**“Good Works” The Present Truth 8, 16.**

E. J. Waggoner

The Bible holds out no promise of a reward for laziness. In God’s plan no provision is made for idleness. Heaven is pictured before us as a place of activity, and heavenly beings as untiring workers. The Saviour said, “My Father worketh hitherto, and I work” (John 5:17), and again “I must work the works of Him that sent Me” (John 9:4). Of the angels we read that they are all “ministering spirits sent forth to do service for the sake of them that shall inherit salvation.” Hebrews 1:14, Revised Version. {PTUK August 11, 1892, p. 248.1}

This being the case, it cannot be thought that those who are to inherit salvation should be idle. The apostle Paul laboured with his hands, as an example to the believers, and left on record the divine commandment, “If any will not work, neither let him eat.” 1 Thessalonians 3:10, Revised Version. But the frequent exhortation to work is with special reference to spiritual things, rather than physical. Jesus said, “Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life.” John 6:27. So the apostle Paul says that the reward will be given to those who patiently continue in well doing (Romans 2:7); and the Saviour says: “Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.” Revelation 22:12. {PTUK August 11, 1892, p. 248.2}

Again we read that Christ “gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a people for His own possession, zealous of good works.” Titus 2:14, Revised Version. And again the Holy Spirit, through the apostle James, puts a premium upon good works, in these words: “But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgeteth, but a doer that worketh, this man shall be blessed in his doing.” James 1:25. Many other texts might be quoted to show that the Christian life is to be one of activity, and that good works are not only necessary, but are the one indispensable requisite. {PTUK August 11, 1892, p. 248.3}

Works, and works alone, in the judgment, will determine a man’s condition for eternity. God “will render to every man according to his *works*.” Romans 2:6. The question which the judgment will settle will not be, “What has this man believed?” nor “How has he felt?” but “What are his works?” There is no place for the cavil of those who think that they are enunciating a principle of which the Bible is ignorant, when they say, “God will not damn a good man for his opinions nor for his belief.” People are neither condemned nor saved because of their opinions, but because of their deeds. {PTUK August 11, 1892, p. 248.4}

“What!” exclaims one, “are you going to deny the doctrine of justification by faith?”-Not by any means. I would go so far as to claim that the doctrine of justification by faith is the one great theme of the Scriptures, and that all other things are but parts of it. But the thing to be emphasized by the above remarks and quotations is that *faith works*. See Galatians 5:6. No truer statement was ever made than this, that “faith is not a sedative, but a stimulant.” Faith is intensely active, and the source of all spiritual activity. While it is true that only a man’s works will be considered in the judgment, it is equally true that the character of his works will be determined by his faith. Where there is no faith, there can be no enduring works. {PTUK August 11, 1892, p. 248.5}

The works which are acceptable to God are “good works.” But perfect goodness resides in God alone. See Mark 10:18. The righteousness which we must have is God’s righteousness. Matthew 6:33. Of His own ways God says: “As the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts.” Isaiah 55:8. Who, then, can hope to present to God the good works that will be equal to His?-None but those who, like Paul’s brethren, are ignorant of God’s righteousness, would be presumptuous enough to think such a thing possible. Only God can do the works of God. Therefore when the Jews said to Christ, “What shall we do that we may work the works of God?” he replied, “This is the work of God, that ye believe on Him whom He hath sent.” John 6:28, 29. {PTUK August 11, 1892, p. 248.6}

The words of Paul to the Philippians, “Work out your own salvation with fear and trembling,” are often quoted by those who forget the words immediately following, “For it is God which worketh in you both to will and to do of His good pleasure.” Philippians 2:12, 13. God Himself does the good works which, when exhibited in the lives of men, render them pleasing to Him. So the Saviour said: “But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God.” John 3:21. {PTUK August 11, 1892, p. 248.7}

How, then, do they appear in men? This is the “mystery of godliness.” It is the mystery of “God manifest in the flesh.” “In the beginning was the Word, and the Word was with God, and the Word was God.” “And the Word was made flesh, and dwelt, among us.” John 1:1, 14. This was done to demonstrate the possibility of God’s dwelling in human flesh. The mystery of the works of God being manifested in the lives of men, is simply the mystery of the incarnation. {PTUK August 11, 1892, p. 248.8}

In Christ dwelleth “all the fullness of the Godhead bodily.” Colossians 2:9. Therefore when Christ in His completeness dwells in the heart by faith, that person will be “filled with all the fullness of God.” Ephesians 3:17-19. {PTUK August 11, 1892, p. 248.9}

What words could be more full of comfort, and more suggestive of the infinite possibilities of the Christian life than those in Psalm 33:19: “O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!” Think of it! God himself has wrought the good works with which we are to appear before His throne. And how are we to get them?-Simply by trusting Him; by appropriating those good works by faith. God himself comes to dwell with those who believe His word, and He lives out His own life in them. This thought is enough to fill every soul with love and joy and confidence. {PTUK August 11, 1892, p. 248.10}

The Christian life means an actual life. But life means activity. To live a godly life, therefore, means the living of a life in which the acts of God Himself are manifested. The apostle Paul said: “But by the grace of God I am what I am; and His grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all,” and then he added, “yet not I, but the grace of God which was with me.” 1 Corinthians 15:10. And again: “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.” Galatians 2:20. {PTUK August 11, 1892, p. 248.11}

The secret of the whole matter is to acknowledge that in us dwells no good thing, and that God alone is good; that we are nothing, but that He is everything, that we are weakness, but that power belongs to God, and that God has the power to manifest himself in the flesh to-day as well as eighteen hundred years ago, if we will but let him, and to submit ourselves to the righteousness of God. Exaltation comes only through self-abasement. Christian activity comes only through passive submission to God, as the clay is passive in the hands of the potter. “Not unto us, O Lord, not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth’s sake.” E. J. W. {PTUK August 11, 1892, p. 248.12}

**“The Miracles of Jesus” The Present Truth 8, 17.**

E. J. Waggoner

A belief in miracles is a necessary consequence of a belief in God. He who does not believe in miracles does not believe in God. “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.” Isaiah 55:8, 9. Miracles, therefore, are simply God’s natural actions. His smallest acts must be miraculous in the eyes of men, simply because He is God. Since God is infinitely above man, and His ways are as much higher than man’s ways as the heavens are higher than the earth, it follows that no one can deny the existence of miracles at the present day without denying that God lives and directs the affairs of the universe. {PTUK August 25, 1892, p. 264.1}

It is idle to speculate as to whether or not miracles are a setting aside of the laws of nature. What are commonly known as the “laws of nature,” are nothing less than God’s ways of working in the inanimate world. We cease to wonder at them because they are so common that we do not recognize God in them. Familiar as the phenomena of the weather are to us, no man can make it rain. The most learned botanist cannot make a single blade of grass. No matter how deeply scientists may explore the operations of nature, there is still something in every one of them which they cannot explain. {PTUK August 25, 1892, p. 264.2}

The life of Jesus on earth, from His birth to His ascension was a miracle, because it was the life of God. Thousands of people who never heard of Jesus, had tried to live sinless lives, but not one had been able to do so. Philosophers had set forth lofty moral sentiments, but not one had been able to live out his own teachings. But Christ lived a sinless life, in the face of such temptations as all the world together had never known. It was because He lived the life of the infinite God. {PTUK August 25, 1892, p. 264.3}

“God was in Christ, reconciling the world unto Himself.” 2 Corinthians 5:19. All His acts were the acts of the Father, who dwelt in Him. Said He: “Believest thou not that I am in the Father, and the Father in Me? The words that I speak unto you, I speak not of Myself; but the Father that dwelleth in Me, He doeth the works.” John 14:10. So the miracles that Christ did were the natural working of that life of God, which was His life. {PTUK August 25, 1892, p. 264.4}

The life which Christ lived was untainted by sin. Satan exerted all his powerful arts, yet he could not affect that spotless life. Its light always shown with unwavering brilliancy. Because Satan could not produce the least shadow of sin in the life, he could not bring it within his power, that of the grave. No one could take Christ’s life from Him; He voluntarily laid it down. And for the same reason, when He had laid it down, Satan could not prevent Him from taking it up again. Said He: “Therefore doth my Father love me, because 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.” John 10:17, 18. To the same intent are the words of the apostle Peter concerning Christ:- {PTUK August 25, 1892, p. 264.5}

These miracles were wrought for a definite purpose. After having told of many miracles that Jesus did, and His resurrection as the crowning one of the whole series, the apostle John said: “And many other signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through His name.” John 20:30, 31. {PTUK August 25, 1892, p. 264.6}

Every miracle of Jesus, therefore, was for the purpose of showing us how we may receive His life, and have the same miracle wrought in us. It is truly said that His miracles of healing were the natural outgrowth of His sympathetic loving nature: “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.” John 3:16. Love to man prompted every step in the plan of salvation. Christ did not perform the miracles simply for the purpose of calling attention to Himself, but to show the love and the power of God toward man. The healing of the bodies of men was only an object lesson. They were aids to faith, to enable men to grasp unseen realities; to show them the power of Christ to heal the disease of the soul. Whoever reads the accounts of the miracles of Jesus with this in mind, and not as stories told for our entertainment, will receive of the life which was manifested in the doing of those miracles. Each one illustrates some phase of the work of Christ in supplying man’s spiritual needs. {PTUK August 25, 1892, p. 264.7}

In subsequent numbers of this paper we shall study some of these miracles, to the end that we may receive life through His name. E. J. W. {PTUK August 25, 1892, p. 264.8}

**“The Unconquerable Life” The Present Truth 8, 17.**

E. J. Waggoner

“In Him was life, and the life was the light of men. And the light shineth in the darkness, and the darkness apprehended it not.” John 1:4, 5, R.V. The marginal rendering, “overcome,” gives us the exact meaning of the text, and conveys a message of great comfort to the believer. Let us see what it is. {PTUK August 25, 1892, p. 264.1}

Christ is the light of the world. See John 8:12. But His light is His life, as the text quoted states, he says, “I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life.” The whole world was in the darkness of sin. This darkness was due to lack of knowledge of God; as the apostle Paul says that the Gentiles are “darkened in their understanding, alienated from the life of God because of the ignorance that is in them because of the hardening of their heart.” Ephesians 4:18. {PTUK August 25, 1892, p. 264.2}

Satan the ruler of the darkness of this world, had done his utmost to deceive man as to the true character of God. He had made the world believe that God was like a man-cruel, vindictive, and passionate. Even the Jews, the people whom God had chosen to be the bearers of light to the world, had departed from God, and while professedly separate from the heathen, were enveloped in heathen darkness. Then Christ came, and “The people which sat in darkness sought a great light, and to them which sat in the region and shadow of death, to them did light spring up.” Matthew 4:16. His name was Emmanuel, God with us. “God was in Christ.” God refuted the falsehoods of Satan, not by loud arguments, but simply by living His life among men, so that all might see it. He demonstrated the power of the life of God, and the possibility of its being manifested in men. {PTUK August 25, 1892, p. 264.3}

“Whom God hath raised up having loosed the pains of death; because it was not possible that He should be holden of it.” Acts 2:24. Thus was demonstrated the right of the Lord Jesus Christ to be made a high priest “after the power of an endless life.” Hebrews 7:16. {PTUK August 25, 1892, p. 264.4}

This endless, spotless life Christ gives to all who believe on Him. “As thou hast given Him power over all flesh, that He should give eternal life to as many as thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom thou hast sent.” John 17:2, 3. Christ dwells in the hearts of all those who believe on Him. “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.” Galatians 2:20. See also Ephesians 3:16, 17. {PTUK August 25, 1892, p. 264.5}

Christ, the light of the world, dwelling in the hearts of His followers, constitutes them the light of the world. There light comes not from themselves, but comes from Christ, who dwells in them. Their life is not from themselves, but it is the life of Christ manifest in their mortal

flesh. See 2 Corinthians 4:11. This is what it is to live “a Christian life.” {PTUK August 25, 1892, p. 265.6}

This living light comes from God in a never-failing stream. The psalmist exclaims: “For with Thee is the fountain of life; in Thy light shall we see light.” Psalm 36:9. “And He showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb.” Revelation 22:1. “And 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.” Revelation 22:17. {PTUK August 25, 1892, p. 265.1}

“So the father knew that it was at the same hour, in the which Jesus said unto him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle that Jesus did, when he was come out of Judaea into Galilee.” John 4:53, 54. This life of Christ we eat and drink by feasting upon His Word, for He added, “It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life.” Verse 63. Christ dwells in His inspired Word, and through it we get His life. This life is given freely to all who will receive it, as we read above; and again we read that Jesus stood and cried, saying, “If any man thirst, let him come unto Me and drink.” John 7:37. {PTUK August 25, 1892, p. 265.2}

This life is the Christian’s light, and it is that which makes him a light to others. It is his life; and the blessed comfort to him is that no matter how great the darkness to which he has to pass, no darkness has power to put out that light. That light of life is his as long as he exercises faith, and the darkness cannot affect it. But all, therefore, who professed the truth of the Lord, have the confidence that can say, {PTUK August 25, 1892, p. 265.3}

“Rejoice not against me, O mine enemy; when I fall, I shall arise; when I sit in darkness, the Lord shall be a light unto me.” Micah 7:8. E. J. W. {PTUK August 25, 1892, p. 265.4}

**“The Inspired Word” The Present Truth 8, 17.**

E. J. Waggoner

“But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them; and that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus. All Scripture is given by inspiration 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.” 2 Timothy 3:14-17. {PTUK August 25, 1892, p. 265.1}

So much effort has been made by unbelieving men, even in the ministry, to make the Revised Version appear to teach that some scripture is not inspired, that it is necessary first of all to show that a literal rendering of the Bible does not diminish its claims to inspiration. In the Revision we read, “Every Scripture inspired of God is also profitable,” etc. This is even stronger than the other, for instead of making a positive statement that all Scripture is inspired, it mentions it as a fact so well known that it needs no proof, and proceeds to a statement of the result. Without going into grammatical technicalities, it is only necessary to say that the present participle “inspired,” limiting the term “all Scripture,” conveys the simple idea that since all Scripture is inspired it is also profitable. Add to this the fact that the revisers placed in the margin the exact reading of the old version, it is evident that we are fully warranted in quoting 2 Timothy 3:16 as a positive declaration that all Scripture is inspired of God. {PTUK August 25, 1892, p. 265.2}

The word “Scriptures” is a term used to denote the sacred writings commonly known as the Old and the New Testament. It corresponds to the word “Bible.” “Bible” means “book;” when we say, “the Bible,” we really say, “the Book.” Now the number of books in the world is almost beyond computation; yet the Bible is so prominent, and so much above all other books, that it cannot be classed among them, but as distinguished as “the Book,” or the Bible. Everybody knows what book we mean when we so speak. It is the same way with the parallel term, “the Scriptures.” {PTUK August 25, 1892, p. 265.3}

We read of Christ, when He walked with the two disciples to Emmaus, after His resurrection, that “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself.” Luke 24:27. Thus we see that the term “the Scriptures” includes the whole of the Old Testament. Therefore 2 Timothy 3:16 affirms that they are inspired. Indeed, when Timothy was a child there was nothing but the Old Testament written. It is especially to the Old Testament that the apostle Paul refers when he says that “all Scripture is given by inspiration of God,” and that it is able to make a man wise unto salvation, and thoroughly furnish him unto all good works. {PTUK August 25, 1892, p. 265.4}

But the fact that the Old Testament is particularly referred to in 2 Timothy 3:16 does not exclude the New Testament writings from the term “the Scriptures.” The apostle Peter refers to the writings of Paul, and says that they contain “some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other Scriptures, unto their own destruction.” 2 Peter 3:16. The popular idea is that the Old Testament is scarcely inspired, and it is thought a great concession to give it a place with the New; but this is directly opposite to the Scriptural idea. There we find that the writings of the New Testament are declared to be worthy of a place by the side of those of the Old. Both are from the same source; both were given by inspiration of God, and are of equal authority. He who regards the Bible as it should be, will make no difference between the Old Testament and the New. {PTUK August 25, 1892, p. 265.5}

Now that we have before us a plain statement of what is included in the declaration that all Scripture is given by inspiration of God, we may consider the fact of inspiration itself. Not that we can understand it, or set forth any theory of inspiration, but that we may form some conception of its greatness. We consider the works of God in creation, not that we may understand the mystery of creation, but that we may glorify God, whose greatness it proclaims. So we consider the inspiration of the Bible, in order that we may rightly appreciate the infinite power of the Word of God. {PTUK August 25, 1892, p. 265.6}

“Inspiration” means literally, “breathing.” A full inspiration is a full breath. This is so common an expression that the reader does not have to know Latin or Greek in order to appreciate the statement that the term, “inspired of God,” in 2 Timothy 3:16 means simply “God-breathed.” The fact is, then, that all of the Scripture is the direct breathing of the Almighty. We are not required to explain how this can be, since it was all written or spoken by men, inasmuch as it does not rest with us to explain or understand how the omnipotent God works. No man can by searching find out God, and know the Almighty to perfection. We may, however, at some later time, note a few parallel cases, showing the fact that God does work directly through the agency of men, and even through the unwilling agency of evil men. What we are now concerned with is to show that the Scriptures declare themselves to be emphatically God’s own word. {PTUK August 25, 1892, p. 265.7}

Let us read 2 Peter 1:20: “For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.” The Revision has it: “For no prophecy ever came by the will of man; but men spake from God, being moved by the Holy Ghost.” With this let us read a still stronger statement in 1 Peter 1:11. In order to get the full force of the verse, we will read the tenth verse also:- {PTUK August 25, 1892, p. 265.8}

“Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow.” {PTUK August 25, 1892, p. 265.9}

Take the two statements from Peter, and put them together, and we find that the Spirit of Christ-The Holy Spirit-was in the men who wrote the Bible, and that it used their voices or hands to express its own words and thoughts. How this could be, and the men still retain their individuality, and write and speak from the fulness of their own hearts, we shall not attempt to explain. Illustrations will, however, be given later. {PTUK August 25, 1892, p. 266.1}

Additional proof of the statement that the Holy Spirit itself is the real author of the Scriptures, the men being only its agents, is found in the following texts: {PTUK August 25, 1892, p. 266.2}

“And in those days Peter stood up in the midst of the disciples and said (the number of names together were about an hundred and twenty), Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas.” Acts 1:15, 16. {PTUK August 25, 1892, p. 266.3}

“But those things which God before had showed by the mouth of all His prophets, that Christ should suffer He hath so fulfilled.” Acts 3:18. {PTUK August 25, 1892, p. 266.4}

“And when they [the disciples] heard that [namely, the report of Peter and John] they lifted up their voice to God with one accord, and said, Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of Thy servant David hast said, Why do the heathen rage, and the people imagine vain things?” Acts 4:24, 25. {PTUK August 25, 1892, p. 266.5}

Speaking of the interview that Paul had with the Jews in Rome, the evangelist says: “And when they agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive.” Acts 28:25, 26. {PTUK August 25, 1892, p. 266.6}

Again, Peter said to the people who gathered to look upon the lame man that was healed: “And He [God] shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all His holy prophets since the world began.” Acts 3:20, 21. See a similar statement in Luke 1:70. Also 2 Samuel 23:1, 2. {PTUK August 25, 1892, p. 266.7}

But there are still plainer evidences that the Scriptures are God’s word alone, and not man’s. In the book of Jeremiah (chap. 31:33) we read: “But this shall be the covenant that I will make with the house of Israel; after those days, saith the Lord, I will put My law in their inward parts, and write them in their hearts.” In the book of Hebrews this same language is quoted, thus: “Whereof the Holy Ghost also is a witness to us; for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them.” Hebrews 10:15, 16. {PTUK August 25, 1892, p. 266.8}

Although these words occur in the prophecy of Jeremiah, they are not his words. The Spirit of Christ was in that holy man testifying, so that when the writer to the Hebrews quoted the words, he credited them directly to the Holy Ghost, omitting all reference to Jeremiah. In this no injustice was done Jeremiah; he himself would have acknowledged that the words were the Lord’s, and not his own. {PTUK August 25, 1892, p. 266.9}

In like manner we find in the first chapter of Hebrews several verses quoted from the Psalms, yet the writer of the Psalms is not once mentioned, but God is declared to be the speaker. See verses 7-12. {PTUK August 25, 1892, p. 266.10}

But this is all that the limits of this article allow. Let the texts herein quoted be pondered carefully, and in the next paper we shall, God willing, read some other Scriptures showing further that the Scriptures are wholly inspired by God, and that by whatever agency they come to us, they proceed from the Holy Spirit, and are as much the Word of God as though uttered by Him with an audible voice. {PTUK August 25, 1892, p. 266.11}

E. J. W. {PTUK August 25, 1892, p. 266.12}