**“The Word of the Lord” The Signs of the Times, 19, 22.**

E. J. Waggoner

“We have also a more sure word of prophecy; whereunto ye do well that ye take heed.” 2 Peter 1:19. {SITI April 3, 1893, p. 308.5}

We have already read that the Spirit of Christ was in the prophets of old, testifying. It said: “The Spirit of the Lord spake by me, and his word was in my tongue.” 2 Samuel 23:2. We have suggested such expressions in the New Testament as, “The Holy Ghost by the words of David spoke;” “Who by the mouth of thy servant David hast said;” “as he spake by the mouth of his holy prophets, which have been since the world began,” etc. These and other scriptures show that the Bible is emphatically the word of God. {SITI April 3, 1893, p. 308.6}

Read also the following words: “For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe.” 1 Thessalonians 2:13. This is the case with “all Scripture,” and is just what is stated in the text at the head of this article. {SITI April 3, 1893, p. 308.7}

How much is included in the term “prophecy”? This can best be answered by considering the meaning of the word “prophet.” This term we find defined in God’s words to Moses. When Moses persistently sought to evade God’s commission to go back to Egypt on the ground that he was not eloquent, “the anger of the Lord was kindled against Moses, and he said, “your brother, Aaron, is a good speaker. And he is coming here to look for you and will be very happy when he finds you. So I will tell you what to tell him, and I will help both of you to speak well, and I will tell you what to 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.” Exodus 4:14-16. {SITI April 3, 1893, p. 308.8}

Now read Exodus 7:1: “And the Lord said unto Moses, See, I have made thee a god to Pharaoh; and Aaron thy brother shall be thy prophet.” What part did Aaron have to act?-Simply to utter the words that Moses gave him. He was the spokesman for Moses; he was to him as a mouth. But he is called a prophet to Moses. Therefore we know that a prophet is one who speaks for another; who utters not his own words, but the words of another. Therefore a prophet of God is one who speaks for God; and speaks not his own words, but the words of God. “For he whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him.” John 3:34. {SITI April 3, 1893, p. 308.9}

So this definition of a prophet carried out in the prophecy concerning Christ, in Deuteronomy 18:18, 19: “I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.” {SITI April 3, 1893, p. 308.10}

A prophet, therefore, is one who speaks the words of God, and consequently prophecy must be that which is spoken by the Lord through a prophet. But this embraces the entire Bible. Of course, there can be no question in regard to what are known as the prophet’s books. But the Psalms are prophecy, for they are often quoted as such in the New Testament. They are full of predictions concerning Christ and his coming. So the words here quoted concerning the principal writer of the Psalms in 2 Samuel 23:2. {SITI April 3, 1893, p. 308.11}

The five books of Moses are prophecy by the same rule, but they were written by one of the greatest prophets. So Deuteronomy 34:10. He who reads these books understandingly, will find them full of prophecy endorsing future events. When Jesus met with his disciples after his resurrection, he said, “And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me.” {SITI April 3, 1893, p. 308.12}

But how about the historical books of the Bible. They must also come under the book of prophecy, for the writers of these books were invariably prophets. They were inspired as well as the rest of the Scriptures. Let it be noted well that we are not stating any theory of inspiration,-we are not attempting to show how the Scriptures are inspired, nor to settle any question as to “degrees of inspiration”-but are simply considering what the scriptures themselves say of the *fact*. We do not profess to tell *how much* any portion of Scripture is inspired, for it is all infinite and cannot be measured. He who presumes to measure the “degrees of inspiration” might as well set himself to tell how much more power the Lord exerted in creating the sun than in creating the earth or how much harder work it was for him to make the earth, than to make a blade of grass. We simply know that the infinite power of God was required to make the smallest object in nature and we are content. So we are content with knowing that “all Scripture is given by inspiration of God,” without trying to weigh God’s words in the balances of poor human reason. {SITI April 3, 1893, p. 308.13}

So in regard to the historical books of the Bible we may not say that they are inspired as much as the rest of the Bible, for that would be to imply a measurement of inspiration; but we can say that they come from the same Divine Source as the rest. All are given by the same inspiration of God. {SITI April 3, 1893, p. 340.1}

Some will say, “Surely it cannot be necessary to consider the narratives of the Bible inspired; anybody can write out that which passes before his eyes, or that which he has experienced.” It is a fact that it is comparatively easy to write out what one thinks about a thing, but it is quite another matter to be sure that it is the absolute truth. No human writer can set down the truth and the whole truth in regard to any even in history. Only God can do that, and it is because the historical records of the Bible are his words, that they can be depended on. {SITI April 3, 1893, p. 340.2}

But there is something that is not often considered in reading the historical records of the Bible, and that is the object for which they were written. It was not simply to gratify curiosity concerning things that have taken place in the past, but for our guidance in the present. “Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope.” Romans 15:4. “Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come.” 1 Corinthians 10:11. Now note the prophetic element in sacred history. In the direct predictions we find set forth the things that are to take place in the last days. The power to foretell future events is clearly recognized as supernatural. In the history we find that which directs us perfectly how we ought to act when the things come that are predicted. Our past tells what is coming, the other part exactly fits man’s need when the thing comes. And not only does it meet the need of one man, but of every man in all time. Surely sacred history is prophecy. {SITI April 3, 1893, p. 340.3}

This matter might be carried farther, but this is sufficient. Let the reader note the frequent occurrence in the Bible of the expressions, “And the Lord said.” “The word of the Lord came unto me,” etc. Let him learn to receive the entire Bible as the word of God, and then remember that it is written that “man shall not live by bread alone, but by every word that proceedeth out of the mouth of God.” {SITI April 3, 1893, p. 340.4}

**“The Power of Forgiveness” The Signs of the Times, 19, 23.**

E. J. Waggoner

“And, behold, they brought to him a man sick of the palsy, lying on a bed; and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven thee. And, behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus knowing their thoughts said, Wherefore think ye evil in your hearts? For whether is easier, to say, Thy sins be forgiven thee; or to say, Arise, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed to his house. But when the multitudes saw it, they marveled, and glorified God, which had given such power unto men.” Matthew 9:3-8. {SITI April 10, 1893, p. 340.5}

One of the most common expressions to be heard among professed Christians when speaking of religious things, is this, “I can understand and believe that God will forgive sin, but it is hard for me to believe that he can keep me from sin.” Such a person has yet to learn very much of what is meant by God’s forgiving sins. It is true that persons who talk that way do often have a measure of peace in believing that God has forgiven or does forgive their sins, but through failure to grasp the *power* of forgiveness, they deprive themselves of much blessing that they might enjoy. {SITI April 10, 1893, p. 340.6}

Bearing in mind the statement concerning the matters that “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,” not as simply the miracle before us. The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, “Arise, take up thy bed, and go unto thine house,” that they and we might know his power to forgive sin. Therefore the power exhibited in the healing of that man is the power bestowed in the forgiveness of sin. {SITI April 10, 1893, p. 340.7}

Note particularly that the effect of the words of Jesus continued after they were spoken. They made a change in the man, and that change was permanent. Even so it must be in the forgiveness of sin. The common idea is that when God forgives sin the change is in himself, and not in the man. It is thought that God finally ceases to hold anything against the one who has sinned. But this is to imply that God had a hardness against the man, which is not the case. God is not a man; he does not cherish enmity, nor harbor a feeling of revenge. It is not because he has a hard feeling in his heart against a sinner that he forgives him, but we cause the sinner has something in *his* heart. God is alright,-the man is all wrong, therefore God forgive the man, that he also may be alright. {SITI April 10, 1893, p. 340.8}

When Jesus, illustrating the forgiveness of sin, said to the man, “Arise, take up thy bed, and go unto thine house,” the man arose obedient to his voice. The power that was in the words of Jesus, raised him up, and made him well. That power remained in him, and it was in the strength that was given him on removing the palsy that he walked in all the time to come, provided, of course, that he kept the faith. This is illustrated by the Psalmist, when he says: “I waited patiently for the Lord; and he inclined unto me, and heard my cry. He brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings.” Psalm 40:1, 2. {SITI April 10, 1893, p. 340.9}

There is life in the words of God. Jesus said, “The words that I speak unto you, they are spirit, and they are life.” John 6:63. The word received in faith brings the Spirit and the life of God to the soul. So when the penitent soul hears the words, “Son, be of good cheer, thy sins be forgiven thee,” and receives those words as for living words of the living God, he is a different man, because a new life has begun in him. It is the power of God’s forgiveness, and that alone, that keeps him from sin. If he continues in sin after receiving pardon, it is because he has not grasped the fullness of the blessing that was given him in the forgiveness of his sins. {SITI April 10, 1893, p. 340.10}

In the case before us, the man received new life. His palsied condition was simply the wasting away of the natural life. He was partially dead. The words of Christ gave him fresh life. But this new life that was given to his body, and which enabled him to walk was but an illustration, both to him and to the scribes, of the unseen life of God which he had received in the words, “Thy sins be forgiven thee,” and which had made him a new creature in Christ. {SITI April 10, 1893, p. 340.11}

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are “hard to be understood.” First read Colossians 1:12-14: “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.” See the same statement concerning redemption through Christ’s blood, in 1 Peter 1:18, 19; Revelation 5:9. {SITI April 10, 1893, p. 356.1}

Mark two points: We have redemption through Christ’s blood, and this redemption is the forgiveness of sins. But the blood is the life. See Genesis 9:4; Revelation 17:13, 14. Therefore Colossians 1:14 really tells us that we have redemption through Christ’s life. But does not the Scripture say that we are reconciled to God by the death of his Son? It does, and that is just what is here taught. Christ “gave himself for us, that he might redeem us from all iniquity.” Titus 2:14. He “gave himself for our sins.” Galatians 1:4. In giving himself, he gives his life. In shedding his blood, he pours out his life. But in giving up his life, he gives it to us. That life is righteousness, even the perfect righteousness of God, so that when we receive it we are “made the righteousness of God in him.” It is the receiving of Christ’s life, as we are baptized into his death, that reconciles us to God. It is thus that we “put on the new man which after God is created in righteousness and true holiness,” after the image of him that created him.” Ephesians 4:24; Colossians 3:10. {SITI April 10, 1893, p. 356.2}

Now we may read Romans 3:23-25, and find that it is not so very difficult: “For all have sinned, and come short of the glory of God; being justified [that is, made righteous, or doers of the law] freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission [sending away] of sins that are past, through the forbearance of God.” {SITI April 10, 1893, p. 356.3}

All have sinned. The whole life has been sin. Even the thoughts have been evil. Mark 7:21. And to be carnally minded is death. Therefore the life of sin is a living death. If the soul is not freed from this, it will end in eternal death. There is no power in man to get righteousness out of the holy law of God, therefore God in his mercy puts his own righteousness upon all that believe. He makes us righteous as a free gift out of the riches of his grace. He does this by his words, for he declares-speaks-his righteousness into and upon all who have faith in the blood of Christ, in him is God’s righteousness, “for in him dwelleth all the fullness of the Godhead bodily.” And this declaring or speaking the righteousness of God upon us, is the remission or taking away of sin. Thus God takes away the sinful life by putting his own righteous life in its place. And this is the power of the forgiveness of sin. It is “the power of an endless life.” {SITI April 10, 1893, p. 356.4}

This is the beginning of the Christian life. It is receiving the life of God by faith. How is it continued?-Just as it is begun. “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Colossians 2:6. For “the just shall live by faith.” The secret of living the Christian life is simply that of holding fast the life which, received at the beginning, forgives the sin. God forgives sin by taking it away. He justifies the ungodly by making him godly. He reconciles the rebel sinner to himself by taking away his rebellion, and making him a loyal and law-abiding subject. {SITI April 10, 1893, p. 356.5}

“But it is difficult to understand how we can have the life of God as an actual fact; it can’t be *real*, for it is by faith that we have it.” So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can’t understand it? Of course not, for it is a manifestation of “the love of God that passeth knowledge.” But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that “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.” {SITI April 10, 1893, p. 356.6}

**“The Life of the Word” The Signs of the Times, 19, 24.**

E. J. Waggoner

The life of the word is the life of God, for it is God breathed, and the breath of God is life. Its life and power are thus attested: “For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart.” Hebrews 4:12, Revised Version. The Saviour, also said of the words of God, “The words that I speak unto you, they are Spirit, and they are life.” John 6:63. Let us see what gives the word its life. {SITI April 17, 1893, p. 356.7}

The thirtieth chapter of Deuteronomy follows the account of the curses for disobedience to the law, and the blessings for obedience. In it the people are again admonished to keep the law, and are told what the Lord will do for them, even after they have been disobedient if they will repent. Then Moses continues: “For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it 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 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.” Verses 11-14. {SITI April 17, 1893, p. 356.8}

Now compare carefully with this passage the words of the apostle Paul in Romans 10:6-10: “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.) 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; 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. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.” {SITI April 17, 1893, p. 356.9}

The careful reader will readily see that this latter passage is a quotation of the former, with additions in parentheses. These additions are comments made by the Holy Spirit. They tell us just what Moses meant by the word “commandment.” Or, rather, since the Holy Spirit itself dictated the language in each case, it, the latter passage it has made more clear what it meant in the first instance. Notice that bringing the commandment down from heaven is shown to be the same as bringing Christ down from above, and that to bring the commandment from the deep is the same as to bring Christ up from the dead. {SITI April 17, 1893, p. 356.10}

What is shown by this?-Nothing more nor less than that the commandment, the law, or the entire word of the Lord, is identical with Christ. Do not misunderstand. It is not meant that Christ is nothing more than the letters and words and sentences that we read in the Bible. Far from it. The fact is that whoever reads the Bible, and finds nothing but mere words, such as he may find in any other book, does not find the real word at all. What is meant is that the real word is not a dead letter, but is identical with Christ. Whoever finds the word indeed, finds Christ, and he who does not find Christ in the word, has not found the word of God. {SITI April 17, 1893, p. 356.11}

The apostle Paul says that “faith cometh by hearing, and hearing by the word of God.” Romans 10:17. But he says also that Christ dwells in the heart by faith. Ephesians 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word. {SITI April 17, 1893, p. 356.12}

This is also shown in the same chapter in which we find the statement made by Christ that the words which he spoke were Spirit and life. In the thirty-fifth verse of that chapter, we read, “Jesus said unto them, I am the bread of life.” Again, in the fifty-first verse, “I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world.” And again, “Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day.” Then in the sixty-third verse 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.” Here we find the plainest declaration that the word of God, received in faith, conveys Christ actually to the soul of man. {SITI April 17, 1893, p. 356.13}

In the statement, “the flesh profiteth nothing,” we have the Romish “sacrifice of the mass” effectually undermined! Suppose that it were actually possible for the priest to perform the feat of turning the bread of the sacrament into the body of Christ; that would not amount to anything. If Christ himself had divided the actual flesh of his body, while on this earth, into portions large or small, and had given a piece to every man in the world, and each man had eaten his piece, that would not have affected the character of a single man in the world. Christ himself said that “the flesh profiteth nothing.” The only way that any man in the world can eat the flesh of Christ is to believe his word with all his heart. In that way he will receive Christ indeed, and thus it is that “with the heart man believeth unto righteousness,” for Christ is righteousness. And in this, the only way, any man in the world may eat the flesh of Christ, without the services of a priest or bishop. {SITI April 17, 1893, p. 356.14}

This is a meager presentation of the theme, but who can do justice to it? No one can do more than take the simple statements of the Scriptures and meditate on them until the force of the fact begins to dawn on his mind. The fact that Christ is in the real word, that the life of the word is the life of Christ, is a most stupendous one. It is the mystery of the gospel. When we receive it as a fact, and appropriate it, then we shall know for ourselves the meaning of the words that man shall live by every word that proceedeth out of the mouth of God. {SITI April 17, 1893, p. 356.15}

**“The Cleansing Touch and Word” The Signs of the Times, 19, 25.**

E. J. Waggoner

“And it came to pass, when he was in a certain city, behold a man full of leprosy; who seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. And he put forth his hand, and touched him, saying, I will; be thou clean. And immediately the leprosy departed from him.” Luke 5:12, 13. This is one of the things that are written that we might know that Jesus is the Christ, the Son of God, and it is a forcible illustration of how if we believe we may have life through his name. {SITI April 24, 1893, p. 356.16}

Such a wonderful cure had never been performed before since the world began. From that day to this, medical science has been impotent in the presence of the dreaded disease, leprosy. It was a most loathsome disease. The one who had it was shut off from human society, except from those who had the same disease. They were regarded as in the highest degree unclean. As the disease progressed, the different members of the body dropped off. It was actually a living death. The man could look on and see the death preying upon him, ever advancing, and had the certainty before him of final, complete death. For him there was no hope. {SITI April 24, 1893, p. 356.17}

This man was “full of leprosy.” He was evidently in the last stages of the disease. It had begun to prey upon his vitals, and in a short time he would drop into the grave. It was then that he saw Jesus; and when we consider his condition, we can appreciate the wonderful faith shown by the words, “Lord, if thou wilt, thou canst make me clean.” There was not the slightest doubt of Christ’s power to save. Jesus immediately responded to the cry of faith, saying, “I will; be thou clean.” And immediately the leprosy departed from him. {SITI April 24, 1893, p. 356.18}

Sin is a *sore* disease that is preying upon the vitals of every man. Like the leper, men are filled with it. “Ah sinful nation, a people laden with iniquity, a seed of evil-doers, children that deal corruptly; they have forsaken the Lord, they have despised the Holy One of Israel, they are estranged, and gone backward. Why will ye be still stricken, that ye revolt more and more? The whole head is sick, and the whole heart faint. From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and festering sores; they have not been closed, neither bound up, neither mollified with oil.” Isaiah 1:4-6, Revised Version. {SITI April 24, 1893, p. 356.19}

Like the leprosy, sin is progressive death. “The sting of death is sin; and the strength of sin is the law.” 1 Corinthians 15:56. “Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death.” James 1:15. “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.” Romans 8:6, 7. “For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not.” “O wretched man that I am! Who shall deliver me from the body of this death?” Romans 7:18, 24. {SITI April 24, 1893, p. 356.20}

The leprous person was separated. So the sinful person is separated from God. He is unclean. “Your iniquities have separated between you and your God.” “This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness.” Ephesians 4:17-19. {SITI April 24, 1893, p. 356.21}

But although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as he saw the poor leper, and he is the same now. “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.” Hebrews 4:15. Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a “fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness.” Zechariah 13:1. And though the person be full of sin and uncleanness, our High Priest “is able to save them to the uttermost that come unto God by him.” {SITI April 24, 1893, p. 356.22}

Jesus not only has the healing touch, but his words have power to heal. The Psalmist says concerning his dealing with his people of old that “he sent his word, and healed them.” Psalm 107:20. Mark, recording the healing of the leper, says that Jesus touched him, saying, “And as soon as he had spoken, immediately the leprosy departed from him, and he was cleansed.” Mark 1:42. The word of Christ also cleanses from sin, and it was to make us realize this fact that the healing of the leper was recorded. Said the Saviour: “I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean through the word which I have spoken unto you.” John 15:1-3. {SITI April 24, 1893, p. 356.23}

Do we believe that the word and touch of Jesus made the leper clean? Then we may know that the same word and touch will make us clean from sin. He who does not believe that the Lord can cleanse him from sin, no matter how vile he may be, does not believe the Bible record of the miracles of Christ. But merely saying that we believe does not answer the purpose; we must accept the cleansing. There is another important truth taught in this lesson. {SITI April 24, 1893, p. 356.24}

Jesus said, “I *will*; be thou clean.” Read these words of inspiration: “Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father.” Galatians 1:3, 4. “It is your Father’s good pleasure to give you the kingdom.” “It is not the will of your Father which is in heaven, that one of these little ones should perish.” Matthew 18:14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, “If thou wilt.” God has given us such abundant evidence of his willingness to save us from our sins that it would be casting discredit on his word if we should say, “Lord, if thou wilt, thou canst save me.” “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. Thus has he shown not only his willingness, but his longing desire, to save men. He has left nothing undone, and has kept nothing back. “What could have been done more to my vineyard, that I have not done in it?” Isaiah 5:4. “What shall we then say to these things? If God be for us, who can be against us? 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?” Romans 8:31, 32. He who doubts the willingness of God to hear and save those who wish salvation, must doubt the very existence of God. {SITI April 24, 1893, p. 356.25}

Well, then, what is the final lesson?-Just this: “And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us.” 1 John 5:14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment he hears us. But this is not all. “And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” Verse 15. So, as soon as we ask in faith, the work is done. {SITI April 24, 1893, p. 356.26}

The word of salvation has already gone forth. “To you is the word of this salvation sent.” The word is full of healing power. We come to the Lord, saying, “Lord, I know that thou hast the power to cleanse me, and I know that thou wilt.” We know then that he hears us. We do not then have to wait for the word to come to us, “I will; be thou clean,” for it has already been spoken. So, when we know that he hears us, we know that we have the things that we desired of him. Our faith appropriates the power of the word, and its righteousness is ours. {SITI April 24, 1893, p. 388.1}

Who is there that does not need freedom from sin? It is ours, if we will but receive it. Thousands say that they believe, and yet they find no relief. To such the miracles of Christ are not a reality. They are but as idle tales. When they receive the word as it is indeed, the living word of God, then they will believe on the Lord Jesus Christ, and, believing, they will have life through his name. {SITI April 24, 1893, p. 388.2}