**“Christ’s Trust in Adversity” The Signs of the Times, 21, 14.**

E. J. Waggoner

There is no time when one would naturally feel less that the Lord is with him than when being sorely tempted. But that is the very time when we must know it and confess it. {SITI April 4, 1895, p. 214.1}

The tempted one says: I am bad; is the Lord in me now? I believe he was there in that good meeting, when every one was happy. But here I am alone, and feeling depressed, and everything goes wrong, and the enemy is tempting me, and I feel as though the Lord had left me. By and by when this temptation passes, and I feel better, and as though the Lord was with me, I will confess it then. {SITI April 4, 1895, p. 214.2}

But it is in the trial that we need him with us. It was in the trial that the Saviour confessed the Father. “The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. For the Lord God will help me; therefore shall I not be confounded; therefore have I set my face like a flint, and I know that I shall not be ashamed. He is near that justifieth me; who will contend with me? ... Behold, the Lord God will help me; who is he that shall condemn me?” Isaiah 50:5-9. {SITI April 4, 1895, p. 214.3}

When Jesus was in the judgment hall, and every one of his disciples had forsaken him, and the soldiers were mocking him and heaping upon him the refinement of insult, who saw in him the Son of God? Not even his own disciples. There was no outward evidence. The priest and soldiers saw no sign that he was the Son of God. “Had they known it, they would not have crucified the Lord of glory.” What evidence had he himself? What fruit of all his labors was there? He had chosen twelve disciples, and one of them had betrayed him, one had denied him with cursing, and all had fled. Of course his enemies would throw this in his face. They doubtless said, “You came making great professions; but where are your followers?” We know that they did mock at his claim to be the Son of God. See Matthew 26:68; 27:39-44. Even the fact of God was hidden from him. {SITI April 4, 1895, p. 214.4}

What evidence did the Saviour have?—The word of God. “I know I shall not be ashamed. He is near.” It is the same in the temptation in the wilderness. Weakened by fasting, his visage “marred more than any man, and his form more than the sons of men,” a wanderer in the desert, the devil comes to him and says, “You do not look much like the Son of God.” Himself coming as an angel of light, he tries to make out that Christ is an impostor. He says: If you are the Son of God, you created all things. Why don’t you take these stones and satisfy your hunger? {SITI April 4, 1895, p. 215.1}

And Christ knew that he could have done it. He knew that he was the Son of God in the wilderness, just as well as when, at the last supper, he washed the feet of the disciples as an humble one, he knew “that he was come from God, and went to God.” He held to the word of God all through his temptation. He confessed, and declared the name of the Lord, witnessing a good confession. {SITI April 4, 1895, p. 215.2}

That is what it means to confess that Jesus Christ is come in the flesh. It does not mean simply on certain occasions when there seems to be a wave of glory sweeping over the congregation, and we are moved in spite of ourselves. It is so just as much when we are physically helpless. It is just as true when the enemy is pressing us with temptations. It is as much so when afflictions are pressing about us, as when all is pleasant and clear. To confess is to hold the word of God as true continually. And the value of confession is confessing it in the heart. “Believe in thine heart.” “This word shall be in thine heart.” Let not the enemy snatch it away. {SITI April 4, 1895, p. 215.3}

It is only by the fixed knowledge, through his word, that God is with us, that we can ever resist any temptation. So when the enemy comes in like a flood, let the Spirit of the Lord lift up this standard against him in your heart: “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.” Keep “the faith of Jesus,” and the victory is yours. {SITI April 4, 1895, p. 215.4}

**“The Kingdom of Christ” The Signs of the Times, 21, 16.**

E. J. Waggoner

When Christ was before Pilate, he said, “My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence.” John 18:36. Christ did not refrain from fighting because his following was too small to cope with the Roman Government, because each one of his loyal disciples, together with himself, could have had a legion of angels at his back. Matthew 26:53. But his kingdom was not of this world, and could not use earthly power. The using of force would have been his ruin, for he himself said, “They that take the sword shall perish with the sword.” {SITI April 18, 1895, p. 244.1}

There was a time when the disciples and all the people were going to take Jesus by force to make him king, and if he had consented, the whole Jewish nation would have flocked to his standard; but he would not listen to the proposition. Surely if the kingdom of Christ could be advanced by civil power, then was the time to make use of it. The fact that Christ would have nothing to do with it, shows what he expects of his followers. By allowing himself to be betrayed into the hands of wicked men, and suffering the cruel death of the cross, Christ showed how only his kingdom can be gained and advanced. Because of the suffering of death, he was crowned with glory and honor. Let none of the professed servants of Christ think to gain the kingdom in a different manner. To make such an attempt is to deny Christ and to make his sufferings of no account. {SITI April 18, 1895, p. 244.2}

Men have nothing to do with giving Christ his kingdom. All they are called upon to do is to yield themselves to the Holy Spirit, that they may be fashioned into fit subjects for the kingdom which the Lord God will give unto him. True, “the government shall be upon his shoulder,” but it is “the zeal of the Lord of hosts” that is to give it to him. Isaiah 9:6, 7. The Father has sworn to give unto him the heathen for his inheritance, and the uttermost parts of the earth for a possession (Psalm 2:7, 8); but when he receives them it is that he may dash them in pieces like a potter’s vessel. But he will do it in person, and not by deputy. {SITI April 18, 1895, p. 244.3}

Christ himself showed how and when he was to receive his kingdom. He spoke a parable for the benefit of those who thought that the kingdom of God should immediately appear. He likened himself to a nobleman who “went into a far country to receive for himself a kingdom, and to return.” “And it came to pass, that when he was returned, having received the kingdom,” etc. Luke 19:1-27. Christ has now gone to that far country to receive the kingdom. The receiving of it is described in Daniel 7:13, 14. When he comes the second time, he will come in his kingdom. Then he will be revealed from heaven with his mighty angels, in flaming fire, taking vengeance upon them that know not the God. 2 Thessalonians 1:7-9. Then will these that would not have him to rule over them be slain before him,—“punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” And when he shall have destroyed all the wicked, “then shall the righteous shine forth as the sun in the kingdom of their Father.” Matthew 13:43. “Who hath ears to hear, let him hear.” {SITI April 18, 1895, p. 244.4}

Christ is now sitting upon his Father’s throne (Revelation 3:21), reigning as a priest, and devising peace for his people (Zechariah 6:12, 13). He is the “one Mediator between God and men.” 1 Timothy 2:5. He is Mediator between God and men, not between God and nations. Moreover, his authority as Mediator is not that of compulsion, but that of love and entreaty. “Behold, I stand at the door and knock; if *any man* hear my voice, and open the door, I will come in to him, and will sup with him, and he with me.” Revelation 3:20. {SITI April 18, 1895, p. 244.5}

Christ’s ministers are ambassadors, not judges nor officers in earthly kingdoms. The ambassador who should presume to interfere in the affairs of the country to which he is sent, or who should even express his opinion about the politics of that country, would at once lose his position. Christ’s ministers are sent as ambassadors to the whole world. They are to know nothing of nations as nations, but only to deal with individuals. Whether those individuals be in a palace or a hovel, makes no difference. Princes and peasants are all the same to them, so far as their mission is concerned, only they acknowledge constituted authority wherever they are. Of the affairs of nations, they have no opinion to express, for they are not sent to judge the world, but to save the world. {SITI April 18, 1895, p. 244.6}

The sum of the whole matter, therefore, is that, while Christ is supreme over everybody, and everything, he is to be left to exercise his supremacy in his own way and time. No men, not even his own followers, are to presume to exercise authority in his stead. He is indeed “the Prince of the kings of the earth,” but no man nor body of men is authorized to be his deputy in exercising dominion. Only divinity can exercise divine power. Christ himself uses no force, neither over men as individuals, nor over nations and therefore none of his followers can do so. He judges no man now, although all judgment has been committed to him, because there is a day appointed when all shall stand before his judgment seat. Therefore his followers are to “judge nothing before the time until the Lord come.” Until that time they are to be content to be in this world even as he was,—despised and rejected, pilgrims and strangers. {SITI April 18, 1895, p. 244.7}

**“Satisfaction” The Signs of the Times, 21, 17.**

E. J. Waggoner

“There is no peace, saith the Lord, unto the wicked.” Isaiah 48:22. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. “From whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not: ye kill, and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts.” James 4:1-3. {SITI April 25, 1895, p. 261.1}

This is a description of man by nature. Everywhere we find unrest and dissatisfaction. The poor have no cause to envy the rich, for discontent is found in the mansions as well as in the hovel. Those in any station of life who are perfectly contented, are in a very small minority. Everywhere we see people working for happiness in various ways, vainly confident that they will find it if they pursue the object of their desires for enough. {SITI April 25, 1895, p. 261.2}

Although these longings are so often for things forbidden, and for that which only increases the dissatisfaction, it is God himself who has implanted this in the human heart. It is not that God has caused men to desire unlawful things, but that the desire of unlawful things is only the perversion of a desire which God himself has planted in man. {SITI April 25, 1895, p. 261.3}

God is a bounteous provider. He scatters his benefits with a lavish hand. He desires that men should enjoy the abundance which his love has prepared, and that they should be satisfied. He is no niggard, neither is he a tyrant. He knows what will perfectly satisfy every soul, yet he never attempts to compel any one to find satisfaction in his way. He knows that no one can be satisfied under compulsion, and that even that which is real will not satisfy unless it is the individual’s own choice. So he gives every one full liberty to choose whatever he will. {SITI April 25, 1895, p. 261.4}

Jesus Christ is “the Desire of all nations.” Habakkuk 2:7. There are comparatively few of the people in the world who know him and who recognize him as the object of their desire, but it is a fact that all the varied longings of the human heart can be satisfied in Christ, and in him alone. God has implanted desires in every soul which can be satisfied only by the possession of Christ, then, they may see in him the object of their desires and be drawn to him. The devil’s work is to deceive people with the thought that those desires may be satisfied in some other way than by the possession of Christ. {SITI April 25, 1895, p. 261.5}

David was a man of like passions with other men. His flesh was sinful, and as full of evil desires as any other human flesh. Yet when the Spirit enlightened his understanding, he said, “O God, thou art my God; early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is.” Psalm 62:1. And again: “My heart and my flesh crieth out for the living God.” Psalm 84:2. {SITI April 25, 1895, p. 261.6}

How can it be made to appear that the appetites and lusts of the flesh are really the crying out of the flesh after God?—Simply by the fact that no man was ever yet satisfied by the indulgence of fleshly appetites and lusts. The drunkard drinks to satisfy a craving that is never satisfied. The vicious and licentious man, in common with the miser, finds no satisfaction in the gratification of his passion. The reason why he follows the lusts of the flesh so eagerly, is that they make him their slave, deluding him with the idea that the next time he will find that complete satisfaction which evades him this time. The Lord, knowing that he alone can give the soul perfect and complete satisfaction, calls to us, saying, “Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness.” Isaiah 55:2. {SITI April 25, 1895, p. 261.7}

What are we to eat?—The flesh of Christ, which is true meat. Of those who obey the call, and eat of his fullness, it is said: “They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures.” Psalm 36:8. {SITI April 25, 1895, p. 261.8}

What a wonderful God is ours! How tender, and loving, and thoughtful! What wonderful provision he has made for the salvation of every soul! He has so constituted man that he cannot find peace and rest outside of himself; for the reason that everything outside of him is death, and in him alone is life and safety. Those unsatisfied longings of weary hearts are but a proof of the tender, loving care of the Father above, in that he will not leave any of his children without continually reminding them of the fullness that he has to bestow; for every want felt by mankind is but the announcement, if they would recognize it so, of the fact that God has something which he wishes to give us,—something which will satisfy the want. Only at his hand can “the desire of every living thing” be satisfied. Psalm 145:16. {SITI April 25, 1895, p. 261.9}

Thus God has provided comfort for us, even from our very weaknesses and lusts. Here is help for the tempted. No matter how much the flesh cries out for sinful pleasure, we may be assured that those things are “deceitful lusts,” that will not give the satisfaction they promise; and then the comfort comes in the knowledge of the fact that the longing is in reality for Christ, and that by accepting him for all that he is, the desire will be satisfied. There is life and victory in that. Knowing that, we may count it all joy when we fall into divers temptations, because with the very temptation he provides the way of escape, that we may be able to bear it. Then we shall be able to sing:— {SITI April 25, 1895, p. 261.10}

*“O Christ, in thee my soul hath found,
And found in thee alone,
The peace, the joy, I sought so long.
The bliss till now unknown. {SITI April 25, 1895, p. 261.11}*

*“Now none but Christ can satisfy;
None other name for me;
There’s love, and live, and lasting joy,
Lord Jesus, found in thee.” {SITI April 25, 1895, p. 261.12}*