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November 9, 1891

"The Foundations of God's Government" *The Signs of the Times* 18, 1.

E. J. Waggoner

There is one more argument that we would introduce right here. To do so we shall have to refer to the tabernacle built by Moses, and we shall try to do so as briefly as is consistent with perfect clearness. In general, only references will be given; the reader can look them up at his leisure.

In Ex. 25:8 we read these words. "And let them make me a sanctuary, that I may dwell among them." These words of the Lord follow a command to Moses to receive offerings of gold, silver, brass, acacia wood, fine linen, goat's hair, etc. Of these the tabernacle was to be built. Chapters 25-30 contain the complete description of this structure, together with all the furniture and vessels connected with it.

Within this tabernacle were various articles of furniture. Just within the holy place on the north side, was a table, upon which shewbread was place. Ex. 25:23-30; 40:22, 23. On the south side there was a candlestick, or lamp stand, having seven lamps, the whole beaten out of one solid piece of gold. These lamps were to be kept continually burning. Ex. 25:31-39. In the western extremity of the holy place, just before the second vail, was the golden altar of incense. Upon this the priests offered incense night and morning. Ex. 30:1-9. This is all that was in the holy place. In the most holy place there was but one article of furniture, the ark of the testimony (Ex. 25:10-22), and that is of so much importance in our investigation that we shall examine it more particularly.

By a careful examination of the scripture last referred to we find that this ark was an oblong box of acacia wood, covered within and without with gold. On its sides were rings of gold, through which staves were passed for use in carrying it, so that it need never be touched by human hands. The cover to this ark was called the mercy seat, and was of solid gold. Upon the mercy seat were cherubim, one on each side of solid gold, and of the same piece as the mercy seat itself. The wings of these cherubim were extended so as to form an arch over the ark, and their faces looked toward each other, and downward to the ark. Within the ark was the "testimony," (Ex. 25:16), which was nothing other than the ten commandments, which God spoke from Sinai, wrote on tables of stone, and delivered to Moses for safe deposit in the ark (Deut. 10:1-5). This ark, as stated before, was in the most holy place (Heb. 9:1, 2), into which no man could enter

save the high priest, and he only once a year (Heb. 9:7). Even then he did not see the ark, because the cloud of incense arising from the censer which he held in his hand, entirely concealed it. Lev. 16:12, 13. Without this precaution, he would have died, and the reason why will presently

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appear. Turning to Ex. 25:20-22, we read:-

"And the cherubim shall stretch forth their wings on high, covering the mercy seat with their wings, and their faces shall look one to another; toward the mercy seat shall the faces of the cherubim be. And thou shalt put the mercy seat above upon the ark; and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat, from between the two cherubims which are upon the ark of the testimony, of all things which I will give thee in commandment unto the children of Israel."

Now we know why no one except the high priest could enter the most holy place, and why even he, in his yearly visit, could not behold the mercy seat and live. It was because the glory of God was there. In that place the priest was in the immediate presence of God.

It is now time to inquire how Moses, after having been commanded to build the sanctuary, happened to light upon the special style that he did. For an answer, read Ex. 25:9, 40. "According to all that I shew thee, after the pattern of the tabernacle, and the pattern of all the instruments thereof, even so shall ye make it." "And look that thou make them after their pattern, which was shewed thee in the mount." Since it was to be God's house, God himself furnished the plan. But by reading a little more we shall find that this pattern was not something then for the first time conceived. In the ninth of Hebrews, Paul, after telling that Moses purified (in a figure) the tabernacle, and all the vessels of the ministry, by sprinkling them with the blood of animals, says (verse 23): "It was therefore necessary that *the patterns of things in the heavens* should be purified with these; but the heavenly things themselves with better sacrifices than these." This tells us plainly that the tabernacle and its furniture were copied after things in the heavens. "Now of the things which we have spoken this is the sum; we have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; a minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man." Heb. 8:1, 2.

Now we know that the tabernacle built by Moses as a dwelling-place for God, was only a temporary representation of God's real, permanent dwelling-place in heaven. That God does have a tangible structure in heaven for his occupancy, where, to use a common expression, he holds court, is evident from the scripture just quoted, and also from Ps. 11:4: "The Lord is in his holy temple, the Lord's throne is in heaven: his eyes behold, his eyelids try, the children of men." This temple, the place of God's throne, has been seen in heaven. John says: "And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament." Rev. 11:19.

If we should ask what portion of the earthly tabernacle especially represented God's throne, the reader would almost at once answer: "The ark, with the

cherubim on the mercy seat above; because it was between these cherubim that his glory was manifested." This would be correct. God's actual dwelling-place is between the cherubim; when he moves from place to place, his throne (a living throne) and the cherubim accompany him. For proof of this read the following texts:-

"Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that dwellest between the cherubims, shine forth." Ps. 80:1.

"The Lord reigneth; let the people tremble; he sitteth between the cherubims; let the earth be moved." Ps. 99:1. Besides these, read Ezekiel 1 and 10, Isa. 6:1-3, and Eze. 28:14.

Remember now that everything in the earthly sanctuary was a representation of some corresponding thing in the heavenly sanctuary, as nearly exact as human hands could approach to a likeness of things not made with hands, and we shall of necessity conclude that the throne of God in heaven is directly above the original law of ten commandments, of which the tables placed in the ark by Moses were only a copy. In other words, the ten commandments form the foundation of God's throne.

In further pursuit of this thought read Ps. 89:14: "Justice and judgment are the habitation of thy throne: mercy and truth shall go before thy face." Also the following: "The Lord reigneth; let the earth rejoice; let the multitude of isles be glad thereof. Clouds and darkness are round about him; righteousness and judgment are the habitation of his throne." Ps. 97:1, 2. We have already learned that the law is holy, just, and good, and that it is righteousness; it is perfect righteousness, and there is no righteousness outside of this law of ten commandments. Therefore when the Psalmist says that righteousness is the establishment of God's throne, it is equivalent to saying that God's throne is established upon the ten commandments; that the ten commandments literally form the basis, or foundation, of the throne of God.

The term "throne" is often applied to sovereign authority or royal dignity. The ruler of a country is the representative of that government, and by metonymy the place where the ruler dispenses justice is put for the ruler, and so for the government. We speak of "the throne of the universe," meaning thereby the government of the universe. So, then, the fact that the ten commandments are the foundation of God's throne, shows that they are the rule of his government; that every act is in accordance with their just sanctions; and that all the creatures of his government throughout the universe are required to obey them.

This is a conclusion which we are confident cannot be overthrown, nor can anyone who holds himself to a strict regard for the plain word of God, contradict it. This being so, what a view it gives us to the perpetuity of God's law! Leaving the eternity that is past, we look forward and ask, How long shall God's moral law endure? And the answer comes: It will endure just as long as God's throne endures, just as long as God rules the universe; for God's throne could not remain firm if its foundations were destroyed.

And this shows the unchanging nature of the law, as well as its perpetuity. The moral law is composed to ten precepts. Since the law is the foundation of God's throne, we may with propriety call the ten precepts the ten stones

composing the foundation. Indeed, Bishop E. O. Haven, of the M. E. Church, seemed to have a similar idea in his mind, when he wrote the little book entitled, "The Pillars of Truth." This work contains ten chapters, each chapter being the substance of a lecture before the students of Michigan University, the subject of the lectures being the ten commandments. These commandments, according to the bishop's idea, are the ten pillars that uphold all truth. This being true, how can one of them be exchanged for another? What would support the throne of the universe while the transfer was being made? Such a question needs no answer. When we realize the relation which the moral law sustains to God and his government, the mind at once sees the absurdity of the idea that one jot or one tittle can pass from the law, or that the slightest change could ever be made in it. We must exclaim with the Psalmist: "Thy word is true from the beginning; and every one of thy righteous judgments endureth forever." Ps. 119:160.

November 16, 1891

"Doers of the Law" *The Signs of the Times* 18, 2.

E. J. Waggoner

In previous articles we have laid down some of the fundamental principles of the law. We have found that the moral law of ten commandments, spoken from Sinai, is perfect, holy, and good; that it is the instrument which enables us to judge between good and evil; that it is "the righteousness of God," so that there is no goodness or morality to be found outside of it; that it is also called "the way," "the way of peace," "the truth," "the testimony," the "word of the Lord," etc., and that it is the express of God's will; that the transgression of it is sin, which makes it necessary for the gospel to be preached, so that whoever admits the existence of sin, and the necessity for the preaching of the gospel, virtually testifies to the existence of the law; more than this, we have learned that, as the righteousness of God, it is the foundation of his throne, the basis of his government of the universe, and that it was therefore in full force before this world was brought into existence, and that it will continue in force as long as God's throne endures, the delight of all the redeemed throughout eternity.

These points must be borne in mind as we proceed to their application in this examination of special texts. In this examination the points mentioned above will be strengthened, if it is possible to strengthen a position already so strong.

We have already quoted Rom. 2:13: "For not the hearers of the law are just before God, but the doers of the law shall be justified." This statement of the apostle's is unqualified, and admits of no qualification. The doers of the law shall be justified. The statement is positive and emphatic. There can be no qualification nor exception. Think a moment. It is the righteousness of God, the perfection of holiness. Must not the keeping of it, then, as Solomon says, be "the whole duty of man"? and if a man does his whole duty, and is a partaker of the righteousness of God, can he be condemned?—Not by any means. God himself has declared, through his inspired apostle, that "the doer of the law shall be

justified." Wherever in the universe a being is found who is a doer of the law, he is just in the sight of God.

Already I hear someone exclaim, "He thinks that man can save himself by his own works, and leaves no room for Christ." Not so fast; do not pass judgment upon a piece of work until it is completed. Perhaps the proposition will seem clearer if we consider what constitutes one a "*doer* of the law." Let us illustrate: A father goes from home, leaving his son a certain amount of work to perform. There is a portion of work for each hour,-enough to keep the son constantly employed. Suppose that the son works faithfully for an hour or two, and then consumes the remainder of the time in play; has he done what his father commanded?-Certainly not. But suppose that he works faithfully every hour but one, and leaves the work allotted to that hour unperformed; can he now be called a doer of his father's will?-He evidently cannot. Unless he can truthfully say, "I have done what my father left for me to do," he cannot be called a doer of his father's will; and he cannot truthfully say that he has done what his father gave him to do, unless he has done *all* that was enjoined upon him.

This is more than a simple illustration; it is a plain statement of fact. The boy cannot be said to have done what his father told him to do, if he has not done it all; a man cannot be said to have traveled the road from one point to another, if he lacks a mile of it; even so no man can be called a "*doer of the law*" of God, if he has ever violated one of its precepts. If there be a man who has kept every commandment but one, and has violated that one but a single time, he cannot be called a *doer* of the law, and hence cannot be justified by the law. He would be *almost a doer* of the law, but there is no promise of justification for those who simply almost do the law.

Right in this connection we must read the words of James: "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said [or that law which said], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law." James 2:10, 11.

Many people, in their shortsightedness, have thought that this is unjust. There is no injustice in it; it is simply a statement of what exists from the very nature of things. The apostle does not say that the man who breaks only one commandment shall be considered as guilty as he who should violate every one, although he is guilty of all. There are degrees of sin. The law is sometimes likened to a chain having ten links. Now if only one link be broken, the chain is broken, and, until that link is mended, is just as useless as though all the links were broken. So if a man breaks one commandment, he has broken the law, and it is just as impossible for the law to justify him as it would be if he had broken every precept. The following from Dr. Chalmers is directly on this point:-

"In order that you [may] feel the force of the apostle's demonstration, there is one principle which is held to be sound in human law, and which, in all equity, ought to be extended to the law of God. The principle is this,-that however manifold the enactments of the law may be, it is possible, by one act or one kind of disobedience, to incur the guilt of an entire defiance to the authority which framed it; and therefore to bring rightfully down upon the head of the transgressor

the whole weight of the severities which it denounces against the children of iniquity. To be worthy of death, it is not necessary to commit all the things which are included in the sad enumeration of human vices, any more than it is necessary for a criminal to add depredation to forgery, or murder to both, ere a capital sentence go out against him from the administrators of the law upon which he has trampled. You may as effectually cut with a friend by one hostile of insolent expression, as if you had employed a thousand; and your disavowal of authority may be as intelligibly announced by one deed of defiance as by many; and your contempt of Heaven's court be as strongly manifested by your willful violation of one of the commandments, as if you had thwarted every requirement. . . .

"The man who has thrown off the allegiance of religion may neither have the occasion nor the wish to commit all the offenses which it prohibits, or to utter all the blasphemies which may be vented forth, in the spirit of defiance against the Almighty's throne. And yet the principle of defiance may have taken full possession of his heart, and irreligion may be the element in which he breathes. And in every instance, when his will comes into competition with the will of God, may the creature lift himself above the Creator; and though, according to the varieties of natural temperament, these instances may be more manifold and various with one man than with another, yet that which essentially constitutes the character of moral and spiritual guilt may be of equal strength and inveteracy with both. . . . ungodliness, in short, is not a thing of tale and measure; it is a thing of weight and of quality."-*Chalmers on the Romans, Lecture VI.*

The above is a good exposition of James 2:10, 11. We learn, then, that when a man willfully violates one commandment, it is not respect for the law, nor for the Lawgiver, that restrains him from violating all of them. He has shown his contempt for the authority that gave them, and thus becomes guilty of all. Now when we recall the fact that each one of these commandments reaches the thoughts and intents of the heart, we may have something of a sense of what it takes to be a *doer* of the law. If it is thought that there is even one human being who merits that title, read the following plain declarations:-

"For we have before proved both Jews and Gentiles that they are all under sin; as it is written, There is none righteous, no, not one; there is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one. Their throat is an open sepulcher; with their tongues they have used deceit; the poison of asps is under their lips; whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways; and the way of peace have they not known; there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God." Rom. 3:9-19.

After reading the above, you will have no difficulty in understanding why the apostle immediately adds:-

"Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin." Rom. 3:20.

It seems hardly possible that anyone should now imagine that there is any disagreement between Rom. 2:13 and Rom. 3:20. It is a fact that all must recognize, that the law will justify all doers of it; and it is just as certain that by the deeds of the law no flesh can be justified, because there is no one of whom it can be said, He is a doer of the law. It is not the fault of the law that it will not justify anybody; it would do so if it were possible; it is the fault of man that it cannot.

November 23, 1891

"Justified by Faith" *The Signs of the Times* 18, 3.

E. J. Waggoner

Before going further, let us have some definitions to keep in our mind. *Justification* is "a showing to be just, or conformable to law, rectitude, or propriety." *Condemnation* is "the judicial act of declaring guilty, and dooming to punishment." The two words are directly opposite in meaning; and we have the inspired declaration that all the world are guilty (condemned) before God, and that by the deeds of the law none can be justified.

That there may be no possibility of a mistake, we will compare Rom. 2:13 and 3:20 a little further. Both are true, but they do not both apply to the same classes. The first is a universal truth. The *doers* of the law, wherever or whenever they are found, are justified. It cannot be otherwise. But in this world there are no doers of the law. There may be many who are trying to do it; but whatever degree of success they may have, they cannot be called *doers* of the law, for they have repeatedly broken it. Suppose now that it were possible for a man to turn squarely around the keep the law perfectly, would he be justified?—By no means. The law requires that *all there is of us* shall be devoted to it *all the time*. Then if a man gets behind, he can never catch up. Since all our strength is required for each hour, it is plain that the perfect performance of duty during any hour will not in the least degree make up for the non-performance of duty during any other hour. There can be no such things as works of supererogation. While the law justifies us in the performance of good deeds, it cannot, as a matter of fact, justify us for a single moment, no matter how good our present actions may be, since on its very first application to us, it must detect the past sin, and consequently must at once condemn us. Justification and condemnation have reference to our whole lives; and since, however good we may be for a portion of our lives, at the end it will be seen that we have not done *all* our duty, we must therefore stand condemned. The law is just and good, and therefore it can never declare a guilty man innocent.

Is there, then, no hope for any? Since all have sinned, must all receive the wages-death? Will the law with its unrelenting grasp forever hold all the world in the bondage of death? Such would be the case, and there would be no hope for any, had not "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. All the world are guilty before God, because all have sinned; but they may be "justified freely by his grace through the redemption that is in Christ Jesus."

Rom. 3:24. There is "hope in the Lord; for with the Lord there is mercy, and with him is plenteous redemption." Ps. 130:7. Let us read Paul's clear statement of how we may be justified:-

"Being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness; that he might be just, and the justifier of him which believeth in Jesus." Rom. 3:24-6.

Take notice that this is not indulgence for sin, nor remission of the law, but *remission of sins*. The sins are remitted-sent away. By this process, the sins are taken from the individual, so that he may be counted as though he had never committed them. Note also the fact that it is by the grace of God that we are justified, through the redemption that is in Christ Jesus. There is no antagonism between the Father and the Son; both are concerned in the great work of man's redemption. The death of Christ, inasmuch as the Lord "laid upon him the iniquity of us all" (Isa. 53:6), made it possible for God to justify those who have faith in his blood.

"To declare his righteousness for the remission of sins that are past." Christ's righteousness was perfect. He delighted to do the will of God, because the law-God's will was within his heart. Ps. 40:8. He "did no sin, neither was guile found in his mouth." 1 Peter 2:22. He alone, of all the people who ever trod this earth, could challenge even his enemies to find in his life one trace of sin. John 8:46. We have learned that righteousness is obedience to the law. Now it is because of unrighteousness-disobedience to the law-that man is condemned. If by any means a man's whole life could be made to appear in perfect harmony with the law, it is evident that that man would be justified. It is also evident that if the sins of his life could be removed, his life would appear in harmony with the law of God. Now this is just what is done. Christ's righteousness is declared for the remission-taking away-of those sins. As Christ's life is worth infinitely more than the lives of all the world, so through his death his righteousness may be made to take the place of the disobedience of all those who will have faith in him. We may say that an exchange is made: Christ takes upon himself the sins of all our past life, and in return lets his righteousness be count as ours. When this is done for a man, the law can do no other than justify him. It demands perfect obedience in the life, and that is what it finds. It matters not to the law that the obedience which it finds in the man's life is not really his own; it is counted as his own; and since the obedience is perfect, the law cannot condemn. Christ suffered the penalty for the sins which the man actually committed (Isa. 53:6, 10; 2 Cor. 5:21; 1 Peter 2:21), and thus God can be perfectly just and at the same time may justify a man who has sinned. But this can be done only for those who have faith in Christ's blood.

It must not be forgotten that we are now speaking only of the sins that are *past*. It is impossible that *remission* of sins could have reference to anything else, for that which does not exist cannot be taken away; and to justify a man for sins not yet committed, in other words, to grant indulgence for sins, would throw contempt on the law, and bring in anarchy and ruin. And no sins are remitted

except of those who believe in Jesus. If any are Christ's, they are Abraham's seed (Gal. 3:29), and therefore, with him, their faith is imputed unto them for righteousness (James 2:23).

JUSTIFICATION HONORS THE LAW

"Therefore," says Paul, "we conclude that a man is justified by faith without the deeds of the law." Rom. 3:28. This does not mean that the law is ignored, and that a man who disregards the law can be justified. Nothing of the kind. There could be no justification in such a case; for justification has no connection with injustice, and to clear a guilty man—a violator of the law—is an act of injustice. The Lord says that he "will not at all acquit the wicked" (Nahum 1:3), and he does not; for the blood of Christ cleanses from all sin (1 John 1:7), and when this is applied to an individual, as it is to all who have faith in it, it frees him from guilt, and then he must necessarily stand justified. But the man could not be justified if the law were left out of the account; for justification, as we have already learned, is "a showing to be just or conformable to law."

But this will not be done for a man who does not acknowledge the justice of the law which condemns his sins, and, repenting of them, promise obedience to the law. No just governor would pardon a man under any other circumstances. Here is a man who has been convicted of theft; he petitions for a pardon, but unless he promises to reform, he will not be likely to get it. If he persists that he has a right to steal, and has no intention of reforming, nothing can secure his pardon. Of course this is not a perfect parallel to the sinner pleading with God for forgiveness; for when a man receives pardon from an earthly ruler, his guilt remains the same as ever; but when he receives a pardon from God, the same blood which secures the pardon takes away the sin.

The statement that a man is justified by faith, without the deeds of the law, is only a summing up of Paul's argument, which we have already given. No amount of work will have the slightest effect in securing justification by the remission of past sins. That which is done we cannot undo.

Nothing that we can do can alter the fact that we have sinned. Your past life has been full of sin, and you want to become free from the guilt of it; what can you do? Though you were able to keep the law without the slightest deviation, that would not remove a single sin. You can do nothing but "believe on the Lord Jesus Christ." He says: "Come unto me, all ye that labor and are heavy laden [with sin], and I will give you rest." Matt. 11:28. The blood of Jesus Christ, and that alone, can cleanse from sin. So we conclude, with Paul, that "a man is justified by faith, without the deeds of the law."

We have said that no work of ours, however perfect it may be, can atone for past transgressions; that even though we should be able to turn around and keep the law perfectly, that would not remove a single sin. As a matter of fact, however, it is impossible for the sinner to do any good work, even though it would be counted in his justification. "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. "The flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one

to the other; so that *ye cannot do the things that ye would.*" Gal. 5:17. This means, of course, while we are serving the flesh, and out of Christ; for Christ says, "Without me ye can do nothing." John 15:5. This was said to those whose sins had been forgiven, and will

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certainly apply, with all its force, to those who have never know Christ. Christ says that "out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies." Matt. 15:19. These are the works of the flesh (see the complete list in Gal. 5:19-21), and are what men do by nature. Men may have good desires, but they cannot do what they would. Gal. 5:17. The law of God is so extensive and perfect in its requirements that the best efforts of fallen man, unassisted, must fall far short of it. And this thought makes us understand still more clearly the statement that a man is justified by faith, without the deeds of the law; for every act that the man performs before he comes to Christ, no matter how good is intentions may be, only sinks him the deeper in condemnation.

"Not all our groans and tears,
Nor works which we have done,
Nor vows, nor promises, nor prayers,
Can e'er for sin atone.

"Relief alone is found
In Jesus' precious blood;
'Tis this that he is the mortal wound
And reconciles to God."

And so the sinner, appalled at the multitude of his sins, which, like a mountain upon his back, well nigh sink him into despair, having lost all confidence in himself, may sin:-

"Just as I am-without one plea,
But that thy blood was shed for me,
And that thou bid'st me come to thee,
O Lamb of God, I come.

"Just as I am-and waiting not
To rid my soul of one dark blot,
To thee, whose blood can cleanse each spot,
O Lamb of God, I come."

November 30, 1891

"Justification and Sanctification" *The Signs of the Times* 18, 4.

E. J. Waggoner

Having explained Rom. 3:28, we are prepared to understand a parallel text that, without the explanation already given, might be considered a difficult one. The text referred to is Rom. 3:21: "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets." The righteousness of God, as we have already learned, is a term applied to the ten

commandments, or, rather, by that righteousness which the ten commandments enjoin. But the question arises, "If the righteousness of God is the perfect righteousness which the law demands, how can it be manifested without the law?" Let Paul explain for himself, as he does in the following verses. "*Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe*; for there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus; whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Rom. 3:22-25.

By this we see that the righteousness of God which is manifested without the law, is simply the remission of sins that are just, for which no works of obedience on our part could make any satisfaction. Paul, speaking of Abraham, describes it as follows: "He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God; and being fully persuaded, that what he had promised, he was able also to perform. And therefore it was imputed to him for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; who was delivered for our offences, and was raised again for our justification." Rom. 4:20-25.

"Abraham believed God, and it was imputed unto him for righteousness." The same thing, says Paul, will be done to us also, if we also believe. The case, then, stands thus: The law demands perfect and unvarying obedience, but it speaks to all the world and finds none righteous; all have violated it, and all are condemned by it. Rom. 3:9-19. Present or future obedience will not take away past transgression, therefore the law cannot help us. But Christ is perfect righteousness, for in him dwells "all the fullness of the Godhead bodily." Now God says that he will impute the righteousness of Christ to everyone who will fully believe on him. Impute means "to set to the account of." Therefore we are to understand that whenever we accept Christ, his righteousness is set to our account. Thus "the righteousness of God" is manifested in our past lives, even though we ourselves have never done a single act of righteousness. So we have the wonder of perfect obedience to the law, without a single righteous act on our part. The righteousness of God without the law—Christ's righteousness imputed to us.

But what is the law doing all this time? Has it relaxed its claims?—Not at all. Paul says, "The righteousness of God without the law is manifested, *being witnessed by the law*." The law stands by and witnesses to the righteousness that is thus manifested in our past life. Whereas it before condemned us, now it justifies us, for in the righteousness that is imputed to us it can detect no flaw. It makes no difference to the law that the righteousness to which it witnesses is not the result of our own works; the righteousness is accounted as ours, and that satisfies the law.

Right here may profitably note the force of Rom. 5:20: "Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound." The "entering" of the law refers to the formal giving of it from

Sinai, it did not exist in written form in the world. The remains of the law "written in their hearts," and the translation of men who, like Enoch and Noah, walked with God, were what the people had to depend on for their knowledge of right and wrong. The law existed before that time, for sin was imputed to the people, and "sin is not imputed when there is no law." But the law was given "that the offense might abound." The apostle does not mean that the law was given so that there might be more sin, but that it was given so that the sin which already existed *might abound*, that is, might appear greater than it did before. Paul expresses the exact meaning in another place when he says that sin, by the commandment, became "exceeding sinful."

To illustrate: Here stands a glass of water; it does not look perfectly pure, yet it does not seem very impure. Now a rod is thrust down to the bottom of the glass and given a few vigorous turns, when, behold, the water at once becomes exceeding foul. Did the rod make the water impure?-No; the impurity was there all the time; the rod simply made it appear. So there was sin in the world; but the law, when it was written on tables of stone, and copies could be multiplied in books, and scattered among the people, made the extreme hideousness of sin to appear. And why was this necessary? The answer is implied in the last clause of the verse: "But where sin abounded, grace did much more abound." Men could not be saved while defiled by sin, even though they did not realize its heinousness. So the law was brought close to them, to show them their deformity, and make them feel their need of help from some source outside of themselves. And this effect it had; for no matter how much their sins were made to abound, "grace did much more abound." Christ's righteousness was seen to be sufficient to cover all the sins of the past. With Wesley, the repentant sinner may sing-

"Plenteous grace with Thee is found,
Grace to cover all my sin."

And with David, he can realize the blessedness of the man "whose transgression is forgiven, whose sin is covered," and unto whom the Lord will not impute iniquity.

We have seen that the law stands as a witness to the sinner's justification. This shows that no act of Christ has in any way robbed the law of its force. Indeed, without the existence of the law there could be no such thing as justification. Now what about

THE MAN'S FUTURE RELATION

to the law? It is evident that unless he keeps it he will again fall into condemnation. The man's faith secured his justification; but that justification was simply the "showing to be just as conformable to the law." His justification was simply pardon for having violated the law; it was an act by which another's righteousness was put in place of his unrighteousness. Now, since "faith without works is dead," it follows as a necessary conclusion that if the man's faith was genuine (and if it were not he could not have been pardoned), it will now be

proved by works of obedience. And therefore the characteristic of the justified man is just that he keeps the law.

Of Abraham it is said that his faith was imputed to him for righteousness. But James takes the same subject up and says, "Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar?" James 2:21. This is no contradiction of Paul's statement in Rom. 3:28; for James immediately adds: "Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." Verses 22, 23.

By this we see that Abraham's faith could not have been imputed to him for righteousness but for the disposition to work. And since justification has reference to the law of God, it is evident that the works that make perfect the faith that secures justification must be the works which the law requires. But this continued obedience is sanctification; for Christ prayed for his disciples: "Sanctify them through thy truth; thy word is truth." John 17:17.

Paul says that God has chosen us to salvation "through sanctification of the Spirit and belief of the truth" (2 Thess. 2:13); but that by which the Spirit acts is the word of God, which is the sword of the Spirit (Eph. 6:17).

Again Paul says, "Work out your own salvation

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with fear and trembling." Phil. 2:12. But no one can accuse Paul of inconsistency; for he adds: "For it is God which worketh in you both to will and to do of his good pleasure." This is exactly in accord with our Saviour's words: "Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye except ye abide in me. I am the vine, ye are the branches; he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." John 15:4, 5.

Peter also bears the same testimony. He says: "Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22. God's law is the truth (Ps. 119:142), and to purify is to cleanse from guilt or defilement, to sanctify. So Peter's sentence is that we are sanctified by obeying the truth; but he adds that this is done "through the Spirit." Sanctification, then, is the result of obedience; but as obedience is not simply a momentary act, but the work of a lifetime, it follows that sanctification is not an instantaneous, but a progressive, work. A man is justified as soon as he exercises true faith in Christ; but the work of sanctification goes on as long as there is any truth for him to obey. And since a man, after he has been justified by faith, would fall into condemnation if he should refuse to do any duty that was presented to him, and can only retain his state of justification by continuing in obedience to the law, it may be said that sanctification is but continued justification. Each new duty only makes the performance of others possible, and so "the path of the just is as the shining light, that shineth more and more unto the perfect day." Prov. 4:18.

"Faith without works is dead;" and on the other hand, obedience without faith is impossible, as is shown by our Saviour's words in John 15:4, 5; also by the words of Paul: "They that are in the flesh cannot please God." Rom. 8:8. The

man who is destitute of faith in Christ cannot keep the law, or do any act that is really good. In our best efforts there is so much imperfection that, but for the continual imputation of Christ's righteousness to make up for our deficiencies, we should be lost. The best that we alone can do is bad. Without faith it is impossible to please God. Heb. 11:6. And thus we see the force of the words, "This is the victory that overcometh the world, even our faith." 1 John 5:4.

"Where is boasting, then? It is excluded, By what law? Of works? Nay; but by the law of faith." Rom. 3:27. The redeemed saint will have no cause for boasting over the lost sinner. True, the law, when applied to their lives, reports perfection in the one case, and only sin in the other; but the saint cannot boast, for without Christ he would have been nothing. If Christ had not put his own righteousness upon him, he would be in as hopeless a condition as the sinner. And to all eternity the redeemed host will join with the heavenly choir in saying: "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:12.

"That no flesh should glory in his presence. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." 1 Cor. 1:29, 30.

"And this is his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS." Jer. 22:6.

December 7, 1891

"Christ the End of the Law" *The Signs of the Times* 18, 5.

E. J. Waggoner

In the preceding articles we have considered the fundamental principles of the law, and all its bearings. We have by no means exhausted the subject, for that would be impossible; neither have we referred to all the texts relating to it; but we have given an outline of the nature of the law, its origin, perpetuity, extent of jurisdiction, and the relation to it of both righteous and wicked. By the principles of the law, which have already been enunciated, every text in the Bible that mentions the law may be explained; and, bearing those principles in mind, we shall now proceed to consider the application of some texts that are too often regarded as antagonistic to the law. Without a knowledge of the principles of the law, these texts may justly be considered as difficult; but with such knowledge, we find not only that they are in perfect harmony with those principles, but that they greatly strengthen the argument already made. Right here we will say that the task of "harmonizing" different portions of the Bible is one which no man has to perform. The different portions of the Bible were harmonized by inspiration; all that the expositor has to do is to point out the harmony that already exists.

In Rom. 10:4 we read as follows: "For Christ is the end of the law for righteousness to everyone that believeth." Before showing what this text means, it may be well to briefly show what it does not mean. It does not mean that Christ has put an end to the law; because (1) Christ himself said concerning the law, "I am not come to destroy." Matt. 5:17. (2) The prophet said that instead of

destroying it, the Lord would "magnify the law, and make it honorable." Isa. 42:21. (3) The law was in Christ's own heart. "Then said I, Lo, I come; in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart." Ps. 40:7, 8. And (4) since the law is the righteousness of God, the foundation of his government, it could not by any possibility be abolished. See Luke 16:17.

A reading of the verses preceding the one quoted should suggest its meaning: "Brethren, my heart's desire and prayer to God for Israel is, that they might be saved. For I bear them record that they have a zeal of God, but not according to knowledge. For they, being ignorant of God's righteousness, have not submitted themselves unto the righteousness of God." Rom. 10:1-3. Bear in mind that "the righteousness of God" is his law. Isa. 51:6, 7. We can see that Paul uses the term in this sense; for, without any break for explanation, he adds, "For Christ is the end of the law for righteousness," etc.

From these verses we learn that Paul, instead of teaching that the law has come to an end, is showing that Israel, through ignorance, had failed to realize the design of the law in securing righteousness. What had caused this failure? Paul says it was because they were ignorant of God's righteousness, and went about to establish their own righteousness. They had such low views of the righteousness of God, as required by his law, that they thought they could make themselves righteous. But, as we have already seen, all men are sinful, and while in the flesh cannot please God. Rom. 8:8. The only way in

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which men can appear as righteous, is to have that "righteousness which is by faith of Jesus Christ." When their faith is imputed to them for righteousness, they become, in Christ, new creatures (2 Cor. 5:17), and thenceforth it is possible that with them all things shall be of God. But the Jews rejected Christ, and therefore failed to secure that righteousness which the law was designed to perfect in man. A comparison of Scripture texts will show that the view here outlined is the correct one.

The reader must know that the word "end" does not necessarily mean "termination." It is often used in the sense of design, object, or purpose. For instances where it is so used, see James 5:11; John 18:37; Rom. 14:9; Amos 5:18; Luke 18:1; Heb. 13:7; 1 Peter 1:9. In reading these texts no one would get the idea that faith is ended, or that the Lord had ceased to exist. So in reading Rom. 10:4, even without an explanation, one need not suppose that "end" means cessation of existence.

WHAT DOES IT MEAN?

Now for a more detailed exposition of the text. In 1 Tim. 1:5 the same writer says: "Now the end of the commandment is charity out of a pure heart, and of a good conscience, and of faith unfeigned." The word here rendered "charity" is often rendered "love," and is so rendered in this place in the New Version. In John 5:3 we read: "This is the love of God, that we keep his commandments;" and Paul himself says that "love is the fulfilling of the law." Rom. 13:10. In both

these texts the same word (*agapa*) is used that occurs in 1 Tim. 1:5. Therefore we say that this text means, Now the design of the commandment (or law) is that it should be kept. Everybody will recognize this as a self-evident fact.

But this is not the ultimate design of the law. In the verse following the one under consideration Paul quotes Moses as saying of the law that "the man that doeth those things shall live by them." Christ said to the young man, "If thou wilt enter into life, keep the commandments." Matt. 19:17. Now since the design of the law was that it should be kept, or, in other words, that it should produce righteous characters, and the promise is that those who are obedient shall live, we may say that the ultimate design of the law was to give life. And in harmony with this thought are the words of Paul, that the law "was ordained to life." Rom. 7:19.

But "all have sinned and come short of the glory of God," and "the wages of sin is death." Thus it is impossible for the law to accomplish its design in making perfect characters and consequently giving life. When a man has once broken the law, no subsequent obedience can ever make his character perfect. And therefore the law which was ordained unto life, is found to be unto death. Rom. 7:10.

If we were to stop right here, with the law unable to accomplish its purpose, we should leave all the world under condemnation and sentence of death. Now we shall see that Christ enables man to secure both righteousness and life. We read that we are "justified freely by his grace through the redemption that is in Christ Jesus." Rom. 3:24. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. More than this, he enables us to keep the law. "For he [God] hath made him [Christ] to be sin for us, who knew no sin; that we might be made the righteousness of God in him." 2 Cor. 5:21. In Christ, therefore, it is possible for us to be made perfect-the righteousness of God,-and that is just what we would have been by constant and unvarying obedience to the law.

Again we read: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:1-4.

What could not the law do? It could not free a single guilty soul from condemnation. Why not?-Because it was "weak through the flesh." There is no element of weakness in the law; the weakness is in the flesh. It is not the fault of a good tool that it cannot make a sound pillar out of a rotten stick. The law could not cleanse a man's past record, and make him sinless; and poor, fallen man had no strength resting in his flesh to enable him to keep the law. And so God imputes to believers the righteousness of Christ, who was made in the likeness of sinful flesh, so that "the righteousness of the law" might be fulfilled in their lives. And thus Christ is the end of the law.

But life is promised to the obedient, and as Christ enables his people to obey the law, he thus secures to them eternal life. Paul says that Christ has "brought

life and immortality to light through the gospel." 2 Tim. 1:10. Christ himself says: "I am come that they might have life, and that they might have it more abundantly." John 10:10. "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. And because Christ meets the end or design of the law which was ordained to life, he is called our life, as Paul says: "When Christ, who is our life, shall appear, then shall ye also appear with him in glory." Col. 3:4.

To conclude, then, we have found that the design of the law was that it should give life because of obedience. All men have sinned and been sentenced to death. But Christ took upon himself man's nature, and will impart of his own righteousness to those who accept his sacrifice, and finally, when they stand, through him, as doers of the law, he will fulfill to them its ultimate object, by crowning them with eternal life. And so we repeat, what we cannot too fully appreciate, that Christ is made unto us "wisdom, and righteousness, and sanctification, and redemption."

December 14, 1891

"God in Government" *The Signs of the Times* 18, 6.

E. J. Waggoner

Sunday, November 15, was a great day in Boston churches. It was the Sunday of the National W.C.T.U. Convention, and although there were no meetings of the association on that day, nearly all the pulpits of the city were occupied by the ladies of the union. In the evening Tremont Temple was well filled, the occasion being an address by Mrs. Mary Clement Leavitt, the W. C. T. U. "round-the-world missionary." The subject was "God in Government." It being the regular church service, the pastor, Rev. Dr. George C. Lorimer, presided, and the Rev. Joseph Cook offered the prayer. Only the first part of the address was devoted to the subject, the latter part being simply temperance statistics; but in that first part some points were touched upon that are worthy of note, not for the sake of refuting them, but to serve as a warning, that those who read may discern and avoid the fatal error which lies at the foundation of these modern schemes for so-called National Reform.

The speaker read Isa. 9:6, 7 for her text, and then said that God had instituted two kinds of government in the earth. The first was that of the family. But this kind of government was found to be a failure, and therefore God institute the theocracy, which lasted down through the time of the judges, until Israel rejected God by rejecting Samuel. The second form of government-the theocracy-is what the speaker, together with other National Reformers, hopes soon to see again established in the earth, and to this end they are laboring.

Right here let it be noted that the failure of family government is what leads to schemes to enforce morality by law. The design is that the State shall take the place of the parent, and do what the parent has failed to do. This fact was virtually admitted by the speaker, when she said that the theocracy was established because family government was a failure. But let it be borne in mind

that the theocracy was not established because the family-government scheme was a failure, for the theocracy existed no less in the days of Adam, Noah, and Abraham than in the days of Gideon and Samuel. Moreover, God has never set aside the system of family government. In the days of Samuel the priest Eli was sternly rebuked and punished by the Lord, "because his sons made themselves vile, and he restrained them not." 1 Sam. 3:15. And the command for children to obey their parents in the Lord, and for parents to bring up their children in the nurture and admonition of the Lord, is always in force.

It is a fact, however, that family government is in most cases a failure. And why?—Simply because the parents themselves do not fear God. The power of the gospel is not known. When God does not rule in the hearts of the parents, it is not to be expected that through them he should rule the children. It is because of this failure in family government that people want to establish a theocracy; but this shows that the longed-for theocracy is but a substitute for the gospel; for with it family government would be a success, and God himself would thereby rule.

After stating that the theocracy was in force until God was rejected in the person of Samuel, the speaker said that since then there have been only here and there spots where God's right to govern had been recognized. One of those places was said to be England, under Cromwell, and it was stated that "for a brief time God ruled in Massachusetts." The speaker expressed confidence that the time will soon come when the government shall again rest on the shoulder of Jesus Christ. I could not help wondering what the Baptist pastor, Dr. Lorimer, thought of the alleged government by God in Massachusetts. At the time referred to, Baptists were imprisoned and whipped, simply for refusing to have their children sprinkled. Is it not strange that professed Christians will at this day charge upon God the government of Massachusetts, at a time when barbarities were perpetrated that would disgrace Mohammed, and that a Christian woman can long for the return of such a time?

The question that naturally followed was, "How are we going to put the government on the shoulder of Jesus Christ?" Sure enough, how are we? The text says, "The zeal of the Lord of hosts will perform this." The Father says to the Son, "Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession." Ps. 2:8. The Saviour declared that his kingdom is not of this world, and liened himself, in his return to the Father in heaven, to a nobleman going into a far country, "to receive for himself a kingdom, and to return." Luke 19:12. He receives the kingdom from the Father, while he is in heaven, and then returns, "having received the kingdom." When Christ returns to this earth, it will be in his kingdom, sitting upon the throne of his glory. It is therefore a difficult task that the National Reformers have set for themselves, namely, that of putting the government on Christ's shoulder. They have undertaken a job which requires nothing less than the zeal and power of the Lord of hosts. Thus they, in their shortsightedness, put themselves in the place of God. This very thing stamps all human schemes to get God in the government of this world, to give the government to Christ, to put it upon his shoulder, etc., as simply a phase of that "man of sin," "who opposeth and exalteth himself above all that is called God, or that is worshiped; so that he as God sitteth in the temple of

God, showing himself that he is God." 2 Thess. 2:4. In saying this I do not impugn the motives or the sincerity of those who are in this movement of so-called National Reform. They simply "know not what they do." If they had more confidence in the power of God, they would have less confidence in their own power.

But here is the answer to the question as to how we are to get the government upon Christ's shoulder; God could do it alone if he so planned. He is calling out of the world a seed to serve him, who will receive his law, and write it in their hearts. What does God mean by giving us those ten commandments? We must look to them as the guide of our moral conduct, and the nation must adopt them. Not one law must be left on the statute books but the ten commandments." They, it was stated, must be the basis of all legislation. This, it is claimed, would put God into the government. But right here is where the great evil of the whole scheme lies; it aims to make men perfect by law, and is therefore directly opposed to the gospel. Let us note, in brief, a few points where the plan to make the ten commandments the law of civil government is opposed to the Bible, and positively wicked.

ITS RESULTS

1. It would constitute men judges of moral conduct. But we are absolutely forbidden to judge another. See Matt. 7:1; Rom. 2:1; 14:4; James 4:11, 12. God alone is judge of morals, and this plan would put man in his place.

2. It would make men judges of the law of God. This again would be to put man in the place of God. And this would inevitably result in-

3. A low standard of morals. Only the One whence the law came can know it perfectly. Man's conceptions of it is faulty. Not only we, but man's judgment of his fellows is necessarily faulty, because he can judge only from the outward appearance. But a man may appear very righteous outwardly, and yet be abominably corrupt within. Yet the judge is unable to read the man's heart, would have to decide that such a man is righteous, that he is in perfect harmony with the law. Thus it would bring the standard of the moral law down to the level of man's action. Men would be taught that God's law is no greater in its requirements than what any man has the ability to do if he only has a mind to do it. But the Scripture tells us first "the law is spiritual," and hence that it cannot be known, must less done, by one who is not spiritual. To attempt to enforce obedience to the ten commandments is to ignore the Spirit of God.

4. It would be to enforce sin. The law is spiritual, and the natural man cannot know it. All that the law of God can do for a sinner is to show him that he is a sinner. "By the law is the knowledge of sin." The State could deal only with the law as interpreted by fallible men. But the highest idea that the natural man can get of the law of God is so far below the law as it actually is that his idea of the law is sin. That is, that which the natural man takes to be the perfect righteousness of the law is nothing but the reflection of his own evil heart. But this is all that the State could even attempt to enforce, therefore the attempt to make the ten commandments the law of the land would be to see the machinery

of the State to crowd out the gospel, by teaching men to trust to heathen human power for righteousness. This matter may be dwelt upon more at length at another time.

The speaker exhorted her hearers to see that "no man has your support for any office

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however small or large, who is not a man of faith and prayer." The reader can imagine what an endless amount of prying, spying, judging, criticism, gossiping, scandal vending, etc., would result from such a scheme. A man's standing in the church would have to be settled before election. No man would think of running for office without a certificate from his pastor; and the length, quality and fervor of his prayers would be canvassed on every street corner. Whether it would result in the would be candidate's making long and fervent prayers on the street corners, to be seen of men, is not certain, but there can be no doubt but that a high premium would be placed on hypocrisy. The horde of hungry office seekers would speedily become men of prayer. As to the matter of faith, that could be settled only by an inquisition.

Sunday laws were declared to be a necessity, "because law is an educator, and prevents good people from doing wrong." As an illustration, the lady stated that after the California Sunday law was repealed, she was in the southern part of the State, and to her horror she saw, as she was going to church on Sunday morning a man engaged in well digging. After the service she spoke to the pastor about it, and he replied, with a groan, "That man belongs to my church." We were left to infer that if there had been a Sunday law to compel rest, that good man would not have committed the sin of digging a well on Sunday, but would have gone to church. So it seems that when men succeed to their own satisfaction in placing the government on the shoulder of Jesus Christ, the churches will be filled on Sunday. We cannot see how the adoption of the ten commandments as the law of the State could have anything to do with the observance of Sunday, but allowing that Sunday-keeping is declared necessary, what virtue can there be in Sunday-keeping of the man who keeps the day because the law compels him to do so.

As might be expected, California was cited as the terrible example of the result of no Sunday law. She said that "there was an epidemic of Sunday-breaking when the California Sunday law was repealed." I was living in the state at the time, and could not discern the slightest difference. Moreover, at not time have I ever seen in any city in California so much work being done on Sunday as was being done between Tremont Temple and the hotel at which I stopped, at the very hour that Mrs. Leavitt was speaking.

It was quite a severe charge against the piety of the churches of the land, when Mrs. Leavitt, in her praise of the Christianizing effects of law, referred by the effects of the laws against gambling and against lotteries, which she said that all States except Louisiana have enacted. Said she, "I have spoken in churches built by lotteries that were managed by ministers. We don't do that now." I should not have ventured to say before that congregation that the churches of our country, ministers included, are kept from gambling in lotteries solely by fear of

the civil law. Surely nothing more is needed to show the quality of the piety that is expected by even the most enthusiastic supporters of Christianity by law.

It is perhaps needless to add that, according to the speaker, all these "blessings" will fill our land as soon as the ballot is placed in the hands of woman. As I listened to the discourse, and thought of the thousands who, without a thought, accept such teaching as the truth of God, my inward thought was, Oh, that they might understand the gospel and see the truth as it is in Jesus! May God speedily send forth his light and his truth, to save well-meaning people from dishonoring him and his law.

December 21, 1891

"Lock that Door" *The Signs of the Times* 18, 7.

E. J. Waggoner

Under the above very suggestive heading the Boston *Sunday Globe* (November 15) contained a strong editorial plea for universal Sunday observance. A Sunday newspaper pleading for Sunday observance is, in itself, enough of an anomaly to attract attention, but the article exhibits so clearly the object and results of Sunday legislation that it is worth reproducing entire:-

"Lock that Door

"That is the store door, the shop and factory door, Saturday night.

"And keep it locked while all enjoy one day of rest from this ceaseless toil for bread. Everybody says that, without necessarily going on to say one and the same thing as to how we shall even take this rest.

"Let us not have debate about how men ought to pass the whole time on Sunday. The question is undoubtedly in solution: for good citizens and worthy Christian folk, too, are now to be heard protesting a liberty that is in marked difference from the standards of even five and twenty years ago. For better or for worse, let the question go for the moment.

"But this is a pertinent question, far beyond the lines of creed or sect. Can the door be kept locked without the churches? If the churches should become empty, could Sunday be kept free from the encroachments of business? Someone has recently been observing Boston's church attendance. Our town averages full as well as Western towns, and can probably endure comparison with any of her great sister cities east. But it becomes a very vital, a very serious question to the tired toiler. If church-going is relatively falling off, is our rest day in danger? Can the eager, active American people keep a rest day as often as once a week without the strong alliance of the religious sentiment to claim and enforce it? For, mark it, one day in seven for knocking off work and neglecting money-making is a rather frequent and expensive demand on our time. The seven, more or less, legal holidays of the year are not without some ugly and restless enemies among financiers and manufacturers. Some grasping employers are constantly breaking

over. 'To-morrow is Decoration day, eh? Come, men, what say you, work and take extra pay?'

"Sunday for rest cannot survive except conscience is on its side. This is the verdict of history among continental European races. But it is vastly truer of the active American people. The open church means the closed shop. The closed church, would mean the open shop. Educated young people who read this will instantly revert to classical times and the total failures repeatedly to set up and defend a seventh day as a rest day without religion to enforce it as a duty.

"Then shall we say that young fellow is a shirk who rides his bicycle all day Sunday? Well, shirk is a hard name. Still, isn't that about the size of it? He expects others to sustain the church that sustains his day of rest, while he never goes near to help. Can that be square dealing, citizen with citizen? Shirk is a harsh characterization. But really, now, what is the right word for the young life that throws the entire burden of preserving his day sacred from toil upon other young lives, presumably as weary as his own all the week, but uphold the church on Sunday? Church-goers insist upon the day for conscience' sake. The man who wholly secularizes the day-well does he make game of them as he sleepily watches these devotees of duty, and drawls out: "Go ahead, you dear dupes. This day is named Privilege. You feed Privilege and keep him alive, while I get on the bark of Privilege and ride.'

"It can be easily maintained that what religious service a man will sustain is his own affair. And it can be equally clearly shown that publicly ordered religious service, on some part of the day called Sunday, is the sole security of the day from secular greed and grasp. Why, then, is it one citizen's burden more than another's? What of him who slips his neck out altogether? Let be man among men, and lift together reverently to sustain the day, which certainly came to us from religious men before us.

"Emory J. Haynes."

The thoughtful reader of the above will need to have his attention called to only a few points.

It is said that the day can be kept free from business only as it is kept as a religious day, and not, as a mere holiday. This is true; the rush of business in this age of greedy for money-making would soon call the pleasure seeker into the shop. But the fact is that those who abstain from labor on Sunday, from religious motives, are greatly in the minority, and their proportion to the whole population is diminishing. Preaching does not seem to have any appreciable effect in propping up Sunday observance. Therefore it follows that the only way to lock the door against Sunday Labor is by compelling men by law to act as though they were religious when they are not. In other words, Sunday can be preserved as a general rest day only by compelling men to be hypocrites.

This is further shown by the argument that regular church service and universal attendance are necessary to Sunday rest. Not the statement that "publicly-ordered religious service, on some part of the day called Sunday, is the sole security of the day from secular greed and grasp." Therefore, the enforcement of Sunday rest means compulsory attendance on church service. Disregard for Sunday, means diminished church attendance, and this means

diminished contributions for church support. Is not the last one secret of the effort to enforce Sunday observance? It must be; for if those who bewail slimly attended church services were thinking only of the spiritual loss to the absentees, they could go to the houses of the careless ones, and carry the gospel to them. Will the enforced attendance at church, which will follow enforced Sunday rest, mean also enforced support of the churches?

Finally, it is worth while to note how the one is regarded who does not care to attend church on Sunday. If he mounts his bicycle for a little exercise, he is regarded as less than a man-a shirk. It is evidence from this that but little favor need be expected by those who do not choose to keep Sunday, when once it has been authoritatively declared that the safety of the State demands the preservation of religion, and that the preservation of religion demands the strict observance of Sunday. To too many poor souls the cry, "Lock that door!" will have a dread significance.

December 28, 1891

"Conditional Immortality" *The Signs of the Times* 18, 8.

E. J. Waggoner

What is meant by conditional immortality?-Simply this, that immortality, or eternal life, which is the same thing, is conditional upon the individual's belief in Christ. It means that "the gift of God is eternal life through Jesus Christ our Lord." Rom. 6:23. It is the doctrine which our Saviour himself taught, when he said: "He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him." John 3:36. Or, as expressed by the apostle: "And this is the record, that God hath given to us eternal life, and this life is in his Son." 1 John 5:11.

It is the doctrine which Christ taught to Nicodemus in these words: "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. It is the doctrine which gives Christ his rightful title of Life-giver, which he himself claimed, when he said: "I am come that they might have life, and that they might have it more abundantly." John 10:10.

To hear some men talk, one would get the idea that the doctrine of conditional immortality is rank infidelity, and utterly opposed to all true Christianity. As a matter of fact, it is based on the recognition of the fact that in all things Christ has the pre-eminence; that man can have nothing except as he gets it through Christ.

As a matter of fact, a denial of the doctrine of conditional immortality is to that extent a denial of Christ. Indeed, we may truly say that it is wholly a denial of Christ, since it denies the very thing for which Christ came. He himself declares that his only object in coming to this earth to die, was that men might, by believing on him have life. Now the man who says that eternal life is not conditional upon believing in Christ, virtually says that man has no need of Christ. This was just what so many of the ancient Jews did, to whom Christ sadly said, "Ye will not come to me, that ye might have life." They did not profess to be

Christians; they rejected Christ unreservedly. Is it not strange that in these days Christ is rejected in exactly the same way by those who profess to love and honor him? Why should people refuse to acknowledge that indebtedness to Christ for all that they have or hope to have?

October 24, 1892

"The Testimony of the Bible to Itself" *The Signs of the Times* 18, 50.

E. J. Waggoner

Some persons object that what the Scriptures say as regards their inspiration is not proper evidence—that we ought rather to have outside testimony concerning the Scriptures. It is true that ordinarily, in the case of a man, his own testimony concerning himself is not conclusive; but it is not so in the case of the Bible. We must either take its testimony concerning its own inspiration, or else reject it entirely. He who doubts its testimony on this point, will doubt it upon every point. Accepting the Bible as a book of truth, we must necessarily accept all that it says of itself.

We know that it speaks the truth when it tells us about ourselves, therefore we accept its testimony as true when it speaks of itself. The woman of Samaria said, "Come, see a man, which told me all things that ever I did, is not this the Christ?" So we know that the testimony of the Bible is the testimony of that same One.

The Pharisees found fault with Christ because he said, "I am the light of the world." They said: "Thou bearest record of thyself; thy record is not true. Jesus answered and said unto them; though I bear record of myself, yet my record is true; for I know whence I came, and whither I go; but ye cannot tell whence I come, and whither I go. . . It is also written in your law, that the testimony of two men is true. I am one that bear witness of myself, and the Father that sent me beareth witness of me." John 8:13-18.

The Pharisees could not see the Father, and therefore they would not accept Christ's testimony concerning himself. If they had believed Jess they would have *known* that his testimony was true. It is by faith that we understand. He who believes has evidence of the strongest kind. He who believes God's word, accepting it not as the word of man, but as it is indeed, the word of God, knows that the Spirit of God is witnessing through it.

There is sufficient evidence to enable anybody to accept the Bible as the word of God, but the strongest evidence of all comes to the man after he has believed. This evidence can never be exhausted or measured, but becomes stronger the longer it is considered.

**The Signs of the Times, Vol. 19 (1892,
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November 21, 1892

"Life from the Word" *The Signs of the Times* 19, 2.

E. J. Waggoner

"And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live." Deut. 8:2, 3.

This reference shows that there was a special purpose in giving the manna to the children of Israel in the wilderness. It was, of course, for the purpose of supplying their physical necessities, but that was not all. God could have supplied them with food in some other way. He could have led them through a land where they would have found sustenance; but he purposely led them through the wilderness, in places where they could find neither food nor water, in order that it might appear in the clearest manner that their food came directly from heaven. It was for the purpose of making them realize continually that God was their sole support.

Jesus referred to this after he had performed the miracle of feeding the five thousand with the five loaves and two fishes. The Jews blindly asked for a sign as proof of his ministry, and thought to set Moses up against Christ, as superior to him, by saying, "Our fathers did eat manna in the desert, as it is written, He gave them bread from heaven to eat." But Jesus answered them, "Verily, verily, I say unto you, It was not Moses that gave you the bread out of heaven; but my Father giveth you the true bread out of heaven. For the bread of God is he which cometh down from heaven, and giveth life unto the world." John 6:31-33.

Christ, and not Moses, was the real ladder of the children of Israel in the wilderness. He was bringing them out of the bondage of Egypt, not physical namely, but spiritual. He was leading them not to a merely temporal inheritance, but to an eternal inheritance of righteousness. The keeping of the commandments of God was the sole condition of their everlasting inheritance. But they had no power to do that. Nevertheless, they were not to despair, and say, "Who shall go up for us to heaven, and bring it [that is, the commandment] unto us, that we may hear it, and do it?" Neither were they to say, "Who shall go over the sea for me, and bring it [the commandments] unto us, that we may hear it, and do it?" And why? The answer was thus given: "But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Is our comparison of this text with the tenth chapter of Romans, in the last article, we found that the commandment here refers to none other than Christ. That is, they

could find the commandment only by finding Christ, and he was near at hand. Outside of Christ there is no righteousness, no keeping of the commandments.

Some may think that this fact was not known in the time of Moses, but a careful reading of the thirtieth chapter of Deuteronomy shows that it was exactly what Moses was teaching the people. In verse 15 and 16 we read: "See, I have set before thee this day life and good, death and evil; in that I command thee this day to love the Lord thy God, to walk in his ways, and to keep his commandments, and his statutes, and his judgments, that thou mayest live and multiply." This shows that life is found only in the keeping of the commandments of God. Then in verses 19 and 20 we read: "I call heaven and earth to record this day against you that I have set before you life and death, blessing and cursing; therefore choose life; that thou mayest love the Lord thy God, and that thou mayest obey his voice, and that thou mayest cleave unto him; for he is thy life, and the length of thy days."

In this the people were plainly given to understand that their finding and keeping the commandments consisted solely in their finding and keeping Christ. With the heart man believeth unto righteousness, because Christ dwells in the heart by faith. The life of the word is the life of Christ. We cannot understand how Christ's life is conveyed by the word when it is received in faith. It is the mystery of the incarnation. It is the mystery of God manifest in the flesh.

But God does not leave his people to try to grasp abstract truth. He cannot explain it to our comprehension, but he illustrates it so that we may be sure of the fact. So for forty years he gave to the Jews a daily object lesson of the truth that he is their life. As they ate the manna which he gave them directly from heaven, so they were to eat of him. There was no human agency employed in supplying them with the manna for their physical necessities. So they were to recognize the fact that no human power could give the righteousness which the law demands. That same lesson serves for us, for it was written for our learning.

We cannot understand how it is that the bread that we eat gives us life and strength. We know the fact, and that is sufficient. Physiologists trace for us the changes that the food undergoes in the process of digestion, but not one of them can tell how it is that bread is changed into bone and muscle. That is the mystery of life, which is within the power and comprehension of God alone. So, although we may not know how it is that God's word can give us life, we may know the fact.

In the raising of Lazarus and the ruler's daughter Christ gave to us instances of the life-giving power of his word. His word, "Lazarus, come forth," brought Lazarus from the grave in the full vigor of health. So at the last day his word will bring all the dead from their graves. The raising of the dead is accomplished by the same life-giving power that God bestows upon men in this world to save them from sin. Sin is death: "For to be carnally minded is death." Rom. 8:6. "And you hath he quickened [made alive], who were dead in trespasses and sins." Eph. 2:1. To disbelieve that God does actually give us his life in Christ, as we accept his word in faith, is equivalent to disbelieving that Christ ever raised the dead, or that he ever will. But whosoever believes that there was power in the word of Christ to raise Lazarus from the dead, because the word had the very life of

Christ himself in it, may have the same life in himself, by which to keep the commandments of God.

December 26, 1892

"Acceptance with God" *The Signs of the Times* 19, 8.

E. J. Waggoner

Many people hesitate to make a start to serve the Lord, because they fear that God will not accept them; and thousands who have been professed followers of Christ for years are still doubting their acceptance with God. For the benefit of such I write; and I would not bewilder their minds with speculations, but will endeavor to give them the simple assurances of God's word.

"Will the Lord receive me?" I reply by another question, Will a man receive that which he has bought? If you go to the shop and make a purchase, will you receive the goods when they are delivered? Of course you will; there is no room for any question about it. The fact that you bought the goods, and paid your money for them, is sufficient proof, not only that you are *willing*, but you are *anxious*, to receive them. If you did not want them, you would not have bought them. Moreover, the more you paid for them, the more anxious you are to receive them. If the price that you paid was great, and you had almost given your life to earn it, then there can be no question but that you will accept the purchase when it is delivered. Your great anxiety is lest there should be some failure to deliver it.

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Now, let us apply this simple, natural illustration to the case of the sinner coming to Christ. In the first place, he has bought us. "What? Know ye not that *your* body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own? For ye are bought with a price." 1 Cor. 6:19, 20.

The price that was paid for us was his own blood-his life. Paul said to the elders of Ephesus, "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Acts 20:28. "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation [manner of life] received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot." 1 Peter 1:18, 19. He "gave himself for us." Titus 2:14. He "gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:4.

He bought not a certain class, but the whole world of sinners. "For God so loved the world, that he gave his only-begotten Son." John 3:16. Jesus said, "The bread that I will give is my flesh, which I will give for the life of the world." John 6:51. "For when we were yet without strength, in due time Christ died for the ungodly." "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us." Rom. 5:6, 8.

The price paid was infinite, therefore we know that he very much desired that which he bought. He had his heart set on obtaining it. He could not be satisfied without it. See Phil. 2:6-8; Heb. 12:2; Isa. 53:11.

"But I am not worthy." That means that you are not worth the price paid, and therefore you fear to come lest Christ will repudiate the purchase. Now, you might have some fear on that score if the bargain were not sealed, and the price already paid. If he should refuse to accept you, on the ground that you are not worth the price, he would not only lose you, but also the amount paid. Even though the goods for which you have paid are not worth what you gave for them, you yourself would not be so foolish as to throw them away. You would rather get some return for your money than get nothing.

But, further, you have nothing to do with the question of worth. When Christ was on earth in the interest of the purchase, he "needed not that any should testify of man; for he knew what was in man." John 2:25. He made the purchase with his eyes open, and he knew the exact value of that which he bought. He is not at all disappointed when you come to him and he finds that you are worthless. You have not to worry over the question of worth; if he, with his perfect knowledge of the case, was satisfied to make the bargain, you should be the last one to complain.

For, most wonderful truth of all, he bought you for the very reason that you were not worthy. His practiced eye saw in you great possibilities; and he bought you, not for what you were then or are now worth, but for what he could make of you. He says, "I, even I, am he that blotteth out thy transgressions for mine own sake." Isa. 43:25. We have no righteousness; therefore he bought us, "that we might be made the righteousness of God in him." Says Paul, "For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power." Col. 2:9, 10. Here is the whole process:-

"We all. . . were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) and hath raised us up together, and made us sit together in heavenly places in Christ Jesus; that in the ages to come he might shew the exceeding riches of his grace, in his kindness toward us, through Christ Jesus. 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. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:3-10.

We are to be "to the praise of the glory of his grace." This we could not be if we were originally worth all he paid for us. There would in that case be no glory to him in the transaction. He could not in the ages to come show in us the riches of his grace. But when he takes us, worth nothing, and at the last presents us faultless before the throne, it will be to his everlasting glory. And then there will not be any to ascribe worthiness to themselves. Throughout eternity the sanctified hosts will unite in saying to Christ: "Thou art worthy; . . . for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and

priests." "Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5:9, 10, 12.

January 16, 1893

"History Repeating Itself" *The Signs of the Times* 19, 11.

E. J. Waggoner

The agitation of the Sunday question that is going on, especially in connection with the World's Fair, furnishes much matter for thought. All who have read ecclesiastical history to any extent must see the similarity between these times and those when the church was begging the "protection" of heathen emperors, and thereby selling out to Paganism. For the benefit of the many who have not had the privilege of such reading, and of others who may have forgotten some of the incidents, a few quotations will be given.

We shall first notice an editorial in the New York *Independent*, in referring to Bishop Potter's proposition to have the Exposition open in the afternoon on Sundays and closed in the forenoon. The editor says:-

The obvious reason for exempting the morning is that the churches occupy it with services. The advocates of afternoon opening seem to think that, while the morning is occupied, the afternoon is free. Take that, they say in substance, and welcome.

But is the afternoon free? True, there are no preaching services; but what about the Sunday schools? They are just as legitimate, just as important, as the service which the sermon constitutes. God is worshiped as acceptably, the truth is presented as faithfully, souls are influenced as effectively, as in the morning. Expositions are just as attractive to those who sit in the classes as those who sit in the pews. The superintendents and teachers are as anxious to have every scholar in his place receive the things provided for him as the preacher can possibly be. The afternoon is the young people's time. Why rob them of it? We have no sympathy with the compromise.

Conscientious observers of the first day of the week are in no danger of being robbed of their rest or their worship by any number of open shows on Sunday. The admission is plain, however, the great objection to having the Fair open any part of Sunday is that it will be so great a rival of the churches and Sunday schools. The thoughtful reader can draw his own conclusions, while we present an extract from history. It is from Neander. Speaking of the days immediately following Constantine's reign, he says:-

Owing to the prevailing passion at that time, especially in the large cities, to run after the various public shows, it so happened that when these spectacles fell on the same days which had been consecrated by the church to some religious festival, they proved a great hindrance to the devotion of Christians, though chiefly, it must be allowed, to those whose Christianity was the least an affair of the life and of the heart. Church teachers, such as Chrysostom, were, in truth, often forced to complain that in such competitions the theater was vastly more frequented than the church. And among those who gave up the church for the

theater, many might be found not wholly unsusceptible of right feelings, who, if they had not been hurried along by the prevailing corruption, would have employed Sunday in a way more serious and more healthful for their inner life. Moreover, by the civil relations of those times, many were obliged, on account of their particular place among the citizens, to take part in the arrangements necessary for the support of the public shows, and so to be interrupted in their devotion even against their will. Hence, the North African Church, resolved at an ecclesiastical convention held at Carthage in 401, to petition the emperor that the public shows might be transferred from the Christian Sunday and from feast days, to some other days of the week. Owing to the prevailing passion for the shows, this petition could not be granted perhaps, without considerable difficulty. First, in the year 423, the exhibition of spectacles on Sunday, and on the principal feast days of the Christians, was forbidden, in order that the devotion of the faithful might be free from all disturbance. In this way the church resisted help from the State for the furtherance of her ends, which could not be obtained in the preceding period. But had it not been for that confusion of spiritual and secular interests, had it not been for the vast number of mere *outward conversions* thus brought about, she would have needed no such help.-*History of the Christian Religion and Church, vol. 2, section 2.*

In this Dr. Neander has not only given us the fact, but he has also set forth the true reason for that fact. The reason why the Sunday games and shows proved a hindrance to Christians, was because their religion was not an affair of the life and the heart. And had it not been for the fact that conversions were only outward, the church would not have needed the help that she craved from the State. That is an obvious conclusion. "Will a man leave the snow of Lebanon which cometh from the rock of the field? Or shall the cold flowing waters that come from another place be forsaken?" Jer. 18:14. Will a man who has a Rothechild for his patron seek help from a laboring man? Will a church which has the power of God in it, seek support from earthly rulers?

But let us have the testimony of another man, celebrated alike for his learning and his piety. Dean Milman says:-

The Christians obtained a law from Theodosius, that games should be prohibited on the Lord's day. The African bishops, in the fifth council of Carthage, petitioned that this prohibition might be extended to all Christian holidays. They urged that many members of the corporate bodies were obliged officially to attend on these occasions, and prevented from fulfilling their religious duties. The law of Theodosius the elder had inhibited the celebration of games on Sundays; one of the younger Theodosius added, at Christmas, the Epiphany, Easter, and Pentecost, and directed that on those days the theaters should be closed, not only to the Christians, but to the impious Jews and superstitious pagans. But notwithstanding this law, which must have been imperfectly carried into execution, the indignant preachers still denounce the rivalry of the games, which withdrew so many of their audience.-*History of Christianity, Book, 4, chapter 2.*

All this took place in the formation of the Papacy. It was the means by which it grew. The papal power is represented in the thirteenth chapter of Revelation as a beast with seven heads and ten horns, to which an image is made. The appeal of

the churches in America for help from the government in the carrying forward of their work, is a step in the formation of the image of the beast. And the granting of that help is the formation of that image. The Bible tells us that the friendship of this world is enmity with God. Therefore, whenever the church makes an alliance with the world, and seeks aid from it, that fact is evidence that it is departing from the Lord. The only saving thing is that in the church now, as well as in the ancient times, there are not a few who, both by their lives and their voices protest against exchanging the power of the Lord for that of the world.

February 20, 1893

"Is It Not Spiritualism?" *The Signs of the Times* 19, 16.

E. J. Waggoner

Nothing is more pitiful than to see people running into danger of which they are unconscious. And the fact that they might have known of the danger ought not to prevent people from sympathizing with them and trying to help them. We do not refuse to help a drowning man, although his own carelessness has precipitated him into the water. But nothing calls for more sympathetic help than that of men who are running into the snares of the devil when they think that they are in the way of life. True, the word of God is so plain that there is no need of anybody's mistaking the way, but that should not cause us to censure. Men pity the blind, even though their blindness is due to their own fault.

It is therefore only for the purpose of helping those who may be in danger, that we call attention to the following paragraph; for we are sure that very many are in the same condition, who do not know their danger. On December 4, Dr. Talmage preached a sermon about "Rizpah on the Rock" watching the dead bodies of her relatives. After drawing many parallels, he said near the close:-

I wonder if now there is an after-death watching. I think there is. There are Rizpahs who have passed death and who are still watching. They look down from their supernal and glorified state upon us, and it not that the after-death watching? I cannot believe that those who before their death were interested in us have since their death become indifferent as to what happens to us. Not one hour of the six months during which Rizpah watched seated upon the rocks was the more alert, or diligent, or armed for them than one another if glorified is alert and diligent and armed for us. It is not now Rizpah on a Rock, but Rizpah on a throne. How long has your mother been dead? Do you think she has been dead long enough to forget you? My mother has been dead twenty-nine years. I believe she knows more about me now than she did when I stood in her presence, and I am no Spiritualist either. The Bible says, "are they not all ministering spirits sent forth to minister to them that shall be heirs of salvation?" Young man, better look out what you do and where you go, for your glorified mother is looking at you. You sometimes say to yourself, "What would mother say if she knew this?" She does know. You might cheat her now, but you cannot cheat her now. Does it embarrass us to think she knows all about us now? If she

had to put up with so much when she was here, surely she will not be the less patient or excusatory now.

Oh, this tremendous thought of my text, this after-death watching! What an uplifting consideration! And what a comforting thought! Young mother, you who have just lost your babe, and who feel the need of a nearer solace than that which comes from ordinary sympathy, your mother knows all about it. You cannot run in and talk it all over with her as you would if she were still a terrestrial resident, but it will comfort you some, I think, yes, it will comfort you a good deal, to know that she understands it all. You see that the victories of the heavenly conditions are so great that it would not take her half a second to come to your heart. Oh, these mothers in heaven! They can do more for us now than before they went away. The bridge between this world and the next is not broken down. They approach the bridge from both ways, departing spirits, and coming spirits, down, profound spirits, and sympathizing spirits. And so let us walk as to be worthy of the supernal companionships.

Dr. Talmage says that he is no Spiritualist. We can however, leave him entirely up to the question while we consider, for the benefit of others, whether or not that to which he has given utterance is Spiritualism. The question is: Does a belief in the conscious existence of the dead, and that they are interested in human affairs, and can even communicate with the living, constitute Spiritualism? Surely none can answer this better than those whose knowledge themselves to be Spiritualists. In order to learn what Methodism is, we go to Methodists themselves; to learn about Presbyterianism, we apply to Presbyterians, and so for a definition of Spiritualism, we must ask Spiritualists. From the standing made of the *Spiritual Magazine*, for many years the leading Spiritualist publication in England, we take the following statement:-

Spiritualism is based on the cardinal fact of open communion and influx.

Also from a leading Spiritualist journal of America, we take the two following definitions:-

The central idea of modern Spiritualism is the keystone of the religious arch. That is, a continued existence.

The very central truth of Spiritualism is the power and possibility of spirit return, under certain conditions, to communicate with those in the material form.

The idea that the spirits of the dead have a conscious existence, and that they can, under certain conditions, return and communicate with the living, is the sum and substance of Spiritualism. Therefore all who believe that the dead are conscious, and that they can return to earth to communicate with these with whom they were associated in life, are Spiritualists, whatever name they may bear. And it is a fact that there are thousands who would be shocked at the intimation that they could ever by any possibility become Spiritualists, who hold exactly these ideas. Why is it that they have such a dread of the name? It is because they think that Spiritualism is nothing but jugglery and trickery. They have associated it with table tipping, immorality, etc. It is true that such things have been connected with Spiritualism, but they are but manifestations of Spiritualism. Spiritualism itself is, as we have seen, nothing but a belief in the

return and communion of the dead. Whatever is connected with Spiritualism is an outgrowth of that idea.

Having learned in brief what Spiritualism is we now consider the question of whether or not it is wrong in itself, and if so, wherein the evil consists.

SPIRITUALISM AND THE BIBLE

We have learned from the word of Spiritualists themselves that Spiritualism is nothing more or less than a belief in the doctrine that the dead do not really die, but that after the change which men call death they continue to exist, with keener perceptions and larger knowledge than they had while on the earth, and that they can under certain conditions communicate with people still on the earth. The question now before us is, Is this true? The Bible must furnish us with the answer to this question.

"The writing of Hezekiah king of Judah, when he had been sick, and was recovered of his sickness, I said, In the noontide of my days I shall go into the gates of the grave; I am deprived of the residue of my years. I said, I shall not see the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. Mine age is removed, and is carried away from me as a shepherd's tent; I have rolled up like a weaver my life, he will cut me off from the loom; from day even to night will thou make an end of me. . . . But thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. For the grave cannot praise thee. Death cannot celebrate thee; they that go down into the pit cannot hope for thy truth. The living, the living, he shall praise thee, as I do this day." Isa. 38:6-9, Revised Version.

"For to him that is joined with all the living there is hope; for a living dog is better than a dead man. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten. And their love, and their hatred, and their envy, is now perished; neither have they any more a portion for ever in any thing that is done under the sun." Eccl. 9:4-6.

"Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest." Verse 10.

"While I live will I praise the Lord; I will sing praises unto my God while I have any being. Put not your trust in princes, nor in the son of man, in whom there is no help. His breath goeth forth, he returneth to his earth; in that very day his thoughts perish." Ps. 146:2-4.

Still further, the patriarch Job asked the question, "if a man die, shall he live again?" and immediately answered it thus, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee; thou wilt have a desire to the work of thine hands." Job 14:14, 15. What this "change" is we learn from the word of the Lord by the apostle Paul:-

"Behold, I show you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be

changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory." 1 Cor. 15:51-54.

"And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished." Rev. 20:4, 5.

Note carefully all these scriptures. The first four plainly state that the dead have no consciousness whatever. Therefore to claim that the dead are conscious is to contradict the Bible. Spiritualism does make that claim. Therefore Spiritualism is a direct contradiction of the Bible. The last three texts speak of "living again," and of a change that takes place in order that men once death may "live again." A man cannot go to Paris "again" if he has never been there once and gone away. If he was born in Paris, and has never left the city, it is impossible to speak of him, and speak correctly, as being in Paris "again." So with living. The man who has never ceased to live cannot be spoken of as being alive "again." In order for that to be truly said of him, he must have ceased to live, and then have been made alive once more. So the scriptures last quoted teach us that when man dies he ceases to live, and that in order to live "again," so that he may praise the Lord, and receive a reward, a change must take place in him. This change takes place at the coming of the Lord. But Spiritualism teaches that men never cease to live; that at the change which people call death, they are more alive than ever before, therefore, again we find that Spiritualism is in positive contradiction to the Bible. But the Bible is the truth of God. Therefore Spiritualism is a lie of the devil.

And so we find it. In the form of a serpent the devil deceived Eve, and thus caused the loss of Eden. God had told our first parents not to eat of the tree in the midst of the garden, saying that if they did so they should surely die. But the devil said to the woman, "Ye shall not surely die." That is just what Spiritualism says. It is because Spiritualism is only a deception of Satan that we feel so sorrowful to see men embracing the teaching of Spiritualism, while they think that they are opposed to that system.

February 27, 1893

"Spiritualism Against the Gospel" *The Signs of the Times* 19, 17.

E. J. Waggoner

Let it not be forgotten that Spiritualism is simply the belief that the dead are conscious, that they are interested in the affairs of men on the earth, and that they may communicate with them. That it is against the gospel is sufficiently shown in the fact that it contradicts the Bible. But we wish to trace a little more minutely its natural working. Take, for instance, the paragraphs quoted from Dr.

Talmage last week. Read them carefully again, and see what is set forth as the motive for right doing. Is it the approval of the Lord Jesus?—Not at all, it is the approval of dead friends. The words are, "Young man! Better look out what you do and where you go, for your glorified mother is looking at you." But that is not the motive to set before any man, in order to get him to do right. Even if his mother were alive, something higher than the fact that she is looking at him ought to be the motive of his actions. But the idea that people are alive after they are dead, and that they are watching the living, puts them in the place of the Lord Jesus Christ and the people.

Here is a fragment of an editorial in a religious paper that has a circulation of many thousands among all denominations of Christians:—

Some of the saintly faces of fathers and mothers, which are a benediction to all who look at them, could never have shone as now with the reflected light of heaven, unless they had been summoned to frequent upward lookings through the clouds in loving communion with their children in heaven. There are manly and womanly children, who are more serious and earnest and devoted in their young life struggles, because of their constant sense of the overwatching presence of their dead parents.

That is the Spiritualist way of being glorified. But now read the Bible way: "But we all, with unveiled face reflecting as a mirror the glory of the Lord, are transformed into the same image from glory to glory." "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 3:18; 4:6. That which can in reality be done only by the Lord Jesus Christ, Spiritualism thinks to have done by the spirits of the departed. Thus the Lord is robbed of the honor due him.

But further. Life and righteousness are inseparable. "To be spiritually minded is life and peace." Rom. 8:6. This is so because God alone is good. See Rom. 3:9-12 and Mark 10:17. God was in Christ reconciling the world unto himself, and therefore the life of Christ was the life of God. His life is the only perfectly sinless life that was ever manifested on this earth. Therefore no one can be righteous unless he has the righteousness which is by the faith of Jesus Christ, the righteousness of God by faith. It is by the righteousness of one that many are to be made righteous. Rom. 5:19. That one is Christ.

But as the life of God in Christ is the only righteous life, and righteousness is inseparable from the life of Christ, it follows that all who are made righteous by his obedience, are made so by having his life in them. It is in him that we are made the righteousness of God. So we read, "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life that I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me." Gal. 2:20.

Now since righteousness is inseparable from the life of God, it follows that both eternal life and righteousness are attributes of Divinity. For one to claim that he has life in himself regardless of his faith, is to claim that he has also righteousness in himself, and that he has no need for the Saviour. For nothing is more certain than that Christ came to this earth for the sole purpose of giving life

to men. See John 3:16; Col. 3:3, 4; John 10:10. Therefore Spiritualism is opposed to the very fundamental truth of the gospel.

It is an easy matter to show, as we have many times, that Christ gives righteousness by giving his own life. But that teaching that would make out that man has life in himself, frustrates the grace of God, and makes out that Christ died in vain. The apostle Paul, after showing the necessity of faith in Christ as the only means of righteousness, says, "I do not frustrate the grace of God; for if righteousness come by the law, then Christ is dead in vain." Gal. 2:21. And in the next chapter he says, "If there had been a law given which could have given life, verily righteousness should have been by the law." Wherever life is, there is righteousness. Therefore the man who thinks that he has life in himself, unconsciously denies that Christ is the source of righteousness for us.

The tendency of this teaching is to throw man upon himself for righteousness. Thus the Pharisees who would not come to Christ that they might have life, "trusted in themselves that they were righteous." But this tends most directly to vice and immorality, for man is by nature corrupt, and out of evil only evil can come.

Again, take the temptation by which Eve was made to fall. Satan said, "Ye shall not surely die." Being deceived, she ate, and gave to her husband, and he ate. This disobedience "brought death into the world and all our woe." All the iniquity in the world shall have resulted from a belief of the words, "Ye shall not surely die." Nothing but evil can come from that belief.

For this reason we lift up our voice in warning against any approach to the doctrine of Spiritualism. Shun as a pestilence any teaching that makes Christ and His sacrifice of none effect; accept nothing but the teaching of the word of God; and remember that man has life only by that same word.

THE RESULT OF SPIRITUALISM

The statements made in the previous paragraphs may seem too strong by some who have not given the matter much consideration and therefore a few words further are in place. It is not charged that all who have held the doctrine that man does not in reality die are immoral. That would be a gross perversion of facts. Among the adherents of that doctrine have been some excellent men, and so there are still. Yet that does not disprove the charges made against the doctrine. An error is not made truth, nor is its error lessened in the least, because it is held by good men. The fact that Luther believed in the Real Presence did not make that theory true, but diminish the evil which must result from it.

While it is true that many good Christians have held the doctrine that the dead are conscious, let it not be forgotten that they held that doctrine in common with all the heathen. Moreover, that doctrine was at the very bottom of the heathenism. There has been this difference, however, namely, that comparatively few of the Christians who have believed it have in time just carried it to its logical conclusion, and held that the dead could return and communicate with the living. But it is an alarming fact that of late years a belief in spirit return and communication has greatly increased among professed Christians. It is in this

feature that the greatest danger lies; but whatever results from this must be charged to the belief of consciousness in death, from which it springs.

The way has been prepared for the prevalence of vice in the last days, even as great as it was in the days of Noah. In connection with what has preceded. A few quotations will suffice to show how it will be brought about. A few years ago Dr. Curry, a leading Methodist divine, in a conversation with a visitor, as he lay on his death bed, said, "I have perfect confidence in the truth of Christianity, although I expect my conceptions to be changed when I get over there."

Most people would doubtless consider that a very natural thing. It only serves to show that they are expecting to have their conceptions of Christianity changed after death. And that indicates a doubt as to the perfect

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truth of that which they now hold. But what we are concerned with is the effect that such ideas may have on the living. As a matter of fact, those who die have no consciousness of truth or error; for there is no work, nor device, nor knowledge, nor wisdom in the grave. When a man dies, he returneth to his earth, and in that very day his thoughts perish. But it is a fact that many people have seen the appearance of their departed friends, and have talked with them. How was this? Why, simply that Satan, who originated the doctrine that the dead are alive, and who is able to transform himself into the appearance of even an angel of life (2 Cor. 11:14), is working to propagate the false doctrine which he started in Eden. All the appearances of the dead, and the communications from them, are in reality from the spirits of devils.

Now for another point. A few years ago a popular Baptist preacher in California became an avowed Spiritualist. He had, however, for a long time before he gave up his Baptist pulpit, been holding communications with spirits, whom he supposed to be the spirits of his dead friends. These spirits were familiar visitors to his family. Speaking of some of his experiences, he said:-

Nearly half a score of old Baptist preachers, with whom I have been associated in the past, have already come to our home, and explained wherein their former teaching was erroneous. The whole system of biblical interpretation is far away from the truth, as everyone will find when he enters the spiritual world.

At a great religious gathering held in London less than two years ago, at which there were leading Protestant ministers from all parts of the world, one of the most applauded remarks was by a member who said: "We speak of holding fast to the faith of the fathers; how do we know what the faith of the fathers is now?" The idea was that the fathers may have made great changes in their faith since their departure from this life. Well, the spirits of devils will take care that all who are willing to be deceived in that way shall know what the faith of the "fathers" is now. These spirits will come with every appearance of those departed ministers, and will tell them, as they did the Baptist minister before referred to, that the Bible means a great deal differently from what it says. And those who believe that it does not mean what it says in regard to the condition of man in death, will be prepared to believe anything that these spirits tell them as to what it does mean.

This is an exact fulfillment of the words of inspiration by the apostle Paul: "Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy." 1 Tim. 4:1, 2.

When men have thus cut themselves loose from the Bible, what is going to hold them?—Manifestly nothing. The Bible is the only safeguard against sin. "Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. "The law of his God is in his heart; none of his steps shall slide." Ps. 37:31. "Now ye are clean through the word which I have spoken unto you." John 15:3. Man can live only by every word that proceedeth out of the mouth of God. So when men come to trust themselves into the hands of the devil, for an understanding of the Bible, what can follow except that he will lead them into the sins of which he is the author? And this he will do while he is flattering them with the belief that they are making advancement in truth and righteousness. Thus it was when he deceived Eve, and the apostle says to the members of the church of Christ, "But I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ." 2 Cor. 11:3.

It was even thus that the flood of error and superstition and immorality came into the church in the first centuries after Christ, resulting in the Dark Ages. As the result mainly of the influence of Origen, the mass of professed Christians came to believe that the Bible does not mean what it says. His teaching was that it means often directly contrary to what it reads, and can be understood only by a certain few. Of course the practical result of this was to take the Bible out of the hands of the people. For they would soon cease to read a book which they were told they could not understand, and which would be more apt to mislead them than to lead them right. Consequently they had nothing by which to test the truth of that which was given to them by their teachers, and so imbibed the grossest errors.

More than this, the teachers themselves soon ceased to read the word of God. For since when they did read the Bible, they put their own interpretation upon it, making it mean whatever they pleased, it naturally came to pass that they soon fell into the practice of manufacturing scripture without the formality of reading the Bible before giving it to the people. Since it was only their own ideas that they taught the people, it made no difference whether they read the Bible, and then gave out their opinions, or gave out their opinions without reading the Bible. And so the whole world was open to the reception of the grossest errors. The result was seen in the frightful immorality that prevailed everywhere, and nowhere more than among those who professed to be Christians.

When Moses went to Pharaoh to demand the release of the children of Israel, the magicians withstood him with their enchantments. These magicians were Spiritualist mediums, and their enchantments were by the power of their master, the devil. Now read the apostle's description of how it will be in the last days, even among those who profess godliness:—

"This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection,

trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away. For of this sort are they which creep into houses, and lead captive silly women laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth; men of corrupt minds, reprobate concerning the faith." 2 Tim. 3:1-8.

There are many good people who do not believe that they could ever be thus deceived. They cannot if they hold fast to the truth of God. But as long as they hold to error, they have no safeguard. It is the first step that contains all the rest. There are many who believe that the dead are conscious, who do not believe in spirit return and communication. But when they see the exact images of their departed friends, and receive communications from them, they will believe errors in spite of themselves. Only those who are settled beforehand in the truth that the dead know not anything, that life comes from Christ alone, and that immortality is bestowed only at his coming, and that all spiritual manifestations are from the devil, will be able to stand. May the Lord help all the readers of this to cleave to Christ and his word.

March 6, 1893

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

E. J. Waggoner

"For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Many act and talk as if Christ was dead, and irrecoverably dead. Yes, he died; but he rose again, and lives forevermore. Christ is not in Joseph's new tomb. We have a risen Saviour. What does the death of Christ do for us?—Reconciles us to God. He died, the just for the unjust, that he might bring us to God. Now mark! It is the death of Christ that brings us to God; what is it that keeps us there?—It is the life of Christ. We are saved by his life. Now hold these words in your minds: "Being reconciled, we shall be saved by his life."

Why was the life of Christ given?—"God so loved the world, that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life." Then Christ gave his life that we might have life. Where is that life? And where can we get it? In John 1:4 we read, "In Him was life, and the life was the light of men." He alone was life, and He gives that life to as many as will accept it. John 17:2. Then Christ has the life, and he is the only one who has it, and he is willing to give it to us. Now what is that life? Verse 3: "And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent." Has a person who knows Christ eternal life?—That is what the word of God says.

Again he says in John 3:36, "He that believeth on the Son hath everlasting life." These are the words of the Lord Jesus Christ. How do we know that we

have this life? This is an important question. "We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him."

Says one, "We know that we will get eternal life by and by." Yes, that is true, but there is something better than that; we get it now. This is not a mere theory, it is the word of God. Let me illustrate: Here are two men-brothers-to all appearances they are alike. But one is a Christian, and the other is not. Now the one that is a Christian, although there is nothing in his external appearance to indicate it, has a life that the other has not. He has passed from death-the state in which the other one is-to life? He has something that the other has not, and that something is eternal life. The words, "No murderer hath eternal life abiding in him," would mean nothing if nobody else had eternal life abiding in him.

"He that believeth on the Son of God hath the witness in himself, he that believeth not God hath made him a liar; because he believeth not the record that God gave of his Son." 1 John 5:10. God cannot lie, and so when we say that the words of God are not so, we make liars of ourselves. Now, according to this scripture, we make God a liar, if we believe not the record that God gave of his Son. What, then, must we believe in order to clear ourselves of that charge,-of not believing this record and thus making God a liar? The next verse explains it. "And this is the record that God hath given to us eternal life, and this life is in his Son."

We are to believe that God has given to us eternal life in Christ. As long as we have the Son of God, we have eternal life. By our faith in the word of God we bring Christ into our hearts.

When Jesus went to Bethany, he said to Martha, "I am the resurrection and the life." We have already read about passing from death unto life, how was that done?-Only by a resurrection. In Christ we have a resurrection to a new life. Note the following: Paul prays that he may know him, and the "power of that resurrection." In Eph. 2:4, 5, 6, and 7 we read: "But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us [made us alive] together with Christ (by grace ye are saved)."

Notice, he hath done this, and he "hath raised us up together, and made us sit together in heavenly places in Christ Jesus." We were dead, we are quickened, and we are raised up to sit in heavenly places with Christ Jesus. We must have, and we can have, the life of Christ to-day; for when he comes, he will change our vile bodies by the same power by which he has changed our hearts. The heart must be changed now. It cannot be changed except by the life of Christ, and then when he comes, the glory will be revealed. He was Christ when he was here upon earth, although he did not have a retinue of angels and glory visible about him. He was Christ when he was the Man of Sorrows. Then, when he ascended, the glory was revealed. So with us. Christ must dwell in our heart now, and

when he comes and changes these bodies, then the glory will be revealed.

In Heb. 5:2 we learn that the work of the high priest was to be one of compassion. "Wherefore in all things it behooved him [Christ] to be made like

unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." Heb. 2:17. What is done by the compassion of Christ?-Strength is given to us. What benefit is the compassion of Christ to us?-He knows the strength we need. He knows what we need, when we need it, and how we need it. So the work of Christ as priest is for one thing-to deliver us from sin. What is the power of Christ's priesthood?-He is made priest, "not after the law of a carnal commandment, but after the power of an endless life." That is the power by which Christ delivers you and me from sin this day, and this hour, and every moment that we believe in him.

No one could take life away from Christ. The wicked had no power to kill him. He laid his life down. But God raised him up, "having loosed the pains of death; because it was not possible that he should be holden of it." He had power in his life that defied death. He laid life down, and took death upon himself, that he might show his power over death; and when the time came for him to do so, he took his life again. Why was it that death could not hold him?-Because he was sinless. Sin had spent all its force on him, and had not marred him in the least. It had not made a single blot upon his character. His was a sinless life, and therefore the grave could have no power over him. We have the same life when we believe on the Son of God. There is victory in that thought. We can have it by believing on the Son of God. Give your sins to the Lord, and take that sinless life in their place.

The life of Christ is divine power. In the time of temptation the victory is won beforehand. When Christ is abiding in us, we are justified by faith, and we have his life abiding in us. But in that life he gained the victory over all sin, so the victory is ours before the temptation comes. When Satan comes with his temptation, he has no power, for we have the life of Christ, and that in us wards him off every time. Oh, the glory of the thought that there is life in Christ, and that we may have it!

The just shall live by faith, because Christ lives in them. "I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

March 20, 1893

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

E. J. Waggoner

The Bible holds out no promise of a reward for laziness. In God's plan no provision is made for idleness. Heaven is pictured before us as a place of activity, and heavenly beings as untiring workers. The Saviour said, "My Father worketh hitherto, and I work" (John 5:17), and again "I must work the works of Him that sent me" (John 9:4). Of the angels we read that they are all "ministering spirits sent forth to do service for the sake of them that shall inherit salvation." Heb. 1:14, Revised Version.

This being the case, it cannot be thought that those who are to inherit salvation should be idle. The apostle Paul labored with his hands, as an example to the believers, and left on record the divine commandment, "If any will not work, neither let him eat." 1 Thess. 3:10, Revised Version. But the frequent exhortation to work is with special reference to spiritual things, rather than physical. Jesus said, "Labor not for the meat which perisheth, but for that meat which endureth unto everlasting life." John 6:27. So the apostle Paul says that the reward will be given to those who patiently continue in well doing (Rom. 2:7); and the Saviour says: "Behold, I come quickly; and my reward is with me, to give every man according as his work shall be." Rev. 22:12.

Again we read that Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a people for his own possession, zealous of good works." Titus 2:14, Revised Version. And again the Holy Spirit, through the apostle James, puts a premium upon good works, in these words: "But he that looketh into the perfect law, the law of liberty, and so continueth, being not a hearer that forgetteth, but a doer that worketh, this man shall be blessed in his doing." James 1:25. Many other texts might be quoted to show that the Christian life is to be one of activity, and that good works are not only necessary, but are the one indispensable requisite.

Works, and works alone, in the judgment, will determine a man's condition for eternity. God "will render to every man according to his *works*." Rom. 2:6. The question which the judgment will settle will not be, "What has this man believed?" nor "How has he felt?" but "What are his works?" There is no place for the cavil of those who think that they are enunciating a principle of which the Bible is ignorant, when they say, "God will not damn a good man for his opinions nor for his belief." People are neither condemned nor saved because of their opinions, but because of their deeds.

"What!" exclaims one, "are you going to deny the doctrine of justification by faith?"-Not by any means. I would go so far as to claim that the doctrine of justification by faith is the one great theme of the Scriptures, and that all other things are but parts of it. But the thing to be emphasized by the above remarks and quotations is that *faith works*. See Gal. 5:6. No truer statement was ever made than this, that "faith is not a sedative, but a stimulant." Faith is intensely active, and the source of all spiritual activity. While it is true that only a man's works will be considered in the judgment, it is equally true that the character of his works will be determined by his faith. Where there is no faith, there can be no enduring works.

The works which are acceptable to God are "good works." But perfect goodness resides in God alone. See Mark 10:18. The righteousness which we must have is God's righteousness. Matt. 6:33. Of his own ways God says: "As the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8. Who, then, can hope to present to God the good works that will be equal to his?-None but those who, like Paul's brethren, are ignorant of God's righteousness, would be presumptuous enough to think such a thing possible. Only God can do the works of God. Therefore when the Jews said to Christ, "What shall we do that we may work the works of God?"

he replied, "This is the work of God, that ye believe on him whom he hath sent." John 6:28, 29.

The words of Paul to the Philippians, "Work out your own salvation with fear and trembling," are often quoted by those who forget the words immediately following, "For it is God which worketh in you both to will and to do of his good pleasure." Phil. 2:12, 13. God himself does the good works which, when exhibited in the lives of men, render them pleasing to him. So the Saviour said: "But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God." John 3:21.

How, then, do they appear in men? This is the "mystery of godliness." It is the mystery of "God manifest in the flesh." "In the beginning was the Word, and the Word was with God, and the Word was God." "And the Word was made flesh, and dwelt, among us." John 1:1, 14. This was done to demonstrate the possibility of God's dwelling in human flesh. The mystery of the works of God being manifested in the lives of men, is simply the mystery of the incarnation.

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In Christ dwelleth "all the fullness of the Godhead bodily." Col. 2:9. Therefore when Christ in his completeness dwells in the heart by faith, that person will be "filled with all the fullness of God." Eph. 3:17-19.

What words could be more full of comfort, and more suggestive of the infinite possibilities of the Christian life than those in Ps. 31:19: "O how great is Thy goodness which Thou hast laid up for them that fear Thee; which Thou hast wrought for them that trust in Thee before the sons of men!" Think of it! God himself has wrought the good works with which we are to appear before his throne. And how are we to get them?—Simply by trusting him; by appropriating those good works by faith. God himself comes to dwell with those who believe his word, and he lives out his own life in them. This thought is enough to fill every soul with love and joy and confidence.

The Christian life means an actual life. But life means activity. To live a godly life, therefore, means the living of a life in which the acts of God himself are manifested. The apostle Paul said: "But by the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I labored more abundantly than they all," and then he added, "yet not I, but the grace of God which was with me." 1 Cor. 15:10. And again: "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20.

The secret of the whole matter is to acknowledge that in us dwells no good thing, and that God alone is good; that we are nothing, but that he is everything, that we are weakness, but that power belongs to God, and that God has the power to manifest himself in the flesh to-day as well as eighteen hundred years ago, if we will but let him, and to submit ourselves to the righteousness of God. Exaltation comes only through self-abasement. Christian activity comes only through passive submission to God, as the clay is passive in the hands of the potter. "Not unto us, O Lord, not unto us, but unto thy name give glory, for thy mercy and for thy truth's sake."

April 3, 1893

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

E. J. Waggoner

"We have also a more sure word of prophecy; whereunto ye do well that ye take heed." 2 Peter 1:19.

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

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

How much is included in the term "prophecy"? This can best be answered by considering the meaning of the word "prophet." This term we find defined in God's words to Moses. When Moses persistently sought to evade God's commission to go back to Egypt on the ground that he was not eloquent, "the anger of the Lord was kindled against Moses, and he said, "your brother, Aaron, is a good speaker. And he is coming here to look for you and will be very happy when he finds you. So I will tell you what to tell him, and I will help both of you to speak well, and I will tell you what to do. And he shall be thy spokesman unto the people; and he shall be, even he shall be to thee instead of a mouth, and thou shalt be to him instead of God." Ex. 4:14-16.

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

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

A prophet, therefore, is one who speaks the words of God, and consequently prophecy must be that which is spoken by the Lord through a prophet. But this

embraces the entire Bible. Of course, there can be no question in regard to what are known as the prophet's books. But the Psalms are prophecy, for they are often quoted as such in the New Testament. They are full of predictions concerning Christ and his coming. So the words here quoted concerning the principal writer of the Psalms in 2 Sam. 23:2.

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

But how about the historical books of the Bible. They must also come under the book of prophecy, for the writers of these books were invariably prophets. They were inspired as well as the rest of the Scriptures. Let it be noted well that we are not stating any theory of inspiration,-we are not attempting to show how the Scriptures are inspired, nor to settle any question as to "degrees of inspiration"-but are simply considering what the scriptures themselves say of the *fact*. We do not profess to tell *how much* any portion of Scripture is inspired, for it is all infinite and cannot be measured. He who presumes to measure the "degrees of inspiration" might as well set

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himself to tell how much more power the Lord exerted in creating the sun than in creating the earth or how much harder work it was for him to make the earth, than to make a blade of grass. We simply know that the infinite power of God was required to make the smallest object in nature and we are content. So we are content with knowing that "all Scripture is given by inspiration of God," without trying to weigh God's words in the balances of poor human reason.

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

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

But there is something that is not often considered in reading the historical records of the Bible, and that is the object for which they were written. It was not simply to gratify curiosity concerning things that have taken place in the past, but for our guidance in the present. "Whatsoever things were written aforetime were written for our learning, that we through patience and comfort of the scriptures might have hope." Rom. 15:4. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the

world are come." 1 Cor. 10:11. Now note the prophetic element in sacred history. In the direct predictions we find set forth the things that are to take place in the last days. The power to foretell future events is clearly recognized as supernatural. In the history we find that which directs us perfectly how we ought to act when the things come that are predicted. Our past tells what is coming, the other part exactly fits man's need when the thing comes. And not only does it meet the need of one man, but of every man in all time. Surely sacred history is prophecy.

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

April 10, 1893

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

E. J. Waggoner

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

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

Bearing in mind the statement concerning the matters that "these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name," not as simply the miracle before us. The scribes did not believe that Jesus could forgive sin. In order to show that he had power to forgive sins, he healed the palsied man. This miracle was wrought for the express purpose of illustrating the work of forgiving sin, and demonstrating its power. Jesus said to the palsied man, "Arise, take up thy bed, and go unto thine house," that they and we might know his power to forgive sin. Therefore the

power exhibited in the healing of that man is the power bestowed in the forgiveness of sin.

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

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

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

In the case before us, the man received new life. His palsied condition was simply the wasting away of the natural life. He was partially dead. The words of Christ gave him fresh life. But this new life that was

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given to his body, and which enabled him to walk was but an illustration, both to him and to the scribes, of the unseen life of God which he had received in the words, "Thy sins be forgiven thee," and which had made him a new creature in Christ.

With this simple and clear illustration before us, we may understand some of the words of the apostle Paul, which otherwise are "hard to be understood." First read Col. 1:12-14: "Giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son; in whom we have redemption through his blood, even the forgiveness of sins." See the same statement concerning redemption through Christ's blood, in 1 Peter 1:18, 19; Rev. 5:9.

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

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

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

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

"But it is difficult to understand how we can have the life of God as an actual fact; it can't be *real*, for it is by faith that we have it." So it was by faith that the poor palsied man received new life and strength; but was his strength any the less real? Was it not an actual fact that he received strength? Can't understand it? Of course not, for it is a manifestation of "the love of God that passeth knowledge." But we may believe it, and realize the fact, and then we shall have an eternal life in which to study the wonder of it. Read again and again the story

of the healing of the palsied man, and meditate upon it until it is a living reality to you, and then remember that "these are written that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name."

April 17, 1893

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

E. J. Waggoner

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

The thirtieth chapter of Deuteronomy follows the account of the curses for disobedience to the law, and the blessings for obedience. In it the people are again admonished to keep the law, and are told what the Lord will do for them, even after they have been disobedient if they will repent. Then Moses continues: "For this commandment which I command thee this day, it is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldest say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it unto us, that we may hear it, and do it? But the word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." Verses 11-14.

Now compare carefully with this passage the words of the apostle Paul in Rom. 10:6-10: "But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:) Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation."

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

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

The apostle Paul says that "faith cometh by hearing, and hearing by the word of God." Rom. 10:17. But he says also that Christ dwells in the heart by faith. Eph. 3:17. So faith in the living word of God brings Christ into the heart. He is the life of the word.

This is also shown in the same chapter in which we find the statement made by Christ that the words which he spoke were Spirit and life. In the thirty-fifth verse of that chapter, we read, "Jesus said unto them, I am the bread of life." Again, in the fifty-first verse, "I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is my flesh, which I will give for the life of the world." And again, "Whoso eateth my flesh and drinketh my blood, hath eternal life, and I will raise him up at the last day." Then in the sixty-third verse he added, "It is the Spirit that quickeneth; the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." Here we find the plainest declaration that the word of God, received in faith, conveys Christ actually to the soul of man.

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

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

April 24, 1893

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

E. J. Waggoner

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

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

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

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

Like the leprosy, sin is progressive death. "The sting of death is sin; and the strength of sin is the law." 1 Cor. 15:56. "Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, bringeth forth death." James 1:15. "For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:6, 7. "For I know that in me, that is, in my flesh, dwelleth no good thing; for to will is present with me; but how to perform that which is good, I find not." "O wretched man that I am! Who shall deliver me from the body of this death?" Rom. 7:18, 24.

The leprous person was separated. So the sinful person is separated from God. He is unclean. "Your iniquities have separated between you and your God."

"This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart; who being past feeling have given themselves over unto lasciviousness, to work all uncleanness with greediness." Eph. 4:17-19.

But although the sinner is by his very uncleanness separated from God, yet God is not afraid to come near and touch him. Jesus was moved with compassion as he saw the poor leper, and he is the same now. "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15. Therefore, like the leper, we may come with boldness to a throne of grace, that we may obtain mercy, and find grace to help in time of need. For there is a "fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness." Zech 13:1. And though the person be full of sin and uncleanness, our High Priest "is able to save them to the uttermost that come unto God by him."

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

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

Jesus said, "I *will*; be thou clean." Read these words of inspiration: "Grace be to you, and peace, from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father." Gal. 1:3, 4. "It is your Father's good pleasure to give you the kingdom." "It is not the will of your Father which is in heaven, that one of these little ones should perish." Matt. 18:14. So we ought to come to the Lord with a great deal more boldness and confidence than the leper did. He knew that the Master had the power to heal him, but he said, "If thou wilt." God has given us such abundant evidence of his willingness to save us from our sins that it would be casting discredit on his word if we should say, "Lord, if thou wilt, thou canst save me." "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but

have everlasting life." John 3:16. Thus has he shown not only his willingness, but his longing desire, to save men. He has left nothing undone, and has kept nothing back. "What could have been done more to my vineyard, that I have not done in it?" Isa. 5:4. "What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Rom. 8:31, 32. He who doubts the willingness of God to hear and save those who wish salvation, must doubt the very existence of God.

Well, then, what is the final lesson?-Just this: "And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us." 1 John 5:14. Now we have learned that it is the will of God to save people from sin. That is why Christ came to earth to die. There can be no question that it is the will of God to cleanse

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us from all unrighteousness. Therefore we know that whenever we come and ask for cleansing, that moment he hears us. But this is not all. "And if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." Verse 15. So, as soon as we ask in faith, the work is done.

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

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

May 1, 1893

"Being Justified" *The Signs of the Times* 19, 26.

E. J. Waggoner

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom. 5:1. What does this mean? What is it to be justified? Both professors and non-professors often mistake its meaning. Many of the former think that it is a sort of half-way house to perfect favor with God, while the latter think that it is a substitute for real righteousness. They think that the idea of justification by faith is that if one will only believe what the Bible says, he is to be counted as righteous when he is not. All this is a great mistake.

Justification has to do with the law. The term means making just. Now in Rom. 2:13 we are told who the just ones are: "For not the hearers of the law are just before God, but the doers of the law shall be justified." The just man, therefore, is

the one who does the law. To be just means to be righteous. Therefore since the just man is the one who does the law, it follows that to justify a man, that is, to make him just, is to make him a doer of the law.

Being justified by faith, then, is simply being made a doer of the law by faith. "By the deeds of the law there shall no flesh be justified in His sight." Rom. 3:20. The reason for this is given in the previous verses. It is because there is none that doeth good. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." Verse 12. Not only have all sinned, but "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. So there is a double reason why a man cannot be justified by the law. In the first place, since he has sinned, it is impossible that any amount of subsequent obedience could make up for that sin. The fact that a man does not steal anything to-day, does not in the least do away with the fact that he stole something yesterday; nor does it lessen his guilt. The law will condemn a man for a theft committed last year, even though he may have refrained from stealing ever since. This is so obvious that it does not need any further illustration or argument.

But further, the man has not only sinned, so that he cannot be justified by any amount of after obedience, even if he were to give it, but, as we have read, it is impossible for any man by nature to be subject to the law of God. He cannot do what the law requires. Listen to the words of the apostle Paul, as he describes the condition of the man who wants to obey the law: "For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not; for what I would, that do I not; but what I hate, that do I. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh,) dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:14-18. It is therefore clear enough why a man cannot be justified by the law. The fault is not in the law, but in the man. The law is good, and that is the very reason why it will not justify a wicked man.

But what the law cannot do, the grace of God does. It justifies a man. What kind of men does it justify?-Sinners, of course, for they are the only ones who stand in need of justification. So we read, "Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:4, 5. God justifies the ungodly. Is that not right?-Certainly it is. It does not mean that he glosses over a man's fault, so that he is counted righteous, although he is really wicked; but it means that he make that man a doer of the law. The moment God declares an ungodly man righteous, that instant that man is a doer of the law. Surely that is a good work, and a just work as well as a merciful one.

How is the man justified, or made righteous?-"Being justified freely by His grace through the redemption that is in Christ Jesus." Rom. 3:24. Remember that to justify means to make one a doer of the law, and then read the passage again: "Being made a doer of the law freely, through the redemption that is in Christ Jesus." The redemption that is in Christ Jesus is the worthiness or the purchasing power of Christ. He gives himself to the sinner; his righteousness is

given to the one who has sinned, and who believes. That does not mean that Christ's righteousness which he did eighteen hundred years ago is laid up for the sinner, to be simply credited to his account, but it means that his present, active righteousness is given to that man. Christ comes to live in that man who believes, for he dwells in the heart by faith. So the man who was a sinner is transformed into a new man, having the very righteousness of God.

It will be seen, therefore, that there can be no higher state than that of justification. It does everything that God can do for a man short of making him immortal, which is done only at the resurrection. But this does not mean that, being justified, there is no more danger of the man falling into sin. No; "The just shall live by faith." Faith and submission to God must be exercised continually, in order to retain the righteousness-in order to remain a doer of the law.

This enables one to see clearly the force of these words, "Do we then make void the law through faith? God forbid; yea, we establish the law." Rom. 3:31. That is, instead of breaking the law, and making it of no effect in our lives, we establish it in our hearts by faith. This is so because faith brings Christ into the heart, and the law of God is in the heart of Christ. And thus "as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." This one who obeys is the Lord Jesus Christ, and his obedience is done in the heart of everyone who believes. And as it is by his obedience alone that men are made doers of the law, so to him shall be the glory forever and ever.

May 8, 1893

"The Power of the Name" *The Signs of the Times* 19, 27.

E. J. Waggoner

In another article we have seen what mercy is; in this we shall consider its power. When Moses stood upon Mount Sinai to receive the tables of the law from the hands of the Lord, "the Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." Ex. 34:5-7. All this is the name of the Lord. Therefore, when we consider the power of mercy, we are simply considering the power of the name of the Lord.

David said: "He hath not dealt with us after our sins; nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him." Ps. 103:10, 11. This shows the extent of the mercy of the Lord, but we are not to consider it simply as great in extent. That which is of immense size is usually of great power, and that is just the idea that is here conveyed. Accordingly, some versions give a more literal rendering of the original, thus, "For as the heaven is high above the earth, so mighty is his mercy toward them that fear him." The mercy of the Lord fills the universe, and it is powerful in proportion to its extent.

In the case of the healing of the blind man, which we recently studied, we have an instance of the power of the mercy of the Lord. Bartimeus cried out, "Jesus, thou Son of David, have mercy on me." When Jesus asked what particular thing he wanted, he replied, "Lord, that I may receive my sight." Jesus said, "Receive thy sight; thy faith hath saved thee." And immediately he received his sight. What gave him his sight?-It was the mercy of the Lord. So we see that the mercy of the Lord is not merely a feeling of sympathy. It has power. In that case it opened the eyes of the blind.

Remembering that the name of the Lord is mercy, let us read the account of the healing of the lame man at the Beautiful Gate of the temple. He had never walked in his life. His friends had laid him at that gate, in order that his helplessness might appeal to the charity of the numerous passersby. Presently Peter and John came into the temple. The man asked alms of them as of others. "Then Peter said, Silver and gold have I none; but such as I have give I thee; in the name of Jesus Christ of Nazareth rise up and walk." The result was immediate. "And he took him by the right hand, and lifted him up; and immediately his feet and ankle bones received strength. And he leaping up stood, and walked, and entered with them into the temple, walking, and leaping, and praising God."

This was accomplished by the name of Jesus. This Peter declared to all the multitude that gathered around the man and the disciples. "And when Peter saw it, he answered unto the people, Ye men of Israel, why marvel ye at this? or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk? The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." Acts 3:12-16.

Before we can learn all the lesson that this miracle is designed to teach, we must read what Peter said the next day when he was brought before the council to answer for the good deed. The priests said, "By what power, or by what name, have ye done this?" "Then Peter, filled with the Holy Ghost, said unto them, Ye rulers of the people, and elders of Israel, If we this day be examined of the good deed done to the impotent man, by what means he is made whole; be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of the builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved." Acts 4:8-12.

Now note a few points. In the first place, we learn that salvation from sin comes in the same way that strength to walk came to the lame man. The name

by which he stood before the people perfectly whole is the only name by which man can be saved. Therefore

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from this miracle we are to learn the way of salvation.

It is therefore important that we note that the man was impotent. That means that he had no power. That is just the condition of all men by nature. "For when we were yet without strength, in due time Christ died for the ungodly." Rom. 5:6. The experience of all is that described by the apostle Paul: "For I know that in me (that is in my flesh), dwelleth no good thing; for to will is present with me; but how to perform that which is good I find not." Rom. 7:18. The power to do good does not reside in fallen human nature.

The man was impotent from his birth. So it is with us in regard to spiritual things. The weakness which we feel when we do good is weakness that is a part of humanity. But as in the case of the lame man, this weakness increases with years. We do not have any statement that his weakness increased, but we do know that since his ankle bones had no strength from birth, the longer he lived, and the more he grew in stature and weight, the more impossible it would be for him to walk. So with us. Age does not bring any strength to do right. On the contrary, the practice of the natural evil that we have only increases the inability to do good. There was no human hope for the man, for he was above forty years old, and had never walked. So the Lord takes us and helps us when there is no help in man.

"And his name through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all." What did it?—The name of Jesus. Can the name of Jesus give power to do what is right, to anyone who trusts it? "There is none other name under heaven given among men, whereby we must be saved." Faith enables one to do that which he is unable to do otherwise. It is not a substitute for work, but it works. Faith that would not make the man walk would have been of no use to him. He might have sat there by the pool all the day and proclaimed his faith in the name of Jesus, and he might have called upon all to join him in singing, "All hail the power of Jesus' name;" but that would not have made any converts. But when he rose up and walked, as the result of his faith, it made an impression on all that saw it. They knew that nothing less than the power of God had wrought the great change. So Christ says, "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." The fact that God is to be glorified by the good works that men do, is evidence that he is the one who does the works. His is the power, and his must be the glory. Living faith works because it lays hold of the power of God.

Lastly, note that that which was performed by the power of the name of Jesus, through faith in that name, was not a momentary work. It did not pass away as soon as it took place. The next day Peter said before the council, "Be it known. . . that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand before you whole." In the strength of that name he arose and walked, and in the strength of that name he

continued to walk. So it is in the spiritual life. Not only are men forgiven through faith in the name of Jesus, but "the just shall *live* by faith."

It is faith from the beginning of the Christian life. And that faith is faith in the name of the Lord Jesus. At the beginning of their Christian life they are baptized into the name of the Father, and of the Son, and of the Holy Ghost; and that name is their safeguard in all time to come; for "the name of the Lord is a strong tower; the righteous runneth into it, and is safe." Prov. 18:10.

"The Lord hear thee in the day of trouble; the name of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion."

May 15, 1893

"The Secret of Reformation" *The Signs of the Times* 19, 28.

E. J. Waggoner

When Wycliffe was translating, or was about to translate, the Bible into the English language, he wrote these words:-

As the faith of the church is contained in the Scriptures, the more these are known in their true meaning the better, and inasmuch as secular men should assuredly understand the faith they profess, that faith should be taught them in whatever language may be best known to them. Forasmuch, also, as the doctrines of our faith are more clearly and exactly expressed in the Scriptures than they may probably be by priests-seeing, if I may so speak, that many priests are but too ignorant of Holy Scripture, while others conceal many parts of it; and as the verbal instructions of priests have many other defects,-the conclusion is abundantly manifest that believers should ascertain for themselves what are the true matters of their faith, by having the Scriptures in a language which they fully understand. For the laws made by prelates are not to be received as matters of faith, nor are we to confide in their public instruction, nor in any of their words, but as they are founded in Holy Writ,-show the Scriptures contain the whole truth. And this translation of them into English should therefore do at least this good, namely, placing priests and bishops above suspicion as to the parts of it which they profess to explain. Other means, act as the friars, prelates, the pope, may all prove defective; and to provide against this. Christ and his apostles evangelized the greater portion of the world, by making known the Scriptures to the people in their own language. To the end, indeed, did the Holy Spirit endow them with the knowledge of tongues. Why, then, should not the living disciples of Christ do in this respect as they did?

The work of translating the Scriptures into the language of the people has now been almost completed. Since the days of Tyndale it has been an easy matter for anyone to get a copy of the Bible in the English language, and the Book has been translated into almost every language under heaven. Still the work of the Reformation is not complete. It is not enough that the Bible should be furnished in the language of the people; it must be read and studied by the people. It is of little use to have the Bible if the words of man are to be taken as to what it means, instead of reading it for one's self. To too great an extent at the

present day, as in the days of Christ, when the people had the Bible in their own tongue, the fear of God is taught by the commandments of men, rather than by the word of God. So the work of the true teacher is to take the Bible which the people have ready to their hand, and bring them face to face with it.

To be a follower of the Reformers does not mean to believe just what they believed, and nothing more. To be a worthy follower of the Reformers is to be actuated by the same spirit that moved them. That was loyalty to the word of God. Their principle was that the Bible should settle all questions; that it, and it alone, was the truth. They did not know all that the Bible teaches. No man has ever yet known it all. Sometimes, also, they were mistaken in their views of Scripture, and made the common mistake of teaching what they *thought* instead of what they *knew*. Whether a man is right or wrong; if we follow the man, we shall surely go wrong; for at the best we shall get only partial truth; but if we follow the Scriptures just as they read, we cannot make a mistake. Only they are true followers of the Reformers who have the same loyalty to the word that they had, regardless of what the thought about certain points.

Let the question which Wycliffe asked be pondered well. Why should not the living disciples of Christ do as the disciples of old did in bringing the Bible to the people, that he may read it without the interpretations of men? When this is done as it should be, there will be a greater reformation than has ever yet been known.

May 29, 1893

"Christ the Bread of Life" *The Signs of the Times* 19, 29.

E. J. Waggoner

Jesus had gone over the Sea of Galilee with his disciples, and a great company of people had followed him, because they had seen his power in the healing of disease. After he had finished his instruction for the day, he looked at the great multitude of people who had assembled, and said to Philip, "Whence shall we buy bread that these may eat?" This he said to prove Philip, "for he himself knew what he would do." After the disciples had shown that they did not know what to do, Jesus had the people sit down on the grass. There was a lad present who had with him five barley loaves and two fishes, an amount of food so utterly inadequate to the need of the people that we are not surprised at Peter's remark, "What are they among so many?" If all had been equally divided among the five thousand men present, there would have been scarcely as much as a crumb apiece. But read what followed:-

"And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten." John 6:11-13.

What a wonderful miracle this was! It is certain that the five loaves with which they began, would not merely have filled twelve baskets; therefore we find that there was a good deal more left after feeding the five thousand than there was when they began, so that in reality the original amount of bread was not drawn upon at all. There was an act of creation performed by Christ, who is the Creator of all things. "In him were all things created." Creative power resides in Christ. As he took the bread in his hands, it multiplied. Therefore the bread which the people ate that day came from Christ.

All the miracles of Christ were done that we might believe that he is indeed the Christ, the Son of God, and that, believing, we might have life through his name. And no miracle that was ever performed shows more clearly than this how we may feed upon him, and receive life thereby. We shall see that this was the lesson that Jesus intended to have us learn from it.

The next day the people followed Jesus to Capernaum, and there he exhorted them: "Labor not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed." John 6:27. They rightly understood that this meat that would endure forever consisted of acts of righteousness, and so they asked him what they should do that they might work the works of God. "Jesus answered and said unto them, This is the work of God, that ye believe on Him whom he hath sent." Believing on Christ means appropriating him. Therefore the meat that endures unto everlasting life is righteousness, and that is obtained by believing or appropriating Christ Jesus virtually said to them that he himself was that food.

With strange forgetfulness of the miracle that Jesus had wrought the day before, the people said: "What sign showest thou then, that we may see, and believe thee? What dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat." Verses 30, 31. Jesus then proceeded to show them that the bread which the fathers ate in the desert was bread that God himself gave to them, and that he himself was the bread. See verses 32-35. So that the miracle by which they had been fed the day before, was but a repetition of the miracle of giving the manna.

"For the bread of God is He which cometh down from heaven and giveth life unto the world." And then, to leave no possible doubt as to what he meant, Jesus added, "I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst." Again: "He that believeth on me hath everlasting life. I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven; if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world." Verses 47-51.

Here was a plain statement that just as their fathers had eaten manna in the desert, and they had eaten bread in the desert, and they had eaten bread in the desert the day before, by which physical life had been preserved, so they were to eat of Christ, the living bread, which would give them spiritual life forever. But this was too much for them to believe. "The Jews therefore strove among themselves, saying, How can this man give us his flesh to eat?" The same

question is asked at this day. How is it possible that we can get righteousness and life, even the righteousness of God, and eternal life, just by believing on Christ? Jesus said that it is by eating him. But that only makes it seem more absurd to unbelief. If the Jews had not been so blinded by unbelief, they would have thought how they had eaten bread from Christ the day before, and that would have answered their question. And to-day he who doubts that one may eat of Jesus, and thereby get his life of everlasting righteousness, shows that he does not believe the record of the feeding of the five thousand.

Jesus did not in any degree modify what he had said, to accommodate their unbelief. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna, and are dead: he that eateth of this bread shall live for ever." John 6:53-58.

The Jews ate the manna in the wilderness, and if they had seen things by faith, they would at the same time have eaten of Christ, who was signified by that manna. Thus they would have received eternal life. But here they had not faith they were dead. Now the Bread of Life was there in person before them. He had come down from heaven to give himself for the life of the world. Whosoever eat of him shall have eternal life. But though men might eat of the man, and the natural bread that God gives them, without having any faith, no man can eat of the Bread of Life without faith; for it is by faith that Christ is eaten.

In this there is a lesson for all who come to the table of the Lord. The apostle Paul said, "The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ." 1 Cor. 10. Men may eat of the bread of the Lord's Supper without any faith, but in that case they do not eat of Christ. He can be received only by faith. And he may be eaten at any time and all the time, for the eating of the bread of the communion is only to symbolize the continual eating of Christ.

But Jesus did not leave this matter in doubt. He himself explained the figure which he used. He said: "It is the Spirit that quickeneth; the flesh profiteth nothing." Suppose that it were possible for the priest to change the bread of the mass into the actual body of Christ, as it is claimed that he does; that would not amount to anything. Suppose that all men should eat of that bread; nay, more, suppose that Christ's physical body, as he was on the earth, had been divided up, and a piece given to every man, and that all had eaten it; that would have been to no profit. It is not physical meat that endures to everlasting life. The life is spiritual, and only spiritual food does supply it. So it is not worth while to dispute as to whether or not the priest can transform the wafer into the body of Christ, since if he could, he would be doing nothing toward supplying the needs of men.

Christ is the Word. The Scriptures are from him, and they are life. Their life is the life of God in Christ. Whosoever, therefore eats them eats Christ. We eat them by believing them, and allowing them to work his own righteousness in our

life. "Thy words were found, and I did eat them; and thy word was unto me the joy and rejoicing of my heart; for I am called by thy name, O Lord God of hosts." Jer. 15:16.

Now the question will arise, "How it is possible that we can, by believing the words of Christ, receive righteousness and life?" This is the very question that the Jews asked. No man can tell; we can only know the fact. He cannot so much as tell how the bread that we eat at our tables can become a part of our life. We know that it does so, and that satisfies us. No man was ever yet so foolish as to refuse to eat his breakfast because he could not know how it was going to give him renewed life. He has proved that it does, and that is enough. That daily food comes direct from Christ. It is he that giveth us all things to enjoy. And as men eat the bread that comes from him, and are refreshed, so he wants them to eat of his own body, by means of his words-the bread of everlasting life, that so their soul may be refreshed. This is the word that comes to us all: "Oh, taste and see that the Lord is good; blessed is the man that trusteth in him!"

June 5, 1893

"Life Giver" *The Signs of the Times* 19, 30.

E. J. Waggoner

The one object for which the Lord Jesus came to this earth was to bring life to lost mankind. "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." "For the bread of God is he which cometh down from heaven and giveth life unto the world." John 6:33. And again Jesus said, "The thief cometh not, but for to steal, and to kill, and to destroy; I am come that they might have life, and that they might have it more abundantly." John 10:10.

"Why," says one, "I thought that he came to save people from sin." So he did. The words of the angel were, "Thou shalt call his name JESUS; for he shall save his people from their sins." Matt. 1:21. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners." 1 Tim. 1:15. And yet it is true that the sole purpose for which he came was to save people from death.

How is this? The apostle tells us: "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Rom. 5:12. Sin brought death into the world. It is not merely that death followed in the train of sin, but that sin is itself death. "The sting of death is sin." 1 Cor. 15:56. "To be carnally minded is death." Rom. 8:6. Sin came in with death, because sin always carries death with it. Sin itself is nothing but a "body of death."

Therefore it is that Christ gives life by cleansing from sin. He saves from death by giving life, and so he saves from sin by giving righteousness. And both are one and the same act. For as sin is death, so is righteousness life. "To be spiritually minded is life and peace." Rom. 8:6. Christ came to give life, not merely as a consequence of righteousness that men might attain to, but he came to give life in righteousness. "For if, when we were enemies, we were reconciled

to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom 5:10. "Therefore, as by the offence of one judgment came upon all men to condemnation; even so by the righteousness of one the free gift came upon all men unto justification of life." Verse 18.

In Christ there is life. John 1:4. He is "our life." Col. 3:4. Outside of him there is no life. "He that hath the Son hath life; and he that hath not the Son of God hath not life." 1 John 5:12. Nay, more, "he that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life." John 3:36. It seems strange that any who profess to honor the Lord Jesus Christ should, by claiming that men have life in themselves, frustrate the grace of God in giving his Son that they might have life.

The origin of the doctrine that men have life in themselves, was in the idea that they can of themselves do acts of righteousness. This is shown by the Bible. The Pharisees "trusted in themselves that they were righteous, and despised others." Their very name signified that they were separate from the rest of the people, because they thought themselves more holy. And of all the Jews it was true that they rested in the law. It was to them that Jesus said, "Ye search the scriptures; for in them ye think ye have eternal life; and these are they that bear witness of me; and ye will not come to me, that ye may have life." John 5:39, 40, Revised Version. And why would they not come to Christ for life? Was it because they did not want life?-Not by any mean, because they thought that they had it themselves. They thought that they of themselves kept all the commandments of God, and of course if that were true, they had no need of anything from anyone else.

Now almost all who profess belief in Christ acknowledge that righteousness can come only from him. This is true. And why?-Simply because the life of Christ is the only life ever lived on this earth that was free from sin. No other righteous life ever appeared on earth, and no other than he ever could live a life of righteousness. Moreover, there is no righteousness in the universe except the righteousness of God in Christ. Among all the hosts of the redeemed there will be only one righteousness. It will be the righteousness of one, and not of many, that will be manifested in heaven. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous." Rom. 5:19.

What does this show?-Simply this, that the life of Christ will be manifested in everyone who is saved. The life of Jesus manifested in mortal flesh is the mystery of God. Whoever has that life has righteousness; and whoever has righteousness has life. So it is that they who do not have Christ have no life. The sting of death is in them, and if they die in their sins, there is no hope of life for them. Eternal death will be their portion.

We read that Christ "hath abolished death, and brought life and immortality to light through the gospel." 2 Tim. 1:10. He who seeks for life elsewhere than in the gospel, will not find it. As we have seen, this life is manifested in mortal flesh. That is a mystery which we may know but cannot understand. It is the life of Christ, the same life which he lived in Judea and Galilee, and the same life which he now lives in heaven. It is that life which triumphed over death and the grave. It

is that life which he could give up, and still retain. When he lay in the grave, it was impossible that he should be held by death (Acts 2:24), because there was no unrighteousness in him. This life is ours by faith. He who dies having kept the faith, dies in the possession of that life, and it is impossible for the grave to hold him as it was for it to hold Christ. That life is "hid with Christ in God" (Col. 3:3), and therefore Satan cannot touch it. Therefore when Christ, who is our life, shall appear, then shall the saints appear with him in glory.

At that time immortality will be conferred. "Behold, I tell you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written; death is swallowed up in victory." 1 Cor. 15:51-54, Revised Version. Then will the life of Christ be manifested in immortal flesh. But that mystery is but the continuation of the present mystery of the gospel, -the life of Christ manifest in mortal flesh, as a life of righteousness.

September 11, 1893

"The Object of the Sabbath" *The Signs of the Times* 19, 44.

E. J. Waggoner

"The Sabbath was made for man, and not man for the Sabbath." Mark 2:27. The Pharisees had laid down rigid rules as to how the Sabbath should be kept. There was no allowance for difference in circumstances, but these rules were to be carried out by everybody on every occasion. Being only human rules they could not be adapted to the condition of men. With them the Sabbath of their own making, not the Sabbath of the Lord, was everything and man was nothing. It was far better in their eyes to let a man die than to do anything for his relief on the Sabbath day. Thus they made the Sabbath a burden, whereas God gave it to man for a blessing.

The Saviour's statement that the Sabbath was made for man does not at all convey the idea that it is a plaything for man; that man can do as he pleases with it; but it does show that it is designed for man's welfare. Man's welfare is the great consideration. It is man that God cares for. He has not made institutions and arbitrarily commanded man to keep them, so that it makes no difference what the man may suffer, if only the institution be preserved intact. God is not a tyrant. It is true that he has made institutions, the Sabbath among them, and that he designs that they shall be kept; but only because the keeping of them is beneficial for man. God in his wisdom has devised such institutions that the observing of them just as he has commanded, is the only way in which man can attain the highest good, and experience its fairest blessings.

"The Sabbath was made for man." Mark well the fact that this statement by the Saviour did not introduce a new order of things. He did not say that the Sabbath which God gave in the beginning had been a hard yoke, but that he had

come to modify it, so that men might do with it as they chose, keeping it if convenient, and dispensing with it if they saw fit. No; "the Sabbath was made for man." When God gave it to man in Eden, as well as when he spoke the fourth commandment upon Mount Sinai, it was designed as a blessing for mankind. God, who made man, knew what he needed, and in the Sabbath he gave him that which would lift him to the original possible place.

It is true that Christ did tear away from the Sabbath the senseless and burdensome restrictions which the Jews had placed upon it, by which the Sabbath was broken instead of kept; but in so doing he merely let the institution shine forth just as God gave it. He did not in the least remove any of the sanctions which had been thrown around it by the Lord; for Christ "came not to destroy." Men cannot make a rule so broad and comprehensive that it can cover every possible case; in very law of man there must be exceptions or else someone must suffer. But not so with God's law; he knew how to make laws and institutions that would be applicable in every case, and yet work injustice to none. There cannot be any circumstances in which it is not the duty of man to keep the Sabbath day; yet in no case will the keeping of it work injury to anyone. On the contrary, it is only in the keeping of the Sabbath that the greatest blessings come to man.

"And God blessed the seventh day and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:3. God does not ask man to make the day holy; he did that himself. God blessed the seventh day. It is asked, "How could God bless a day, so that it would be any more holy than another day?" That we cannot tell. One might as well ask us how God could create the world. We know nothing about how the thing was done; all we know is the fact. Of that we are very sure, because the Bible tells us. The seventh day,-not simply the Sabbath institution,-is blessed. It and it alone, of all the days of the week, has a blessing placed upon it. It is different from all the other days of the week. Therefore in the keeping of the Sabbath there is a blessing to be found.

We do not mean that people may not be blessed upon other days of the week, for not only the Christian, but even the ungodly, will receive blessing from God on very day of the week. The Christian may, and often does, receive a large measure of the Spirit on any working day; but all that does not take the blessing of the Sabbath. On the seventh day, which it is observed as God designs, there is a blessing to be obtained, that cannot be obtained on any other day.

It is quite commonly taught that if men keep another day than the seventh, they will experience the same blessing. As evidence of this, we are told by strict observers of the first day of the week that they have all the blessing on that day that they could possibly have on the seventh day. But this they cannot know, because they have never kept the seventh day. That they do experience a blessing in their worship, need not be denied, but that they do not experience the blessing of the Sabbath, is as sure as the Bible.

The reason why is very simple. A thing can never be found where it is not. A man cannot be found in London if he is in Liverpool. One may go to the Cape of Good Hope in search of the North Cape, but he will never find it there. He will find a cape, but it will not be the North Cape. Now the Lord has blessed the

Sabbath day, the seventh day. He has never blessed any other day. The blessing which he placed on the seventh day in the beginning has never been taken off. It could not by any possibility be taken off. Therefore if one wants to find the blessing of the Sabbath day he must find it in the keeping, according to the commandment, of the seventh day. Many will not believe this; they think that it is foolish to suppose that there is any difference in days. But whoever tries it, not in form merely, but in Spirit, keeping in reality the Sabbath of the Lord, will know that it is so.

It was Christ who blessed and sanctified the seventh day. Since it was by him that all things were created, it is evident that he must also have rested at the close of the six days of creation. He created, he rested, he blessed, and he sanctified. Therefore the blessing of the Sabbath day is the blessing of Christ. The blessing of Christ is to turn man away from iniquity. Acts 3:26. The Sabbath, therefore, is for the purpose of turning man away from their sins-not simply from the sin of Sabbath breaking, but from all sin. How can this be? A few words will indicate the answer, which will be treated further in another paper.

The Sabbath is the memorial of creation. The Sabbath was made for the reason that in "six days the Lord made heaven and earth and all that in them is." Ex. 20:11. And from the fact that every day man may see something of the works of the Creator, the Sabbath is given for the especial purpose of keeping God in mind as the great Creator. But for the Sabbath rest, men would forget God. And forgetting God, they fail to avail themselves of his power, in overcoming sin. So we have the words of the Lord as to why the Sabbath was given: "Moreover also, I gave them my Sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them." Eze. 20:12. God sanctified the Sabbath for man, that man might know that he is the One that sanctifies from sin.

It was Christ that blessed the Sabbath, and sanctified it, so that the seventh day is the Lord's day. The blessing of the Sabbath is the blessing of Christ, and that is sanctification, for Christ is "of God made unto us wisdom, and righteousness, sanctification, and redemption." 1 Cor. 1:30. Here again we see that the Sabbath means sanctification.

The Sabbath is the memorial of creation, but redemption is creation. David prayed "Create in me a clean heart." Ps. 51:1. "If any man is in Christ, he is a new creature." 2 Cor. 5:17. The gospel "is the power of God unto salvation," (Rom. 1:16), and the power of God is seen only in the things that he has made. Verse 29. So the power of the gospel is the power that created the worlds. Therefore, the Sabbath, in commemoration of creation, makes known to man the power of God to save from sin. As it calls to remembrance the power of God as shown in the works of his hands, it reminds us of the words of the apostle: "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 ordained, that we should walk in them." Eph. 2:8-10.

This, and this alone, is the object of the Sabbath. This object can be gained only by the keeping of the Sabbath in just the way that God designed from the beginning that it should be kept. More in this line may be given in the next paper.

September 18, 1893

"Civil Government and the Decalogue" *The Signs of the Times* 19, 45.

E. J. Waggoner

The advocates of Sunday legislation are earnestly trying to find a basis for their proposed action, in the fourth commandment. It is true that that commandment says nothing about the first day, which is the only day that Sunday reformers would consent to have the State set apart, while it does specifically enjoin the observance of the seventh day; and it is also true that if they could find in the fourth commandment some authority for Sunday observance, that would show beyond the possibility of cavil that their movement is simply an effort to secure religious legislation; but some of these things move them. They have, however, through the kind offices of the *SIGNS OF THE TIMES*, *American Sentinel*, and other publications, been brought to see that civil governments have to do only with civil matters; and, therefore, in order to have some reason for their work, they are claiming that there are civil elements in the ten commandments, inasmuch as some of those precepts relate to man's duty to his fellowman.

There has been in the past a great deal of unnecessary discussion over the two tables of the Decalogue. It has been rightfully claimed that with the first table of the law civil governments have nothing to do; and the Sunday law people themselves more than half believe this. Rev. W. F. Crafts, who has stood by the American Sabbath Union, has spent a great deal of time in trying to readjust the tables of the law, so as to make the actions of his association consistent with the principles just stated. Instead of dividing the Decalogue into two tables, the first containing four commandments, and the second the last six, which is the most common division, he makes the division just after the first clause of the fourth commandment, putting the bulk of the fourth and the last six, into the second table. Of course this is entirely arbitrary, having no authority but Mr. Craft's assertion; but serves to show that Mr. Crafts appreciates the truth of the statement that civil governments have of right nothing to do with the table of the Decalogue.

But that statement tells only a part of the truth, and is misleading; for the fact is that civil governments have nothing whatever to do with any of the ten commandments, whether in the first table or in the second. The discussion as to the two tables of the law is entirely unnecessary, and will be seen to be so when the character of the whole is so understood. The proposition which we down is this: Civil laws are not based upon and do not derive their force from, the divine law; and civil government has nothing whatever to do with any commandment of the Decalogue. This we think can readily be made to appear.

1. The law is a unit. It is, as a whole, the expression of God's will, the transcript of his character; and therefore whatever is true of one part of the law is true of the whole.

2. The inspired declaration is that "the law is spiritual." Rom. 7:14. This is spiritual not merely of the first four commandments, but of the whole law. Let us consider this point.

While it is true that the first four commandments pertain to our duties to God exclusively, and the last six relate to duties that also affect our fellows, it is not true that there is any less morality or spirituality in the last six than in the first four. Although they define human duties, there is in them no human element. They are spiritual, and of obedience to them must be spiritual. Anything else is not obedience.

Take for illustration our Saviour's comments on certain commandments, recorded in Matt. 5:20-28. In that passage we see that a word may be sufficient to constitute violation of the sixth commandment, and that the seventh may be broken by a single look, or even a thought. It is worthy of note that the commandments whose breadth the Saviour thus indicated, are found in the second table. Now what did he do?—He simply showed what those commandments require. From his words we learn that the commandment, "Thou shalt not kill," forbids malicious thoughts and words. He who indulges in these does not keep the commandment at all, although he may never have laid

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violent hands on any man. The commandment which says, "Thou shalt not commit adultery," forbids impure desires. It does not stop short of that. He who indulges in these violates the seventh commandment, although he may have lived a hermit all his life.

From the words of the apostle Paul, and the illustrative application of Jesus, we learn that the law—including every commandment—is wholly spiritual. If it is not kept spiritually, it is not kept at all. There is no such thing as degrees in the commandments, so that a man may keep them half way, and receive credit therefor, as seems to be supposed by those who talk about keeping the law outwardly. It is true that, as the greater includes the less, strict compliance with the letter of the law is demanded, and is necessarily included in spiritual obedience; but the man whose apparent conformity to the law is only outward, has not yielded any obedience to it whatever. The law is wholly spiritual, wholly divine.

3. But civil government is not spiritual. No one can gainsay this proposition. Inasmuch as civil government cannot enforce spirituality, and cannot make men spiritually minded, it has no right nor power to require spirituality. "God is a spirit, and they that worship him must worship him in spirit and in truth." A spiritual ruler justly requires spiritual obedience. He can punish for violations of a spiritual law. But a civil ruler cannot execute spiritual law. Therefore the proposition is proved that civil government has nothing whatever to do with spiritual law, and such a law is the Decalogue. This proposition becomes self-evident as soon as one views the law of God in the light in which he himself sets it forth.

We can say, then, without the slightest fear of successful contradiction, that human laws are not based upon, and do not derive their force from, the divine law. The State rightfully makes laws against the taking of human life, but not in any sense as an enforcement of the divine commandment, or of any part of it.

Does anybody suppose that a murderer who is legally hanged for his crime, will receive less punishment in the great Judgment day than if he had escaped the civil penalty?-Of course not. Man punished him for his inhumanity; God punishes for immorality; and the sixth commandment of God's law is not human, but divine.

The great cause for confusion lies in a wrong use of terms. Like the hypocritical Pharisees of old, men have come to confound morality and respectability. A man who does nothing to shock the sensibilities of his neighbors, and who does not interfere with their rights, is called a moral man, when in fact he may be grossly immoral. He is a good citizen, but if he is not pure at heart, he is not a keeper of the divine law in any sense whatever. The law is spiritual, and that which is not spiritual is not to the slightest degree obedience to it.

If National Reformers and national Sunday-law advocates had any just conception of the nature of divine law, they would cease their insane attempt to make men moral by law, or to enforce the law of God. But because they have no real knowledge of divine government, and fancy themselves competent to act as its high executive officers, they also lose sight of the prime object of civil government, and ruthlessly trample upon human right.

September 25, 1893

"True Sabbath Keeping" *The Signs of the Times* 19, 46.

E. J. Waggoner

"Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it; because that in it he had rested from all his work which God created and made." Gen. 2:1-3. Accordingly we read, "The seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work. . . . 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 blessed the Sabbath day, and hallowed it." Ex. 20:10, 11.

"And the Lord spake unto Moses, saying, Speak thou also unto the children of Israel, saying, Verily my Sabbaths ye shall keep; for it is a sign between me and you throughout your generations; that ye may know that I am the Lord that doth sanctify you." Ex. 31:12, 13. And again, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honourable. . . Then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

The object of quoting these texts is to show that the Sabbath which we are commanded to keep is the Lord's Sabbath. It is not the Sabbath of any man, nor of any set of men. It is not the Sabbath of any nation or people. It is the Sabbath of the Lord. He alone made it, and he alone has the right to command its observance. He who does not keep the Sabbath is answerable to God alone. People who keep a Sabbath of their own making feel very much affronted if everybody else does not pay the same respect to the day that they do. Their

solicitude is not so much for the day as that their own feelings shall not be hurt. But they who truly keep the Sabbath of the Lord do not think of such a thing as trying to compel others to do the same. We shall soon see why. They feel solicitous that the people shall not disobey God, but their knowledge of what true Sabbath keeping teaches them that it is as impossible to force one to keep the Sabbath as it is to force one to love the Lord.

The word "Sabbath" means "rest." On the seventh day God rested, therefore it is the Sabbath of the Lord. The Sabbath is God's rest. To keep the Sabbath of the Lord is to keep the rest of the Lord. It is to rest with the Lord.

The Sabbath was given to man in Eden. Sin had not entered into the world and the curse was unknown. Man was given work to do, but it was not wearisome labor. Work is not a part of the curse, but weariness from labor is. If man had not fallen, he would have had work to do throughout eternity, but he would never have known anything of weariness. Yet he would have had the Sabbath of the Lord, and would have kept it. But after he had sinned, then the Lord said to him, "Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; thorns also and thistles shall it bring forth to thee; and thou shalt eat the herb of the field; in the sweat of thy face shalt thou eat bread, till thou return unto the ground." Gen. 3:17-19.

From this fact it is clear that it is not designed for merely physical rest. It was given to men when it was not designed that he should ever become physically tired. It is true that in his fallen condition he may derive physical rest from ceasing work on the seventh day, but the object of the Sabbath is something far higher than that.

Again, let us remember that the Sabbath which we are to keep is the Lord's Sabbath. It is the Lord's rest. God rested after the six days of creation, and we are to rest with him. But the creation of the heavens and the earth did not tire the Lord. "Hast thou not know? Hast thou not heard, that the everlasting God, the Lord, the Creator of the ends of the earth, fainteth not, neither is weary?" Isa. 40:28. Now since we are to keep the rest of the Lord, it is evident that the Sabbath is for something else than mere bodily rest, for that is not what God took.

Still further, "God is Spirit; and they that worship him must worship him in Spirit and in truth." John 4:24. I have given the marginal rendering of the Revised Version, which is literally exact. There is no article in the original, and there is no reason why there should be; for God is not one of many spirits, but he is Spirit. There is none besides him; every other being derives its existence from him. Let it not be thought, in passing, that because God is Spirit, therefore he is not a real being. Spiritual does not mean immaterial. God is a spiritual being, yet Christ is "the effulgence of his glory, and the very image of his substance." Heb. 1:3. Christ's body was certainly a spiritual body after his resurrection, yet he was a real being, and could be handled. This much so that no one will get the idea that God is not a real person. Spiritual and immaterial are by no means synonymous terms.

Now, then, with the fact clearly before us that God is a spiritual being, let us again consider the nature of his rest, or Sabbath. It must of necessity have been spiritual rest. And that is the nature of the rest that we are to enjoy in the Sabbath day. And what is spiritual rest?-It is that rest which the Spirit of the Lord gives. And what is that?-It is rest from sin. The simple reading of two or three texts make this plain.

"For we ourselves were aforetime foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, hating one another. But when the kindness of God our Saviour, and his love toward man appeared, 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 1:3-6, Revised Version.

"Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently." 1 Peter 1:22.

"For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you." Rom. 8:6-8.

Christ said, "The words that I speak unto you, they are spirit and they are life." John 6:63. And again, "Now ye are clean through the word which I have spoken unto you." John 15:3. It is the word of Christ, which we well know to be the Creator, that cleanseth us from sin. That word is able to build us up and give us an inheritance among all them that are sanctified. See Acts 26:32.

It was by the same word that the heavens and the earth were created. The word that made and upholds all things is the word that by the Gospel is preached unto us. When God ceased speaking, and the heavens and the earth stood in all their perfection, he rested, but his word continued in force. It is because his word never ceases to exist, that everything is upheld. We may say that when God rested, it was upon his own word. So whether we keep his Sabbath, or not, we rest upon his word, which created all things, and which upholds them. We know that that same word is able to uphold us and keep us from falling. We rest in the full assurance that we shall be made and kept righteous by the same power that created the heavens and the earth.

From this it can readily be seen how that one who really keeps the Sabbath of the Lord, will delight himself in the Lord. He will know and be sharing the rest which God, the Creator, calls all to share, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." Matt. 11:28. Nothing less than this is Sabbath keeping. It is true that Sabbath keeping involves rest from our own work on the seventh day, but he who does no more than this does not keep the Sabbath of the Lord. As the Sabbath was the seal of a perfect creation, so it is also the seal of a perfect new creation in Christ Jesus.

October 9, 1893

"The Reign of Peace" *The Signs of the Times* 19, 48.

E. J. Waggoner

The greatest and most common mistake among men is to judge God by themselves. The Lord's reproach to man is, "Thou thoughtest that I was altogether such an one as thyself." Ps. 1:21. But the facts in the case are stated in these words: "For my thoughts are not your thoughts, neither are your ways my ways saith the Lord. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8, 9.

That is the reason that men have such erroneous ideas about the government of God. They judge God's method of governing by what they know of human governments, and therefore we hear such expressions as these, "If God rules this world why does he not put a stop to all this poverty and misery?" Or, "Why doesn't he make everybody good?" "If he rules, and is omnipotent, why does he allow anybody to be lost?" or, allowing that he does reign, they conclude that he is neither good nor merciful, because he allows sin and misery to exist. Thus many infidels rail against the Lord, and many poor, overworked men and women echo the sentiment, because they do not know the Lord, but form their opinions of him by themselves.

The fact is that if God were to do what the people say he ought to do, they themselves would add hate to their indifference to him. Men shout for liberty, and execrate tyranny, and then murmur against God because he is not a tyrant. They refuse to serve him, because he does not deprive them of their liberty, and make them not only slaves, but mere machines.

God is a "God of peace." Heb. 13:2. His reign is a reign of peace. The Apostle Paul says, "Let the peace of God rule in your hearts." Col. 3:15. He rules by peace. This is different from anything known among men, and we shall see the significance of it presently. Jesus Christ, the Son of the living God, is the "Prince of peace;" "and of the increase of his government and peace there shall be no end." Isa. 9:6, 7. His gospel is "the gospel of peace." Eph. 6:15.

God's thoughts concerning man are "thoughts of peace, and not of evil." Jer. 29:11. And his ways are peace. When he speaks, he speaks peace. "I will hear what God the Lord will speak; for he will speak peace unto his people and to his saints." Ps. 85:8. Of the work of the Father and of the Son upon the throne, the prophet says: "And speak unto him, saying, Thus speaketh the Lord of hosts, saying, Behold the man whose name is The BRANCH; and he shall grow up out of his place, and he shall build the temple of the Lord; even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be between them both." Zech. 6:12, 13.

Thus we see that the God of peace, and the Prince of peace, "who is our peace," are sitting upon the throne together, and their counsels together are counsels of peace. Their thoughts toward men are thoughts of peace, and they

speaking peace. The word of the ruler is law, and therefore the law of God is a law of peace. Everything in connection with his government is peace.

The peace of God is an active quality. It is peace that rules. "Be careful for nothing; but in every thing 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. It is impossible to describe peace that passes all understanding, and the only way that men can know it is to receive it at the hands of the Lord, for he says: "Peace I leave with you, my peace I give unto you." John 14:27. And yet, although we are not able to fathom its depth, we may know the nature of it from the word of God.

PEACE AND RIGHTEOUSNESS

Peace comes with righteousness. In the throne of God "mercy and truth are met together; righteousness and peace have kissed each other." We have seen that the law of God is a law of peace, and so the Psalmist declares, "Great peace have they which love thy law, and nothing shall offend them," or cause them to stumble. Ps 119:165. And again we read the words of the Lord, "O that thou hadst harkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea." Isa. 48:18. Peace and righteousness, therefore, are synonymous. This is further shown in the statement, "There is no peace, saith my God, to the wicked." Isa. 57:21. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Rom 5:1. "And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever." Isa. 32:15.

Peace is the opposite not only of open war, but also of enmity, for war is the result of enmity in the heart. Now Christ is our peace, because he has abolished the enmity in himself. Eph. 2:14, 15. He has "made peace through the blood of his cross." Col. 1:20. "God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life." Rom. 5:8-10.

"It is the blood that maketh atonement for the soul" (Lev. 16:11), because the blood is the life. Therefore we are reconciled to God by the life of Christ, which he gives to us in his death. When we read that Christ has made peace through the blood of his cross, we understand that he made peace by the life which he poured out on the cross. And so when he says, "Peace I leave with you, my peace I give unto you," we know it is the same as if he said, "My life I give unto you." His life is peace and righteousness. "To be spiritually minded is life and peace." Rom. 8:6.

THE FREEDOM OF PEACE

Christ gave himself for the world; he is able and willing to save the whole world, and will give his life to all who will have it; but he will not force his presence upon any. He says, "Behold I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." Rev. 3:20. He will not force the will. His rule is a rule of perfect liberty. The wonderful and glorious liberty of the sons of God is beyond all human expression. The liberty of the kingdom of God is the perfection of liberty. Every man is to be absolutely free. And in order that every man may be absolutely free in his kingdom, God gives to every person on this present earth perfect liberty to choose what he will have. The right and liberty to choose life, which God extends to all, implies liberty to reject it. "I have set before you life and death, blessing and cursing. Therefore choose life, that both thou and thy seed may live." Deut. 30:19. "Whosoever will, let him take of the water of life freely." Rev. 22:17. So not only in the world to come, but also in this life, God gives to every person exactly whatever he wishes to have. Those who desire life will have it abundantly, and of the wicked the Lord says: "For that they hated knowledge, and did not choose the fear of the Lord; they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices." Prov. 1:29-31.

It will be seen that there is nothing like force in the government of God, nothing like compulsion. If there were, his reign would not be a reign of peace. It is altogether different from any earthly government that exists, or that ever did exist. Christ explained this matter when two of his disciples were seeking for themselves places of power in his kingdom. Said he: "Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant; even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many." Matt. 20:25-28.

Mark that statement beginning, "even as the Son of Man came." That shows us that serving is the rule in the kingdom of God, because Christ himself sets the example. His government is in every respect different from earthly governments. They exist by force and authority; his exists by love and peace. Not only when on earth in the form of a servant did Christ serve, but he says that when the saints are all gathered with him in glory, he himself will come forth and serve them. Luke 12:37. In coming to this earth he took upon him the form of a servant; but the mind to serve was in him before he came. And so it will be in the glory of his kingdom. But there will be no danger that Christ's position will not be properly respected in that innumerable throng, all of whom are bent on serving others. Greatness there will be measured by the amount of service rendered, and in that he will ever be infinitely above the whole human race.

PEACE IS REST

Since the world began there has never been a time when there was perfect peace. Neither has there ever been a single nation in which at any time there has

been peace. There have been times when no war was in progress, but the so-called peace that existed was made and preserved by force, just as the peace of Europe is maintained now by huge armies. But it is not peace. Peace is rest; but in all earthly governments there is a state of constant unrest. There is no real peace unless there is peace in the heart, and peace can be in the heart only by the presence of Jesus there. "He is our peace."

The peace of God's government is not maintained by standing armies, nor by compelling people to submit to his laws, but by the infusing of his own life in the hearts of those who will receive him. And now we can see why God does not arbitrarily interfere to put a stop to sin and its consequent misery. To do so would be to deny himself, and to subvert his own government; for his government is peace, and peace cannot be forced any more than love can be. God is not only the King, but he is the Father of his people, and that means that his subjects are to associate with him as with a father, on terms of intimacy. They are not to cower and cringe before him as before a tyrant, not to fawn and flatter to obtain his favor, but to be as free as he himself is. They are to have the liberty of his Spirit. While gladly acknowledging his infinite greatness, his people are to feel in his presence the freedom of equals. This is the mystery of God. The absolute perfection of liberty can be found only in him.

In the beginning God filled all things by his presence. Then sin came in, and there was rebellion against his gentle sway. But he did not change. His rule now is the same that it was in the beginning, and the same that it will be in the earth made new. It is ever a reign of peace. So now he is seeking to bring men back to his mild rule, in the same way that he will rule when all acknowledge him. He stretches out his hands to all. He reveals his love and tenderness, and begs and entreats all to be at peace with him; but he compels none against their will, for he has set that forever free. Those who obstinately and persistently refuse him, and choose their own way, are left to their own way, which is death (Prov. 16:25), because it is separate from the life of God.

It would not do to close without calling attention to the contrast between the way in which God works to extend his government among men, and the way in which men work to do the same thing. Religious law made by men have only the power of physical force, while God's law has the power of his own life of peace. It will be seen that when men make laws professedly for the purpose of extending Christianity, they are working against God, instead of for him. So for human governments to enact and enforce religious laws, is to oppose and exalt themselves against God. Civil laws concerning religion, therefore, even though they expressly state that they are to upbuild the religion of Christ, are only the work of antichrist. They upbuild the religion of physical force, while his religion is that of spiritual peace. They misrepresent God, and cause him to be hated, or

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at least dreaded. But when God is represented as he is, men love him. Therefore let all his servants say, "Acquaint now thyself with him, and be at peace; so shall good come to thee."

October 23, 1893

"Authority for the Sabbath" *The Signs of the Times* 19, 50.

E. J. Waggoner

We are in receipt of a letter which says: "So long as a seventh day of rest is observed, it matters not a bit which of the seven days it is; but it is wise to conform to general custom, for the sake of convenience and order; every day is a seventh day." This statement of the case is worthy of consideration, for it presents a very common idea of the Sabbath question. The only thing that should concern us is to know the exact truth, and not mistake conjecture for positive evidence.

We are told that "a seventh day of rest" ought to be observed, but that it makes no difference what day it is. Query: How does anybody know that a regular rest day ought to be observed? The idea is quite prevalent among certain nations, but what gave rise to it? Let us see if we can find out.

Someone will say that reason teaches it. But no one has exceeded the ancient Greeks and Romans in acuteness of intellect or power of reasoning, yet they never had the idea of a weekly rest day. They had innumerable holidays,- festival days,-when those who were able to do so gave themselves up to amusement and revelry, but there was no thought of cessation of labor. Those who went to the greatest length in the observance of the holidays were the ones who did little or no work, while for the laboring class there was no respite.

It is a fact such a thing as a Sabbath day is not and has never been known among what are termed heathen nations. This disposes also of the supposition that physical reasons are sufficient to account for the weekly rest day. The Chinese are diligent toilers, yet they have never learned the necessity of a weekly rest day. It is the same with other heathen peoples. So then it is a fact that by far the greater number of people on earth not only do not observe a weekly rest day, but do not recognize the existence of such a thing.

Whence, then, comes the idea of a necessity for a weekly rest day? The only answer that can be given is that it comes from the Bible. Where the Bible has no place, the weekly rest day is unknown. The fourth commandment enjoins it, and gives its origin as well. Here it is:-

"Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, 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 blessed the Sabbath day, and hallowed it." Ex. 20:8-11.

Here is the original authority for the observance of a rest day. Whatever idea men may have about such a day, the idea that there should be a weekly rest day at all sprang from this source, and from this alone. Now the question must arise, Since it is to the Bible that we owe our knowledge of the fact that a weekly rest day ought to be observed, why should we not also depend solely on the Bible for

our knowledge of all the particulars concerning it? Why should men learn from the Bible that a rest day ought to be observed, and then consult custom, or their own taste or convenience, as to how and when it shall be observed? Such a course is manifestly inconsistent in the highest degree.

THE DEFINITE SABBATH DAY

Note well that in the commandment there is nothing said about "a seventh day of rest." The language is very definite. "*The seventh day is the Sabbath.*" "In six days the Lord made heaven and earth, the sea, and all that in them is, and rested *the seventh day.*" The idea of an indefinite Sabbath, regulated by custom, is utterly foreign to the Scriptures.

Just before the commandments were proclaimed from Sinai, the children of Israel were given manna for their food. See Exodus 16. Six days in the week it fell, but on the Sabbath none was to be found. On each of the first five days only enough for the day's supply was to be gathered, and if more was gathered, and it was kept till the next day, "it bred worms and stank;" but on the sixth day twice the usual amount was to be gathered, and a supply laid up for the Sabbath day, in which case it did not spoil, but kept sweet. By this series of miracles, which was kept up for forty years, the Lord showed his regard for the Sabbath day; and at the same time he effectually guarded against the idea that the day of the Sabbath is to be settled by the caprice or custom of men.

The reader can see at a glance how impossible it was for any of the Israelites to get the idea that the Sabbath is an indefinite day. They might rebel against it, and disregard it, but they knew very well that the Sabbath was fixed by the Lord himself, and not left to man; custom has nothing to do with it.

After the Babylonian captivity the Jews became very strict in the outward observance of the Sabbath, even going far beyond the commandment. They often presumed to rebuke Jesus for what they termed his violation of the day. On one occasion he healed a man on the Sabbath day, and the Jews murmured.

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That day was the seventh day of the week. If the Sabbath is any day that men may choose, what an opportunity that was to enlighten the Jews. Did he tell them that it made no difference what day was observed, if only a seventh part of time were kept?—Not at all. He simply said, "It is lawful do well on the Sabbath days" (Matt. 12:12), thus recognizing the definite Sabbath day, but showing that he had not violated it.

Christ was crucified on the day before the Sabbath; "that day was the preparation, and the Sabbath drew on." Luke 23:54. "And the women also, which came with him from Galilee, followed after, and beheld the sepulcher, and how his body was laid. And they returned, and prepared spices and ointments; and rested the Sabbath day *according to the commandment.*" Verses 55, 56. "Now upon the first day of the week, very early in the morning, they came unto the sepulcher, bringing the spices which they had prepared." Luke 24:1. This first day of the week was the day immediately following the Sabbath day on which they rested "according to the commandment," for the record in Mark says that "when

the Sabbath was past, . . . very early in the morning the first day of the week, they came unto the sepulcher" (Mark 16:1, 2); and the record by Matthew is still more definite, saying that it was "in the end of the Sabbath, as it began to dawn toward the first day of the week." Matt. 28:1.

What do we learn from these texts? This, that the Sabbath day "according to the commandment" is the day before the first day of the week." The day before "the first day of the week" must be "the seventh day of the week," since there are but seven days in a week. Therefore we have the fact stated, by Inspiration, that "the Sabbath day according to the commandment" is the seventh day of the week. Moreover, to make the matter more sure, we are told that even "very early in the morning the first day of the week" the Sabbath is already "past." No matter how early one rises in the morning the first day of the week, he will be too late to find the Sabbath day; it passes before the first day begins.

If one regards the Bible as no authority, that is another matter. We have no commission to prove the truth of the Bible, for it is its own evidence; but to those who regard the Bible as the word of God, the evidence above given, although brief, must be conclusive. The Spirit of God expressly declares that the Sabbath "according to the commandment" is the day before the first day of the week namely, the seventh day of the week; and the words of Christ are, "It is easier for heaven and earth to pass than one tittle of the law to fail." Luke 16:17.

CUSTOM

The Bible declares that "the customs of people are vain." Jer. 10:3. The command is, "Thou shalt not follow a multitude to do evil." Ex. 23:2. Again we read: "Ye have plowed wickedness, ye have reaped iniquity; ye have eaten the fruit of lies; because thou didst trust in thy way, in the multitude of thy mighty men." Hosea 10:13.

The correctness of a course is not determined by the number who follow it. In the days of Noah the multitude were opposed to the truth. Noah was in what would be termed "a hopeless minority;" and if the truth of his preaching could have been settled by a popular vote, the flood would never have come. Nevertheless it did come, because the word of the Lord had said so. When Christ was on earth, "he came unto his own, and his own received him not." John 1:11. He was rejected by the church. The question was, "Have any of the rulers or of the Pharisees believed on him?" John 7:48. They had not, with the exception of one or two who believed secretly, and the fact that they had not was considered sufficient evidence that he was an imposter; yet he was the Son of God, although "despised and rejected of men."

There is custom, however, that we are permitted to follow, and that is the custom of Christ; for "he that saith he abideth in him ought himself also so to walk, even as he walked." 1 John 2:6. He left us an example, that we should follow in his steps. 1 Peter 2:21. Of him we read that after his baptism and temptation, "being full of the Holy Ghost," "he came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the Sabbath day, and stood up for to read." Luke 4:16. Said he, "I have kept my

Father's commandments, and abide in his love." John 15:10. Reader, whose custom will you follow? The vain custom of the world? Or the righteous custom of the Lord Jesus Christ?