**“Saved by His Life” The Signs of the Times, 21, 30.**

E. J. Waggoner

Every lost soul will one day acknowledge that God has done everything for him, and that God gave him life and he would not hold it. God has given eternal life to every soul on this earth. “Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life.” Romans 5:18. {SITI August 1, 1895, p. 464.1}

“The law entered that the offense might abound.” How many have offended against God?—“All have sinned and come short of the glory of God.” “But where sin abounded, grace did much more abound.” Sin abounds in the heart of man. The natural heart is the most prolific soil in the world. Men have tried to cut off the weeds of sin and dig them out, but they have sprung up and overshadowed everything. That is abounding sin. But the statement is that where sin abounded grace did much more abound. Therefore every soul is surrounded with an atmosphere of grace. God has done everything for men. “What could have been done more to my vineyard, that I have not done in it?” says the Lord. Every power to act that the man has, every capability of sinning, has been because of the grace of God perverted. Our very existence is because of the grace of God. Our life is the breathing in of the grace of God; but if we do not consciously accept God, if we do not yield to him, of what use is the life? “What is a man profited if he shall gain the whole world, and lose his own soul?” Then those who breathe in the grace of God do it in vain if they do not acknowledge it. {SITI August 1, 1895, p. 464.2}

How much of the grace of God we have squandered! How much we have perverted and abused! We have used it as a common thing. This thing comes to us with a force that would be crushing were it not for the knowledge that grace brings salvation. There is no room for condemnation; for the moment we recognize the grace we have squandered, the breath we have used in idle talk and to deny Christ, the powers we have used to work our own evil way of selfishness, the very recognition of that fact brings knowledge of the grace that forgives sin. {SITI August 1, 1895, p. 464.3}

O, the wonderful patience of God! Day after day and year after year he showers his grace. He causes his sun to shine on the evil and on the good, and sends his rain on the just and the unjust. He sends the fruitful seasons, filling our hearts with food and gladness. He is witnessing of himself all the time, and has patiently kept it up year after year, while we were groveling like the beast, not recognizing it. But if we begin to recognize it, what can we not expect of the Lord.” “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.” Romans 5:10. We are saved by the same thing that reconciles us. In his death he gave his life to us, and when we recognize that, and as we are recognizing it, we are saved by his life. E. J. W. {SITI August 1, 1895, p. 465.1}

**“Hardening Pharoah’s Heart” The Signs of the Times, 21, 30.**

E. J. Waggoner

When the Lord sent Moses to demand the release of the children of Israel, he said, “I am sure that the king of Egypt will not let you go, no, not by a mighty hand,” “but by a strong hand;” and again, “I will harden his heart, that he shall not let the people go.” Exodus 3:19; 4:21. {SITI August 1, 1895, p. 465.2}

This is by many supposed to show that Pharaoh could not help himself, but that he was obliged to exhibit stubbornness, and to refuse to allow Israel to go forth. As a consequence, they doubt the justice and mercy of God. They think that God purposely made Pharaoh just what he was, in order that he might make an exhibition of him. {SITI August 1, 1895, p. 465.3}

If that were true, it would be an exhibition of God’s denial of himself; for justice and judgment are the habitation of his throne; mercy and truth go before his face. Psalm 89:14. He is love. 1 John 4:8. “He doth not afflict willingly nor grieve the children of men.” Lamentations 3:33. He is longsuffering, “not willing that any should perish, but that all should come to repentance.” 2 Peter 3:9. {SITI August 1, 1895, p. 465.4}

God says that he raised up Pharaoh in order to show in him his power, and that his name might be declared throughout all the earth. Is it not strange that people should from this at once jump to the conclusion that God raised up Pharaoh on purpose to cast him down? Is that the only way that God has of showing his power and making his name known?—Most assuredly not. His power is shown in his salvation; and his wondrous works declare his excellent name. See Psalm 8. To conclude that God willfully hardens men’s hearts and makes it impossible for them to do right, in order that he may torment them, argues very little, if any, acquaintance with God. {SITI August 1, 1895, p. 465.5}

Let us note a few points in the narrative of God’s dealings with Pharaoh, which will indicate how Pharaoh’s heart was hardened. When Moses and Aaron first appeared to Pharaoh, certain miracles were performed. These were counterfeited by the magicians, so that the king, who loved a lie better than the truth, refused to believe the divine message, although evidence was given that the power with Moses was superior to that with the magicians. This was repeated several times. {SITI August 1, 1895, p. 465.6}

The magicians, however, could not remove the plagues that they brought in imitation of those brought by the Lord, and so when the plague of frogs became intolerable, Pharaoh appealed to the servants of God, saying, “Entreat the Lord, that he may take away the frogs from me, and from my people; and I will let the people go, that they may do sacrifice unto the Lord.” Exodus 8:8. It will be seen that Pharaoh had learned who the Lord is. According to his request, Moses cried unto the Lord, “and the frogs died out of the houses, out of the villages, and out of the fields.” “*But when Pharaoh saw that there was respite, he hardened his heart*, and hearkened not unto them; *as the Lord had said*.” Verse 15. {SITI August 1, 1895, p. 465.7}

Again, swarms of flies plagued the people, and Pharaoh again relented. “And Moses went out from Pharaoh, and intreated the Lord. And the Lord did according to the word of Moses; and he removed the swarms of flies from Pharaoh, from his servants, and from his people; there remained not one. And Pharaoh hardened his heart at this time also, neither would he let the people go.” Exodus 8:30-32. {SITI August 1, 1895, p. 465.8}

Other plagues were sent, all the details of which are not given, and Pharaoh still refused to keep his word. Then the terrible hail came, mingled with fire, so that the crops and flocks were destroyed. “Only in the land of Goshen, where the children of Israel were, was there no hail. And Pharaoh sent, and called for Moses and Aaron, and said unto them, I have sinned this time: the Lord is righteous, and I and my people are wicked. Intreat the Lord (for it is enough) that there be no more mighty thunderings and hail; and I will let you go, and ye shall stay no longer.” Exodus 9:26-28. {SITI August 1, 1895, p. 465.9}

Here was a confession of sin and an acknowledgment of the Lord and his righteousness. The result showed that Pharaoh’s sorrow was not a godly sorrow, but only the sorrow of the world, produced by fear; nevertheless God took him at his word. This is an evidence of the kindness of the Lord, and of his unwillingness that any should perish. Although he can read the heart, and knew Pharaoh’s insincerity, and that he would not hold fast to his confession and promise, that made no difference. God acted as though Pharaoh’s repentance was sincere, so that he could have no excuse. {SITI August 1, 1895, p. 465.10}

“And Moses went out of the city from Pharaoh, and spread abroad his hands unto the Lord; and the thunders and hail ceased, and the rain was not poured upon the earth. And when Pharaoh saw that the rain and the hail and the thunders were ceased, he sinned yet more, and hardened his heart, he and his servants. And the heart of Pharaoh was hardened, neither would he let the children of Israel go; as the Lord had spoken by Moses.” Exodus 9:33-35. {SITI August 1, 1895, p. 465.11}

Thus we see that it was the mercy of the Lord that hardened Pharaoh’s heart. When the judgments of God came, he repented; but as soon as favor was shown him, he became stubborn again. Thus he mocked the Lord and despised his mercy. Where can the Lord be blamed in this affair? If a man will not be moved either by judgments or by favors, what can be done for him? He despises the goodness and forbearance and longsuffering of God, and after his hardness and impenitent heart treasures up unto himself wrath. He brings his own destruction upon himself, and God is clear. {SITI August 1, 1895, p. 465.12}

The mercy of the Lord endureth forever. Even in the punishment of the wicked, God does not forget mercy. The sun that melts the wax, hardens the clay. The same glory that transforms those who yield themselves to God, consumes those who are contentious and do not obey the truth. And so the dealing of God with Pharaoh is cited by the apostle, in the ninth of Romans, as an evidence of the mercy and longsuffering of God. E. J. W. {SITI August 1, 1895, p. 465.13}

**“Not of Man” The Signs of the Times, 21, 30.**

E. J. Waggoner

The writer once talking with an infidel, who, in the course of the conversation, referred to the course which one of his neighbors had taken in a business transaction. The action referred to was evidently dishonest, and the infidel said with some warmth, “Now I don’t think there was any Christianity in that.” “Of course there was not,” was the reply; “but the fact that you think so, shows that you know that Christianity does not sanction such things. It shows that you know in your heart that Christianity is good; why then do you not accept and practice what you know to be the truth?” This was a new way of looking at the matter, and he acknowledged that he had no excuse. {SITI August 1, 1895, p. 465.14}

The Gospel does not derive its character from the character of the men who profess it. It comes from God. Men may live ungodly lives, but that does not disprove the Bible. On the contrary, it makes the truth the more vivid by the contrast. Men may deny the faith; they may apostatize and say that it is all a sham; but that does not shake the Gospel any more than it would make the fortress of Gibraltar fall down if some of the men who are now stationed there should desert, and say that it is built of cardboard. It is solid rock, no matter what may be said of it. {SITI August 1, 1895, p. 465.15}

So whenever we hear that some professed follower of Christ has dishonored the name, or is teaching some wild doctrine, we can say, as Paul said when some fell into the error of supposing that the resurrection was already past, “Nevertheless the foundation of God standeth sure.” God is true, his word is sure, though every man be false. E. J. W. {SITI August 1, 1895, p. 465.16}

**“Judaism and Christianity” The Signs of the Times, 21, 30.**

E. J. Waggoner

Many people speak familiarly about “Judaism,” who have very faint ideas of what it is. When they hear of some who keep the Sabbath according to the fourth commandment, they speak of them as “Judaizing,” because they think that Judaism means the religion enjoined in the Old Testament. But that is a great mistake. {SITI August 1, 1895, p. 466.1}

Judaism means the religion of the Jews, but neither in the days of Christ and the apostles, nor since that time, have the Jews understood and believed the teaching of the Old Testament. If they had, they would have been Christians; for the religion of the Old Testament is Christianity. {SITI August 1, 1895, p. 466.2}

Jesus said to the unbelieving Jews: “Had ye believed Moses, ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words?” John 5:46, 47. From these words we learn that the Jews did not believe the writings of Moses. Therefore it is evident that the religion of the Jews-Judaism-was not and is not the religion taught by Moses. The religion taught by Moses was that which he received directly from the Lord, and it set forth Christ and him only. {SITI August 1, 1895, p. 467.1}

The apostle Paul says that in his earlier days he made great progress in “the Jews religion,” “being more exceedingly zealous of the traditions” of the fathers. Galatians 1:13, 14. The Jews’ religion, therefore, or Judaism, consisted in following tradition. But this was directly opposed to Old Testament teaching, for Jesus told them that by their traditions they made void the commandments of God (Matthew 15:3), and said of them, “In vain they do worship me, teaching for doctrines the commandments of men.” Verse 9. Here again we see that Judaism is the rejection of the Old Testament, instead of the acceptance of it. No man, therefore, who faithfully follows the religion of the Old Testament, can be called a Judaizer. On the contrary he is a Christian. {SITI August 1, 1895, p. 467.2}

Again, the apostle Paul tells us that a veil was upon the hearts of the Jews, even in the days of Moses, so that they could not understand what Moses delivered to them. See 2 Corinthians 3:13-16. He says, “Even unto this day, when Moses is read, the veil is upon their heart.” But he adds that when the heart turns to the Lord the veil is taken away. This shows still further that the religion of the Old Testament is Christianity, and that the Jews who reject Christ, do so solely because they do not really believe the writings of Moses. {SITI August 1, 1895, p. 467.3}

What then is Judaism?—It is the rejection of the Gospel, as set forth in the Old Testament, and a following of tradition. When, therefore, we find people who know that the fourth commandment requires the observance of the seventh day of the week, commonly called Saturday, and who keep Sunday instead of that day, although they know that the Scriptures nowhere sanction it, neither in the Old Testament nor the New, but that Sunday observance stands wholly on tradition and custom, we may know that they are following the essential principles of Judaism, which consists in substituting tradition for the commandments of God. They may differ from the Jews in regard to the tradition which they follow, but they are one with them in principle. {SITI August 1, 1895, p. 467.4}

Further, we have read the words of Jesus to the Jews, telling them that they could not believe him, because they did not believe Moses. The reason is that Moses wrote of Christ. It is evident, therefore that they do not see Christ in the Old Testament, even in the writings of Moses, do not understand and believe the Old Testament. But they who do not believe the Old Testament, including the writings of Moses, do not really believe in Christ. Therefore they who reject the Old Testament writings, do really also reject the New Testament. They are in precisely the same condition as the Jews, for both fail to see Christ in the Old Testament. {SITI August 1, 1895, p. 467.5}

Every word of God is pure and true, and has life. A person, therefore, who knows only a very small portion of the Bible, may know and believe in Christ. But it is impossible for any to be real believers in Christ, when they reject any portion of the word which he has spoken, and which testifies of him. And it was his Spirit that testified in all the writers of the Old Testament. 1 Peter 1:10, 11. {SITI August 1, 1895, p. 467.6}

Let no one fear that by keeping the commandments of God, as set forth in the Old Testament, he will be a Judaizer. He can not keep those commandment except by faith in Christ. They are in Christ and Christ is in them. The keeping of the commandments of God, by the faith that appropriates the life of Christ, is true Christianity. He kept the commandments (John 15:10), and he is the same to-day that he was when on earth in the flesh. Hebrews 13:8. All that he did on earth was in order “that the righteousness of the law might be fulfilled in us.” Romans 8:4. It is by his obedience that we are made righteous. Romans 5:19. “He that saith he abideth in him ought himself also so to walk, even as he walked.” 1 John 2:6. E. J. W. {SITI August 1, 1895, p. 467.7}

**“Afraid of Moses” The Signs of the Times, 21, 31.**

E. J. Waggoner

Many people seem to have a special antipathy to Moses, and to anything that pertains to him. Let anything be quoted from the first books of the Bible, and they will cry out, “O, that’s in the law of Moses!” or, “Moses wrote that.” Well, what if he did? Does that diminish its value? {SITI August 8, 1895, p. 484.1}

Why not as well say when the Psalms are read, “O, David wrote that!” or object to other prophecies because Isaiah or Jeremiah wrote them? Why is there not as much reason in objecting to things quoted from the epistles of the New Testament because they were written by Paul, or Peter, or James, or John? Was Moses inferior to these men? Was he less favored of God? {SITI August 8, 1895, p. 484.2}

Hear what the Lord said: “If there be a prophet among you, I the Lord will make myself known unto him in a vision, and will speak unto him in a dream. My servant Moses is not so, who is faithful in all Mine house. With him will I speak mouth to mouth, even apparently, and not in dark speeches; and the similitude of the Lord shall he behold.” Numbers 12:6-8. “And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face.” Deuteronomy 34:10. {SITI August 8, 1895, p. 484.3}

Christ testified that to disbelieve Moses was to disbelieve in him. See John 5:46, 47. Moses wrote of Christ. He wrote of the sacrifice of Christ, of justification through faith in his blood, of the coming of the Lord, of the resurrection of the dead, of eternal life, and of the glorious reign of the saints in the kingdom of God. Let us beware, lest, in speaking disparagingly of Moses, we be found rejecting the Master, of whom he testified, and whose reproach he suffered. E. J. W. {SITI August 8, 1895, p. 484.4}

**“Studying Error to Learn Truth” The Signs of the Times, 21, 31.**

E. J. Waggoner

We have read a list of the qualifications of a minister of the Gospel, among which was this, that “he should be well abreast of the latest destructive Biblical criticism, so as to refute its arguments.” The idea that in order to refute error men must study it, is altogether too common. It shows itself in the idea that in order to avoid evil, men must go where it is, and learn all about it. {SITI August 8, 1895, p. 484.5}

If people reasoned the same way with regard to food, everybody would soon die. If they thought that in order to be able to detect poison, and guard their children from it, they must taste all the poisons that are known, the fallacy would soon be exposed. There are very few men, comparatively, who know all about poisons. What do the people do who are ignorant of poisons?—Why, they sensibly determine to taste nothing which they do not know to be wholesome, and thus they escape all danger. {SITI August 8, 1895, p. 484.6}

Some parents make the mistake of warning their children against all sorts of evil, so that they may be able to avoid it. This is well illustrated by the following. A mother called out to her son, “Tom, are you teaching that parrot to swear?” The reply was, “No, I am just teaching it what words it must not say.” Of course those would be the very words that the parrot would use. And so it is with children. If they are told all about the evil that is in the world, they will be sure to try it. Let their minds be filled with that which is good, and they will have less tendency to follow the evil. Then when they see or hear of evil practices or teachings, they will be able at once to detect the evil by its contrast with the truth and the good with which they are familiar. {SITI August 8, 1895, p. 484.7}

The person who sets himself the task of studying all the forms of error, has an endless task before him. The result will be that he will never get to the study of truth. The minister who studies the works of infidels, and of the destructive critics of the Bible, will be apt to feed the flock on the driest kind of husks. The carpenter does not try to find all the crooked sticks in the world, so that he may recognize a crook when he sees it, but he simply learns the use of the square, and then he can in a moment tell whether or not a stick is straight. {SITI August 8, 1895, p. 485.1}

The inspired advice of the apostle Paul should be heeded by all: “But continue thou in the things which thou hast learned and hast been assured of, knowing of whom thou hast learned them.” 2 Timothy 3:14. E. J. W. {SITI August 8, 1895, p. 485.2}

**“Lessons from One of Christ’s Miracles” The Signs of the Times, 21, 32.**

E. J. Waggoner

Lessons from One of Christ’s Miracles. —When Jesus had fed five thousand men, besides women and children, with five loaves and two small fishes, and they had all eaten till they were satisfied, he said to his disciples, “Gather up the fragments that remain, that nothing be lost.” {SITI August 15, 1895, p. 497.1}

Here was more than an ordinary lesson in economy. It is doubtful if any one would have thought of saving the remnants of the dinner, if Jesus had not spoken of it. If any thought were given to it, it would naturally have been on this wise. There is no use in bothering with these little fragments, when we have one with us who can so miraculously supply us with abundance. But Jesus in this has shown us that while he supplies our need, he does not pledge himself to supply our extravagance. We must show our appreciation of his bountiful gifts by not squandering them. {SITI August 15, 1895, p. 497.2}

The men who saw how easily Jesus had provided food for the multitude at once resolved to take him and make him their king. Here was such a king as they desired,—one who could assure them a living. They felt sure that they would never be troubled with a scarcity of provisions with him for their king, no matter whether the season was good or bad. A good living, without any work, has been the desire of certain classes, even till this day. People will readily profess faith in Christ when they are led to believe that Christianity consists in being supported without any effort on their part. {SITI August 15, 1895, p. 497.3}

But Jesus frustrated their designs by taking himself out of their way. They had entirely mistaken his mission. When they found him the next day on the other side of the sea, he reproved them for seeking him because of the loaves and fishes. He wished to be followed for his own sake, for the rich spiritual blessings that he could bestow, and not for merely temporal supplies. {SITI August 15, 1895, p. 497.4}

There are many to-day who are making the same mistake about Jesus that the Jews of old made. Even Christian ministers are falling in with the idea, and are causing the people to believe that Christianity means short hours and long wages. They are trying to catch the masses with the promise of abundance of loaves and fishes. By such inducements they are only preparing the people for a bitter disappointment, and for rejecting Christ as fiercely as the Jews did when they found out that he would not serve their selfish ends. {SITI August 15, 1895, p. 497.5}

It is true that Jesus has promised that all needful things shall be given to us, but the first thing is to seek the kingdom of God, and his righteousness. He does not promise wealth, nor even comfort, in this life. It is enough that the disciple be as his Lord, and he had not on earth a place of his own whereon to lay his head. With power to feed others, he was dependent on the kindness of friends for his own daily food. The reproach of the Jews, as he hung on the cross, was true. “He saved others; himself he can not save.” He came not to be ministered unto, but to minister, and to give his life a ransom for many. {SITI August 15, 1895, p. 497.6}

“Hearken, my beloved brethren. Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which he hath promised to them that love him.” James 2:5. The portion of Christ’s followers is in this life poverty of worldly goods, and the riches of his grace, but in the world to come they will have possessions far beyond the utmost stretch of human imagination. “He that overcometh shall inherit all things.” E. J. W. {SITI August 15, 1895, p. 497.7}

**“The Waves and the Rock” The Signs of the Times, 21, 32.**

E. J. Waggoner

It is impossible to imagine what some of the song writers would do if they were shut off from likening the Christian life to a voyage upon the ocean, and the Christian to a man in a boat tossed by the waves, and buffeted by the winds. But if they had a strick regard for Scripture imagery, they would be forced to forego such illustrations. {SITI August 15, 1895, p. 497.8}

The Bible does refer to the sea, but not as affecting the Christian. “The wicked are like the troubled sea, when it cannot rest, whose waters cast up mire and dirt.” Isaiah 57:20. It speaks also of the man who does not have faith in God, but who wavers. “He that wavereth is like a wave of the sea driven with the wind and tossed.” James 1:6. But surely a man receives nothing from the Lord. {SITI August 15, 1895, p. 497.9}

When a ship is in the sea, it must of necessity be more or less at the mercy of the winds and the tide. Perhaps this is the reason why so many who have accepted the idea of the “Gospel ship” as scriptural, have supposed that instability is a necessary part of Christian experience. They expect to be up and down, according to the state of the tide. {SITI August 15, 1895, p. 497.10}

But what saith the Scripture? The Christian is not on the restless waves, but on the solid rock. The Lord “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 40:2. Walking upon a rock is vastly different from being rocked in a boat. {SITI August 15, 1895, p. 497.11}

The wind and the waves have no effect upon the rocks. The tide rises and falls, but the rock remains unchanged. The fierce waves beat against it with a thundering sound, but it moves not. It does not even tremble. Therefore he who is upon the solid rock can not be affected by the ebb and flow of the tide, nor by wind or weather. Jesus said, “Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not; for it was founded upon a rock.” Matthew 7:24, 25. {SITI August 15, 1895, p. 497.12}

Jesus Christ is the everlasting Rock. “He is my rock, and there is no unrighteousness in him.” Psalm 92:15. His word is the same as himself. “For ever, O Lord, thy word is settled in heaven.” Psalm 119:89. “The works of his hands are verity and judgment; all his commandments are sure. They stand fast for ever and ever, and are done in truth and uprightness.” Psalm 111:7, 8. “They are Spirit and they are life,” even his own eternal life. Reader, where are you? Are you floating upon the sea? or are you established upon the Rock? E. J. W. {SITI August 15, 1895, p. 497.13}

**“Not Justified by Works” The Signs of the Times, 21, 32.**

E. J. Waggoner

“But you know we are not justified by the law, but by faith; no works of our own are of any effect whatever.” These are the words with which many seek to parry the force of the commandment which says: “Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work.” Exodus 20:8-10. {SITI August 15, 1895, p. 499.1}

It is strange that nobody ever thinks of urging this as a reason for not keeping Sunday, even when Sunday is supposed to be enjoined by the fourth commandment; but as soon as it appears that the only day to be observed is the seventh day of the week, immediately we are told that we cannot be saved by the works of the law; and that is supposed to absolve us from all necessity of keeping “the Sabbath according to the commandment.” Let us give this matter a little careful examination. {SITI August 15, 1895, p. 499.2}

There is nothing made more clear in the Bible than that no man is justified by works, but that justification is wholly by faith. “For by grace are ye saved through faith; and that not of yourselves; it is the gift of God; not of works, lest any man should boast.” Ephesians 2:8, 9. “For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life.” Titus 3:5-7. {SITI August 15, 1895, p. 499.3}

“For all have sinned, and come short of the glory of God.” Romans 3:23. “The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be.” Romans 8:7. “We are all as an unclean thing, and all our righteousnesses are as filthy rags.” Isaiah 64:6. “Being justified 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 of sins that are past, through the forbearance of God.” “Therefore we conclude that a man is justified by faith without the deeds of the law.” Romans 3:24, 25, 28. {SITI August 15, 1895, p. 499.4}

These texts show plainly that no works of man have any effect in securing his justification. But do they discredit the law?—Not by any means. “Do we then make void the law through faith? God forbid; yea, we establish the law.” Romans 3:31. The law is the only standard of justice; because, “not the hearers of the law are just before God, but the doers of the law shall be justified.” Romans 2:13. Christ’s righteousness is perfect obedience to the law, which was within his heart. John 15:10; Psalm 40:8. Christ dwells in the heart by faith (Ephesians 3:17), and it is his presence in the heart that justifies us, as we by faith take his life instead of our own. So we are justified by faith, because faith brings Christ and his obedience into the heart and life. {SITI August 15, 1895, p. 499.5}

Now let us read something in continuation of texts already quoted. The apostle tells us that we are not justified by works, “for we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained [prepared] that we should walk in them.” Ephesians 2:10. The good works come as soon as we become new creatures in Christ. {SITI August 15, 1895, p. 499.6}

Again: “This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable.” Titus 3:8. How are we to maintain good works?—By faith, just as we received them; for we are exhorted, “As ye have therefore received Christ Jesus the Lord, so walk ye in him.” Colossians 2:6. {SITI August 15, 1895, p. 499.7}

The case, then, is simply this: The law is the standard of righteousness, but the law is spiritual, and we are carnal (Romans 7:14), it is the perfect righteousness of the Holy Spirit, and therefore infinitely above us. Our best efforts are only violations of it. But Christ is the righteousness of God, because he is God. The law of God is therefore his very nature. He was made flesh, and dwelt among us (John 1:14), being in all things “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. He is “the wisdom of God, and the power of God,” as well as the righteousness of God, and therefore “what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh.” What for?—“That the righteousness of the law might be fulfilled in us.” Romans 8:3, 4. {SITI August 15, 1895, p. 499.8}

Thus we see that, although we are not justified by the works of the law, we are by no means justified in ignoring and transgressing the law. Christ has called us unto liberty, but not that we should make that liberty an occasion to the flesh. Galatians 5:13. We find our liberty only in seeking is precepts. Psalm 119:45. “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17), and “the law is spiritual;” therefore only in obedience to the law, which is found in Christ, is there true liberty. {SITI August 15, 1895, p. 490.1}

In closing, let us see how the argument which is brought against the Sabbath, as noticed at the first, will work when applied to some of the other commandments besides the fourth. The idea is that since we are not justified by the works of the law, therefore we are not required or expected to keep the commandment which says, “Remember the Sabbath day, to keep it holy,” and which tells us that the seventh day is the day upon which we should rest. Now the third commandment says, “Thou shalt not take the name of the Lord thy God in vain.” Suppose I am a swearer, and some one who hears me take the name of God in vain, reminds me of that commandment. But I reply: “Ah! do you not know that we are not justified by the works of the law, but by faith? Christ has set me free from the law, and therefore I swear; I dare not keep that law, lest I be brought into bondage.” Would not my reprover be shocked at my blindness, which would justly seem to be almost, if not quite, blasphemy? and would he not tell me that Christ died for the express purpose of saving me from the sin of swearing? And if I should plead the same excuse for lying and stealing, he would tell me that faith in Christ does not warrant me in breaking the eighth and ninth commandments, but that it is for the purpose of saving me from those, and from all other sins. {SITI August 15, 1895, p. 490.2}

We are not justified because we do not take the name of God in vain; yet no one would on that account risk his salvation by swearing. We shall not be saved simply because we do not steal; but few, if any, would expect to be saved if they were thieves. We cannot be justified by the ninth commandment; yet we have the positive statement that all liars shall perish. No one can claim admission to heaven on the ground that he has never killed anybody; but it is as certain that no one would think of basing a claim to heavenly glory on the fact that he was a murderer. So while we are not justified by the fourth commandment, we are not therefore justified in breaking it. Christ saves men to obedience. {SITI August 15, 1895, p. 490.3}

Reader, are you one of those who have been “partial in the law”? If so, stop and ask yourself why you have any more right to disregard the fourth commandment than you have to disregard the third. “The law is holy, and the commandment holy, and just, and good.” This is true of the whole law, and not merely of a portion of it. May you therefore be one of those of whom it will be said, “Here is the patience of the saints; here are they that keep the commandments of God, and the faith of Jesus.” Revelation 14:12. E. J. W. {SITI August 15, 1895, p. 490.4}

**“What Does It Mean?” The Signs of the Times, 21, 32.**

E. J. Waggoner

As Jesus was coming down from the mount of transfiguration, with Peter, James, and John, “he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying with themselves, questioning one with another what the rising from the dead should mean.” Mark 9:9, 10. What did it mean?—It meant just that, and nothing else. But they were sure in their own minds that it could not mean that Christ should really die and rise again, and so they kept wondering and speculating as to what it could mean. {SITI August 15, 1895, p. 490.5}

And that is the way that thousands of the followers of Christ are doing to-day. They read something in the Scriptures, and straightway they ask, “What does this mean?” They feel quite sure that it must have some mysterious meaning, different from what the words themselves indicate, because they have it settled in their minds how it must be, and are sure that the thing actually declared can not ever take place. Thus they miss the instruction and comfort of the Scriptures, and are unprepared for the things that come. If the disciples had learned to take the Lord at his word, they would not have been thrown into such confusion when he was crucified. They learned better afterwards; let us learn now from their example to believe that the word means what is says. E. J. W. {SITI August 15, 1895, p. 490.6}

**“He Upbraideth Not” The Signs of the Times, 21, 34.**

E. J. Waggoner

“If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him.” James 1:5. {SITI August 29, 1895, p. 529.1}

In this statement of fact we have both encouragement and instruction-encouragement in approaching God, and instruction as to how we should treat those who are in need. We learn both lessons at once; for when we know how the Lord treats us, we know how we should treat others. {SITI August 29, 1895, p. 529.2}

The natural man’s first impulse when there is a case of need is to inquire if the one in need is worthy. How often when in trouble we have heard the reproachful and unfeeling remarks, “Well, you brought it all upon yourself; you are suffering no more than you deserve.” Often the best comfort our friends give us is, “If you had listened to me, you would have been saved this trouble. I gave you advice and help, and you neglected the advice and wasted the assistance, and now I have nothing more for you; you must get out of your difficulty the best way you can.” How many of us have used similar language! Job’s friends have many successors. {SITI August 29, 1895, p. 529.3}

Not so does God deal with the erring. If any lack wisdom, he giveth liberally, and “ upbraideth not.” He does not say, “You ought to have known better.” No doubt we ought, but that does not help us now. He supplies the need, and leaves his goodness to lead us to repentance, and to preserve us from similar errors in future. {SITI August 29, 1895, p. 529.4}

But one will say, “I know that I am to blame for the condition in which I find myself; I have brought all this evil upon myself, and so I have not the face to ask God to do anything more for me.” The promise of God was given for just such cases. If we were not to blame, there would be no need for the assurance that he *upbraideth not*. A just God would certainly not reproach us for what we could not help. The fact that he assures us that he upbraideth not is the encouragement to those who are blameworthy. We are worthy of blame, but reproaches will not supply our need. So it is enough for the Lord that we are now willing to receive wisdom from him. “For God sent not his Son into the world to condemn the world; but that the world through him might be saved.” John 3:17. With this assurance we draw nigh in confidence. {SITI August 29, 1895, p. 530.1}

Here is the same blessed assurance made more emphatic. “Fools, because of their transgression, and because of their iniquities, are afflicted. Their soul abhorreth all manner of meat; and they draw near unto the gates of death. Then they cry unto the Lord in their trouble, and he saveth them out of their distresses.” Psalm 107:17-19. {SITI August 29, 1895, p. 530.2}

We bring ills of all kinds upon ourselves. Our own foolishness has brought both physical and spiritual sickness upon us. We ought to have known better, but we did not. That makes no difference; we may nevertheless draw near, and ask with boldness. God will not upbraid us, and he will surely give to us. The fact that we acknowledge our foolishness gives us a strong claim upon his wisdom. How can any soul be discouraged, or charge God with heartless indifference to the needs of his children? {SITI August 29, 1895, p. 530.3}

But this is not all. The same psalm has further comfort for us. Go back to the tenth verse and begin to read: “Such as sit in darkness and in the shadow of death, being bound in affliction and iron; because they rebelled against the words of God, and contemned the counsel of the most High-therefore he brought down their heart with labor; they fell down, and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of darkness and the shadow of death, and brake their bands in sunder.” {SITI August 29, 1895, p. 530.4}

In the former case we had God’s kindness in helping those whose calamity was the result of their own ignorance and folly; in this text we have God’s goodness to those who have rebelled against him, and who have despised his counsel. By their stubborn rebellion against his words, and their contemptuous rejection of his counsel, they have brought darkness and iron bondage upon themselves. They are chained in the dark cell. Yet in spite of their past rebellion, when they cry unto the Lord, he upbraideth not, but saves them out of their distresses, breaking their bonds, and bringing them out of the dark prison into light. “O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” {SITI August 29, 1895, p. 530.5}

In the parable of the prodigal son we have this characteristic of God beautifully illustrated. Read the fifteenth of Luke, and note these points: (1) The son had received his full allowance from his father. (2) He went away and squandered his portion in riotous living. (3) When he went back to his father, he had not a penny left, but was in rags, and starving. (4) His father received him back with joy, running to meet him “when he was yet a great way off.” (5) Not a word of reproach was uttered. The father’s heart yearned for his son, and he was glad to see him coming back; reproaches might have sent him away again in despair. It is only loving-kindness that draws. (6) But this was not all. It was not enough for the father to receive him without reproaches, and allow him henceforth to abide at home portionless. No, the prodigal was received as a son, and restored to the position that he had before he went away. He was a son, and therefore an heir. {SITI August 29, 1895, p. 530.6}

Behold in this a picture of God’s dealing with wayward souls. He has given us all things. He has supplied us bountifully. Having received his good gifts, instead of glorifying him with them, we have wasted them. He has received no better, and we have not been the gainers. With time and talents wasted, we cannot now render unto him the service that we ought to and that we wish we could. What then?—Why, he who redeems us teaches us also to redeem the time; he receives us as sons, makes us heirs of himself, and supplies all our need, “according to his riches in glory.” Philippians 4:19. Rejoiced that we are even now willing to serve him, he spends no time in reproaches, but renews his gifts to us as freely as though we had never been wayward, rebellious spendthrifts. {SITI August 29, 1895, p. 530.7}

“O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!” E. J. W. {SITI August 29, 1895, p. 530.8}