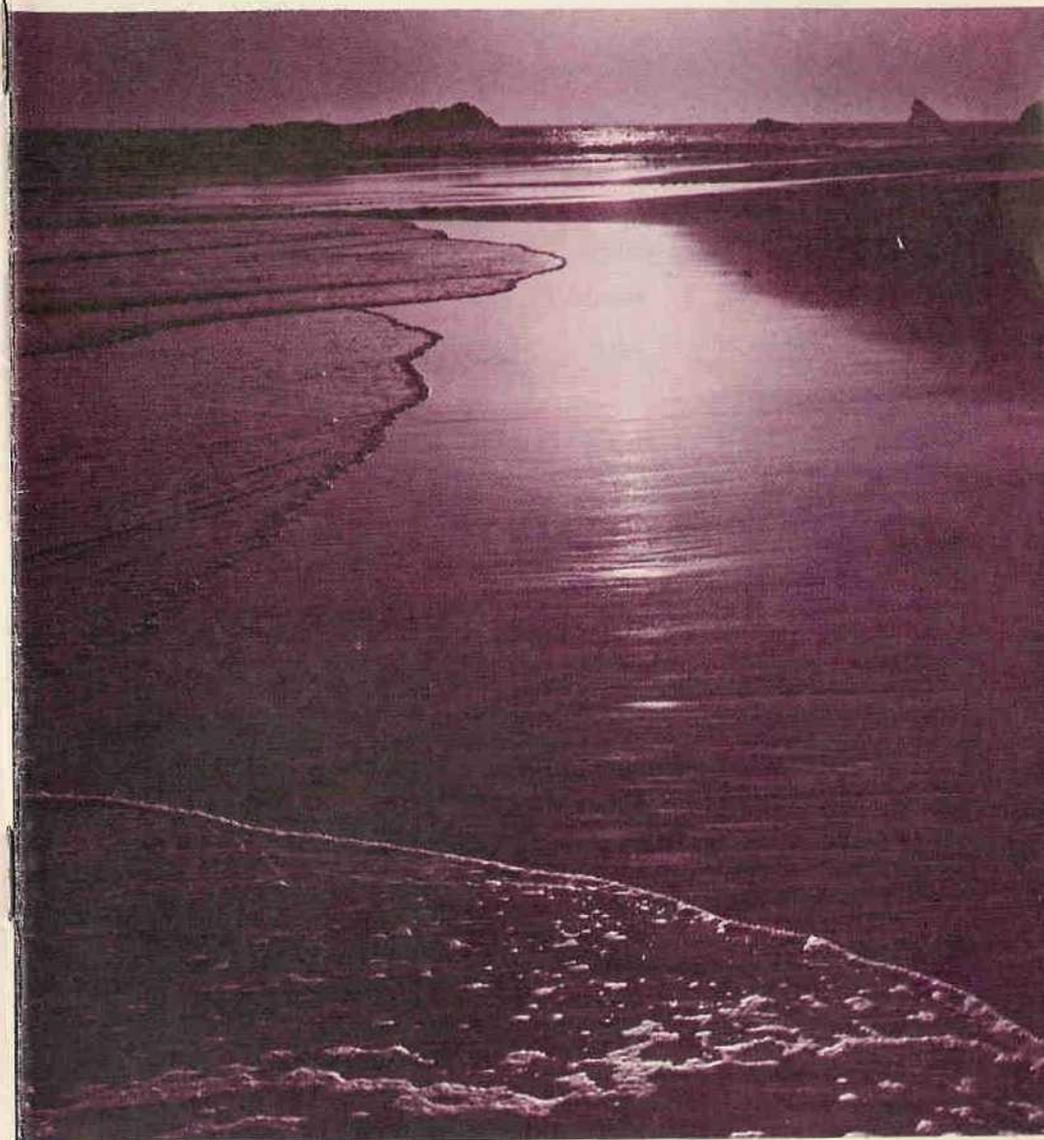


... But the Lord will use in the accomplishment of His work means that we do not now see. He will raise up from among the common people, men and women to do His work, even as of old He called fishermen to be His disciples. There will soon be an awakening that will surprise many. Those who do not realize the necessity of what is to be done, will be passed by, and the heavenly messengers will work with those who are called the common people, fitting them to carry the truth to many places. Now is the time for us to awake and do what we can.

Loma Linda Messages (Unabridged Edition), pp. 131, 132.

Gems OF TRUTH

A SEVENTH-DAY ADVENTIST LAY JOURNAL



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JUSTIFICATION BY FAITH SPECIAL



Justification By FAITH

By Robert D. Brinsmead

PART I

Two great declarations from the word of God need to be understood:

". . . . Whatsoever is not of faith is sin."--Romans 14:23.

". . . . Faith is counted for righteousness."--Romans 4:5.

These two fundamental facts may be expressed by two equations, each of which is an eternal truth:

Unbelief = Sin

Faith = Righteousness

Unbelief Equals Sin.

The evil heart of unbelief is the fountain of all sin. "It was distrust of God's goodness, disbelief of His word, . . . that made our first parents transgressors, and that brought into the world a knowledge of evil."--*Education*, p. 25. Because our first parents cast away faith, the key of knowledge, their seed was born with this evil heart of unbelief. It is not natural for us to believe; it is very natural for us to disbelieve. Since the day that Satan convinced Eve that God was selfish in withholding from them the tree of knowledge of good and evil, every man by nature is apprehensive of God, suspicious of His intentions, and fearful of His will. This is amply demonstrated in Israel's wilderness experience. In the face of evidence upon evidence of God's tender love for them, the children of Israel repeatedly accused God of the most malicious intent toward them: ". . . . Because there were no graves in Egypt, hast Thou taken us away to die in the wilderness? Wherefore hast Thou dealt thus with us, to carry us forth out of Egypt?"--Exodus 14:11.

Unbelief equals sin. Unbelief blinds the mind in regard to the character of God. The darkness that envelopes this world is the darkness of misapprehension of God's character. Through unbelief men have separated themselves from God, and plunged themselves into the nightmare of sin.

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Faith Equals Righteousness.

"But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; 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; to declare, I say, at this time His righteousness: that He might be just, and the justifier of him which believeth in Jesus. Where is boasting then? It is excluded. By what law? Of works? Nay; but by the law of faith. Therefore we conclude that a man is justified by faith without the deeds of the law."--Romans 3:21-28.

"For what saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. 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.*"--Romans 4:3-5.

Faith is counted for righteousness, "*even the righteousness of God.*" God does the counting. It is His reckoning, and it is not a pretended reckoning.

Unbelief brings condemnation; faith brings the free gift of justification. "He that believeth on Him is not condemned: but he that believeth not is condemned already, . . ."--John 3:18. ". . . . He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."--John 5:24.

Faith is Not an Opinion.

Many are deceived as to what constitutes faith and how it is received. Although we are unaware of it, the Bank of Laodicea is destitute of the gold of genuine faith. "Many hold faith as an opinion."--*Desire of Ages*, p. 347. People imagine that if only they can find and hold to the right opinion, they manifest faith. When some are asked, "What is your faith?" they reply, "Oh, I'm a Methodist," or "I'm a Catholic," or "I'm a Seventh-day Adventist." Each thinks that the essence of faith is to find the right church and the correct theology, and having found it, to hold tenaciously to it as that which will justify them in God's sight. But a theoretical knowledge of the truth, however correct, is not faith.

Nicodemus came to Jesus thinking to enter into a theological discussion. But "not through controversy and discussion is the soul enlightened."--*Ibid*, p. 175. Jesus virtually said to Nicodemus, "This is not your problem. Mere theological information will not save you."

If we could be saved by our apprehension of right doctrines, then we would have something to glory in. After all, we are Laodiceans,

proud that *we* have found the truth. This is a great deception. ". . . There is none that seeketh after God."--Romans 3:11. No man has of himself the disposition or the power to apprehend truth. No man can find faith in his own poor heart, much less produce it. The human heart is as destitute of faith as it is of righteousness.

Faith Comes by Looking.

Would you understand the mystery of saving faith? Would you know how to pass from unbelief to faith? Listen! "*If you would understand it, you must cease haggling over your pet ideas, and with humble hearts survey the atonement.*"--*Selected Messages*, vol. 1, p. 343. This is precisely the advice which Jesus gave to Nicodemus: "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life."--John 3:14, 15.

Israel, full of the poison of unbelief, murmured against God. Serpents were sent in among the people, and the deadly poison began to work sure death upon them. Moses was commanded to lift up the brazen serpent. Israel was saved by looking. The command sounded forth in the camp: "Look and live."

The only remedy for the poison of that old serpent, the devil--which poison is unbelief--is to behold the gift of God in the uplifted Saviour. The gospel command sounds forth: "Look and live!" "Behold the Lamb of God." "Look unto Me, and be ye saved." Surveying the atonement of Christ with a humble heart is the only remedy for the evil heart of unbelief.

"As the sinner sees Jesus as He is, an all-compassionate Saviour, hope and assurance take possession of his soul. The helpless soul

An Invitation

We hope that this special edition of GEMS will be a real blessing to you. Many years ago the servant of the Lord wrote, "Our churches are dying for the want of teaching on the subject of righteousness by faith in Christ, and on kindred truths."--*Gospel Workers*, p. 301. We must study this subject continually as more light is to shine on God's people as we near the end.

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is cast without any reservation upon Jesus. None can bear away from the vision of Christ Jesus crucified a lingering doubt. Unbelief is gone."--*S.D.A. Bible Commentary*, vol. 6, p. 1113.

"When you look to Calvary it is . . . to create faith in Jesus, . . ."--*Selected Messages*, vol. 2, p. 20.

Surveying the Atonement.

Then let us spend some time surveying the atonement with a humble heart, so that the Spirit of God may show us the glory of the character of God in the Crucified One, sweep away our darkness of unbelief, and kindle the divine light of faith in our hearts. Let us consider the atonement in its broadest sense.

In heaven Lucifer determined to live for himself. He claimed that God was selfish, that He lived to please Himself. Lucifer wanted this freedom; he wanted to be like God. Jesus, in infinite love and compassion, went seeking for Lucifer, as He does for every wanderer from His Father's house. He set before Lucifer the truth about the character of God, and gave him convincing evidence that his doubts and murmurings were without foundation. As the love of God in Christ was presented before Lucifer, he saw that there was no reason for his disaffection. His heart thrilled through and through with the impulse to surrender to the sovereignty of love. Selfishness and love struggled for supremacy in his heart. But he considered it too great a sacrifice to admit that he was wrong. Pride forbade him to return to God. He made the final decision to live for himself, and thus became the devil and Satan that "deceiveth the whole world."

After his expulsion from heaven, Satan succeeded in implanting this principle of selfishness and rebellion in the heart of man. Notice his procedure with Eve. His first proposition was the insinuation that God was selfish. "Yea, hath God said, ye shall not eat of every tree of the garden?" Satan is a great psychologist. He knows that a question is the best way to insinuate distrust. What Satan meant was this: "God is selfish, for He is withholding something from you. He has not your best interest at heart." Thus he invested the loving Creator with the attributes of his own fiendish character.

The second proposition follows the first, that eating the fruit would make them "as gods" or literally, "like God." In short, "God is selfish. Why do not you be like God--live for yourself?" Thus Satan, by encouraging unbelief, separated man from God, and succeeded in his efforts to implant the principles of his kingdom in man's heart.

"The news of man's fall spread through heaven. Every harp was hushed. The angels cast their crowns from their heads in sorrow. . . . The whole family of Adam must die. I saw the lovely Jesus and beheld an expression of sympathy and sorrow upon His countenance. Soon I saw Him approach the exceeding bright light which enshrouded the Father. Said my accompanying angel, He is in close converse with His Father. The anxiety of the angels seemed to be intense while Jesus was communing with His Father. Three times he was shut in by the glorious light about the Father, and the third time He came from the Father, His person could be seen. His countenance was calm, free from all

perplexity and doubt, and shone with benevolence and loveliness, such as words cannot express. He then made known to the angelic host that a way of escape had been made for lost man. He told them that He had been pleading with His Father, and had offered to give His life a ransom, to take the sentence of death upon Himself, that through Him man might find pardon; that through the merits of His blood, and obedience to the law of God, they could have the favor of God, and be brought into the beautiful garden, and eat of the fruit of the tree of life."--*Early Writings*, pp. 148, 149.

Some of the angels offered their lives to pay the debt of transgression, but only One equal to the law could make the atonement. Jesus told the angels that they would have a part to act in the plan of salvation, for when He would "take man's fallen nature," they would be with Him to strengthen Him at different times. (See *Early Writings*, p. 150). The angels were thus given a fresh revelation of the unfathomable love of God. "Then joy, inexpressible joy, filled heaven. And the heavenly host sang a song of praise and adoration. They touched their harps and sang a note higher than they had done before, for the great mercy and condescension of God in yielding up His dearly Beloved to die for a race of rebels. Praise and adoration were poured forth for the self-denial and sacrifice of Jesus; that He would consent to leave the bosom of His Father, and choose a life of suffering and anguish, and die an ignominious death to give life to others."--*Ibid*, p. 151.

Satan sought to frustrate the divine plan in the creation of man, for God loved man and planned to elevate him to share in Christ's glory and sit with Him in His throne. (See *Great Controversy*, p. 484). Instead of frustrating this revelation of love, the fall succeeded only in calling forth a greater manifestation of God's love toward man.

Incarnation and Life of Christ.

In the fullness of time a mysterious voice was heard in heaven, "Lo, I come, in the volume of the book it is written of Me, to do Thy will, Oh My God." Satan determined to sacrifice nothing, but to live for himself. Jesus came to sacrifice Himself, to do the will of God, and to reveal the law of heaven through His sacrifice. He thought not the form of God and His seat upon the throne of the universe something to be desired while His creatures were without God and without hope in the world. He "emptied Himself." He was made in the likeness of men, not the original man, but man after 4,000 years of sin. As a Man, He became a servant. As a servant He humbled Himself. (Philippians 2:5-8). The Creator revealed Himself as a willing, uncomplaining, and loving Servant.

Christ came not to be ministered unto, but to minister to all. He laid aside His outer garment, even as He laid aside the demonstration of His deity, and stooped to wash the feet of His disciples. In their hearts were still found the principles of Satan's kingdom. Each was striving for the first and highest place. Jesus showed them the nature of His kingdom--that it was a call to self-sacrificing service, of which His whole life was a demonstration.

Christ's life is nothing more or less than the law defined:

At all times and in all places He manifested a loving interest in men, and shed about Him the light of a cheerful piety. 86
 He worked to relieve every case of suffering that He saw. 87
 He spoke a word of sympathy here and a word there, as He saw men weary, yet compelled to bear heavy burdens. 90
 He spoke with solemn dignity, and both look and tone expressed such earnest love, that sinners were not offended as they realized their humiliating position. 173
 His tender compassion fell with a touch of healing upon weary and troubled hearts. 254
 His character expressed love in look and tone, and a sweet sympathetic spirit. 254
 His heart overflowed with love for the whole human race, but He never became indulgent about sin. 356
 He sought not to condemn, but to save. He spoke words of comfort and hope. 462
 He was a lover of children. His gentle and kindly manner won their love and confidence. 511
 His tender, pitying heart was every awakened to sympathy by suffering. 533
 During every hour of His life upon the earth, the love of God was flowing from Him in irrepressible streams. 678
 From His earliest years He was possessed of one purpose; He lived to bless others. 70
 He did not contend for His rights. 89

Selected thoughts from *Desire of Ages*, page numbers indicated after each thought.

Christ was the Lamb of God. A lamb is dumb when being shorn, silent when being persecuted and slaughtered:

He was always sacrificing Himself for the good of others. 90
 He was so emptied of self that He made no plans for Himself. 208
 The Father alone appeared in His life. 389
 He did not manifest selfish sorrow. 576
 He did not think of Himself. His care for others was uppermost in His mind. 643
 He carried into His labor cheerfulness and tact. 73
 He had tact to meet prejudiced minds. 254
 He was never discourteous. He did not use one rude or violent expression. 515
 His language was pure, refined, and clear as a running stream. 253
 He shunned display. 74
 He did not strive for worldly greatness, and in even the lowest position He was content. 88
 He took no measures to bring Himself into notice. 137
 His manners were gentle and unassuming. 138
 In that life there was no noisy disputation, no ostentatious worship, no act to gain applause. 261
 He remained true to the humble lot He had accepted. 571
 He never manifested an impatient word or look. 88
 He did not retaliate when roughly used, but bore insult patiently. 89
 He was never discouraged. 89

He was still of good courage when amid the greatest opposition and most cruel treatment. 330
 His heart was patient and gentle, and would not be provoked. 700
 He hated but one thing in the world, and that was sin. 72
 His presence brought a purer atmosphere into the home, and His life was as a leaven working amid the elements of society. 90
 He dwelt among men as an example of spotless integrity. 243
 His life was a rebuke to men's sins. 587
 In principle He was firm as a rock. 69
 He never purchased peace by compromise. 356
 Even under disgraceful treatment, He bore Himself with firmness and dignity. 742
 In His industrious life there were no idle moments to invite temptation. 72
 He labored earnestly for humanity. 86
 His life was crowded with labor and responsibility. 362
 He rested by faith in His Father's care. 291

Selected from *Desire of Ages*.

This was the glory of the law being revealed to Israel, to the world, and to angels. "All we like sheep have gone astray; we have turned every one to his *own way*; . . ."--Isaiah 53:6. Going our *own way* is the essence of sin. Sin is the principle of living for ourselves, pleasing ourselves, doing our own will. But Christ "pleased not Himself."--Romans 15:3. He did not come to do His own will. He sought not His own glory, but the glory of Him Who sent Him.

The Death of Christ.

Jesus hated sin with a perfect hatred, yet He gathered to His soul the sins of a lost, guilty world. Although our sins were torture to His soul, He took them and invited God to treat Him as a transgressor. See Him in the Garden of Gethsemane as the sins of a doomed world were being rolled upon Him. He loathed sin so much that His whole being shrank from the conflict. His soul was filled with dread of separation from His Father. Three times Christ prayed that the cup might pass from Him.

He was faced with the sorrow of eternal darkness, with not one ray of light or hope to pierce the gloom. Would He be willing to be cast into outer darkness to save the sinner? Yes, He chose to save man at any cost to Himself, for in submission He prayed: "Nevertheless, not as I will, but Thy will be done." He endured the anguish of eternal separation from God, the hiding of His Father's face.

As He hung upon the cross, Satan challenged Him through men, "Save Thyself." This was the same basic temptation which Satan had brought to the Saviour again and again. That there was a Being so emptied of self and so full of love for others was an incomprehensible mystery to Satan. He could not believe that the Son of God would proceed to the bitter end and endure the shame of the cross.

The sufferings of Christ were infinite because His divine nature gave to His human nature an infinite capacity for suffering, in order that full atonement be made for the sins of the entire world.

The Atonement Complete.

As Christ bowed His head to die, He cried with a mighty shout of victory, "It is finished." We are told that the Father bowed before the cross, declaring, "The atonement is complete."--Ellen G. White, quoted in *Questions on Doctrine*, p. 663.

In Adam, human nature became sinful. But Christ took that human nature, and in Himself He made it righteous. In Adam human nature was estranged from God. In Christ human nature was reconciled to God. Christ took hold of human nature and slew the enmity, purified and restored it by the sacrifice of Himself. In Christ humanity is restored and eternally redeemed. In Christ our humanity is cleansed and made eternally righteous. In Him God and man are forever united. In Him, "It is finished."

The Ascension.

Christ ascended from the grave as a mighty conqueror over sin and death. The angel escorts were waiting to welcome their Redeemer. "Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord of hosts, He is the King of glory."--Psalm 24:7-10.

"But He refused to receive the coronet of glory, and the royal robe, and He also refused the adoration of the angels as He had refused the homage of Mary, until the Father signified that His offering was accepted."--*S.D.A. Bible Commentary*, vol. 5, p. 1150. His first request to the Father is recorded in John 17:4, 5: "I have glorified Thee on the earth: I have finished the work which Thou gavest Me to do. And now, O Father, glorify Thou Me with Thine own self with the glory which I had with Thee before the world was."

Christ returned to heaven as a man. He had taken the sinner's place, and had become the Representative of the fallen race. Could such a One have the glory of *oneness* with the Father which had been the Son's from eternity? (See *S.D.A. Bible Commentary*, vol. 5, p. 1146). The request of Christ was granted. As a man He would be one with the Father as He had been from the days of eternity.

Now the angels were ready to pay homage to their Redeemer. But again Christ waved them back. He had another request concerning His people who believe in His atonement. Will they share the glory of this oneness with the Father? If Christ was to be glorified, His church must be glorified with Him. Will humanity indeed be one with God? Will fallen man be elevated through Christ's atonement to have a share in Christ's glory and a seat with Him on His throne? The Father responded, "Let all the angels of God worship Him."

The Gift of the Father.

In Eden Satan seduced man by presenting to him the lie that God was keeping something back from him. He claimed that God was selfish,

that there was no self-denial with the Creator. But Calvary testifies that there is self-denial with God. Calvary demonstrates the heart of God--that nothing has been withheld in all the treasury of heaven. What did God give us when He gave us Jesus? In Adam man lost purity and righteousness, but in Jesus humanity is redeemed. Righteousness, sinlessness, perfection, a restored humanity have been given to us in Jesus. But more than that, in Jesus the Father has handed the whole universe over to us--everything. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save.

All heaven has been given to us in the gift of Christ. Jesus is our salvation. He is our righteousness, our redemption, our perfection. Jesus is our merit. How little we comprehend the complete gift of Christ!

Faith is Born.

We must with humble heart survey this atonement. Argument cannot present it. Words fail. John says, "Behold, what manner of love the Father hath bestowed upon us." He could not describe it. It passes knowledge. It transcends logic. Reason cannot apprehend it; but the Spirit will reveal it to those who will survey the atonement with a humble heart. Then the light from the cross will sweep away the darkness of unbelief from the sinful, rebellious heart. Then God will be revealed as the all-compassionate Father, and hope and assurance will take possession of the soul.

What more could the Father have done? The banquet is prepared; the Lord's table is lavished with the choice bounties of heaven. "All things are ready." Yet we shall never comprehend the love of God in this life. It is God's plan to reveal unto us in the ages to come the immeasurable wealth of His favor which He has lavished on us in the gift of Christ. (See Ephesians 2:7). It will take eternity to unfold that love to our minds. Yet faith comes now by surveying the atonement with a humble heart. Faith is the gift of God, given to those who will raise their eyes to the uplifted cross.

Faith is the work of God's Spirit in us as we respond to the drawing of His love. It comes by beholding the love of God in the gift of Christ. Faith means that all our affections are fastened upon Jesus. Faith is a heart response to the love of God. It is not a cold, legal opinion. "A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. . . . This is the true religion of the Bible. Everything short of this is a deception."--*Testimonies*, vol. 4, p. 625. Let us not deceive ourselves, Laodiceans that we are, with the notion that a cold belief in our doctrines, including righteousness by faith, is counted unto us for righteousness. When the heart responds to the love of God as seen in the cross, when the affections are fastened upon Jesus, when the will is gladly submitted to Him without reservation, when we join ourselves to Christ--our weakness to His strength, our nothingness to His fullness--then there is saving faith.

Faith Unites Us to Christ.

"Many hold faith as an opinion. Saving faith is a transaction by which those who receive Christ *join themselves* in covenant relation with God."--*Desire of Ages*, p. 347.

"The faith which avails to bring us in *vital contact* with Christ expresses on our part supreme preference, perfect reliance, entire consecration."--*Selected Messages*, vol. 1, p. 347.

"So long as we are *united to Him* by faith"--*Desire of Ages*, p. 123.

"By faith in Him as a personal Saviour the union is formed."--*Ibid*, p. 675.

Faith joins us to the Saviour. The helpless soul is cast without reservation upon Jesus. By faith the repentant sinner takes hold of Christ as his only righteousness, and clings to the merits of the Saviour. That is why faith is counted for righteousness, not because there is any virtue in faith. *Faith is not our saviour; but faith unites us to the Saviour.* It is as simple as this: 0 + 100% = 100%.

"Self is nothing; Jesus is everything."--*Sons and Daughters of God*, p. 124. Our righteousness is nothing. Jesus' righteousness is "the righteousness of God." He has been made our righteousness, and humanity has been made "the righteousness of God in Him." Therefore, when we in our nothingness join ourselves by faith to Christ, we are made "the righteousness of God in Him."--2 Corinthians 5:21. United to Him, we have perfect righteousness. We are wretched, miserable, poor, blind, and naked. We have nothing. We know nothing. We are nothing. But Jesus has everything, for He is everything. When we accept Him, we accept all things. The Father says to those who accept the gift of His Son, "All things are yours." Yes, even the universe is yours. Everything is yours in Christ. He is the Pearl of Great Price. He is our all in all. "He that hath the Son hath life." To have the Son is to have all things in Him, for "ye are complete in Him."--Colossians 2:10.

The Invitation.

In the gospel, the Father invites us to accept the great gift of His Son. When we accept the Son, we accept righteousness and peace, and redemption, reconciliation, and life eternal. We are made righteous in God's sight by faith--the faith that takes hold of Christ.

This offer is not a theory, an opinion, but an offer of life, for this life is in His Son. As the sinner, in his great need, takes hold of the merits of Christ and joins himself to the Saviour, the Father Himself sings. That a heart responds to the gift of His love fills all heaven with rejoicing. The Father Himself declares the believing soul righteous in the presence of the universe.



Justification Faith

PART II

"And unto the angel of the church of the Laodiceans write; These things saith the Amen, the faithful and true witness, the beginning of the creation of God; I know thy works, that thou art neither cold nor hot: I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of My mouth. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eyesalve, that thou mayest see. As many as I love, I rebuke and chasten: be zealous therefore, and repent. Behold, I stand at the door, and knock: if any man hear My voice, and open the door, I will come in to him, and will sup with him, and he with Me."--Revelation 3:14-20.

The Lord says that He is acquainted with all our works--our efforts to serve Him, our busy activity, our efforts to refrain from sin and keep His law. But as it stands, He is not interested in our works. "I hate, I despise your feast days, and I will not smell in your solemn assemblies. . . . Take thou away from Me the noise of thy songs; for I will not hear the melody of thy viols."--Amos 5:21, 23. Waggoner said that much of our missionary work is sin to be repented of. Most of the so-called Christian service in Laodicea is work that must be burned up.

When Charles Wesley seemed to be dying (before his conversion to the true evangelical faith), a friend inquired at his bedside, "On what do you base your hope of eternal life?" Replied Wesley, "All my life I have used my best endeavors to serve God." Wesley sensed that the friend was dissatisfied with the answer. Shocked, Wesley asked, "What? Will not my best efforts be acceptable to God? I have nothing else to trust to." Such was the darkness that enveloped his soul.

God requires a genuine heart response to His great love manifested in the atonement. "When you respond to the drawing of Christ, and join yourself to Him, you manifest saving faith."--*Selected Messages*, vol. 1, p. 334. Mark well what true faith is--a heart response to the love of God, a response that will lead the soul to fasten all its affections on Christ. This is what the heavenly Bridegroom hungers for from His church. Nothing is of any consequence without this genuine response of the heart. God does not want our works. He wants our affections. So He says to us: "I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich; . . ." The gold of which the Bank of Laodicea is destitute is faith which works by love.

"For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."--Galatians 5:6.

"He [Jesus] dispensed with all pomp, demanding that faith that works by love and purifies the soul, as the only qualification required for the kingdom of heaven."--*Fundamentals of Christian Education*, p. 398.

Notice that faith which works by love is not just a necessary qualification required for the kingdom of God; it is the *only* qualification required for entrance therein. If we are without this gold, we are destitute of all true riches, miserably poor. Christ says, "Buy of Me." This proves that genuine faith is a precious gift which we receive from Jesus. We cannot produce it, for we cannot even come to Christ unless the Father draw us. God has taken the initiative in the work of salvation. He has redeemed humanity in His Son, and poured out to us in Jesus all the accumulated love of eternity. Our "*first step toward salvation is to respond to the drawing of the love of Christ.*"--*Selected Messages*, vol. 1, p. 323. When we do this, faith is kindled in the soul, a faith that will work by love.

Faith Makes Us Righteous in God's Sight.

The repeated testimony of the Scripture is that one who has such faith is righteous, altogether righteous, in God's sight. Indeed, he is highly exalted in God's sight, as the Scripture testifies:

"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 He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him." "And [He] hath raised us up together, and made us sit together in heavenly places in Christ Jesus." "And if children, then heirs; heirs of God, and joint-heirs with Christ; . . ." "He raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory." Romans 3:22; 2 Corinthians 5:21; Ephesians 2:6; Romans 8:17; 1 Samuel 2:8.

When faith unites us to Christ, we are united to the immeasurable wealth of God's favor. "When this intimacy of connection and communion is formed, our sins are laid upon Christ, His righteousness is imputed to us."--*Testimonies*, vol. 5, p. 229. When is the gift of His imputed righteousness received? When the sinner unites his life to the Saviour! "Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him."--*Desire of Ages*, p. 310.

When we take hold of Christ by faith, we take hold of a perfect righteousness, sanctification, and redemption. It becomes *ours* in Him. Faith makes us partners with Christ. We share His perfect righteousness, His glory, His throne, and His inheritance. God loves us as He loves His own Son, and places us on an equal footing for Jesus' sake. For this reason, I would rather be a sinner on this earth, having this hope, than be an angel around the throne of God. The Father has blessed us with all spiritual blessings in Christ. (See Ephesians 1:3). When we take hold of the Son, we take hold of all things; and when the Lord inquires of us, "Lack ye anything?" we must answer, "Nothing, Lord." "He that hath the Son hath life," --a righteous and eternal life in Christ.

The Merits of Christ Are Sufficient.

When we come before God trusting only in the merits of Christ, we are accepted before Him. The merits of Christ fully satisfy the Father. There is no question here. But will they satisfy the human heart? The great danger is that the human heart will seek for something else to depend upon besides the merits of Christ. This is where the Galatians stumbled. They began well. Christ was uplifted before this heathen people. They looked and lived. They depended solely on the merits of Christ, and were justified before God.

Then some Judaizers persuaded them that they must add something to the merits of Christ. They conceded that the Galatians had made a good start in the Christian faith, but convinced them that to be *fully* righteous before God they would have to do something to supplement Christ's merit. Their particular point was circumcision. There is no harm in circumcision *per se*, but when it was urged as a necessary addition to the merits of Christ, it became the preaching of "another gospel." The principle of the thing implied that Christ was not a complete gift, that His merits alone were not sufficient. When the Galatians accepted this premise, Paul declared that they had apostatized from the faith. He answered the Judaizing party: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."--Galatians 5:6. That is to say, doing certain acts, or refraining from certain acts, does not make a man righteous in God's sight, but faith which works by love is everything, making a man fully righteous before God.

Faith Works by Love.

A man is not justified by faith in the merits of Christ plus his own works. He is justified by faith alone in the merits of Christ. Since this faith is a gift from Jesus, it is a living, active principle. Therefore, it is *faith which worketh*. Further, since this faith is a response of the heart to the love of God, it is *faith which worketh by love*.

Let us consider the fruit which will appear in this good tree of faith which works by love:

Crucifixion With Christ.

In Romans, chapters 3 to 5, Paul outlines how the righteousness of Christ is imputed to those who have faith in Jesus. Then in Romans 6 he shows that this results in being crucified with Christ. We must realize that we became crucified with Christ by accepting the gift of His imputed righteousness. When we flee to Jesus just as we are--helpless, sinful, dependent--and accept of His righteousness without any merit on our part, the "old man" is humbled in the dust.

"We should go to Jesus just as we are, confess our sins, and cast our helpless souls upon our compassionate Redeemer. This subdues the pride of the heart, and is a crucifixion of self."--*Review and Herald*, March 5, 1889.

"The thought that the righteousness of Christ is imputed to us, not because of any merit on our part, but as a free gift from God, is a precious thought. The enemy of God and man is not willing that this truth should be clearly presented; for he knows that if the people receive it fully, his power will be broken."--*Gospel Workers*, p. 161.
"If the love of Jesus does not subdue the heart, there are no means by which we can be reached."--*Christ's Object Lessons*, p. 237.

Then let us away with this cold, legal theology of so-called crucifixion of self. Let us rather flee to Jesus as sinners, abandon ourselves to His merits, accept by faith His free gift of righteousness, and open the heart to the wealth of His pardoning love. When the heart thus responds to His love, faith works by love to subdue pride, and break the heart that has been hardened in sin. Then we may say, "I am crucified with Christ."--Galatians 2:20.

The New Birth.

Faith in the merits of Christ will change the heart of the sinner. God does not impute His righteousness unto a man because he is born again. No! No! For then he would trust to his experience rather than to the merits of Christ. Rather, the new birth is the immediate fruit of faith in the righteousness of Christ. "To believe that '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), will change the heart, and reproduce in man the image of God."--*Selected Messages*, vol. 1, p. 346.

By believing in His exceeding great and precious promises of love, mercy, and pardon, we become "Partakers of the divine nature."
--2 Peter 1:4.

Good Works.

Where genuine faith is, good works will always appear, for this "faith worketh by love." ". . . Good works are but the result of the working of His sin-pardoning love."--*S.D.A. Bible Commentary*, vol. 5, p. 1122. Faith unites us to Christ as the branch is united to the vine. Good works are the fruit of this union. ". . . The Saviour does not bid the disciples labor to bear fruit."--*Desire of Ages*, p. 677. Fruit comes not by our labors, but through vital connection with Christ.

The danger is that God's people may look upon these good works as something to make their acceptance with God the more certain. This is a fatal error. Our acceptance with God is sure only through the merits of His beloved Son, now and always. Even our best works are not accepted unless He adds His merit to them, even though good works are performed in the strength and grace of Christ.

". . . Passing through the corrupt channels of humanity, they are so defiled that unless purified by blood, they can never be of value with God. They ascend not in spotless purity, and unless the Intercessor, who is at God's right hand, presents and purifies all by His righteousness, it is not acceptable to God."--*Selected Messages*, vol. 1, p. 344.

"It is the fragrance of the merit of Christ that makes our good works acceptable to God. . . ."--*S. D. A. Bible Commentary*, vol. 5, p. 1122.

"Man's obedience can be made perfect only by the incense of Christ's righteousness, which fills with divine fragrance every act of obedience."--*Acts of the Apostles*, p. 532.

In His Merits Alone We Stand.

Be it known assuredly that our standing before the Father is solely in the merits of Christ. This exalts us in His sight to the throne of glory. When we bow in penitence at the foot of the cross, resting wholly on Jesus' merits, we have reached the highest place to which man can attain. No other experience can make us more justified before God. *Our acceptance is in His IMPUTED RIGHTEOUSNESS ALONE, NOW AND FOREVER.* By faith in His merits we stand. His merits are altogether satisfactory to the Father. We need His imputed merits for our past sins, for our present sinfulness, and for our acts of obedience. The equation remains: Faith Equals Righteousness; or, $0 + 100\% = 100\%$. This is the gospel, for it is the power and wisdom of God. Complete dependence on the merits of Christ crucifies self at the beginning. By continual dependence on His merits we die daily. Sanctification is but an education in learning to depend more fully on the merits of Christ. Our Christian attainment is in direct proportion to our attainment of reliance on the merits of Christ.

The Judgment.

We need to consider this truth clearly in the light of the judgment, for the Scripture says: "Fear God and give glory to Him, for the hour of His judgment is come." The only way that we can give glory to Him is to rely wholly on the merits of a crucified and risen Saviour, confessing that we are unprofitable servants, having no righteousness for the presence of that judgment. This thought is obnoxious to many, for after a long process of sanctification, they imagine they can then stand before the judgment by virtue of having attained a certain degree of imparted righteousness from Christ. They fail to see that they are as totally dependent upon the mercy and merits of Christ at the end of their probationary time as at the beginning.

Now how did ancient Israel come to the judgment in the typical sanctuary service? In the daily service they had put away their specific sins. Did they then boldly enter the presence of God in the most holy, thanking Him that they were now righteous before Him? Indeed not! They gathered around the sanctuary, and humbled their souls before God, supplicating His infinite mercy. The High Priest went into the presence of God *for them*. Israel could only enter the judgment in the High Priest--not in themselves. The High Priest entered with blood and much incense. He made a great cloud of incense to cover the mercy seat. Only by virtue of that cloud of sweet incense was Israel accepted. That incense represented the merits of Christ which God imputes to every repenting, believing soul. Then, when Israel was accepted, the High Priest sprinkled the blood upon the mercy seat. So doing, he made the final atonement for Israel, blotting out their sins.

Thus we are to come to the heavenly sanctuary, afflicting our souls on this day of judgment. (See Joel 2:15-17). Here is the experience we are to enter:

"As Joshua was pleading before the Angel, so the remnant church, with brokenness of heart and earnest faith, will plead for pardon and deliverance through Jesus their Advocate. They are fully conscious of the sinfulness of their lives, they see their weakness and unworthiness, and as they look upon themselves they are ready to despair. The tempter stands by to accuse them, as he stood by to resist Joshua. He points to their filthy garments, their defective characters."--*Testimonies*, vol. 5, p. 473.

When a believer sets out on his Christian experience, he is partially conscious of his sinfulness, and proportionately he trusts in the merits of Jesus. As he follows on to know the Lord, he becomes progressively more conscious of the sinfulness of his life, and proportionately more he trusts in the merits of Christ.

The cleansing of the sanctuary is to be a heart experience for the people of God. As they enter by faith with Christ into the most holy place, He will make them *fully conscious of the sinfulness of their lives*. This is to be a great and humbling experience. Why? That God may drive them to eternal discouragement? No! Rather, in order that they may trust absolutely, without reservation, for eternity, in nothing but the merits of Christ.

So here at the judgment bar of God the believer is fully conscious of the sinfulness of his life, even though every specific sin has been confessed, forsaken, and overcome. Now in what is his only hope? The merits of Christ! Do His merits satisfy the Father? Assuredly! The only problem is that the Father has been trying to educate the believer to trust unreservedly, for eternity, to the merits of His Son. The equation must be fully learned by experience: *Faith equals righteousness.*

When God's people are thus fully settled on this truth of justification by faith in the merits of Christ, the High Priest can make the final atonement for His people. He will blot out their sins and seal them with the perfecting latter rain. Self is eternally crucified in them. They have stepped out forever on Christ's merits. The last tie of human dependence is cut. The "old man" and his works are blotted forever from the heart. The saints are sealed. So it is written: "As the people of God afflict their souls before Him, pleading for purity of heart, the command is given, 'Take away the filthy garments from them,' and the encouraging words are spoken, 'Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment.'" The spotless robe of Christ's righteousness is placed upon the tried, tempted, yet faithful children of God. The despised remnant are clothed in glorious apparel, never more to be defiled by the corruptions of the world. Their names are retained in the Lamb's book of life, enrolled among the faithful of all ages. They have resisted the wiles of the deceiver; . . . Now they are eternally secure from the tempter's devices. Their sins are transferred to the originator of sin. . . . While Satan was

urging his accusations, and seeking to destroy this company, holy angels, unseen, were passing to and fro, placing upon them the seal of the living God. . . ."--*Ibid*, pp. 475, 476.

The Point of The Awakening Message.

This is the whole point in the call to the sanctuary in the awakening message. "We are living in the great day of atonement, and it is now time that everyone should repent before God, confess his sins, and by living faith rest upon the merit of a crucified and living Saviour." --*Testimonies to Ministers*, pp. 224, 225. The humbling of soul around the sanctuary illustrates that the people of God have nothing to depend on in themselves. The cleansing of the sanctuary is to be an experience in the hearts of God's people, an experience wherein their hearts are cleansed from every root of self-dependence and pride of human achievement. The most holy place experience is a sealing in this truth of justification by faith alone. If God's people could enter the judgment trusting in one thing other than the merits of Christ, it would prevent the eternal crucifixion of the principle of self. There could be no blotting out of sin from human nature.

The message which came in 1888 presented more prominently the uplifted Saviour for our justification. That message accepted would have brought the latter rain to God's people. (See *Testimonies to Ministers*, pp. 91, 92). But we are so prone to imagine that we must have something else besides justification by faith. The idea obtains that God's people have to do some great thing to put them in an acceptable position to receive the fullness of His grace. God simply waits for a full response to His love and a complete trust in the merits of His Son. The awakening message of Joel 2 is to bring us to the point

where we shall know forever that Jesus is altogether sufficient. When we are settled upon this Rock so that we cannot be moved, the Lord can seal us.

When Moses ascended the holy mount, his soul was hungering and thirsting after a greater revelation of God. He prayed: "Show me Thy glory." This was a prayer that God delighted to answer. But first Moses must be hid in a cleft of a rock. When Moses was securely hid in the rock that God had prepared for him, he was permitted to behold the glory of the character of God. "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, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation."--Exodus 34:6, 7.

Wave after wave of the glory of the knowledge of God passed before Moses, and the enraptured prophet "bowed his head toward the earth, and worshipped" in the joy of complete humility. The face of Moses shown with the glory of God as he came down from the mount, yet he "wist not that the skin of his face shone."

So, too, God is now calling His people to Mount Zion, to the heavenly sanctuary. He longs to reveal His glory to His people in the outpouring of the latter rain which will lighten the whole earth. (See Revelation 18:1). But first we must be hid in that Rock:

*Rock of Ages, cleft for me,
Let me hide myself in Thee.*

The message of justification by faith shows us how to be hid in Christ. Unless we are securely hidden in Christ, our faith fully resting on His merits, we could not see the glory which He has for us. He could not reveal it to us, for only the humble can see the glory of God. This is not an arbitrary act on God's part. Only those who have been humbled at the foot of the cross can see God, for He is the most humble Being in the universe. Laodicea is yet too proud to see God's glory, too uplifted to receive the fullness of the love, mercy, and grace of Christ.

Shall we not put away all self-righteousness, and hide in this Rock that God has provided? Paul said: "And be found in Him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." --Philippians 3:9. When we are thus hid in Christ, our High Priest can stand in God's presence for us, and can bestow upon us the fullness of His grace in the outpouring of the latter rain.

As wave upon wave of the glory of God falls upon His people, they will be completely humbled by the revelation, sin will be blotted from their natures, they will be sealed in Christ, and shall "go no more out."--Revelation 3:11.

"Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had

Sanctuary Institute Syllabus No. 3

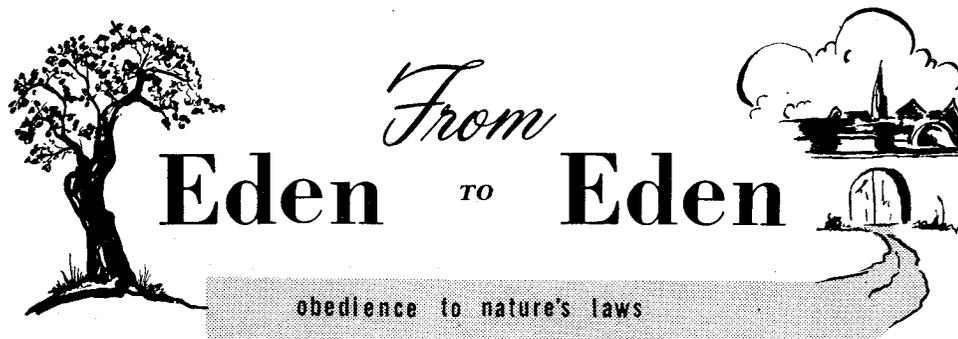
THE NATURE OF MAN

1. The Creation of Man
2. The Fall of Man
3. The Human Nature of Christ
4. Human Nature in the Atonement
5. The Nature of Man in Conversion
6. The Nature of Man in Sanctification
7. The Nature of Man in the Cleansing of the Sanctuary--
Part 1
8. The Nature of Man in the Cleansing of the Sanctuary--
Part 2
9. The Nature of Man in the Cleansing of the Sanctuary--
Part 3
10. The Nature of Man in Moral Perfection

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ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being. Said the angel, 'Look ye!' My attention was then turned to the company I had seen, who were mightily shaken. I was shown those whom I had before seen weeping and praying in agony of spirit. The company of guardian angels around them had been doubled, and they were clothed with an armor from their head to their feet. They moved in exact order, like a company of soldiers. Their countenances expressed the severe conflict which they had endured, the agonizing struggle they had passed through. Yet their features, marked with severe internal anguish, now shone with the light and glory of heaven. They had obtained the victory, and it called forth from them the deepest gratitude and holy, sacred joy."--*Early Writings*, pp. 270, 271.

The faces of the saints will be lighted up with the glory of God, but like Moses, they have so tasted the joy of deepest humiliation before God, they will be wholly unconscious of it. With great power they will give witness to the merits of a crucified, risen, and soon-coming Saviour! Thus the final harvest will be reaped with the speed of the lightnings in Ezekiel.



HEALTH REFORM AND THE THIRD ANGEL'S MESSAGE

"The health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body."
CH 20

"The transgression of physical law is transgression of God's law. Our Creator is Jesus Christ. He is the author of our being. He is the author of the physical law as He is the author of the moral law. And the human being who is careless and reckless of the habits and practices that concern his physical life and health, sins against God. God is not revered, respected, or recognized. This is shown by the injury done to the body in violation of physical law." HL 17

"True conversion to the message of present truth embraces conversion to the principles of health reform." Notebook Leaflets, No. 19

"We have no right wantonly to violate a single principle of the laws of health." HL 18

"God's blessing will rest upon every effort made to awaken an interest in health reform; for it is needed everywhere. There must be a revival in regard to this matter; for God purposes to accomplish much through this agency." CH 261

"It is just as much sin to violate the laws of our being as to break one of the ten commandments, for we cannot do either without breaking God's law." HL 21

"In the providence of God, the laws that govern our physical being, with the penalties for their violation, have been made so clear that intelligent beings can understand them, and all are under the most solemn obligation to study this subject, and to live in harmony with natural law. Health principles must be agitated, and the public mind deeply stirred to investigation."
RH, Feb. 11, 1902

"The light God has given on health reform is for our salvation and the salvation of the world." RH, Nov. 12, 1901

1888 Re-examined

by R. J. Wieland and D. K. Short

Of historical interest in understanding the great message of justification by faith that came to our church at the memorable conference of 1888 in Minneapolis. The chapter headings are as follows:

1. Introduction
2. Leaving the First Love
3. The Loud Cry to Come in a Surprising Way
4. Was the Message of 1888 Accepted?
5. What was the Message Presented in 1888?
6. The Grave Seriousness of the 1888-92 Reaction
7. An Examination of the "Confessions"
8. The 1893 General Conference Session
9. Why Did Jones and Waggoner Apostatize?
10. Warnings of Subtle, Internal Apostasy
11. Predictions of Infatuation With a False Christ
12. The True Christ vs. the False Christ (In Modern Babylonian Teachings)
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Daily and Yearly Atonements

☞ A SUMMARY ☞

The opposite diagram gives a very good synopsis of the purpose of Christ's ministry in the first apartment and the purpose of His ministry in the most holy place since 1844. It should be kept in mind that the benefits of His first apartment ministry are continued also in the day of atonement, but that Jesus is now in the second apartment of the heavenly sanctuary and that through His ministry there, the remnant church is to receive a special experience for the finishing of the mystery of godliness (See (Num. 29; GC 429, 430; EW 251, 253).

The Daily

1. *Pardon, Regeneration, Forgiveness of Sins*--1. Jn. 1:9; Rom. 3-5; Titus 3:5.
2. *Sealed with the Former Rain*--It is the Holy Spirit that seals God's people both in the daily and yearly ministries. One is a provisional seal and the other is a final seal. (Acts 2:38; Eph. 1:13, 4:30).
3. *Prepares for Death and Judgment*--Matt. 22:11-13; Heb. 9:27.
4. *Experience of All Resurrected Saints*--1 Thess. 4:16, 17.

The Yearly

1. *The Blotting Out of Sins*--This work began in 1844 with the cases of the dead and must soon pass to the cases of the living. This is a conscious experience for the last generation of saints. (Acts 3:19; 5T 472-475; GC 483-485).
2. *Sealed With the Latter Rain*--Acts 3:19; Rev. 18:1; Ez. 43:2; Rev. 7:2-4.
3. *Prepares For Translation*--Jesus is soon to cease His ministrations in the most holy place. We could not live through the time of trouble when there will be no Intercessor if the very root of sin were not blotted from our natures forever. Those who died in Christ did not have to live on this earth without an Intercessor. (GC 424, 425, 623; TM 506; EW 71; 1T 187; OHC 278; 6 BC 1118).
4. *Experience of the 144,000*--The last generation of saints, called the 144,000, will pass through an experience that no other community of saints has ever had. They will have the privilege of entering fully into the experience of Jesus when He was on this earth. They will vindicate the character of God before the whole universe and fully answer the charges of Satan that the law of God is unjust and cannot be kept, thus securing God's creation forever from future apostasy. (See Chapter, "The Last Generation," in *The Sanctuary Service*, by M. L. Andreasen. Quoted in the "Perfection" brochure).

ATONING SACRIFICE



ATONEMENT APPLIED

