

Your Gift From YAH



His Only Son

By Walter O. McGill

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MEEKNESS

“Now the man Moses was very meek, above all the men which were upon the face of the earth.” (Numbers 12:3)

Before I had gained much experience in the school of Christ, an individual shared the above text with me. I was not surprised that the prophet Moses was a “very meek” man. What astonished me was that he wrote the Scripture about himself. I had not yet attained a full understanding of the meaning of MEEKNESS. In this brief study we will look at the subject from YAH’s perspective.

“The meek will He guide in judgment: and the meek will He teach His way.” (Psalm 25:9)

The person possessing the quality of MEEKNESS will be easily guided and taught by the Holy Spirit. The first principle of truth, a prerequisite to entering the kingdom of God, is a “teachable spirit.” “...Except ye be converted, and become as little children, ye shall not enter into the kingdom of Heaven.” (Matt 18:3) “Except a man be born again, he cannot see the kingdom of God.” (John 3:3)

An entrance to the “strait gate” does not depend on the possession of riches or learning, but it does depend on the possession of a teachable spirit. We are to search the Scriptures with a determined purpose to know the will of God. He who comes to the Bible with a humble, teachable spirit, with a heart that prefers truth to error, and the favor of God to the friendship of the world, will know if the doctrine is of God. He will not be left to be deceived by the enemy, or to be swayed to and fro by false theories. Christ will guide him day by day, and he will enter the “strait gate” to walk the narrow path that leads to life eternal.

Those who desire to become intelligent in spiritual things also have a desire to dwell on Heavenly subjects. One method to assist in this effort is to commit to memory texts or portions of the Scriptures, and thus train your mind to meditate upon things that are pure and lovely. The heart that is stored with the precious truths of God’s word, is fortified against the temptations of Satan, against impure thoughts and unholy actions. The promises of God are for your healing. It is essential that we search the Scriptures for ourselves; for we want to understand what is the truth as it is in YAHSHUA. The student should read the Bible thoughtfully and prayerfully, having a purpose in mind. In this goal they will desire to understand the sacred instruction of Christ. Whoever comes to the Bible with such a spirit, will receive the pure light of truth, full of inspiration; and the soft, subduing power of the Holy Spirit will cleanse and sanctify the heart of the honest seeker. The angels of God will be near to instruct him who is of a teachable spirit.

“Blessed are the meek: for they shall inherit the earth.” (Matthew 5:5)

The difficulties we have to encounter may be very much lessened by MEEKNESS which hides itself in Christ. If we possess the humility of our Master, we shall rise above the slights, the rebuffs, the annoyances to which we are daily exposed, and they will cease to cast a gloom over our spirit. The highest evidence of nobility in a Christian is self-control. He who under abuse or persecution fails to maintain a calm and trusting spirit, robs God of His right to reveal in him His own perfection of character. Lowliness of heart is the strength that gives victory to the followers of Christ; it is the token of their connection with the Heavenly courts. Christ’s Sermon on the Mount declares who are the truly blessed.

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“Blessed are the meek...” Those who are gentle and forgiving, who, when reviled, will not revile again, but who manifest a teachable spirit, and do not hold themselves in high esteem. Those are contented in whatever surrounding or with any Providential circumstance. The humble unimportant work is just as significant to their efforts as the larger and more exalted task. Constantly they are learning of the Good Shepherd, and constantly they reach higher, and still higher degrees of excellence, yet all the time feeling a sense of their weakness and potential inefficiency. They are drawn upward by their strong, loving admiration for their Savior. They practice His virtues; for their life is assimilated to His. Ever they move onward and upward, a blessing to the world and an honor to their Redeemer. Every man who is a Christian is a gentleman; and every woman who is a Christian is a gentlewoman. The law of kindness is ever on the lips of the Christian. There are no hasty words spoken. Gentle words are offered in response to provocation, making the path of life a smoother walk.

The reward for MEEKNESS: The New Earth. The earth promised to the meek will be a better one than our planet. It will be purified from all sin and defilement, and will bear the image of the divine. Satan has placed his throne in the earth; but where the usurper has set up his rule, there will YAHSHUA place His throne, and there shall be no more curse. The glory of YAH is to cover the earth as the waters cover the seas. Christ desires to give His children a home where there will be no more sin, no more sorrow, no more death, but all will be joy and gladness. He says: “The wilderness and the solitary place shall be glad for them, and the desert shall rejoice, and blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing; the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of YAH, and the excellency of our God.” (Isa 35:2) “And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith YAH.” (Isaiah 66:23)

The Heavenly Father has hallowed His sign of creation and redemption, and pronounced His blessing upon all who keep holy the Sabbath day. His commandments are relevant to a thousand generations, and when the new earth is given to the meek, the redeemed host shall be in the city of God and come up to worship YAH from Sabbath to Sabbath and from one new moon to another.

“And he showed me a pure river of water of life, clear as crystal, proceeding out of the throne of God and of the Lamb. In the midst of the street of it, and on either side of the river, was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month [or new moon]...” (Rev 22:1, 2) The meek will partake of the emblems of life forever, as they drink the life-giving water and eat the life-sustaining fruit each new moon festival. Those who inherit the earth know the Author of salvation, and now, while the curse yet remains, they “eat the flesh and drink the blood” of the One who created them for happiness and fellowship and redeemed them from the slavery of sin and fear of death. “But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, MEEKNESS, temperance: against such there is no law.” (Galatians 5:22, 23)

MEEKNESS is a portion of the fruit of the Spirit, and an evidence that we are branches of the living God. The abiding presence of MEEKNESS is an unmistakable evidence that we are branches of the True Vine, and are bearing much fruit. It is an evidence that we are by faith beholding the King in His beauty and becoming changed into His likeness. Where MEEKNESS exists, the natural tendencies are under the control of the Holy Spirit. This quality is not a species of cowardice. It is the spirit which Christ manifested when suffering injury, when enduring insult and abuse. To be meek is not to surrender our right; but it is the preservation of self-control under provoking circumstances. There is no hint of the spirit of retaliation. MEEKNESS will not allow emotions and passion to take the reins of the heart.

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Many will not have zeal and earnestness to seek God for themselves, and know for themselves that Christ is formed in them “the hope of glory.” (Col 1:27) Should they have the heart work, they can, if any man ask them, give “a reason of the hope that is [within them] with MEEKNESS and fear.” (1 Peter 3:15) With MEEKNESS, because Christ died for them as sinners that they might have eternal life; with MEEKNESS because there is no virtue or goodness in them. They are dependent upon Christ every moment for this great salvation from the bondage of sin. With fear, lest they fail to represent their faith in a manner which would convince unbelievers of the truth. The “MEEKNESS of wisdom” (James 3:13) will be seen in their deportment. They have the evidence that they “are built upon the [sure] foundation,” (Eph 2:20) and will stand even in the perils of the last days. They purify their “souls in obeying the truth through the Spirit unto unfeigned love of the brethren.” (1 Pet 1:22)

The fires of affliction may kindle upon them, and although the removal of imperfections from their characters may be to them a severe process, yet they will endure the test and trial so essential to their eternal destiny.

MEEKNESS is the inward adorning, which God estimates as of great price. The apostle Paul speaks of this as more excellent and valuable than “gold or pearls or costly array.” (1 Timothy 2:9) While the outward adorning beautifies only the mortal body, the ornament of MEEKNESS adorns the soul and connects finite man with the infinite God. This is the adornment of YAH’s own choice. He who embellished the heavens with the bodies of light has by the same Spirit promised that “He will beautify the meek with salvation.” (Psalm 149:4) Angels of Heaven will register as best-dressed those who put on the Lord YAHSHUA and walk with Him in MEEKNESS and lowliness of mind. The Master says, “Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls.” (Matthew 11:29)

Now I understand better the attitude of Moses as he wrote of himself being the meekest man upon the earth. He knew himself, and he knew Christ. Choosing the life of God, he had acquired the spirit of a learner. Moses never thought more highly of himself than he ought; therefore, he could write accurately about himself by God’s leading. Note, this statement made by Moses, under the inspiration of the Holy Spirit, would not have been regarded by the people of his time as a commendation. Being considered as a weakness in character, it would rather have excited pity or contempt in their perverted minds. But Moses was called of YAH the meekest man upon the face of the whole earth.

How is it with you? Does “the Spirit [Himself] bear witness with [your] spirit, that [you] are the [child] of God?” (Rom 8:16) Is Christ formed within you “the hope of glory”? Is there a “crown of righteousness” laid up for you, and do you “love His appearing?” (2 Timothy 4:8) YAH places MEEKNESS among the very first qualifications for His kingdom. Are YOU meek? We invite you to unite with the meek, “for they shall inherit the earth.” Amen.

IF YOU COULD CHANGE ANYTHING ABOUT
YOUR PRESENT LIFE, WHAT WOULD THAT BE?

Then, why do you not change it??

THE TWO TREES

“A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” (Matthew 7:18)

From the very beginning of time there have been two trees. In the Garden of Eden, the trees were “the tree of life... and the tree of knowledge of good and evil.” (Gen 2:9) The “tree of life” was intended to provide everlasting life, (Gen 3:22) and “the tree of knowledge of good and evil” was a potential for death. Man was created to live, and therefore eat from the life-giving Source. On the other hand, man was free to choose death by eating of the forbidden tree. He was well instructed regarding his well-being.

You have probably read the story of how “the serpent beguiled Eve through his subtlety,” (2 Cor 11:3) and how “Adam was not deceived,” (1 Tim 2:14) but willfully transgressed God’s command not to eat of the forbidden tree. “...Adam and his wife hid themselves from the presence of [YAH, their Father].” What as the cause of that? There was something about them that would avoid the presence of God, something that was not in harmony with God, and caused them to hide themselves rather than to welcome Him.

“And [YAH, their Father] called unto Adam, and said unto him, Where art thou? And he said, I heard Thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And He said, Who told thee that thou wast naked?” (Gen 3:9 – 11) Now the question: “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” And [Adam] said, Yes, I have; and I am inclined to think that it was not exactly right; and I am sorry. Did he say this?? No! But why did Adam not confess his sin? He did not answer yes, though that is all the answer there was any room for. All he could answer was, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” (verse 12)

In all this he was simply saying, in substance, “I would not have done it if it had not been for the woman; because she gave it to me; and if the woman had not been here, she would not have done it; and if You had not put the woman here, she would not have been here. Therefore if she had not been here, she would not have given it to me; and if she had not given it to me, I would not have done it: so, of course, as a matter of fact, I did eat; but the responsibility is back yonder.” What was it in him, and about that, that would lead him to involve everybody else in the universe before himself, and before admitting that he had any part in it at all? — Nothing but love of self, self-defense, self-protection.

“And the woman said, The serpent beguiled me, and I did eat.” (verse 13). She answered the question the same way that Adam did. The same thing caused her to dodge the question and involve somebody else, that caused Adam to do that. Nothing but love of self, self-defense, self-protection.

Why did they not answer God’s question straight? They could not do it. And they could not do it, because the mind with which they were actuated, which had taken possession of them, which held them in bondage, and enslaved them under its power, is the mind that originated self-exaltation in the place of God, and never will allow itself the second place even where God is. That mind is the mind of Satan. This mind of Satan which takes a self-assertive course is confirmed in sin and rebellion against God. This mind is called in Romans 8:7 the carnal mind, which means “the mind of the flesh.” So the verse reads, “The mind of the flesh is hostility against God: for it is not subject to the law of God, neither indeed can be.” Compare this verse with James 4:4. “...know ye not that the friendship of the world is [hostility] with God? Whosoever therefore will be a friend of the world is the enemy of God.” Then “the mind of the flesh” is the same as “the friendship of the world”, and both are hostility against YAH, our Father.

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Remember, “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” “Do men gather grapes of thorns?” [No!] Do men gather “figs of thistles?” [No!] (Matt 7:16) “Out of the same mouth proceedeth blessing and cursing. My brethren, these things [should not happen]. Doth a fountain send forth at the [opening] sweet water and bitter? [No!] Can the fig tree... bear olive berries? [No!] Either [can] a vine [bear] figs? [No!] So no fountain [can] yield both salt water and fresh.” (James 3:10 – 12)

There are only two choices in this life:

- 1) “The Tree of Life”
- 2) “The Forbidden Fruit”

What you eat is what you are, and “Ye shall know them by their fruits...” (Matt 7:16)

“No one can serve two masters...” (Matt 6:24) What you do tells which tree you have become, and one cannot eat from both trees at the same time. After Adam and Eve fell, their accessibility to the tree of life was restricted “lest [they] put forth [their] hand, and take also of the tree of life, and eat, and live forever.” Without this mandate the fallen pair would have become immortal sinners. Rebellion and corruption would have ruled the universe. Only through repentance and death to self could life be renewed. The “hostility” which separated man from God must be destroyed so that the life God intended for him could be restored.

The mind of Satan accepted by Adam and Eve took in the whole world; because they, in that acceptance, surrendered this world to Satan, and thus, he became the god of this world. Accordingly, that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind, as mankind is in and of this world; and mankind in itself is “hostility against God.”

“That is why Adam and Eve could not answer God’s straight question straight. Men can answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion, and there was no other power to control them. His control was absolute, and there at that moment was ‘total depravity.’ But God did not leave him there; he did not leave the race in that condition. God says to the serpent, ‘I will put [hostility] between thee and the woman, and between thy seed and her Seed; [He] shall bruise thy head, and thou shalt bruise His heel.’ (Gen 3:15). Thus there are two hostilities in this world, just as there are TWO TREES. One is from Satan, and is hostility against God; the other is from God, and is hostility against Satan. And through these two hostilities, come the two mysteries — the mystery of God, and the mystery of iniquity. Man was set free to choose which authority he would follow with the promise, ‘I will put [hostility] between [Satan] and the [human race in Christ].’

“That hostility, being ‘the righteousness of God,’ came in the form of YAHSHUA, the Christ. Through Him, man could choose which king and which world he will have. And since the time of that promise of Christ in Genesis 3:15, the man who will choose God’s way, and yield his will to the control of God, can answer a straight question unto the Lord, so that when the Lord comes and asks, Did you do so and so? he can answer, Yes, without bringing anybody else into it at all. This is confession of sin. And thus came the ability to confess sin, and reveals the blessed truth that the power to confess sin and turn from evil is the gift of God.” [Adapted from A.T. Jones, 1895]

YAHSHUA is consistent in His teaching on THE TWO TREES. The trees represent people, and only two classes of people — those with the mind of Satan, and those with the mind of Christ. The blessed man “shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also

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shall not wither; and whatsoever he doeth shall prosper.” (Psalm 1:3) “The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. Those that be planted in the house of [YAH] shall flourish in the courts of our God. They shall still bring forth fruit in old age...” (Psalm 92:12 – 14)

The cursed man “shall be like the [shrub] in the desert, and shall not see when good cometh; but shall inhabit the parched places in the wilderness...” (Jer 17:6) “Every plant which My heavenly Father did not plant shall be rooted up.” (Matt 15:13) The blessed man “shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not [fear] when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit.” (Jer 17:8)

What is the fruit that “the good tree” yields? We find this answer in Galatians 5:22, 23, “...the fruit of the Spirit is love, joy, peace, patience, kindness, goodness faithfulness, gentleness, self-control (in emotions as well as eating and drinking)...”

“‘He that abideth in Me, and I in him, the same bringeth forth much fruit.’ The vine-branch, nourished from the parent stock, becomes flourishing and fruitful. Its rich and fragrant clusters attest its union with the living vine. So the Christian, abiding in Jesus, will bring forth fruit. In character and life will be manifested, like the teeming cluster of the vine, the precious graces of the Spirit. Not one of these fruits will be missing in the life of one in whose soul the Spirit of Christ abides.” [*Review & Herald*, 09-11-83]

“If any man be in Christ he is a new creature, old things are pasted away... all things are become new.” (2 Cor 5:17)

By contrast, there is the evil or corrupt tree. This person experiences the opposite of the fruits from the good tree, because he has the mind of Satan. His life is in a condition of “hostility against God.” Galatians 5:19-21 describes some of these “deeds of the flesh.” They “are evident, which are: immorality (business ethics), impurity (sexual), sensuality (uncontrolled appetite), idolatry (opinionated), sorcery (drug-taking/dealing), enmities (hostility), strife (stress), jealousy, outbursts of anger, disputes (arguments), dissensions (shunning), factions (separations without righteous cause), envying, drunkenness (gluttony), carousing (flirting), and things like these (hate, nervousness, worry, impatience, harshness, unkindness, pride, self-indulgence, bitterness, condemnation, etc.), of which I forewarn you just as I have forewarned you that those who practice such things shall not inherit the kingdom of God.” In parentheses we have added some possible amplifications to enhance your understanding.

The line of distinction between THE TWO TREES in the New Testament is clearly drawn by Jesus. In one place He refers to the evil tree as “the slave” and the good tree as “the son.” “...everyone who commits sin is the slave of sin. And the slave does not remain in the house forever; the son does remain forever.” (John 8:34, 35) At another time He says, “Either make the tree good and its fruit good; or make the tree bad, and its fruit bad; for the tree is known by its fruit... The good man out of his good treasure brings forth what is good; and evil man out of his evil treasure brings forth what is evil.” (Matt 12:33, 35) And “Every tree that does not bear good fruit is cut down and thrown into the fire.” (Matt 7:19) This is not by the will or choice of God but of the man, himself. The mind of Satan could never be satisfied in an atmosphere of heaven — it is too peaceful.

“As the shepherd loves his sheep, and cannot rest if even one be missing, so, in an infinitely higher degree, does God love every outcast soul. Men may deny the claim of His love, they may wander from Him, they may choose another master; yet they are God’s, and He longs to recover His own. He says, ‘As a shepherd

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seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out My sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day.’ (Eze 34:12)” [*Christ’s Object Lessons*, p. 187]

THE TWO TREES can no longer be a “mystery” to any man. He might fool himself or some other man, but never will he fool God. Just as Moses, the prophet, long ago, “I call heaven and earth to witness against you today, that I have set before you life and death, the blessing and the curse. So [will you not] choose life in order that you may live... by loving [YAH], your Maker, by obeying His voice, and holding fast to Him?” (Deuteronomy 30:19, 20)

TRUE LIBERTY

“Judas,” are you actually betraying “the Son of Man with a kiss?!” Friend, “Without holiness no man shall see God,” that is, see the face of God in heaven. Nothing under heaven can be more sure than this, “because the mouth of the LORD has spoken it!” “And though heaven and earth pass away,” yet His Word shall not pass away. It would be just as possible for God to fall from heaven as it would be for His Word to fall to the ground. No, this could never happen. Therefore, only those will live with God who now live to God.

None shall enjoy the glory of God in heaven except those who bear the image of God on earth. No one who is not saved from sin here can be saved from hell hereafter. No one can see the kingdom of God above unless the kingdom of God is in him below. Whoever desires to reign with Christ in heaven must have Christ reigning in him on earth! He must have “that mind in him which was in Christ,” enabling him to “live as Christ lived.”

Here is the masterpiece of Satan. Farther than this he cannot go. Men are declared holy without a grain of holiness in them — holy in Christ, however unholy in themselves. They are said to be in Christ, without one semblance of the mind that was in Christ. They claim to be in Christ, though their fallen nature is altogether alive in them. They claim they are “complete in Him,” though they are “in themselves” as proud, as vain, as covetous, as passionate as ever. They teach this is enough, because they may be unrighteous still, seeing that Christ has “fulfilled all righteousness” for them in their stead. O you simple ones, “how long will you love simplicity?” How long will you “seek death in the error of your life?” “Don’t you know,” no matter who teaches you otherwise, “that the unrighteous shall not inherit the kingdom of God?”

“Be not deceived,” even though there are many who lie in wait to deceive, doing it under the beautiful pretense of “exalting” Christ — a pretense which the more easily steals upon you, because “to you He is precious.” But as the LORD liveth, “neither fornicators, nor idolators, nor adulterers, nor effeminate, nor sodomites, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.” “Such, indeed, were some of you. But you are washed, but you are sanctified,” as well as “justified in the name of the Lord Jesus, and by the Spirit of our God.” You are really changed; you are not only accounted, but actually made righteous: “the law” — the inward power — “of the Spirit of life in Christ Jesus hath made you free” — really, actually free “from the law (or power) of sin and death.” This is liberty, TRUE LIBERTY, experienced by every truly born-again believer. Not freedom from the law of God or the works of God, but from the law of sin and the works of the devil.

See that you “stand fast in” this real, not imaginary, “liberty wherewith Christ has made you free.” And take heed that you “be not entangled again,” by means of these vain boasters, “in the yoke of” that vile “bondage of sin,” from which you are now escaped. I testify unto you that if you still continue in sin, Christ shall profit you nothing; that Christ is no Savior to you unless He saves you from your sins. Unless your experience with Christ goes deep enough to purify your heart, your faith shall profit you nothing. O when will you understand that to oppose either inward or outward holiness, under the guise of exalting Christ, is directly to act the part of Judas, to “betray the Son of man with a kiss!”

Repent! Lest He cut you asunder with the two-edged sword that cometh out of His mouth! It is you yourselves who, by opposing the very purpose of His coming into the world, are crucifying the Son of God afresh and putting Him to an open shame. It is you who, by expecting to “see the LORD without holiness,” through the righteousness of Christ, “make the blood of the covenant an unholy thing,” keeping those persons unholy who so trust in it. Beware! Because you are headed for terrible disaster! If those who do

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not name the name of Christ die in their sins, and shall be punished sevenfold, surely you who thus make Christ “a minister of sin” shall be punished seventy times seven. What?! Make Christ destroy His own kingdom? Make Christ a factor for Satan? Set Christ against holiness? Talk of Christ as “saving His people in their sins?” It is no better than to say, “He is able to save them from the guilt but not from the power of sin.” It is of you that Paul warns, “Having a form of godliness, but denying the power thereof: from such turn away...”

Will you make the righteousness of Christ such a cover for the unrighteousness of man — so that by this means “the unrighteous” of every kind “shall inherit the kingdom of God?” STOP! CONSIDER! What are you doing? You did run well; who has bewitched you? Who has corrupted you from the simplicity of Christ, from the purity of the gospel? You did know that “he that believeth is born of God” and “whosoever is born of God sinneth not;” but while “he keepeth himself, that wicked one toucheth him not.” O come back to the true, the pure, the old gospel — that which you received in the beginning!

Come back to Christ who died to make you a holy people, “zealous of good works.” “Remember from whence you are fallen and repent and do the first works.” Your “Father worketh hitherto.” Do your work, otherwise your faith is vain. For “wilt thou know, O vain man, that faith without works is dead?” Will you not admit that “though I have all faith so as to remove mountains and have not love, I am nothing?” Will you not also admit that all the blood and righteousness of Christ — unless that “mind be in you which was in Him” and you likewise “walk as Christ walked” — will only increase your damnation? “If any man teach otherwise, and consent not to wholesome words, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about strife of words, whereof come railings, evil surmisings, perverse disputings of men of corrupt minds and destitute of the truth.”

Be no longer afraid of the strongest exhortations either to inward or outward holiness. Hereby God the Father is glorified and God the Son truly exalted. Do not stupidly and senselessly call this “legal” or “legalism”. Do not be afraid of being “under the law of God,” but be exceedingly fearful of being “under the law of sin and death.” Love the strictest preaching best, that which most searches the heart and shows you wherein you are unlike Christ, and that which presses you most to love Him with all your heart and serve Him with all your strength; that which will bring “True Liberty.”

Allow me to warn you of another meaningless statement. Do not say, “I can do nothing.” If so, then you know nothing of Christ; then you have no faith. For if you have faith, if you believe, then you “can do all things through Christ who strengthens” you. You can love Him and keep His commandments, and to you “His commandments are not grievous.” Grievous to them that believe? Far from it! They are the joy of your heart. Show then your love to Christ by keeping His commandments, by walking in all His ordinances blamelessly. Honor Christ by obeying Him with all your might, by serving Him with all your strength.

Glorify Christ by imitating Him in all things, by walking as He walked. Keep close to Christ by keeping in all His ways. Trust Christ to live and reign in your heart. Have confidence in Christ that He will fulfill in you all His great and precious promises, that He will work in you all the good pleasure of His goodness, and all the work of faith with power. Cleave to Christ until His blood has cleansed you from all pride, all anger, all evil desire. Let Christ do all; He that has done all for you, do all in you.

Exalt Christ as Prince to give repentance, a Savior both to give remission of sins and to create in you a new heart, to renew a right spirit within you. This is “True Liberty”, the pure, genuine gospel of peace: glad tidings of great salvation. Not the new, but the old, the everlasting gospel, the gospel of Jesus, the Christ.

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The God and Father of our Lord Jesus Christ give you, “according to the riches of His glory, to be strengthened with might by His Spirit in the inner man, that Christ may dwell in your hearts by faith; that, being rooted and grounded in love, you may be able to comprehend with all saints, what is the length, and breadth, and depth, and height: and to know that love of Christ which passeth knowledge, that you may be filled with all the fullness of God!” This is “True Liberty.”

READY FOR JUDGMENT?

The resurrection of Christ is God's pledge to the world that every man shall stand before the judgment-seat of Christ. That is settled. You and I expect it; we preach it; we believe it. Then why not put ourselves there, and stand steadily there? Why wait? Those who wait, and continue to wait, will not be able to stand there. The ungodly cannot stand in this judgment; but those who put themselves before the judgment-seat of God, facing the standard of judgment, and hold themselves there constantly in thought, word, and deed, are ready for the judgment any moment.

Ready for it? They have it; they are there; they are passing it; they are inviting the judgment, and all that the judgment brings; they stand there expecting to be passed upon: and only he who does this is safe. The very blessing that comes in that thing is all the reward that any person needs for putting himself just now before the judgment-seat.

And standing there, what has he to fear? Nothing. And when all fear is cast out, what is it that does it? Perfect love. But perfect love can come only by our meeting that perfect standard of the judgment, in the judgment, and can be kept only by standing there. [From *Lessons on Faith*, pp. 143, 44]

WILL YOU NOT STAND THERE, NOW?

THE FAITH OF JESUS

What is the “Faith of Jesus”? “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12) “Let this mind be in you, which was also in Christ Jesus.” (Philippians 2:5)

Is the “faith of Jesus” part of your home life? Perhaps you have not given much thought to this aspect of the gospel message. Many, even among ministers, readily acknowledge that their understanding of this subject is rather limited, and yet, it is of equal importance to the commandments of God.

Look at the experience of Jesus. He knew that it was entirely possible for Him to yield to temptation. He knew that His life of continual obedience would be possible only if He continued to yield to His Father’s will. Such was His understanding of the theological facts; but what was His faith? This was His faith: “I have set the Lord always before me: because He is at my right hand, I shall not be moved.” (Psalm 16:8)

Jesus lived by every word that proceeded out of the mouth of God. He put His faith in God’s word expecting the Word to accomplish what it said. And according to His faith it was unto Him; He was never moved. A correct understanding of theological facts is important but, “This is the victory that overcometh the world, even our faith.” (1 John 5:4) Jesus had faith in the written Word declaring with David, “I have inclined my heart to perform Thy statutes always, even unto the end.” (Psalm 119:112) “Constantly the words were on His lips, ‘I will not fail nor be discouraged.’” [*Signs of the Times*, June 16, 1898]

God’s Word has creative power, and Jesus’ faith in the Word caused it to be true in His life. That Word also says, “O bless our God, which holdeth our soul in life, and suffereth not our feet to be moved.” (Psalm 66:8, 9) Jesus believed that His soul would be held in life and according to His faith it was unto Him.

Are you living by the faith of the Son of God? Paul testified, “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...” (Galatians 2:20) Believe the promise found in 1 Corinthians 10:13: “There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it.”

Since I first believed, He has been faithful and has kept me from being overcome by temptations to besetting sins, and “Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Jesus Christ...” (Philippians 1:6) By saying this, one is not saying that he is sinless. In spite of my sinfulness God has been faithful; and as He has promised, He has been providing a way of escape with every temptation.

If one casts away his faith and yields to a temptation to sin, what hope has he? The inspired Word says, “The soul that sinneth, it shall die.” (Ezekiel 18:20) “...for in the day that thou eatest thereof thou shalt surely die.” (Genesis 2:17) We must never forget this fact, Jesus does exercise infinite pity toward those who fall into sin but the question is, how does one know whether or not he will respond to God’s infinite pity? Cain did not, Saul did not, and the list could go on. And yet, on the other hand, David did, Moses did, and this list could go on as well. The point is, we have no way of knowing how we will respond to God’s mercy if we should return to our sins. Thus the only thing for certain is that if we sin we shall surely die. We cannot say, “Oh, if I sin again I will just simply repent.” We may not be able to repent.

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The experiences recorded in the Bible about the sin and repentance of David and Moses are there to encourage those who have fallen into sin. This is evidence that God will forgive the repentant sinner. For those who are standing, these experiences should serve as beacons of warning; we must not fail as they did.

When one testifies to be experiencing continual victory over temptations to sin, he is not claiming to be perfect. When we stand the test of God in the refining, purifying process; when the furnace fire consumes the dross and the true gold of a purified character appears, we may still say with Paul, “Not as though I have already attained, either were already perfect: but I follow after... This one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark of the high calling of God in Christ Jesus.” (Philippians 3:12 – 14) And yet, because we accept the faith of Jesus, it is the privilege of each to be able to say, “And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom: to Whom be glory for ever and ever. Amen.” (2 Timothy 4:18) He may boldly say, “I am dead to the world; the life I now live is by faith in the Son of God! My life is hid with Christ in God, and when He who is my life shall appear, then shall I also appear with Him in glory.”

Talk and act as if your faith was invincible. God told Abraham that he would be a father of a great multitude. Abraham had no children at this time and yet, by faith he knew that this would be true. Even though he was childless, he had confidence to use his new name — Abraham, which means “father of a great multitude”. His circumstances did not prevent him from declaring “those things that be not as though they were.” Faith in the word of God was his evidence that he had a son and that he was indeed the father of a great multitude.

“Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness.” (Isaiah 41:10) Jesus has promised to uphold you; therefore, believe that you will be upheld. He will fulfill this promise to you as verily as He fulfilled His promise to Abraham. You must believe in His promise and declare your confidence in Him, believing that He will continue to give you uninterrupted victory over all the power of the enemy forever. Just as Abraham’s faith in the promise of God was imputed to him for righteousness, so will righteousness be imputed to you for your faith in the exceeding great and precious promises of God.

To say that you do not know whether or not you will continue being upheld tomorrow or six months from now would be the same as Abraham saying that he did not know for sure whether he would be a father of a great multitude. However, “He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; being fully persuaded that, what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness.” (Romans 4:20 – 22)

It is through faith that you know something is true even though you have not yet seen it. To be justified means to be given the righteous life of Christ. His life is everlasting. His life never sins. Even though you have not yet lived tomorrow, it is through faith that you know that, through the Holy Spirit, His everlasting, victorious life will be abiding in you tomorrow and forever. “...He shall give you another Comforter, that He may abide with you forever.” (John 14:16) It is this faith in His word that allows the grace of God to cause this to be true. “According to your faith be it unto you.” (Matthew 9:29)

“And I will betroth thee unto Me forever; yea, I will betroth thee unto Me in righteousness, and in judgment, and loving-kindness, and in mercies. I will even betroth thee unto Me in faithfulness: and thou shalt know YAH.” (Hosea 2:19, 20) When one marries, he intellectually knows that it is physically possible for him to go back to his old girlfriends. However, in the wedding ceremony he still publicly declares that he will

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be faithful “until death do us part.” If he told his bride that he could not say or know for sure that he would still be abiding faithfully with her tomorrow or six months from now, she would have reason for concern. However, in his marriage vow he confidently declares that he will always remain faithful to her. Jesus has made a vow to us: “I will never leave thee, nor forsake thee.” (Hebrews 13:5) And because “Thy vows are upon me, O God: I will render praises unto Thee. For Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?” (Psalm 56:12, 13)

Because of His vows or promises to us, we can, with assurance, declare with David, “I will dwell in the house of YAH forever.” (Psalm 23:6) “What therefore God hath joined together, let not man put asunder.” (Matthew 19:6)

This is the faith of our fathers. Can we, upon whom the ends of the world are come, afford to have less faith than they? “Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus.” (Revelation 14:12)

CHRISTIAN PERFECTION

Everlasting righteousness, remember. Not a righteousness for today and sin tomorrow, and righteousness again and sin again. That is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who still further believes and receives this everlasting righteousness in the place of all sin and sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God...

In the confidence of this true faith, let every believer in Jesus take a long breath of restfulness forever, in thankfulness to God that this thing is accomplished: that transgression is finished in your life, that you are done with the wicked thing forever: that an end of sins is made in your life, and that you are free from sin forever: that reconciliation for iniquity is made, and that you are cleansed from it forever by the precious blood of sprinkling: and that everlasting righteousness is brought into your life to reign forevermore, to uphold you, to guide you, to save you, in the fullness of that eternal redemption which, through the blood of Christ, is brought to every believer in Jesus. [A.T. Jones, *The Consecrated Way to Christian Perfection*, page 128]

“Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.” (1 John 3:9)

THE WORD

In the Christian life everything depends upon the word of God. God is able, and desires to keep us from sinning; but this must be done through His word. So it is written, "By the word of Thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart, that I might not sin against Thee." This is the way that God has appointed, and there is no other way to have this thing accomplished. His word is the way of salvation and the way of sanctification (Christian living). This is the way He manifests Himself.

By His word He created all things in the beginning; and it is by His word that He creates men anew. The worlds were not only created by the word of God, but they are also sustained by it. "By the word of God the heavens were of old, and... the heavens and the earth, which are now; by the same word are kept in store." So the Christian is not only created by the word of God, but by that same word is sustained, nourished, and caused to grow. All things are held up in place by the LORD, and this is as true of the Christian as it is of any star or world on high. The Christian is held up, and held in his right course, by the word of [YAH]. This is to be believed and depended upon by everyone who professes the name of Christ.

You and I can no more hold ourselves in the right way than can the sun or the earth [or the moon]. The Christian is kept in the way of the LORD as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of My righteousness." "Yea, he shall be held up: for God is able to make him stand."

Without the word of God, the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the LORD, and fruitful with the fruits of righteousness which are by Jesus, the Christ. The word of God being living and full of power, when it is allowed to work in the life, there will be a powerful work wrought in that individual. When that word is allowed to work, there will be the work of God manifested in the life, His power working mightily. Thus "it is God which worketh in you, both to will and to do of His good pleasure." "It shall accomplish that which I [YAH] please."

Why not let it?

From the Scriptures it is plain that the word of God is self-fulfilling. This is the great truth presented everywhere in the Bible. There is no power in man's word itself to accomplish what he says. Not so with the word of God. When the word is spoken by the LORD, there is at that moment in that word the living power to accomplish what the word expresses.

At first [in the beginning], there were no worlds at all. More than this, there were none of the materials of which the worlds are made. There was nothing. Then God spoke, and all the worlds were in their places. What produced them and the material of which they are composed? It was the word spoken that did it all; because it was the word of God. There was in that word the Divinity of life and spirit, the creative power to do all the word expressed. "And this is the word which by the gospel is preached unto you." The word of God in the Bible is precisely the same as that word that made the heavens. It was Jesus, the Christ who spoke the word at creation; it is He who speaks the word in the Bible. At creation the word He spoke made the worlds; in the Bible the word He speaks creates in Christ Jesus the man who receives that word.

Let the word of God dwell in you richly. Receive it not as the word of men, but as it is in truth, the word of God. "To you is the word of this salvation sent." "And now, brethren, I commend you to God and to the

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word of His grace, which is able” (literally, ‘full of power’) “to build you up, and to give you an inheritance among all them that are sanctified.”

A leper said to Jesus, “Lord, if Thou wilt, Thou canst make me clean.” And Jesus answered him, “I will; be thou clean.” And immediately his leprosy was cleansed. Are you mourning under the leprosy of sin? Have you said, or will you now say, “Lord, Thou canst make me clean?” Immediately you are cleansed as certainly as was that other leper. Believe the word, and praise the LORD for its cleansing power. Believe it for yourself, here, now, immediately. For the word is to you now, “Be thou clean.” Accept it as did those of old, and immediately it works effectually in you the good pleasure of the Father.

The righteousness of God is that which every man is to seek first. It is impossible to separate the life of God from the righteousness of God. As certainly as you have the righteousness of God, so certainly you have the life of God. “Now the righteousness of God is made known.” Now, this very moment, even while you read, the righteousness of God is manifested “unto all, and upon all them that believe.” Do you believe in Jesus, the Christ now, at this moment? When He plainly says a thing to you, and you will not say that that thing is true to you, then do you really believe Him? The LORD wants you to say that what He says is so; that it is so “now,” at this moment; and that it is so to you and in you. “A new commandment I write unto you, which thing is true in Him and in you.” When the LORD says a thing, it is true, even though nobody in the world ever believes it. But He wants it to be true in you as well as in Himself. And when you acknowledge that what He says is true to you “now” at this moment, then that thing is true in Him and in you.

This is believing God. Many are ready to admit, in a general way, that what the LORD says is so; they will admit that it may be so to other people; but that it is so to themselves, just now, they will not say. Such people do not really know that the word of God is true. “Hast thou faith? Have it to thyself before God.” If you do not have faith for yourself, faith of your own, you do not have faith at all. If you do not believe the word of the LORD as being true to you personally and now, you do not believe it at all; for you are not living yesterday nor tomorrow, but just now. Therefore the word of God is that now is the accepted time; now is the day of salvation; and “now the righteousness of God... is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by ‘faith of Jesus Christ’ unto all and upon all them that believe.”

Do you believe in Jesus, the Christ as your personal Saviour now? Then this moment thank the LORD that His righteousness is manifested unto you and upon you. You are justified through “the faith of Jesus Christ.” The moment the sinner believes in Christ he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ’s perfect obedience is imputed to him. Is not this sufficient to cause you say now, at this moment, if never before, that “now the righteousness of God is manifested” unto you and upon you who now do believe in Jesus?

Would you rather have the righteousness of God now than to have your sins? God has “now” set forth Christ Jesus “to declare” to you “His righteousness for the remission of sins that are past.” Will you let the sins go now, this moment, and take the righteousness which He has set forth purposely to give, and which He now, this moment, freely gives? “Was” is past; “shall be” is future; but “being” is present tense and He emphasizes the present power and blessing of this fact. “To declare, I say, at this time His righteousness.”

O poor, trembling, doubting soul, is not this assurance enough that now at this moment, the righteousness of God is yours? That now you are being justified freely by His grace? That now you are being washed

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freely by His word? That now, at this time, righteousness is declared to you for the remission of all your sins that are past? Will you live by it now? This is justification by faith. This is righteousness by faith. It is the simplest thing in the world. It is simply whether THE WORD of God shall be true in you “now” or not. “Now,” at this time, it is true; it is true in Him. Now, at this time, let it be true in You!

“If any man be in Christ He is a new creature; old things are passed away; behold, all things are become new.” [A.T. Jones]

A NEW CHARACTER

The path of the just is a progressive one, from strength to strength, from grace to grace, and from glory to glory. The divine illumination will increase more and more, corresponding with our onward movements, qualifying us to meet the responsibilities and emergencies before us. Growth in grace will not lead you to be proud, self-confident, and boastful, but will make you more conscious of your own nothingness, of your entire dependence upon the LORD. He who is growing in grace will be ever reaching heavenward, obtaining clear views of the fullness of the provisions of the gospel.

You may* be free in Christ; you may be the children of light, and not of darkness. God calls upon every man and every woman to renounce every evil habit, to be diligent in business, fervent in spirit, serving the LORD. Jesus will help you, so that you need not remain in indolence, making no effort to correct your wrongs or improve your conduct. The sincerity of your prayers will be proved by the vigor of the effort you make to obey all of God's commandments.

The child of God will not rest satisfied until he is clothed with the righteousness of Christ and sustained by His life-giving power. When he sees a weakness in his character, it is not enough to confess it again and again; he must go to work with determination and energy to overcome his defects by building up opposite traits of character. [Adapted from *My Life Today*, by Ellen G. White]

*NOTE: The Faith of Jesus is perfect. Even so, misapplications and deceptions regarding that Faith have been promoted and maintained by perverse and the unwary. (Mat 7:15; Acts 20:29, 30) The language used to describe it must therefore be free from any potential for misunderstanding or ambiguity. When the Scriptures and other inspired writings use words like "may" and "might" in reference to the declarations of YAH, (e.g., Psalm 119:11) it must be remembered that "all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us." (2 Cor 1:20) "Faithful is He that calleth you, who also will do it." (1 Th 5:24)

Recall what was written earlier; the leper, speaking to Christ, said, "Lord, if thou wilt, thou canst make me clean." Upon hearing this, the Savior answered immediately, "I will; be thou clean." (Luke 5:12, 13) That we "may" be cleansed from sin is the invitation to ask; once we ask, however, we receive the same, immediate, inevitable response, "I will; be thou clean." As James wrote, "Ye have not, because ye ask not." (James 4:2) To all who ask in faith, the freedom from sin, the new birth, and the sanctified life, are theirs for the claiming.

THE ADVOCATE

Do you know the Advocate? “My little children, these things write I unto you, that ye sin not.” (1 John 2:1) Stop sinning? Cease from sin forever? What a state to be in! Not that one purposefully sins and desires to sin. Some just impulsively do so. Over and over they find themselves being taken unaware in an unguarded moment. They appreciate the last part of the verse: “And if any man sin, we have an advocate...”

Is this your experience? Do you, on occasion, yield to your besetting sins? Do you keep the commandments of God continually, or do you break them when under provocation? “He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him.” (verse 4) If we sin, we have an advocate, but we do not know Him. “And this is life eternal, that they might know Him.” (John 17:3) Friend, do you know Him? “And hereby we do know that we know Him, if we keep His commandments.” (1 John 2:3) You will know Him by the WORD.

THE POWERS of SIN and GRACE

All would find the way of salvation easy if they would make the right calculation at the beginning. Jesus says, “My yoke is easy;” and it is so. He says, “My burden is light;” and it is so. But many people who are in the way do not find His yoke easy nor His burden light. And all the difficulty is that they do not make the right calculation as to the contest that is met in the way. Jesus said, “What king, going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth [a delegation], and desireth conditions of peace.” (Luke 14:31, 32; brackets supplied)

Many start in the way, and this is the right thing to do. But by not properly estimating the force against them nor their power to meet it, they do not prosper in the way as they should, nor as they expected. They do not rightly estimate the power of sin, nor their power to meet it successfully. In a little while they find themselves failing repeatedly, and then, after many “ups and downs,” they begin to think that that is the way, and then begin to excuse sin, and apologize for it, and try to strike conditions of peace in that sort of experience. But this will never do. Victory can never come that way.

No; sit down first, and “consult” as to what are the forces against you, and whether you are able to meet them, and if not able to meet them, then what to do in order to meet them successfully; for no apology, no compromise, no peace, must ever be sought or allowed with sin. “Consult” the chart of the field of battle, the Bible.

“Consult” the One who knows, as to the power of the enemy. “Consult” the Great Commander in the field, as to what equipment and what power are essential to assure victory, not only “at last” but at first. Time, even much time, spent in this consultation at the beginning, would be always a gain rather than in any sense a loss.

The difficulty does not lie with any one, in any failure to acknowledge the fact of sin. With every one the whole difficulty lies in failure to acknowledge the power of sin. Everybody is willing to admit that he has done wrong — that he has aimed to do right, but has missed the mark; and this is only to acknowledge the fact of sin; for to sin is only to miss the mark. Many are willing to be specific, and to say that they have actually sinned, and are altogether sinners, and to confess it to the Lord. It is well, it is right, to do all this; and yet all this can be done, and in fact, is done by many without their acknowledging or confessing the power of sin.

Many do all this, and yet depend upon themselves and what is of themselves, to defeat sin. They insist that they could do better if only they had a better chance; but circumstances are unfavorable — the neighbors are bad; the church-members are not all converted, and therefore matters of church or Sabbath-school work are unpleasant and “trying;” their own family relations are not the best. All these things and such as these are counted hindrances to progress in the Christian life; and they themselves could do better and be better Christians if circumstances were only as favorable as they should be. These persons hold that inside they are all right, the good is there; it is outside where the evil lies, and the good that is in them does not have a chance to show itself. If only all the evil influences without, and all opposing circumstances were taken away, then, Ah! Then, they could easily enough be Christians of just the right kind.

But this is all a deception. It is but an argument presented by the deceitfulness of sin. It is not anything outside of us nor around us, but only what is in us, that can hinder us from being Christians of just the right

kind. It is only the power of sin working in us that can ever hinder us in the least from being straightforward Christians.

And until that power is recognized and confessed, we cannot be delivered from it. But when it is recognized and confessed, we can be delivered from it; and just as constantly and just as thoroughly as it is recognized and confessed, just so constantly and so thoroughly can we be delivered from it. And deliverance from the power of sin is Christianity. The life that is delivered from the power of sin is a Christian life in truth, and it cannot be anything else. The word of God has made this as plain as anything can be made. The whole thought of Scripture is to show that there is power in sin. The Scripture does not want men to entertain any other view of sin than that there is power in it, and that this power is absolute so far as man himself is concerned. The statements of Scripture, and the very terms in which these statements are framed, show this.

There is power in grace as certainly as there is power in sin. And there is “much more” power in grace than there is in sin. For “where sin abounded, grace did much more abound.” (Rom 5:20) We have found that there is power in sin to reign over man, and hold him under its dominion. And just as certainly there is power in grace to reign over sin, and hold man under the dominion of grace against all the power of sin. For “where sin abounded, grace did much more abound: that [in order that] as sin hath reigned... even so might grace reign.” (Rom 5:20)

The word “reign” here applied to grace, is the same word precisely that is applied to sin. It means as to grace precisely what it means as to sin. The definition of “reign” is just as true when referring to grace as when applied to sin: “To hold and exercise sovereign power; to exercise commanding influence; to dominate; to prevail irresistibly; exist widely, or to the exclusion of something else.”

All this is true of grace as certainly as it is true of sin. As certainly as sin holds and exercises sovereign power, and prevails irresistibly to the exclusion of everything else where it reigns, so certainly grace will hold and exercise sovereign power, and will prevail irresistibly to the exclusion of sin, where it is allowed to reign.

For “as sin hath reigned... even so might grace reign.” “As” and “even so” — think of these expressions. “As” and “even so” — what do these words mean? — They have no other meaning than “to the same extent or degree; in the same way; like as; even as; just as.” Like as sin hath reigned — just as sin hath reigned — to just that same degree it is intended that grace shall reign, and to that degree grace will reign wherever it is allowed to do so.

These expressions emphasize the necessity, before pointed out, that the reign of sin shall be recognized as absolute. The reign of grace must be absolute, or else its purpose will be frustrated. But the reign of sin must be recognized as absolute, or else the reign of grace cannot be so; for just as sin reigned, even so grace. Therefore it is perfectly plain that not to recognize the power and reign of sin as absolute, is to frustrate the grace of God.

This is why it is that the Scriptures insist so strongly upon the fact of the power and reign of sin over men. This is why the Lord wants that fact recognized and ever held in mind. The Lord wants men to be absolutely free from sin, and to be the servants of righteousness. But this cannot be, so long as men fail fully to recognize the power and reign of sin. Therefore he tells men over and over and always insists that of themselves they have no power at all against sin; that they are slaves to a power which keeps them from doing the good that they would, and compels them to do the evil which they hate. This the Lord tells to

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men because it is all true; and he wants men to believe what he tells them as to the power and reign of sin, so that they may know the power and reign of grace.

For grace is to reign as fully as ever sin did. The power of sin is to be so broken that the slave is free, and no more serves sin. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." (Rom 6:6) Men have served sin; they do serve sin. But God has provided that henceforth they shall not serve sin; that they shall be free from sin, and the servants of righteousness only, as formerly they were free from righteousness and the servants of sin only. "For sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom 6:14) "Where sin abounded, grace did much more abound: that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." (Rom 5:21)

It is therefore perfectly plain that to obtain the reign of grace in our behalf, it is essential that we confess the reign of sin. To know the power of grace, it is essential to confess the power of sin. And to insure the continued power and reign of grace, it is essential that there be a continued confession of the power of sin. To insure the absolute reign of grace, it is essential that we continually confess our absolute weakness and helplessness in the presence of the power of sin; to confess that in us "dwells no good thing;" (Rom 7:18) and that we have "no confidence in the flesh." (Phil 3:3) Then the way is clear for grace to manifest itself. And there being nothing to hinder the power of grace, its reign will be complete.

We are constantly to confess our weakness, our absolute helplessness; but we are not to deplore it. Just here is where many miss the right way. They do feel their weakness, they confess that they do; but they do this only to deplore it and fairly to work themselves into discouragement and even despair over it. This is all wrong; this is to take the wrong road entirely. It is right, yea, it is essential, that we confess always our weakness, our absolute helplessness. This is the key of the whole situation. But instead of deploring it, thank God for it; for Christ says: "My grace is sufficient for thee: for my strength is made perfect in weakness." (2 Cor 12:9)

Instead of being discouraged by your weakness, glory in it; for it is written, "Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me." (2 Cor. 12:9) So long as we feel that we have any strength to cope with sin, we depend upon this instead of upon grace, and so we are defeated; we depend upon ourselves instead of upon the Lord, and so we fail. But when we constantly confess our absolute weakness, and recognize the fixed fact that there is no power, no help, no good thing, in us against the power of sin, then we shall depend wholly upon the Lord: all our hope will be in grace. And the way being thus fully opened and held unhindered to the work of grace, grace will fully occupy the place, and will reign against all the power of sin. And then "sin shall not have dominion over you: for ye are not under the law, but under grace." (Rom 6:14)

Thus it is that "when I am weak, then am I strong." (2 Cor 12:10) It is only when we are weak, that we can possibly be strong. No Christian wants to feel any other way than weak, because then he knows that the way is open for grace to reign; and thus when he is weak, then he is strong — "strong in the Lord, and in the power of his might." Eph 6:10. When you feel strong, you are certainly weak; for strength is not of yourself that you can feel it, but of the Lord, that you may believe it. When you feel strong, you think you can stand; but "let him that thinketh he standeth take heed lest he fall." (1 Cor 10:12) But when you feel weak and know that you cannot stand, then "he shall be holden up: for God is able to make him stand." (Rom 14:4)

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Thank the Lord that you do feel your weakness, and even then believe that your weakness is greater than you feel. And then believe in the Lord's strength for you, and in his abiding grace to impart this strength to your life, and reign there over all the power of sin — reigning through righteousness unto eternal life by Jesus Christ our Lord. Then as it is the truth of God that “as sin hath reigned... even so might grace reign,” (Rom 5:21) and “sin shall not have dominion over you: for ye are... under grace,” (Rom 6:14) — then, under the reign of grace, it will be found just as easy to do right, as under the reign of sin it was easy to do wrong. Then it will be found, indeed, that His yoke is easy, and his burden is light.

Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness: it may be ye shall be hid in the day of the Lord's anger.” Take your place on the Lord's side without reserve. Cut loose from the world; follow its ways no more. Turn to God with all your heart, and he will make with you a covenant of peace; his truth will become your shield and buckler.

THE WINNING LIFE

There is only one life that wins; and that is the life of Jesus, the Christ. Every man may have that life; every man may live that life.

I do not mean that every man may be Christ-like; I mean something very much better than that. I do not mean that a man may always have Christ's help; I mean something better than that. I do not mean that a man may have power from Christ; I mean something very much better than power. And I do not mean that a man shall be merely saved from his sins and kept from sinning; I mean something better than even that victory.

What I mean is this: I had always known that Christ was my Savior; but I had looked upon Him as an external Savior, one who did a saving work for me from outside, as it were; one who was ready to come close alongside and stay by me, helping me in all that I needed, giving me power and strength and salvation. But now I knew something better than that. At last I realized that Jesus, the Christ was actually and literally within me; and even more than that; that He had constituted Himself my very life, taking me into union with Himself — my body, mind, and spirit — while I still had my own identity and free will and full moral responsibility. Was not this better than having Him as a helper, or even than having Him as an external Savior? To have Him, Jesus, the Christ, God the Son, as my own very life; It meant that I need never again ask Him to help me as though He were one and I another; but rather simply to do His work, His will, in me, and with me, and through me.

My body was His, my mind His, my will His, my spirit His; and not merely His, but literally a part of Him; what He asked me to recognize was, "I have been crucified with Christ, and it is no longer I that live, but Christ liveth in me." Jesus, the Christ had constituted Himself my life — not as a figure of speech, remember, but as a literal, actual fact, as literal as the fact that a certain tree has been made into a desk. For "your bodies are members of Christ;" and "ye are the body of Christ."

Do you wonder that Paul could say with tingling joy and exultation, "To me to live is Christ"? He did not say, as I had mistakenly been supposing I must say, "To me to live is to be Christ-like," nor, "To me to live is to have Christ's help," nor "To me to live is to serve Christ." No; he plunged through and beyond all that in the bold, glorious, mysterious claim, "To me to live is Christ." I had never understood that verse before. Now, thanks to His gift of Himself, I am beginning to enter into a glimpse of its wonderful meaning.

And that is how I know for myself that there is a life that wins: that it is the life of Jesus, the Christ; and that it may be our life for the asking, if we let Him — in absolute, unconditional surrender of ourselves to Him, our wills to His will, making Him the Master of our lives as well as our Savior — enter in, occupy us, overwhelm us with Himself, yes, fill us with Himself "unto all the fullness of God."

What has the result been? Did this experience give me only a new intellectual conception of Christ, more interesting and satisfying than before? If it were only that, I should have little to tell you today. No; it meant a revolutionized, fundamentally changed life, within and without. If any man be in Christ you know there is a new creation.

Jesus, the Christ does not want to be our helper; He wants to be our life. He does not want us to work for Him. He wants us to let Him do His work through us, using us as we use a pencil to write — better still: using us as one of the fingers on His hand.

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When our life is not only Christ's, but Christ, our life will be a winning life; for He cannot fail. And a winning life is a fruit-bearing life, a serving life. It is after all only a small part of life, and a wholly negative part, to overcome; we must also bear fruit in character and in service if Christ is our life. And we shall — because Christ is our life. “He cannot deny Himself;” He came “not to be ministered unto, but minister.” An utterly new kind of service will be ours now, as we let Christ serve others through us using us. And this fruit-bearing and service, habitual and constant, must all be by faith in Him (by living His faith); our works are the result of His Life in us; not the condition, or the secret, or the cause of that Life.

The conditions of thus receiving Christ as the fullness of the life are simply two — after, of course, our personal acceptance of Christ as our Savior — through His shed blood and death as our substitute and Sin-Bearer — from the guilt and consequences of our sin.

- 1) Surrender absolutely and unconditionally to Christ as Master of all that we are and all that we have, telling God that we are now ready to have His whole will done in our entire life, at every point, no matter what it costs.
- 2) Believe that God has set us wholly free from the law of sin (Rom 8:2) — not will do this, but has done it.

Upon this second step, the quiet act of faith, all now depends. Faith must believe God in entire absence of any feeling or evidence. For God's word is safer, better, and surer than any evidence of His work. We are to say, in blind cold faith, if need be, “I know that my Lord Jesus is meeting all my needs now (even my need of faith), because His grace is sufficient for me.” And remember that Christ Himself is better than any of His blessings; better than the power, or the victory, or the service, that He grants. Christ created spiritual power; but Christ is better than that power; He is God's best; He is God; and we may have this best; we may have Christ, yielding to Him in such completeness and abandonment of self that it is no longer we that live, but Christ liveth in us. Will you thus take Him?

THE SABBATH and A NEW YOU

The seventh-day Sabbath of the Bible celebrates the finished work of creation. God spoke and the universe existed. Before He spoke there was nothing. But since the speaking of the creative word, the universe has never ceased to be. It has not been necessary for the Creator to speak the worlds once more into existence, for the things of God's creation never go away. Neither do they come into existence slowly, little by little. The first light did not faintly appear, growing brighter year by year until there was finally enough for sight.

All the light required appeared at once with the command, "Let there be light." The work of God's creation remains always what He has made it. A sparrow does not become a vulture, nor the palm tree a cactus. The work of YAH remains forever! Amen!

The joy that YAH experienced at creation He gives to us in His true Sabbath. When one accepts God's rest, a new creature is spoken into existence. And like that first creation, this new creature never goes away. There is no need of his being spoken back into existence daily, for he wakes every morning from rest, thanking God for His gift of eternal life. The Sabbath celebrates forever the power of the Creator's word and rest.

"Remember the Sabbath day to keep it holy." For years all I remembered was the right day (Saturday). I thought that was the only requirement. So, I religiously counted up to seven each week and became seated at the proper time and place. I never realized that God was instructing me to keep holy. The Sabbath was holy from Creation; it was me He wanted to keep holy. Since I was not holy, I could not keep the Sabbath holy. The word "keep" means "do not lose it." Remember the Sabbath, a perpetual sign; do not stop being holy. If you find someone saying that the experience of the Sabbath is not perpetual in him, you may know that he has not yet experienced it. Holiness is the Creator's Rest (Christ, Himself, in you "the hope of glory").

When I would inquire from my instructors the way of holiness, they would explain that all of us are growing. As long as we are getting better every day, sinning less and less, even if we die in the long process it will be all right, as long as we are "headed in the right direction." This endless round of sin and repentance was termed "Christian growth". "Spiritual evolution" more aptly describes it, however.

Three years ago YAH succeeded in leading me into the true Sabbath of His rest. I accepted the very gift Sabbath commemorates, eternal life. And just like the rest of God's creation, it is always there. Man's works and ways were then revealed to me for what they are, unrest — and a foolish "Theosophy" of getting better and better, until one is finally lost altogether. I had never before experienced lasting peace; never had I known the reality of being perpetually kept — resting "in the hollow of His hand".

Now my trust is in Him to keep me, not in myself to get better. Now He does keep me, and I do remember the Sabbath, to keep it holy — He keeps it holy in me by His life. I am no longer deceived by the lie of "Spiritual evolution". The truth of the Creator's Sabbath has set me free.

You have heard it said we are living in "the last days". I had my last day as an evolutionist when I received the gift of Christ's life, which includes His holy rest—the true Sabbath. When you decide to believe in the spoken word of creation and leave the evolution experience behind, you too will experience your last day and the beginning of the real you, a new creation. YAH will never let you down. He will protect you in the great crisis and even in the small trials — anytime you are in need. You will begin to share with others the

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truth of the Sabbath creation that you are! You will witness as they also hear the Word spoken and come into eternal life existence.

You will like “the new you” and the Sabbath of your Creator. “Remember the Sabbath day to keep it holy.”

Redeemed! How I love to proclaim it!
Redeemed by the blood of the Lamb;
Redeemed by His infinite mercy,
His child, and forever, I am.

Redeemed! And so happy in Jesus!
No language my rapture can tell;
I know that the light of His presence
With me doth continually dwell.
[By Fanny J. Crosby]

THE VICTORY

Will you visualize it? The time is perhaps 50 A.D. in one of the ancient cities of the Bible, the seaport town of Corinth. A great many people have gathered to hear a man named Paul. The LORD has not yet added Paul's words to Scripture. No one knows that He will, not even Paul. The fiery apostle begins to speak of the mysteries of godliness, reasoning from cause to effect, from the known to the unknown, using illustrations already familiar to teach what is not yet understood. The people hear and begin to understand. Conviction reveals itself on the faces of some of those gathered. Desire awakens in hearts long turned to stone.

At length, acceptance flashes into the minds of a few, and new life begins to surge through the born-again, as miracles occur here and there among the congregation. Those gathered hear the words, "Thanks be to God, which always causeth us to triumph in Christ, and maketh manifest the savour of His knowledge by us in every place." (2 Corinthians 2:14) Did he say always? Did they hear him right? The testimony of Paul is very different from anything these people have heard before. Their great men, the conservative Pharisees, who prided themselves as expositors of the sacred writings, had never spoken thus. So some have not received Paul's testimony, and to the "stony hearts" remaining, his words are most unwelcome. "Always?" they whisper maliciously. "That's full of pride! We're supposed to be humble — never boastful!"

Like the whisperers of that day, nurtured in the "humility" of failure, we too have been taught not to bear a decided testimony. The very Scriptures that speak victory have been wrested from their obvious meaning that there may be no living witness. Thanks be to God who always gives us THE VICTORY! "Let the redeemed of YAH say so...!" (Psalm 107:2)

In Christ the battle has been fought, on every point, and "the victory" has been made complete. He was made flesh itself — the same flesh and blood as those whom He came to redeem. He was made in all points like these; He was "in all points tempted like as we are." If in any "point" He had not been "like as we are," then, on that point He could not possibly have been tempted "like as we are." He was "touched with the feeling of our infirmities," because He "was in all points tempted like as we are." When He was tempted, He felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted, when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." (James 1:14)

All this Jesus could experience without sin; because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned — only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire, or sanctioned an inclination, of the flesh. Thus, in such flesh as ours, He was tempted in all points as we are, and yet without a taint of sin. And thus, by the divine power that He received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh, and effectually killed at its root every desire of the flesh; and so "condemned sin in the flesh." And in so doing, He brought complete victory, and divine power to maintain it, to every soul in the world. All this He did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

This victory, in its fullness, is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by "the faith of Jesus," which He has wrought out in perfection, and has given to every believer in Him. For "this is the victory which overcometh the world, even our faith." He "abolished in His flesh the enmity [hostility]" that separated mankind from God. (Eph 2:15)

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In order to do this, He took the flesh, and must take the flesh, in which that hostility existed. And He “abolished in His flesh the enmity,” “for to make”, in order to make, “in Himself of twain,” God and the estranged man, “the one new man, so making peace.” He “abolished in His flesh the enmity,” in order “that He might reconcile both” Jew and Gentile — that is, all mankind who are subject to that hostility — “unto God, in one body by the cross, having slain the enmity in Himself.” (Eph 2:16, margin) “The enmity” was “in Himself,” by being “in His flesh.” And there “in His flesh” He slew it and abolished it. And He could do this only by its being indeed “in His flesh.”

Thus Jesus took upon Him the curse, in all its fullness, precisely as that curse is upon all mankind. This He did by “being made a curse for us.” But “the curse causeless shall not come,” and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, He must meet sin as it is in us. Accordingly, God “hath made Him to be sin for us, who knew no sin.” And this “that we might be made the righteousness of God IN HIM.” (2 Cor 5:21) And though He thus placed Himself entirely at the same great disadvantage as are all mankind — made in all points like us and so, “in all points tempted like as we are” — yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, He brought to humanity. And thus, “as the children are partakers of flesh and blood, He also HIMSELF LIKEWISE took part of THE SAME; that through death He might destroy him that had the power of death, that is the devil; and deliver them who through fear of death were all their lifetime subject to bondage.

For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behooved Him to be made like 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. For in that He Himself hath suffered being tempted, He is able to succor them that are tempted.” (Heb 2:14 – 18) And this victory which Christ wrought out in human flesh, is brought by the Holy Spirit to the rescue of everyone in human flesh who today believes in Jesus, the Christ. For by the Holy Spirit the very presence of Christ Himself comes to the believer; for it is His constant desire to “grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God.” (Eph 3:16 – 19)

Thus the deliverance from the guilt of sin and from the power of sin, which holds the believer in triumph over all the desires, the tendencies and inclinations, of his sinful flesh, through the power of the Spirit of God — this is wrought today by the personal presence of Christ Jesus IN HUMAN FLESH in the believer, precisely as it was wrought by the personal presence of Christ in human flesh over nineteen hundred years ago. Christ is ever the same — “the same yesterday, and today, and forever.” The gospel of Christ is ever the same — yesterday, today, and forever. The gospel of Christ today is the same that it was when He walked this planet in the flesh. Then it was “God manifest in the flesh;” and today it is the same — “God manifest in the” same flesh, the flesh of sinful men, human flesh, just as human nature is. That gospel is “Christ in you, the hope of glory” — Christ in you just as you are, sins, sinfulness, and all; for He gave Himself for our sins, and for our sinfulness. And you, just as you are, Christ has bought, and God “hath made accepted” in Him.

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He has received you just as you are; and the gospel, “Christ in you, the hope of glory,” brings you under the reign of the grace of God, and, through the Spirit of God, makes you so subject to the power of Christ and of God that “the fruit of the Spirit” appears in you, instead of “the works of the flesh.” This is THE VICTORY in you.

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, “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.” Every soul in this world can say, in all truth and all sincerity, “I am crucified with Christ.” It is but the acceptance of a fact, the acceptance of a thing that is already done; for this word is the statement of a fact. It is a fact that Jesus Christ was crucified.

And when He was crucified, we also were crucified; for He was one of us. And so it is written: “Knowing this, that our old man IS CRUCIFIED WITH HIM, that the body of sin might be destroyed, that henceforth we should not serve sin.” My old sinful human nature is crucified with Him, that this body of sin might be destroyed, that henceforth I should not serve sin. (Romans 6:6) Nevertheless I live; yet not I, but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus — the crucifixion of the Lord Jesus, for I am crucified with Him — that the life also of Jesus might be made manifest in my body. For I who live am always delivered unto death, for Jesus’ sake, that the life also of Jesus might be made manifest in my mortal flesh. (2 Cor 4:10, 11) And therefore 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.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the gift of faith TO every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the very power of God manifested to deliver us from all sin, and bring us to God — always causing us to triumph in Christ Jesus!

O sinner, brother, sister, believe it. Oh, receive it! Receive THE VICTORY — even the “faith of Jesus.” Surrender to this mighty truth. Say it, say it in full assurance of faith, and say it forever. “I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” (Galatians 2:20) “Now thanks be to God, which always causeth us to triumph in Christ...” (2 Cor 2:14) “...and this is THE VICTORY that overcometh the world, even our faith.” (1 John 5:4) [Adapted from *Lessons on Faith*]

THE CLEANSING

“Let the word of Christ dwell in you richly in all wisdom.” (Col 3:16)

One great reason why there is so little of the vitalizing power of the Spirit of God felt in the hearts, and seen in the lives of those who profess to be followers of God, is that with many there is a lack of a proper study of the Bible. Too frequently the rod of God is carelessly read, without stopping to realize that its promises, so full, so rich, and so free, are there for us, and that we may, by taking these to ourselves and storing them up in our hearts, really become partakers of the divine nature. This statement is explicitly made to us in 2 Pet 1:4: “Whereby are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust.”

While it is true that when Jesus comes, he “shall change our vile body, that it may be fashioned like unto his glorious body,” (Phil 3:21) it is equally true that by living faith in his “exceeding great and precious promises,” we may in this present life become partakers of his divine nature, and escape the corruption that is in the world through lust. And this divine nature is not to be given us in a sparing manner, but “according as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us unto glory and virtue.” (2 Pet 1:3)

Then we are called of God to leave our own carnal natures and natural dispositions, to receive of him a divine nature, or a nature like that of God; and the means by which we are to receive this wonderful transformation, is by making to ourselves a personal application of the promises given, and rejoicing that they are really ours.

How often do some ask God for the indwelling of his Holy Spirit in their hearts, while they neglect the very means He has placed within their reach of having this blessing so necessary for the Christian’s growth and perfecting of character! In John 6:63 we are told that it is the Spirit that quickeneth;” that is, that it is the Spirit that gives us this life which is above the physical animation that all, both saints and sinners, possess in common. It is the Spirit that quickens us from the dead works of a mere nominal profession, and makes us alive in Christ Jesus, that we in him may really meet temptation and have overcoming grace. But how is this quickening Spirit to be obtained? Simply by asking? Notice the last reference again where Jesus says, “The words that I speak unto you, they are spirit, and they are life.” Then it seems that the Spirit of God accompanies the words he has spoken unto us. And for this reason the apostle exhorts us to let the word of Christ dwell richly in us.

For evidence that there is real strength to be obtained by child-like belief in the promises of God, notice some of the texts bearing on that subject. In Psalm 119:11 we find David recorded as saying, “Thy word have I hid in mine heart, that I might not sin against thee.” Then there is real power in the word of God, when it occupies a supreme place in the human heart, to keep that individual from sinning against God. But in order for this to be true in our particular case, we must take it with all its warnings and promises, as an individual letter, personally to us. And day by day, as we hide God’s promises within our hearts, and learn to think the thoughts of God, we shall find the temptations of Satan having less and less power over us, until they cease to be temptations, and we realize that we have escaped the corruption that is in the world through lust.

But this is not the only benefit the Christian derives from feasting on the word of God. Consider the individual as he first yields to the pleadings of God’s love. He realizes to some extent his lost condition,

and coming to God through faith in the atoning blood of a risen Saviour, as applied to his individual case, he stands accepted in the sight of God. He rejoices that the load of sins which once weighed him down are no longer imputed to him, and that he is a free man in the Lord. But is the work all done for him? Is he ready to stand in the presence of a pure God without the intercession of a Redeemer? Can he be said to be perfect, "even as your Father which is in heaven is perfect?" (Matt 5:48) Indeed not! The transforming work has but begun. He has simply gotten where God can work for and through him.

He has gotten where too many stop, feeling that now as they have peace with God, and their load of sins has been removed, they have nothing more to do but wait in idle expectancy of the coming of the Lord; when they know within themselves that they are poorly prepared to stand the test of the coming judgment, when we will have to stand upon the characters we have built while clothed with the robe of Christ's righteousness. This is one of Satan's surest snares for the feet of those who first taste the sweets of pardoning love. And the barrenness of soul and life that characterizes the experience of so many who have long professed to be Christians, is due largely, if not entirely, to the fact that they stop at this point, and try to remain in just this condition, making no advancement in the divine life.

But is this where God would have us remain? This is the very condition described by David in Psalm 32:1, 2: "Blessed is he whose transgression is forgiven, whose sin is covered." This is truly a blessed condition to be in, and were our sins not covered we could not come into the presence of God in the first place. But must these weak points in our characters always remain only covered? We confess the sins we know of, but must those secret faults, from which David prayed to be cleansed, (Psalm 19:12) which separate between us and God, always be only covered? We find the answer to this most important question in Psalm 119:9: "Wherewithal shall a young man cleanse his way? By taking heed thereto according to thy word."

This power contained in the word of God, also the manner in which we are to receive it, we have presented in 1 Thess 2:13: "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." When we take the word of God in this manner, we shall truly find that "the weapons of our warfare are not carnal, but mighty through God to the pulling down of strongholds; casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ." (2 Cor 10:4, 5)

THE CURE

“For this purpose the Son of God was manifested, that he might destroy the works of the devil.” Sin is a fact in the heart of man. Sin is called “the works of the devil,” because it wrecks the soul it abides in. The works of the devil by sin proceed from the heart. “From within, out of the heart of men,” said Jesus, “proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” (Mark 7:21, 22) All these come out of the heart and mind of man.

“Sin is the transgression of the law.” (1 John 3:4) This is the outgrowth of sin in fallen man. Sin in the heart of man flows out as naturally as water flows from a living spring. It is impossible that it should be otherwise. One may put all his mind and strength to work in smothering and stopping one sin; yet it will break out in one or more places. Sin is rebellious; it is contrary to that which is holy and good. Sin is everything that is unholy and opposite to God — in opposition to the truth.

How did sin originate? The prophet Isaiah tells us it originated in the devil, or Lucifer, away back before the creation of this world. See Isa 14:12 – 17. Sin in its earliest moments is unholy, false, unlawful thoughts. These sinful thoughts are evil seeds, germs of evil, roots of disagreement with God.

Satan is the spring, for fountain, of sin. He is a cesspool full of the germs of sin, far more filthy than leprosy, and just as incurable. Let it be ever so small a word or act, it is, as far as human power is concerned, incurable. A man with false thoughts in his heart becomes saturated with evil. Man was full of God’s thoughts in the garden; he was pure. If he should receive the thoughts of Satan, it would displease God; then he would disagree with God, and agree with Satan. Adam did receive the thoughts of Satan, and found himself at once in alliance with the tempter, and in rebellion against God. The thought of Satan received in the heart of man is the living spirit of Satan, just as the thought of God received in the heart is accompanied by the Spirit of God.

When Adam accepted the thoughts of Satan as his own, these thoughts sprang out in action. So Adam put forth his hand, and plucked the forbidden fruit. This open sin was a transgression of God’s law; in act, thought, and from the heart it was done. Adam became the slave of sin. Thus are we made captives to Satan. From this sad, hopeless state, God has sent his only Son to redeem us, to destroy all this sin that is in the hearts of men.

All sin, in thought or act, is a transgression of God’s law. Jesus was manifested to take away our sins; and in him is no sin. “Whosoever abideth [by faith] in Him sinneth not: whosoever sinneth hath not seen Him, neither known Him.” (1 John 3:6)

“Whosoever is born of God doth not commit sin.” Why does he not commit sin? Because “His seed remaineth in him: and he cannot sin, because he is born of God.” It is the Word of God — his thought, or mind, or will — that is in him. Yea, it is Christ, the living, holy Savior, the living Word. David said, “Thy word have I hid in mine heart, that I might not sin against thee.” He kept God’s truth in his mind; and thus God’s thoughts were his own by faith.

Sin exists in the heart; life flows from the heart, from the thoughts in the heart. It has its beginning there. Temptations start in the mind. Before a man can sin, he must have a thought contrary to God’s law, or Word, in his heart [a false thought], as a germ of evil. Adam, before he sinned, accepted a false thought,

then acted in harmony with it. He was pure till he yielded, and became poisoned by sin and the germs of death. When he accepted the devil's lie and carried it out by an act, he acted out Satan's will; for Satan was then in him in the act. The moment Satan by the spirit of thought entered Adam, that moment God departed. The mind of Christ was crowded out by the incoming mind of the usurper. Then in receiving the mind of the devil, Adam became Satan's willing servant, and acted out Satan's mind. He sinned because the seed of God — His Word, thought, mind — did not remain in him. So it is written, "Whosoever is born of God doth not commit sin; for His seed remaineth in him."

When man has the mind of Christ, he cannot sin; he cannot agree with Satan; he will not disagree with God, and willfully, knowingly, purposely, sin. He would, if he chose, just as Adam willingly stepped into disobedience and condemnation; but he need not choose, for he cannot be forced to disobey. If he did, it would all be on his own part to please the evil spirit. Let us be God's, and do God's will, not be Satan's slaves, doing his will, To sin is to willingly obey Satan's thought, which is contrary to God's Word. The one who sins, does not abide in God; for "whosoever abideth in Him sinneth not." Abiding in Him, we have THE CURE for sin and death. We shall "abide in the shadow of the Almighty."

THE BLOOD APPLIED

“Ye have not yet resisted unto blood, striving against sin.” (Hebrews 12:4) “And being in agony He prayed more earnestly: and His sweat was as it were great drops of blood falling down to the ground.” (Luke 22:44)

“Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden underfoot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath [insulted] the Spirit of grace?” (Hebrews 10:29)

When you awaken and look out your window after a freshly fallen snow, the world outside looks fresh, clean, and white. Any trash or debris is now hidden from human view. Sometime during the snow season a preacher will describe that scene to illustrate “salvation by grace.” He will probably quote Isaiah 1:18, “Come now, and let us reason together, saith YAH, though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” But will he call his listeners’ attentions to the context which exhorts us to “cease to do evil; learn to do well,” and to be “willing and obedient”? (vv. 16, 17, 19) Is salvation by grace a white wash, or does it effect a real change in the recipient?

Ephesians 2:8, 9 is familiar, “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.” Many sincere believers have been told that “grace is God’s unmerited [undeserved] favor” and have been led to believe that they can continue in sin and still inherit eternal life. Does grace admit unfit and unworthy sinners into heaven, or does grace make sinners fit and worthy? The words “grace”, “salvation”, and “sin” are in every Christian’s vocabulary, but not everyone uses these words with the same meanings. If we are going to correctly comprehend salvation by grace, we must first let the Bible define these words. Matthew 1:21 defines salvation as being saved from sin. “He shall save his people from their sins.” 1 John 3:4 defines sin as “transgression of the law.” David said, “I cried unto thee; save me, and I shall keep thy testimonies.” (Psalm 119:146) Testimonies are a reference to the Ten Commandments. (Exo 34:28, 29) So salvation is from sin, which results in obedience to God’s law. The definition of grace is very necessary also.

In Romans 1:16 Paul said that the Gospel “is the power of God unto salvation.” If we are saved from sin by the power of God, and if we are saved from sin by grace, then grace must be the power of God. In Acts 4:33 we read that “with great power gave the apostles witness of the resurrection of the Lord Jesus: and great grace was upon them all.” So we see that grace and power are associated or perhaps equated.

In 2 Corinthians 12:7 the apostle tells of an experience in his own life when he had “a thorn in the flesh, the messenger of Satan” sent to buffet him. Three times he sought the Lord to deliver him from the problem. And the answer he received was, “My grace is sufficient for thee: for My strength is made perfect in weakness.” (verse 9) Paul concluded that he would glory in his difficulties because when he was weak, grace made him strong. (vv. 9, 10). Here again God’s grace is equated with His strength. God told Paul that His grace is sufficient. YAH has sufficient power to make us strong when we are weak.

In 2 Corinthians 9:8 we find another definitive statement about grace. “And God is able...” Grace has to do with God’s ability. “God is able to make all grace abound toward you...” If you place a piece of paper in the sunlight, it will become warm, but if you take a magnifying glass and focus all of the sun’s rays on the paper, you will get a very concentrated amount of heat on one point resulting in fire. Likewise, God is able to make all of His power abound toward you when you need it. Now notice the result of God’s grace

being imparted to you. "...that ye, always having all sufficiency in all things, may abound to every good work."

To abound means to exceed or to go beyond what is required or needed. Many preachers today would have us believe that God knows we cannot measure up to His requirements for heaven, and so He does us an undeserved favor, admitting us into heaven in spite of our sin. Friends, that is a white wash! Psalm 15:1, 2 says that the one who "walketh uprightly and worketh righteousness" will dwell in YAH's holy hill. And 2 Corinthians 9:8 tells us that God fully intends for His grace to enable us to "abound to every good work."

Someone will say, "It's not possible to live without sinning." But that person just has not "applied the Blood." Psalm 119:1 – 3 says, "Blessed are the undefiled in the way, who walk in the law of YAH. Blessed are they that keep his testimonies, and that seek him with the whole heart. They also do no iniquity: they walk in his ways." Is David talking about hypothetical people or real people? Luke 1:6 tells us that the parents of John the Baptist "were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." They were real people. So was Job, according to YAH's own testimony, "a perfect and an upright man, one that feareth God, and [shuns] evil." (Job 2:3; brackets supplied)

The apostle Paul said that God "is able to do exceeding abundantly above all that we ask or think according to the power that worketh in us." (Eph 3:20) If you can ask for it, and if you can think of it, it is not too big for God. Can you ask God for victory over all sin? Can you think of living free from sin? You won't ask for freedom from sin as long as you continue to listen to preachers who tell you that grace is only favor to the undeserving. You won't think of living free from sin until you comprehend that grace is the power of God "that worketh in us." Paul prayed for the Ephesian Christians that the eyes of their understanding would be enlightened so they might comprehend the "exceeding greatness of His power to usward who believe." (Eph 1:18, 19) He exhorted the Philippians to "work out your own salvation with fear and trembling," knowing that "it is God which worketh in you both to will and to do of his good pleasure." (Phil 2:12, 13)

Ephesians 2:8, 9 are perhaps the most familiar verses on grace. But are you familiar with the text of similar address: Galatians 2:8, 9? "For He that wrought effectively in Peter to the apostleship of the circumcision, the same was mighty in me toward the Gentiles: And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision." God's working effectively in Peter and mightily in Paul was identified as His grace.

We can better appreciate the significance of these verses when we understand the qualifications of these men for the ministries to which they were commissioned. Suppose you had the responsibility of filling these two ministerial positions — one ministry among the Jews and the other ministry to the Gentiles. Peter and Paul are the applicants; you are to screen them. First, you consider Paul's resume. You find that he was trained "at the feet of Gamaliel, and taught according to the perfect manner of the law." (Acts 22:3) In addition, he was "circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee;" blameless in his observance of the law. (Phil 3:5, 6)

Peter, on the other hand, you find to be "unlearned and ignorant." (Acts 4:13) Wouldn't you be inclined to fill the ministerial position to the Jews with Paul and to send Peter to work among the Gentiles? Yet, we find that God in His wisdom did just the opposite. He sent both of them to the group of people to whom they were least qualified to minister so that they would have to rely upon Him rather than upon their own

qualifications. And God wrought effectively and worked mightily in both of them. His strength was made perfect in their weakness. Grace is God's ability to do in, through, and for us what we are unable to do ourselves.

Did you know that even YAHSHUA (Jesus) fulfilled His work on this earth by grace? What was YAHSHUA unable to do that God's grace enabled Him to do? Hebrews 2:9 says that He tasted death for every man "by the grace of God." In the garden of Gethsemane as Jesus anticipated the task of tasting death for every man, He "fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me." (Matt 26:39) What transpired between the time that our Savior asked the Father to release Him from the task of tasting death for all men and the moment when He was able to say, "Rise, let us be going?" (verse 46) In the interim He was praying. This illustrates that prayer is a means by which we obtain grace. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Heb 4:16)

A second source of grace, which is inseparable from prayer, is the Word of God. Paul said to the Ephesian elders, "I commend you to God, and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts 20:32) God's Word has creative power in itself to bring to pass what it promises or commands. (Isa 55:11) So when we go to Him in prayer to receive grace, we must go to Him by His Word, rejoicing that His Word "shall not return... void."

Three conditions are discovered for receiving grace in prayer through His Word. First, we must be humble. "God resisteth the proud, but giveth grace unto the humble." (James 4:6) These words express the humility that qualifies one to be a recipient of grace: "I can't... in my human strength." There is "grace to help in time of need," but we must first recognize and confess our need. When YAHSHUA prayed to have the cup taken from Him, He was saying, in essence, "Father, I can't do this alone," while feeling totally separated from God. He never entertained the idea, "I won't." That is the attitude of rebellion, and YAHSHUA was never resistant in the least.

The second condition for receiving grace is to meekly yield your will to His. This is illustrated in the Savior's next words. "Nevertheless not as I will, but as Thou wilt." After confessing your weakness and inability to do what would please God and fulfill His purpose, you can will to do it by His grace. "Father, I cannot do this in my strength. But I will do it by your grace and through your Word..." Even when you are tempted to rebel, you are willing to be made willing by His grace and through His Word. "For it is God which worketh in you both to will and to do of his good pleasure." (Phil 2:13) If you don't want to, at first, then ask Him for grace to will. Then give Him permission to take your will and to return it to you sanctified and yielded to His will. "Thanks be to God who always causes us to triumph."

When you "will to" do of His good pleasure, then you are ready to meet the third condition for grace. You can now boldly ask Him for the specific grace that you need "to do" what you know will please Him in any situation, thanking Him that you have received it. Peter made reference in 1Peter 4:10 to "the manifold grace of God." Grace is YAH's ability to do in, through, and for you what you cannot do for yourself. And YAH has many different graces or abilities. "YAH" means "to exist, or to be." When Moses asked Him what he should tell the people when they asked for the name of the God who had sent him, he was told to say, "I AM hath sent me unto you.... YAH, God of your fathers... hath sent me unto you." (Exo 3:14, 15)

God says, "I am what ever you need Me to be." Which grace do you need from Him in your time of need today? Perhaps you need forgiving grace, or patience grace, or temperance grace, or discernment grace...

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Remember that grace is found at the place of prayer and also in His Word. So search the Bible for a command or promise addressing your need, go boldly believing to His throne of grace in prayer with that Word and ask for the particular grace which you need and which His Word promises. Then receive it and thank Him. For example, if I feel anxious or have a temptation to be worried, I go to His Word and find, “Be [anxious] for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding shall keep your hearts and minds through Christ Jesus.” (Phil 4:6, 7)

I then go to YAH’s throne of grace with His Word of grace and say, “Father, I can’t overcome these thoughts and temptations to worry in my own strength. I know that Satan is lying to me, because Your Word says to “be [anxious] for nothing,” and your Word will not return void, (Isa 55:11) so I will to replace my false thoughts of anxiety with the truth from Your Word by Your grace. Thank you for Your grace to believe the truth and to do of Your good pleasure. Then I can go forth rejoicing with THE BLOOD APPLIED.

When I face a trial in my life, fulfilling the conditions for grace, by humbly confessing my weakness, meekly yielding my will to His, and boldly asking and thanking Him for the particular grace I need to do what will please Him, I possess the same empowering grace that my Savior experienced in the garden, which will enable me to arise from prayer and say, “Let’s go do it.” And I will find myself abounding to this and every good work. Thus the experience of the “faith of Jesus” is having THE BLOOD APPLIED.

No, grace is not a white wash, nor is it only favor for the unworthy. It is YAH’s power enabling all to walk worthily. It is His ability to build up and make all who believe fit to inherit eternal life. (Eph 4:1; Acts 20:32) [Adapted from *Grace: God’s Ability*, by Timothy Henry]

THE FINAL JUDGMENT

“For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God?” (1 Peter 4:17)

THE FINAL JUDGMENT is taking place, and has been going on for some time. Now the LORD says, “...measure the temple... and them that worship therein.” (Rev 11:1) Remember when you are walking the streets about your business, God is measuring you; when you are attending your household duties, when you engage in conversation, God is measuring you. Remember that your words and actions are being recorded in the books of Heaven. Christ makes it plain that “...every idle word that men shall speak, they shall give account thereof in the day of judgment.” (Matt 12:36) “...God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil.” (Eccl 12:14) This, my beloved, is a solemn thought. All who have ever accepted Christ as their personal Savior have been listed by name in the Lamb’s book of life.

Since the Father has “...committed all judgment unto the Son,” (John 5:22) Christ has authority to say to the one who passes through judgment, “I will not blot out his name out of the book of life...” (Rev 3:5)

One may glean a couple of concepts from the foregoing text. Firstly, those who overcome sin will retain their names in the book of life and be saved from “executive judgment.” Secondly, those who do not pass the “investigative judgment” will have their names removed from the book of life only to experience the plight of the wicked. All true Christians will be found secure in the Lamb’s book of life with their faithful deeds chronicled.

“The names of all those who have once given themselves to God are written in the book of life, and their characters are now passing in review before Him. Angels of God are weighing moral worth. They are watching the development of character in those now living, to see if their names can be retained in the book of life. A probation is granted us in which to wash our robes of character and make them white in the blood of the Lamb. Who is doing this work? Who is separating from himself sin and selfishness? ‘Ye are dead,’ says the apostle Paul of the true followers of Christ, ‘and your life is hid with Christ in God.’ When we are alive to God, we are dead to self. May God help us to die to self. Whose names will not be blotted out of the book of life? Only the names of those who have loved God with all the powers of their being, and their neighbors as themselves.” [*Lift Him Up*, p. 326]

Those who have never entered the Christian walk are listed by name in the “book of death.” When the names of back-sliders are blotted out of the “book of life”, their names are transferred to the “book of death” accompanied by all their evil deeds. Of course, their righteous acts are forever blotted from the book of life along with their name. In like manner, when an individual has stood the test of the “investigative judgment,” his evil deeds are forever blotted from remembrance. “For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.” (Heb 8:12) This process is viewed in Ezekiel 3:17 – 21.

“Son of man, I have made thee a watchman unto the house of Israel... give them warning from Me. When I say unto the wicked, Thou shalt surely die... the same wicked man shall die in his iniquity... [unless he turns from his wickedness]... Again, when a righteous man doth turn from his righteousness, and commit iniquity... he shall die in his sin, and his righteousness which he hath done shall not be remembered...”

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Nevertheless if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live...”

The wicked receive their execution “...whose end shall be according to their works” (2 Cor 11:15) at the end of the thousand years. (Rev 20:5) This has been called “The Great White Throne Judgment” when “...death and hell were cast into the lake of fire... And whosoever was not found written in the book of life was cast into the lake of fire.” (Rev 20:14, 15)

In this short study, we are concerned with the judgment of the righteous. And “There is... now no condemnation to them that are in Christ YAHSHUA, who walk not after the flesh, but after the Spirit.” (Rom 8:1) “...but he that believeth not is condemned already...” (John 3:18) And those who are “condemned already” never have their names registered in the Lamb’s book of life. Notice carefully that those without condemnation “walk not after the flesh, but after the Spirit.” This means they “walk as children of light.” (Eph 5:8) “For even hereunto were ye called... that ye should follow His steps: Who did no sin, neither was guile found in His mouth” (1 Peter 2:21, 22). In order to pass the “investigative judgment” you must “walk, even as He walked.” (1 John 2:6)

We can easily understand that God’s judgment is not unlike that exhibited in the courts of earth. First there is an investigation [investigative judgment] to determine whether one is guilty of crime. Following, there is the sentencing and execution of the guilty [executive judgment]. Christ, the Innocent, has paid the price for all mankind. The penalty for sin is death, or separation from God, but no one should suffer this “second death,” (Rev 20:6, 14; 21:8) because “...He that overcometh [sin] shall not be hurt of the second death.” (Rev 2:11) Note: The only parties requiring investigation are those recorded in the book of life and being accused of guilt by Satan.

The others, listed in the book of death are “condemned already.” The “righteous” must remain righteous in order to prove their innocence in the investigative stage of judgment. “Whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.” (1 John 3:9) Christ has instituted two phases of “investigative judgment.” The righteous dead as far back in history as Adam’s time up to the present must be judged. As each case is deliberated separately, this process would take considerable time. We know from the “sure word of prophecy” that THE FINAL JUDGMENT for the righteous dead began in the fall of 1844.

We do not have space to study the specific prophecy here, but you may acquire information as to its precise calculation from Daniel by writing to the address at the conclusion of this tract. We have been expecting the investigation to pass on to the living saints for many years. “The judgment of the dead has been going on, and soon the judgment will begin upon the living, and every case will be decided. It will be known whose names are retained upon the book of life, and whose are blotted out. Every day the angels of God keep a record of the transactions of men, and these records stand open to the eyes of angels, and Christ, and God. Those who have manifested true repentance for sin, and by living faith in Christ are obedient to God’s commandments, will have their names retained in the book of life, and they will be confessed before the Father and before the holy angels. Jesus will say, ‘They are mine; I have purchased them with my own blood.’” [*Signs of the Times*, June 2, 1890]

We can also know from “the sure word of prophecy” that the investigative judgment of the living began in 1988. Write to the address at the end for a detailed explanation of the reckoning. During this present and last generation the “remnant of her seed” (Rev 12:17) will be fitted for translation and sealed for Heaven.

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Scientists, without regarding the signs of Bible prophecy, are admitting that, at the present rate of oxygen depletion, life cannot be sustained upon the earth more than another forty years. This means that, without question, we are living in the final moments of earth's history. THE FINAL JUDGMENT has begun for Christ's Church.

“And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, Saying with a loud voice, Fear God, and give glory to Him; for THE HOUR OF HIS JUDGMENT IS COME: and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” (Rev 14:6, 7)

When our attention is turned to Ezekiel, chapter 9, the judgment of the living is described. “And [YAH] said unto him, Go through the midst of the [church]... and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that be done in the midst thereof (verse 4)... Then said He unto me, The iniquity of the [church] is exceeding great, and land is full of blood, and the [church] full of perverseness: for they say, [YAH] hath forsaken the earth, and [YAH] seeth not. And as for Me also, Mine eye shall not spare, neither will I have pity, but I will recompense their way upon their head.” (verses 9 and 10)

The law of cause and effect is the principle in judgment. “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap [death]; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal 6:7, 8) YAH says, “...I will recompense their way upon their head.” (Eze 9:10) What is the great standard of judgment? “...He that said, Do not commit adultery, and also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the [Ten Commandments]. So speak ye, and so do, as they that shall be judged by the law of liberty [Ten Commandments].” (James 2:11, 12) “...love is the fulfilling of the law [of Ten Commandments].” (Rom 13:10)

And YAHSHUA said, “If ye keep My [Ten] commandments, ye shall abide in My love; even as I have kept My Father's [Ten] commandments, and abide in His love” (John 15:10). Peter's appeal in Acts 3:19 applies to our day, “Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing [investigative judgment] shall come from the presence of the Lord.” This period of time is also labeled “the times of [the restoration] of all things.” (Acts 3:21)

It is during this time that the “latter rain” of Holy Spirit power is falling, and the saints are being totally restored to the image of Christ. “Let everyone examine himself to see whether he be in the faith. Let the people of God repent and be converted, that their sins may be blotted out when the times of refreshing shall come from the presence of the Lord. Let them ascertain wherein they have failed to walk in the way that God has marked out, wherein they have failed to purify their souls by taking heed to His counsels.” [*Testimonies for the Church, Volume Eight, p. 103*]

There is a difference in the spiritual development of those who pass the investigative judgment of the dead and those of the living. For example, the thief on the cross died, but in the promise of eternal life. He had no opportunity for thorough sanctification; and thus, no prolonged time for spiritual growth into the full image of Christ. Yet he passes in the investigative judgment of the dead. Now we cite an example of one who passes the judgment of the living. “By faith Enoch was translated that he should not see death... [because] before his translation he had this testimony, that he pleased God.” (Heb 11:5) Enoch walked with YAH three hundred years without falling into sin. Every character defect was cleansed from him by

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his faith in the shed blood of Christ. “[Enoch] was a representative of the saints who live amid the perils and corruptions of the last days. For his faithful obedience to God he was translated. So, also, the faithful, who are alive and remain, will be translated. They will be removed from a sinful and corrupt world to the pure joys of Heaven.” [*Testimonies for the Church, Volume Two*, p.121]

“Many regard Enoch as a man to whom God gave special power to live a life more holy than we can live. But the character of the man who was so holy that he was translated to Heaven without seeing death is a representation of the character to be attained by those who will be translated when Christ comes in the clouds of heaven. Enoch’s life was no more exemplary than may be the life of every one who maintains a close connection with God.” [*The Signs of the Times*, 10-12-04]

So, those of us living in this most solemn period of earth’s history, during “the times of refreshing”, have a special work of purification to experience. “And [YAH] shall sit as a refiner and purifier of silver: and He shall purify the [church], and purge them as gold and silver, that they may offer unto [YAH] an offering in righteousness... And I will come near to you to judgment...” (Mal 3:3, 5) “I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service.” (Rom 12:1) “And as it is appointed unto men once to die, but after this the judgment: so Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation.” (Heb 9:27, 28) “...so be ye holy in all manner of [behavior].” (1 Peter 1:15) And “Stand fast therefore in the liberty wherewith Christ hath made us free...” (Gal 5:1).

Will you stand in THE FINAL JUDGMENT now in progress?

THE WAY TO ESCAPE

“God is faithful, who will not [permit] you to be tempted above that ye are able [to bear]; but will with the temptation also make a way to escape.” (1 Cor 10:13)

Many people rejoice as a result of this promise taken from the Holy Scriptures. But of those who “praise the Lord” for these powerful words, how many really believe them to the saving of the soul? How many others do not even realize such a promise has been given to mankind by a compassionate Creator and Savior?

“Count it all joy when ye fall into divers temptations: knowing this, that the trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing.” (James 1:2 – 4) The temptations that assail the children of God are to be regarded as the outworking of the wrath of Satan against Christ, who gave Himself as a sacrifice for our sins, and redeemed us by His blood. Satan is filled with wrath against the Savior. But he cannot hurt the Master except by conquering those for whom Christ died. He knows that when through his devices souls are ruined, the Savior is wounded.

The heavenly universe is watching with the deepest interest the conflict between Christ in the person of His saints, and the great deceiver. Those who recognize and resist temptation are fighting the Lord’s battles. To such are given the commendation, “Blessed is the man that endureth temptation.” Endurance of temptation means the cultivation of patience. The tempted, harassed soul cannot trust in his own strength of purpose. Feeling his utter helplessness, he flees to the Stronghold, saying, “My Savior, I cast my helpless soul upon Thee.” The fiercer the temptation, the more strongly he clings to the Mighty One — the weak become strong.

By faith he passes the temptation over to Christ and leaves it there. Faith in the Savior’s strength makes him more than a conqueror. It is the miracle-working power of YAHSHUA that arms the Christian with strength to overcome as Christ overcame. Temptation is not sin unless it is cherished. Looking unto YAHSHUA, “the author and finisher of our faith,” will fill the soul with peace and abiding trust. “When the enemy shall come in like a flood, the Spirit of the LORD shall lift up a standard against him.” (Isa 59:19)

Let us talk of a soul who had thought that she had blasphemed the Savior because the tempter kept putting into her mind the thought that Christ was only a man, and no more than a good man. She thought that Satan’s whisperings were the sentiments of her own heart, and this horrified her. She thought that she was denying Christ, and her soul was in an agony of distress. Yet these were merely suggestions of the enemy and not her own thoughts. Christ understood and accepted her; through brief counseling she came to recognize these suggestions as wholly from Satan, and her courage began to rise with the strength of the temptation. When vain thoughts pursue the soul, we must say, “I am a child of God. I commit myself, body and soul to YAHSHUA. I hate these vain thoughts.” Do not for one moment admit that they originate with you. We cannot afford to allow Satan to wound Christ by plunging us into unbelief and discouragement.

To those who are tempted the counsel is given: “Do not for a moment acknowledge Satan’s temptations as being in harmony with your own mind. Turn from them as you would from the adversary himself.” Satan’s work is to discourage the soul. Christ’s work is to inspire the heart with faith and hope. Satan seeks to unsettle our confidence. He tells us that our hopes are built upon false promises, rather than upon the sure, immutable word of Him who cannot lie. “YAH is not a man that He [can] lie.” (Num 23:19)

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The oldest, most experienced Christians have been assailed by Satan's temptations, but through trust in YAHSHUA they have conquered. So may every soul who looks in faith to Christ. A man cannot put his feet in the path of Holiness without evil men and evil angels uniting against him. Evil angels will conspire with evil men to destroy the servants of God. Those who are rebuked for their evil thoughts will hate the reprover of sin, and will try to wrench him from the service of Christ. The conflict may be long and painful, but we have the pledged word of the Eternal that Satan cannot conquer unless we submit to his control. Hallelu-YAH!

Christ was crucified as a deceiver, yet He was the "light of the world". He "endured the contradiction of sinners against Himself." "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). Can we measure the love of God? Paul declares that "it passeth knowledge." Then shall we who have been made partakers of the heavenly gift be careless and indifferent, neglecting the great salvation wrought out for us? Shall we allow ourselves to be separated from Christ, and thus lose the eternal reward, the great gift of everlasting life? Shall we not accept the hostility which Christ has placed between man and the serpent? (Gen 3:15) Shall we not eat the flesh and drink the blood of the Son of God? Or shall we become earthly, eating the serpent's meat, which is selfishness, hypocrisy, evil-surmising, envy, and covetousness? We have a right to say, "In the strength of Jesus Christ I will be a conqueror, I will not be overcome by Satan's devices even once!" [Adapted from *Ms. 31*, 1911, E.G.W.]

THE CHARACTER TO BE TESTED

We are to form characters after the divine Model, YAHSHUA, and bring every power and capability of our natures into subordination to Him in this life. Those who have a character that will be found worthy of a place in the kingdom of God, will be those who have become acquainted with God, who have obeyed the explicit directions given in His word. They will be entitled to a seat at the marriage supper of the Lamb. The only way in which we can distinguish between the true Christian and the pretender to Christianity is by the fruit of the life. Judas possessed qualities of character that would have made him a blessing to the church had he but submitted to the discipline that the Savior desired him to have.

The light of Christ's character which was shed upon Judas brought with it the responsibility of yielding up every natural or acquired trait that was not in harmony with the Christ life. But he never came to the point of surrendering himself fully to Jesus. He felt that he could retain his own individual judgment and opinion. He clung to his objectionable traits of character, and indulged in his own sinful habits, becoming selfish and covetous.

In the circumstance of Mary's anointing Jesus' feet, the plague spot of Judas' character was revealed. The crisis had come in the life of Judas, and the ruling trait of character took its supremacy over every other trait. Covetousness, which is idolatry, had been cultivated, and had strengthened in his heart, and when temptation came upon him, he was held under its control. The temptations of Satan will ever thus meet a response from the elements of depravity that are in the human character that have not been resisted and overcome. May this speak to our hearts in warning. The disciples could not discern the evil of Judas' heart; only the eye of God could discern the hidden motive, the unholy desire.

When an impure thought is welcomed, an unholy desire cherished, a rebellious purpose formed, the purity of the soul is stained and its innocence is ruined, temptations prevail, and hell triumphs. "Every man is tempted, when he is drawn away of his own lust, and enticed. Then when lust hath conceived, it bringeth forth sin; and sin, when it is finished, bringeth forth death." (James 1:14, 15) A man is tempted to sin when some attractive object or indulgence is presented to him, and he is drawn to overstep principle, and to violate his conscience in doing that which he knows to be wrong. This was what Judas was doing. He had no oil in his vessel with his lamp. He professed to have a deep interest in the welfare of the poor, but all his professions were pretenses, mere hypocrisy. He did not cultivate humility, and die to the world. He did not cultivate hope and love, and manifest pure devotion to God. He permitted the wild, unsanctified elements of character to prevail.

Those who are satisfied in having merely a form of religion, who do not carry out the lessons of Christ in their practical life, make manifest the weakness of their character when trial and temptation come upon them, and they prove that they were not Christians. Through faithfulness in the Christian life the soul is braced to withstand sudden assaults of temptation; for the true Christian learns to depend upon Christ for strength and grace. When the first temptation is met and resisted, the second is more easily met and resisted. We may be able to resist every temptation that assails the heart by calling upon our Mighty Deliverer.

It is not in the power of Satan to force anyone to sin. Sin is the sinner's individual act. Before sin exists in the heart, the consent of the will must be given, and as soon as it is given, sin is triumphant, and hell rejoices. But there is no excuse for sin, either great or little. Christ has been provided as the tempted one's Refuge. "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore

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in all things it behooved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people.

For in that He Himself hath suffered being tempted, He is able to succor them that are tempted... 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. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.” (Heb 2:16 – 18; 4:15, 16)

Of great importance to remember is that temptation is not sin, and is no indication that God is displeased with us. The Heavenly Father allows us to be tempted, but He measures every temptation, and apportions it according to our power to resist and overcome evil. It is in time of trial and temptation that we are enabled to measure the degree of our faith and trust in God, and to estimate the stability of our Christian character.

Let us repeat once again the words of comfort that have been left on record for our instruction: “There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a WAY TO ESCAPE, that ye may be able to bear it.” God has apportioned the temptation in proportion to the strength He can supply, and He never permits us to be tempted beyond our ability to resist or to endure. “The Lord knoweth how to deliver the godly out of temptation.” (2 Peter 2:9)

Through meditation on the lovely character of Christ, prayer for deliverance, and implicitly trusting the promises of YAH in Holy Writ, you will discover THE WAY TO ESCAPE and finally be saved. “Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love Him. (James 1:12) [Adapted from *ST 12-18-93*, E.G.W.]

CREATION vs. EVOLUTION

“In the beginning God created...” (Genesis 1:1)

We want you to find out for yourselves whether or not you are evolutionists. Evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself. That is to say, the thing gets better of itself; and that which causes it to get better is itself. And this progress marks “an increased value in existence, as judged by our feelings.” You know you are better, because you feel better. You know there has been progress, because you feel it. Your feelings regulate your standing.

Everyone who measures his progress, the value of his experience, by his feelings, is an evolutionist. All his Christianity, all his religion, is a mere profession without the fact, a form without the power. If you find yourself an evolutionist, you know at once that you are an infidel, for an infidel is simply a man without faith.

“The hypothesis of evolution,” the evolutionist tells us, “aims at answering a number of questions respecting the beginning, or genesis of things.” It “helps to restore the ancient sentiment toward nature as our parent, and the source of our life.” Evolution instituted the conception of vast and unimaginable periods of time in the history of our globe, so that the progress made has been through countless ages. Yet this progress has not been steady and straightforward. It has been through many ups and downs. There would come a cataclysm, or an eruption, and all would go to pieces. Again the process would start, and build up again. That is the process of evolution.

What has been the process of your progress from the worse to the better? Has it been through “many ups and downs”? Has your acquiring of the power to do the good works of God been through a long process of ups and downs from the time of your first profession of Christianity? Has it appeared sometimes that you have made great progress, and then, without a moment’s warning there would come a cataclysm or an eruption, and all would be spoiled? Nevertheless, in spite of all the ups and downs, you start in for another effort, and in “looking back” over it all, you can mark some progress, you think, as judged by your feelings — is that your experience? In other words, are you a “spiritual evolutionist”? If that has been the kind of progress that you have made in your Christian life, then admit it, and quit it, and be a Christian.

There is another phase of evolution that professedly is not absolutely antagonistic to creation. The men who made this professed to be Christians, professed to believe the word of God, but their faith was a mere form without the power. These men, though being charmed with this new thing, and wanting to be popular along with the new science, were not ready to get along without creation somewhere, so they formed a sort of evolution with the Creator in it. This is called “theistic evolution”; that is, God started the thing, whenever that was; but since, it has been going on of itself. He started it, and after that it was able of itself to accomplish all that has been done. This is plainly declared by the true evolutionists to be but “a phase of transition from the creational to the evolutionary hypothesis.”

There are many who believe that we must have God forgive our sins, and start us on the way, but after that we are to work out our own salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time; but they do not work out any salvation, because they do not have God constantly working in them, “both to will and to do of His good pleasure.” (Philippians 2:12, 13)

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Hebrews 11:3 says it is through faith that we understand that the worlds were framed — put together, arranged, built — “by the word of God: so that things which are seen were not made of things which do appear.” The earth which we have was not made of rocks; men were not made of monkeys, apes and “the missing link”; monkeys, apes, and “the missing link” were not made of tadpoles; and tadpoles were not made of protoplasm originally away back at the beginning. NO! “The worlds were framed by the word of God, so that things which are seen were not made of things that do appear.”

Why is it that things which are seen were not made of things which do appear? Simply because those things did not exist. The word of God is of that quality, that when the word is spoken, it not only causes the thing to be, but causes to exist the material of which the thing consists. “By the word of the LORD were the heavens made; and all the host of them by the breath of His mouth... for He spake, and it was.” (Psalm 33:6 – 9) Evolution is by long process; creation is by the word spoken.

When God, by speaking the word, had created the worlds. He said, “Let there be light.” How much time passed between the word and the time when the light came? Was it a week? A day? An hour? A minute? — No. Nor even a second. As soon as the word was spoken, the light was. The man who allows that any time at all passed between God’s speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages, he is simply more of an evolutionist than the one who thinks it took a day. If he allows that there was a day, or an hour, or a minute between the speaking of the word, and the thing itself, that man does not recognize creation.

The genuine evolutionist recognizes that creation must be immediate; but he does not believe in immediate action, and therefore does not believe in creation. When God speaks, there is in His word the creative energy to produce the thing which that word pronounces. The word of God is a living thing. The life that is in it is the life of God — eternal life.

Jesus said, “The words that I speak unto you, they are spirit, and they are life.” The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever; and in them is the creative energy to produce the thing spoken.

Israel had the Bible; they knew the word of God. They boasted of being the people of the Book, the people of God. They read it, and preached it in their synagogues. And when they read that word they said, We will accomplish it. But they never did. Though they professed to recognize the creative energy of the word of God, yet in their own lives they left that out. They looked to themselves. What were they? Are you afraid to say, for fear you have been there yourself? Evolutionists; is what they were, and that is what a good many of you are. They were not made new creatures; no new life was formed within them; it was all of themselves. So far were they from believing in creation that they rejected the Creator, and crucified Him. That is what evolution always does; for it is directly antagonistic to creation.

The Roman centurion with the ailing servant had heard the words of Jesus and had seen the effects of them and said, Whatever that man speaks is so; when he says a thing, it is done. Jesus knew perfectly well that the man had his mind upon the power of His word when the centurion stated his servant’s condition, and He replied, “As thou hast believed, so be it done unto thee. And his servant was healed.” When that word went forth, how long before the man was healed? When the word was spoken, the word did it at once.

When Jesus came into the world He demonstrated, over and over again, to all people and for all time, that the word of God still has creative energy. Jesus said to a certain person, “Thy sins are forgiven.” How long

before it was so? That same word, “Thy sins are forgiven,” is spoken to you today. Why let any time pass between this word spoken to you, and the accomplishment of it? When He speaks forgiveness to you, why let whole days pass before it is true in you? Whoever lets any time pass between the word spoken and the thing done is an evolutionist. The word of God to you is — man, woman: “Thy sins are forgiven thee.”

“Thy sins are forgiven” — present tense. I thank God that this is so, because the creative energy is in that word “forgiven” to take away all sin and create the man a new creature. Many have been longing for a clean heart. They say: “I believe in the forgiveness of sin and I would take it if I was sure; but there is so much evil in my heart, and so many things to overcome.” But there stands the word, “Create in me a clean heart.” “A new heart will I give you, and a new spirit will I put within you.” If you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. This is true when you allow any time to pass between the word spoken and the fulfillment of that thing in your experience. I believe in creation. Do you?

“While so many are hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming (speaking abroad, telling it out), ‘I know that Jesus Christ is my portion forever.’” The power to produce this is in the word of God; and when this is accepted, the creative energy is there producing the thing that is spoken. Is there such a thing as a Creator, who can create in you a clean heart? The question from this day to the end of the world is, do you believe in the Creator?

He says now to you, “Be ye clean.” For your soul’s sake, recognize the creative energy in the word of God which comes to you in the Bible; for this word is the same to you today that it was when it spoke into space the worlds on high, brought light out of darkness, and cleansing to the leper. That word spoken to you today, if received, creates you new in Christ Jesus; that word, spoken into the dark waste and void space of your heart, if received, produces there the light of God; that word spoken today to you, afflicted with the leprosy of sin, if received, immediately cleanses you. Let it, dear one. Please let it.

How shall I be clean? — by the creative energy of that word, “Be ye clean.” Therefore it is written, “Now ye are clean through the word which I have spoken unto you.” Are you a creationist? Will you from this moment be a creationist? What a blessed thing this is. When you read the word, receive the word; and the creative energy is in you producing the things which the word speaks, and you are living in the very presence of the power of creation. Creation in your life, God creating in you, righteousness, holiness, truth, faithfulness— every good and gracious thing.

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries, and is always trying. There will never be any good thing in you, of any kind, till the world’s end — except it is created there by the Creator Himself. Let us believe His word. He speaks forgiveness. He speaks a clean heart. He speaks holiness, He creates it by His word. Let Him create it in you Let that creative word work for you, let that creative energy work in you, that which the word produces. God will work in you to do of His good pleasure.

You and I are to invite all people to the marriage supper, saying, “Come, for all things are now ready.” How can I say this when I myself am not ready? My words will not reach them. But when there is in that call the creative energy of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which our Creator has marked out — then when we go forth to the world, they will hear the power of truth.

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YAH's "mark of pure truth" is being set upon His people. But He will never set His seal upon one who is not cleansed from every defilement. God will not set His seal to falsehood or deceit. Would you ask Him to place His precious stamp upon unrighteousness? He must cleanse you, so He can put His seal to His own work — the creation. He cannot approve your feeble efforts and failures — self-righteousness. Let Him write His character upon your heart; let Him stamp His name in your forehead. He can only accomplish this miracle when you agree with His word, allowing it to create a new spirit within you — old things are passed away.

Let us be no more evolutionists. Let not a moment pass between the accomplishment of the thing in you and Gods word to you. Live in the presence of creation, walking with the Creator, upheld by His creative power. Choose Christ, Creation, and Life. You will be glad you did!!

THE THREE "SABBATHS"

One can in truth speak of sabbaths in the plural only as one can speak of many gods. "There is no God but one. For though there be that are called gods, whether in heaven or on earth; as there are gods many, and lords many; yet to us there is one God, the Father, of whom are all things, and we unto Him; and one Lord, Jesus Christ, through whom are all things, and we through Him." (1 Cor 8: 4 – 6) So, though there be various "sabbaths," so called, there is but one true Sabbath, the Sabbath of the Lord.

The word, "Sabbath" means rest. It is a Hebrew word transferred into the English language. When the Hebrews used the word "Sabbath," it conveyed the same idea to them that the word "rest" does to us. The fourth commandment therefore really says to us: "Remember the rest day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the rest day of the Lord [YAH] thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day; wherefore the Lord [YAH] blessed the rest day and hallowed it."

We must not make the mistake of judging the Lord's rest from what men are accustomed to call rest. God is not a man. We should rather learn from God's rest what rest really is. God's rest is not mere physical rest from weariness. This we know from two facts: First, "God is Spirit." (John 4:24) Not "a spirit," as though He were one of many; but He is Spirit, as it is rendered in the margin of the Revised Version. Second, "The everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary." (Isa 40: 28) The Lord therefore did not rest because He was tired, and His rest is not physical, but spiritual, since he is Spirit. "They that worship Him must worship Him in Spirit and in truth."

God rested, not because He was weary, but because His work was finished. When work is finished, and is well done, nothing but rest remains. In six days God finished His work, and as He surveyed it, He pronounced it "very good." There was no flaw in it. It was without fault before Him. Therefore since God's work was done and well done at the close of the sixth day, "He rested on the seventh day from all His work which He had made." He had no sad reflections, no regrets. His rest was not marred, as what man calls rest so often is, by any such thought as, "tomorrow I must go to work again; nor, "I wish I had done this portion a little differently;" nor, "If I could do that over again, I could make an improvement;" nor, "That last day's work is so bad that I cannot bear to look at it; I was so tired when I got to it that I couldn't half do it." Nothing of the kind. Every portion of the work, even man, was as perfect as it was possible for it to be, and God took pure delight in contemplating the work from which He was resting, because it was complete and perfect.

This is the rest which He offers to us. It is not something He imposes on us, but which He in everlasting love and kindness gives to us. Rest is not a task that is laid on one. It is not a burden. They who look upon the Sabbath as a burden, have no idea of what the Sabbath of the Lord is. It is rest, perfect, unalloyed rest. Jesus Christ is the One by whom the worlds were made, "for in Him were all things created, in the heavens, and upon the earth," therefore He is the One who offers us this rest. To every soul He cries, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." (Matt 11:28) The rest is found in Him, because in Him the works of God are completed. In Him is the new creation, and if any man be in Him, he is a new creature. On the cross Jesus cried, "It is finished," thus showing that in His cross we find that perfect rest that comes alone from the finished work of the Lord.

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This rest is gained by faith. “We which believe do enter into rest.” How so? Because by faith we have the finished, perfect work of the Lord as our own. “This is the work of God, that ye believe on Him whom He hath sent.” John 6:29. Believing on Him means receiving Him; and since in Him the works of God are complete, it follows that by believing on Him we find the rest.

The rest that Jesus gives is rest from sin. The heavy laden whom He calls to Him are those who are burdened with the weight of their sins. All men are thus burdened, “for all have sinned.” Our best works are utterly worthless. Christ will have a people who are “zealous of good works;” (Titus 2:14, 15) but the good works must be those which God Himself has wrought for us in Christ. Only His work is enduring. “His work is honorable and glorious; and His righteousness endureth forever.” (Psalm 111:3)

Therefore, “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. For we are His workmanship, created in Christ Jesus unto good works, which God hath before prepared that we should walk in them.” (Eph 2:8 – 10) It is “not by works done in righteousness, which we did ourselves, but according to His mercy He saved us, through the washing of regeneration and renewing of the Holy Ghost, which He poured out upon us richly, through Jesus Christ our Saviour.” (Titus 3:5, 6)

It is by the works of God, therefore, that we are saved, and not by our own. Good works there are in abundance, and they are for us too, but through no work of our own, solely through the perfect work of God in Jesus Christ. If the works were our own, then the rest would be our own; but God gives us His rest, not ours, because only His works can yield perfect rest. “He hath made His wonderful works to be remembered,” (Psalm 111:4) or, literally, “He hath made a memorial for His wondrous works.” That memorial is the seventh day, the day on which He has rested from all His works. That day He has blessed and sanctified, made holy. Its holiness has never departed from it, for “whatsoever God doeth, it shall be forever.” No matter what man does, nor how man regards the day, its holiness remains.

“There remaineth therefore a rest to the people of God;” and the seventh day, which God forever declares to be His rest, is that by which He makes known to us the perfection of His rest, because it calls us to contemplate a finished and perfect new creation. It reveals to us the everlasting God, the unwearied, almighty Creator, who has wrought and laid up great goodness for them that trust in Him before the sons of men. (Psalm 31:19) It reminds us that we are “complete in Him, which is the head of all principality and power.” It tells us that, although we have sinned, and brought the curse on God’s perfect creation, the cross of Christ, which bears the curse, restores and perpetuates the perfect work of God, so that through it we may stand without fault before the throne of God, just as when man was first made. “Thanks be unto God for His unspeakable gift.”

There is such a thing as “the Jewish sabbath,” or the Sabbath of the Jews, but it is so far a different thing from the Sabbath of the Lord. Many people imagine that if one observes the seventh day, he is keeping the Jewish sabbath; but that does not at all follow. No one keeps the Jewish sabbath if he keeps the Sabbath “according to the commandment.” There is the same difference between the Jewish sabbath and the Sabbath of the Lord that there is between a man and God. Let us explain:

“The seventh day is the Sabbath of the Lord [YAH];” but we have seen that the Lord’s rest is spiritual rest, which the seventh day commemorates. A man may cease from physical toil on the seventh day of the week, and not keep the Sabbath of the Lord. If a man stops work on Friday evening at sunset, and abstains from all labor until the next day at sunset, merely as a form of worship, and in order that he may be physically

better able to go at his work again, or with the thought that he is thereby discharging a duty, and gaining the favor of God, that is not keeping the Sabbath of the Lord. To keep the Sabbath of the Lord is to delight in the Lord. Those who do not delight themselves in the Lord, do not keep His Sabbath, no matter when they abstain from labor.

It is absolutely impossible for one who is not a Christian to keep the Lord's Sabbath; for, as we have seen, God's rest comes only from His perfect work, which is found only in Christ. "We which believe do enter into rest." Therefore no Jew, so called, as distinguished from a believer in Christ, keeps the Sabbath of the Lord, even though he apparently rests on the seventh day of the week. His rest is his own rest, and not the rest of the Lord.

Do you see the difference? The Jewish sabbath falls on the same day of the week as the Sabbath of the Lord, but it is not by any means the same thing. It represents only the man himself, and his own work. Instead of being the sign of justification by faith in the work of the Lord, it is the sign of self-righteousness, as indicated by the question which the Jews asked of Jesus, "What shall we do, that we might work the works of God?" They counted their own works equal to God's works. Their obedience was not the obedience of faith, but only of form. From such a Sabbath may the Lord deliver us. It is far from it that we are delivered in the Sabbath of the Lord, for we are saved from our own works, and given the perfect works of the Lord. "The seventh day is the Sabbath of the Lord," but let us beware of making it a mere caricature of rest. Let us take it for what it is: the rest of the Lord.

This is something entirely different from the sabbath of the Jews, and infinitely different from the Sabbath of the Lord. The Sabbath of the Lord is the acceptance of God's own works, and rest in them alone, allowing Him to work both to will and do of His good pleasure; the Jewish sabbath represents the vain attempt of zealous and self-confident men to do the works which God Himself does, and which God alone can do; but the pope's sabbath signifies the substitution of man's work for God's work, as being not only as good, but even better. It dispenses with even the form of the commandment of the Lord. Let us see how this is.

The Lord's Sabbath has been sufficiently dwelt on for the present. We know what it is. We have seen that the Jews' sabbath is the observing of the form of the Lord's Sabbath, without the substance, which can come only by faith. It falls on the same day, but it is man's sabbath, not the Lord's. The papal sabbath has nothing in common with the Sabbath of the Lord, not even in form, but utterly repudiates it. Thus a Roman Catholic book entitled *A Sure Way to Find Out the True Religion* says, "The keeping holy Sunday is a thing absolutely necessary to salvation; and yet this is nowhere put down in the Bible; on the contrary, the Bible says, 'Remember the Sabbath day, to keep it holy,' (Exo 20:8) which is Saturday, and not Sunday; therefore the Bible does not contain all things necessary to salvation."

This is only one out of many similar citations that might be given, but is sufficient to show that in the observance of Sunday the Catholic Church deliberately repudiates the Word of the Lord, and sets itself above it. It has placed its sabbath on an entirely different day from the Sabbath of the Lord [YAH] — a day which even God Himself could not possibly have made His Sabbath, since on it He began His work — in order to emphasize its claims to be above God. It would teach men to obey the church rather than God.

Notice that the citation speaks about the necessity of "keeping holy the Sunday." But God has not made the Sunday holy. In fact, the Bible knows nothing about such a day. It does know the first day of the week, which it calls a working day, but the Sunday, a day composed of parts of two days, was made in Rome. The only day that God has ever spoken of as holy is the seventh day of the week.

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That day He Himself has made holy, and all He asks of us is to keep it holy. But since God has not made the Sunday holy, it follows that if man is to keep it holy, a man himself must make it holy. All the sacredness in the world that Sunday has is that which man gives to it. The Sunday sabbath, therefore, stands as the sign of man's pretended power to make things holy. For if man can make one thing holy, it is evident that he can make anything holy. If man can make and keep a day holy, then he can make and keep himself holy. The papal sabbath is thus the sign of the pope's claims to take the place of the Lord [YAH] as the sanctifier of sinners.

While the seventh day is the sign of God's power to save by His own works, the Sunday is the sign of man's assumed power to save himself by his own works, entirely apart from and in spite of the Lord. It repudiates the Lord in repudiating His Word. Take notice that this is said of the Papal Sunday, and not of all those who regard it as a holy day. There are thousands who are keeping the papal day, honestly supposing it to be the Sabbath of the Lord. Such, of course, believe in justification by faith, although they unwittingly observe the sign of justification by works. It is for the benefit of such that this article is written, that they may be wholly consistent in their profession of faith. We are dealing with facts, regardless of how men may stand related to them; and the facts are that the Lord's Sabbath is justification by faith; the papal sabbath means justification by works, and that man's own works. On which side will you stand? [Originally written by E. J. Waggoner]

THE GREAT ROCK

In the Sermon on the Mount, given on a grassy hillside by the Master Himself to a great crowd of fascinated listeners, are to be found timeless, startling truths that stand out in sharp contrast to the meaningless platitudes, social gospel and popular psychology so common in today's pulpits. Many of the listeners at this huge gathering, in a picnic-like setting above the Sea of Galilee, had traveled long miles on foot just to be in the Master's presence and feed their famished souls with His blessed teaching. How the meaning has been lost — the simplicity of true worship — that lively, continuous, intimate experience encompassing the whole of our lives, which honors God and uplifts the worshiper. In the Sermon on the Mount, Jesus contrasts this experience with the curse of "weekend Christianity", as common in His day as it is in ours.

In this religious bondage the Deity whom we have ignored, neglected or outright offended all week, is to be appeased by an hour-long gathering filled with meaningless exhortations and murmured "amens," reverent kneeling, the bowing of heads and folding of hands. Then when the sermonizing and singing are done, we file out, dressed in our weekend best, shaking hands and feeling we have made up for a week of indifference. It is true that some leave with a sort of good feeling about God or themselves and others feel they have gotten some good religious information, but most just feel they have survived another weekly ordeal. Then these professed "children of God" head for their cars and back to the "reality of life" with its trial and error, the trial of trying again and again with no assurance of success.

As the hymn puts it,

"We have not served Thee as we ought,
Alas the duties left undone,
The work with little fervor wrought,
The battles lost or scarcely won..."

Of such false worship and false worshipers, the Lord says, "I never knew you. Away from me, you evildoers" — you doers of failure.

Time is slipping quickly by on that quiet hillside of long ago, and Christ must summarize and make His final appeal before the crowd becomes restless and anxious to turn toward home. Drawing attention to some of the dwellings in sight, He illustrates the result of living according to the things He has just taught. "I will show you what he is like who comes to me, hears my words and puts them into practice," He says, pointing to a grand home high on a rocky steep. "He is like a wise man building a house, who digs down deep and lays his foundation on a rock. Rain comes with strong winds, washes fill to flood proportions and the value of his house is displayed. This house, built by a wise owner, though struck by a torrent does not fall; nor can it be shaken, because it has its foundation on a rock."

Now He calls their attention to another house, perhaps more impressive and imposing than the first, but situated in a lush garden-like lowland. "The same flood strikes this house," He tells them. "The current is strong and there is a great crash as the house collapses in total destruction." Silence reigns. The discourse is ended. Convicted by the force of Jesus' illustration, Peter, John and Judas had cause to examine their own character foundations closely to find out what they had been building upon. Each of these disciples wanted a solid character that would stand up to the tests and trials to come and each had an equal opportunity to obtain it. John and Peter chose, that very day, a new building site and began moving their construction materials to higher ground, separating the inferior (wood, hay and stubble) from the valuable (gold, silver

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and precious stones). Judas also intended to do this very work and began to plan the best way to go about it while waiting for a favorable opportunity to begin. Peter and John secured the invaluable services of the great Master Builder, while Judas, who intended to do the same, delayed paying the initial fee of fully yielding his heart and life to the Builder's complete control.

Of the two who actually began their building project, John learned more readily to distrust himself and let the Builder take charge; hence his foundation was laid. Peter, very involved in getting his materials to the new site on higher ground, believed the Builder's role was mainly that of a counselor who would show him what to do, and Himself, help out only in a crisis. He never did get around to signing a contract giving the Builder complete control till he nearly ruined his project altogether the night a certain cock crowed three times. Though honest in his self-expectations, he learned the Builder knew him better than he knew himself.

Now, in his new role of workman with God instead of master builder, Peter prospered. His Lord showed him how to build for eternity and Peter etched each lesson indelibly in his mind, putting all he learned into practice, never returning to his old method. He learned that this Builder did not just issue instructions and drop by occasionally, but was always present as the work progressed. Peter was one of those who discovered that Jesus' stories were not entertaining sermons, but instructions in principles — principles that, taken to heart and into the life, transform the willing into the very image of God.

Judas, who had put Jesus' counsel up on the shelf of good intentions, never did yield his life to the Master Builder. It all seemed important, but not quite important enough to do it. Judas saw what needed to be done. He knew the deformities of his character as well as any of the disciples. He watched the others doing what Jesus told them to do and saw His power change them, but he viewed all this the way people watch TV — as a passive observer. He postponed life, real life, just until tomorrow — a vague, misty tomorrow which never came.

Every prompting to right neglected and left for later opens a door to doubt. Judas went from one degree of unbelief to the next till his character was firmly fixed in the wrong path. Wisdom from above, which guides into all truth, could have been his, but he neglected the counsel of God and the evil he cherished gained an overpowering influence on him, fashioning him body and soul a slave to sin. "Practice makes perfect", and Judas practiced his cherished evil. Day by day it became easier, till his sins were finally perfected, and the selfish, wicked heart he had tried to hide was revealed to all.

"After God has shown individuals their sins and given them grace to overcome, and His Spirit has been long striving with them, He will not work a miracle to prevent the sure result of resisting that Spirit and persisting in a wrong course. There is a boundary to His grace and mercy; when this boundary is passed, the aid of His Spirit, so wickedly refused and insulted, is withdrawn, and the soul is given over to the worst of tyrants, the power of a perverted will. If we are closely connected with sacred things and yet do not realize their importance, the heart will become so hard that the most earnest appeals will not move it to contrition. We must cherish every ray of light. We must work intelligently to form our characters after the Divine model, continually striving, with all the powers God has given us, to reach the high standard set before us in His word." [*The Signs of the Times*, Ellen G. White, June 5, 1884]

As with individuals so it is with groups. The same principles apply. Peter and Judas can accurately portray the growth and devotion, or danger and destruction, that become the experience and history of churches. Whether good or bad, building a character and a church are the only real, lasting work of life. And it is impossible to build two characters or churches. Either the edifice is reared on Christ or built on sandy self.

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But self cannot stand before the onslaught of Satan, for the tempter is too powerful. Christ alone is the Rock impervious to all the assaults of the enemy.

When you take up the Scriptures, do not just read, but heed, like John and Peter. Let conviction grip your heart and act upon it. He gives the power to carry out those convictions, for He is delighted and greatly honored to watch you take hold of what He has given. You too, as His disciples of old, will know the joy of watching your eternal edifice rise strong, sure and beautiful in the hands of the Master Builder. Read the Bible, not for entertainment or information, but for His sake who has loved you with an everlasting love. And when you find a promise in His Word, know that it is already yours as a gift of His love. Take it, unwrap it, open it, enjoy it, use it! And know that it is yours forever. Your faith and love will grow from victory to victory and His joy in you will be full. Come up and be separate and become part of “The Great Rock” — that “Stone cut out without hands.”

Now is always the appropriate time with Him. Commitment left for tomorrow is no commitment at all. As the past is forever beyond our reach, so with tomorrow. The future can be altered and the past covered only as we let God change our present. As we let Him, now, this moment, rivet us to His wonderful Rock and build on that foundation, we will find our past cleansed of its accumulated guilt, and even the sordid experiences of our former lives He will use to His glory. Not only is the evil of the past cleansed, but the nightmare ahead that we had under construction is likewise transformed into a glorious future. “For I know the plans I have for you, plans for your welfare and not for evil, to give you a future and a hope.” (Jeremiah 29:11)

There are many splendid locations still available on “The Great Rock,” that growing Stone, just right for the construction of your fabulous abiding place. It is now or never — your chance of a lifetime. And the choices are life or death. Sell off your field of river-edge sand and move to the “Solid Rock Estates” — it is filling the whole earth — where your investment is one hundred percent assured and satisfaction is guaranteed!

“Let no professed Christian take counsel of his own imperfections and say that it is impossible for a Christian to live a sinless life. It is impossible for a true Christian, one who has full faith, to live any other kind of life.” [Taken from *The Glad Tidings*, by E.J. Waggoner]

THE SPIRIT-FILLED CHURCH

The heat of the furnace was like the sevenfold-heated crucible of Nebuchadnezzar. Through the great air shafts there came a mighty, rushing wind, and it fanned the furnace flames into a fury. Tongues of fire darted through the great mass of limestone and coke and iron ore. Men were unloading into this fiery furnace a kind of rock in which they said was gold and silver. I picked up a glittering piece of ore, and thought I saw gold, but the guide said it was pyrites of iron. "It is not all gold that glitters."

Then we went below, to the base of the furnace. The mighty, rushing wind had fanned the furnace fires to smelting heat, and the coke, and the limestone, and the iron, and the quartz, and the copper, and the gold, and the silver were all a molten sea.

And then I saw a wonder. There were two outlets on different sides of the furnace. From the larger one there flowed a great fiery stream. They told me it was the limestone and coke and iron and quartz. From the smaller opening there ran forth a little stream of precious metals. Substances which had dwelt together for ages in the bosom of the earth, now ran away from each other with a haste that seemed to voice a mutual hate.

The little particles of precious metals that had been scattered through the ore and imprisoned in their rocky cells for centuries now ran together and embraced each other with a speed and sparkle that looked akin to joy. This was the miner's harvest-time. As I thought upon the fiery furnace, which men call a smelter, and saw how easily they could separate the precious metal from the base, I remembered the precious children of God who are mingled with the base in the church and the world, and I sighed and said, "O, for a divine smelter!" Then the Lord spake through His Word and said:

"He shall baptize you with the Holy Ghost, and with fire; whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire." (Matt 3:11, 12) "Behold, I will send My messenger, and he shall prepare the way before Me; and the Lord, whom ye seek, shall suddenly come to His temple, even the Messenger of the covenant, whom ye delight in; behold, He shall come, saith the Lord of hosts. But who may abide the day of His coming? And who shall stand when He appeareth? For He is like a refiner's fire; and like fuller's soap; and He shall sit as a refiner and purifier of silver; and He shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." (Mal 3:1 – 3)

The Holy Spirit is the Lord's smelting furnace. In it He separates the precious from the base. It purifies the gold and causes it to shine forth in all its heavenly luster, while it burns up the hypocritical glitter of the dross. These furnace fires were kindled on the day of Pentecost when the mighty, rushing wind came to the "upper room," followed by the tongues of fire. Into this furnace there was cast the new-born church of Jesus Christ; but the dross had already been burned out, and the pure gold only shone the brighter amid the glare of the furnace fires. Then the Lord cast into the furnace the Jewish Church, with its priesthood of pomp and pride, and then the whole Gentile world, with its tinsel and show. The rushing wind continued to blow, and the tongues of fire continued to burn, until the whole was a molten sea, and the pure was separated from the vile, and under God's furnace fires the world was separated into but two elements — the precious and the base, martyrs and murderers.

This was God's early harvest-time, the first-fruits of the great last-day harvest. O, that the church had kept the furnace fires burning at smelting heat! But they were allowed to cool, and the precious and the base are

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today mingled in a mighty mass, awaiting the furnace fires which the Holy Ghost has again begun to fan to smelting heat.

Yes, it has begun. There is a movement toward the “upper room” among those who sigh and cry for all the abominations which are done in the midst of a backslidden church. There is a crying to God for “power from on high.” There is a baptizing of the Holy Ghost. There is a running together of the “free gold” — of those in whom the purging fires are burning, and from whose faces the Lord has wiped the wrinkling dross of sin. A nucleus is forming, like the nucleus that formed on the day of Pentecost. And soon again the whole church and the world will be in the baptistry of God’s burning presence, in His latter-day furnace. Forth from its purifying flames will come the church of God, though only a remnant, without spot or wrinkle or any such thing. I said the furnace fires had begun to burn.

How do I know? Because I have felt the flame. And I am seeing men, women, and children in the church to which I belong casting themselves into the purifying furnace of God’s Holy Spirit; and I have seen the great Refiner of silver wipe from their darkened faces the wrinkling dross of sin, and leave them shining with holy consecration. And this holy shining is throwing its search-light upon those who are base and vile within the church, and they cannot endure the glory; for the separating time has come, because the Holy Ghost has come; “but who may abide the day of His coming?”

These two elements cannot long dwell together under the smelting power of the Holy Spirit. They do not belong together. One is the tried gold of faith; the other is base unbelief; and under the baptismal fires of the Holy Spirit, the man of faith will flee from the Babylon of unbelief, even as Lot fled from Sodom, and there will be a baptized church; yes, a visible church. The Lord left a visible baptized church when He went away, and He declared that the gates of hell should not prevail against that church; and they will not. When He returns, He will find a visible church baptized with the Holy Ghost, without spot or wrinkle, awaiting His return. There is an ever-increasing procession leading toward the “upper room.”

Reader, are you one of them? And just as the precious metals obeyed the divine law and left the lighter, baser metal, and ran together, so the gold that is mixed with the base in church and world, under the smelting heat of the Holy Ghost will yet hear the voice of God from heaven, saying: “Babylon the great is fallen, is fallen ... Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.” The furnace fires have begun to burn. God’s latter-day harvest will soon be gathered.

Reader, are you in the furnace? Are you being baptized with the Holy Ghost and with fire? Are you willing to be cleansed? If so, why not enter the furnace? “Receive ye the Holy Ghost.”

THE IDEAL CHURCH and IDEAL STATE

Jesus Christ has established an institution in the world which will continue until He comes to gather His faithful to Himself; it is that company of the faithful, who, at His coming, will constitute the ideal church. They must stand in the most trying time the world has ever seen; but they will stand, and stand not only upon the promises of God, but upon the commands of God, the law of God as well.

Speaking of that ideal church, our Lord, through the prophet John, says, “Here is the patience of the saints, they that keep the commandments of God, and the faith of Jesus.” (Rev 14:12) The Word says, in speaking of Christ’s work for His church; “That He might present the church to Himself a glorious church, not having spot or wrinkle or any such thing; but that it should be holy and without blemish.” (Eph 5:27) One of the petitions in Christ’s last recorded prayer was, “that they may all be one;” and concerning the place which His followers were to occupy in this world Christ declares: “They are not of the world, even as I am not of the world.” (John 17:16) Therefore, the ideal church will not be mixed up in the politics of the world. It will not turn aside from its special work.

Again, the ideal church must be a missionary church and obey the command, “Go ye into all the world, and preach the Gospel to every creature.” There has never yet been a time in the history of the world when the church could plead that it had accomplished its purpose in forwarding the interests of Christ’s kingdom, and could then join with the state in helping to straighten out the affairs of the kingdoms of this world. The church has on its hands the greatest enterprise in all the world. In the world, but not of it; married to Christ; not united in any way to the state; fully absorbed in God’s work alone; loyal to God in all circumstances; obedient to all His commandments — exercising “the faith of Jesus.”

The state is a legitimate institution. Being such, it has a field distinctly its own. Anarchy is as much opposed to God’s purpose as it is to the governments against which it aims its poisoned arrows. The purpose of the ideal state is to safeguard individual rights. It must sit as a judge upon the cases of those who wantonly invade rights, destroy property, or chastity, or reputation, or take life. If it did not do this, there could be no excuse for its existence, and no guarantee of safety to person, life, or property. Because men will not respect the rights of others, the state used force to compel them to refrain from invading those rights.

The state cannot compel men to cease being covetous, or to cease hating other men; but it can, through fear of punishment, to a great extent, compel them to refrain from taking the possessions of another, or allowing hate to manifest itself in murder. The ideal state cannot punish for evil thoughts, but it can punish the evil thinker for carrying his evil thoughts into practice, and thus can and does to a great extent control and hold in check the flood of evil deeds that otherwise would flow unchecked. In other words, it does not demand righteousness, but civility. The ideal state can demand of man no religious duty or service; for the state is not a deity. It cannot demand that such duty or service be performed toward the God of heaven; for He, Himself, has placed before men every necessary requirement, made His service voluntary, not compulsory, and has delegated to no power nor institution on earth the authority to enforce any religious requirements or restrictions upon any soul. The right of choice is a sacred right which even Divinity will not invade. The ideal state, therefore, cannot invade it.

Christ recognized the fact that the church and the state must stand each in its own sphere. “Render therefore unto Caesar [government] the things that are Caesar’s; and unto God the things that are God’s.” (Matt 22:21) The policeman is not the man to carry the Gospel message. He has no commission so to do. The minister of the Gospel has no business with the policeman’s club or pistol or the warrior’s sword or rifle.

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God has given him no commission to carry on the work. These stand for the state, not the church. The only weapon the Christian may carry is the sword of the Spirit. To teach and to convict men of sin and convert them to Christ, through the operation of the Holy Spirit — this is the business of the ideal church. To protect the person, property, and liberties of the individual — this is the business of the ideal state. Unite them, and you have a combination that has not been authorized of God, and cannot but invade the rights of men in both domains. He who flees from civil punishments to the protection of a legalized creed has made himself a hypocrite and shut the door of heaven in his own face. And that is what every national religion — every union of church and state — has taught men to do. In the words of U. S. Grant, let us “Keep the church and state forever separate.”

THE ONE HEART

“And I will give them one heart, and one way, that they may fear Me forever, for the good of them, and of their children after them.” (Jer 32:39)

Unity — quite impossible in Satan’s kingdom — is the experience of the Remnant Church of Revelation 12:17. This is something false religion cannot achieve. It is the gift of God through His Son. Perfect unity has not taken place in the professed Christian Church for many generations. Nevertheless, Jesus’ work and prayer is not in vain. He said, “That they all may be one; as Thou, Father, art in me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one: I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou has sent me, and hast loved them, as Thou hast loved me.” (John 17:21 – 23)

No, Jesus did not pray in vain. His true church has this unity. This unity is promised to His restored church. “And I will give them one heart, and one way, that they may fear me forever...” This “forever” is everlasting life that has been promised to those with THE ONE HEART walking in the narrow way. The world knows who the children of God are because of the unity they have with one another.

We are settled that all the words of Christ are true. We know that we shall live in His Word so that all of His promises are fulfilled in our lives including John 17, which is “our church creed.”

This single mind, which is the mind of Christ, does not go unnoticed by the powers of evil. Their jealousy and rage know no limits. “Now I beseech you, brethren, mark them which cause divisions and offenses contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly and by good words and fair speeches deceive the hearts of the simple.” (Romans 16:17 – 18)

Satan does not often use direct force these days. He has been “converted after the modern order of things.” He comes with “good words and fair speeches,” but God’s people are frank and honest. Instead of outright aggression the devil seeks to invade the church with those who look and act like Christians. The Christian who has received the Holy Spirit can “detect sin under any guise.” When sin is detected and the lights are turned on, those who are not committed to THE ONE HEART must flee.

“All their wickedness is in Gilgal: for there I hated them: for the wickedness of their doings I will drive them out of mine house, I will love them no more: all their princes are revolvers. Ephraim is smitten, their root is dried up, they shall bear no fruit: yea, though they bring forth, yet will I slay even the beloved fruit of their womb. My God will cast them away, because they did not hearken unto Him: and they shall be wanderers among the nations.” (Hosea 9:15 – 17)

Those who are revolvers by nature cannot find peace with the people of God. They cannot find peace with each other, and so, are destined to be wanderers. “They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us.” (1 John 2:19)

The Lord is now harvesting His people for the last time. The unity now experienced by His church is the fruit of harvest. There are those who are putting forth every effort to tell others that the harvest is not yet.

“Delay, delay,” they say. “Someday it will be time.” “Someday the latter rain will be poured out!” Satan urges on his agents to confuse and destroy the power of this final movement. The instruction of God on this point is plain. “Let us with contrite hearts, pray most earnestly that now, in the time of the latter rain, the showers of grace may fall upon us.” [TM, 509]

Satan would have all wait for “a sign.” His power rests in delay. Jesus said, “An evil and adulterous generation seeketh after a sign...” (Matt 12:39) The Lord gives His people evidence, but He does not remove every possibility of doubt. Those who do not trust the word of God and His evidences will be left to wander. “Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.” [TM, 507]

Those who do not receive the filling of the Holy Spirit will be able to see our light and power, but they will not be able to discern our joy and peace since they, themselves, do not possess that quality. They will not be able to experience the gift of unity. They can only try to cover up their wolf with sheep’s clothing. The message they herald is one about things to eat, things to wear, special doctrines to promulgate, and other yokes too heavy for even them to bear. These “sheep’s clothing” mask the corrupt heart for a time, but under the discerning eye of YAH it cannot hide.

While the wheat and tares were to be left together until the harvest, something wonderful happens during the harvest. “So shall ye know that I am the Lord your God dwelling in Zion, My holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her anymore.” (Joel 3:17) “In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, “YAH is OUR RIGHTEOUSNESS.” (Jer 23:6) The sinners in Zion are sifted out. The truth of Christ’s virtue causes them to flee. This is the movement of Revelation 18 which the believers have long desired. And “YAH is OUR RIGHTEOUSNESS” is THE ONE HEART He gives to His people.

“We shall in the future, as we have in the past, see all kinds of character developed. We shall witness the apostasy of men in whom we have had confidence, in whom we trusted, who, we supposed, were as true as steel to principle. Something comes to test them, and they are overthrown.” [3SM, 411] Christ will keep all His children in perfect unity, but the sons of perdition will be overthrown — He is not willing that any should perish.

“The law of love being the foundation of the government of God, the happiness of all intelligent beings depends upon their perfect accord with its great principles of righteousness... [The angels] delighted in reflecting His glory and showing forth His praise. And while love to God was supreme, love for one another was confiding and unselfish. There was no note of discord to mar the celestial harmonies. But a change came over this happy state. There was one who perverted the freedom that God had granted to His creatures... Little by little Lucifer came to indulge the desire for self-exaltation... God Himself had established the order of heaven; and in departing from it, Lucifer would dishonor his Maker and bring ruin upon himself. But the warning, given in infinite love and mercy, only aroused a spirit of resistance. Lucifer allowed his jealousy of Christ to prevail, and became the more determined. “The angels joyfully acknowledged the supremacy of Christ, and prostrating themselves before Him, poured out their love and adoration. Lucifer bowed with them, but in his heart there was a strange, fierce conflict. Truth, justice, and loyalty were struggling against envy and jealousy. The influence of the holy angels seemed for a time to carry him with them... But again he was filled with pride in his own glory. His desire for supremacy returned, and envy of Christ was once more indulged.

“Leaving his place in the immediate presence of the Father, Lucifer went forth to diffuse the spirit of discontent among the angels. He worked with mysterious secrecy, and for a time concealed his real purpose under an appearance of reverence for God. He began to insinuate doubts concerning the laws that governed heavenly beings, intimating that though laws might be necessary for the inhabitants of the worlds, angels, being more exalted, needed no such restraint, for their own wisdom was a sufficient guide... If this prince of angels could but attain to his true, exalted position, great good would accrue to the entire host of heaven; for it was his object to secure freedom for all. But now even the liberty which they had hitherto enjoyed was at an end; for an absolute ruler had been appointed them, and to His authority all must pay homage. Such were the subtle deceptions that through the wiles of Lucifer were fast obtaining in the heavenly courts...

Many of the angels were, however, blinded by Lucifer’s deceptions.

“Taking advantage of the loving, loyal trust reposed in him by the holy beings under his command, he had so artfully instilled into their minds his own distrust and discontent that his agency was not discerned. Lucifer had presented the purposes of God in a false light — misconstruing and distorting them to excite dissent and dissatisfaction... While secretly fomenting discord and rebellion, he with consummate craft caused it to appear as his sole purpose to promote loyalty and to preserve harmony and peace.

“There were some who looked with favor upon Lucifer’s insinuations against the government of God. Although they had heretofore been in perfect harmony with the order which God had established, they were now discontented and unhappy because they could not penetrate His unsearchable counsels; they were dissatisfied with His purpose in exalting Christ.

“The time had come for a final decision; he must fully yield to the divine sovereignty or place himself in open rebellion. He nearly reached the decision to return, but pride forbade him. It was too great a sacrifice for one who had been so highly honored to confess that he had been in error, that his imaginings were false, and to yield to the authority which he had been working to prove unjust.

“Rejecting with disdain the arguments and entreaties of the loyal angels, he denounced them as deluded slaves. The preference shown to Christ he declared an act of injustice both to himself and to all the heavenly host, and announced that he would no longer submit to this invasion of his rights and theirs. He would never again acknowledge the supremacy of Christ.

“The very work which he himself was doing, he charged upon the loyal angels. It was his policy to perplex with subtle arguments concerning the purposes of God. Everything that was simple he shrouded in mystery, and by artful perversion cast doubt upon the plainest statements of [YAH]. And his high position, so closely connected with the divine government, gave greater force to his representations.

“Satan could use what God could not — flattery and deceit. He had sought to falsify the word of God and had misrepresented His plan of government, claiming that God was not just in imposing laws upon the angels; that in requiring submission and obedience from His creatures, He was seeking merely the exaltation of Himself... Satan had made it appear that he himself was seeking to promote the good of the universe. The true character of the usurper and his real object must be understood by all. He must have time to manifest himself by his wicked works.”

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This is the picture we must now come to understand in this present vile generation. There are those now doing the same things which have been done from the beginning. But, remember, the Church of Christ walks in perfect unity. Satan would have men believe that they are “deluded slaves” — following after man. And this is how it will look to those deceived souls who, in their perverted perceptions, desire men to follow them instead. It is clear that true happiness comes only in complete conformity to the mind of Christ.

This unity is not coerced by Christ or any “arbitrary authority of the Church.” Even so, as Lucifer was driven from Heaven for his rebellion against God, so are those who seek to destroy souls driven from His Church. The way they are driven from the precincts of the saints is not by the methods of the world. No one uses a weapon or even a threat to chase the rebels from the camp. We simply hold up a spiritual mirror so they can see themselves as they really are. Their own reflection drives them away.

God requires willing submission from His subjects. We willingly yield Him perfect submission, for that is His gift to us. And The Creation 7th Day Adventist Church has perfect accord because of the perfect gift provided by the perfect sacrifice of YAH’s “only begotten Son.” We are one with Christ, and it is His mind to which we all submit. Not one of us are exempt from this submission. To the carnal mind this appears hateful and restrictive, for the carnal mind desires to control others. We claim the unity of THE ONE HEART which is our mind, spiritual strength and Guide. “‘All ye are brethren.’ As brethren we are identified with Christ and with one another. As brethren we are identical with Christ, and through His grace identical with one another.” [5BC, 1139]

Satan’s kingdom cannot submit to the truth. And they will not yield to those in responsibility. Because of this, their kingdoms are confusion. They can only diffuse doubt, fear, discontent and failure. They can never truly obtain the kingdom of God for they are against it. In Heaven, they would cause the same confusion they design here. They would remain in resistance as Satan their father has done.

Just as in Heaven, all power and success depends on the perfect accord of all believers. This is only possible for those who have the gift of Christ’s life. His mind in all the members guarantees perfect accord. If a Christian finds himself in error, he will repent, and maintain the perfect accord — THE ONE HEART which circulates His blood throughout His body. “And I will give them one heart, and one way... forever...” (Jer 32:39)

...IF POSSIBLE...

“For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, if possible, they shall deceive the very elect.” (Matthew 24:24)

In this world of hustle and bustle, fast foods, fast cars, and stress from domestic and financial pressures, “Men’s hearts [are] failing them for fear, and for looking after those things which are coming on the earth...” (Luke 21:26) Voices everywhere are calling “lo, here is Christ; or lo, He is there”, and confusion abounds. With every imaginable teaching in our midst, the apostle Paul prays, “That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive” ... “if possible, the very elect.” (Eph 4:14)

The word “if” is a small word with a large meaning. *Webster’s New American Dictionary* (1939) gives the definition of “if” to be, “Providing, on condition that...” Looking at Matt 24:24 again, we could read, “For there shall arise false Christs, and false prophets, and shall show great signs and wonders; insomuch that, ‘providing, on condition that’ [it were] possible, they [would] deceive the very elect.” What this Scripture really says is, “Try as they may, false prophets cannot “deceive the very elect.” Why, then, would “the very elect” be fearful of being deceived? Maybe “the very elect” do not know who they are? You can choose to be one of “the very elect.”

“...give diligence to make your calling and election sure: for if ye do these things, ye shall never fall.” (2 Peter 1:10) “Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him?” (Matt 7:7 – 11) Do you believe? Then, believe! Stop doubting! You are one of “the elect.”

Now let us see how “the very elect” keep from being deceived. It is not automatic; you must enlist your effort by God’s grace. Someone once said, “God helps those who help themselves.” This is a truth, even though not found by those words in the Bible.

The first thing you must do is to love all people. “Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. God is love; and he that dwelleth in love dwelleth in God, and God in him... There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love.” (1 John 4:7, 16, 18) “But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.” (Matt 5:44) Some say, “But that is so hard!” Let me ask this, “Would Christ tell you to do something you cannot do?” He gives you the power to accomplish all that you will to do by His grace. You must believe that God is able to deliver you from unprincipled men; therefore, do not fear men, but love them.

The second habit you need to cultivate is an attitude of prayer. This does not mean speaking words or bowing your head, etc. What I mean is, be mindful of the presence of God with you moment by moment. Walk in His presence. Have a sense of His glory. “Pray without ceasing.” (1 Thess 5:17)

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Along with cultivating an attitude of prayer, you must schedule times for personal devotion. This entails meditation and study. The Bible will become a “love letter to you” if you will seek for the “precious gems” and “riches of His grace.” (Eph 2:7) If you were mining for gold, you might have to dig down deep to find the precious metal. In Bible study, many times you will need to meditate on the Word, comparing Scripture with Scripture, before the soul is satisfied. But we have the precious promise of Christ, “Blessed are they which do hunger and thirst after righteousness: for they shall be [satisfied].” (Matt 5:6) Each promise is there for you personally as “the leaves of the tree [of life are] for the healing of the nations.” (Rev. 22:2)

If you do these things you shall never fall. Believe and stop doubting! Do not say, “But I have so little time.” Just remember, “All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, [completely] furnished unto all good works.” (2 Tim 3:16, 17) So, “Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.” (2 Tim 2:15) Make the time and take the time — you will never regret it.

Now we need to be more specific about deception and what the Bible says about it. This will help you see how simple it is to be protected against such, and why the Scripture says, “if possible.” Jeremiah 9:5, 6 gives us a point of beginning. “And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know Me, saith [YAH].” In deceit we find the following characteristics:

- 1) “will not speak the truth,”
- 2) “speak lies” habitually, and
- 3) do not mind to “commit iniquity” or sin.

“Deceit is in the heart of them that imagine evil...” (Proverbs 12:20)

“Jesus answered and said unto them, Take heed that no man deceive you.” (Matt 24:4) “And He said, That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed... wickedness, deceit...” (Mark 7:20 – 22) The matter is simple: Deceit comes from the heart of a wicked man, and will be evidenced by what comes out of him [whether it be in words or behavior]. Paul gives us further instruction. “Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches deceive the hearts of the simple.” (Rom 16:17, 18)

“The simple” are the unsuspecting or unlearned in spiritual understanding. “The very elect” will be “wise unto salvation” and full of understanding. Warning: “Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise [unto salvation]. For the wisdom of this world is foolishness with God.” (1 Cor 3:18, 19a)

Paul offers further counsel, “Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. Be not ye therefore partakers with them.” (Eph 5:6, 7) Paul continues, “Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.” (Col 2:8) John warns us, “Little children, let no man deceive you: he that doeth righteousness is righteous, even as He is righteous. He that committeth

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sin is of the devil... whosoever is born of God doth not commit sin; for His seed remaineth in him: and he cannot sin, because he is born of God.” (1 John 3:7, 9)

Yes, “the very elect” will “be righteous even as He is righteous.” They will “hate sin with a perfect hatred.” They cannot be brought to commit sin because of their deep love and appreciation toward Christ for His supreme sacrifice in their behalf. Deceivers will tell you, “Everyone sins. We are only human ... every born again Christian sometimes falls.” The deceiver “will not speak the truth”, “will tell lies”, and will “commit iniquity” [and teach others to do so].

This is what Jesus [or YAHSHUA] said, “Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.” (Matt 5:19)

What commandments are YAHSHUA referring to in verse 19? “For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law...” (verse 18) If you still do not know which commandments He was alluding to, read verse 21, “Ye have heard that it was said by them of old time, Thou shalt not kill...” and verse 27, “...Thou shalt not commit adultery...” Yes, He means the Ten Commandments which were “written with the finger of God.” (Exo 31:18) One commandment that the deceivers say is not necessary to observe today is the fourth, (Exo 20:8) “Remember the Sabbath day, to keep it holy.” “Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting.” (Gal 6:7, 8)

The Scriptures clearly define SIN: “...sin is the transgression of the law [of Ten Commandments].” (1 John 3:4) And “...whosoever shall keep the whole law, and yet offend in one [commandment], he is guilty of [breaking] all.” (James 2:10)

In conclusion — “the very elect” could be deceived “if possible”. But it is not possible to be deceived if you choose the way of God. The way of God is the path of righteousness. It is the life of obedience to the light given you. “God hath given [the Holy Ghost] to them that obey Him.” (Acts 5:32) Won’t you obey?

The last thing you may want to do is find God’s true church — His visible body on the earth. The following is our counsel to you in this regard: Ask your Heavenly Father these simple questions.

- 1) Where do they keep all of Your commandments? This will eliminate all of the Sunday-keeping churches.
- 2) Where do they teach you how to have victory over all known sin on a daily basis, moment by moment — freedom from bondage?
- 3) Where do they teach you how to bring “into captivity every thought to the obedience of Christ,” (2 Cor 10:5) “perfecting holiness in the fear of God;” (2 Cor 7:1) the “holiness, without which no man shall see the Lord?” (Heb 12:14)

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“...if possible...” you could be deceived. Please, don’t be!

“...now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life.” (Romans 6:22)

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APPENDIX

YOUR GIFT BIBLE STUDY

The Riches in Christ Jesus

- Come buy of ME. (Rev 3:18)

The Price You Must Pay

- Ye must be born again (John 3:7, Luke 9:23)
- Death to self, daily, as Paul taught. You must be willing to turn from your own carnal mind, and sincerely choose as your eternal choice, day by day, moment by moment, day and night, the mind of Jesus only. (Gal 2:20)
- We cannot play games with our Saviour or our God. They know the sincere heart. (Jer 29:13)

SEEK WITH ALL YOUR HEART!!!

The New Mind, How Does It Come?

- As you realize your own helplessness, and admit that you do not belong to yourself, you belong to Jesus. Your eternal choice is the mind of Jesus ONLY. (Luke 18:15 – 17, 1 Cor 6:19 – 20)
- Then the Holy Spirit brings the gift, the mind of Jesus, into you. He does this work so fully, so completely, that He is called “The Spirit of Christ.” In this Gift, the mind of Jesus, you find your riches — a most precious treasure. There are no riches more valuable than the weapons which Jesus used against the enemy of our souls. That is because the riches, (the weapons) have conquered the enemy and sin ALREADY. (Phil 2:5, Rom 8:9, Gal 4:6, 2 Cor 3:17, 18, John 16:33)

What Are These Riches — These Weapons?

1. The Faith that Jesus has and does exercise now, within you. The same faith He used when tempted in all points as we are, yet without sin. (Heb 13:8, Gal 2:16, Heb 4:15)
 2. The Love of God the Father as it is in Christ Jesus, now within you. (John 17:26, Rom 5:5)
- Both the Faith that Jesus has and the Love of God are now being exercised within us by Jesus Himself, in our behalf. (2 Cor 10:4)
 - These rich gifts are ours in one word, GRACE. By grace are ye saved, not only for heaven, but from sinning. (1Tim 1:14; Eph 6:23, 24; Jude 24, 25)

How Do We Take Hold of These Riches — These Weapons of Grace?

When the enemy tempts you many times a day, you simply say, “Thank you, Jesus, for the gift of your own faith which You are exercising within me.” As a helpless one, you remain in your gift — hide in it constantly!

- “Thank You, Jesus, for the measure of faith which You exercise in my behalf.” (Eph 4:7)

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- It has already overcome the Devil. (John 17:26)
- “Your faith, Jesus, has placed me forever in the love of God, the Father — and His presence destroys sin.” (Psalm 68:4)
- “He that hath the Son HATH THE FATHER ALSO.” (1 John 4:4, Col 1:27, John 14:23, 1 John 2:23, John 17:23 – 26)

A clear test regarding your rich Gifts in Christ Jesus is found in Ephesians 6:23

- “Peace be to the brethren, and LOVE with FAITH FROM GOD the FATHER [God’s Faith] and the LORD JESUS CHRIST [Jesus’ Faith].” (Rom 3:3, Jude 20, 21)
- These Gifts... (Rev 14:12)
- These Weapons... (Phil 3:9)
- These Riches... (Gal 2:16)
 - ...in the package of Grace, now belong to you for one purpose — TO LIVE IN, HIDE IN God’s love every moment. (John 17:26)
- Thank You, Jesus, for the Victory!!! (Acts 3:26, Isa 61:1)
- The Battle is won!!! (Luke 4:18)
- This Gospel brought the same results in Paul’s day. Consider John’s witness, “I write unto you young men, for you have overcome the wicked one.” (1 John 2:13, 14; cf. John 16:33)

Rejoice always in your Gifts

RICHES, WEAPONS, GRACE

1. JESUS’ OWN FAITH (Gal 3:22)
2. GOD’S OWN LOVE (Rom 5:5)
which they exercise within you, you are DELIVERED from sinning, as you REMAIN, LIVE, and HIDE in your Gifts. (Isa 40:1, 2; Isa 26:20)

There are no cracks in this “Liberty Bell”! The Riches in Christ Jesus now belong to you as you sincerely choose His mind only.

WHAT MUST I DO TO BE SAVED?

By Mrs. E.G. White

“Behold the Lamb of God, which taketh away the sin of the world!” (John 1:29) I repeat the words of John, “Behold the Lamb of God!” We are to contemplate the character of Christ. We are to meditate upon the cross of Calvary; for it is the unanswerable argument of Christianity. God’s message to the impenitent, His warning to the backslider, is, “Behold the Lamb of God, which taketh away the sin of the world!” Those who bring the message to the soul may turn aside from the truth, but he who would be saved must keep his eye on Christ. By beholding, his faith is made strong, and he comes to know “the only true God, and Christ the Messiah, whom Thou hast sent.” (John 17:3) The sinner sees Christ as He is, full of compassion and tender love, and by beholding this manifestation of God’s great love toward fallen man in Christ’s sufferings on Calvary, he is transformed in character.

While our salvation is wholly dependent upon Christ, yet we have a work to do in order that we shall be saved. The apostle says, “Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure.” (Philippians 2:12 – 13) The work that we are to do is not independent of what God is to do, but a work of *co-operation with God*. The power and grace of God are to be wrought into the heart by the divine Worker; but some go astray here, claiming that man has a work to do that is wholly independent of any work of God. Another class take the other extreme, and say that man is free from all obligation, because God does the whole work — both the willing and doing. But the true ground to take is that the human will must be in subjection to the divine will. The will of man is not to be forced into co-operation with divine agencies, but must be voluntarily submitted. Man has no power of himself to work out his own salvation. Salvation must be the result of co-operation with divine power and God will not do that for man which he can do for himself. Man is wholly dependent on the grace of Christ. He has no power to move one step in the direction of Christ unless the Spirit of God draws him. But the Holy Spirit is continually drawing the soul, and will continue to draw until by persistent refusal the sinner grieves away the tender Messenger of God.

In the heavenly councils it has been decided by what means and methods the grace of Christ shall prove effectual in saving the soul. And it is clear that unless the sinner consents to be drawn, unless he will co-operate with divine agencies, the end will not be attained. The work to be done is a united work. The divine and the human are to work together, and the sinner is to depend upon grace, while rendering willing obedience to the dictates of the Spirit of God. “Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of His good pleasure.”

God has endowed men with reason and with intellectual faculties, but if these are untrained, left uncultivated, men will become like the savage heathen. The mind must be cultivated, and it is necessary that teachers present line upon line and precept upon precept, guiding and training the free-will moral agent so that he shall understand what it is to co-operate with God. God works in the human agent by the light of truth, and the mind, enlightened by the truth, is capable of seeing truth in distinction from error. Open to the light of truth, free from prejudice, unbound by the opinions and traditions of men, the enlightened mind clearly sees the evidences of the truth, and believes it as from God. The man enlightened by truth will not call falsehood truth, and light darkness.

The Spirit reveals to the mind the things of God, and to him who co-operates with God is the realization that a Divine Presence is hovering near. When the heart is open to Christ and the mind responds to the truth, Christ abides in the soul. The Spirit’s energy works in the heart, and leads the inclinations toward Christ.

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By living faith, the Christian places entire dependence on divine power, expecting that God will “will” and “do” that which is according to His good pleasure. As fast as the soul resolves and acts in accordance with the light that is revealed, the Spirit takes the things of God and gives more light to the soul.

“As many as received Him, to them gave He power to become the sons of God, even to them that believed on His name.” “And the Word was made flesh, and dwelt among us (and we beheld His glory, the glory as of the Only-begotten of the Father), full of grace and truth.” (John 1:12, 14) The Spirit of God is not commissioned to do our part of the work, either in willing or doing. It is the work of the human agent to co-operate with divine agencies. As soon as we incline our will to harmonize with God’s, the grace of Christ is supplied to co-operate with our resolve. But it is not to be a substitute to do our work — to work in spite of our resolutions and actions. Therefore, our success in the Christian life will not be because of an abundance of light and evidence, but will depend upon our acceptance of the light given, upon the rousing of the energies, and operating with the heavenly ministers appointed of God to work for the salvation of the soul.

If the sinner or the backslider settles himself in sin, the light of heaven may flash about him to no purpose, as it did about Saul when the bewitching power of the world’s deception was upon him. Unless the human agent inclines his will to do the will of God, as finally Saul did, the light will shine in vain, and a thousand-fold more light and evidence would do no good. God knows when the sinner has sufficient evidence, and says to such, “They have Moses and the prophets, neither will they be persuaded, though one rose from the dead.” (Luke 16:29, 31)

Paul had a terrible awakening when the light from heaven flashed upon him, and a voice said to him, “Saul, Saul, why persecutest thou Me?” Paul answered, “Who art Thou, Lord?” And He said, “I am Christ whom thou persecutest; it is hard for thee to kick against the pricks.” And the Lord said, “Arise, and go into the city, and it shall be told thee what thou must do.” (Acts 9:4 – 6) The Lord always gives the human agent his work to do. Paul was to work in compliance with the divine command. But if he had said, “Lord, I am not in the least inclined to follow your directions in working out my salvation,” then, should the Lord have showered upon him light tenfold as bright, it would have been useless. It is man’s part to co-operate with the Divine. Here is where the conflict is to be sternest, hardest, and most fierce — in yielding the will and way to God’s will and way, relying upon the gracious influences which God has exerted upon the human soul throughout all the life.

The man must do the work of inclining. “For it is God that worketh in you both to will and do.” The character of the actions will testify what has been the nature of the resolve. The doing was not in accordance with feeling and natural inclination, but in harmony with the will of the Father in heaven. Follow and obey the leadings of the Holy Spirit; obey not the voice of the deceiver, which is in harmony with the unsanctified will, but obey the impulse God has given. This is what the heavenly intelligences are constantly working to have us do — the will of our Father which is in heaven.

The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle, but the soul must submit to God before it can be renewed in holiness.

God does not force the will of His creatures. He cannot accept an homage that is not willingly and intelligently given. A mere forced submission would prevent all real development of mind or character; it would make man a mere automaton. Such is not the purpose of the Creator. He desires that man, the crowning work of His creative power, shall reach the highest possible development. He sets before us the

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height of blessing to which He desires to bring us, through His grace. He invites us to give ourselves to Him, that He may work His will in us. It remains for us to choose whether we will be set free from the bondage of sin, to share the glorious liberty of the sons of God.

What you need to understand is the true force of the will. This is the governing power in the nature of man, the power of decision, or of choice. Everything depends on the right action of the will. The power of choice God has given to men; it is theirs to exercise. You cannot change your heart, you cannot of yourself give to God its affections; but you can choose to serve Him. You can give Him your will; He will then work in you to will and to do according to His good pleasure. Thus your whole nature will be brought under the control of the Spirit of Christ; your affections will be centered upon Him; your thoughts will be in harmony with Him. Through the right exercise of the will, an entire change may be made in your life. By yielding up your will to Christ, you ally yourself with the power that is above to hold you steadfast, and thus through constant surrender to God you will be enabled to live the new life, even the life of faith.

Everything is at stake. Will the human agent co-operate with divine agencies to will and to do? If a man places his will on the side of God's will, fully surrendering self to do His will, the rubbish will be cleared from the door of the heart, the defiance of the soul will be broken down, and Christ will enter to abide as a welcome Guest.

« **THE END** »

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