**“Justified and Glorified” The Advent Review and Sabbath Herald 79, 31.**

E. J. Waggoner

Jesus Christ in the flesh was the representative of the human family, a sample of what all humanity might become through union with him. All that he did as man, he did for us, as our representative, and each individual made by faith receive the full virtue of every act of his life, just as though he himself had wrought it. {ARSH August 5, 1902, p. 10.1}

Take, for example, his baptism. “The Lord hath laid on him the iniquity of us all,” that he, the Lamb of God, might take away “the sins of the world.” So when the multitudes came to be baptized in Jordan, confessing their sins, “then cometh Jesus from Galilee to Jordan unto John to be baptized of him.” And it has by faith he witnessed in this act to the power of his sacrifice to cleanse the whole world of sin, the Spirit also bore witness to the acceptance of that cleansed humanity with God. {ARSH August 5, 1902, p. 10.2}

Jesus was baptized as our representative, confessing our sins; therefore the words, “This is my beloved Son, in whom I am well pleased,” are for us, who are “accepted in the Beloved.” The opened heavens, the descending Spirit, the approval of the Father, all are ours in him who “by himself purged our sins,” and justified humanity. {ARSH August 5, 1902, p. 10.3}

This glorious fact even the apostles were slow to accept, and a special vision was given to Peter in which the truth that in Christ all men were justified and cleansed was most emphatically taught. “What God hath cleansed, that call not thou common,” were the words thrice repeated in the vision; and in relating it Peter said, “God hath showed me that I should not call any man common or unclean,” thereby showing that in Christ God hath cleansed every man. Hence the yearning call to those who have not experienced a blessed as of “the man whose transgression is forgiven and whose sin is covered,” because they are ignorant of that blessed fact: “I have blotted out as a thick cloud thy transgressions, and is a cloud thy sins; return unto Me; for I have redeemed thee.” {ARSH August 5, 1902, p. 10.4}

“Whom he called, them he also justified: and whom he justified, them he so glorified.” {ARSH August 5, 1902, p. 10.5}

At his baptism Christ revealed man justified and accepted. Later, towards the close of his life on earth, he revealed man glorified. For a little while the veil was removed, and the beauty and glory of the divine image shone forth and proclaimed him the Son of God. A chosen few of his disciples were “eyewitnesses of his majesty when he received from God the Father honor and glory.” And this he received as man for men; he was still are representative. Therefore seeing Jesus crowned with glory and honor, the whole creation waits in hope for the manifestation of all the sons of God, when all whom he has justified shall be likewise glorified, when the righteousness wrought for them and in them by the divine Son of man, shall clothe them with raiment white and glistening, fine linen clean and bright, and crown them with unfading glory. {ARSH August 5, 1902, p. 10.6}

“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.” {ARSH August 5, 1902, p. 10.7}

Then he shall change our vile body, and fashion it like unto his glorious body, according to the working whereby he is able to subdue all things unto himself.-*Present Truth*. {ARSH August 5, 1902, p. 10.8}

**“The Law Unchangeable” The Advent Review and Sabbath Herald 79, 32.**

E. J. Waggoner

The breaking of the tables of the law by Moses had not the slightest effect on the law itself, and would not have even if the Lord had not written the law again on other tables. “For until the law sin was in the world; and sin is not imputed when there is no law.” Romans 5:13. The law of God existed in full force before it was spoken from Mount Sinai, just as much as it did afterward. God did not at that time tell the people anything new, but only “that which was from the beginning.” {ARSH August 12, 1902, p. 9.1}

God is not making, and has never made, new laws for His people. Nay, more. He has never *made a* *law* at all. The law that He has commanded-for there is really but one,-is only the declaration of His own eternal, unchangeable life. “God is love;” that is His life; and His law is love; consequently His law is His life. Now *God is*; His name is I AM; and therefore His law is from everlasting to everlasting. He does not arbitrarily impose laws on men. It is not with God’s government as with earthly governments. Earthly law-makers get together and devise and plan, and with much discussion make and issue laws, which never do and never can work equal and exact justice to all, and which afterwards must needs be revised and amended, or even abolished. But God is not a law-maker. He is the law-giver. He does not devise laws, but simply commands that which is, and gives it to men, putting it into their hearts. He does not require His subjects to conform their lives to a law which He has arbitrarily fixed; but He makes known to them the conditions on which life depends; in short, He tells them what life is, setting before them life itself, that they may take it. {ARSH August 12, 1902, p. 9.2}

Thus there can be no talk about changing or abolishing God’s law. “And it is easier for heaven and earth to pass, than one tittle of the law to fail” said Christ. Luke 16:17. Men have thought to stamp God’s Word out of existence, by burning all the Bibles; but their efforts have been as effective as if they had tried to blot the sun out of existence by putting blinds before their windows, or to abolish the weather by breaking all the thermometers and barometers. The weather does not depend on those instruments, which simply make its state known; and God’s Word does not depend on any written statement of it. It existed before there was any Bible, and it will remain, for ever exalted in heaven, when all the books on earth, including the Bibles, shall have been burned up in the fires of the last day. {ARSH August 12, 1902, p. 9.3}

Christ is the living Stone, and in His heart is the law of God. Only a shadow of the law appears in books or on tables; the real law is alive. The two tables of law-the heart of Christ-were also broken; but even that did not put an end to the law, for He died only to live again. His heart on which the law is written, was broken, in order that the law might issue forth to us in a stream of light. This is the real law-giving. Thus by His stripes we are healed from all sin,-transgression of the law,-because the Sun of righteousness never sets. But arises with healing in His wings. His life, as we accept it and yield to it, works in us the righteousness of law; and because the law of life is eternal we also have life eternal. {ARSH August 12, 1902, p. 9.4}

**“The Lost Tribes of Israel” The Advent Review and Sabbath Herald 79, 33.**

E. J. Waggoner

There is a popular, almost universal, idea that at the time of the Babylonish captivity, ten of the twelve tribes were wholly lost, and that only two tribes could be mustered to return to the land of Palestine at the close of the seventy years. So deeply rooted is this notion, that almost everybody knows at once what is referred to whenever the expression, “The ten lost tribes,” is used. How this idea came to prevail, we shall not now stop to enquire, but shall content ourselves with ascertaining what the Bible has to say upon the subject of the lost Israelites. {ARSH August 19, 1902, p. 8.1}

First, however, it may be well to note a common misconception concerning the terms “Judah” and “Israel.” When the kingdom was divided, after the death of Solomon, the southern portion, consisting of the tribes of Judah and Benjamin, was known as the kingdom of Judah, with Jerusalem as its capital; while the northern portion, consisting of the remaining tribes, was known as the kingdom of Israel, with headquarters at Samaria. This northern kingdom it was that was first carried captive, and the tribes that composed it are the ones supposed to be lost. {ARSH August 19, 1902, p. 8.2}

The misconception is that the term “Jews” is limited to the people of the southern kingdom, namely, to the tribes of Judah and Benjamin, and that the term “Israelites” signifies only those tribes composing the northern kingdom, supposed to be lost. Going on in the line of this supposition, “the warm, ungoverned imagination” of some speculative theologians has fancied that the people generally known as Jews are from the tribes of Judah and Benjamin alone, and that the Anglo-Saxon race, or more specifically, the people of Great Britain and America, are the Israelites, or, in other words, “ten lost tribes” discovered. {ARSH August 19, 1902, p. 8.3}

It is easy to see how this theory originated. It originated in an utter failure to comprehend the promises of the Gospel. It was invented in order to bring in the Anglo-Saxon race as inheritors of the promises to Abraham, the fact having been lost sight of that those promises embraced the whole world, without respect to nationality, and that “God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him.” Acts 10:34, 35. If men had believed that “an Israelite indeed,” is one “in whom is no guile,” (John 1:47), they would have seen the folly of the idea that no matter how wicked and unbelieving people may be, they must be Israelites simply because they are a part of a certain nation. But the idea of a national church and of a national religion is wonderfully fascinating, because it is so much more pleasant for people to suppose that they are to be saved in bulk, regardless of character, instead of through individual faith and righteousness. {ARSH August 19, 1902, p. 8.4}

A few texts of Scripture are sufficient to show that the terms “Jew” and “Israelite” are used interchangeably, each being applicable to the same person. For instance, in Esther 2:5 we read that “in Shushan the palace there was a certain Jew, whose name was Mordecai, the son of Jair, the son of Kish, a Benjamite.” But in Romans 11:1 we have the Apostle Paul’s statement, “I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin;” and the same Apostle said, “I am a man which am a Jew of Tarsus.” Acts 21:39. Here we have one man of the tribe of Benjamin, a Jew, and another man of the same tribe, an Israelite, and at the same time a Jew. {ARSH August 19, 1902, p. 8.5}

Again: Ahaz was one of the kings of Judah, and reigned in Jerusalem. See 2 Kings 16:1, 2; Isaiah 1:1. He was a descendant of David, and one of the ancestors of Jesus according to the flesh. 2 Kings 16:2; Matthew 1:9. Yet in 2 Chronicles 28:19, in an account of the invasion of “the south of Judah” by the Philistines, we are told that “the Lord brought Judah low because of Ahaz king of Israel; for he made Judah naked, and transgressed sore against the Lord.” {ARSH August 19, 1902, p. 8.6}

When the Apostle Paul had returned to Jerusalem from one of his missionary tours, “the Jews which were of Asia, when they saw him in the temple, stirred up all the people, and laid hands on him, crying out, Men of Israel, help!” Acts 21:27, 28. {ARSH August 19, 1902, p. 8.7}

The reader can readily see the naturalness of this, when he remembers that all the twelve tribes were descended from one man, Jacob, or Israel. The term “Israel” is therefore applicable to any or all the tribes; while, because of the prominence of Judah, the term “Jew” came to be applied to any of the children of Israel, regardless of their tribe. In speaking of the covenants God says that He will “make a new covenant with the house of Israel and with the house of Judah,” (Hebrews 8:8), in order to make it unmistakable that the new covenant is to be made with the entire, undivided people, just as the old covenant was. {ARSH August 19, 1902, p. 8.8}

Thus we see that the term “Jews” is rightly applied to the same people as is the term “Israelites;” but we must not forget that, strictly speaking, “he is not a Jew, which is one outwardly; neither is that circumcision, which is outward in the flesh; but he is a Jew, which is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God.” Romans 2:28, 29. The reckoning of the tribes has been lost among the people called Jews, but that makes no difference; they may be called Israelites just as properly as Jews; but neither term is in strict propriety applicable to any of them except to those who have real faith in Jesus Christ: and both terms are, in the strictly Scriptural sense, applicable to any who have such faith, though they be English, French, Greek, Turk, or Chinese. {ARSH August 19, 1902, p. 9.1}

*(To be concluded.)*

**“The Lost Tribes of Israel. (Concluded)” The Advent Review and Sabbath Herald 79, 34.**

E. J. Waggoner

***(Concluded)***

That the ten tribes were no more lost after the close of the Babylonian captivity than they were before, is as plain from the Scriptures as that the tribes of Judah and Benjamin were not lost. How does anybody know that these two tribes were not lost, that is, lost to sight?-By the simple fact that we find reference to them after the captivity; individuals belonging to those tribes are mentioned by name. In the same way we know that the other tribes existed as distinct after the captivity as before. {ARSH August 26, 1902, p. 9.1}

Not all the people of Israel were carried away to Babylon; the poorest and least prominent were left in their own land. But the majority of all the tribes were taken away, and so in the royal proclamation at the close of the seventy years, the permission to return was universal, as follows:— {ARSH August 26, 1902, p. 9.2}

“In the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the heart of Cyrus king of Persia, that he made a royal proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, the Lord God of heaven hath given me all the kingdoms of the earth; and He hath charged me to build Him an house at Jerusalem, which is in Judah. Who is there among you of *all his people?* his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of the Lord God of Israel (He is the God), which is in Jerusalem.” Ezra 1:1-3. {ARSH August 26, 1902, p. 9.3}

The permission to return was unlimited, but not all of any tribe took advantage of it. All the tribes, however, were represented; but those that remained were not thereby necessarily lost. A family cannot be said to be “lost” because they live in a foreign country. Later on Artaxerxes in his commission to Ezra wrote: “I make a decree, that *all they of the people of Israel*, and of His priests and Levites in my realm, which are minded of their own free will to go up to Jerusalem, go with thee.” Ezra 7:13. {ARSH August 26, 1902, p. 9.4}

Immediately following the proclamation of Cyrus we read, “Then rose up the chief of the fathers of Judah and Benjamin, and the priests and *the Levites, with all them whose spirit God had raised*, to go up to build the house of the Lord which is in Jerusalem.” Ezra 1:5. We know that the services of the sanctuary were re-established, and none but Levites could be employed in them; and in Ezra 3:10-12 we read that when the foundation of the temple was laid, “they set the priests in their apparel with trumpets, and the Levites the sons of Asaph with symbols to praise the Lord.” Even after the resurrection and ascension of Christ we read of Barnabas, “*a Levite*, and of the country of Cyprus.” Acts 4:36. {ARSH August 26, 1902, p. 9.5}

In Luke 2:36-38 we read of “Anna, a prophetess, the daughter of Phanuel, *of the tribe of Asher*,” who recognized the infant Jesus as the Lord, “and spake of Him to all them that looked for redemption in Jerusalem.” {ARSH August 26, 1902, p. 9.6}

Here we see representatives of two of the ten tribes that are supposed to have mysteriously disappeared, expressly mentioned by name as dwelling in Jerusalem. It is most certain that a thing cannot be lost when you know exactly where it is. {ARSH August 26, 1902, p. 9.7}

The other tribes are not specified, but in Ezra 2:70 we read, “So the priests, and the Levites, and some of the people, and the singers, and the porters, and the Nethinims, dwelt in their cities, and *all Israel in their cities*.” {ARSH August 26, 1902, p. 9.8}

When the Apostle Paul was on trial for his life, before King Agrippa, he said, “Now I stand and am judged for the hope of the promise made of God unto our fathers; unto which promise *our twelve tribes*, instantly serving God day and night, hope to come.” Acts 26:6, 7. Here we find that the twelve tribes were in existence in the days of the Apostle Paul, and were looking forward in hope to the fulfillment of the promise which God made to the fathers. {ARSH August 26, 1902, p. 9.9}

Again, the Apostle James addressed his Epistle “to the twelve tribes which are scattered abroad.” James 1:1. {ARSH August 26, 1902, p. 9.10}

We have here sufficient evidence that no one tribe of Israel was ever lost more than another. All tribal distinctions are now lost, and no Jew can tell to which of the twelve tribes he belongs; and so in that sense, not merely ten, but all of the tribes are now lost, although all the twelve tribes are represented in the Jewish people scattered over the earth. God, however, keeps the list, and in the world to come will put every person in his proper place, for the city for which Abraham looked, the capital of the inheritance promised to him and his seed, the New Jerusalem, has twelve gates, and on the gates are “the names of the twelve tribes of the children of Israel.” Revelation 21:12. {ARSH August 26, 1902, p. 9.11}

The last two texts suggest another fact, namely, that God’s reckoning of the tribes is not after man’s reckoning. “Man looketh on the outward appearance, but the Lord looketh upon the heart;” (1 Samuel 16:7), and “he is not a Jew, which is one outwardly; ... but he is a Jew which is one inwardly; and circumcision is that of the heart.” Romans 2:28, 29. All those who are saved will “enter in through the gates into the city,” (Revelation 22:14), but each of those gates has the name on it of one of the twelve tribes, showing that the saved compose the twelve tribes of Israel. This is evident also from the fact that “Israel” means an overcomer. The Epistle of James is addressed to the twelve tribes, yet there is not a Christian who does not know that its instruction and promises are for him. {ARSH August 26, 1902, p. 10.1}

And this brings us to the fact that in reality all the tribes are lost, “for all have sinned, and come short of the glory of God.” Romans 3:23. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all;” (Isaiah 53:6); therefore when the Lord Jesus came, He said, “The Son of man is come to seek and to save that which was lost.” Luke 19:10. He declared, “I am not sent but to the lost sheep of the house of Israel.” Matthew 15:24. {ARSH August 26, 1902, p. 10.2}

Here at last we have located the lost tribes of Israel. Not ten only, but all of the tribes are lost, so completely lost that the only hope of their salvation is in the death and resurrection of Christ. In this condition we find ourselves, and therefore we can read with delight, as pertaining to us, the promises concerning the gathering of Israel. Whoever acknowledges himself *lost*, and depends wholly on Jesus for salvation, will surely be saved, and will be numbered among the twelve tribes. {ARSH August 26, 1902, p. 10.3}