. Some time we will be wandering on some of our places on the other side from the New Jerusalem, and come to a little rivulet. It is refreshing the earth, and we drink from it. We trace that stream along up, and we find that it gets larger. That is a curious thing. Here as we go up against the flow of a stream, we always find that it gets smaller; but there it will get larger. Soon it is united with a larger stream, and presently a still larger one, and we will pass along rapidly, and presently we are right at the throne of God.

Now we are not yet over in the new earth; but, thank the Lord, if any man be in Christ, he is a new creature; old things are passed away, and all things are become new. So now when we see this very stream of water we are coming to, it will lead us direct to the throne of God, and we shall drink from the fountain of life, and our souls will live.

Let us rejoice in this; let us drink; let us get our souls full. O, who would forsake the water that flows from the mountain, clear and sparkling, for water that is standing in a puddle? Would you? - You have done it. I, also. We have hewed out a broken cistern, and wanted to keep the water there; but when God has given us his own life, and it flows throughout the universe, who would take a substitute? who would mingle something with it that is inferior to it? Can we not take the health reform, and preach it? It is the gospel of life. Just take it, rejoice in it, and be glad of it. Take it in its fulness, and we will drink of the River of Eden.

O, I thank the Lord for the refreshing showers. You sometimes sing:-

"Lord I hear of showers of blessings,
Thou art scattering full and free,-
Showers the thirsty land refreshing,-
Let some drops now fall on me:"

but don't ever sing it that way again. The idea that when God is scattering showers full and free, you would ask for a drop or two! Get out under the heavens, where the rain is falling; let the water sift down over you, and take in the showers: "For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God." Let us drink in the water every day. Then we are living in the presence of God. Ah, we shall not worry about the time when we shall see him! We see him now; we live in his presence now, and there will be no trouble about the coming of the Lord. We shall love his coming; for we shall love to be with him all the time. It is a blessed thing to dwell in the presence of the Lord. "Whosoever will, let him take the water of life freely."

"Most of our misfortunes are more supportable than the comments of our friends upon them."

General Conference Bulletin, Vol. 4 (1901)

April 9, 1901

"Sermon" *General Conference Bulletin* 4, 6.

E. J. Waggoner

By E. J. Waggoner, April 6, 7 P.M.

"As ye have therefore received Christ Jesus the Lord, so walk ye in him: rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power."

The message is the same to-night that it was the other night. It is the gospel of the kingdom, that gospel which shall be preached in all the world for a witness to all nations, in order that the end may come. It requires the power of the kingdom to prepare men for the kingdom; the power which will create new heavens and a new earth, and nothing less than that power is needed to create new men fitted to dwell upon that earth and in those heavens; and that is the power of the gospel of the kingdom, which is to be a witness to the nations.

Let us read a few verses in the second of Hebrews: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward;

how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor."

Look at the fourth and fifth verses: The word "spoken by the Lord," was "confirmed unto us by them that heard it." When the Lord says, "Come," "let him that heareth say, Come." It was confirmed "with signs and wonders, and with divers miracles, and gifts of the Holy Ghost," according to the will of God; "for unto the angels hath he not put in subjection the world to come."

Why does the Spirit start off on a tangent about the angels, and the world to come, when he is talking about the preaching of the gospel? Has he put the world to come into subjection to anybody?-Yes. To whom has he put the world, then, in subjection?-To man. The world to come is the world that was, that which was from the beginning, the new heavens and the new earth-and that was put in subjection to man, and he was made ruler over it under God, and by the power of God in him.

Now the dominion is gone. Man, instead of being above the world, is below, with the world upon him. What shall be done? That which was lost must be won back; and since by man came death, by man also comes the resurrection from the dead; therefore to man is committed the restoration of the kingdom-not to angels, because the dominion was not given to them. "Whatsoever the Lord doeth, it shall be forever." Having given the kingdom to man, it is eternally man's, and must be man's. Here is our assurance. Sometimes you will hear people say that when man sinned, God could, if he wished, have blotted out the whole race, and started in afresh. No; he could not. Why? Because he could not deny himself. There are some things God can not do. He can not lie. He can not deny himself. He is, and he is right, and he can not change. So when he had made man, and given the world to him, he could not take it back again.

Therefore, as the apostle says, later on, "It remaineth that some must enter in"-some men must enter into that kingdom; and so even if the men to whom the gospel was first preached, and all others, should prove unfaithful, nevertheless man must bring back the dominion even if God had to make new men out of stones.

The work to be done is the making of a new heaven and a new earth, in order that the kingdom may continue as God gave it to man. The restoring of it is given to man; and Christ is the man, and we are men in him, so that the power of the gospel, the power of the preaching of the gospel, is the power that will create the

new heavens and the new earth. The power of the world to come, the power that will recreate this earth, is the power that is in the preaching of the gospel; and we can see that it is so, because it creates men, makes new creatures.

So we read the prophecy given in Isaiah 51:16: "I have put my words in thy mouth, and I have covered thee in the shadow of mine hand, that I may plant the heavens, and lay the foundations of the earth, and say unto Zion, Thou art my people." This is the power of the gospel. So we can say, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold [hold down, repress] the truth in unrighteousness: because that which may be known of God is manifest in them; for God hath showed it unto them." For ever since the creation of the world "the invisible things of God, even his everlasting power and Divinity, are clearly seen, being understood by the things that are made; so that they are without excuse.

The kingdom is to be restored, and the power of it is to be seen before the new heavens and earth can be made; because when it comes down to the very last time before probation has ceased, there must be a complete, clearcut line of demarcation between the righteous and the wicked. When that time comes, everybody will be able to discern between the righteous and the wicked, between him that serveth God and him that serveth him not; and there must be a power in the gospel so extensive that every soul on earth will not only have heard the gospel, but will have heard it in the fullness of its power, so that having rejected it, there will be nothing more for him. He will have rejected the full power of God, and then, having rejected all that God has, if probation should be continued thousands of years, there would be nothing more to bring him back; and

146

consequently there will be no longer any use of prolonging probation; for every man has intelligently made a decision.

"Where sin abounded, grace did much more abound," God's power is so great that he makes the devil himself serve him. He takes the wrath of man, and makes it praise him. He takes the wrath of man, and binds it about him, girds himself with it, and is victorious even by means of it. He takes the evil passions of man, and makes them serve out his purpose. Do you not know he did it with Joseph? His brethren were moved with envy, and sold him into Egypt: but it was God who sent him there. So Herod, and Pontius Pilate, and the rulers of Jerusalem, stood up against the Lord and against Christ. What for? To do all that he had appointed to be done. They were not serving the Lord intentionally, but although they conspired against the Lord, to do Satan's utmost will, nevertheless, God's will was worked out. It is marvelous, is it not? God can work in spite of the devil. More than this, since the wrath of man and devils praises God, every effort against the truth only makes the power of God the more striking. Thus in the beginning Satan, who is the accuser of the brethren, tried to defeat God's plan to establish a kingdom with man as a ruler; and he seemingly succeeded. Now he accuses the brethren to the Lord. He says to God, "You can not make a man that

can stand loyal to you and your kingdom. I can set up my kingdom in spite of you." But the Lord has demonstrated in Christ the possibility of it. He sends Christ in the likeness of sinful flesh, so that of "him whom man despiseth," He can say, "I will take this caricature of a man, this debased man, this fallen, degraded man that you have wrought your will in,-I will take him, and in his sinful flesh I will demonstrate the fact that he can be a king; I will use man, not simply as he was in the beginning, but I will use that fallen, degraded speck of humanity, so that he will stand out greater because of God's eternal power."

"Can any man live a sinless life?" I have been asked. No, but Christ can. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." I have demonstrated that I can do nothing. The wages of sin is death, and so I must die, and let the Lord take the management. The first man showed his impotence, and now the second man Adam comes in, and in Him God's power is fully revealed. There is only one man and that is the Lord Jesus Christ: for there is only one seed. By the obedience of one many are made righteous. We become men indeed, perfect men, only as we are in him.

"As many of you as were baptized into Christ, have put on Christ." "Ye are all one in Christ Jesus." He is the man, the perfect man. So in the knowledge of the Son of God we come "unto a perfect man, unto the measure of the stature of the fullness of Christ." He is "the man." "Behold the man:" the one man, the only righteous man, Christ. We see in all the saints of God his face, his character, his righteousness, and his goodness, and we must sink out of sight.

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth 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." That is the gospel of the kingdom; the kingdom of God within us; God ruling in man, and showing his power in man. That is Christ reproduced in his creatures. That is the kingdom, and this gospel of the kingdom, God in man, must be preached in all the world for a witness unto all nations, and the world must see it. "Him that overcometh 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 cometh down out of heaven from my God: and I will write upon him my new name." God puts his name upon his people, that all may know to whom they belong. Men put their names upon their places of business for a sign. Christ says, "Behold, I and the children whom the Lord hath given me are for signs and for wonders." Wherever the men of the world come into contact with the people of God, they are to see the name of God, and recognize at a glance that God dwells within, and does business there. The name of God upon the people will declare it; but what is the name?-When the miracle had been wrought upon the impotent man at the gate of the temple, and Peter and John were brought before the council to answer for the good deed, and they were asked by what name they had done it, Peter, filled with the Holy Ghost, said, "If we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in him doth this man stand before you whole." That is to say, the name of Jesus is

the life of Jesus. So, being baptized into the name of Jesus, we are baptized into the life of Christ. That is the witness to the world. "I and the children whom the Lord hath given me are for signs and for wonders." There we have the kingdom of God; the perfect kingdom of God, on earth, before the earth itself has been recreated for man. Then when God has a people who are loyal to him, who allow him to dwell in them, and his kingdom is manifested in them, he provides a better place for them in which to serve him, a place in harmony with their character. Then they will be made immortal, this corruptible will put on incorruption, and this mortal will put on immortality.

Now, do not get a mistaken idea. Do not get the idea that you and I are ever going to be so good that we can live independently of the Lord; do not think that this body is going to be converted. If you do, you will get into grave trouble and gross sin. Do not think that you can make corruption incorruption. This corruption will put on incorruption when the Lord comes; not before. This mortal will put on immortality when the Lord comes, and not till then. When men get the idea that their flesh is sinless, and that all their impulses are from God, they are confounding their sinful flesh with the Spirit of God. They are substituting themselves for God, putting themselves in his place, which is the very essence of the papacy.

Before this corruptible body is made incorruptible, and the natural, sinful body is exchanged for the spiritual, sinless body, God will demonstrate what he can do in spite of corruption and mortality. He has condemned sin in the flesh, showing that even in sinful flesh he can live a sinless life. His perfect life will be manifested in mortal flesh, so that all will see it in the seven last plagues, as you all know.

During that time, when pestilence and disease are abroad in the land, when the very air is pestilence instead of life, when the sun, instead of giving life, destroys vegetation and burns up the earth and scorches men, and when the waters, instead of being life-giving and refreshing, are polluted and death-dealing,-during that time God will have a people that not only in spite of their own mortality, but in spite of all the corruption

147

that exists in this world, will live clean, wholesome, and healthy lives. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee. Only with thine eyes shalt thou behold and see the reward of the wicked. Because thou hast made the Lord, which is my refuge, even the Most High, thy habitation; there shall no evil befall thee, neither shall any plague come nigh thy dwelling."

There is where the Lord will show the power of his life. That is simply the power that conquered death; the power that overcame the lusts of the flesh; the power that raises the dead to life. It is the power of the resurrection. Now what we must learn is that the same power that will be manifested during the seven last plagues will be manifested during the plagues now in the earth, before those come, in which is filled up the wrath of God. Otherwise, there would be no witness. If this power could not be manifested before probation ends, there would be no witness to the people; it would not be a testimony to them. But before

probation ends, there will be a people so complete in him that in spite of their sinful flesh, they will live sinless lives. They will live sinless, lives in mortal flesh, because he who has demonstrated that he has power over all flesh lives in them, -lives a sinless life in sinful flesh, and a healthful life in mortal flesh, and that will be a testimony that can not be gainsaid, -a witness than which no greater can be given. Then the end will come. This will be the kingdom of God manifested to all nations for a witness to God's power. "The kingdom of God is within you."

Now the question comes up, What is the law of that kingdom? We have the kingdom; what is the law of that kingdom? Every government must have a law, a constitution, if you please. There is a spirit in man, and the inspiration of the Almighty giveth them understanding. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." What is the law of that kingdom? -It is the life of God. "His commandment is life everlasting." Jesus said, "I lay down my life, that I might take it again. No man taketh it from me, but I lay it down of myself. I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." What is the commandment? -The commandment is the life that no man could take away. The commandment is eternal life. God's law, the law of the kingdom, is his life everlasting. It is simply written words. No, that is not the law [pointing to commandment chart]. What is it? -That is a picture, a statement, of the law, and not the law itself. That writing can not make anybody free. That never came down from the wall and worked itself out in anybody. Everything that is said there is true, but it never did anything; but the real law of God, which it describes, is life everlasting. It is the life of the Lord Jesus Christ. His life is the "perfect law of liberty;" for "the Lord is that Spirit, and where the Spirit of the Lord is there is liberty."

"The Lord hath prepared his throne in the heavens; and his kingdom ruleth over all." It is told of Frederick the Great, of Prussia, that he entered a school, and began to examine the children. He picked up from the desk a piece of stone, and said to the children, "To what kingdom does this belong?" They said, "To the mineral kingdom." There was a plant there, and he picked it up and said, "To what kingdom does this belong?" They said, "To the vegetable kingdom." He then said to them, "To what kingdom do I belong?" Well, he was the king, and he felt rather delicate about saying, "To the animal kingdom;" so they said, "To God's kingdom." That was correct. And that was the answer they might have given to the other questions as well. Everything is a part of God's kingdom.

Let us suppose we have a plant. You have all seen plants, so you can picture them before your eyes. This plant grows toward the light. It grows toward the moisture, sending its roots down, down, down, until they find moisture, if there is moisture below them. If there is a spring on one side of the tree, the leaves will go directly toward that water. They always do that. Here is a climbing plant. It stands alone, and it seems scarcely to know what to do. Stretch a string a little way from it. You know what it will do then. That plant will reach out its tendrils, and they will climb toward that string, as if they had eyes to see it, and will take hold of it and twine about it and climb to the top. Now if you untwine it, and start it

the other way, twining it most carefully in the opposite direction to which it was going, it will not stay there. It will untwine itself, and start again in its own way.

Why must it go the other way? You say, "That is the law of that plant." Where did that plant study law? How did that plant know that was the way for it to go? Where is the law book that plants study, and who is the lawyer for them? Who lays down the law? Who tells them, so that they know how to do the right way? People talk about the law of plants as if there were laws written that they should follow. What is the law of the plant?-It is life. It is the life of the Lord in them; it is the life of that word, which, in the beginning, said, Let the earth bring forth grass and herbs and trees. God put his life into them; and that living word continues to work in them. They are never rebellious against his word, and so they always go the right way. But, mind you, it is not necessary for them that the law should be written in a book, for the law is in them-it is their life; neither would it have been necessary for man to have it written in a book if he had been faithful to God.

Now what are we? We have it stated in the book of Isaiah, chapter 61:1-3: "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified." Ye are the Lord's farm, the Lord's planting. "Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night. And he shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper."

"All flesh is grass." We are plants, plants in the house of the Lord, to flourish in the courts of our God. The Lord is one, and He has but one law-his own life. Some one says to me, if

148

it is so that it is the life of God and his personal presence in everything, how is it that they always are the same? You see the same things continually recurring. Why is there not frequent change?-Just because the Lord is there. If it were not the Lord, then there would be confusion; but because it is the Lord, we know what to depend upon; for he changes not.

There is, then, one law for all the universe, and that is the law of God's life. We may possibly take up the matter of "the two laws" at another time. The life of the Lord is the law for all creation; and the plants, yea, and the animals as well, follow that law; not because they know how to read, not because there is a law book which they consult to find out how they should grow. No; the life of the Lord is in them, and that is their law.

Take the animals. The Lord said to Job: "Doth the hawk fly by thy wisdom, and stretch her wings toward the south?" Of the ostrich he said: "God hath

deprived her of wisdom, neither hath he imparted to her understanding." So we see that it is God that imparts understanding even to the birds. It does not come to them by accident.

Take the birds that go south in the autumn. How do they know where to go? How do they know they ought to go? How do they know winter is coming? Or having learned that, how do they know the way there? How do they know the way back again? Oh, you say, they have been there before, and those that have been there before lead the others. But, mind you, every year the birds that fly south first are the young birds, that have never been there before. It is always the young birds that lead the way. The birds that are born this year, will next autumn fly south before the old birds start. That is a fact demonstrated by observation. How do they know where to go? Who taught them? "Oh, that is the law of their nature." Ah, where did they learn that law? Where is the birds' law book, where are their chart and compass, so that they know the way to get there?

You call it instinct. Very good; call it so, if you please. I will show you that instinct is the highest law of man. Read Isa. 11:1-3: "And there shall come forth a rod out of the stem of Jesse, [notice that it is a plant], and a Branch shall grow out of his roots: and the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord: and shall make him of quick understanding in the fear of the Lord."

"Make him of quick understanding;" literally, make him scent the face of the Lord. He will know it by his very nature. The fear of the Lord was instinctive with him, as that is the very highest, and most perfect form of knowledge.

It is a marvelous thing as one stands on the deck of a steamer, at midnight, to think that through the darkness, and in the fog that steamer keeps on its way across the trackless ocean, and we come, without varying one particle, to the right or to the left, to the very harbor for which we started three thousand miles away. It takes years of hard study, and long practice afterwards, to give a man the skill to guide a ship across the ocean; but a bird six months old will make its way across the first time it tries. The bird is better off than a man, isn't it?

Well, can man ever get so he can do that?—Yes; when he gets the instinct of a bird: but to as much greater extent, however, than the bird has it, as he is greater than the bird. Then he will be of quick understanding in the fear of the Lord, and he will know what to do the first time, although he never did it before; because God in him will do that. He will understand righteousness, and judgment, and equity, yea, every good path." Prov. 2:9.

You know that in the new heavens and the new earth, from one Sabbath to another, and from one new moon to another, all flesh shall appear before God to worship. They go up to Jerusalem from the uttermost parts of the earth, and they will not have a chart or compass to guide them; but every person, wherever he may be, will go directly to the place. All will then have instinct, the wisdom of the life of the Spirit of God in them.

In the first chapter of Ezekiel we have a picture of the throne of God, a living throne, pulsating with the life of God, sending it forth in a stream of life; it is a throne composed of living creatures, and they go to the right, and they come and

go like a flash of lightning, "whithersoever the Spirit was to go, thither their spirit was to go." Because the spirit of life was in them. That is the way it is in God's kingdom, when he is allowed his own way, and reigns supreme. That is the working out of the law of God, the life of God in the man.

Now that is the thing that God is going to work among his people. He tells us in the thirty-second psalm, "Be ye not as the horse, or as the mule, which have no understanding: whose mouth must be held in with bit and bridle, or they will not come near to you." That is the literal rendering. Do not be like the horse, whose adornment is a badge of slavery. To us God says, "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." God, looking at us, will guide us, yea he will look his life into us, and that will set us in the way of his steps.

What is man made for?-For the dwelling-place of God. What was the body created for?-For the Spirit of God; the Spirit of the Almighty is that which gives us understanding. "If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" Now when God, by his Spirit, writes his law in the heart, and puts it in the mind, the man will know the law of God. That is, it will be his very life. It will be his very being; he will think the law of God, because it will be his whole mind, and he will not have any thoughts of his own. He will have forsaken his thoughts and his ways, and taken God's thoughts.

When man, who is the throne of God, has the Spirit of God fully dwelling in him, that one universal, undivided Spirit thinks God's thoughts in him, just the same as when my brain thinks, my foot moves. My brain thinks, and I move; whithersoever my spirit is to go, thither my foot is to go, because the same spirit is in it. So when we are joined to the Head, mind you, joined to the Head, with joints and bands, making increase with the increase of God, then as God thinks, the body will move. Impossible?-Oh, no.

The perfect man is the man who does not think for himself, but lets God do his thinking for him. He is a free man; a free thinker, if you please. It is God's presence that makes a man free. When we get away from God, we come into bondage; only when we hold ourselves

149

as servants of God, are we free. God is to think through our brains, and move through our nerves and muscles, controlling every movement of the body. We yield ourselves voluntarily to God, that God may live in us, using the voluntary muscles just as he does the involuntary muscles; then everything is according to the will of God. All things are of God, then, and God's life is perfectly manifested. That is the law of God perfectly established in his kingdom. It is the constitution of God. An unwritten law?-Nay; a law written on the fleshly tables of the heart, by the Spirit of the living God.

Now just a few minutes here, that we may bring this truth to bear upon a thing that comes up often; and I do not care how you decide it, when you come into Conference; I only want you to see the principle. I want you to see the possibilities there are before the people of God. I want you to see what must

necessarily come to the people of God before the end comes, because this gospel of the kingdom must be preached for a witness to all nations, and there will be a people who will be free in God.

Some time ago, this kingdom here [the speaker's own body] had a little insurrection in it. There was lack of harmony in the kingdom. The constitution got out of order. In fact, my constitution was nearly gone. It was about to expire by limitation. It sadly needed amending, and I got it amended. How?-In the only way possible. I got some life into it. I got some fresh life from the Lord, and lo! my constitution was amended; it was right again. And now I have it amended every day. Because although our outward man perish, the inward man is renewed day by day. It is because of the Lord's mercies that we are not consumed; because his compassions fail not; they are new every morning. Great is his faithfulness. The life of the Lord is the constitution of the human body. That determines whether we have a good constitution or a bad constitution. If the life of the Lord is held down and repressed, the man has a bad constitution. If the life of the Lord is given free course; if the word of the Lord is glorified in him, then the man has a good constitution.

Do you suppose it will ever be possible for God to have a people on this earth that he can rule by his thoughts: that he can work in and dwell in, and that will do as he thinks?-Yes. Now I don't want you to think that you can get that by abolishing constitutions. That will not do any good. You may say we don't have any written constitution; but throwing the constitution into the waste basket will not give us the real constitution-God's life. Not a bit of it. But the thing to do is simply to get the life of the Lord. Just recognize that life wherever it is manifested; recognize God wherever you see him; let that life flow into you, and then, as God thinks, you will act; and not simply you, but also your brother who has the same spirit. Then you will find that you all think the same things, because it is one spirit in you all. If you here in Battle Creek have one spirit, and I over in London have the same spirit, we will find we are thinking the same things. Now I know that this is possible, for I have seen it. I have had that experience again and again; I found that my brother here was thinking the same thing that I over there was thinking,-something new to us both,-and we were preaching the very same thing, almost word for word, as some said: yet we have never had any communication whatever. The Spirit of the Lord talked to us both, and told us both the same thing.

I have had this experience, that while one man was receiving a particular truth in one place, another was receiving it in another place, and another getting the same thing in another place, and still another man thinking in the very same line somewhere else; everybody was thinking just alike, and each one knew what the others were thinking about, and yet no one spoke a word to any other.

There are marvelous possibilities with the Spirit of God. I am not telling you to-night how to get hold of this life, but only to show you what we have a right to expect, and what we must come to before the end. I hope we may have time later on to learn how to get good constitutions, not simply in the Conferences, but in our own bodies, for that is where the work must begin, because the kingdom of God can never be on this earth as a witness to all the people until every

individual person is a witness for God; until we each get the testimony of Jesus; until God speaks through us with his voice. Then will the kingdom of God be here upon this earth; his kingdom will come, and his will will be done in this earth in sinful flesh even as it is done in heaven.

What I want you to know is this fact: That somebody will form a part of that perfect kingdom of God. We may, or we may not,-we have our choice. We can do as we please; but that thing is going to be. There is going to be a people composed of representations of every tribe, and nation-white men, black men, yellow men, red men, poor men mostly-some rich men, a few great men, and a great many small men; men of all dispositions, and of all races and nationalities, all over the world-all speaking the same thing at the same time; all manifesting the characteristics of the Lord Jesus Christ. That is yet to be. Now if we believe and know that the thing must be, it can be done. The only reason why we fail in realizing it, is because we do not realize what has to be. Our ideas are so limited; we go by precedent, by what we have been taught. Well, does not the apostle Paul say, "Stablished in the faith as ye have been taught"? Yes, but not "after the tradition of men," not even after our own traditions. Get your orders direct from headquarters. That won't make you independent from all others. No. Every man is a king, but a king ruling in his own body, and recognizing every other man as a king; and although no man expects anybody to be subject to him, he is subject to every other man. There will be perfect harmony in that kingdom of God, won't there? Each one will give up his own way, and take God's way, holding himself subject to the will of God in the others. Then everybody will have what the others have, won't they? Each person gives up to everybody else, so that each individual will have all that all the rest have.

There is glorious freedom for the children of God now; and when at the last the creation itself, that is, the visible creation, the earth itself and all that it contains, which is now subject to vanity-is delivered from the bondage of corruption, it will be delivered only into the glory of the present liberty of the children of God. It is some disadvantage to have a mortal body; it is some disadvantage to have sinful flesh. There are some limitations that will be taken off when we get into the kingdom of God. We can not fly now. By and by we shall be able to fly. We are confined very closely to this earth now; but by and by we shall be able to go wherever we please, throughout all space, and we shall have so much of that instinct that is now in the birds, that we shall be able to take a straight course to Jupiter, or

150

to the utmost bounds of God's universe, and strike the star we started for, and then we will be able to go back, and we shall not get lost. Why?-The Spirit of God will be in us; the Spirit of God clears the way for us, and guides us in the way. God guides us with his eye, and his eyes are in every place.

When we learn the possibility, and know what is expected of us, we shall begin to learn how to come to it: and if we have a chance to talk again, we shall study something of how to get hold of this marvelous life; how to make the connection, so it won't be simply theory with us, but practice. I know you can come so into touch with the divine life of God that you may have his power, his

life, his righteousness, dwelling in you. You know it, too,-some of you. We all know it to some extent, but we want to know it to its perfection; for there is perfection for God's people. O, in him ye are complete! Think of it! In him! In his fullness; in his perfection, we are complete; because he clothes us with himself; puts himself upon us. Then there will be a people clear as the sun, fair as the moon, and terrible as an army with banners, marching, step by step, shoulder to shoulder, each one shining forth the glory of the Lord, each one of them speaking the words of God; each one living the life of God; each one and all together, the throne of God; so from each one, and from all, the stream of life will flow forth for the refreshing of those who are thirsty. Then every soul will unite with Christ, saying, "If any man thirst, let him come unto me, and drink."

O, what marvelous blessings God has for his people! What a wondrous high-calling it is, that every one is called to be a priest, a minister of God! I do not mean "minister" in the technical sense, but I mean that "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God:" that every Christian soul is to be a minister of the righteousness of the Lord Jesus Christ. Christ says: "If any man thirst, let him come unto me, and drink," and they can get a drink. "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Christ says, "Come." Come where?-Come to the river of life, and drink. "We can not say the same thing," you say? Yes, we may; for Christ says, "He that believeth on me, out of his belly shall flow rivers of living water." So we can say, "Let him that is athirst come." Come. What for?-To get a drink.

O that God would so fill all his people now, at this time, with his life; he will do it; we do not need to wait on him. He has come that we might have life, that we might have it more abundantly. The Spirit of God is brooding over us, to bring order out of chaos, even as in the beginning. What do we need to pray for, that we may live? Come, Lord, in and fill me with thine own fullness. Then we shall all be ministers of life-water carriers, if you please, carrying the water to the people, because that life will overflow, and the people will have a drink. "Whosoever will, let him take the water of life freely," not only for himself, but take it to the people, and let them drink from that fountain of God's life.

April 14, 1901

"Bible Study" *General Conference Bulletin* 4, 10.

E. J. Waggoner

By Elder E.J. Waggoner, April 11, 9 A.M.

In first John first chapter we have the message which comes to us, and which we are to pass on to the world. This is the message: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life (for the life was manifested, and we have seen it, and bear witness, and show unto you that

eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness we lie, and do not the truth: but if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

This is the message that was from the beginning; so nobody need be afraid of new-fangled ideas, or of new doctrine. We are going back to first principles, to the original message, "which was from the beginning." Where is the beginning? You remember the message to the Laodicean church,-the last church,-a message to the very end of the world. It begins like this: "These things saith the Amen, the faithful and true witness, the beginning of the creation of God." Rev. 3:14.

And in the first chapter of Revelation as well as in the last chapter, you have him set forth as the first and the last, the beginning and the end.

Or, again, in the first chapter of Colossians you have it very clearly: "Who hath delivered us from the power of darkness, and hath 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: and he is the head of the body, the church, who is the beginning."

And his name is I AM; he is the one who was, and who is, and who is to come. Christ is the beginning and the end. The message which we preach is that which was from the beginning. It is the message from Christ, the message of Christ. From him all things flow; in him everything has its origin; in him all things consist, and he is the end as well. And when you and I, and all whom the Spirit of God may impress, have come to the beginning,-when we have accepted the Beginning, then we are ready to go on and do a great work,-to carry the message. Is that it?-No; when you and I, and all whom the Spirit of God can call out, have come to the Beginning, have accepted the Beginning, then the end will come. For the beginning and the end are one; Christ is the beginning and the end. He is the faithful and true. Witness, the beginning of the creation: and when we come fully to the beginning of the creation, we find the end of creation, even the new creation, that is the end of this world and the beginning of the world to come.

This message is a message of life; it is the message of the Word of life, which was in the beginning with God, and was God. In him was life, and the life was the light of man, so that the message is, "God is light, and in him is no darkness at

all." The light is the life. He is the life, and in him is no death at all. The life was manifested, and we have seen it. Can you all say that? Have you all seen the life? Have you taken hold of it? Have you heard it with your ears, and have your hands handled it? If so, then you have fullness of joy, fellowship with the Father, and with his Son Jesus Christ.

"If we walk in the light, as he is in the light, we have fellowship one with another." Where is our fellowship?-With the Father, and with the Son. He is light. If we see him in the light, if we see light in his light, then we are enlightened, and become light; the glory of God is seen upon us, as it has risen upon us, and we become light in the Lord, cleansed from all sin.

Then the first thing we want to do this morning is to get our eyes fastened upon the life of God, and see the unity of all his manifestations. What is life? and where is the life? Life is light. God is light. He is the living God; he is your life. "When Christ, who is our life, shall appear, then shall ye also appear with him," provided we have died with him, and are living with him, because he lives, we shall live.

"If we walk in the light, . . . the blood of Jesus Christ his Son cleanseth us from all sin." What is the blood?-The blood is the life. Then we read it thus: If we walk in the light, the life of Jesus Christ his Son cleanseth us from all sin. Is that true? We are not dealing in fancy. It is not imagination; it is not theory; but the life is so real and tangible that we not only hear it, but we see it, and we get hold of it with both hands. "Fight the good fight of faith, lay hold on eternal life." The life is so real that you may grip it with your hands, and hold it, never to let go.

I think we need not spend any time bringing scripture to bear upon the point that we are saved by the life of Christ. We all accept it nominally, if we have not grasped it practically. "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth 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." Your faith lays hold upon the life that is manifested; for believing is receiving. We receive the life into us, and let that life live in its own way. We do not live any more: nevertheless we do, because Christ has become so identified with us,-with our mortal, sinful body,-that his life in the flesh is our life.

Is there one here who doubts the possibility of Christ's dwelling in a man's heart by faith that man may be filled with all the fullness of God? Is there any one who doubts the reality of Christ's coming to live in sinful flesh, and thus showing himself master? We all believe that. Well, every truth of God is made tangible, so that we can have something real for our faith to lay hold of. Faith does not create anything,

221

it lays hold of that which already is; faith simply sees a thing that the unbelieving man can not see. Faith is a microscope and a telescope combined. It enables us to see things that are far beyond the range of vision of the sensual men. It magnifies things that are too small for the natural eye to see; it lets us see the reality of things; it enables us to see the invisible, as Moses did. Then we can endure, and until we can see invisible things,-so that they are as real to us as the things that everybody handles and recognizes,-we have no assurance of

enduring unto the end. But the man who can stand on the Invisible, and know that he is standing on the rock, can stand when all the visible shall pass away.

Where is the life manifested? The first chapter of Romans tells us that the invisible things of God, even his everlasting power and divinity, are clearly seen, being understood through the things that are made, so that the man who does not know God is without excuse. As we studied the other night, we found that the law of God's kingdom is the life of God. "The kingdom of God is within you." The law of our life is Christ's life, isn't it? That is clear. Then when we are studying this message which was from the beginning, we can use a common term to describe it. You are all familiar with the word "physiology." What does it mean?-It means the law of nature. Physiology is the law of nature. What is the law of nature? What is the one law for every created thing?-Life. But what is life?-Christ is your life. The life of God is the law of all creation; so when you are studying the life that was manifested, you are studying physiology; or when you study physiology, if you study it from the right standpoint, and in the right way, you are studying God.

There is no use of there being any nonsense and speculation regarding life, not merely ungodly men, not only non-professors: but even many Seventh-day Adventists, held by the traditions of education, will go all around the corner, to get rid of saying God. They talk about what "nature" does,-nature does not like this thing, and nature does not like that. As if "nature" were a god. But God's life is revealed in nature. And yet men will say, "We don't know what life is." Well, the Seventh-day Adventist who does not know what life is, would better find out; for what message can he give to the world if he does not know what life is?

You will not have to go very far to read that life is a combination of forces. Wonderfully clear, isn't it? But let me tell you that there is just one force in the universe. "God has spoken once; twice have I heard this; that power belongeth unto God." The life of God, the power of that life, is the one force that there is in the whole universe. But God is infinite: and the Spirit of God manifests itself in an infinite variety of ways. So the life force of God manifests itself in creation, in matter, in very many ways,-manifests itself in attraction, manifests itself in repulsion. It manifests itself in what is called chemical affinity; it manifests itself in that which is technically called magnetism, or electricity, or cohesion, or adhesion, or whatever form it may be, in which power is manifested to the world, everything that makes matter stable, so that we know what to depend upon,-that is the one life-force of God.

God said that if a people would hear his voice, and keep his commandments, they should have wisdom that would be the astonishment of all the nations: and they should be the head and not the tail; they should lead. Well, then, we don't need to be frightened because scientists in the world say they don't know what life is. Our business in the world is to tell people what life is, and to show them the life. God is to have a people, and here in this meeting is the germ, the nucleus, of such a people, who will know the life so well that they can teach physiology to any ordinary physician out in the world. That is to say, they will know the law of life, the law of their being, the law of nature, coming direct from

the fountain head, seeing light in his light, better than any other people in the world can know it.

Let us see some of the ways in which this life is manifested, so that we can lay hold upon it. Right here in this chapter, we have it, "God is light." I believe that. I do not have any explanation to make; I do not trouble my brain in thinking about "spiritual" or "literal" or figurative language, or anything of that kind. The Bible says, "God is light," and I believe it. Believing that to be so, has revealed to me many things that I never would have known if I had not believed it. Is it the glory of God that he has placed upon the heavens? The heavens declare it. The sun, the moon, and the stars give light to this earth; but whose light are they giving?-The light of God. Christ is the light of the world, and when, on one occasion, he made that statement, he immediately demonstrated it so that we can see how real his light is, because he found a man born blind, and made him see. Then when your eyes look out on such a day as to-day, and see the light covering the whole earth as with a garment, what are you looking at?-Life. Whose life?-Why, the only life there is-God's life; we are seeing his life. We are too much afraid of coming into touch with realities. Let it be fixed in our minds everlastingly, that when we look out and see this glorious light, we are seeing God's face,-really seeing the light that shines from God's face.

Light is one manifestation of God's life, but in the first chapter of John we have reference to a cleansing fluid as well. We have something that cleanses us from all sin, and that is the life of the Lord, for we are "saved by his life." Turn to the thirty-sixth psalm: "How excellent is thy loving kindness. O God! therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house: and thou shalt make them drink of the river of thy pleasure. For with thee is the fountain of life: in thy light shall we see light."

So here we have water, the fountain of life. But life is light, and the river of life, clear as crystal, that flows sparkling from the throne of God, is but another manifestation of that life which is light. And so we have water as a manifestation of that one life. Water cleanses impurity; and by the daily washing of our hands, by the washing of our clothes, by the water that washes the impurities from the earth and carries them away to the sea, by that running water which will take impurities that are cast into the stream and swallowing them up, so that in the course of a few miles' running, the water will be pure again, the Lord is showing us the cleansing power of his life, so that we may know that if we simply let ourselves be lost in that life, we shall be cleansed and kept free from sin. This is a reality.

In the first chapter of Ecclesiastes, we read, "All the rivers run into the sea; yet the sea is not full: unto the place from whence the rivers come, thither they return again." The 65th

psalm tells us that the Lord visits and waters the earth. "Thou greatly enrichest it with the river of God, which is full of water: thou preparest them corn, when thou hast so provided for it. Thou waterest the ridges thereof abundantly; thou settest the furrows thereof: thou makest it soft with showers: thou blessest the springing

thereof. Thou crownest the year with thy goodness; and thy paths drop fatness." That is to say, the rain which comes down from heaven, softening the earth, and making it rich, that it may send forth corn in abundance, comes from the river of God, which overflows to the earth. The water that we drink, the water in which we bathe, brings to us the life of God that flows in a full stream from his throne. It passes into all the earth, comes back to God again, and again is sent forth as the great heart of God beats for the whole universe. "For in him we live and move and have our being." There is the manifestation of life, for our encouragement.

We have in this last text another phase of life. We have already the light and the water as manifestations of the life of God; but those who dwell in the house of the Lord shall be satisfied with the fatness of his house. They will feast upon him; as God says, "Except ye eat the flesh of the Son of God, and drink his blood, ye have no life in you." We are to live by feeding upon him, feeding upon him intelligently, recognizing the life by faith.

We learn of ancient Israel that they all "did eat the same spiritual meat, and they drank the same spiritual drink, for they drank of that rock which went with them, and that rock was Christ." God said, "I will rain bread from heaven for you." Christ said, "It was not Moses that gave you that bread from heaven, but my Father gives you the bread from heaven." "I am the bread of life." He is the manna on which we are to feed. The children of Israel ate of the body, the life, of Christ. But not recognizing the Lord's body, they ate and drank damnation to themselves, and therefore their carcasses fell in the wilderness.

And so we have the word of Christ at the last supper, "This is my body; take, eat,"-visibly set forth before the multitudes, when he took the loaves of bread in this hands, and they were multiplied so that the people ate, and were satisfied. On that occasion he demonstrated before their eyes the fact that he stated on the night of the last supper,-that his body is meat, indeed,-true meat; or, literally, as in the German, his body is the right food, and his blood is the right drink. And whatever is not the body of Christ and the blood of Christ is not the right food and the right drink.

You say, "You are getting this altogether too literal and gross. Now, you turn that around, and say that our daily life needs to be less gross and more spiritual." This is no more gross than the Scripture has made it, when it says, "The life is manifested, and we have seen it, and have handled it." It is not enough for us to hear about the life, but we must get hold of it with both hands, with our whole being: then we have fellowship with the Father, and with the Son.

Again: there is one other common manifestation of life. We have the three now, light, food, drink,-three very common manifestations of life. One more; we must breathe. God made man in his own image, and breathed into his nostrils the breath of life, and man became a living soul. He is doing that to-day.

In the fourteenth chapter of Exodus, we have the account of the dividing of the Red Sea, that the children of Israel might pass through, and the statement is that "the Lord caused the sea to go back by a strong east wind all that night." But read in the fifteenth chapter the words of Moses, when he was filled with the Spirit, and sang the same song that you and I must sing, unless we are eternally lost, a song of simple recognition of God as the all-powerful, as the Saviour.

Moses said (10th verse): "Thou didst blow with thy wind, the sea covered them." Well, that is plain enough. He caused the water to go back with a strong east wind. But he blew that wind. Then reading the eighth verse of this fifteenth chapter: "With the blast of thy nostrils the waters were gathered together, the floods stood upright as a heap, and the depths were congealed in the heart of the sea."

Now, do not get to calling that figurative language. It is fact. We want to get a greater idea of God. The wind that blows, the air that surrounds the earth, is the breath of God, and he is breathing it upon us day by day and month by month.

I do not say that these things are all the manifestations of God's life; for God has life exceeding abundant above all that we can ask or think. But when we have these manifestations of life, and see them, and lay hold upon them, we are in the channel of life, that God may pour upon us more exceeding abundant life that he has for us.

Every soul of us who thus comes into recognition of the life will know that God is present with us. We shall see God. His personal presence "breathes in the air and shines in the light; it streams from the hills and descends to the plain, and sweetly distills in the dew and the rain." You sing it; do you believe it? Now when we see that, we have God before our face, and we shall not be moved. We shall live as in the presence of God, and shall not sin; for it is simply impossible for a man to sin while consciously standing before the face of God, recognizing his presence around him as in him. Sin would take us from God; but when we rejoice in the presence of the face of God, we simply assent to his wish that sin may be washed out of us, that the light of his countenance may consume the sin that is in us, that his body may feed us, and strengthen us against sin.

This opens up a philosophy, is all and everything that we need know, and it is joy. "These things I say unto you, that your joy may be full."

How happy I have been as one ray of light after another has come to me. Some time ago, when I was out taking my morning walk, and the soft refreshing breeze was fanning my cheek, I remembered that the breeze that blew was the breath of God's nostrils. He was blowing his own breath upon my face. You have often thought of the wind kissing the cheek, and then that scripture came to my mind, "Let him kiss me with the kisses of his mouth, for thy love is better than wine." What a grand thing to know that one is in such close connection with it. [Voice: Amen!] This is happiness. To awaken in the morning, and to feel that life through the whole body, and to know that I am in personal connection with it, to know that God is not only in that room, round about me, but that his life is in me.

Just one thing more. We want to see how it is carried out. God has only one life and it is undivided. There are not two lives, there is just one life. That life cleanses us; that life, flowing continually from God, through us, unhindered, cleanses us from all sin.

Do not get the idea that we shall grow into a place where we can not sin any more in this world. This sinful, mortal body will struggle for the mastery as long as we are in the world, until Christ shall come, and make this corruptible body incorruptible, and this mortal part immortal. But Christ has power over all flesh,

and he demonstrated this when he came in the likeness of sinful, flesh, and condemned sin in the flesh; and so when we consciously live by the faith of Christ; when he is in us by his own life, living in us, he represses the sin, and we are masters, instead of the flesh being the master.

Just a thought about this life that comes to us in the air: The Lord used that as an illustration of the Spirit, and we read, "All the while my breath is in me, and the Spirit of God is in my nostrils. My lips shall not speak wickedness, nor my tongue utter deceit." "There is a spirit in man: and the inspiration [breathing in] of the Almighty giveth them understanding." The Spirit of God is to be our spirit, so that the mind of God will be our mind; and there is a possibility of our so recognizing the life that is manifest, and yielding to God, that the Spirit of God will animate our bodies, that God's Spirit will use our brains with which to think. That is what they are made for—the organs by which his Spirit would manifest itself in human intelligence. Our muscles were made as organs by which his Spirit would manifest itself in human activity. Then we will be one with him, drawing the life direct from the throne, as the water of life comes from it, and the breath comes from his treasures.

This is health reform, because the life that is manifested is that eternal life which death can not conquer, the recognition of which makes us more than conquerors, even in death. "In all these things [which includes death] we are more than conquerors through him that loved us."

For about thirty-five years I can well remember there has been talk of health reform among Seventh-day Adventists, but a good deal more talk than practice. I would like to know what good health reform is that does not make a person healthy? If a person is not going to be healthy, and if you and I are going on as long as this world stands, subject to all manner of disease whenever it happens to be in the neighborhood, what on earth is the use of health reform? If we are just as subject to disease as other people who do not live health reform, in what respect are we better off than they? We want to get out of that idea that health reform is a sort of "hair-shirt" that God wants to torture us with. This thing that is called health reform,—that we must suffer something that the world does not suffer, and must deny ourselves,—that is all right; it does take strength; but we shall learn that in the presence of God is fullness of joy, and in his right hand there are pleasures forevermore, and this message is given unto us that our joy may be full.

When you and I come to the very heart of health reform, which is the heart of God, we shall find that self-denial is not in the mention; for the happiness of life, the joy of life, the joy of eating, the joy of breathing, the joy of exercising, will be so great that that which we thought was self-denial, in cutting off this and that bad thing, is altogether lost sight of in the joy of the richness that we receive as we take the life. Then life will be worth living. God wants a people prepared by this message whose joy will be full, not those who will go about mourning and sad.

Take this fact,—that the blood of Christ, the life of Christ, cleanses us from sin. It must be in us in order to cleanse us; and that life is the life of the body, is it not? He rose from the dead. It has power over the grave, and is manifest to us in

all these various ways. When you and I accept that life as our salvation, why in the world should we not take it for all there is in it, and have it for our health as well? That is to say, when Christ comes here to do a work which is done by his life, he can do a complete work just as well as a half work. It does not cost the Lord any more effort when he comes into my body to cleanse me from sin, than it does to keep me from doing sinful things; and if I recognize it as such, then I may have it.

Some people call this "pantheism." Perhaps they know what the word means, but they do not know what they are talking about. What is pantheism?-Pantheism is that form of heathenism which says that everything is God. It is not an ancient form only, either. It is here now in these days. That is the lie into which the truth was changed; but the truth is that God is above all and through all and in all; and there is just as much difference between that and pantheism as there is between this glorious sunlight and the darkness of Egypt. It means that God is everywhere, and the life is everywhere manifest for us to lay hold upon and live by.

Someone will tell me (for I have been told this) that this power which is manifested in all creation, is of course the power of God, but it is not saving power; that there is divine power and creature power. That is pantheism. Because, if this power that is manifest in all creation is not saving power, it is not the power of God; for he says that his name is Saviour, and he is the Saviour. If there be such a thing as creature power,-that is to say, if I have any fragment of power in myself, if any other creature has any fragment of power in itself that is not divine power,-then do you not see you have another power in the universe besides the power of God? That is pantheism.

But this third angel's message is out in the world to let all the world know that there is only one power, and that is the power of God; that he is everything, and that all creation is nothing outside of him: that God has all power, and that no man has any power. Therefore if a man has no power, you can see he has no right to assume the exercise of power. That opens up another wide subject, does it not?

When you and I can recognize the life that is manifest, and keep our eyes upon it all the time, we have the key that will unlock any gate in Doubting Castle; we have the key of all science; we have the key of heaven; we have the key of all wisdom. The power that is manifested in all creation,-whatever name men may give it,-is the power of God. "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed." Everything that has and may choose his life will have power.

The power thus manifested is for us to grasp, and as we feel that this power comes into us by these various agencies, we know it is the life of God. As we yield to that light, the life that comes into us will keep us back from pride. In the morning we can pray, "Lord, use that power that has kept me alive through the night to keep me to-day in health: let that power that keeps me from selfishness keep me from lust, vanity, envy, and deception. Let it

also keep me from disease." Then that saving life I will take, only from the fountain head: I will, therefore, have the best of life. I will not take any substitute for that life: I will not take any life which has been allowed to stagnate, but I will go where it flows fresh from the throne of God, and take it in its purity. You see it means getting in all the glorious sunshine that we can have; it means taking in the freshness of the air, good ventilation, and good exercise, that the air may come in contact with every portion of our bodies inside and out.

Somebody may assent to all this, and to more that this leads to: so that when there are two kinds of food, or drink, or air for existence, -one of which has the life of God in its purity, and the other has that life perverted by the curse, like impure air or water, or food which has been adulterated to tickle the palate, and says, "This is good; I know it is the best, but this other is good enough for me; I like it," what is he saying? "Life is manifest in its perfection in the one, but I can be satisfied with the amount of life in the other." Is not that it? "There is life enough in this for me." What is he doing if he is not rejecting the life that is manifest?

When we have such a fullness of life, and life that is so enjoyable, let us beware how we reject the slightest manifestation of that glorious life of God. When we see it and lay hold upon it, we shall find it is health to our bodies, strength to the bones, activity to the muscles, keenness of perception to the nerves, joy to the whole being, and living is a delight because we live in the presence of God; and this is the witness that is to be given to all nations in order that they may be prepared for the end of the world and the coming of Christ.

General Conference Bulletin, Vol. 5 (1903)

March 30, 1903

"The Gospel of the Kingdom" *General Conference Bulletin 5.*

E. J. Waggoner

Sermon by E. J. Waggoner, Monday, March 30, 7:30 P.M.

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come;" and I am glad of it. Every act of our lives, and every thought, must have reference to the end; and I am glad there is an end coming, for that end will be the beginning. It will be an end of strife, and a beginning of universal peace; I long for it to come, and I know it is coming, because the Lord has said so.

We preach the end, and in preaching the end we preach the beginning.

Have you ever noticed that the last message to the last of the churches, the Laodicean church, begins: "Thus saith the Amen, the faithful and true Witness, the Beginning of the creation of God"? That message which pertains to the end, which has in it the promise of the coming of the Lord, the promise of the sitting upon the throne with Him in His glory; that message which pertains especially to the end, brings us to Him who is the Beginning; and this is the "witness" that is to be borne. It is the witness that is borne by the Faithful and the True; for He is the

beginning, as well as the end. So when we have come to the end, we are then at the beginning; when we come really to the beginning, lo, we are at the end; for the end of this world is but the beginning of the new earth; and the world which is to come is the world that was from the beginning, so that when the end comes, we are brought back to the beginning; for the heavens must receive Him "until the time of restoration of all things which God hath spoken by the mouth of His prophets since the world began."

We sometimes get in too big a hurry for the end. You will say, "How can we get in too great a hurry for the end?" Well, we do and on the principle of that old proverb that we learned as children: "The more haste the less speed." Sometimes we get in so great a hurry for the end that we rush on toward the end without beginning at the beginning; and then we have to go back and begin over again, and that delays the end; so our haste to the end without taking time to begin at the beginning only puts off the time that we would so gladly see come. The case of Ahimaaz is an illustration. He had no tidings, yet he wanted to run, and he was permitted to run. He proved to be a faster runner than Cush; yet he had to stand aside, and everything had to wait for the man who carried the message. Nothing was gained by the haste of Ahimaaz.

Sometimes we forget who is the beginning. We think if we must go back to the very beginning and start there, it will take, oh, so long a time for the work to be finished up and for the Lord to come. That is where we make a mistake again; for just as soon as we have come right down to the very beginning, to the A B C of the truth, lo, we are at the end; for Jesus Christ, who is the beginning, is the end as well. "I am the Alpha and the Omega, the first and the last, the beginning and the end." And when we have come to the beginning, and to the perfection of the beginning, and have carried that beginning over all the world, lo, the end will have come. It is the witness of Him who is the beginning, of Him who is the Faithful and the True.

When we read this message of the Lord, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come," there is a grave error that we are liable to fall into,-one of the greatest errors that human beings can fall into,-and that is the error of substituting ourselves for the Lord, and putting ourselves in the Lord's place. We forget who it was that spoke these words, and we make "this gospel" refer to the thing which we are preaching; and we think that when that, meager as it may be, has been preached in all the world, then shall the end come. That is a mistake. Who is it that said, "This gospel of the kingdom must be preached"?-It was the Lord Jesus Christ. He stands here, embodying in Himself the fulness of the truth; and it is He that says. "This gospel, this gospel which I am preaching, this gospel of which I am not only the representative, but the embodiment,-this gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come."

You and I may go over all the world, and we may preach, we may preach earnestly, but if our preaching is not the preaching of the Lord Jesus, literally the preaching of the Lord Jesus, that is to say, not simply the preaching about Him,

but the Lord Jesus Himself preaching, then either we shall have to go over the ground again, or somebody else will have to go over it after us.

The end shall come, but it surely will not come until this gospel of the kingdom has been preached in all the world for a witness.

Do you know what that means? I said, We must preach-it must be the Lord Himself that is preaching. The apostle Paul tells us that, "If any man be in Christ, he is a new creature; old things are passed away; behold, all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them; and hath committed unto us,-hath put into us,-the word of reconciliation. Now then, we are ambassadors on behalf of Christ, as though God were beseeching by us (as formerly He did by Christ in the days of His flesh). We pray you in Christ's stead, Be reconciled to God."

The problem which the Lord has to solve, that thing which He has to demonstrate before the world, before the end can come, is to give every part of this world an equal chance. That is to say, the testimony that was presented to the people of Galilee and Judea, when Jesus of Nazareth was there teaching and preaching, must be given to all the world; and every kingdom and tribe and people and nation on this earth must see and hear the very same things that those people saw and heard. And that is the gospel that must go to all the world.

What is "this gospel of the kingdom"? We read in the fourth chapter of Matthew that Jesus came up from Jordan, where He had been baptized and had received the witness of the Spirit, and from the wilderness of temptation, where He had conquered Satan, and in the power of the Spirit He went through all Galilee and Judea, preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people. His fame went throughout all the people and they brought Him

69

all that were sick, all that were lunatic, all that were oppressed of the devil, and He healed them.

We read in the first chapter of Mark, of the same time, the beginning of the ministry of Jesus: "Now after that John was put in prison, Jesus came unto Galilee preaching the gospel of the kingdom, and saying, The time is fulfilled. The kingdom of God is at hand; repent ye, and believe the gospel." Then comes the calling of Simon, and Andrew, and James, and John, and then He came into Capernaum, "and straightway on the Sabbath day He entered into the synagogue and taught. And they were astonished at His doctrine, for He taught as one that had authority, and not as the Scribes. And there was in their synagogue a man with an unclean spirit, and he cried out, saying, Let us alone; what have we to do with Thee, Thou Jesus of Nazareth? Art Thou come to destroy us? We know Thee who Thou art, the holy One of God. And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the unclean spirit had torn him, and cried with a loud voice, he came out of him. And they were all amazed, insomuch that they questioned among themselves, saying,

What thing is this? A new teaching! for with authority He commandeth the unclean spirits and they come out of him."

Yes, Jesus came and brought a new doctrine into the world. There was new teaching, such teaching as they had never heard before. What was it?-The casting of an unclean spirit out of the man was the new teaching, and that was the expression of the gospel of the kingdom. And it was of that and of such things as that, that is to say, of the power equal to that, that Jesus spoke when He said. "This gospel of the kingdom must be preached in all the world for a witness unto all nations, and then shall the end come."

The seventeenth chapter of Luke: "And when He was demanded of the Pharisees when the kingdom of God should come, He answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo here! or, lo there! for, behold, the kingdom of God is within you. And He said unto the disciples, The days will come, when ye shall desire to see one of the days of the Son of man, and ye shall not see it. And they shall say to you, See here; or, see there: go not after them, nor follow them, for as the lightning, that lighteneth out of one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in His day."

This last verse shows that these words of Jesus refer to His second coming, to the end of the world, and the time of restoration of all things so that we have the two things connected. This "kingdom of God," of which Jesus says, "It is within you," has direct reference and immediate connection with the coming of the Lord. Therefore we come to the same conclusion again, that we ourselves, to whom is committed the work of carrying the gospel to the world, must carry it, not in our hands, not in our pockets, not even in our Bibles, but in our hearts. And if it is not carried there, it does not get to the world. I never read these words without thinking that I am convicted-not condemned. I thank God "there is no condemnation to them that are in Christ Jesus." No matter how great the reproofs given from the Lord, there is no condemnation in them. ("Amen.") And I am glad of that-that conviction is not condemnation. There may be a conviction secured against us every day, but it is not condemnation. God does not condemn; He justifies. The greater the sin that He reveals to us, the greater our lack, then the greater the justification.

He says with reference to the time when the redemption is near, and when the end of the world is about to be manifested. "Lift up your heads, and rejoice." And if there ever was a time for rejoicing, it is when the devil works the hardest. In the twelfth chapter of Revelation we read: "Now is come salvation, and strength, and the kingdom of our God, and the power of His Christ." Why?-"Because the devil is come down unto you, having great wrath, because he knoweth that he hath but a short time." When the devil works hardest, then is the time when the kingdom of God is come.

There are wondrous things that God has for His people, but we have not got to the end yet. I mean we have not exhausted the privileges of God. What is the message? The apostle John has told us in his first epistle: "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life; (for the

life was manifested, and we have seen it, and bear witness, and show unto you that eternal life, which was with the Father, and was manifested unto us); that which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with His Son Jesus Christ. And these things write we unto you, that your joy may be full. This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all."

That is the message, brethren. God is light, and we are to walk in Him, walk in the light, and we ourselves be lights to the world. We have not time to do anything, or to think anything, that will diminish or weaken our testimony to the world. We have all been conscious of a weakening of our testimony, because we were not light. We have interposed a veil between our hearts and the glory shining from the face of God, and just to the extent that we did that we were not the witnesses of the Lord.

Jesus says, "The kingdom of God is within you." He came proclaiming the Word. He Himself was the Word, and that is why it was that when He came He said. "The kingdom of God is at hand;" for all the fulness of the power of the universe was manifested in Him. "In Him dwelleth all the fulness of the Godhead bodily."

The Lord has marvelous things for us; wondrous things He has for the people through us. The testimony of Jesus is to be given to the world; but it can be given only as Jesus Himself dwells in us to bear witness of Himself. And there is so much for us to learn. But when I say this, I do not mean it is going to take a long time. We have a Teacher such as the world can not give. Therefore it need not take so very long a time in which to learn it. We can determine ourselves how long it will be, or how short it may be. But one thing is sure, and we need not think that we can get away from it, and that is that nothing less than the complete fulness of the message, not only as it was proclaimed by the Lord, but as it existed in Him, must be given before the Lord can come.

He was the Word, the fulness of the

70

Word. What does that mean?-It means that just as every word of this Book testifies of Him, just as every word of this Book derives its power from Him, just as no word of this Book can be understood except in and through Him, and just as every word of this Book is necessary, because all Scripture is given by inspiration of God, and it is all profitable, so we to whom is committed the glorious task of proclaiming the gospel of the kingdom to the world have given to us the task and the privilege of understanding and proclaiming the whole Word of God,-the privilege and the necessity of having that Word incarnated in us.

Are we content with the attainment that we have? Have we rested in inglorious ease and self-satisfaction that we knew the truth, simply because we have received certain things which in themselves are true? Have we thought that because we had certain truths that we knew the whole truth? Have we been studying our Bible? or are we content to take a portion of it? Have we been partial in the Word? Have we thought that we knew enough to carry the gospel to the world, because, perhaps, we knew more than somebody else knew?

All truth is one; but as long as there is any portion of this Word that is not incorporated into our being, how can we say that we are giving the whole message? How can we be satisfied that we are carrying the message to the world so that somebody will not have to go after us and make good that which we have left undone? If there is one portion of the Bible that you and I, as ministers of the gospel (and I do not mean simply those who have been ordained to stand in public and preach, but I mean every member of Christ's body, every one who takes His name, every one who professes the message of the Lord's soon coming,-they are all ministers), I say that if we have not got this, then there is a work for us to do, and we ought to be about it, and very speedily, too.

Seventh-day Adventists, standing before the world as the exponents of the greatest truth that was ever committed to the hands of any people, and boasting, as we have done, that we are a people who stand upon the Bible, a people who are Bible students,-I say we all have a right to be ashamed of ourselves, that we have neglected that very thing which has been committed to us, and so much of the Word of God has been left to lie idle. Because we have some truth that somebody else has not, and it is a marvelous thing to them, and they think surely this people have marvelous truth, we have been content to hear them say that, and we have looked at the little amount that we have, and we have been satisfied with that, rather than looking forward and upward to the great amount which we have not attained to, and which we do not yet know. We have turned around, and have looked backward, instead of looking forward. We have been looking at what we have done, and we have talked about that when we have come together, and that has taken away from our hearts the thought of the vast field of truth that is yet unexplored. But, brethren, the whole truth, and the fulness of truth, is due to the world. Christ Himself is due to the world, because the apostle says, "We preach not ourselves, but Christ Jesus the Lord." And this is the testimony that is to be given to the world. And we have not done it, have we? Shall we do it? We may, but it means a reining of ourselves up; it means a denial of ourselves, of our flesh, of our appetites; it means a continual holding of ourselves in, not by our own power, but by the power of God, to which we hold ourselves subject; it means a continual fight with the world and the flesh and the devil already in us; that we do not relax our diligence; that we do not let our hands hang down; that we do not become satisfied with what we have attained, instead of pressing forward. When I say we are to look forward and not backward, forgetting the things that are behind, and reaching forward to the things that are before, we do not have to repudiate any truth that we once held, but we must understand that the path of the just is the shining light that shineth more and more unto the perfect day. It is a seed that is sown and springs up and develops and unfolds.

So is the kingdom of God,-this kingdom which is to be preached in all the world for a witness unto all nations,-as if a man should cast seed into the ground, and should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. There is "first the blade, then the ear, and then the full corn in the ear;" and then he putteth in the sickle, because the harvest is come. That is the history of the gospel of the kingdom, for the harvest is the end of the world. The seed is sown. It springs up, and then comes the blade, and then the

ear, and the full corn in the ear, and all this must take place before the harvest can come, before the end can come.

I hold in my hand some grains of corn. That is good seed, you see. I first exhibit it to some one and let him get a good look at it; I let him turn it over and over and get familiar with it. Now he knows it, and can tell it anywhere he sees it. Then I cast it into the earth. Three months later I take him along by the field, and I say, "There is our seed." He replies: "No; it does not bear any resemblance whatever to what I saw; that which I saw had just this shape, just this size. I will hold to that; you can not deceive; I am not going to be led astray; there is no resemblance whatever between this and that."

Now we are in danger of making this mistake, of thinking that the truth which we hear, which first comes to us, must be kept in just those dimensions, or else it is a denial of the truth; and, brethren, let me tell you this, that unless our eyes are opened, unless we learn enough of the divine nature of Jesus to know that it is infinite, and capable of an infinite variety of expression, we shall make the mistake of saying that truth that is developed into its glorious fulness is a contradiction of truth which was first sown, and it is not so.

How many of you have heard this statement, that men who had power in the message ten, fifteen, twenty, thirty, or forty years ago do not have that power in their preaching to-day? You all know that, do you not? I am not telling you anything new. Men have gone forth with but little knowledge of the truth, but it was new to them, and they went forth with the enthusiasm of a new truth; and that which was new to their own souls had the power with it, and men were converted. Then they said, "Now we have got it; now we can do it, and we will do it that way again;" and I am afraid that some souls have been going on that way for years. They feel as though the truth of God were circumscribed within certain limits, and when they

71

have got that, they imagine that they have learned all the truth, and they tell it over and over and over, and by and by every vestige of the freshness is gone out of it for their own souls, because they are not learning anything new; and the man who does not learn something new from his own preaching may be sure that nobody else is learning anything new.

God used the pioneers in this message mightily; but why did He use them so mightily?-Because they were true to the truth. It was not because they had all the truth that there was in the Bible and all the truth that there was for the world. It was because they were loyal to the truth that they knew and taught; and whenever new light came forth from the Word of God, they stood upon it, and that is why they had the power.

Now if we, in looking back to the fathers, think that we are disloyal to them, and that we are casting reflections upon their memories, if we dare see more in the Word than they saw, then we are showing ourselves to be disloyal to them and to the principles which they held, because it was not merely just a few circumscribed things, but it was truth as God revealed it to them that they preached, and that is what gave the power to the beginning of this message.

Now, when the same truth,-but not necessarily the same words, not necessarily in the same form, but in its enlarged, developed form,-and that same Spirit shall have taken hold of all of us, then the very same power that characterized the preaching of the pioneers of this message will characterize the preaching of those who follow them. And then the end can come.

It has been many years since I was here in California, and, as I go about, I see some of the gardens that I used to be so familiar with. I recognize this house: ?? that was being erected when I was here. There is a garden that was being planted. It does not look the same now. Those little shrubs that I looked down upon are now large trees. That little palm that was so small that you could carry it around in your hand now overtops the house. It is the same tree, nevertheless,-the very same plant. It does not look the same, but it is the same.

Brethren, a tree must grow, or else it will die. You may put a band around it, and say: "We have had the witness, we have had the testimony, that this is a good tree; it is a perfect tree. God Himself has planted the tree, and we know it. Now, lest we get away from this, we will put bands around that tree." One of two things will take place; either that tree will die, or else it will burst those bands asunder.

But this truth is not going to die; it is not in the world to die, because it is life itself. And I have that confidence in the truth which the fathers preached,-in the truth which my father preached,-that it will break every band, and be a glorious tree, that shall spread out and blossom, and fill the face of the earth with fruit. It will do it. And there is the testimony that the Lord gives to us: "Loose thyself from the bands of the neck. O captive daughter of Zion; arise, and sit down."

Or, again, the message comes to us, that message which is the message that God is light, and in Him is no darkness at all. "Arise, and shine; for thy light is come." What is the light?-God is light, and God is come to us, to try us, to prove us. How?-To see whether we will accept Him, whether we will let Him fill us with all the fulness of God, even as He did Jesus of Nazareth, because Christ Himself, who is the fulness of God, dwells in our hearts by faith. So the light is come, and the glory of the Lord is risen upon thee; and though darkness cover the earth, and gross darkness the people, yet the Lord shall rise upon thee, and His glory shall be seen upon thee.

How often I have prayed this prayer; "Not unto us, O Lord, not unto us, but unto Thy name, give glory, for Thy mercy's and for Thy truth's sake"! I am so glad I can pray it with full confidence: "Lord, let Thy glory be upon me." Afraid of getting lifted up and getting exalted?-Yes, I am, but not so long as I pray that prayer. Mind you, I do not pray, "Let me have glory," but, "Let Thy glory be upon me. Let men see Thy glory, and see that it is Thy glory." Do you not see that just as long as, and as often and surely as, we pray that prayer that the Lord will glorify us with His glory upon us, that men may behold the glory of the Lord, and recognize it to be the glory of the Lord, God may manifest to and through His servants any amount of glory, and the more the better? This is just what He has been wanting to do. "All flesh shall see the glory of the Lord; for the mouth of the Lord hath spoken it." Shall He see it upon us?

When Israel came out of Egypt, and stood on the shore of the Red Sea, the message was; "Speak unto the children of Israel, that they go forward." When they were encamped by the Mount Sinai, the message came to them. "Ye have compassed this mountain long enough." And then, when at the last they came to Jordan, Joshua, at the command of the Lord, went through the camp, and told them to make the preparations, and to watch the ark of the Lord; for, He said, "Ye have not been this way hitherto."

Brethren, that indicates our course,-always forward. "Ye have not been this way hitherto." You do not know the way you are going. You have not been over this ground. But, oh, the Lord Jesus Christ has been over every step of the way, and He is the Way. And as we have not been this way hitherto, we may know that it is always new, always a new experience, always some new development of truth, but it is the same truth. Do not be afraid, brethren, of truth. It must develop more and more, or else we will never get the gospel of the kingdom preached.

I have thought upon my own experience in the past, and upon the experience of others, as I read it in reports (as I often do), and I have thought that we,-some of us, all of us, to some extent, perhaps, most of us,-are somewhat afraid of these truths which God has given us; and we call some of them "objectionable features." But, brethren, I have come to the conviction that there is nothing objectionable in the truth of God, if it is presented as it is in Jesus. It is the truth of God that must win souls, and it will do it. But I find many thinking they must hedge about the Sabbath truth, for instance, and they must prepare and work up the way, and build up a foundation, hesitating and fearing and trembling and thinking, "Pretty soon we are going to spring the Sabbath upon them, and then we do not know what in the world will happen." That is because we have not yet learned what the Sabbath means; for the Sabbath is God's glorious gift to man; it is the gift of rest; it is the gift of His personal presence, the real presence. And when we learn

72

the truth as it is in Jesus, and we get the truth as it is in Jesus, in ourselves, if we have a congregation of people ready to hear, and we may never have them again, if the Spirit of God so move, we may give the whole counsel of God to them, and see souls converted, and they will know the truth. Having the fulness of the truth, and having it ever developing, we may see the same thing repeated that was experienced forty years ago, when they would go and pitch a tent Friday, and take it down Monday, with a congregation of believers there. That thing can be done; but do not think, brethren, that it can be done if you preach just a few narrow things. It can not be done unless you get a mighty truth, a comprehensive truth, with many, many features that were not apparent years ago, when we first got hold of it.

Do not think that all those things make the truth so complicated that people will become confused. It is not so. The greater the light that shines, the easier is it for people to see. So that, as we come to the end, and the truth shines with a broader light, a deeper light, a clearer light, than it could have done forty years ago, even to those faithful souls who started out in the message, the more easily

will it be comprehended, for it is preached with the power of Him who is the Light of the world.

The words spoken by our Instructor impressed me deeply. Of those who had tried and tempted lives, the question was asked: "How do you deal with your difficulties? Do you harness yourself for an encounter with trial and temptation? And then do you lay hold on these temptations, as you suppose you must while your spirit is hot within you and wrestle with them, quite sure that this is what you ought to do? As you battle with your covetousness and uncharitableness on their own ground, do you come out victor?-No; you come out discouraged, bruised, and wounded, bound and enfeebled spiritually.

"What should you do? Simply put your whole trust in the One who understands your temptations and trials, the One who alone can master temptation. If you had not been premature in your efforts, you need not have fought so terrible a battle; for the Captain of your salvation was at work for you, ready to do for you that which you can not do for yourself, and to leave you free to do that which He has told you to do,-learn of Him His meekness and lowliness. He has been tempted in all points 'like as we are,' and He knows how to succor those who are tempted. Had you first talked with God in prayer, by faith grasping His promises, you would have received strength for the conflict."-*Unpublished Testimony*.

April 5, 1903

"Great Britain" General Conference Bulletin 5, 9.

E. J. Waggoner

Talk by E. J. Waggoner, Sunday, April 5, 3 P.M.

[As the Conference gathered Sunday afternoon, it was observed that the audience of visitors was larger than usual, and it was suggested that the public would be more interested in field reports than in regular business. It was therefore decided to postpone the consideration of regular business for the day, and E. J. Waggoner was

138

invited to speak of the work in Great Britain, which he did, as follows:-]

I can say with all sincerity that this is a surprise to me, and while I am thankful for the privilege of saying a few words, I do not want you to get the idea that I have a report to make. I have nothing prepared. But I can tell you a few facts, if I can not give you the exact figures.

I have not even the figures as to the number of workers that we have in Great Britain; not at my tongue's end; but, roughly, we might put the situation thus: I think the area of England is about the same as that of the state of Iowa. Now you have in Iowa nearly 4,000 members. You have in the city of Des Moines a church of two or three hundred members. There is no conference that I know of that I can bring as an exact parallel. What conference have you that has about a thousand membership?

A Voice: Texas.

How many workers have you in Texas?

Answer: About fifteen, ministers and Bible-workers.

That is more than we have in Great Britain. Suppose that you had in Texas, but in a great deal less territory than that, of course, the problem, with that thousand Sabbath-keepers, of carrying the truth to all the people west of the Allegheny Mountains. You would have the same problem that we have.

Now if we had a territory two-thirds as large as the United States, with a population the same, that is, all east of the Allegheny Mountains, then you would say there is a struggling people with a vast territory, and a vast work to be done: but because it is concentrated in small territory, you get your eyes on the territory, rather than on the people. But the land has not ears, and the people have; and the gospel must be proclaimed to every kindred, tongue, and people and nation, and not to every territory. It is people that we preach to, and not acres or square miles, and it takes something to get to them. . . .

What shall I speak about first? We have to begin with the South England Conference. We have a small territory there, comparatively, and something over 15,000,000 inhabitants. We have not five hundred Sabbath-keepers in that territory, and we have only one preacher besides myself, and I do not count, for I am settled in one place. I have not an opportunity of traveling about and preaching, except as I may get away from my work over Sabbath and get back Sunday. Think of it, we have in that territory 15,000,000 of people, and only one active minister in the field. We have also four Bible-workers and a few canvassers. Now, a person holding Bible-readings can reach only so many people. It does not make any difference whether you have a large or a small territory, a Bible-worker can reach only so many people; and you can yourselves calculate from your experience how long it would take that force of workers to reach that number of people, even though the territory be limited.

The other fields of Great Britain,-the northern portion of England, the North England Conference, and even the mission fields of Wales, Ireland, and Scotland, are better manned in proportion to their territory, but not as they should be. There is Wales; its population is nearly a million larger than the population of the Australian field. They have two ministers, and two Bible-workers, I think, in that territory. Scotland has one now. I think possibly there is another one on the way. Its population is still larger than that of Wales; and in Ireland there are two ministers, and there the population is something over four millions of people.

Shall I tell you just a few words in regard to the publishing of "Present Truth"? Eleven years ago I went to England and began to edit that paper. I went there for that sole purpose. I have considered that my special work. The circulation of the paper then was about what we would call 1,500 weekly, although it was not published weekly. It was published semimonthly; but the circulation amounted to about 1,500 weekly, because we were printing about 3,000 then. It soon began to increase. The brethren took hold and began to sell the paper, with a zeal that they had not before, until, about six or seven years ago, there was a decided increase in the circulation of the paper. Since that time there has been an annual increase, with the exception of one year, so that it has come up steadily year by

year, until last year the average weekly circulation was 20,000. Now, that you may know what this means. I have only to tell you that those papers are sold by our brethren and sisters, single numbers almost entirely. I suppose there are about a thousand copies sent through the mails. All the rest are actually sold week by week. Not only are they actually sold, but there are orders coming in almost every week that can not be filled.

Some of you will ask, Why do you not take subscription?-Because we have not, in that country, the same way of sending publications as you have here. Here the Pacific Press bundles all the papers into a big mail-bag, and takes them down to the post-office, and they are weighed, and you send them out, and pay the postage in bulk for the whole lot. There is nothing of that kind there, but every paper that is sent through the post has to have what is the equivalent of a cent postage stamp upon it; so that the cost of the paper being, say, a dollar a year, just one-half of that is added for postage. People, therefore, buy their papers from the stationers, or have them delivered to their houses, and thus they save one-third, and we can not expect people to subscribe for a paper, and pay \$1.50 when they can get it for \$1.00.

Perhaps I ought to explain more fully: Our paper sells for a penny. That is the equivalent of two cents in American money. But there are many people who have no other means of living. They depend entirely upon the profits of selling that paper, which they must sell at not over a penny, two cents. They depend on the meager profits that they get out of that for their support. You can calculate that it does not give them enormous profits. In order that they can get a simple living out of that,-so that they can buy even bread, without any butter on it, and sometimes to get a living for their families,-we furnish the paper to them for a farthing, a half cent, per copy. But it costs us more than that to get the paper out. We lose about an eighth of a penny on each copy of the paper.

Since last conference, in August, that responsibility has been divided, and the conference has taken it; but it has only transferred the difficulty; it has not removed it, because the conference has no means.

For instance, take Wales, take Ireland, take Scotland. They have no means in the treasury at all. They had an appropriation, we will say, equivalent to the necessities of the moment, to pay for the workers in the

139

field. Then was thrown upon them the task of making up the deficit on all papers that were sold in their territory; but they had no means with which to do it; so, although it has been transferred from the publishing house to the field, it has only been transferred, not removed.

Now we are brought face to face with this position: The Israelites had to make bricks without straw. It has seemed to us, sometimes, as if we had to make bricks without either straw or clay. There is nothing to hinder that paper's having a circulation of 100,000, instead of 20,000,-nothing, except the men to carry it to the people. But here is the problem: The more papers issued and sold the worse we are off financially. The greater our list sold, the greater our deficit; and that must come from somewhere.

Sometimes the deficit on "Present Truth" has been called a loss, the deficit being about \$2,500 a year. Now, I say that that is not a loss, any more than the money you pay to a preacher is a loss. You may say, a conference may say, Here, we have laid out last year to our ministers; we have paid out \$10,000. Now then, those ministers paid a tithe in, but you must count the difference between the money paid to those ministers, and the tithe they paid in, as a dead loss. Do you call it so? (Voices: "No.") Now in just that sense the "Present Truth" is a loss, and in no other sense. It is an investment made, that for about fifty dollars a week, eighty people are kept in the field. Now that is cheaper, than you can get work done in any other way. For that investment, eighty people are kept actively at work all the time, and many people are brought into a knowledge of the truth.

I will have something else to say in just a moment about that, but my mind is turned to the school just at this moment. A year ago last January a school was begun. Brother H. R. Salisbury was sent over from Michigan, and he took hold of it, and we had an enrollment of thirty; an average attendance, through the whole sixteen weeks, of about twenty. Last September the school began in another place, and we have had seventy, and there has been a deep interest.

Let me tell you how that school is carried on. It meets in a hall: the room is about half the size of this. All classes recite at the same time, and in the same room. We have a sort of camp-meeting Sabbath-school there all the time. It is not the most convenient way, but the Lord has helped and blessed.

It is an industrial school, and everybody works; and I know of people who are working with all their might for an education, by canvassing. It is truly industrial; they work in the cause, supporting themselves and paying their tuition. Some of them have families. I know of one man who has a family, and he was somewhat in debt when he began; but he was moved by a holy ambition to understand the Bible, to get an education that would fit him for a larger field of usefulness in the work. He started into the school, he got his lessons, he took full work, and he not only paid his tuition, but supported his family, and kept himself going, simply by canvassing from day to day.

Now there is another thing: There is one institution, one school, that is not only not in debt, but it has some money saved. When the "Christ's Object Lessons" campaign started-yes, before that-a fund was started for a school in Great Britain by contributions. Afterward the "Christ's Object Lessons" campaign was taken up, and the money that has been raised for that has been set aside religiously for the school. It has not been drawn upon for running expenses; it has been regarded as sacred, and we have had this resolution: Though our conference might go down to absolute pennilessness, we would not withdraw one dollar of that fund that belonged to that school. That is sacred, that belongs there, and it has been lodged there, and it is intact, and is not drawn upon even for the running expenses of the school. It is kept against the time when we shall have enough added to it to be able to buy some little place where we can settle down and carry on the work. But the school is supported by the tuitions. But how is it?-Well, it is simply because the teachers work for nothing; and that is the way we are able to carry it on. If the school were obliged to pay the teachers out of the tuition, of course, we could not do it. Now, we are willing to work along in just

that way. But we have not a book, except a dictionary. A small library would be a wonderful help to us. If some good brother, who has money that he could get along without, could help us to secure a library, he would not be denied the privilege, I am sure.

We need some little apparatus in the laboratory line. If some other brother could give us another five hundred dollars to draw upon when we are located in a fixed place, it would be a marvelous help to us, because we must not draw on that money that was appropriated and is being appropriated for the school itself.

A. G. Daniells: Say a word with reference to your plans for the future operations of the school.

Brothers Daniells asks me to say a word or two regarding our plans for our future operations. I think that depends somewhat upon the plans of our brethren here. But we expect to go on just as we have been going. The conference pays the support of the teachers mostly. And there is a small tuition charge. We expect next year to get a place where we can have our school altogether; where we can have them all living in one place. As it is now we can not. We simply have a hall rented, in which we have our classes day by day, and then the pupils have to be here and there in the city, wherever they can find lodging or board. Some of them board themselves, and go into the houses of some of our brethren. They are all among our church people, except a few who have rooms outside and board themselves. We would like to have it so that they might be together, all under one supervision. We were in hopes to have it so this year, but we could not. If we are unable to purchase a fixed location for next year, we shall try to rent a house, if possible, where we can gather together; but there is this that we do not propose to do: We do not propose to buy a place until we have the money to pay for it. And that is the reason why we keep that money laid, and add to it dollar by dollar, a little at a time, hoping that the brethren on this side will come to our help, and make up the sum to enable us to buy some simple place where we can gather the students together and teach them. We do not ask anything elaborate.

We do not want a vast building, we do not want any great facilities to work with, but in that country it is necessary to have a roof to cover us, because it rains a good deal, and we have to come in out of the wet.

But we believe that a school

140

consists of somebody to teach and somebody to be taught, and when you get those things, then you have got a school,-those are the prime essentials,-you have to have a place to sit down in, and a roof to cover you. You have to have some books. Our students must have them; you recognize the necessity of that.

Now our plans are to go ahead, and make it a Bible school, to teach the Bible, to bring our students face to face with the Bible, and fit them as quickly as possible for work. And while studying, they are working. They are out selling books to get the money for their daily needs. I like to work with such students.

April 7, 1903

"Study of Education" *General Conference Bulletin* 5, 11.

E. J. Waggoner

By E. J. Waggoner, Tuesday, April 7, 8:00 A.M.

I think there is not one here who is not familiar with this expression (you will recognize it, and know where it comes from), that the cross of Christ will be the science and the song of the redeemed throughout eternity. We accept that as a true statement; and for every truth of that kind there is Bible authority, because the Bible is the sum of all truth. I will call your attention to two or three texts that will prove it, and you can read the thing out of the Bible just as well as you can read it anywhere else. You have these words of the Lord through the prophet Jeremiah (Jer. 9:23, 24): "Thus saith the Lord, Let not the wise man glory in his wisdom, neither let the mighty man glory in his might, let not the rich man glory in his riches: But let him that glorieth glory in this, that he understandeth and knoweth Me, that I am the Lord which exercise loving-kindness, judgment, and righteousness, in the earth: for in these things I delight, saith the Lord."

Here we find that only one thing is to be gloried in. The Lord tells us here that the only thing any man should glory in is in the knowledge of Him. There are three things that men are most likely to boast of in this world,-wisdom, the wisdom of the world; power, or influence, and riches; but however wise a man may be in this world, however powerful he may be, however rich, only one thing is worth glorying in, and that is that he knows the Lord.

Now put with that this other text: "God forbid that I should glory save in the cross of our Lord Jesus Christ." Gal. 6:14. That was dictated by the same spirit. The apostle Paul knew what Jeremiah had written, and he exercised himself continually to continue in all things that were written in the law and in the prophets, and he, moved by the Spirit, did not desire anything except what the Lord had indicated. The Lord said, Do not let anybody glory except in this, that he understandeth Me. Paul, by the same Spirit, said, Do not let me glory except in the cross of Christ. Can you tell what the conclusion is from that? Is it not self-evidently just this, that in the cross of Christ we find the revelation of God? It is in the cross that we know God. You might add another text to that, with which you are well familiar, and that is in the second chapter of Colossians, where we read in short that in God the Father and in Christ are hid all the treasures of wisdom and knowledge. Then he who knows the Lord has access to all the treasures of wisdom and knowledge. That is the plain statement of the fact.

Take another text: "If any of you lack wisdom, let him ask of God, that

176

giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Take another one in the second chapter of Proverbs. It is a wonderful text, and we can read it, and read it again, and many times: "My son, if thou wilt receive My words, and hide My commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding: yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seekest her as

silver, and searchest her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. For the Lord giveth wisdom; out of His mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous: he is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of His saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path."

There we have all the treasures of wisdom and knowledge. Every good path and all knowledge must come from the Lord. There you have the science that is in the cross. The cross of Christ is the science of the saints, not only in the world to come, but in this world as well; because it is the cross of Christ that reveals God. And he who knows God has all the treasures of wisdom and knowledge at his command. This is the science in the cross; now for the song. "They sang a new song: Thou art worthy, O Lord, . . . for Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, tongue, and people, and nation." Rev. 5:9. So we have before us the Bible statement of the fact that the cross of Christ is the science and the song of the redeemed.

Now shall we read that and say. "It is so," and then go on and allow it to have no effect upon us? How often we are like the man beholding his own face in the glass, who goes away and straightway forgets what manner of man he was-forgets what he has read. You know the Saviour upbraided the lawyers because they had taken away the key of knowledge. They would not come in themselves, and they would not let others enter in. What is the key of knowledge? It is the Lord Jesus. It is the cross of Christ. That is the key that unlocks all the treasures of wisdom and knowledge. Everybody who really believes in the Lord has open before him all the treasures of wisdom and knowledge, and he may attain to them if he will only persevere; if he will only have as much desire for them as a man has for wealth; if he will seek for it; if he will cry for it; if he will think about it day and night, he will apply himself to it. For, although it is through the cross that we get the knowledge of God, there is searching, there is application, too, in order that one may attain to it. I know, and there is no guess work about it, that we neither know nor appreciate the Bible. If we appreciated the Bible, if we had any adequate conception of what the Bible is, of what the Bible says, and what the Bible reveals, and what it can do for us, we should be a denomination of Bible students, which we are not. I am not bringing any railing accusation against anybody. I am myself convicted every day of ignorance of the Bible. I am myself made to feel painfully how much I have neglected opportunities in the past, and how far short I come of having that knowledge of the Bible that I ought to have.

Let me ask you-I won't ask you to answer, and expose yourselves if you do not want to, but I wonder how many of this congregation there are who would be ready at a moment's notice to stand an examination, or conduct an examination, in any book of the Bible-in any one book. Of course, when I say any one book, that gives you a good deal of leeway. You could take the book of Jude. There is only one chapter in that, and it ought not to be a very difficult thing to learn that; but I wonder how many of this congregation including a good many ministers, would be ready at a moment's notice to stand or conduct an examination on any considerable book of the Bible. What I mean is that you could tell the subject of

every chapter; that you could walk right along through the book with the Bible shut; that you could take a class and drill them in it with the Bible lying on the table, asking them questions on it, and knowing if their answers were correct, for example: What is the subject of this chapter? What different things are told in this chapter? Where in the book will you find this thing? How many times in the book do you find this thing mentioned? In how many different places, and where, do you find this subject mentioned? That is what I mean by knowing the Bible, and standing an examination in it, or conducting the examination. Brother Jones asks, "How many could do it with the book of Daniel?" I ask, How many could do it with the book of Genesis? Now we profess to be Bible students. Let us think a minute. Are we acquainted with the Bible?

Suppose, for comparison, we had a man who professed to be a teacher in mathematics, very skillful. Wouldn't you think his pretensions were altogether pretensions only, if he could not stand an examination in the fundamental principles of arithmetic? He professes to be a profound mathematician, and he can not stand an examination in the first book of Euclid, or he can not pass an examination in the very beginning of arithmetic. Surely, then, unless we are able to stand an examination in the very beginning of the Bible, we certainly can not very justly call ourselves Bible students, can we? Now I am sure that the great reason why people do not understand the Bible is that they have no idea of what it contains, and what it can do for them, and what it can reveal for them. One reason why they have no idea of it is because they do not believe what it tells them. The Bible reveals God. It is the revelation of God's thought. In him are hid all the treasures of wisdom and knowledge, and we can learn anything that God designs that the people should know in this world better through the Bible than through anything else.