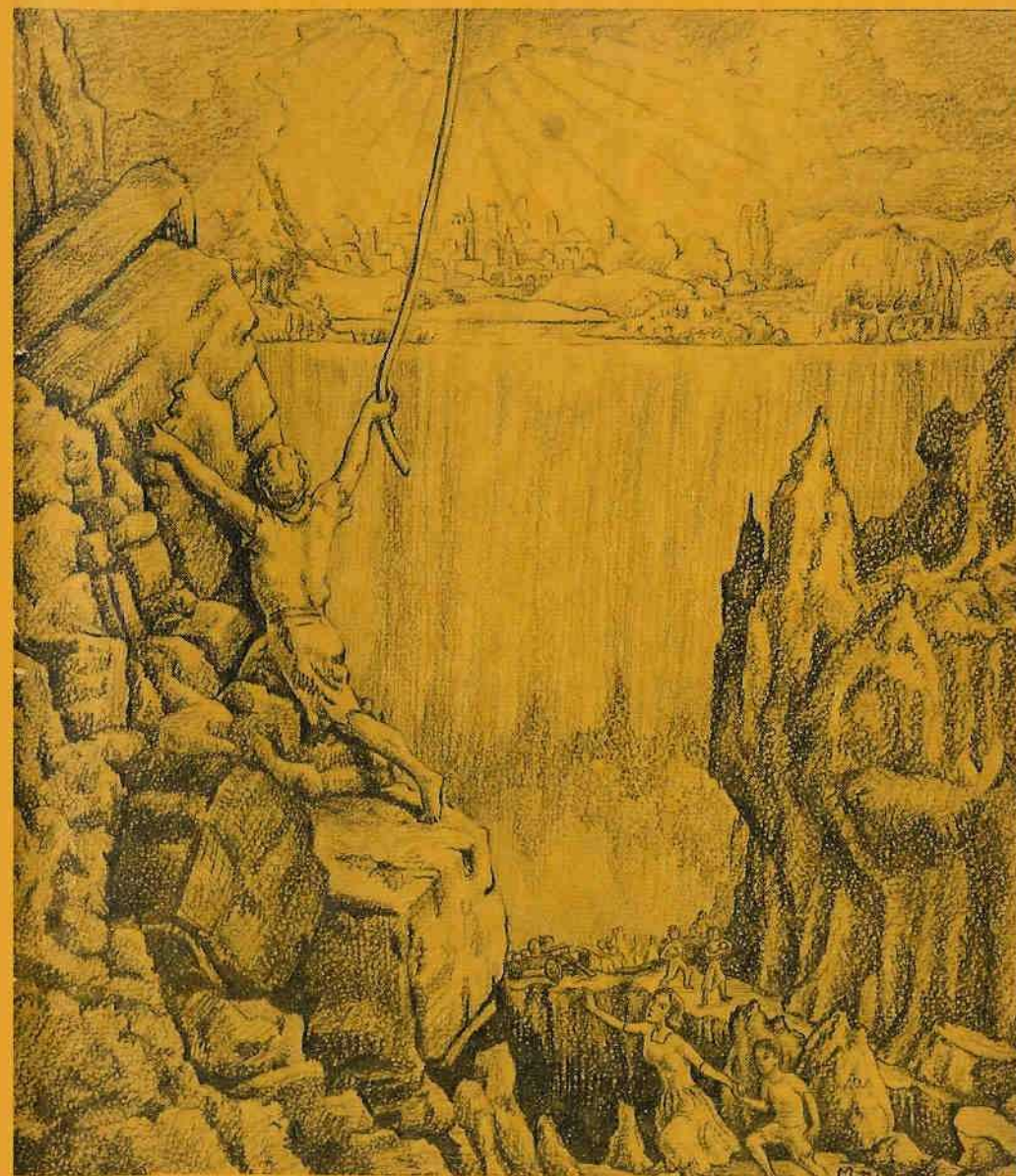


Judgment Hour Sermons

Volume IV

If through the grace of Christ His people will become new bottles, He will fill them with the new wine. God will give additional light, and old truths will be recovered, and replaced in the framework of truth; and wherever the laborers go, they will triumph. As Christ's ambassadors, they are to search the Scriptures, to seek for the truths that have been hidden beneath the rubbish of error. And every ray of light received is to be communicated to others. One interest will prevail, one subject will swallow up every other — CHRIST OUR RIGHTEOUSNESS.

Review and Herald, Extra, Dec. 23, 1890.



"The Third Angel's Message in Verity"

Judgment Hour

Sermons

Volume IV

BY ROBERT D. BRINSMEAD

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Introduction

For a number of years two statements from the Spirit of Prophecy have greatly interested me. Here they are:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity'. "--Selected Messages, vol. 1, p. 372.

"The righteousness by which we are justified is imputed."--Christ Our Righteousness, p. 98.

If we are to take these statements for what they say, it means that justification through the imputed righteousness of Christ is the heart and the whole of the third angel's message. In my reading of books on the subject of righteousness by faith, and in my conversations with different people, I have learned that it is almost universally thought that justification plus something else is the everlasting gospel. The idea obtains that the imputed righteousness of Christ is not sufficient for salvation, that something must be added to it before God is satisfied. But the fact remains that it was the message of justification by faith which came to the church in 1888 (see Testimonies to Ministers, pp. 91, 92); and we are told plainly that this "is the third angel's message in verity". I have found that many like to do a little interpolating when citing the remarks from Ellen G. White; and so they say, "Righteousness by faith is the third angel's message in verity." This demonstrates that there is a grave misunderstanding as to what justification by faith is, and what the glory and power of the imputed righteousness of Christ is. Speaking of this great message of justification by faith, the servant of the Lord says: "There is not one in one hundred who understands for himself the Bible truth on this subject that is so necessary to our present and eternal welfare."--Selected Messages, vol. 1, p. 360.

In the following studies I will take up the subject of the imputed righteousness of Jesus, and show that it is the sum and substance of the whole gospel message. By it we become sons of God, through its acceptance we are born again, the fruit of it is good works, the result of it is perfection of Christian character, and the end of it is a share in Christ's glory and a seat on His throne.

My prayer is that our hearts may be "strangely warmed" as we consider together that which is the best news of eternity, the sweetest melody of all time--Christ our Righteousness.

--R. D. Brinsmead

Preface

It is with pleasure that we introduce Judgment Hour Sermons Number 4. These studies were given at the Ridgetop Institute, Tennessee, July 26 to August 1, 1964. The theme is justification through the imputed righteousness of Christ--"the third angel's message in verity." Those who heard the studies felt that they were sitting in heavenly places in the Lord Jesus Christ. We believe that all those who will read these studies prayerfully and carefully will experience a blessed revival of heart and reformation of life. The theme of the messages is Jesus. The studies present more prominently the uplifted Saviour, the sacrifice for the sins of the whole world. We advise that the young people also be interested in reading these direct and simple presentations that set forth the matchless charms of Christ.

We believe that this present series is the clearest presentation yet given which presents the substance of the awakening message. Everywhere, souls are stumbling around in darkness, trying to find the Light of Life. These messages let the light in. The tidings that Christ is our righteousness, contained herein, will bring relief to many, many hearts. We want you to rejoice with us in this light, and help us find other souls who are hungering for the truth as it is in Jesus.

--The Publishers.

The Imputed Gift

"And the Word was made flesh, and dwelt among us, (and we beheld His glory, the glory as of the only begotten of the Father,) full of grace and truth."--John 1:14.

Jesus is the total revelation of truth. All that we can know about the Father is revealed in Jesus, the Son of God. All that we can know about God's purpose for man is revealed in Jesus, the Son of man.

Man was a special order of creation, made in the image of God, destined to share in God's glory and have a seat with Christ in His throne. Of all created beings, he was to have the closest of fellowship with God, not that he might glorify himself, but that he might "live for the praise of His glory."--Eph. 1:12, RSV. But man fell from this high destiny, and plunged into the night of sin and rebellion against his best Friend. Yet God did not abandon His eternal plan for the human race. He gave us His Son that we might be redeemed. "The Word became flesh, and tabernacled among us."--(RV). The Jewish tabernacle was a type of the Lord Jesus. (See John 2:18-21; and Desire of Ages, pp. 23, 29). Scripture employs many wonderful illustrations to represent the person and character of Christ. He is called the Shepherd, the Husband, the Bridegroom, the Door, the Fold, the Vine, the Pearl of Great Price, the Friend that sticketh closer than a brother, our everlasting Father, etc. But the greatest single illustration of all is the tabernacle. The Word was made flesh, and pitched His tabernacle among us, so that we might become familiar with His divine character and life.

Sin had separated man from his Maker by an impassable gulf. Here was the fallen, sinful race, far off from the sinless and infinite God. But God sent His Son to accomplish the work of human redemption. He became the tabernacle in which the work of salvation was to be completed. In Jesus was united the nature of God, whose law had been transgressed, and the nature of Adam, the transgressor. Jesus took the two estranged natures and united them in His own Person. This wonderful union of the divine and human nature was represented by the most holy place and holy place of the tabernacle.

The Divinity of Christ.

Jesus is the eternal One, equal to the Father, "the express image of His person."--Heb. 1:3. His divinity was represented by the most holy place of the earthly sanctuary. In the inner apartment was revealed the holy Shekinah, the visible manifestation of Jehovah's presence. Jesus is the Shekinah, the outshining of His Father's glory. Below the Shekinah of the tab-

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ernacle stood the sacred ark containing the law of God. Jesus is the expression of God's law; He is that Word made flesh, God's thought made audible. He came to this earth to "magnify the law," and to "make it honourable."--Isa. 42:21.

No mortal could look upon the Shekinah of the ancient sanctuary and live. It was veiled from human eyes by the inner curtain of the sanctuary. No mortal eyes could look upon the unveiled law of God which was as sacred as Himself. There was an occasion when thousands of Israelites perished because they looked within the ark when it was returned from the Philistines. So too, no mortal could look upon the divinity of Jesus and live; and no sinner could stand the undimmed revelation of the law in the face of the Eternal Son. So, in love and pity for the fallen race, Jesus--the true Shekinah and expression of God's law--veiled His glory that He might draw nigh to us. That veil was His flesh. (Heb. 10:20). He veiled His divinity with our humanity.

In the ancient tabernacle, the glory of the holiest could not always be hidden. When God's presence was particularly manifested, the glory flashed through the veil, flooded the outer apartment with its holy radiance, and forced the ministering priest to retire from the precincts of the sanctuary. So, too, in the life of Jesus, the glory of His divine nature could not always be wholly hidden. Often during His life that divinity flashed through the veil of humanity.

The Humanity of Christ.

The law of God demands a perfect life. This we do not have. Jesus took our human nature with all its infirmities, and in the loom of heaven He wove a perfect garment of righteousness. In our flesh, He developed a perfect human character. This holy humanity of the Son of God is represented by the holy place of the tabernacle.

The fire on the altar of incense represented the love of God which flowed from Christ in irrepressible streams every hour of His life on earth. (See Testimonies, vol. 5, p. 166; and Desire of Ages, p. 678). The incense of prayer, praise, and of that beautiful life ascended continually to God. Christ was the Bread of God--the living table of shewbread. Symbolically, the bread of God is the Word of God. Jesus was the Word made flesh. He was the living expression of truth. The seven lamps of the sanctuary represented that life which was filled with the Spirit without measure. The Revelator says: "There were seven lamps of fire burning before the throne, which are the seven Spirits of God."--Rev. 4:5. And, again, he says: "In the midst of the elders, stood a Lamb. . . . having seven horns and seven eyes, which are the seven Spirits of God."--Rev. 5:6. Seven is a symbol of completeness and perfection. Christ's human nature was sinless because He was filled with the perfecting Spirit of God. The "seven Spirits" of God were upon Him--"the Spirit of the Lord . . . the

Spirit of wisdom and understanding, the Spirit of counsel and might, the Spirit of knowledge and of the fear of the Lord." --Isa. 11:2. Thus Christ united man's nature to the throne of the Eternal, and proved what fallen nature might become when it accepts the ample provision that has been made for it by becoming a partaker of the divine nature.

The Death of Christ.

Having developed a perfect human character, Christ came to the place of sacrifice, to offer Himself, through the Eternal Spirit, without spot, to God. "He [was] brought as a Lamb to the slaughter." He came to the real altar of burnt offering as the Lamb of God to take away the sin of the world.

We must clearly understand what took place when Jesus came to the scene of His sacrifice. We have too limited a conception of the greatness of the atonement. It was necessary that Jesus fully take our place. In His incarnation Jesus took our flesh --the whole human organism in its weakened condition. But He had to go one step further. We are sinners, degraded and defiled with iniquity. Of Christ, it is written: "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."--2 Cor. 5:21.

Jesus entered the Garden of Gethsemane to become fully identified with the sinful race. From the days of eternity He had been one with the Father. When He stooped down to take upon Him our nature, He was still one with the Father. To the Jews He said, "I and My Father are one." As the Son of man, He walked in the light of His Father's presence. Said He, "The Father hath not left Me alone, for I always do the things that please Him." How precious was Jesus' fellowship with His Father! It was a very conscious fellowship. He experienced the full joy, love, contentment and reverential awe that was God's original purpose for man to experience in fellowship with God. Jesus lived His earthly life in the joyful consciousness of God's approval. This sustained Him in the path of continual suffering, abuse, and the hardship of His ministry. But as Jesus began to enter the Garden of Gethsemane, He began to stagger and groan aloud. An unspeakable sadness came over Him. His disciples wondered in awe, but they dared not speak to the Master.

The eternal Majesty of heaven cannot be in fellowship with a sinner. No beam of light may fall upon a transgressor. Rebels must be shut out from the joy of God's presence. Now, Jesus takes our place. The sins of a guilty world are laid on Him; and, reckoned as a transgressor of His Father's law, He must be shut out from the light, joy, and comfort of the Father's presence. No longer can Jesus be one with God.

"So dreadful does sin appear to Him, so great is the weight of guilt which He must bear, that He is tempted to fear it will shut Him out forever from His Father's love.

"He felt that by sin He was being separated from His Father. The gulf was so broad, so black, so deep, that His spirit shuddered before it.

". . . Christ's soul was filled with dread of separation from God. Satan told Him that if He became the surety for a sinful world, the separation would be eternal. He would be identified with Satan's kingdom, and would nevermore be one with God.

"In His agony He clings to the cold ground, as if to prevent Himself from being drawn farther from God."--Desire of Ages, pp. 685-687.

"Could mortals view the amazement and sorrow of the angels as they watched in silent grief the Father separating His beams of light, love, and glory, from His Son, they would better understand how offensive is sin in His sight. As the Son of God in the Garden of Gethsemane bowed in the attitude of prayer, the agony of His spirit forced from His pores sweat like great drops of blood. It was here that the horror of great darkness surrounded Him. The sins of the world were upon Him. He was suffering in man's stead, as a transgressor of His Father's law. Here was the scene of temptation. The divine light of God was receding from His vision, and He was passing into the hands of the powers of darkness."--S.D.A. Bible Commentary, vol. 5, p. 1124.

". . . He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt . . . He feared that sin was so offensive to God, that Their separation was to be eternal.

"And in that dreadful hour Christ was not to be comforted with the Father's presence. He trod the wine press alone, and of the people there was none with Him.

"Then 'Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani?' 'My God, My God, why hast Thou forsaken Me?'"--Desire of Ages, pp. 753, 754.

God suffered with His Son. The death of Jesus is not to be seen in the light of a heathenish sacrifice, in which one suffers to appease the anger of God. Jesus did not die to pacify the Father, to reconcile Him to us. No, no! The Father gave His Son to reconcile the sinful rebellious heart of man to Himself. He gave all heaven, and poured out for us all the accumulated love of eternity in order that He might reach our rebellious and distrustful hearts, and lead us as broken-hearted sinners back to fellowship with Himself.

"God was in Christ reconciling the world unto Himself." The

Father was beside the cross, pavilioned in the darkness as His only Son was dying. But Jesus was not to be comforted by His Father's presence. Jesus had taken the form of humanity, and man is but a little child before Jehovah. Jesus was as a little child before the Father. As He was separated from the comfort of His Father's presence, and His soul was passing into the hands of the powers of darkness, the Saviour was pierced with a sorrow that can never be understood by man. Hear Him cry, "My God, My God, why hast Thou forsaken Me?" Supreme agony to Jesus, yes, but equally so to the Father. He was not able to answer His Son, "My Son, here am I." The sufferings of the Father were no less than the sufferings of the Son.

"No sorrow can bear any comparison with the sorrow of Him upon whom the wrath of God fell with overwhelming force. Human nature can endure but a limited amount of test and trial. The finite can only endure the finite measure, and human nature succumbs; but the nature of Christ had a greater capacity for suffering; for the human existed in the divine nature, and created a capacity for suffering to endure that which resulted from the sins of a lost world."--S.D.A. Bible Commentary, vol. 5, p. 1103.

So Jesus was dying in our place. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."--John 3:14. Why lift up a serpent? Because He was made to be sin for us! On the cross He was made to be that evil thing that I am, that I may be made the righteousness of God in Him. (2 Cor. 5:21). Finally, knowing that He had drained the cup of suffering to its last dregs, realizing that all things had been accomplished, Jesus cried with a mighty shout of victory, "It is finished!"

"Suddenly the gloom lifted from the cross, and in clear, trumpet-like tones, that seemed to resound throughout creation, Jesus cried, 'It is finished.' 'Father, into Thy hands I commend My spirit.' A light encircled the cross, and the face of the Saviour shone with a glory like the sun. He then bowed His head upon His breast, and died. . . And as in submission He committed Himself to God, the sense of the loss of His Father's favor was withdrawn. By faith, Christ was victor."--Desire of Ages, pp. 755, 756.

The Significance of Christ's Atonement.

Let us notice what happened when Jesus died. No darkness hid His face when He cried, "It is finished." No veil shut Him out from His Father's presence when He bowed His head to die. The veil of the temple was rent from top to bottom by an unseen hand as the veil of Christ's flesh was rent (see S.D.A. Bible Commentary, vol. 5, p. 1105). The two apartments of the "Tabernacle" became one--in Jesus, divinity and humanity became one. As the veil of Christ's flesh was rent, the hidden Shekinah--His divinity--flashed forth, and the face of the Saviour shone forth as the glory of the Sun. God and man were one in Jesus. ". . . when the Father beheld the sacrifice

of His Son, He bowed before it in recognition of its perfection. 'It is enough,' He said. 'The Atonement is complete.'"
--Review and Herald, Sept. 24, 1901.

When Jesus died, God and man became eternally one in Jesus. For Jesus had put Himself in man's place, He had taken the burden of the sins of the world; but through His own atonement He had put away these sins by the sacrifice of Himself. Through the sufferings of Calvary, He tore down the mid-wall of partition that separated the fallen, sinful race from the Creator, and in Himself He brought us nigh to God. Man became one with the Creator in an indissoluble union. Before His death, the union of God and man was not complete; for Jesus, if He had chosen, while in the Garden of Gethsemane, could have wiped the death dew from His brow and chosen to return to the Father, leaving the guilty race to perish in the sins they had chosen. But as the vision of a perishing world rose up before the Son of God, His great heart of love went out to those who were without God and without hope in the world. He chose to save man at any cost to Himself. Even if it had meant eternal loss to Himself, He would still have given Himself as a ransom for many. (See Desire of Ages, pp. 690-693).

What Has God Done For Humanity in Jesus?

What has God done for humanity in Jesus? He has taken human nature in the person of His Son, and has perfected the character of humanity. He has taken human nature with all its sinfulness, and in Jesus He has purged the sin of the world. God has taken human nature, and through the atonement of Christ has brought that human nature nigh unto Himself in an eternal union. God and man are one, forever reconciled in the person of Jesus Christ. This is the message of the apostle Paul in Ephesians 2. In verse one he says that humanity is dead in trespasses and sins. In verse 3 he shows that we are all by nature the children of wrath, even as others. Then in verse 12 he declares that we are "strangers from the covenants of promise, having no hope, and without God in the world." But notice how that God has taken the initiative, and has saved the human race in Christ:

"But now in Christ Jesus [notice that expression "in Christ"] ye who sometimes were far off are made nigh [unto God] by the blood of Christ. For He is our peace, who hath made both one [God and man], and hath broken down the middle wall of partition between us; having abolished in His flesh the enmity [the carnal mind--Romans 8:7], even the law of commandments contained in ordinances [the carnal mind strives to earn salvation, and this has led to the whole spirit of ceremonialism]; for to make in Himself of twain one new man, so making peace; and that He might reconcile both [Jew and Gentile] unto God in one body by the cross, having slain the enmity in Himself [margin]."--Eph. 2:13-16.

All this declares a finished work in Jesus. See what God has

done for humanity in Jesus! Christ has put away sin by the sacrifice of Himself (Hebrews 9:26), He has taken the iniquity of us all, and through His own atonement He has purged our sins (Hebrews 1:3), He has smashed down that mid-wall of partition that shut us away from God, He has abolished the sinful nature of man in Himself; and having purged, purified, and perfected humanity, He has reconciled the fallen race to God. In Christ the work of atonement is finished; in Him man is at-one with God. "The Lord would have His people sound in the faith--not ignorant of the great salvation so abundantly provided for them. They are not to look forward, thinking that at some future time a great work is to be done for them; for the work is now complete."--Selected Messages, vol. 1, pp. 394, 395. ". . . God Himself has the honor of providing a way, and it is so complete, so perfect, that man cannot, by any works he may do, add to its perfection."--Ibid, p. 184.

About 4,000 years before Calvary, Jesus the Creator had finished a perfect work on the first Friday. He "saw every thing that He had made, and, behold, it was very good." Then "He rested on the seventh day from all His work which He had made. And God blessed the seventh day, and sanctified it."--Genesis 1:31; 2:2, 3. Adam and Eve were invited to enter into God's rest. They were not asked to add anything to God's perfect work, for all was finished. They were invited to enjoy the benefits of the finished work--and it was their joy to rest in God's perfect and complete work. Then sin marred the Sabbath rest, and Jesus came into this world as the re-Creator. He came to re-create humanity in Himself. Again, on that other Friday, away on the hill of Calvary, Jesus cried, "It is finished." The work was done.

In Jesus the work of redemption is complete. The gospel is an invitation to enter into God's rest (see Heb. 4). Jesus is our rest, for in Him the work is done. Jesus is our peace,, for with Him is God and peace. Jesus is our righteousness, for in Him humanity is altogether righteous. Jesus is our title to heaven. Jesus is our all in all.

Having completed the work of redeeming human nature in Himself, He "came and preached peace to you which were afar off, and to them that were nigh."--Eph. 2:17. To all who are struggling to receive the favor of God, to all who are vainly trying to satisfy the longings of the heart, to all who are groaning under the burden of sin, the Saviour says: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."--Matt. 11:28.

What has God done for human nature--your human nature, my human nature? Why, He has cleansed it, purged it, perfected it, and made it one with Himself. He has done it all in Jesus. But more than that--for this is only half the story. He rose triumphant from the tomb, and opened Paradise. Jesus returned to heaven as a man, the representative of the fallen race. The angels of glory were waiting to welcome the return of their

beloved Commander with songs of holy triumph.

"Lift up your heads, O ye gates; and be ye lift 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 17:1-5: "Father, the hour is come; glorify Thy Son, that Thy Son also may glorify Thee: As Thou hast given Him power over all flesh, that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent. 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." This prayer of Jesus is "in regard to a glory possessed in His oneness with God." Ibid, p. 1146. Would He now, as a man, enjoy the glory of that oneness with the Father that was His from the days of eternity? Is it true that a man could be one with the eternal Father on the throne of the universe? The request of Christ is answered, and now the angels are about to pay homage to the Redeemer. But again Christ waves them back. He has yet another request to prefer. It concerns His people on earth.

"I have manifested Thy name unto the men which Thou gavest Me out of the world: . . . And now I am no more in the world, but these are in the world, and I come to Thee. Holy Father, keep through Thine own name those whom Thou hast given Me, that they may be one, as We are. . . . That they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in Us: that the world may believe that Thou hast sent Me. And the glory which Thou gavest Me I have given them; that they may be one, even as We are one: I in them, and Thou in Me, that they may be made perfect in one; and that the world may know that Thou hast sent Me, and hast loved them, as Thou hast loved Me. Father, I will that they also, whom Thou hast given Me, be with Me where I am; that they may behold My glory, which Thou hast given Me: for Thou lovedst Me before the foundation of the world."--John 17:6, 11, 21-24.

Let the imagination take in the scene. Christ was not satisfied to return to heaven to share the glory of that oneness with the Father which was His from eternity. He wants His brethren to share the glory of this at-one-ment. It is a union and fellowship with the Godhead closer than the angels can ever know. The fellowship of the Godhead that was coveted by Lucifer

is now through Jesus to be shared with the human family. Jesus has become one with the human family, and nothing less than the human family becoming one with Him on the throne of the universe can satisfy the infinite love of our elder Brother. This is the glory that Christ shares with His people, the glory of His oneness with God. What an amazing thing is this! Who can describe the destiny of the saved? Who can utter the inestimable privilege of becoming a child of God? "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God."--1 John 3:1.

The Spirit of Prophecy portrays the thrilling scene that followed Christ's ascension to heaven:

"He also had a request to prefer concerning His chosen ones upon earth. He wished to have the relation clearly defined that His redeemed should hereafter sustain to heaven, and to His Father. His church must be justified and accepted before He could accept heavenly honor. He declared it to be His will that where He was, there His church should be; if He was to have glory, His people must share it with Him. They who suffer with Him on earth must finally reign with Him in His kingdom. In the most explicit manner Christ pleaded for His church, identifying His interest with theirs, and advocating, with love and constancy stronger than death, their rights and titles gained through Him.

"God's answer to this appeal goes forth in the proclamation: 'Let all the angels of God worship Him.' Every angelic commander obeys the royal mandate, and Worthy, worthy, is the Lamb that was slain; and that lives again a triumphant conqueror! echoes and re-echoes through all heaven. The innumerable company of angels prostrate themselves before the Redeemer. The request of Christ is granted. . . ."--S.D.A. Bible Commentary, vol. 5, p. 1150.

What has God done for me? What has God done for you? Rather, I should put the question in the negative: Can you tell me one thing that the Father has not done for us in Jesus? Can you tell me one thing in all His vast eternity that He has kept back? Remember the original lie of Satan? What did he tell Eve, and what has he been telling the human family ever since? "Why, God is holding something back in not allowing you to eat of the tree of knowledge of good and evil. God is holding something back from you because He is selfish. He has not your best interest at heart." Has this lie been answered? Has the Father kept anything back from the human family? When He gave us His Son, He gave us all! In Jesus, He has purged our sins, crucified the sinful nature and buried it out of sight, He has perfected us, and made us one with Himself. And more than that. In Jesus, He has exalted our human nature to His own right hand, glorifying it with the glory which was Christ's before the world was. In Jesus, He has given us an inheritance, undefiled, that fadeth not away, eternal, in the heavens. God has given the universe over to humanity. In

giving us Jesus, the Father has said, "All things are yours."
--1 Cor. 3:21. Nothing in the whole realm of His vast universe is kept back. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven has been opened to those He seeks to save. He has collected up the riches of the universe and laid open to us the resources of infinite power. He has spared nothing to convince us that there is no greater love in heaven or earth than His, and that our greatest happiness is found in loving Him.

What We Accept When We Accept Christ.

The Father of glory has given us Jesus. He says, "Will you accept My Son, the dearest gift of all heaven? Here is everything that I can give." This is the gospel, the good news that will sweep the darkness of misapprehension of God's character from the sinner's mind, and break his rebellious heart. When a man has accepted Jesus, he has indeed accepted all things that God has to give.

The Jews said to Jesus: "What shall we do, that we might work the works of God?"--John 6:28. They were anxious to learn of some new duty that they could perform to secure the favor of the Father. Jesus said to them: "This is the work of God, that ye believe on Him whom He hath sent."--verse 29. This is indeed the work that God has given us--to accept His Son. Nothing will delight the heart of the Father more, and we can do nothing else to please Him.

God says to you, "Will you accept My Son, My dearest gift?" If you accept Him as your portion under the sun, you have received, in Jesus, cleansing from all sin, you have received perfection, you have received an inheritance eternal, you have received righteousness, wisdom, sanctification, redemption, life eternal, and you have become a son of God, to be loved and treated as God's own Son. The Word says, "Ye are complete in Him."--Col. 2:10. Is not the Son enough? Does He not satisfy the Father? Therefore, in accepting Christ as your Saviour, you are altogether righteous in God's sight. "He that hath the Son hath life"--a righteous life, an eternal life. The Lord can ask the believer in Jesus, "Lack ye anything?" and he must answer, "Nothing, Lord!"

We cannot comprehend the greatness of the gift of Jesus, for the riches of Him are unsearchable. It is God's plan that in the coming ages He may show us the wealth of the favor that He has lavished on us in the gift of Christ. That is what Paul tells us in Ephesians 2:7. The gift of God's love and the surpassing wealth of His favor toward us is so enormous that it will take Him all eternity to show it to us. For this cause God is bent on getting "whosoever will" to heaven, and is not, as some would have it, bent on keeping people out.

Yet, in spite of all this, few are willing to break from the bewitching power of sin. Man lives on this earth, spends a

few fleeting years here trying to heap up a few perishable so-called riches around him like an old Bower bird. But he is just gazing into the pit, while God offers him the unspeakable gift of Christ, and with Him, a share in His glory and a seat upon His throne.

Human language utterly fails to declare the wonderful gift of God. May the Holy Spirit reveal to the eyes of our understanding the Pearl of Great Price--Jesus. For unless we see Him as the Pearl of Great Price, we will not be willing to "go and sell all that we have" to buy the Pearl. Some people try to present the way of salvation by asking people to give up this and that, and to withdraw their affections from this and that. But God's way is to show us a better object for our affections. When we understand this, we will willingly, gladly, "suffer the loss of all things," that we might "win Christ," and will count them as refuse in comparison with the excellency of the knowledge of Christ Jesus our Lord.

Friend, will you accept Jesus - - - today?

LOOK and LIVE

"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.

When Israel was journeying through the wilderness, many were bitten by deadly serpents. Moses was commanded to take a brazen serpent, and lift it high amid the people. Israel was saved from the sting of death by looking to the uplifted serpent.

We too have been bitten by that old serpent, the devil. The poison of sin has permeated our whole nature, and we are doomed to die. Those who do not know their true condition need the straight testimony that Jesus gave to Nicodemus. He told this "righteous" man that he was a sinner who needed to be born again. This respectable "church member" was shocked to find that there was a kingdom of heaven too pure for him to enter. But feeling in Christ's presence that his life was unclean, and his heart unholy, he asked the Master how he might be healed of the malady of soul. Jesus said: "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up."

Israel was saved from the sting of the serpent by looking. The Bible declares that man is saved from the effects of sin by looking. And yet this is the hardest thing for human nature to accept. Many will try to be saved by some other way, anything but by the way that God has appointed. Many of the Israelites in the wilderness died because they refused to look. They mourned their pains and their sure death until their eyes were glazed; yet they might have had instant healing by looking. The Bible commands us to look:

"Behold the Lamb of God, which taketh away the sin of the world."--John 1:29.

"Look unto Me, and be ye saved, all the ends of the earth."
--Isa. 45:22.

"Behold, what manner of love the Father hath bestowed upon us."
--1 John 3:1.

"Talk to souls in peril and get them to behold Jesus upon the cross, dying to make it possible for Him to pardon. Talk to the sinner with your own heart overflowing with the tender, pitying love of Christ. Let there be deep earnestness; but not a harsh, loud note should be heard from the one who is trying to win the soul to look and live. First have your own soul consecrated to God. As you look upon our Intercessor in

heaven, let your heart be broken. Then, softened and subdued, you can address repenting sinners as one who realizes the power of redeeming love. Pray with these souls, by faith bringing them to the foot of the cross; carry their minds up with your mind, and fix the eye of faith where you look, upon Jesus the Sin Bearer. Get them to look away from their poor, sinful selves to the Saviour, and the victory is won. They behold for themselves the Lamb of God that taketh away the sin of the world. They see the Way, the Truth, the Life. The Sun of Righteousness sheds its bright beams into the heart. The strong tide of redeeming love pours into the parched and thirsty soul, and the sinner is saved to Jesus Christ."--Testimonies, vol. 6, p. 67.

"Hanging upon the cross Christ was the gospel. . . . This is our message, our argument, our doctrine, our warning to the impenitent, our encouragement for the sorrowing, the hope for every believer. If we can awaken an interest in men's minds that will cause them to fix their eyes on Christ, we may step aside, and ask them only to continue to fix their eyes upon the Lamb of God."--Questions on Doctrine, p. 662.

Having found that divine remedy, we are to direct others to look to Jesus. The Israelites who found healing through looking to the uplifted serpent directed the eyes of their dying fellows to the source of relief, inspiring them with their own testimony.

It would be well for us to gather about the cross with the eye of faith that we might survey the atonement. The True Witness tells us that we are wretched, and miserable, and poor, and blind, and naked; but that we may find life through looking to the Son. This "looking" means that we must study His character as revealed in His Word. His character is seen in the light that shines from the cross of Calvary. May the Holy Spirit reveal Christ crucified to us, for human language cannot present Him; and the fleshly brain cells cannot behold Him. But the Holy Spirit can take the Word and reveal Christ to our souls, whom to know is life eternal.

"Surely He hath borne our griefs, and carried our sorrows: yet we did esteem Him stricken, smitten of God, and afflicted. But He was wounded for our transgressions, He was bruised for our iniquities: the chastisement of our peace was upon Him; and with His stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us all. He was oppressed, and He was afflicted, yet He opened not His mouth: He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so He openeth not His mouth. He was taken from prison and from judgment: and who shall declare His generation? For He was cut off out of the land of the living: for the transgression of My people was He stricken. And He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His

mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief: when Thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand."--Isa. 53:4-10.

"For when we were yet without strength, in due time Christ died for the ungodly. For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die. But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us."--Rom. 5:6-8.

Jesus was the King of heaven, the Creator and Sustainer of the universe, but He gave the sceptre back into the hands of the Father, and stepped down to this darkened old earth. He considered heaven not a place to be desired whilst we, His creatures, were without God and without hope in the world. He "emptied Himself"--made Himself of no reputation--took upon Him the form of a servant, was made in the likeness of men, and being found in fashion as a man, He humbled Himself, and became obedient unto death, even the death of the cross.

"The spotless Son of God hung upon the cross, His flesh lacerated with stripes; those hands so often reached out in blessing, nailed to the wooden bars; those feet so tireless on ministries of love, spiked to the tree; that royal head pierced by the crown of thorns; those quivering lips shaped to the cry of woe. And all that He endured--the blood drops that flowed from His head, His hands, His feet, the agony that racked His frame, and the unutterable anguish that filled His soul at the hiding of His Father's face--speaks to each child of humanity, declaring, It is for thee that the Son of God consents to bear this burden of guilt; for thee He spoils the domain of death, and opens the gates of Paradise. He who stilled the angry waves and walked the foam-capped billows, who made devils tremble and disease flee, who opened blind eyes and called forth the dead to life,--offers Himself upon the cross as a sacrifice, and this from love to thee. He, the Sin Bearer, endures the wrath of divine justice, and for thy sake becomes sin itself."--Desire of Ages, pp. 755, 756.

"Hating sin with a perfect hatred, He yet gathered to His soul the sins of the whole world. Guiltless, He bore the punishment of the guilty. Innocent, yet offering Himself as a substitute for the transgressor. The guilt of every sin pressed its weight upon the divine soul of the world's Redeemer. The evil thoughts, the evil words, the evil deeds of every son and daughter of Adam, called for retribution upon Himself; for He had become man's substitute. Though the guilt of sin was not His, His spirit was torn and bruised by the transgressions of men, and He who knew no sin became sin for us, that we might be made the righteousness of God in Him."--Selected Messages, vol. 1, p. 322.

Since the gospel declares that men are saved by looking to the uplifted Saviour, what are we to behold in the light which shines from Calvary?

The Nature of God's Character.

By nature, every man's mind is darkened in misapprehension of the character of God. It is abused through the lies of the enemy of God and man. Satan has invested the loving Creator with the attributes of his own character; and man, receiving these false impressions of the character of God, has become an enemy of God. By nature, man is suspicious of God. He regards Him as selfish, oppressive, exacting, looking for some legal excuse to keep him out of the kingdom of God. Yet the Father has held nothing back from us; indeed, the Scripture says: "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. 8:32. The Father does not love us because Christ has died for us; but He "so loved the world, that He gave His only begotten Son."--John 3:16. The central theme of Jesus as He trod the roads of Palestine from village to village was the message of His Father's love. The people somehow thought that God was somewhat like the Pharisees; the minds of men were so warped concerning the character of God, that when He appeared among them in human flesh, they thought He was Beelzebub. If Satan had appeared to them, they would have hailed him as God. This same confusion is a universal situation today. But in the light of the cross of Jesus, the true character of the Father may be discerned. Satan told our first parents that although God had given them a nice garden, He was still holding something back from them, and had not their best interests at heart.

"In the light of the Saviour's life, the hearts of all, even from the Creator to the prince of darkness, are revealed. Satan has represented God as selfish and oppressive, as claiming all, and giving nothing, as requiring the service of His creatures for His own glory, and making no sacrifice for their good. But the gift of Christ reveals the Father's heart. It testifies that the thoughts of God toward us are 'thoughts of peace, and not of evil.'--Jer. 29:11. It declares that while God's hatred of sin is as strong as death, His love for the sinner is stronger than death. Having undertaken our redemption, He will spare nothing, however dear, which is necessary to the completion of His work. No truth essential to our salvation is withheld, no miracle of mercy is neglected, no divine agency is left unemployed. Favor is heaped upon favor, gift upon gift. The whole treasury of heaven is open to those He seeks to save. Having collected the riches of the universe, and laid open the resources of infinite power, He gives them all into the hands of Christ, and says, All these are for man. Use these gifts to convince him that there is no love greater than Mine in earth or heaven. His greatest happiness will be found in loving Me."--Desire of Ages, p. 57.

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world, that we might live through Him. Herein is love, not that we loved God, but that He loved us, and sent His Son to be the propitiation for our sins."--1 John 4:9, 10.

The Nature of Sin.

The true nature of sin is also revealed in the light of the cross of Calvary. "Those who have permitted their minds to become beclouded in regard to what constitutes sin are fearfully deceived."--Testimonies, vol. 9, p. 267. Nicodemus and Saul of Tarsus were "alive without the law"--that is, they considered themselves good commandment-keepers--but "when the commandment came, sin revived"--that is, they saw themselves as ragged and undone sinners when the law was revealed to them in the face of Jesus Christ. In the last judgment day, many great "saints" will be unfrocked. They may have become missionaries, and worked with the unfailing zeal of Saul of Tarsus, but in the light which shines from the cross of Calvary, they will see that their religion and their "righteousness" were permeated with selfishness. "If we look to the cross of Calvary, every boast will die upon our lips, and we shall cry, 'Unclean, unworthy of so great suffering, of so rich a price paid for my redemption'."--Selected Messages, vol. 1, p. 316. Jesus on the cross is the law revealed to men and angels. His incarnation, life, and death are an unfolding of the principles of that law of unselfish love which is the law of life for the universe. May we behold Jesus dying on the cross, giving Himself as a ransom for many, pleasing not Himself; and then consider that this is a revelation of what it means to keep the holy law of God.

When Lucifer sinned in heaven, he did not know the true nature of his rebellion. When man sinned, he did not know what sin was. The only way that God could reveal to men the wickedness of their hearts was to come down to earth in human flesh, and allow them to act out the rebellion and wickedness of their hearts. Jesus said to the Jews: that the devil "was a murderer from the beginning." He further told them that they "were of their father the devil." Quite a shocking statement--but true of all men, nevertheless. When Jesus was being nailed to the cross by human hands, He prayed, "Father, forgive them, for they know not what they do." Man did not know that by crucifying Jesus he was merely acting out what was in his heart toward God, and proving the Scripture true that "the carnal mind is enmity against God."--Rom. 8:7. But Calvary proves that "the natural heart is full of hatred to the truth, as it is to Jesus"--My Life Today, p. 261; that "the human heart is selfish, sinful and vicious"--Review and Herald, May 5, 1885; that "the vileness of the human heart is not understood"--Medical Ministry, p. 143; that "the heart is deceitful above all things, and desperately wicked"--Jer. 17:9; that "upon all rests the guilt of crucifying the Son of God"--Desire of Ages, p. 745; and that every act of sin is the evidence that buried in the heart there lies the desire to murder the God of infinite love. How few understand the heinous character of sin! How few comprehend its terrible enormity! ". . . Not a soul knows what God is until he sees himself in the light reflected from the cross of Calvary, and detests himself as a sinner in the bitterness of his soul."--Testimonies to Ministers, pp. 264, 265.

The Remedy For Sin.

Do not be alarmed to learn of your own sinfulness in the light of the cross. The Lord can do nothing for your recovery, until, stripped of all self-sufficiency, you will look unto Him in your utter need. Only he who discerns his own sinfulness will appreciate the preciousness of the Saviour. But "if you are conscious of your sins, do not devote all your powers to mourning over them." If you do this, you will lose all your strength, and will become discouraged. "Poor, sin-sick, discouraged soul, look and live."--Selected Messages, vol. 1, p. 352.

"The lifting up of the brazen serpent was to teach Israel an important lesson. They could not save themselves from the fatal effect of the poison in their wounds. God alone was able to heal them. Yet they were required to show their faith in the provision which He had made. They must look, in order to live The Israelites saved their lives by looking to the uplifted serpent So the sinner may look to Christ, and live When we trust God fully, when we rely upon the merits of Jesus as a sin-pardoning Saviour, we shall receive all the help that we can desire. Let none look to self, as though they had power to save themselves. Jesus died for us because we were helpless to do this. In Him is our hope, our justification, our righteousness. When we see our sinfulness, we should not despond, and fear that we have no Saviour, or that He has no thoughts of mercy toward us. At this very time He is inviting us to come to Him in our helplessness, and be saved Look and live."--Patriarchs and Prophets, pp. 430-432.

This is the gospel message--look and live--but it is offensive to human nature. It is foolishness to the Greeks (the wise), and a stumbling block to the Jews (those trying to be righteous by obeying the law of God); but unto them that believe it is both the power and wisdom of God. (See 1 Cor. 1:23, 24). It is an offense because its simplicity lays the glory of man in the dust. The same message was an offense to many of the Hebrews. These perished in the wilderness. If they had been asked to do some great thing, they would have done it, and of course taken most of the credit to themselves. The leper Naaman was offended when told to wash in the Jordan. But his sensible servants told him that if he had been required to do some great thing, he would have complied with those conditions. Naaman humbled his proud heart to comply with the simple conditions that God had imposed upon him; he went down into the Jordan, and came out rejoicing in the healing power of God.

"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.

"Those who had been bitten by the serpents might have delayed to look. They might have questioned how there could be efficacy in that brazen symbol. They might have demanded a scien-

tific explanation. But no explanation was given. They must accept the word of God to them through Moses. To refuse to look was to perish."--Desire of Ages, p. 175.

Why not look and live?

1888 Re-examined

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

This document is a must for the library of every Seventh-day Adventist who wishes to be informed regarding the present situation in our church. The chapter headings are as follows:

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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
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JUSTIFIED through His Imputed Righteousness

"What then? Are we better than they? No, in no wise: 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. . . . 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."--Romans 3:9-12, 19.

How many seek after God? None! Why? "The natural heart does not love to think of God, of heaven, or of heavenly things."--Child Guidance, p. 533. Did Adam seek the Lord after he had sinned? Indeed no, it was the Lord who sought the man, saying, "Adam, where art thou?" By nature, there is not one thing in our hearts that would lead us to seek the Lord. "All . . . are in just as helpless a condition as Satan himself. . ."--S.D.A. Bible Commentary, vol. 6, p. 1077.

Yet God has put into every heart a desire for righteousness, for peace, for pardon. But "by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin."--Romans 3:20. Man is not just a sinner by deed; more especially he is a sinner by nature. For this reason, he cannot become righteous by efforts to obey the law of God. If man is to become righteous, it must be from some source other than by what he can do.

"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."--Romans 3:21, 22.

God has provided for man another source of righteousness. It is "even the righteousness of God." There is no greater righteousness than that. This righteousness is in His Son. Our eyes must be directed away from ourselves, and we must stop thinking that we can do something to make ourselves righteous. "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up." God has taken the initiative in human salvation, and He has presented before us the One who has been made our righteousness:

"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 right-

eousness 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 3:24-28.

"What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath whereof to glory; but not before God. 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. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."--Romans 4:1-6.

Faith Is Counted For Righteousness.

These scriptures emphatically declare that we are not made righteous "by the deeds of the law", but by believing that God justifies the ungodly who have faith in Jesus. We have no righteousness, but "faith is counted for righteousness." What is faith, this great "ingredient" that makes us altogether righteous in God's sight? How do we find such faith? "Many hold faith as an opinion."--Desire of Ages, p. 347. Here is where thousands stumble. The opinion may be a correct opinion, but that is not faith. Some people imagine that if only they find out the right message, then by holding to that correct theological position, they will be regarded as righteous in God's sight. This is a fatal deception.

Many spend years trying to find faith, or trying to produce in themselves the faith that will bring them the blessing of righteousness. John Wesley, earnest soul that he was, spent years trying to find faith unto personal salvation. At last he tried to find it by throwing his life into active mission service in America. Alas, he went back to England saying, "I went to America to convert the Indians, but lo, who shall convert me?" He was earnestly trying to believe in Jesus; he was a good student of the Scripture, and doubtless was familiar with the book of Romans which declared that faith is counted for righteousness.

Faith is not something that we can originate in our own hearts. "There is none that seeketh after God." It is not natural for us to believe, but very natural for us to disbelieve. See it demonstrated in the history of ancient Israel. God sent Moses to tell his brethren in Egypt that God was to lead them forth to the land of Canaan. They did not believe. After the Lord had performed His power and grace before their eyes, they finally had enough faith to leave the land of bondage. When the Egyptians pursued them, they bitterly complained against God,

thinking that He had led them forth only to leave them to the mercy of the Egyptians. When the enemy was drowned in the waters of the Red Sea, they sang the song of Moses, the song of faith. They probably thought that they would never distrust the goodness of the Lord again. How little they knew their own hearts! A few days later, it looked as if their food supply was running out, and they began to charge that God had brought them out to the wilderness to kill them with hunger. What a horrible mistrust of heart they showed to their Creator who loved them with an everlasting love! When bread was rained from heaven, they repented of the evil heart of unbelief. Some time later, the Lord proved them again, this time by allowing the water supply to run short. The children of Israel murmured bitterly against the Lord once more, charging Him with bringing them out of Egypt only that He might leave them to perish in the wilderness. Oh, how suspicious is the human heart toward God! Paul warns us all against the same evil heart of unbelief, and the Spirit of Prophecy tells us that we, of modern Israel, have done worse than ancient Israel. May the lessons of history teach us that it is not natural for us to believe. Then we will cease trying to produce faith in our own hearts.

Faith Comes By Looking.

"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.

Notice from the words of Jesus Himself: First we must look to Him as the uplifted Saviour; then we will have faith to believe on Him unto eternal life. "Faith cometh by hearing, and hearing by the Word of God." The Word shines with the light from the cross of Calvary. It is that Light which gives faith to the heart.

"When you look to Calvary it is not to quiet your soul in the non-performance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness."--Selected Messages, vol. 2, p. 20.

Going back to the experience of John Wesley: some Moravian Christian friends told Wesley that he was looking to himself for faith. They encouraged him to look to Christ. He attended one of their meetings in London where a statement from Luther was read from his preface to the book of Romans. In this, Luther declared that "faith is not our work, but it is God's work in us." The light of that statement penetrated Wesley's mind, and the darkness fled. His thirsting soul drank in the Word of life. Faith was kindled in his soul. Indeed so, for faith is the work of the Spirit. "But the fruit of the Spirit is . . . faith."--Gal. 5:22. It is nothing less than a gift of the Spirit as much as any other blessing of grace.

You must look to the uplifted Christ, that God may touch you

by His love and give you faith. "The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul."--Desire of Ages, p. 176.

The thief on the cross is a remarkable illustration of receiving faith by looking upon the Crucified One. Here was a man whose life was ending, and his soul was all polluted with sin. His heart was open to the influence of the divine Spirit. In Jesus, bruised and lacerated, he saw the Lamb of God that taketh away the sin of the world. As he looked upon the cross of Christ in his great need; strange, tender thoughts sprang up in him. The Holy Spirit gave him faith, which he exercised unto the saving of his soul.

Faith comes by looking.

Why Faith is Counted For Righteousness.

"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. Even as David also describeth the blessedness of the man, unto whom God imputeth righteousness without works."--Romans 4:3-6.

"He [Abraham] 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."--vs. 20-25.

In justifying the sinner who has faith in Jesus, the justice of God is at stake. The apostle says: ". . . that He might be just, and the justifier of him which believeth in Jesus."--Romans 3:26. How can God in justice declare the sinner who has faith in Jesus altogether righteous? Is imputed righteousness a pretended righteousness? Does God play make-believe? Is it that Christ puts rose-colored spectacles on the Father, so that He can look at us? The tragedy is that this is how so many who claim to be children of God regard imputed righteousness, and consequently their whole Christian experience is a pretended, make-believe affair. Let us not charge God with being a fool like unto ourselves!

Then why is faith counted for righteousness, "even the righteousness of God?" The answer lies in the understanding of the true nature and action of saving faith. Let us consider what

faith does for the repenting sinner:

"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.

"So the soul dead in trespasses and sins receives life through connection with Christ. By faith in Him as a personal Saviour the union is formed. The sinner unites his weakness to Christ's strength, his emptiness to Christ's fullness, his frailty to Christ's enduring might. Then he has the mind of Christ."--Ibid, p. 675.

"This is no casual touch, no off-and-on connection. . . . As the vine branch constantly draws the sap from the living vine, so are we to cling to Jesus, and receive from Him by faith the strength and perfection of His own character."--Ibid, p. 676.

"Faith is the clasping of the hand of Christ in every emergency."--Gospel Workers, p. 262.

". . . faith can lay hold of the merits of Christ. . . ."--S.D.A. Bible Commentary, vol. 6, p. 1073.

"Sinful men can become righteous only as they have faith in God and maintain a vital connection with Him."--Desire of Ages, p. 310.

From the above statements, notice how faith operates: it joins us to Christ, it brings us into vital contact with Him, it unites us to Him, it clasps His hand, it lays hold on His merits, and it makes us one with Him. ". . . the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind. . . ."--Christ's Object Lessons, p. 312.

Now, we have no righteousness. But Jesus is altogether righteous. We are sinful. He is sinless. He has been made our "righteousness, wisdom, sanctification, and redemption."--1 Cor. 1:30.

Since by faith we become one with Jesus, who is altogether righteous, we may express the matter in a simple equation:

$$0 + 100 = 100$$

The sum of our "righteousness" + Jesus, God's righteousness, = Complete righteousness.

One of the Rockefeller family proposed to marry a household servant. She had no substance, while Rockefeller was a man of fabulous wealth. When she accepted the proposal, uniting her life with Rockefeller, her wealth was the wealth of Rockefeller in the true sense of marriage, for the Scripture says, "The twain shall be one." Paul adds: "This is a great mystery: but I speak concerning Christ and the church."--Eph. 5:31, 32. When we by faith unite our life to the Lord Jesus, we are by virtue of that union as righteous before the Father as Christ is. This is the vital point in understanding the justice of God in imputing righteousness to the believer. Notice how it is expressed in the following statements:

"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.

"But if we put away all self-exaltation, all self-righteousness, and come in living connection with God, the righteousness of God will be imputed to us. --EGW, "A Living Connection With God," quoted in By Faith Alone", Norval F. Pease, p. 129.

So then, God imputes* the righteousness of His Son to us when we unite our life to Jesus. This vital union is formed by faith. Faith comes by looking. Therefore, look and live!

The Greatness of the Imputed Gift.

"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."--Romans 3:21,22.

The righteousness which God imputes to the believing sinner is "even the righteousness of God." There is no greater righteousness than this. The imputed robe makes the repentant sinner equal to the Son. This robe is the best gift of heaven. Like the robe which the father put on the returning prodigal, it is the Father's "best robe". In ourselves we are sinners; but oh, we are "made the righteousness of God in Him."--2 Cor. 5:21. This places us on the same footing as the Son, to be loved and treated as He is. The imputed righteousness of Christ exalts us to the very throne of glory; it exalts us above what Adam was before he sinned; it exalts us above the angel Gabriel; it exalts us above what Lucifer was when he stood next to Christ. Thus, when the sinner bows in penitence at the foot of the cross, laying hold of Jesus as his righteousness, "he has reached the highest point to which man may attain." No after experience can make him any more righteous in the sight of God, for in Jesus he has "even the righteousness of God."

*--"Impute" means to "reckon", "to credit", or "to account". It is attributing to one that which rightfully belongs to another.

"The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him."--Fundamentals of Christian Education, p. 429.

"Thus the righteousness of Christ is imputed to the repenting, believing sinner. He becomes a member of the royal family, a child of the heavenly King, and heir of God, and joint heir with Christ."--Selected Messages, vol. 1, p. 215.

"Sinful and fallen man may be made complete in Jesus through the forgiveness of sin and the imputed righteousness of Christ."--Messages to Young People, p. 137.

"The Lord imputes unto the believer the righteousness of Christ and pronounces him righteous before the universe."--Selected Messages, v. 1, p. 392.

"The provision made is complete, and the eternal righteousness of Christ is placed to the account of every believing soul. . . In ourselves we are sinners; but in Christ we are righteous. Having made us righteous through the imputed righteousness of Christ, God pronounces us just, and treats us as just. He looks upon us as His dear children."--Ibid, p. 394.

"Because of the imputed righteousness of Christ they are accounted precious. For Christ's sake the Lord pardons those that fear Him. He does not see in them the vileness of the sinner. He recognizes in them the likeness of His Son, in whom they believe."--Desire of Ages, p. 667.

"Through the imputed righteousness of Christ, the sinner may feel that he is pardoned, and may know that the law no more condemns him, because he is in harmony with all its precepts."--Sons and Daughters of God, p. 240.

"We receive righteousness by receiving Him."--Mount of Blessing, P. 18.

"Christ is called 'the Lord our righteousness,' and through faith each one should say, 'The Lord my righteousness'."--Selected Messages, vol. 1, p. 331.

The Message of GALATIANS

The three studies by Robert Brinsmead on the book of Galatians that were published in GEMS OF TRUTH are now available in booklet form. We are sure that you will desire a good supply of these. We suggest you write early while they last. These will be a real blessing to you.

Imputed Righteousness

-- KEY TO THE NEW BIRTH

In this study we will see that the imputed righteousness of Jesus is the key to the new birth.

"There was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto Him, Rabbi, we know that Thou art a teacher come from God: for no man can do these miracles that Thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto Him, How can a man be born when he is old? Can he enter the second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."--John 3:1-7.

What the New Birth Is.

The new birth consists in an experience of "death" to the old life of sin, and a resurrection unto newness of life. Jesus said, "That which is born of flesh is flesh." He expressed the same truth when He said, "A corrupt tree cannot bring forth good fruit." The natural heart is deceitful above all things, and desperately wicked. Spiritually, man is dead in trespasses and sins. The apostle Paul calls this natural, sinful nature the "old man". Some people spend years trying to be Christians through self-discipline, education, and the exercise of religion. But they cannot bring forth a clean thing out of an unclean. "That which is born of flesh is flesh." This "old man" is past all cure, for "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be."--Romans 8:7.

The first great lesson to be learned in Christianity is that God does not propose to reform the old life, and to help a man make it better-natured through a process of prayer, Bible study, and Christian education. God will not help a "Christian" in this endeavor. The natural heart is full of evil impulses, it has a disposition to evil, and can do nothing but evil. All the false religions will present their philosophies of self-improvement, of power of positive thinking, of the way to have a radiant Christian personality, etc. But it is all dressing up the "old man" in a cultured or religious garb, making him more vile and wicked than he ever was. Christianity offers the cross and the pain of death. Patching the old garment will not do; for Christianity is not a modifi-

cation or improvement of the old life. First must come death to self and sin.

"Self--the old disobedient nature--must be crucified, and Christ must take up His abode in the heart."--Signs of the Times, July 26, 1905.

"The carnal heart must be crucified; for its tendency is to moral corruption, and the end thereof is death."--Testimonies, vol. 5, p. 267.

"Unless you are broken, you are worthless."--Selected Messages, vol. 1, p. 330.

We must be born again so that we may have a new nature, a new life "created in righteousness and true holiness." The gospel is a message of recreation. "A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."--Ezek. 36:26. "Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."--2 Cor. 5:17. "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind."--Eph. 4:22, 23. "For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature."--Gal. 6:15. "Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost."--Titus 3:5. "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust."--2 Peter 1:4.

To be a Bible Christian, we must partake of the very life of the Godhead. Jesus Christ came into this world to give us an existence out of Himself. He came from heaven to make us sharers in His own life. Jesus said: "I am come that they might have life, and that they might have it more abundantly."--John 10:10. "The life which Christ offers us is more perfect, more full and complete than was the life which Adam forfeited by transgression."--Signs of the Times, June 17, 1897. The life that Jesus came to make us partakers of is infinitely greater than the life of the angel Gabriel. It is the very life of the divine. He came to give us such a life, in order that we who have borne the image of the satanic may receive the impress of the divine. Oh, how we blaspheme the name of God when we profess to be God's children and fail to reveal the life of the divine. Sister White says that the new birth is a very rare experience today.

Perhaps you have tried to keep the law of God, but deep down in your heart you know your experience has been dogged by constant defeat instead of rising in the triumph of victory in Christ Jesus. Maybe you have made your promises and resolu-

tions times without number, only to realize the fulfillment of the following words, "For we know that the law is spiritual: but I am carnal, sold under sin. For that which I do I allow not; but what I hate, that do I. . . . For the good that I would I do not: but the evil which I would not, that I do."--Romans 7:14, 15, 19. God waits until you realize your utter impotency, that you can no more work righteousness than a corpse can get up and work. When you cry out, "O wretched man that I am! Who shall deliver me from the body of this death?" and are willing to die to the old evil nature, then you may find new life in Christ, testifying, "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."--Romans 8:2.

"Nicodemus had come to the Lord thinking to enter into a discussion with Him, but Jesus laid bare the foundation principles of truth. He said to Nicodemus, It is not theoretical knowledge you need so much as spiritual regeneration. You need not to have your curiosity satisfied, but to have a new heart. You must receive a new life from above before you can appreciate heavenly things. Until this change takes place, making all things new, it will result in no saving good for you to discuss with Me My authority or My mission."--Desire of Ages, p. 171.

"Not through controversy and discussion is the soul enlightened. We must look and live. Nicodemus received the lesson, and carried it with him. He searched the Scriptures in a new way, not for the discussion of a theory, but in order to receive life for the soul. He began to see the kingdom of heaven as he submitted himself to the leading of the Holy Spirit."--Ibid., p.175.

How Self Is Crucified and New Life Received.

When Nicodemus perceived that he needed to die to self and be raised again in newness of life, he asked, "How can these things be?" Did Jesus leave him in the dark, or did He answer his question? Indeed, Jesus showed how: "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.

"Here was ground with which Nicodemus was familiar. The symbol of the uplifted serpent made plain to him the Saviour's mission. When the people of Israel were dying from the sting of the fiery serpents, God directed Moses to make a serpent of brass, and place it on high in the midst of the congregation [Why place the serpent on high? Why, the people were to be saved by looking--not to themselves, or to one another, but to the uplifted serpent. I am reminded of Sister White's statement concerning the 1888 message. She said it "was to bring more prominently before the world the uplifted Saviour. . . . For years the church has been looking to man, and expecting much from man, but not looking to Jesus in whom our hopes of eternal life are centered."--Testimonies to Ministers, pp. 91, 93.

So today, people are looking for this and that, everywhere except the right place. Some are even looking to the "awakening", but this will not save them either. In the camp of Israel the serpent had to be lifted up for all to see.]. . . . It was to lead their minds to the Saviour. Whether for the healing of their wounds or the pardon of their sins, they could do nothing for themselves but show their faith in the Gift of God. They were to look and live. . . . 'Behold the Lamb of God, which taketh away the sin of the world.'--John 1:29. [Now notice what comes to the soul through looking.] The light shining from the cross reveals the love of God. His love is drawing us to Himself. If we do not resist this drawing, we shall be led to the foot of the cross in repentance for the sins that have crucified the Saviour. Then the Spirit of God through faith produces a new life in the soul."--Desire of Ages, pp. 174-176.

Now let us drive home this vital point as to how we are saved by looking to Jesus. What comes to the soul by looking? Faith! As we look, God touches us by His love, and if we do not resist that love, it will create faith in the heart. Faith takes hold of the Saviour as our righteousness, and when we are united to Him by faith, God imputes unto us the spotless righteousness of His Son. How great does this gift of imputed righteousness make us in the sight of God? Why, it gives us a higher standing than Adam had before he fell, it lifts us in the sight of God above His angels around the throne, and it places us equal to the Son. Through His imputed life we stand in the sight of God as if we had not sinned, and before His law without shame or remorse.

But, says one, how does this bring the experience of crucifixion of self? Much in every way. Listen:

"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.

God has ordained that we be saved through the acceptance of the imputed gift of Christ's righteousness. How do we come to receive it? Are we to put ourselves on probation and prove to the Lord that we are reformed? Shall we wait until we have put ourselves on our best behavior? No! "We should go to Jesus just as we are." "Jesus loves to have us come to Him, just as we are--sinful, helpless, dependent."--Selected Messages, vol. 1, p. 353. We are not merely allowed to come just as we are, but Jesus loves to have us come to Him just as we are.

"Nothing in my hand I bring;
Simply to Thy cross I cling."

If you are expecting that your merit will recommend you to the favor of God, if you think that you must be free from sin or

keep His law before you trust His power to save, then you are making the path to Christ full of deep ditches which you can never get across. God insists that you come for eternity's greatest Gift just as you are. Why? Because in His infinite love and wisdom, He is endeavoring to get at the root of sin--the pride of the heart. Coming to Jesus just as you are "subdues the pride of the heart"; the greatness and vastness of His imputed love subdues the rebel into a penitent. The heart of man is so desperately wicked, it is so encased in selfishness, that it takes the best Gift of heaven, and nothing less than the best Gift of heaven, to break the heart that has been hardened in sin. "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.

"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. The surrender of the heart to Jesus subdues the rebel into a penitent, and then the language of the obedient soul is, 'Old things are passed away; behold, all things are become new.' This is the true religion of the Bible. Everything short of this is a deception."--Testimonies, vol. 4, p. 625.

Are you interested in having the power of Satan broken in your life? Then let your mind take in these statements thought by thought:

— "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.

— "What is justification by faith? It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself."--Christ Our Righteousness, p. 104. *TM 456*

Let these statements be duly noted. It is the imputed righteousness of Christ, received by faith, which breaks the power of Satan in the life. It lays the glory of man in the dust. The thought that God exalts a repentant sinner to His own right hand, giving him everything that heaven can bestow, without money and without price, subdues the pride of the heart, and brings a crucifixion of self. But mark: if he could do one deed to merit the great gift it would prevent that crucifixion of self. Man has tried to live apart from the Lord, and he is filled with the spirit of self-justification; but God's way is justification solely through the merits of Christ.

Thus, God would have every soul know that the only way to enter the experience of Romans 6--being crucified with Christ--is to lay hold of the blessedness of the imputed righteousness of

Jesus outlined in Romans chapters 3 through 5. Romans 6 is presented as the fruit of receiving the imputed gift.

If we die with Him, we shall be raised to walk with Him by the power of His resurrection. Just as the imputed righteousness of Jesus crucifies self, so also the reception of the imputed righteousness of Christ transforms the heart. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: . . . And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."--Romans 5:1, 5. This passage shows that when a sinner accepts the sin-pardoning love of Jesus, the love of Christ takes possession of his heart. Love is that divine principle which re-creates the soul dead in trespasses and sins.

"God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, 'Create in me a clean heart, O God; and renew a right spirit within me.' And again he says, 'As far as the east is from the west, so far hath He removed our transgressions from us'."--Mount of Blessings, p. 114.

"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.

"As the sinner, drawn by the power of Christ, approaches the uplifted cross, and prostrates himself before it, there is a new creation. A new heart is given him. He becomes a new creature in Christ Jesus."--Christ's Object Lessons, p. 163.

"Through this simple act [mark that: not a complicated or highly intellectual act, but a simple act] of believing God, the Holy Spirit has begotten a new life in your heart."--Steps to Christ, p. 52.

Look and live! As you look upon the uplifted Saviour, you will have faith to take hold of Him as your righteousness. Then His righteousness will be imputed to you; love, thankfulness and humility will come into your heart, and His sin-pardoning love will recreate you anew in the image of God. Therefore: "Let faith take hold of Christ without delay, and you will be a new creature . . ."--Selected Messages, vol. 1, p. 331.

Roll Away the Stone.

Says one, "Don't I have to do something before this wonderful

resurrection unto newness of life may take place in my experience?" Yes, there is one thing for you to do, and unless you do it, no resurrection will take place. It is illustrated in the resurrection of Lazarus:

"Jesus therefore again groaning in Himself cometh to the grave. It was a cave, and a stone lay upon it. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto Him, Lord, by this time he stinketh: for he hath been dead four days. Jesus saith unto her, Said I not unto thee, that, if thou wouldest believe, thou shouldest see the glory of God? Then they took away the stone from the place where the dead was laid. And Jesus lifted up His eyes, and said, Father, I thank Thee that Thou hast heard Me. And I knew that Thou hearest Me always: but because of the people which stand by I said it, that they may believe that Thou hast sent Me. And when He thus had spoken, He cried with a loud voice, Lazarus, come forth. And he that was dead came forth. . . ."--John 11:38-44.

By nature, we are like Lazarus--dead in trespasses and sins. Apart from Christ we have no more spiritual life than that rotting corpse. Jesus is the resurrection and the life. He promises to raise us by the power of His resurrection through making us partakers of His divine life. Now He says, "Take ye away the stone." This the Lord will not remove, nor send His angels to remove. Like Martha, the natural heart objects. We do not like to expose the "corpse". But Jesus told Martha that if she would only believe--surrender and obey--she would see the glory of God. Then take away the stone, remove every hindrance, so that the resurrection power of Christ's life may flow into the soul. Naaman, the leper, had the same problem. This noble man had to take off his clothes and reveal that decayed flesh in view of his fellows. But he humbled himself, went down into the Jordan, and came up healed. The Lord says to us, "Take ye away the stone!"

What does it mean to roll away the stone? Well, no man can believe in his heart unto righteousness while practicing any known sin, or neglecting any known duty. Take away the stone! No man can come to the altar to accept the Gift of life, and remembering that he has injured his brother, lay hold of life eternal. We must confess our sins, and in heart put them away. Take away the stone! Oh, the Master says, "If thou wouldest believe [obey My command] thou shouldest see the glory of God." --in the resurrection of the new life. "No one sees the hand that lifts the burden, or beholds the light descend from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God."--Desire of Ages, p. 173.

"Take ye away the stone." This is the same invitation as given in the Laodicean message: "If any man hear My voice and open the door, I will come in"--Rev. 3:20. Sister White says some have the world at the door and cannot get it open

because of the rubbish that is there. Isaiah says to clear the King's highway. There is nothing Satan fears so much as that every hindrance is removed so that the resurrection may take place.

It takes an effort to roll away the stone. We are not saved by effort, and there is no virtue in effort, but we shall never be saved unless we co-operate with Christ with all our effort. By works faith is made perfect (James 2:22). In the work of rolling away the stone--giving up our sins, confessing them, turning from the world, or whatever it might be--faith is made complete so that it may lay hold fully upon the Saviour. We must be willing to forsake our sins, not just a little at a time, but as the servant of the Lord says: "Leave the whole cursed load at the foot of the cross." Then "take ye away the stone," and "ye shall see the glory of God"--even to know Him, and the power of His resurrection.

SANCTUARY INSTITUTE SYLLABUS No. 3

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GOOD WORKS--FRUIT OF IMPUTED RIGHTEOUSNESS

We must not get away from the theme of our studies--that justification by faith "is the third angel's message in verity," and that "the righteousness by which we are justified is imputed." In our last lesson we saw how that the reception of the imputed righteousness of Jesus brings the experience of the new birth. In this present study we are to see how good works are the inevitable result of receiving the imputed righteousness of Christ. Let us look at our theme text again:

"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.

The message of the gospel all the way through is "Look and live." As we look upon the uplifted Saviour we are drawn by His love, and as we yield to this drawing, the Spirit of God gives us faith. Faith is not our working, but it is God's working in us. "When you look to Calvary it is not to quiet your soul in the nonperformance of duty, not to compose yourself to sleep, but to create faith in Jesus, faith that will work, purifying the soul from the slime of selfishness."--Selected Messages, vol. 2, p. 20. That statement is worth thinking about. Looking to Calvary creates faith. That faith works. But do not forget that our first work is "to believe on Him whom He hath sent." Through faith the sinner unites his weakness to Christ's strength, his frailty to Christ's enduring might. It is by virtue of the union with Christ that God imputes His own righteousness to the believer, and looks upon him as if he had not sinned.

The Father has given us Jesus who has been made our righteousness. "We receive righteousness by receiving Him."--Mount of Blessing, p. 18. Here we are--wretched, miserable, poor, blind, and naked--but the Father says to us: "Will you accept My Son?" When faith leads us to place all the affections of the soul upon the Son, accepting Him as our life, then before God we are altogether righteous because we have accepted the One who is altogether righteous. "He that hath the Son hath life"--a righteous and eternal life--NOW. Any man who has Christ has "the very righteousness of God," and God pronounces it so "before the universe."--Selected Messages, vol. 1, p. 392. "The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his: Christ's perfect obedience is imputed to him."--F. E. p. 429. So you can see that this imputed righteousness is a genuine possession of the believer, and by it he, in Christ, has a righteousness above the angels. The devil does not want us to see the greatness and the glory of this imputed right-

eousness which is given without any merit on our part, but as a free gift of God, for he knows that if we receive this truth, "his power will be broken."--Gospel Workers, p. 161. See how the apostle Paul gloried in justification by faith:

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. . . . What shall we then say to these things? If God be for us, who can be against us? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."--Romans 8:1, 31, 33-35, 38, 39.

To the one who is justified, there is no condemnation, no accusation, no charge, and no separation. Jesus says, "Neither shall any man [or thing] pluck them out of My hand."--John 10:28. It is this holy confidence in the imputed righteousness of Christ which makes the Christian strong:

". . . . and this alone,--Christ's imputed righteousness--makes you able to stand against the wiles of the devil."--Sons and Daughters of God, p. 346.

"Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed unto him."--S.D.A. Bible Commentary, vol. 7, p. 907.

The Galatian Heresy.

Says one, "What of good works? Where do they come in if imputed righteousness is the third angel's message in verity?" Well, God is purifying unto Himself a people zealous for good works, but what we must clearly understand is that good works are the fruit of receiving the imputed righteousness of Christ. "Through faith in His name, He imputes unto us His righteousness, and it becomes a living principle in our life."--Christ Our Righteousness, p. 98. ". . . . good works are but the result of the working of His sin-pardoning love."--S.D.A. Bible Commentary, vol. 5, p. 1122. That is why the servant of the Lord says that the 1888 message of justification by faith "is manifested in obedience to all the commandments of God."--Testimonies to Ministers, p. 92.

There is a lot of difference between good works being the fruit of receiving His righteousness by faith, and doing good works to supplement His imputed righteousness. It was on this latter

point that the Galatian believers stumbled. Paul had been among these heathen people and preached nothing save Jesus Christ and Him crucified (1 Cor. 2:2). The Holy Spirit so wrought with his efforts, that Paul could say to the Galatians, "Jesus Christ [had] been set forth, crucified among them." They looked and lived. They took hold of Christ as their righteousness. They were free in Christ--free from the bondage of sin, free from the condemnation of the law, free in the glorious liberty of the sons of God. But they were bewitched by some "pious reformers" who caused them to believe that faith in Jesus Christ and the acceptance of the Son was not altogether sufficient, and that in order to be fully righteous in the sight of God they would have to do something else. The particular point was circumcision, but the real problem, the one that Paul dealt with, was whether faith makes a man altogether righteous before God. So he wrote to these deceived converts:

"O foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? This only would I learn of you, Received you the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh?"--Gal. 3:1-3.

Paul went on to speak very pointedly as to how a man is made righteous, and just what God expects from man. Summarizing the whole matter of what our part in the covenant of grace is, the apostle declared: "For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision; but faith which worketh by love."--Gal. 5:6. The Judaizing party were talking all nonsense, for one thing was essential--faith which worketh by love. Speaking of Jesus, Sister White said: "He dispensed with all pomp, demanding that faith that works by love and purifies the soul, as the only qualification required for the kingdom of God."--Fundamentals of Christian Education, p. 398. Notice: Faith that works by love is not just one of the essential qualifications; it is the only qualification for the kingdom of God. It is the only qualification required for the judgment. It is the gold that the True Witness to the Laodiceans counsels us to buy of Him, that we may be rich toward God.

So let us not fall into the Galatian error by thinking that we must add something to Christ's imputed righteousness before we are really righteous before heaven. Most people think that they must add some sanctification to the imputed gift before the title to salvation is really valid. Of course, anything that needs something added to it is not altogether valuable, and this is how such people look upon the merits of Christ. As with the deceived Galatians, it is inevitable that Christ and His imputed righteousness becomes of no value to them at all, for they are so engrossed in their "imparted" righteousness program.

The Relationship of Imparted to Imputed Righteousness.

I am not trying to minimize the importance of sanctification through the imparted life of Christ, but it must be clearly seen that this comes as a fruit of receiving the imputed gift of God. "Our acceptance with God is sure only through His beloved Son, and good works are but the result of the working of His sin-pardoning love."--S.D.A. Bible Commentary, vol. 5, p. 1122. Let us see how this is so:

1. The faith that awaits to bring us into vital contact with Christ, thereby receiving His imputed gift, is a faith that works. We are not made righteous by faith and works, but by "faith which worketh." "Faith buds and blossoms and bears a harvest of precious fruit. Where faith is, good works appear."--Selected Messages, vol. 1, p. 398. Faith works by love. It is born of love, and it operates through love. Love is a divine principle, for it is the very life of God. It is an aggressive, working principle.

"Pure love has special efficacy to do good, and can do nothing but good."--Testimonies, vol. 4, p. 138.

"Religion is founded upon love to God, which also leads us to love one another. It is full of gratitude, humility, long-suffering. It is self-sacrificing, forbearing, merciful, and forgiving. It sanctifies the whole life and extends its influence over others.

"Those who love God cannot harbor hatred or envy. When the heavenly principle of eternal love fills the heart, it will flow out to others, not merely because favors are received of them, but because love is the principle of action and modifies the character, governs the impulses, controls the passions, subdues enmity, and elevates and ennoble the affections. This love is not contracted so as merely to include 'me and mine,' but is as broad as the world and as high as heaven, and is in harmony with that of the angel workers. This love cherished in the soul sweetens the entire life and sheds a refining influence on all around. Possessing it, we cannot but be happy, let fortune smile or frown. If we love God with all the heart, we must love His children also. This love is the Spirit of God."--Ibid, pp. 223, 224.

Notice that love is the Spirit of God. It is of God, and is therefore His very life. We cannot produce it. It is no use trying to love our fellow men. We must behold the love of God in the light of the cross of Calvary, and surrender our hearts to its sovereignty. It is faith working by love which subdues the pride of the heart, transforms the life, fills the believer with the fruits of righteousness, and leads him to walk joyfully in the way of God's commandments. "Love is the fulfilling of the law."--Romans 13:10.

2. We receive Christ's imputed righteousness when faith unites

us to Him. Good works appear as the fruit of this union: "Wherefore, my brethren, ye also are become dead to the law by the body of Christ; that ye should be married to another, even to Him who is raised from the dead, that we should bring forth fruit unto God."--Romans 7:4. This truth is beautifully expressed by Jesus: "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.

"Abide in Me"--this is how we receive imputed righteousness. If you take a sponge and immerse it in a vessel of water, the sponge is covered and surrounded with the water. But if the sponge is left immersed in the water, it will absorb the water until it finally becomes not only covered with water, but full of water. Even so if we abide in Christ, He will abide in us, imparting to us His life, until finally we shall "be filled with all the fullness of God."--Eph. 3:19. We must remember that He is both the "Author and the Finisher of our faith."

"He that abideth in Me, and I in Him, the same bringeth forth much fruit." Fruit-bearing is the result of the union with Christ. "Yet the Saviour does not bid the disciples labor to bear fruit."--Desire of Ages, p. 677. The Judaizing party's method of bearing fruit was to labor to do it. Paul called their method "the works of the flesh." The very expression sounds like a workshop--much activity, religion, noise, bustle, contention, friction, emulation, and strife. God's method is "the fruit of the Spirit." No noise of the workshop here, but the silent, imperceptible work of the Spirit bringing forth fruit as "a watered garden." To all those who are trying to make themselves acceptable to God by laboring to bear fruit, the Lord says, "Come unto Me all ye that labor. . . . and I will give you rest." "Abide in Me." Our labor is that we must "labor therefore to enter into that rest."--Heb. 4:11. Again: ". . . . Jesus did not bid His disciples, 'Strive to make your light shine'; He said, 'Let it shine.' If Christ is dwelling in the heart, it is impossible to conceal the light of His presence."--Mount of Blessing, p. 41.

"The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth."--Steps to Christ, p. 68.

"Jesus says, 'Abide in Me.' These words convey the idea of rest, stability, confidence. Again He invites, 'Come unto Me, . . . and I will give you rest.' The words of the psalmist express the same thought: 'Rest in the Lord, and wait patiently for Him.' And Isaiah gives the assurance, 'In quietness and in confidence shall be your strength.' This rest is not found in

inactivity; for in the Saviour's invitation the promise of rest is united with the call to labor: 'Take My yoke upon you, . . . and ye shall find rest.' The heart that rests most fully upon Christ will be most earnest and active in labor for Him."--Ibid., p. 71.

Perfect Obedience Only Through Imputed Righteousness.

But this vital point of resting in the merits of Christ, in His imputed righteousness, must be pressed further, for we are so prone to lose sight of our total dependence on the imputed righteousness of Jesus. Luther testified that if once this essential article is lost, everything is lost. The erroneous concept prevails that the more imparted righteousness we receive from Jesus, the less we need to depend upon the imputed righteousness of Christ. Thus, as religious activity increases, people trust less and less in the merits of Christ, and consequently, there is less and less of the fruit of the Spirit in the life. We must ever remember that "our acceptance with God is sure only through His beloved Son."--S.D.A. Bible Commentary, vol. 5, p. 1122. We must trust always and only in the merits of Christ.

It is Christ's imparted righteousness which enables us to do good works. But what we must clearly understand is that even these good works which are performed through His imparted grace are not perfect in and of themselves. Since these good works, even our prayer and praise to God, pass "through the corrupt channel 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. (Prayer, praise, the godly life, testimonies, alms, words, etc., ascend as incense from the soul temple to the heavenly temple. --See Testimonies, vol. 8, p. 45; Christ's Object Lessons, p. 102; Life Sketches, p. 260; Testimonies, vol. 7, p. 216; and Adventist Home, p. 434.)

"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.

"Through the merits of Christ's imputed righteousness the fragrance of such words and deeds is forever preserved."--Sons and Daughters of God, p. 270.

"The incense, ascending with the prayers of Israel, represents the merits and intercession of Christ, His perfect righteousness, which through faith is imputed to His people, and which can alone make the worship of sinful beings acceptable to God."--Patriarchs and Prophets, p. 353.

Some people imagine that they only need the imputed righteousness of Christ for the sins of the past and for the unknown sins of their life. The truth of the matter is that they need the imputed righteousness of Christ to make perfect every act of obedience too. Before the recording angel can place one good deed in the book of remembrance where it may be immortalized forever, it must be made perfect by that incense in the heavenly sanctuary--Christ's imputed righteousness. If a man is not trusting in the merits of Jesus alone, even to make his good works acceptable to God, then he has nothing in the book of remembrance, but only sins to be repented of. Without the merit of Christ, even all our good works are as filthy rags. So it is written: "When I shall say to the righteous, that he shall surely live; if he trust to his own righteousness, and commit iniquity, all his righteousness shall not be remembered."--Ezek. 33:13. This is not an arbitrary act on God's part, for if a man fails to trust wholly in the imputed righteousness of Christ, the deeds that have been written in the book of remembrance become filthy rags.

So then we need the imputed righteousness of Jesus for every area of our life. It is our only vantage ground. Only in the merits of Christ can we render perfect obedience to God's law.

"But that which God required of Adam in paradise before the fall, He requires in this age of the world from those who would follow Him--perfect obedience to His law. But righteousness without a blemish can be obtained only through the imputed righteousness of Christ."--Review and Herald, Sept. 3, 1901.

"Under the covenant of grace God requires from man just what He required in Eden--perfect obedience. The believing sinner, through his divine Substitute and Surety renders obedience to the law of God."--Signs of the Times, Sept. 5, 1892.

"Jesus is our great High Priest in heaven. And what is He doing? He is making intercession and atonement for His people who believe in Him. Through His imputed righteousness, they are accepted of God as those who are manifesting to the world that they acknowledge allegiance to God, keeping all His commandments."--Testimonies to Ministers, p. 37.

"Men who have lived nearest to God. . . have confessed the sinfulness of their own nature. They have put no confidence in the flesh, have claimed no righteousness of their own, but have trusted wholly in the righteousness of Christ. So will it be with all who behold Christ."--Christ's Object Lessons, p. 160.

Conclusion.

We can be saved only as we look to the uplifted Saviour and trust wholly in His merits. When we trust wholly in His merits, the righteousness of Jesus is imputed to us. Good works, which are by imparted righteousness, are the fruit of His sin-pardon-

ing love. Then those good works are acceptable to God only as they are made perfect by the imputed righteousness of Christ. Salvation begins in the merits of Christ and ends in the merits of Christ. The more a believer trusts in the merits of Christ, the more imparted grace of Christ he will receive. The more imparted righteousness a believer receives, the closer he will come to Jesus and realize the sinfulness of human nature, and therefore the more he will depend on the merits of Christ. Again, the more he trusts in the merits of Christ, the more imparted righteousness He will receive, and the more he will trust alone in the imputed merits of Christ. Thus, it becomes a great circle from faith to faith. "The just shall live by faith"--faith which rests wholly in the merits of Christ. A believer is not only justified by faith, but being justified, he will live by faith. "No human being is righteous any longer than he has faith in God and maintains a vital connection with Him."--Testimonies, vol. 7, p. 194. ". . . faith that works by love and purifies the soul, [is] the only qualification required for the kingdom of heaven."--Fundamentals of Christian Education, p. 398. Jesus says: "I counsel thee to buy of Me gold [faith which works by love] that thou mayest be rich."

"The just shall live by faith." Faith comes by looking. Look and live!

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Imputed Righteousness...

Key to Perfection

"... justification by faith ... is the third angel's message in verity."--Selected Messages, vol. 1, p. 372. "The righteousness by which we are justified is imputed."--Christ Our Righteousness, p. 98. The imputed righteousness of Jesus is the sum and substance of the gospel. We have found that the imputed righteousness of Jesus is the key to the new birth: it breaks the power of Satan in the life, crucifies self, and the outflow of redeeming love reproduces in the soul the image of God. The imputed righteousness of Christ is the key to the experience in imparted righteousness, for the faith which lays hold of the imputed gift works by love imparted unto keeping all the commandments of God. "... good works are but the result of the working of His sin-pardoning love."--S.D.A. Bible Commentary, vol. 5, p. 1122. The merits of Christ are the only vantage ground of the believer. "... and this alone--Christ's imputed righteousness--makes you able to stand against the wiles of the devil."--Sons and Daughters of God, p. 346. "Every true Christian will be strong, not in the strength and merit of his good works, but in the righteousness of Christ, which through faith is imputed to him."--S.D.A. Bible Commentary, vol. 7, p. 907. Good works, done through imparted righteousness, ascend as incense from the soul-temple to the heavenly temple. The Lord Jesus must take the acts of obedience and make them perfect by adding to them the fragrant incense--His imputed righteousness. Then they are recorded in the book of remembrance, to be immortalized to our credit.

Now we are to study how that the imputed righteousness of Christ is the key to entering the experience of perfection of Christian character, of the finished work of grace in the life. Two statements from Inspiration state this succinctly:

"Through the merits of Christ, through His righteousness, which by faith is imputed unto us, we are to attain to the perfection of Christian character."--Testimonies, vol. 5, p. 744.

"... through the imputed righteousness of Christ, perfect a righteous character."--Messages to Young People, p. 29.

We may ask, How can these things be? In order to understand the finishing of the work of grace in the life of those who shall be ready for translation, we must understand the sanctuary service.

The Daily Service in Type and Antitype.

The moment the repentant sinner entered the gate into the outer court, he found himself surrounded by the beautiful white linen

of the court. This represents heaven's best robe--Christ's imputed righteousness. The greatness and vastness of the gift of divine love leads the repentant sinner to the altar to die with Christ. (Romans 12:1; Gal. 2:20). He is then buried in the "laver of regeneration", and rises to walk with Christ in newness of life. (Titus 3:5). The fire on the golden altar of incense, the bread on the table, and the oil and light in the candlestick, represent the imparted grace of the divine life. The believer has the love of God shed abroad in his heart by the Holy Spirit, he partakes of the life of Christ through the Word, and is sanctified by the oil of the Holy Spirit. The daily experience of sanctification through the imparted righteousness of Christ is thus illustrated by the first apartment of the ancient tabernacle. Good works are the fruit of this union with Christ, and these ascend from the soul-temple as incense. But these must be passed through the incense of Christ's imputed righteousness. "Our need of Christ's intercession is constant."--S.D.A. Bible Commentary, vol. 6, p. 1078. There must be "a continual reliance upon the merits of the blood of Christ."--Testimonies, vol. 4, p. 625.

The Ancient Day of Atonement.

Now we must press on to understand the final work in the most holy place--this special work called "the cleansing of the sanctuary". Let us see how Israel received, in type, the final work of grace in that symbolic service. Throughout the year the people confessed their sins. Ten days prior to the day of atonement they had ten special penitential days in which to make special preparation for the day of atonement. On the tenth day of the seventh month, the trumpet summoned Israel to meet their God in judgment. Every soul was required to present himself to the judgment. Any soul who absented himself was "cut off".

It is important that we notice how Israel presented themselves to the judgment. Did they come to the judgment and thank the Lord that since they had already confessed their sins, they were found righteous before Him? Indeed, they were required to afflict their souls, and engage in prayer, fasting, and deep searching of heart. Those who did not were "cut off".

How did they come into God's presence in that symbolic work of judgment? They could not go into the most holy place personally, but they entered in through the high priest who entered into the presence of God for them. The high priest did not go in empty-handed. He took blood and two handfuls of sweet incense "that the cloud of incense cover the mercy seat that is upon the testimony, that he die not."--Lev. 16:12, 13. God could be approached only by blood and incense. This was not only true for the daily service; it was especially true for the yearly service. All this represented Israel's need of imputed righteousness.

1. The priest standing in God's presence for them represented

imputed righteousness, for they could not stand in the judgment on their own merits.

2. The blood represented imputed righteousness. ". . . through the atoning sacrifice, through the imputed righteousness of Christ, the repentant sinner stands justified before the law."--Review and Herald, May 23, 1899.

3. The incense represented imputed righteousness. (See Patriarchs and Prophets, p. 353). No plea for mercy, no penitent confession, no soul affliction, no prayer for atonement could be accepted without the cloud of incense to make it acceptable. No life could come before the awful presence of Jehovah in judgment without imputed righteousness to make that life acceptable.

Thus Israel, having done all they could do through co-operating with God in the daily service, were required to trust wholly in the merits of Christ. Then the high priest sprinkled the blood on the mercy seat to fulfill God's promise: "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30. This symbolized the complete work of grace for God's people. Israel had their sins blotted out, they were sealed, and the scapegoat bore the sins of the congregation away to final separation. Then the high priest, dressed in his most gorgeous robes, came forth and blessed the waiting people.

The Day of Atonement in Reality.

We are living in the great anti-typical day of atonement. Our eternal destiny depends upon our understanding the position that we as sinners must occupy while this great work of atonement is going forward in the sanctuary above. We are called to the greatest work of repentance and confession of all ages. (See Joel 2:12-17; Rev. 3:14-20; Acts 3:19; Testimonies, vol. 1, pp. 179-183). Every sin must be sent beforehand to the judgment. We must have on the garment of Christ's righteousness. This robe will not cover one cherished sin or neglected duty. We must engage in a special work of purification, of putting away of sin. (See Great Controversy, p. 425).

"The hour of His judgment is come."--Rev. 14:7. The door to the most holy place of the heavenly sanctuary is open. (Rev. 3:8). We must enter by faith, and present our lives to the judgment. If we fail to enter the sanctuary above, we shall be "cut off" from eternal life. (See S.D.A. Bible Commentary, vol. 7, p. 933; Great Controversy, pp. 430, 431, 488).

How shall we present ourselves in faith to the judgment? Having confessed our sins, having come up on every point, and having stood every test, are we going to come up to the temple as the Pharisee did, thanking God that He has made us righteous, standing there in our dignity? Alas, this is the atti-

tude of Laodicea, but is not the day of atonement attitude one of affliction of soul, of that broken and contrite spirit? For, after we have done all we should have done in preparation for the judgment, we are then to say, "We are unprofitable servants." Our only vantage ground is the merits of Christ. Notice:

"We are living in the great day of atonement, and it is now time that every one should repent before God, confess his sins, and by living faith rest upon the merits of a crucified and living Saviour."--Testimonies to Ministers, pp. 224, 225.

We must understand how to present ourselves to the judgment. We must understand how to enter by faith into the most holy place. Remember how Israel entered the most holy place in the typical service--through the high priest, through the blood, and through the incense. We have the same provisions in reality:

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water."--Heb. 10:19-22.

Notice the same three provisions that spell out our total dependence upon the imputed righteousness of Christ:

1. We may enter with boldness through faith in His blood--". . . the atoning sacrifice . . . the imputed righteousness of Christ."--Review and Herald, May 23, 1899. Our faith must take hold of the blood of Jesus as our only assurance of justification in the presence of the judgment.

2. The new and living way to enter the holiest is by virtue of Christ's consecrated life in our flesh. In our behalf He developed a perfect human character while living in our flesh. This perfect righteousness is now presented before the judgment as the cloud of incense. As we enter the judgment we need to be protected by the cloud of incense that we die not. We must enter the judgment in Christ, so that we may "be found in Him, not having [our] own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."--Phil. 3:9.

3. We have an High Priest over the house of God. He "is a merciful and faithful High Priest."--Heb. 2:17. "Faithful" means dependable--we can depend on Him. "Merciful" means to possess the disposition to treat us better than we deserve. Christ is before the judgment bar of God as our Advocate, "now to appear in the presence of God for us."--Heb. 9:24. "Jesus stands in the holy of holies, now to appear in the presence of God for us. There He ceases not to present His people mo-

ment by moment, complete in Himself We are complete in Him, accepted in the Beloved, only as we abide in Him by faith."--S.D.A. Bible Commentary, vol. 7, p. 933. But, more than that, our Advocate is the Judge. "For the Father judgeth no man, but hath committed all judgment unto the Son."--John 5:22 (See also Questions on Doctrine, p. 687). So we have the right Man on our side; and, "if God be for us, who can be against us?"--Romans 8:31. Would you be afraid to go to court if you had both the Advocate and the Judge on your side?

Could the Holy Spirit plead more eloquently to us to have confidence to enter the most holy place through the merits of Christ's imputed righteousness? The call goes forth, "All things are ready; come unto the marriage." Jesus has been waiting 120 years for His people to accept the invitation. The door is open, and no man can shut it. Is it not time to come to the judgment? Only let us remember that we must have complete reliance on the merits of Christ. Describing God's people gathering at the sanctuary for the judgment of the living, the servant of the Lord says: "Their only hope is in the mercy of God; their only defense will be prayer. 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. He presents their weakness and folly, their sins of ingratitude, their unlikeness to Christ, which has dishonored their Redeemer."--Testimonies, vol. 5, p. 473.

The Impassable Chasm.

When a sinner first comes to Christ for justification, he realizes that his only vantage ground is the merits of Christ. As he goes on in the Christian pathway, realizing more fully day by day the exalted purity of Christ, he realizes more deeply than ever that his only vantage ground is the merits of Christ. He does not depend less and less upon it as he grows in sanctification through imparted righteousness, for he knows that even the good works of his Christian experience could not be perfect without the fragrance of Christ's imputed righteousness. Then he comes to the end of his probationary time--in this case, to the time of the judgment of the living--and, be he a Christian of one year's standing or ninety years' standing, he will realize that his only hope of meeting the judgment is through a total reliance on the merits of Christ's imputed righteousness. This point is so vital. It is illustrated very powerfully in Ellen White's vision of "Traveling the Narrow Way":

"While at Battle Creek in August, 1868, I dreamed of being with a large body of people. A portion of this assembly start-

ed out prepared to journey. We had heavily loaded wagons. As we journeyed, the road seemed to ascend. On one side of this road was a deep precipice; on the other was a high, smooth, white wall, like the hard finish upon plastered rooms.

"As we journeyed on, the road grew narrower and steeper. In some places it seemed so very narrow that we concluded that we could no longer travel with the loaded wagons. We then loosed them from the horses, took a portion of the luggage from the wagons and placed it upon the horses, and journeyed on horseback.

"As we progressed, the path still continued to grow narrow. We were obliged to press close to the wall, to save ourselves from falling off the narrow road down the steep precipice. As we did this, the luggage on the horses pressed against the wall, and caused us to sway toward the precipice. We feared that we should fall, and be dashed in pieces on the rocks. We then cut the luggage from the horses, and it fell over the precipice. We continued on horseback, greatly fearing, as we came to the narrower places in the road, that we should lose our balance, and fall. At such times, a hand seemed to take the bridle, and guide us over the perilous way.

"As the path grew more narrow, we decided that we could no longer go with safety on horseback, and we left the horses and went on foot, in single file, one following in the footsteps of another. At this point small cords were let down from the top of the pure white wall; these we eagerly grasped, to aid us in keeping our balance upon the path. As we traveled, the cord moved along with us. The path finally became so narrow that we concluded that we could travel more safely without our shoes; so we slipped them from our feet, and went on some distance without them. Soon it was decided that we could travel more safely without our stockings; these were removed, and we journeyed on with bare feet.

"We then thought of those who had not accustomed themselves to privations and hardships. Where were such now? They were not in the company. At every change, some were left behind, and those only remained who had accustomed themselves to endure hardships. The privations of the way only made these more eager to press on to the end.

"Our danger of falling from the pathway increased. We pressed close to the white wall, yet could not place our feet fully upon the path, for it was too narrow. We then suspended nearly our whole weight upon the cords, exclaiming: 'We have hold from above! We have hold from above!' The same words were uttered by all the company in the narrow pathway. As we heard the sounds of mirth and revelry that seemed to come from the abyss below, we shuddered. We heard the profane oath, the vulgar jest, and low, vile songs. We heard the war song and the dance song. We heard instrumental music, and loud laughter, mingled with cursing and cries of anguish and bitter wailing,

and were more anxious than ever to keep upon the narrow, difficult pathway. Much of the time we were compelled to suspend our whole weight upon the cords, which increased in size as we progressed.

"I noticed that the beautiful white wall was stained with blood. It caused a feeling of regret to see the wall thus stained. This feeling, however, lasted but for a moment, as I soon thought that it was all as it should be. Those who are following after will know that others have passed the narrow, difficult way before them, and will conclude that if others were able to pursue their onward course, they can do the same. And as the blood shall be pressed from their aching feet, they will not faint with discouragement; but, seeing the blood upon the wall, they will know that others have endured the same pain.

"At length we came to a large chasm, at which our path ended. There was nothing now to guide the feet, nothing upon which to rest them. Our whole reliance must be upon the cords, which had increased in size, until they were as large as our bodies. Here we were for a time thrown into perplexity and distress. We inquired in fearful whispers, 'To what is the cord attached?' My husband was just before me. Large drops of sweat were falling from his brow, the veins in his neck and temples were increased to double their usual size, and suppressed, agonizing groans came from his lips. The sweat was dropping from my face, and I felt such anguish as I had never felt before. [This corresponds with other descriptions of God's people facing the time of the judgment of the living--see Testimonies, vol. 1, pp. 179-182; Ibid, vol. 5, pp. 472-475.] A fearful struggle was before us. Should we fail here, all the difficulties of our journey had been experienced for naught.

"Before us, on the other side of the chasm, was a beautiful field of green grass, about six inches high. I could not see the sun, but bright, soft beams of light, resembling fine gold and silver, were resting upon this field. Nothing I had seen upon earth could compare in beauty and glory with this field. But could we succeed in reaching it? was the anxious inquiry. Should the cord break, we must perish.

"Again, in whispered anguish, the words were breathed, 'What holds the cord?' For a moment we hesitated to venture. Then we exclaimed: 'Our only hope is to trust wholly to the cord. It has been our dependence all the difficult way. It will not fail us now.' Still we were hesitating and distressed. The words were then spoken: 'God holds the cord. We need not fear.' These words were repeated by those behind us, accompanied with: 'He will not fail us now. He has brought us thus far in safety.'

"My husband then swung himself over the fearful abyss into the beautiful field beyond. I immediately followed. And oh, what a sense of relief and gratitude to God we felt! I heard voices

raised in triumphant praise to God. I was happy, perfectly happy."--Life Sketches, pp. 190-193.

What is the significance of this vision? Oh, we set out on the journey to Christian perfection and heaven. The further we progress in the divine life, the more we realize our need of the cord from above. Day by day we learn to suspend our whole weight on the merits of Jesus. Finally, God brings us to the final test. After we have come up on every point, and stood every test, between us and the infinite standard of God's holy law there remains an impassable chasm. To face the judgment, we will need absolute trust in the merits of Christ. Only through the imputed righteousness of Christ could we stand in the judgment, irrespective of the measure of sanctification received. At that time every earthly support will be cut off, and we must suspend all and risk all by venturing as never before on the merits of Christ.

How the Power of Satan is Broken Eternally.

Now we must observe a most important point here, otherwise the power of Satan will never be eternally broken. A sinner is justified by Christ's imputed righteousness when he rests solely on the merits of Christ. Coming to Jesus just as he is, casting himself on the mercy of the Redeemer, "subdues the pride of the heart, and is a crucifixion of self."--Review and Herald, May 5, 1889. If the sinner could find one thing in himself, or could do one thing himself to merit the gift of righteousness, it would prevent the crucifixion of self. As the believer presses on in the divine life, he must depend wholly on the merits of Christ--not just for the past and the unknown areas of sinfulness in his life, but even to make the good works acceptable and perfect before God. This dependence on the merits of Christ's imputed righteousness keeps self crucified. If the believer could find one good work that he could trust in to make his acceptance with God more sure, to that extent self would be all alive. So the initial dependence on Christ's imputed righteousness lays the glory of man in the dust, and the continued dependence on His imputed righteousness keeps the glory of man in the dust. Also, the nearer the believer comes to Christ, and the more clearly he discerns the exalted standard of holiness in the face of Jesus Christ, the more fully he will realize his only vantage ground is the merits of Christ.

Finally, the believer hears the call to the judgment, and gathers by faith to the sanctuary for the final work of grace. He and others of like faith become "fully conscious of the sinfulness of their lives."--Testimonies, vol. 5, p. 473. The Spirit of judgment and the Spirit of burning (Isa. 4:4) brings home to the mind the total revelation of the sinfulness of humanity. As God's people review their lives, their hopes sink. Now as never before, they know that "their only hope is the mercy of God."--Ibidem. Now they know forever in absolute conviction that their only hope is in the imputed righteousness of Christ.

If the believer, in reviewing his life, could find one good work to place even some assurance upon, it would prevent the eternal crucifixion of self.

This is the significance of the day of atonement experience described in Lev. 16; Joel 2; Testimonies, vol. 1, pp. 179-183; Ibid, vol. 5, pp. 472-475. God's people must rely in absolute trust, in a choice that will be for eternity, on the merits of Christ. This is the significance of the final and fearful struggle depicted in those passages where God's people are agonizing and pleading, great drops of perspiration falling from them. It is at the judgment experience that the people of God face the impassable chasm. They must here venture everything in full and absolute trust in nothing but the merits of Christ--for eternity. When that decision, when that faith, when that surrender takes place in the hearts of God's people, their great High Priest will stand for them:

"He shall judge Thy people with righteousness, and Thy poor with judgment. . . . He shall judge the poor of the people, He shall save the children of the needy, and shall break in pieces the oppressor."--Psalm 72:2, 4. "But the judgment shall sit, and they shall take away his [Satan's] dominion, to consume and to destroy it unto the end."--Dan. 7:26. "For on that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30.

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. . . . 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,' . . . The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices. . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."--Testimonies, vol. 5, pp. 472-475.

What security have God's people gained through the judgment? Eternal security! In the judgment Christ bestows upon them the blessings of His final atonement. God's people are sealed through the baptism of the Spirit in the latter rain. They receive, in that final blessing of the Spirit, the crowning work of redeeming grace. Christ can bestow this blessing upon them, for at last they have learned to trust for eternity in the merits of Christ, and to throw their whole life, without reservation, for eternity, on the vantage ground of Christ's imputed righteousness. Christ knows that they will never look to their own merits again, this flesh shall never glory in His presence, self is cast out of their hearts forever, and Jesus bestows upon them the fullness of His grace. The saints are filled with the floods of glory from the most holy place, and the earth shines with the glory of it (Rev. 18:1).

"Ye Have Compassed This Mountain Long Enough."

It is not in vain that the Spirit of Prophecy tells us that justification by faith is the third angel's message in verity; for the imputed righteousness of Christ is the doorway to the new birth, to the sanctified life, and to the perfecting of the saints. When we fully accept justification by faith, the Lord can give us the latter rain. This is clearly stated in Testimonies to Ministers, pp. 91, 92, where it refers to the 1888 message. What more can the Lord give us than justification--"full and complete" (Great Controversy, p. 484)? There is only one thing between us and the latter rain--an absolute commitment of our lives to the merits of Christ. As soon as we will accept without any reservation the imputed righteousness of Christ, the Lord can bestow the latter rain. Then we may present "more prominently before the world the uplifted Saviour," the complete efficacy of His merits. This message will go with simplicity, with power, and with conviction to the ends of the earth with the speed of the lightnings of Ezekiel.

We imagine all too easily that we trust fully in the merits of Christ. We may read our experience in the history of ancient Israel. They were slow to exercise faith enough to get out of Egypt and get across the Red Sea. When the armies of the enemy were covered in the water, they thought they could trust the Lord forever. They did not realize how many roots of unbelief were buried in their hearts that circumstances would bring to life. Why did they wander around for forty years in the wilderness? Simply because they would not learn to trust fully in the Lord at all times. God was not waiting for them to do some great thing to merit their passage across the Jordan, so that they could give the loud cry around Jericho, and then take possession of their Canaan home. So with us. When we leave "Egypt"--the life of sin--we cross the "Red Sea," and with joy see our sins covered by the Lord's imputed grace. We feel at this juncture that we could trust the Lord forever. But alas, we know not the unbelief of the human heart! As we sojourn in our Christian experience, the Lord endeavors to teach us absolute faith at all times in the merits of Christ. Now we as a people have "compassed this mountain long enough." It is time we got across Jordan. It is time we entered the experience of the final atonement in the most holy place. The Lord says, "All things are ready; come unto the marriage."

May the Lord grant us grace to accept that which Inspiration says is the third angel's message in verity. Then Christ will lead us into the judgment, He will stand in the presence of God for us, and He will seal us for eternity with His everlasting love.

COME unto the MARRIAGE

"And Jesus answered and spake unto them again by parables, and said, The kingdom of heaven is like unto a certain king, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."--Matt. 22:1-4.

That this parable applies with peculiar force to the Advent Movement today is very evident. In 1844 the King made a marriage for His Son. (See Dan. 7:9-14; Rev. 19:7-9; 21:9-10). Our prophet states: "I saw that while Jesus was in the most holy place He would be married to the New Jerusalem."--Early Writings, p. 251.

The Bridegroom.

In Solomon's allegorical song, the beauty of Christ's character is symbolically portrayed:

"What is thy beloved more than another beloved, O thou fairest among women? What is thy beloved more than another beloved, that thou dost so charge us? My beloved is white and ruddy, the chiefest among ten thousand. His head is as the most fine gold, his locks are bushy, and black as a raven. His eyes are as the eyes of doves by the rivers of waters, washed with milk, and fitly set. His cheeks are as a bed of spices, as sweet flowers: his lips like lilies, dropping sweet smelling myrrh. His hands are as gold rings set with the beryl: his belly is as bright ivory overlaid with sapphires. His legs are as pillars of marble, set upon sockets of fine gold: his countenance is as Lebanon, excellent as the cedars. His mouth is most sweet: yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem."--S.Sol. 5:9-16.

The servant of the Lord was permitted to behold "His lovely person" in vision:

"I then beheld the beauty and loveliness of Jesus. His robe was whiter than the whitest white. No language can describe His glory and exalted loveliness. All, all who keep the commandments of God, will enter in through the gates into the city and have right to the tree of life and ever be in the presence of the lovely Jesus, whose countenance shines brighter than the sun at noonday."--Early Writings, p. 51.

"In a moment I stood before Jesus. There was no mistaking

that beautiful countenance. Such a radiant expression of benevolence and majesty could belong to no other. As His gaze rested upon me, I knew at once that He was acquainted with every circumstance of my life and all my inner thoughts and feelings.

"I tried to shield myself from His gaze, feeling unable to endure His searching eyes, but He drew near with a smile, and, laying His hand upon my head, said: 'Fear not.' The sound of His sweet voice thrilled my heart with a happiness it had never before experienced. I was too joyful to utter a word, but, overcome with ineffable happiness, sank prostrate at His feet. While I was lying helpless there, scenes of beauty and glory passed before me, and I seemed to have reached the safety and peace of heaven. At length my strength returned, and I arose. The loving eyes of Jesus were still upon me, and His smile filled my soul with gladness. His presence filled me with holy reverence and an inexpressible love."--Ibid, pp. 80, 81.

Of Him the psalmist declares: ". . . in Thy presence is fullness of joy; at Thy right hand there are pleasures for evermore."--Psalm 16:11.

The Bride.

The bride is the capital of Christ's kingdom--the New Jerusalem. When Christ is married to that city, it is evident that His union is with those who shall compose the city, for the Scripture says: "And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints."--Rev. 19:8. If a king was said to conquer a city, we would understand that he conquered the people in that city. In the same way we understand that when Christ marries the New Jerusalem, He is united forever with the people who belong to that city. Therefore, "the church is the bride, the Lamb's wife."--S.D.A. Bible Commentary, vol. 7, pp. 985, 986. It is true that in another illustration, the church is likened to virgins who shall be guests at the wedding; and to understand the force of that particular illustration, the figure of guests must not be confused with the bride. The church is also likened to the branches, sheep, servants, stewards, etc. One illustration does not suffice to represent all that the church is, and all that she must be in relation to Christ. But the fact remains that, in a special sense, the remnant is called to be the bride of Christ.

The Marriage.

"By the marriage is represented the union of humanity with divinity."--Christ's Object Lessons, p. 307.

"As the priest entered the most holy once a year to cleanse the earthly sanctuary, so Jesus entered the most holy of the heavenly, at the end of the 2300 days of Daniel 8, in 1844, to make a final atonement for all who could be benefitted by

His mediation, and thus to cleanse the sanctuary."--Early Writings, p. 253.

Here we have it clearly stated that Jesus went into the most holy place to make a final atonement for His people. On page 251 of the same volume, the writer calls it "a special atonement for Israel." The Levitical record declares: "On that day shall the priest make an atonement for you"--Lev. 16:30. The first thing that we are to notice is that the atonement is made for the people, "for Israel," "for all who can be benefited by His mediation." The word "atonement" implies the concept of reconciliation--to make at-one. Ellen White defines it as "at-one-ment with God."--S.D.A. Bible Commentary, vol. 6, p. 1077. Therefore the final atonement is a special work in the most holy place, prior to Christ's personal appearing, that will make His people one with Him in a complete and perfect union. This is the marriage--the full and final union of humanity and divinity, which will be accompanied by the sealing of the saints: "The 144,000 were all sealed and perfectly united. On their foreheads was written, God, New Jerusalem, and a glorious star containing Jesus' new name."--Early Writings, p. 15. Every bride receives a new name. Says the prophet: "And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."--Isa. 62:2-5. "And I looked, and, lo, a Lamb stood on the mount Sion, and with Him an hundred forty and four thousand, having His Father's name written in their foreheads."--Rev. 14:1.

Moral and Spiritual Perfection.

Since the "final atonement" or "marriage" means the complete union of humanity with divinity, it is evident that this work corresponds to the perfecting of the saints. Perfection of character is the fruit of perfect union with Jesus, for "humanity, combined with divinity, does not commit sin."--Ministry of Healing, p. 180. Again, the new name received by the "bride" signifies perfection of character: "Those who receive the seal of the living God and are protected in the time of trouble must reflect the image of Jesus fully."--Early Writings, p. 71. The revelator declares: "These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth. These were redeemed from among men, being the firstfruits unto God and to the Lamb. And in their mouth was found no guile: for they are without fault before the throne of God."--Rev. 14:4, 5.

Nothing less than complete moral and spiritual perfection could avail for the time of trouble, for then the saints must live in the sight of a holy God without an Intercessor in the sanctuary above. Only a sinless people could share Christ's experience of living without a Mediator. "Those only who through faith in Christ obey all of God's commandments will reach the condition of sinlessness in which Adam lived before his transgression. They testify to their love of Christ by obeying all His precepts."--S.D.A. Bible Commentary, vol. 6, p. 1118.

The four angels of God have been commissioned to hold the four winds until the servants of God are sealed in their foreheads. Then will come the seven last plagues, and only those who have the mark of eternal perfection upon them will be sheltered from the wrath of God. In 1849 the prophet of the remnant saw the angels beginning to let loose the winds of strife. Apparently, the time had then come for the work of Jesus to be finished in the sanctuary above. But Jesus "gazed in pity on the remnant" who were not sealed, and sent another mighty angel to commission the four angels, "Hold! Hold! Hold! Hold! Until the servants of God are sealed in their foreheads."--Early Writings, p. 38. For over one hundred years we have been living on borrowed time, and it is doubtful if we as a people are any nearer experientially to receiving the seal of God now than we were in 1849.

Generation after generation of Adventists have arisen and died, and this will continue unless there is a people who will "come unto the marriage." The third angel's message is to seal a people for the great day of God; it must prepare a people for translation, and put an end to funerals. Down here in 1964, we have gone so far in settling down in this old earth like another denomination, that we have almost lost complete sight of the purpose of the third angel's message which points to the marriage in the most holy place. (See Early Writings, pp. 254-256). "The slumbering church must be aroused, awakened out of its spiritual lethargy, to a realization of the important duties which have been left undone. The people have not entered into the holy place [meaning the most holy], where Jesus has gone to make an atonement for His children."--Christ Our Righteousness, p. 118. The bride is tardy--exceedingly--and the disappointment of Jesus is beyond description.

A Love Relationship.

The "marriage" signifies the consummation of a perfect love relationship with Christ. The first great commandment is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." This means far more than the "lukewarm" response offered in our Laodicean condition. Since "love is the fulfilling of the law," it is evident that the perfecting of the saints means that a people will be made complete in love.

This is sinlessness. The sealed saints will never sin again, because they are complete in love, and "love never faileth." --1 Cor. 13:8.

The Knowledge of Evil.

When man stood in his sinless state, he loved God with all the ardor of his soul. His whole being thrilled with the joy of unutterable love in fellowship with his Creator. Every fiber of his being responded with uninhibited affection and adoration to the Father and the Son. As soon as he ate of the tree of knowledge of good and evil, he fled from the presence of his Maker. From that day to this, mortal man could not see God's face, for he is unable to endure the light of Him who is infinite love. Of himself, man can find nothing in his fallen nature to respond to the love of God; and if there were such a thing as an eternal hell for the sinner, it would be to take him to heaven to the presence of God for eternity. He would long to be shielded from the face of Him whose love is infinite, and would welcome "destruction, that [he] might be hidden from the face of Him who died to redeem [him]."--Steps to Christ, p. 18. "All that hate Me love death."--Prov. 8:36.

Concerning the fall of Adam and Eve, we read: "They both ate, and the great wisdom they obtained was the knowledge of sin and a sense of guilt."--Story of Redemption, p. 37. Soon after being driven from Eden, Adam and Eve were brought to sincere repentance by the revelation of the plan of Jesus to die for their sins. (See Patriarchs and Prophets, pp. 66-68). "Whatever the sin, if the soul repents and believes, the guilt is washed away in the blood of Christ."--Desire of Ages, p. 322. We must therefore assume that the guilt of Adam's sin was removed upon his repentance. Then why could he not be restored to Eden and face-to-face communion with God? The reason was that because of sin he received a knowledge of evil. A knowledge of evil is not just a knowledge about evil--this Adam had before he sinned, for the angels instructed him about the fall of Satan. But a knowledge of evil is an experience of the mind in evil (see Testimonies, vol. 5, p. 504; S.D.A. Bible Commentary, vol. 1, p. 1083). Man had lost his state of holiness, and now his whole nature fell into a state of sin. The knowledge of evil brought the impress of sinfulness upon man's mind, a bent to evil in his nature (see Education, p. 29). God cursed the ground for man's sake, saying, "In sorrow shalt thou eat of it all the days of thy life."--Gen. 3:17. Upon nature, "where once was written only the character of God, the knowledge of good, was now written also the character of Satan, the knowledge of evil."--Education, p. 26. From nature, man was to learn the results of experiencing evil. "Now He [God] declares that they shall eat of it, that is, they should be acquainted with evil all the days of their life."--Story of Redemption, p. 40.

"The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience."--Education,

p. 29. From the one original sin in Eden, we should learn of the disastrous effect of sin upon the mind of man, and upon his whole being. Even if Adam had committed just one sin in his whole life, he would have felt the terrible effects of that one sin upon his nature all the days of his life. Since he had lost the state of holiness through sin, it would take the work of a life-time, through Jesus, to regain that which was lost. So it is with us. "Man has fallen; and it will be the work of a lifetime, be it longer or shorter, to recover from that fall, and regain, through Christ, the image of the divine, which he lost by sin and continual transgression."--Testimonies, vol. 2, p. 448.

Only in the light from the cross can we understand why sin should have such disastrous effects upon the nature of man. Sin is the outworking of a principle at war with the divine government, at war with the eternal principle of love. Calvary proves that the "devil was a murderer from the beginning" (even though he did not realize it himself), that "he that sinneth is of the devil," and that the whole world stands charged with the guilt of the murder of the Son of God. This is what Calvary proves about the human heart:

"The heart is deceitful above all things, and desperately wicked. . . ."--Jer. 17:9.

"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 natural heart is full of hatred to the truth, as it is to Jesus."--My Life Today, p. 261.

". . . the human heart is selfish, sinful and vicious."--Review and Herald, May 5, 1885.

"Upon all rests the guilt of crucifying the Son of God."--Desire of Ages, p. 745.

While this knowledge of this terrible evil--the will to murder God--remains in man's mind, he cannot see God's face, nor can he respond to His love as fully as man could in his sinless state.

The Daily Service.

The sanctuary service is the most perfect illustration of God's way of salvation from sin and restoration to divine love. As there were two apartments in the ancient tabernacle, so there were two divisions to its service--the daily service in the first apartment, and the yearly service in the second apartment. There was a work of atonement in connection with each service--"a daily and yearly typical atonement."--Selected Messages, vol. 1, p. 344.

The daily atonement was concerned with the removal of guilt.

When a man sinned, and the sin had come to his knowledge, he would bring a sin offering to the door of the tabernacle, and confess his guilt upon the head of the innocent victim. Through the blood, the sin was removed from the penitent to the first apartment of the sanctuary, where it rested until the great Day of Atonement. (See Lev. 4; and Patriarchs and Prophets, pp. 354-358). This sprinkling of the blood by the priest in the first apartment, before the veil and on the horns of the golden altar, was the "daily atonement" which secured forgiveness for the repentant sinner. (See Lev. 4:35; 6:30). The daily burnt offering represented the daily consecration of the nation to Jehovah, while the intercession of the priest in the first apartment before the altar of incense, the table of shewbread, and the candlestick, represented a ministry of grace that was to provide power for obedience unto life.

Now it is clear that this daily ministration represented the daily experience of conversion--justification and sanctification. "As anciently the sins of the people were by faith placed upon the sin-offering, and through its blood transferred, in figure, to the earthly sanctuary; so in the new covenant the sins of the repentant are by faith placed upon Christ, and transferred, in fact, to the heavenly sanctuary."--Great Controversy, p. 421. "Whatever the sin, if the soul repents and believes, the guilt is washed away by the blood of Christ."--Desire of Ages, p. 322. Furthermore, every follower of Christ is to die daily to selfishness and sin, and be renewed and sanctified through the fire of love from the golden altar, the living bread of God's Word, the oil and light of the divine Spirit, and the response of grateful prayer and praise--and all this made acceptable and perfect through the incense of Christ's imputed righteousness.

The Yearly Service.

The daily service, with the removal of all guilt from the penitent to the sanctuary, was a preparation for the great climactic service--the yearly atonement. This final work of atonement was to blot out sin, in type, forever. God said, "On that day shall the priest make an atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord."--Lev. 16:30. For this final cleansing, Israel gathered around the sanctuary on the tenth day of the seventh month with prayer and soul-affliction while the priest went in with blood and much incense to make this final atonement in the most holy place (Lev. 16:12, 13, 27). He also removed the sins of Israel from the sanctuary and placed them on the head of the scapegoat, whereupon they were forever separated from the congregation.

Now it is clear that this represents the great work of the cleansing of the sanctuary that commenced in 1844. At this time Jesus entered the most holy place of the heavenly sanctuary "to make a final atonement for all who could be bene-

fited by His mediation."--Early Writings, p. 253. He entered, we are told, "to cleanse the sanctuary and make a special atonement for Israel."--Ibid, p. 251. The word "special" means something unique, only one of its kind. Such an atonement is made in the most holy place of the heavenly sanctuary, but mark, "for Israel"--"For all who could be benefited by His mediation," "for you, to cleanse you, that ye may be clean from all your sins before the Lord." "Atonement" signifies "to purge," "to purify," "to blot out," "to reconcile," etc. Since such a work is to be accomplished for Israel, we may reasonably ask, "to purge what?" Since the guilt has already been sent into the sanctuary, what else is there to purge? A reasonable question.

When man sinned, he received a knowledge of evil as well as the guilt of sin. The guilt of sin is removed upon confession, but not this record of sin in the mind of the repentant sinner. "It is those whom the Lord has forgiven, to those whom He acknowledges as His people, that He says, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight.'"--Ezek. 36:31."--Christ's Object Lessons, pp. 160, 161. This is only saying what God had said to Adam and Eve--that they shall eat of it; "that is, they should be acquainted with evil all the days of their life."--Story of Redemption, p. 40. "The result of the eating of the tree of knowledge of good and evil is manifest in every man's experience."--Education, p. 29. The following statements show how the knowledge of evil affect the mind and soul, even after the guilt of sin is removed:

"Every impure thought defiles the soul, impairs the moral sense, and tends to obliterate the impressions of the Holy Spirit. It dims the spiritual vision, so that men cannot behold God. The Lord may and does forgive the repenting sinner; but though forgiven, the soul is marred."--Desire of Ages, p. 302.

"Now it may be you can repent. But even if pardon is written against your names, you will sustain terrible loss; for the scars you have made upon your souls will remain."--Testimonies to Ministers, p. 447.

"David was a repentant man, and although he confessed and hated his sin, he could not forget it."--Review and Herald, May 24, 1887.

"He may be converted; he may see the wickedness of his injustice to his fellow-men, and as far as possible, make restitution; but the scars of a wounded conscience will ever remain."--S.D.A. Bible Commentary, vol. 3, p. 1158.

"Every Christian will have a hard battle to fight with wrong habits. He must overcome his unbelief, his deformity of character, his inclination to self-indulgence. His long resistance of light, warnings, and appeals has left its mark upon his

life; and although God has forgiven him, he feels that he cannot forgive himself."--Review and Herald, Jan. 13, 1891.

"Our thoughts are to be strictly guarded; for one impure thought makes a deep impression on the soul. An evil thought leaves an evil impress on the mind."--Messages to Young People, p. 144.

Thus every man has in his own mind the knowledge of evil or the record of sin. There is, of course, a record kept in heaven of every sin committed, but it is merely the photograph of the original record in the mind of man. (See Great Controversy, p. 487). As long as man has that knowledge of evil, he is still in a sinful state, having a "conscience of sin". Before Christ can make "the comers thereunto perfect," He must purge the worshipers so that they will have "no more conscience of sins."--Heb. 10:1-2. Perfection in the moral character means to be perfect and complete in love. It means that God's people will be able to respond with the full freedom of uninhibited love to God. It means that every fiber of their being will ardently thrill to the perfect joy and reverential awe in fellowship with God. It means that in their hearts and minds there is no disposition or propensity to prevent them from an uninhibited emotional response to God's perfect love. There is no sense of sin to cloud the joy of unutterable love in their communion with God. This final blotting out of sin from the heart and mind must take place before there could be THE MARRIAGE.

It is true that love springs up in the heart when the soul is converted to Christ, but he is far from being perfect in love. How much love of self and unbelief lies buried in the heart, besides the limiting effect of the knowledge of evil! Through the process of the sanctification of the Word and the Spirit, the believer learns to respond more fully to the love of God, and to reflect it more fully to his fellow men. But he has "a humble and contrite heart, conscious of the supreme love to be given to God, and hiding its lack in the perfection of Christ."--Desire of Ages, p. 519. When Isaiah saw into the sanctuary, and heard the fervent praise of the seraphim as they cried with love and adoration, "Holy, Holy, Holy," "the contrast between the feeble praise which he had been accustomed to bestow upon the Creator and the fervid praises of the seraphim, astonished and humiliated the prophet. . . his own inward defilement stood out before him with startling clearness."--S.D.A. Bible Commentary, vol. 4, pp. 1139, 1140. Before the "marriage" can be consummated, this inward defilement caused through the knowledge of evil must be blotted out of human nature.

The Blotting Out of Sins.

It behooves the people of God to understand the special work of atonement going on in the sanctuary above. As ancient Israel gathered about the sanctuary for the final atonement, so

the people of God must gather at the heavenly sanctuary by faith, entering with Jesus into the most holy place. There must be earnest putting away of sins, deep repentance before God. Today the message applies with special force: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord."--Acts 3:19. (See also Joel 2:15-17). The parabolic vision of Joshua and the Angel depicts this work of blotting out of sins. The filthy garments are forever removed from Joshua, and he is clothed with white raiment, sealed with the mitre. (See Zech. 3). Ellen White comments on this:

"Zechariah's vision of Joshua and the Angel applies with peculiar force to the experience of God's people in the closing up of the great day of atonement. . . . 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. . . . The despised remnant are clothed in glorious apparel, nevermore to be defiled by the corruptions of the world. . . . Now they are eternally secure from the tempter's devices. . . . holy angels, unseen, were passing to and fro, placing upon them the seal of the living God."--Testimonies, vol. 5, pp. 472-475.

It is clear from Inspiration that the blotting out of sins is a definite experience for the living. Further passages which show that this knowledge of evil is blotted from the mind of the living saints are as follows:

"In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve."--Jer. 50:20. (See also Great Controversy, p. 485, where this is applied to the final atonement).

"And it shall come to pass in that day, saith the Lord of hosts, that I will cut off the names of the idols out of the land, and they shall no more be remembered. . . ."--Zech. 13:2.

"For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually make the comers thereunto perfect. For then would they not have ceased to be offered? because that the worshippers once purged should have had no more conscience of sins. But in those sacrifices there is a remembrance again made of sins every year. . . . For by one offering He hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin."--Heb. 10:1-3, 14-18.

"... in the final atonement the sins of the truly penitent are to be blotted from the records of heaven, no more to be remembered or come into mind, ..."--Patriarchs and Prophets, p. 358.

"The righteous [in the time of trouble] will not cease their earnest agonizing cries for deliverance. They cannot bring to mind any particular sins, but in their whole life they can see but little good. Their sins had gone beforehand to judgment, and pardon had been written. Their sins had been borne away into the land of forgetfulness, and they could not bring them to remembrance."--Spiritual Gifts, vol. 3, p. 135.

"... while they have a deep sense of their unworthiness, they will have no concealed wrongs to reveal. Their sins will have been blotted out by the atoning blood of Christ, and they cannot bring them to remembrance."--Patriarchs and Prophets, p. 202.

"But while they have a deep sense of their unworthiness, they have no concealed wrongs to reveal. Their sins have gone beforehand to judgment, and have been blotted out; and they cannot bring them to remembrance."--Great Controversy, p. 620.

But let us not forget that as unpleasant as the nightmare of sin has been to us, it has been worse to our Lord. In the true light of what sin is, what terrible horror have we inflicted upon the One who loves us with "infinite love"! "Few give thought to the suffering that sin has caused our Creator. All heaven suffered in Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God. Every departure from the right, every deed of cruelty, every failure of humanity to reach His ideal, brings grief to Him."--Education, p. 263. Therefore sin has not only been a terrible emotional experience to us, but to our Creator also. In the final atonement, not only will sin be blotted from our mind, but the blood of Christ will suffice to bring to pass the glorious promise: "Their sins and their iniquities will I remember no more."--Heb. 10:17. (See also Jer. 31:34; and Great Controversy, p. 485).

The Marriage Consummated.

The final atonement brings complete at-one-ment. Sin is forever gone from the minds of God's people. It is fully gone from the Lord. All is forgotten, the base infidelity of man is blotted out forever, and now God and man unite in a complete and eternal union. The prayer of Christ found in John 17--"that they may be one"--is fully answered. With sin blotted out from human nature, God's people for the first time are able to respond with complete and uninhibited freedom to the love of God, for their natures will be "pure and holy."--Our High Calling, p. 278. The remnant enter the marriage. The

consummation of this perfect relationship of divine love is mentioned in these prophecies:

"Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee."--Isa. 62:4, 5.

"I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto Me; for I have redeemed thee. Sing, O ye heavens; for the Lord hath done it: shout, ye lower parts of the earth: break forth into singing, ye mountains, O forest, and every tree therein: for the Lord hath redeemed Jacob, and glorified Himself in Israel."--Isa. 44:22, 23.

Ellen White heard the joy of this experience too: "Soon I heard a voice like many musical instruments all sounding in perfect strains, sweet and harmonious. It surpassed any music I had ever heard, seeming to be full of mercy, compassion, and elevating, holy joy. It thrilled through my whole being."--Early Writings, pp. 270, 271.

It is very clear that the latter rain is the consummation of the marriage, for this is what blots out sins (Acts 3:19; Joel 2:25, 28; Isa. 4:4; and Testimonies to Ministers, p. 506), fills the saints with all the fulness of divine love, perfects forever them that are sanctified (Heb. 10:14), and seals the saints for translation (See Eph. 4:30; Test., vol. 3, p. 267).

The Angel of Revelation 18.

It should be very clear as to what is the glory of that other angel who is to lighten the whole earth with the glory of God. It is the glory that Jesus prayed might be given to His people in His prayer in John 17. It is the same glory that Jesus had with the Father "before the world was"--the glory of "His oneness with God."--S.D.A. Bible Commentary, vol. 5, p. 1146. When God's people are made one with God through the final atonement, the glory of God will be their seal. Of this the prophecies testify:

"And, behold, the glory of the God of Israel came from the way of the east: and His voice was like a noise of many waters: and the earth shined with His glory."--Ez. 43:2.

"And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads."--Rev. 7:2, 3.

"And after these things I saw another angel come down from

heaven, having great power; and the earth was lightened with his glory."--Rev. 18:1.

When the people of God enter the marriage, they receive the new name--the seal of God. (See Rev. 3:12; 14:1; Early Writings, p. 15). The prophets of old beheld the results afar off, and caught the inspiration of the hour:

"And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."--Isa. 62:2, 3.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising."--Isa. 60:1-3.

"Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for He hath glorified thee."--Isa. 55:5.

These Scriptures show plainly that the latter rain and loud cry can only come in connection with the judgment of the living, final atonement, and sealing. Finally the time comes when the last soul has been gathered out by the loud cry of the third angel, and sealed for eternity. Then human probation closes. "Christ had received His kingdom, having made the atonement for His people, and blotted out their sins . . . The marriage of the Lamb was consummated."--Early Writings, p. 280.

Come Unto the Marriage.

What a wealth of truth has been delivered to Seventh-day Adventists in the knowledge of Christ's final atonement in the most holy place of the sanctuary! But what have we done about it? How have we responded to the invitation, "Behold, I have set before thee an open door"? Yes, in 1844 the King made a marriage for His Son. Then in 1888, "And sent forth his servants to call them that were bidden to the wedding: and they would not come." Matt. 22:3. What is the significance of the present awakening among God's people? It is this:

"Again, he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner: my oxen and my fatlings are killed, and all things are ready: come unto the marriage."--Matt. 22:4.

Now, what is the response of this privileged people?

"But they made light of it, and went their ways, one to his

farm, another to his merchandise: and the remnant took his servants, and entreated them spitefully, and slew them."--Matt. 22:5, 6.

How long will it be before the rest of the prophetic parable shall be fulfilled before our eyes?

"Then saith he to his servants, The wedding is ready, but they which were bidden were not worthy. Go ye therefore into the highways, and as many as ye shall find, bid to the marriage."--Matt. 22:8, 9.

"When once the Master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and He shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in Thy presence, and Thou hast taught in our streets. But He shall say, I tell you, I know you not whence ye are; depart from Me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God."--Luke 13:25-29.

Without a Wedding Garment

Many of the parables of Jesus are concerned with the judgment. There are three in particular which contain solemn warnings against perverting the great truth of Christ's imputed righteousness. These parables are the wedding garment, the ten virgins, and the talents. Let us consider the first one:

"And when the king came in to see the guests, he saw there a man which had not on a wedding garment: and he saith unto him, Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. For many are called, but few are chosen."--Matt. 22:11-14.

The man without the wedding garment is not among that class who openly make light of the invitation to come to the marriage, nor is he among those who took the King's servants and entreated them spitefully (see verses 5, 6). But he represents those who professedly accept the invitation to receive the final atonement, but who neglect "the needful preparation."--Early Writings, p. 71.

The man without the wedding garment must have thought that he had complied with the conditions of entering the marriage, because when the King came in he was speechless.

Jesus Christ came into this world to give us an existence out of Himself, to make us partakers of the divine nature (see 2 Peter 1:4). The gospel offers men life. "He that hath the Son hath life." The faith that lays hold of the imputed gift of Christ's righteousness will work by love and purify the soul. (Gal. 5:6; 1 Peter 1:22). Genuine faith will always work by righteousness imparted. "Through faith in His name, He imputes unto us His righteousness, and it becomes a living principle in our life."--Christ Our Righteousness, p. 98. To accept Christ as our righteousness means to accept His life, to unite our life to His life, our weakness to His strength, choosing to live Christ's life with all the obligations it imposes. Righteousness is only imputed to those who choose to live Christ's life and walk in the way of all His commandments without reservation. "His righteousness is imputed only to the obedient."--S.D.A. Bible Commentary, vol. 6, p. 1072.

That faith which is counted for righteousness avails to bring the believer into vital connection with Christ, even as the branch is united to the vine. This union with Him will bring forth much fruit--it cannot be otherwise. Again, "As many of you as have been baptized into Christ have put on Christ."--Gal. 3:27.

Putting on Christ is not giving a nod of assent to a doctrine of righteousness by faith, but it means to put on the life of Jesus so that it may be said, "Christ liveth in me."--Gal. 2:20.

The man without the wedding garment had doubtless thought that he could trust in Christ's death to save him, that it was a wonderful provision to have righteousness imputed to him because he "believed" the message of salvation. He had extolled the riches of free grace, but had refused to live Christ's self-sacrificing life (see Christ's Object Lessons, p. 316). The imputed righteousness which he thought he had accepted was this make-believe type of thing that people today think that imputed righteousness is, and hence it had not become a living principle in his life. His faith did not work by love, leading him to overcome his hereditary and cultivated tendencies to wrong-doing. He was destitute of the imparted life of Christ, not because he was abiding in Christ and trusting in His merits, but because he had tried to borrow the livery of heaven to hide his defects of character. Every man is judged by his works. This man's works showed that he was not a fruitful branch, thereby proving that he had no connection with the vine.

The man without the wedding garment had accepted the form of the truth, but had denied the power thereof. If he had truly accepted the imputed gift of heaven, his old nature would have been broken up, he would have felt true contrition for sin, and his need of complete transformation of character. If he had indeed been abiding in Christ, Christ would have been abiding in him. But when the King comes in, examination proves that there is no imparted life, and his works are evidence that he does not have that saving faith which gives the title to heaven.

Those who truly accept Jesus as their righteousness will thereby unite their lives to Him, they will surrender their lives to the principle of self-renouncing love, they will walk in the way of God's commandments, they will have fellowship with Christ in His sufferings--in short, they will actually live Christ's life. The man without the wedding garment had the profession, but he had not the life. "He that hath the Son hath life."

The Oil.

A similar lesson is given in the parable of the ten virgins. The foolish, having no oil in their vessels with their lamps, are in the same condition as the man without the wedding garment. Yet the foolish virgins profess to believe present truth, they have lamps, and are in company with the wise. But they lack the oil--the Holy Spirit (see Zech. 4:1-4; Christ's Object Lessons, p. 407).

We have no liberty to examine our brother to see whether he is a "foolish virgin," but we are commanded to examine our

own selves. Far better to find out that we have not the oil now while we have time to buy it, than to discover our lack when the Bridegroom comes. How might we know whether or not we have the oil in our vessels with our lamps?

There was one Man who had this oil, for He was "anointed. . . with the oil of gladness above [His] fellows."--Heb. 1:9. He testified:

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn."--Isa. 61:1,2.

Luke writes: ". . . God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil. . . ."--Acts 10:38.

Those who have the Spirit of Christ will do the works of Christ, and if they have not the Spirit of Christ, they are none of His (see Rom. 8:9). When Jesus was about to return to heaven, He reminded the disciples of His works of love and mercy to a perishing world, and He promised them that the Father would send them the Comforter that they might carry on His work. He said:

"Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto My Father."--John 14:12.

Thus, Isaiah 61:1-3 is not only to be a description of Christ's ministry, but of all who are imbued with His Spirit. The fifty-eighth chapter of Isaiah is a description of the work that will be engaged in by those who sanctify the day of atonement fast:

"Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"--Isa. 58:6, 7.

In the judgment, profession counts nothing. The question will be asked, "What have you done for Christ in the person of the poor, the afflicted, the needy, the distressed, the sorrowing, the hungry?" If we have not done the works of Christ, then we have not had the Spirit of Christ, and if we have not had the Spirit of Christ, we will be none of His, and the Lord will say, "I never knew you."

"All around us are heard the wails of a world's sorrow. On

every hand are the needy and distressed. It is ours to aid in relieving and softening life's hardships and misery.

"Practical work will have far more effect than mere sermonizing. We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of Christ can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, our hopeful words, our kindly hand-clasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sickness which no earthly balm can reach nor physician heal. Pray for these souls, bring them to Jesus. Tell them that there is a balm in Gilead and a physician there."--Christ's Object Lessons, pp. 417, 418.

"Christ came to the earth to suffer and die, that, through the exercise of faith in Him and the appropriation of His merits, we might become laborers together with God. It was the Saviour's purpose that after He ascended to heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls that are ready to perish, how can we be counted worthy to enter into the city of God?

"There is an individual work to be done for each one of us. I know there are many who are placing themselves in right relation to Christ, whose one thought is to bring the message of present truth before the people of the world. They stand continually ready to offer their services. But my heart aches when I see so many who are satisfied with a cheap experience, an experience that costs them but little. Their lives say that for them Christ has died in vain.

"If you do not feel that it is an honor to be a partaker of the sufferings of Christ; if you feel no burden of soul for those who are ready to perish; if you are unwilling to sacrifice that you may save means for the work that is to be done, there will be no room for you in the kingdom of God. We need

to be partakers with Christ of His sufferings and self-denial at every step. We need to have the Spirit of God resting upon us, leading us to constant self-sacrifice."--Testimonies, vol. 9, pp. 103, 104.

The Talents.

"For the kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey."--Matt. 25:14, 15.

The Lord divides unto every man "according to his several ability." God judges not according to the number of talents one has, but according to the faithfulness in investing the talents in the bank of heaven. None are left out of receiving some talent. In the parable, one man went and buried his talent in the earth. As with the man without the wedding garment, and the virgins without the oil, this man finds himself cast into outer darkness, unto "weeping and gnashing of teeth."

All have some talents--mental faculties, health, strength, time, money, influence, kindly impulses and affections, speech, etc. Of nothing will the Lord require so strict an account of in the judgment than our talents. The use we have made of all will be scrutinized. God expects returns "according to that a man hath, and not according to that he hath not."--2 Cor. 8:12.

When a believer accepts Christ as his life and righteousness, he is bought with a price. He is not his own. For to be a follower of Christ, a man must forsake all that he has, and take up his cross and follow Christ. A business man must forsake his business. A farmer must forsake his farm. A tradesman must forsake his trade. This is not to mean that he leaves his immediate employment, for Paul advises, "Let every man wherein he is called there abide." But it does mean that henceforth the believer renounces ownership and right to his own life and everything he has. It is all given to the Lord, to be used as He directs. He is merely a steward of his Lord's goods, and he is not to run the business, or the farm, or the trade as his any more, but it is to be operated as the Lord's enterprise. This is Christianity, and nothing short of this is Christianity. The apostle Paul said: "For me to live is Christ." That is the most perfect definition of Christianity given in the Word of God. A Christian must be in this world for one business--to preach the gospel to every creature--and everything else he does must be merely to pay the expenses.

Some people imagine that when they pay a tenth of their money to the Lord, and give some offerings to His cause, they are then free to use the rest as they see fit. Those who do this are not Christians. They have never been born again. They know not what Christianity is. Others imagine that when they

have devoted one day a week to the Lord, plus some other time which is deemed necessary, then they are at liberty to please themselves as to what they do in the rest of their time. This also is not Christianity. A Christian is bought with a price. Everything he is and has is Christ's, and he keeps nothing back to please himself, or to be devoted to the service of himself. A man who professes to be a Christian, yet keeps back some of his time, means, strength, or anything else over which he is steward, for his own selfish indulgence, is committing the sin of Ananias and Sapphira. These people also professed to have given all, but they kept back part of the price.

Are you keeping back part of the price? The price of heaven is Jesus, and the price of Jesus is all. He is the Pearl of Great Price. Do not insult the King of heaven by showing contempt for His salvation, by thinking that the Pearl can be obtained by any less than "selling all that [we have]". Jesus warns all those who would come after Him to first sit down and count the cost. Do not try to be a Christian without counting the cost. The cost is all.

The unfaithful steward put his talent in the earth. Have you any talent in the earth, or can you truly say that every single one is invested in the King's business? If one talent is in the earth, you are an unfaithful steward, a foolish virgin without oil, a man without a wedding garment. "We have no time now to give our energies and talents to worldly enterprises."--Testimonies, vol. 9, p. 104.

When we accept Christ, we accept the whole treasury of heaven. Everything is ours in Christ. The Father has given us an inheritance in Him, even the universe. We are invited to share and rule it with Christ for eternity. But before we can actually enter upon that inheritance, we must prove that we will be faithful owners of God's universe. So the Lord has given us just a few of His goods, placed us on probation, and has given us a chance to demonstrate that we can be entrusted with inheriting "all things". If we are faithful stewards over the few things here, God knows that we will be faithful over the "many things" hereafter--even the universe.

The judgment hour is here, when the Lord says, "Give an account of thy stewardship." Since every man will eventually pass judgment upon himself, let us honestly pass judgment upon ourselves now. Is the verdict guilty or not guilty? Have we indeed been faithful with every talent that the Lord has lent us? Have we really demonstrated that we would be faithful rulers of the universe with Christ? Christ's parable of the unjust steward is a parable to teach us how to redeem the time

"And He said also unto His disciples, There was a certain rich man, which had a steward; and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account

of thy stewardship; for thou mayest be no longer steward. Then the steward said within himself, What shall I do? For my lord taketh away from me the stewardship: I cannot dig; to beg I am ashamed. I am resolved what to do, that, when I am put out of the stewardship, they may receive me into their houses. So he called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly, and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill, and write four-score. And the lord commended the unjust steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light. And I say unto you, Make to yourselves friends of the mammon of unrighteousness; that, when ye fail, they may receive you into everlasting habitations. He that is faithful in that which is least is faithful also in much: and he that is unjust in the least is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own?" --Luke 16:1-12.

As with the unjust steward, we are about to be dispossessed of our stewardship, for we have "wasted His goods". But we may redeem the time by trading with the Lord's goods, earnestly, as with both hands. "Give, and it shall be given unto you." May we quickly dispense to others the benefits that the Lord has loaded upon us, trading every single thing under the power of our stewardship. Then will the Lord commend us with "Well done, thou good and faithful servant."

May the gospel of God's glorious grace bring to God's people everywhere an awakening to the privileges and responsibilities of being true Bible Christians.

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GOD'S ETERNAL PURPOSE by R. Brinsmead--217 pages setting forth God's purpose for the human soul as revealed through the sanctuary. Some of the subjects discussed are: The third angel's message, the final atonement, righteousness by faith, the two covenants, the nature of Christ, law and grace, the 1888 message, the personal application of the judgment of the living, and many others. This book is written in a very simple and appealing style. We want to encourage you to buy gift copies for your friends at only \$1.00 each (25 or more, 75¢ each).

NOW IS THE TIME by L. A. Wilcox--A rapid survey of the events to take place on this earth just before the return of our Lord. This book is designed to awaken the sleepest Adventist. If it does not, this will be his last sleep! Elder Wilcox has presented this material in many of our churches from coast to coast and thousands have requested this material in book form. It is now available. 277 pages, charts, and diagrams, cloth, \$4.95.

TODAY'S MANNA by Gail Carkin--A very practical and simple cook book. No animal products are used. This is exactly the cook book that you have been looking for. \$3.00.

SCIENCE AND MODERN MANNA by Dr. & Mrs. Lloyd Rosenvold--Here is an authoritative book on the Seventh-day Adventist health and diet message authored by two experienced health educators. It shows how science upholds the instruction given to the remnant church through the Spirit of Prophecy. Some most helpful and up to date data on the question of milk and eggs is included. \$3.50.

JUDGMENT HOUR SERMONS NO. 3 by R. Brinsmead--This complements the sermons in this book. This is a series of eight messages on righteousness by faith as given in Australia, December, 1963. Sent on donation basis.

MOTION ON FINANCES by A. L. Hudson-- Pertaining to the misuse of tithe and ingathering funds in the North Pacific Union Conference. Some very revealing statistics and practices are given. \$1.00.

PRELIMINARY MEMORANDUM & WITNESSING A METAMORPHOSIS--A. L. Hudson's effort to initiate a revival and reformation in our denomination at the Union Conference level. The first book contains the early submissions of Wieland and Short in 1950 and much other data of great importance. The second book is a full documentation of the Martin-Barnhouse episode in 1956 with reprints of publications at that time, such as the Eternity Magazine articles, and a transcribed telephone con-

versation between Hudson and Barnhouse that is very revealing. These books are a must for all serious students of current developments in our church. \$3.00 per set.

SUPPORTING BRIEF by A. L. Hudson--This was written in 1958 in protest to the book Questions on Doctrine. The information in it is still of importance and right to the point. You will find it most interesting as well as helpful. \$1.00.

CHRIST AND HIS CHURCH by Dr. and Mrs. John O. Ford--A very thorough study from the Spirit of Prophecy which explains the proper perspective of church authority. This should be circulated widely. Sent on donation plan.

LETTERS TO THE CHURCHES by Elder M. L. Andreasen--These letters have helped to stir many in our church to study the present issues. We encourage you to order a good supply for distribution. Sent on the donation plan also.

THE CONSECRATED WAY TO CHRISTIAN PERFECTION by A. T. Jones--A series of studies based on the book of Hebrews which deal with the nature of Christ, the third angel's message, and what the cleansing of the sanctuary means to us. A wonderful insight is given here. \$2.50.

THE USE OF HERBS IN RATIONAL THERAPY--An EGW compilation with statements on the use of herbs and other natural remedies not available elsewhere. 15¢ (10 for \$1.00)

THE TWO MEAL PLAN--An EGW compilation on this subject which will be very helpful. Order as many as you can use.

A SOLEMN APPEAL by Mrs. E. G. White--This is a book on marriage and the home. \$1.25.

Tape Recordings

Unless otherwise indicated these are by Robert Brinsmead:

College Place Series (3 1800 ft. tapes) A basic set.

- (1.) Perfection Through the Sanctuary Service
- (2.) Christ Unveiled in Revelation 14
- (3.) The Day of Atonement in the Book of Hebrews
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- (5.) The Three Angels' Messages in the Book of Daniel
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Montrose Series (4 1800 ft. tapes) One of the best sets.

- (1.) Law and Sin in the Light of the Cross
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Banora Point Series (Mostly on righteousness by faith)

- (1.) A Diagnosis from the Great Physician
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- (3.) Ye Must Be Born Again
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- (7.) Lower and Higher Natures (JB)
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- (9.) The Pentecostal Blessing (JB)
- (10.) The Home by Ray Martin (and some discussion)
- (11.) Fruits Worthy of Repentance
- (12.) The Finished Work of Grace

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A New Brochure-- CHRIST'S HUMAN NATURE

Another brochure similar in style and layout to Is Perfection Possible vs. How is Perfection Possible? is now available, but this time on the important subject of the Incarnation. The two opposing views among Seventh-day Adventists are presented side by side. To represent one view, a collection of feature material from The Ministry magazine is presented. To represent the other view, a specially prepared article by R. D. Brinsmead is printed. In this the writer argues how the modern view of the Incarnation is leading directly to the twin errors of the immortality of the soul and Sunday-sacredness. The brochure also presents a most valuable collection of statements from past writers and editors of the Advent Movement on the subject of the Incarnation. It concludes with a survey of the history and teaching on the Incarnation in the Advent Movement. This last article contains some information and correspondence between top officials of the denomination that has never before been released.

When you see this brochure, you will want to get it into the hands of every Seventh-day Adventist. It is a most effective way to get the great issues of present truth into the hands of prejudiced people, as it presents both sides of the issue, and sets before them what past leaders of the Advent Movement have stated. It disarms prejudice because there is no attempt to persuade the reader to believe either view, but the evidence is so plain and striking, that any honest-hearted person can see the tremendous issues at stake.

WHAT CAN YOU DO ABOUT THIS BROCHURE? Simply this! !

1. Order as many copies as possible and give them to your S. D. A. friends and especially your pastor, church school teacher, and other officers of the church.
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