**“Life in Christ” The Signs of the Times, 19, 18.**

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.” Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forevermore. 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. 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.” {SITI March 6, 1893, p. 270.11}

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? 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 was 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. {SITI March 6, 1893, p. 270.12}

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.” {SITI March 6, 1893, p. 270.13}

Says one, “We know that we will get eternal life by and by.” Yes, that is true, but there is something 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 I 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, and that something is eternal life. The words, “No murder hath eternal life abiding in him,” would mean nothing if nobody else had eternal life abiding in him. {SITI March 6, 1893, p. 270.14}

“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.” 1 John 5:10. 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.” {SITI March 6, 1893, p. 270.15}

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. {SITI March 6, 1893, p. 270.16}

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 was 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 that resurrection.” In Ephesians 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).” {SITI March 6, 1893, p. 270.17}

Notice, he hath done this, and he “hath raised us up together, and made us 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 to-day; 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, 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 heart now, and when he comes and changes these bodies, then the glory will be revealed. {SITI March 6, 1893, p. 270.18}

In Hebrews 5:2 we learn that the work of the high priest was to be one of compassion. “Wherefore in all things it behooved him [Christ] 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.” Hebrews 2:17. 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. {SITI March 6, 1893, p. 292.1}

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. But God raised him up, “having loosed the pains of death; because it was not possible that he should be holden of it.” 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; and when the time came for him to do so, he took his life 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. We have the same life 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. {SITI March 6, 1893, p. 292.2}

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. Oh, the glory of the thought that there is life in Christ, and that we may have it! {SITI March 6, 1893, p. 292.3}

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 the faith of the Son of God, who loved me, and gave himself for me.” {SITI March 6, 1893, p. 292.4}

**“Good Works” The Signs of the Times, 19, 20.**

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. {SITI March 20, 1893, p. 292.5}

This being the case, it cannot be thought that those who are to inherit salvation should be idle. The apostle Paul labored 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. {SITI March 20, 1893, p. 292.6}

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. {SITI March 20, 1893, p. 292.7}

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. {SITI March 20, 1893, p. 292.8}

“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. {SITI March 20, 1893, p. 292.9}

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. {SITI March 20, 1893, p. 292.10}

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. {SITI March 20, 1893, p. 292.11}

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. {SITI March 20, 1893, p. 292.12}

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. {SITI March 20, 1893, p. 308.1}

What words could be more full of comfort, and more suggestive of the infinite possibilities of the Christian life than those in Psalm 31:19: “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. {SITI March 20, 1893, p. 308.2}

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 labored 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. {SITI March 20, 1893, p. 308.3}

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.” {SITI March 20, 1893, p. 308.4}