

RIGHTEOUSNESS BY FAITH

SERMONS FROM THE 1895
GENERAL CONFERENCE

A. T. JONES

NOT FOR RESALE

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GENERAL CONFERENCE

A. T. JONES

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FORWARD

This book is a reproduction of the last sixteen sermons on the Third Angel's Message which were given by Elder A. T. Jones at the 1895 General Conference. There were a total of twenty-six sermons given; however, the first ten are omitted since they dealt largely with current events of that time. The studies in this book reveal the "most precious message" the Lord in His great mercy sent to His people through Elders Waggoner and Jones.

Mrs. E.G. White wrote in May of 1895 that the message they were giving was the third angel's message, but that few understood it or received it. TM, p.91. She said that the loud cry of the third angel had already begun in the revelation of the righteousness of Christ. RH, Nov. 22, 1892. She warned that men were fighting against God when they despised the men and the message they bore. TM, p.97. And by June of 1896, she wrote that the light of the loud cry had been resisted. 1SM, p.235.

Once again the Lord is drawing the attention of His people to the "most precious message" He sent through Elders Waggoner and Jones. Two of Elder Waggoner's books, *Christ And His Righteousness* and *The Glad Tidings*, are available at Adventist Book Centers.

The Lord will finish the work and cut it short in righteousness, and He reveals how He will do it. The message of Christ's righteousness is the glory of God which closes, finishes, and cuts short the work of the third angel. 6T, p.19. Mrs. White said, "I shall never, I think, be called to stand under the direction of the Holy Spirit as I stood at Minneapolis. The presence of Jesus was with me. All assembled in that meeting had an opportunity to place themselves on the side of truth by receiving the Holy Spirit, which was sent by God in such a rich current of love and mercy."

We believe that once again we have the opportunity of placing ourselves on the side of truth by receiving the Holy Spirit in the light the Lord sent through Elders Waggoner and Jones. We are living in a solemn time. We are warned, “Let no one pronounce judgment upon the Holy Spirit; for it will pronounce judgment upon those who do this.” RH, Aug. 25, 1896.

“The latter rain is to fall upon the people of God. A mighty angel is to come down from heaven, and the whole earth is to be lighted with his glory....The day of judgment is upon us.” RH, April 21, 1891.

We believe we are in that time.

John and Elora Ford

December 1977

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NOT FOR RESALE

The Third Angel's Message

SERMON

11

Elder A. T. Jones

WE SHALL BEGIN THIS lesson with the verse we were studying last night, James 4:4. And I desire especially that every one shall look at the verses himself, and study carefully what they say. In the times in which we are and the place to which we have been brought, by the evidences that we cannot avoid and against which it is impossible to shut our eyes, I know that I never entered upon a Bible study in my life as I do upon this one tonight. And I desire that all shall surrender every faculty to the guidance of God's Spirit, with the whole spirit surrendered to God, that He Himself may lead us where He wants us to go.

Ye adulterers and adulteresses know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God.

We wish to notice particularly the question, "Know ye not that the friendship of the world is enmity with God?" It follows, therefore, that the only possibility of any soul in this world ever being separated from this world, and thus from Babylon, is to have that enmity destroyed. For I say again, the friendship of the world is not *at* enmity with God. If it were, it could be reconciled to God by taking away that which had put it at enmity with God. But it is not that, *it* is the thing itself, it "*is enmity.*" And that enmity against God, that which is enmity with God, puts us at enmity with Him. Men may be reconciled to God by having the enmity

taken away; but the enmity itself can never be reconciled to God. And mankind, whom the enmity puts *at* enmity with God, is reconciled to God merely by taking away the enmity itself.

We have the key to the whole situation in the fact that the friendship of the world is enmity with God. "The friendship of the world" and "the enmity" are identical. A man cannot have the enmity without the friendship of the world, for that *is* it—the friendship of the world is in it.

Therefore, I say yet again, the only hope of a man's being separated from the world—as the Scriptures demand and as our times demand as never before in the world, if there could be any difference—is by having that enmity taken away. That is all we are to seek for. That is all there is to be done, for when that is gone we are free.

In the eighth chapter of Romans, this same thing is referred to, beginning with the seventh verse. "Because the carnal mind," or as it is literally in the Greek, *the mind of the flesh*, "is enmity against God: for it is not subject to the law of God, neither indeed can be." That makes emphatic the thought presented in connection with the other text, that there is no possibility of that enmity being reconciled to God. Nothing can be done *with* it but to take it away, to destroy it. Nothing can be done *for* it at all. Something may be done *with* it, but nothing can be done *for* it. And for the reason that it is against God, "*it is not subject to the law of God, neither indeed can be.*" It cannot be subjected to the law of God. God Himself cannot make the carnal mind, the mind of flesh, subject to His law. It cannot be done. This is not speaking with any irreverence toward the Lord, or limiting His power, but it cannot be done. God can destroy the wicked thing, and all that ever brought it, but He cannot do anything for it, to reform it or to make it better.

"So then they that are in the flesh cannot please God." Yet this world is of the flesh altogether, "but ye are not of the world," for I, says the Lord, "have chosen you out of the world." He has separated the Christian from the flesh, from the ways of the flesh, from the mind of the flesh, and from the rule of the flesh. This separates from the world by separating us from that which of itself holds us to the world. Nothing but the power of God can do that.

Now let us trace for a few moments the record of the time when God made man, Genesis 2. When God made man, God Himself pronounced him, with all the other things He had made, not simply good, but "very good." Then man, the first Adam, Adam as he was, was glad to hear the voice of God. He delighted in His presence; his whole being responded joyfully to His call.

But there came another one into the garden and cast distrust of God into the minds of these. The serpent said unto the woman, Humph! Has God said you shall not eat of every tree of the garden? She said, "We may eat of the fruit of the trees of the garden: But of the fruit of the tree which is in the midst of the garden, God has said, Ye shall not eat of it, neither shall ye touch it, lest ye die." The serpent said, "Ye shall not surely die: For God doth know that in the day ye eat thereof...ye shall be as gods, knowing good and evil." That is the Hebrew of it, and the Jew's translation of it also, and the Revised Version, if I remember correctly.

The insinuation was to this effect: God Himself knows that that is not so, and He knows that it is not so that He has told you. This shows that there is something back of that. It shows that He is not dealing fairly with you. He does not want you to be where this will bring you. He does not want you to have what this will give you. He knows what this will do for you, and not wanting it to be so, that is why He says, Do not do that. His suggestions were taken, and as soon as they were entertained, she thought she now saw what before she did not see, and that which in fact was not true. As the Lord made them, and intended they should remain, they were to receive all their instruction and all their knowledge from God. They were to listen to His word, to accept that word and allow it to guide them and to live in them. Thus, they would have the mind of God; they would think the thoughts of God, by having His word, expressive of His thoughts, dwelling in them. But, here another mind, directly the opposite, was attended to. Other suggestions were accepted. Other thoughts were allowed. Other words were received, surrendered to, and obeyed, so that "the woman saw that the tree was good for food." Was the tree good for food? No. But by listening to those words, she saw things that were not so. She saw things in a way that they were not seen before, and never could have been seen in the light of God. But yielding to this other mind, she

saw things in a false light altogether; she saw that the tree was good for food, and a tree to be desired to make one wise. It was no such thing. She saw it so, though.

This reveals the power of deception that there is in the words and the ways of Satan, who made those suggestions at that time. As certainly as one inclines his mind that way, or has anything in his mind that would of itself incline that way, this gives Satan a chance to work and cause that person to see things in the wrong way; to cause him to see things as being the only necessary things, which are not true at all. And not only are they not necessary, but are absolutely false in every respect.

When Eve “saw” all this, it was only the natural consequence. “She took of the fruit thereof, and did eat, and gave also unto her husband with her; and he did eat.”

Look at the record a little further; eighth verse, “And they heard the voice of the LORD God walking in the garden in the cool of the day: and Adam and his wife hid themselves from the presence of the LORD God.” What was the cause of that? There was something about them that would avoid the presence of God, something that was not in harmony with God, and caused them to hide themselves rather than to welcome him.

“And the LORD God called unto Adam, and said unto him, Where art thou? And he said, I heard thy voice in the garden, and I was afraid, because I was naked; and I hid myself. And he said, Who told thee that thou wast naked?” Now the question, “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” And he said, “Yes, I have, and I am inclined to think that it was not exactly right, and I am sorry.” Did he? Oh, no. The question is, “Hast thou eaten of the tree, whereof I commanded thee that thou shouldest not eat?” Hadn’t he eaten of it? Certainly he had. Why didn’t he say, “Yes?” As to that “why,” I will go on a little further with the lesson and then ask this question again, and then we can all see why.

He did not answer, Yes. Though that is all the answer that there was any room for. But he said, “The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.” It came in at last, admitting that he was involved in it. But, whereabouts did he come in? The last possible place. The woman, and even the Lord Himself, must come in for the

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

"And the LORD God said unto the woman, [another clear question] What is this that thou hast done?" And she said, "Oh, I took of the tree, and I ate of it, and I gave it to my husband, and he ate, and it is too bad." No. She said no such thing. Mark, (still answering the question, "What is this that thou hast done?") He did not ask, "Who did it?" but, "What is this that thou hast done?" And the woman said, "The serpent beguiled me, and I did eat." She answered the question the same way that he did. The same thing that caused her to dodge the question and involve somebody else caused Adam to do that. Everybody else must come in but themselves.

Now, I ask again, why did they not answer the straight question straight? They could not do it. And they could not do it because the mind with which they were actuated, which had taken possession of them, which held them in bondage, and enslaved them under its power, is the mind that originated self-exaltation in the place of God, and never will allow itself the second place—even where God is. We all know that that is the mind of Satan, of course. But back when he started, we know that the thing that caused him to reach the position where he stood at this time, was exalting himself.

He turned away his eyes from God and looked to himself, gave himself credit for great glory; and the place where he was, was not large enough for him, and he must exalt himself. "I will exalt my throne above the stars of God:...I will ascend above the heights of the clouds; I will be like the Most High." That was sin. The Lord called upon him to forsake his sin and his wrong course, to turn to God, to accept the ways of God once

more. We know that this is so, because it is written, “God is no respecter of persons.” There is no respect of persons with God. And as the heavenly family and the earthly family are all one family, as God is no respecter of persons, and as when man sinned, God gave him a second chance and called upon him to return, as certainly as there is no respect of persons with God, so certainly God gave to Lucifer a second chance and called upon him to return. That is settled. He might have forsaken his course; he might have forsaken himself, and yielded to God. But, instead of yielding, he refused that call, rejected God’s gift, refused to turn from his ways and to surrender to God once more. And in that he simply confirmed himself, in spite of all that the Lord could do, in that self-assertive course. And thus the mind which is in him, thus confirmed in sin and rebellion against God, is enmity—not simply at enmity—it is enmity itself, “it is not subject to the law of God, neither indeed can be.”

Now that mind was accepted by Adam and Eve. And being accepted by them, it took in the whole world, because they, in that acceptance, surrendered this world to Satan. And thus he became the god of this world. Accordingly, that is the mind of this world; that is the mind that controls the world. This mind of Satan, the mind of the god of this world, is the mind that controls mankind, as mankind is in and of this world, and is in itself “enmity against God: for it is not subject to the law of God, neither indeed can be.”

Now, that is why Adam and Eve could not answer that straight question straight. Men could answer that question straight now. But at that time they could not, for the reason that Satan had taken them under his dominion, and there was no other power to control them. His control was absolute, and there at that moment was “total depravity”. But God did not leave him there; He did not leave the race in that condition. He turns next and says to the serpent, “I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.” Thus, there are two enmities in this world; one is from Satan, and is enmity against God; the other is from God, and is enmity against Satan. And through these two enmities, come the two mysteries—the mystery of God and the mystery of iniquity.

This enmity against Satan is the righteousness of God, of course. In this saying, "I will put enmity between thee and the woman," God broke the bond of Satan over the will of man; set man once more free to choose which authority he would follow, which king and which world he will have. In this word God broke the absolute dominion of Satan, and set the man free to choose which world he will have. And since that time, the man who will choose God's way, and yield his will to the control of God, can answer a straight question unto the Lord; so that when the Lord comes and asks, "Did you do so and so?" he can answer, "Yes," without bringing anybody else into it at all. This is confession of sin. And thus came the ability to confess sin, and reveals the blessed truth that the power to confess sin—repentance—is the gift of God.

Now the mind of Satan, being the mind of this world, the mind that controls the natural man, is enmity against God, and it puts man at enmity with God. It cannot be reconciled to God, "for it is not subject to the law of God, neither indeed can be," the only thing to be done is to get it out of the way in some way. If that can be done, then the man will be reconciled to God, then the man is all right; he will be once more joined to God. And God's word, God's thoughts, God's suggestions can reach him once more to be his guide and his all-controlling power. And as the thing cannot be reconciled to God, the only thing that can be done with it is to destroy it. Then, only then, and by that means, can men be at peace with God and separate from the world. And thank the Lord; He has given us the glad news that it is destroyed.

As to how it is done, and how we can have the benefit of it, that will come in other studies. I count it glad news that God sends us, that the thing is done. Then as to leading us into the benefit of it, the joy of it, the glory of it, and the power of it, that will be for the Lord to lead us. We know that this enmity—this mind of self and Satan—separated man from God, but God opened the way for man to return. The Lord gave man a chance to choose which world he will have, and this is the whole subject of our study. We are to leave this world if we are going to get out of Babylon at all. It was to give man a chance to choose which world, that the Lord said to Satan, "I will put enmity" between thee and the seed of the woman. And therefore the only, and everlasting question

is—which world? Which world? Which world shall a man choose? And when God, in His wondrous mercy, has opened the way, and given us the power to choose a better world than this, why should there be any kind of hesitation?

Turn to the second chapter of Ephesians, beginning with the first verse, and let us read the good news that the enmity against God is destroyed, so that all may be free. Beginning with the first verse:

“And you hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience.”

We walked according to that spirit. What spirit is it that rules in the children of disobedience? The spirit that controls the world, the mind that originated the evil in the garden and that is enmity against God. Who is the prince of the power of the air? The spirit that worketh in the children of disobedience, the god of this world—who has nothing in Jesus Christ, thank the Lord.

Among whom also we had our conversation [our way of life] in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

The mind of this world, being of this world, naturally falls into the ways of this world. “...by nature the children of wrath, even as others.” We were.

Before reading further in Ephesians, turn to Colossians 1:21. “You, that were sometimes alienated and enemies in your mind.” Then where did the enmity lie that made us enemies? In the mind, the fleshly mind. The mind of the flesh is enmity, and it controlling us, makes us at enmity and enemies “by wicked works.”

Now, Ephesians 2:11, “Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision [By the Lord? No; but] by that which is called the Circumcision in the flesh made by hands.” Then here are some men, in the flesh, calling other men, in the flesh, certain names, making certain distinctions between themselves.

That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Another passage in connection with that is in the fourth chapter, 17th and 18th verses, which we will read before reading further here.

This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind, [that is, in the idolatry of their mind], having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart.

Those who are in the flesh, far off from God, are walking in the vanity of their mind, are alienated from God, and are separated from the life of God. Enemies in the mind—that is what we were. Reading again in Eph. 2:13, “But NOW;” When? I mean that. I mean we who are NOW here studying the scriptures. We are to yield ourselves to the word of God exactly as it is, that it may carry us where He may want us. Therefore, I ask, When? Now, right where we are.

“But NOW *in Jesus Christ* ye who sometimes were far off. [Far off from whom? Far off from God? or far off from the Jews? The previous verse says far off from God, without God, alienated from the life of God.] Ye who sometime were far off [from God] are made nigh” to whom? To God? or to the Jews? Nigh to God of course.

Ye who sometimes were far off are made nigh to God by the blood of Christ. For He who is our peace, who hath broken down the middle wall of partition between us—that was between us—having abolished in His flesh the enmity. Thank the Lord. He hath “abolished the enmity” and we can be separated from the world.

“Hath broken down the middle wall of partition between” whom? Between men and God, surely. How did He do it? How did He break down the middle wall of partition between us and God? By “abolishing the enmity.” Good.

True, that enmity had worked a division and a separation between men on the earth, between circumcision and uncircumcision, between

circumcision according to the flesh, and uncircumcision according to the flesh. It had manifested itself in their divisions, in building up another wall between Jews and Gentiles; that is true, but if the Jews had been joined to God, and had not been separated from Him, would they have ever built up a wall between them and anybody else? No, certainly not. But in their separation from God, in their fleshly minds, in the enmity that was in their minds, and the blindness through unbelief, which put the veil upon their heart—all this separated them from God. And then because of the laws and ceremonies which God had given them, they gave themselves credit for being the Lord's and for being so much better than other people, that they built up a great separating wall and partition between themselves and other people. But where lay the root of the whole thing, as between them and other people even? It lay in the enmity that was in them, that separated them first from God. And being separated from him, the certain consequence was that they would be separated from others.

“For he is our peace, who hath made both one, [Made both who one? God and men, certainly.] and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity,...for to make in himself of twain [of two] one new man, so making peace.”

Let us look that over again. “Having abolished in his flesh the enmity.” Now omitting the next clause (we are not studying that in this lesson), what did He abolish that enmity for? What did He break down that middle wall of partition for? Why? “For to make in himself of twain one new man, so making peace.” Does Christ make a new man out of a Jew and a Gentile? No. Out of a heathen and somebody else? No. Out of one heathen and another heathen? No.

God makes one new man out of GOD and A MAN. And in Christ, God and man met so that they can be one.

All men were separated from God, and in their separation from God, they were separated from one another. True, Christ wants to bring all to one another. He was ushered into the world with “Peace on earth; good will to men.” That is His object. But does He spend His time in trying to get these reconciled to one another, and in trying to destroy all

these separations between men, and to get them to say, "Oh, well, let all bygones be bygones. Now we will bury the hatchet. Now we will start out and turn over a new leaf, and we will live better from this time on?"

Christ might have done that. If He had taken that course, there are thousands of people whom He could have persuaded to do that; thousands whom He could persuade to say, "Well, it is too bad that we acted that way toward one another. It is not right and I am sorry for it, and now let us just all leave that behind and turn over a new leaf and go on and do better." He could have got people to agree to that. But could they have stuck to it? No. For the wicked thing is there still that made the division. What caused the division? The enmity, their separation from God, caused the separation from one another. Then what in the world would have been the use of the Lord himself trying to get men to agree to put away their differences without going to the root of the matter and getting rid of the enmity that caused the separation? Their separation from God had forced a separation among themselves, and the only way to destroy their separation from one another, was of necessity to destroy their separation from God. And this He did, by abolishing the enmity. And we ministers can get a lesson from this when churches call us to try to settle difficulties. We have nothing at all to do with settling difficulties between men as such. We are to get the difficulty between God and man settled, and when that is done, all other separations will be ended.

It is true; the Jews in their separation from God had built up extra separations between themselves and the Gentiles. It is true that Christ wanted to put all those separations out of the way, and He did do that. But the only way that He did it, and the only way that He could do it, was to destroy the thing that separated between them and God. All the separations between them and the Gentiles would be gone when the separation, the enmity, between them and God was gone.

Oh, the blessed news that the enmity is abolished! It is abolished; thank the Lord! There is therefore now no need whatever of our having any friendship with the world, no need of our having any lack of obedience to the law of God, no need of any failure to be subject to God, for Jesus Christ has taken the enmity out of the way. He has abolished it, destroyed it. He has destroyed the wicked thing in which lies friendship with the world, in

which lies lack of subjection to God and failure to be subject to His law. It is gone! *In Christ* it is gone—not outside of Christ—in Christ it is gone, abolished, annihilated. Thank the Lord. This is freedom indeed.

That has always been good news, of course. But to me now, in view of the situation which God has shown us as we are now placed in the world, this blessed news has come to me in the last few days as though I had never heard it before. It has come to me bringing such joy, such genuine Christian delight, that well, it seems to me, I am just as happy as a Christian.

Oh, the blessed fact that God says that thing which separates us from God, which joins us to the world, and which does all the mischief, is abolished in Him, who is our Peace. Let us take the glad news tonight, rejoice in it all the night and all the day, that God may lead us on further and further into the green pastures and by the still waters of His glorious kingdom into which He has translated us. “Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you [unto me I know] is born this day in the city of David a Saviour, which is Christ the Lord.” Thank the Lord.

The Third Angel's Message

SERMON

12

Elder A. T. Jones

THE SAME TEXT THAT closed the study last night will be our study for several lessons yet to come. Therefore, if any part of the text should be passed over, and you think it has not been explained yet, or has not been noticed even, just bear in mind that we are not nearly done with the text yet and each part will come in its place. Eph. 2:13-18:

But now in Christ Jesus ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity;...for to make in himself of twain one new man, so making peace.

That is, He did it to make peace. Peace is made, and only by this means, and it is all “in himself.” And He made this peace, “that he might reconcile both [Jews and Gentile] unto God in one body by the cross, having slain the enmity thereby.” The text says “thereby.” The margin says, “having slain the enmity in himself.” The German says, “having put to death the enmity through himself....And came and preached peace to you which were afar off, and to them that were nigh. For through him we both have access by one Spirit unto the Father.”

I would mention again, as I did last night briefly, that it is the separation, the enmity, that existed between Jew and Gentile, that is considered here. It is true that the destruction of that separation and enmity is considered. The taking away of it is studied and explained, and also the means by which

it is taken away, and the destroying of it, is told. But, as we mentioned last night, Christ did not spend any time trying to get the Jew and the Gentile, as of themselves, reconciled among themselves. He did not begin by trying to get them to agree to put away their differences, turn over a new leaf, and try to do better, and forget the past, and let bygones be bygones. He did not spend two minutes on that. And if He had spent ten thousand years, it would have done no good, because this separation, this enmity that was between them, was only the consequence, the fruit of the enmity that existed between them and God.

Therefore, in order effectually to destroy the whole evil tree and its fruit, as it stood between these, He destroyed the root of the whole thing by abolishing the enmity between them and God. And having done so, "he came and announced the glad tidings; peace to you who were afar off, and to those near." [Greek.]

Thirteenth verse: therefore, "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one." It is true that He made both Jew and Gentile one. But He first made another one, in order that these two, "both Jew and Gentile," might be one, and before they could be one. Therefore the "both" in this verse, that are made one, are not the "both" of verse 18. In verse 13 the two, the "both," are God and man, who is separated from God whether he be near or far off.

Therefore, first He is our peace who hath made both God and man *one*, and hath broken down the middle wall of partition between God and man, having abolished in His flesh the enmity—that is, the enmity which is in man against God, which is not subject to the law of God, neither indeed can be. This He did in order that He in Himself of *two* should make *one* new man, so making peace.

The new man is not made of two men who are at outs, but is made of God and the man. In the beginning man was made "in the image of God." And that signifies a good deal more than the shape of God. One looking upon him would be caused to think of God. He reflected the image of God; God was suggested to whoever looked upon the man. God and the man were one. And God and the man would have always remained one too, had not the man harkened to Satan, and received his

mind, which is enmity against God. This mind that is enmity against God, when received by the man, separated him from God. Now they were two and not one. And, being separated from God, and in sin, God can not come to him Himself, for the man cannot bear the unveiled glory of His presence. "Our God is a consuming fire" to sin, and so, for God to meet a man in that man's self, or alone, would be only to consume him.

Men in sin cannot meet God alone and exist. This is shown in Rev. 6:13-17. The great day when the heaven departs as a scroll, when it is rolled together and the face of God is seen by all the wicked ones upon the earth, then "the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every free man, hid themselves in the dens and in the rocks of the mountains; and said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb: For the great day of his wrath is come; and who shall be able to stand?" A man who is in sin, a man in and of himself, meeting God, would rather have a mountain upon him than to be where the unveiled glory of God would shine upon him.

Therefore, in order that God might reach man and be joined to him once more, in order that God might be revealed to man once more, and that man might be once more in the place of which God made him for, Jesus gave himself. And God appeared in Him, with His glory so veiled by human flesh that man, sinful man, can look upon Him and live. *In Christ* man can meet God and live, because in Christ the glory of God is so veiled, so modified, that sinful man is not consumed. All of God is in Christ, for "in him dwelleth all the fulness of the Godhead bodily." When Jesus came to bring man once more to God, He veiled this bright consuming glory so that now men can look upon God as He is in all His glory *in Jesus Christ*, and live. Whereas, out of Christ, in himself, alone, no man can see God and live—*in Christ*, out of himself, no man can see God and not live. *In Christ*, to see God is to live. For "*in Him* [is] life, and the life [is] the light of men."

Thus, God and man, by the enmity, were separate. But Christ comes between, and *in Him* the man and God meet, and when God and the man meet *in Christ*, then those two—"both"—are one; and there is the new

man. And “so,” and only so, peace is made. So that in Christ, God and man are made as one. Consequently, Christ is the at-one-ment between God and the man. A-t-o-n-e m-e-n-t, at-one-ment—making at one. Consequently, join the syllables together and He is the *atonement*. Oh, the Lord Jesus gave Himself, and in Himself abolished the enmity to make in Himself of two—God and the man—one new man, so making peace.

Now, we come to the other “both” in verse 18. “That he might reconcile both [both Jew and Gentile] unto God in one body.” But what body is it in which He, Christ, reconciles “both” into God? His own, of course; His own, in which the at-one-ment is made. “Having slain the enmity thereby, and came and preached peace to you which were afar off,” to the Gentile, “and to them that were nigh,” that is, the Jews.

The Jews were nigh “for their fathers’ sakes.” As in themselves, on their own merit, the Jews were separated from God, and were just as far off as the Gentiles. But God had made promises to their fathers, and they were beloved for the fathers’ sakes. And they had the advantage, for to them pertained “the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises.” In this sense, and for this cause, they were nigh. And He preached peace to them that were nigh; they needed peace preached to them.

Thus “through him we both have access by one Spirit unto the Father.”

Now, let us follow this expression, that the enmity is destroyed in Himself.

“Having abolished in his flesh the enmity;” having slain the enmity *in Himself*. In Himself of two, so making peace. It is all in Himself. No man can have the benefit of it except *in Him*. If there be those in the audience to whom this seems obscure, and who would say, “I cannot see that,” and would stand off and look at it as though it were something you would try to get hold of from without, I would say to such, you will never get it in that way. That is not the way it is done. It is *in Him* that it is done, not outside of Him. *In Him* only can it be known, not outside of Him at all. Surrender to Him, yield to Him, sink self in Him; then it will be all plain enough. Only *in Him* it is done, and only *in Him* can it be known. We are to study now how it was done in Him. And knowing this, we shall know how it is done for every one of us *in Him*.

First of all I would call especial attention to that expression "in Him." This expression is not used in the Scriptures, and I shall never expect to use it, in any such sense as that it is in Him as in a receptacle, or a reservoir, to which we are to go and take out what we may need, and put it upon us, or apply it to ourselves. No, no, no! That is not it. It can never be gotten in that way. It is not there as a receptacle, to which we are to go and take out what we would have of Him, and enjoy it, and apply it to ourselves and say, "Now I have got it."

No, it is *in Him*, and we ourselves are to be *in Him* in order to have it. We are to sink ourselves *in Him*. Our self is to be lost *in Him*. Then He has us. Only *in Him* it is. We find it only *in Him*. And even when we would get it *in Him*, it is only by being ourselves overwhelmed *in Him*. Never are we to think of going to get it there, and take it out of Him, and use it ourselves. Therefore, where the Scriptures use the term "in Him," it means only that to all. All is *in Him*, and we get it by being ourselves *in Him*.

Many people make a mistake here. They say, "Oh, yes, I believe on Him. I know it is in Him, and I get it from Him." And they propose to take it from Him and apply it to themselves. Then soon they become quite well satisfied that they are righteous, they are holy, and they get so far along at last that in their estimation it is a settled fact that they are perfect, and just cannot sin, and are even beyond temptation. Such a view is certain to bring only such result, because it is *out of Him*, and it is themselves who are doing it.

But that is not the way; that is self still, because it is out of Christ. And "without me [that is, outside of Him], ye can do nothing," because ye are nothing. *In Him* it is, and only *in Him*. And only as we are *in Him* can we have it or profit by it at all. The Scriptures will make that all plain. I thought best to set down this explanation, so that in the studies that are to come of what is done in Him, and what is given is in Him, and we shall not make the mistake of thinking we are to find it in Him and take it out. No, we are to go to Him for it; there is where it is. And when we go to Him, we are to enter into Him by faith and the Spirit of God, and there remain and ever "be found in him." Phil. 3:9.

Turn to the book of Hebrews now; and we will study the first two chapters for the rest of this present lesson. The question now is, How did

Christ abolish this enmity “in his flesh,” “in himself?” I will first state the argument in both chapters, in order that we may cover the two chapters in the short time we shall have.

In these two chapters, the one great thought is the *contrast between Christ and the angels*. I do not say that is all there is in the two chapters; but that is the one thought that is above everything else.

In the first chapter, and up to the fifth verse of the second chapter, is the first contrast. In the second chapter, from the fifth verse to the end of the chapter, is the second contrast.

In the first chapter, and up to the fifth verse of the second, is the contrast between Christ and the angels, *with Christ as far above the angels as God is, because He is God*. In the second chapter, from the fifth verse onward, is the contrast between Christ and the angels, *but with Christ as far below the angels as man is below the angels, because Christ becomes man*.

There is the outline of the two chapters. That is the statement of the case. Let us read the chapter:

God, who at sundry times and in divers manners spake in time past, unto the fathers, by the prophets, hath in these last days spoken unto us by his Son whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power.

Or, as the German reads, “holding up all things by his powerful word.” That gives another turn to it—not simply “the word of his power,” but He carries all things, holds them up, “by his powerful word.” And we might pause a moment upon that one statement. How many things are held up by His word? All things. The world? Yes. The sun? Yes. All the starry heavens? Yes. Does the Word that made them still hold them up? Yes. Can we be numbered among the “all things?” Assuredly so. Will He hold you up “by his powerful word?” That is the only way that He holds anything up.

Were you ever uneasy any time in your life, when you arose in the morning with the sun, for fear that the sun would drop out of place before noon or before sundown? Oh, no. Were you ever uneasy when you arose

with the sun for fear that you yourself as a Christian would slip out of place before sundown? You know you have been. Why were you not as uneasy as to whether the sun would drop out of place before sundown, fearing that that might slip out of place and fall, as you were that you yourself would fall? Oh, of course no one ever thinks of any such anxious question as to why the sun does not fall. It is always there and will stay there.

But it is perfectly fair for the Christian to ask, "Why is it that the sun does not slip out of his place?" And the answer is, the "powerful word" of Jesus Christ holds the sun there and causes him to go on in his course. And *that same power* is to hold up the *believer in Jesus*. That same Word is to hold up the believer in Jesus, and the believer in Jesus is to expect it to do so, just as certainly as it holds up the sun or the moon. That same "powerful word" is to hold up the Christian in the Christian's course, precisely the same as it holds the sun in his course. The Christian who puts his confidence upon that Word that is to hold him up, as he puts his confidence in that Word that holds up the sun, will find that that Word will hold him up as it holds up the sun.

If you think of this scripture tomorrow morning when you arise, you will think that God is holding up the sun. You will not wonder at it either. You will expect Him to do that, and will not be watching uneasily to see whether the sun will slip out of its place. No, you will simply go about your work, with your mind upon the work, and leave the holding up of the sun altogether to God, to whom it belongs. Also, tomorrow morning when you arise with the sun, just expect that same powerful Word to hold you up as it does the sun. Leave this part to God too, and go about your work with all your might, and put all your mind upon your work. Let God attend to that which belongs to Him, and give your mind to that which He has given you to do. And thus serve God "with all the mind." We cannot keep ourselves from falling; we cannot hold ourselves up. And He has not given us that task to do.

This is not contradicting the text that says, "Let him that thinketh he standeth take heed lest he fall," because in this way the man is relying upon God to hold him up, and does not depend upon his own efforts. And he, who constantly bears in mind that God is holding him and that he must be held up, is not going to be boasting of his ability to stand. If

I had to be carried in here this evening, perfectly helpless, and two or three of the brethren should have to stand here and hold me up, it would not be very becoming in me to say, "See how I can stand." I would not be standing. I could not stand. Just the moment they should release their hold, I would fall.

It is precisely so with the Christian. The Word of God says of the Christian, "To his own master he standeth or falleth. Yea, he shall be holden up: for God is able to make him stand." Rom. 14:4. And the man whom God is holding up, who is trusting in God to hold him up, and knows that it is God alone who is making him stand, it is impossible for that man to begin to say, "I am standing now, and therefore there is no danger of my falling." Is there any danger of a man's falling while God holds him up? Of course not. It is only when he takes himself out of the Lord's hand and begins to try to hold himself up, and then boasts that he can stand, it is then that there is not only danger, but the thing is done; he has already fallen. He takes himself out of God's hand, and he is bound to fall.

Now, continuing in Hebrews 1:

When he had by himself purged our sins, sat down on the right hand of the Majesty on high.

When did He sit down on the right hand of God? How long ago? Away back yonder, when He arose from the dead and went to heaven — nearly nineteen hundred years ago. But, notice, He had purged our sins before He sat down there. "When he *had* [past tense], by himself purged our sins, sat down..." Are you glad of this? Are you glad that He purged your sins so long ago as that? *In Him* it is. *In Him* we find it. Let us thank Him; it is so. The Word says so.

Being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son? And again, when he bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. And of the angels, he saith,

Who maketh his angels spirits, and his ministers a flame of fire. But unto the Son he saith, Thy throne, O God, is for ever and ever.

What is His name? What does the Father call Him? God! "Thy throne, O God..." Then that is His name. How did He get it? Fourth verse, "As he hath by inheritance obtained a more excellent name than they [the angels]." You and I have a name that we have by inheritance. We may have four or five names, but we have only one name that we got by inheritance and that is our Father's name. And that name we have just as soon as we exist, and just because we exist. By the very fact of our existence we have that name; it belongs to us by nature. The Lord Jesus "hath by inheritance" obtained this name of "God." Then that name belongs to Him just because He exists. It belongs to Him by nature. What nature is His, then? Precisely the nature of God. And God is His name because that is what He is. He was not something else, and then named that to make Him that; but he was that, and was called God, because He is God.

A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, even thy God, hath anointed thee with the oil of gladness above thy fellows.

The Father still speaking says:

And, thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands. They shall perish, but thou remainest: and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same.

No change with Him. Notice the connection in these words, "They shall perish...thou remainest," "they shall be changed...thou art the same." When these perish and pass away, there is no passing away to Him—"thou remainest." When these are folded up and changed, there is no change in Him—"thou art the same."

And thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who

shall be heirs of salvation? Therefore we ought to give more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will?

There is the contrast between Christ and the angels so far. And where is Christ in the contrast? Where God is, with the angels worshipping Him. And if an angel's word was steadfast, and received a just recompense of reward when it was disregarded, how shall we escape if we neglect the Word of Him who is higher than the angels? How shall we escape if we neglect the Word of God spoken by Himself?

Now turn to the other contrast. Heb. 2:5:

For unto the angels hath he not put in subjection the world to come, whereof we speak.

There are those two worlds of which we spoke last night. God said, I will put enmity between man and Satan and that gives man a chance to choose which world. We have chosen the world to come. Unto the angels hath He not put in subjection that world either; that is the thing He is talking about. The world to come, which we have chosen, is not put in subjection to the angels.

But one in a certain place testified, saying, What is man, that thou are mindful of him? or the son of man, that thou visitest him?

Now what is the purpose, what is the force, of putting the word "but" in there? He has not put it in subjection to the angels; but He has said of man so and so. Does that suggest that He has put it in subjection to man? What do you think? Look at it again. "Unto the angels hath he not put in subjection the world to come, whereof we speak. But..." What part of speech is "but"? A conjunction. A conjunction joins two parts of a sentence. But this is a peculiar kind of conjunction—a disjunctive

conjunction. A juncture is a joining, conjunct is to join together; disjunct is to separate. Then here is the word that both joins and separates. It is a conjunction, in that it separates the thoughts that are in the two sentences, or clauses, as the case may be.

Many people say, "I believe the Bible, *but*"; "yes, I believe the Lord forgives sins, *but*"; "yes, I confessed my sins, *but*". That "but" disjoins them from everything that they have said. It shows that they do not believe at all what they have said. What are the two things then that are separated by this "but" in Heb. 2:6? First, who are the two persons who are separated by the "but"? One is the angels and the other is man. He has not put in subjection to the angels the world to come, but He has put it in subjection to somebody, and that somebody is *man*. Let us study it for that blessed truth.

But one in a certain place testified, saying, What is man, that thou art mindful of him? or the Son of man, that thou visitest him? thou madest him a little lower than the angels; thou crownedst him with glory and honor, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus.

Where do we see Jesus? "We see Jesus, who was made a little lower than the angels." There is the contrast again between Christ and the angels. In the other contrast we saw Jesus higher than the angels; here we see Him lower than the angels. Why? Because man was made lower than the angels, and by sin went still lower even. Now, "we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honor; that he by the grace of God should taste death for every man." We see Jesus where man is since man sinned, and became subject to death. So certainly as it is true that as Jesus was where God is, so certainly He has come to where man is.

There is another thought we want to put right with that. He, who was with God *where* God is, is with man *where* man is. And He, who was with God *as* God is, is with the man *as* man is. And He, who was one with

God as God is, is *one with man* as man is. And so certainly as His was the nature of God yonder, so certainly His is the nature of man here.

Let us read this blessed fact now in the Scriptures, and that will close the lesson for tonight. Tenth verse:

For it became Him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth and they who are sanctified are all of one.

Christ sanctifies, and it is men who are sanctified; and how many are there of them? One. It was Christ and God in heaven, and how many were there of them? One in nature. How is He with man on earth, and how many are there of them? One—“all of one.”

For which cause he is not ashamed to call them brethren, saying, I will declare the name unto my brethren, in the midst of the church will I sing praise unto thee.

That time is coming soon, when Christ, in the midst of the church, will lead the singing.

Remember, this is Christ speaking in these quotations.

“And again, I will put my trust in him.” This is Christ speaking through the Psalms, too.

And again, behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behooved him to be made like unto his brethren.

He who was one of God has become one of man. We will follow the thought further tomorrow night.

The Third Angel's Message

SERMON

13

Elder A. T. Jones

THE PARTICULAR THOUGHT WHICH will be the subject of our study at this time is that which is found in the 11th verse, second chapter of Hebrews, “Both he that sanctifieth and they who are sanctified are all of one.” It is men of this world, sinful men, whom Christ sanctifies—He is the Sanctifier. And He and these are all of one.

In this part of the chapter you will remember we are studying man. In the first chapter, as we have seen, there is shown the contrast between Christ and the angels, with Christ above the angels as God. In the second chapter the contrast is between Christ and the angels, with Christ below the angels. God has not put in subjection to the angels the world to come whereof we speak. He has put in subjection to *man*, and *Christ* is the man. Therefore, Christ became man; He takes the place of man; He was born as man is born. In His human nature Christ came from the man from whom we all have come, so that the expression in this verse, “all of one,” is the same as, “all from one,” as all coming forth from one. One man is the source and head of all our human nature. And the genealogy of Christ, as one of us, runs to Adam. Luke 3:38.

It is true that all men and all things are from God, but the thought in this chapter is man, and Christ as man. We are the sons of the first man, and so is Christ according to the flesh. We are now studying Christ in His human nature. The first chapter of Hebrews is Christ in His divine nature. The second chapter is Christ in His human nature. The thought

in these two chapters is clearly akin to that in the second chapter of Philippians, verses 5-8:

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and 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.

In that passage Christ in the two forms is set forth. First, being in the form of God, He took the form of man. In Hebrews, first two chapters, it is *not* the *form*, but the *nature*.

I repeat, in the second chapter of Philippians, we have Christ in the two forms—the form of God and the form of man. In Hebrews, first and second chapters, we have Christ in the two natures, the nature of God and the nature of man. You may have something in the form of man that would not be of the nature of man. You can have a piece of stone in the form of man, but it is not the nature of man. Jesus Christ took the *form* of man, that is true; and He did more, He took the *nature* of man.

Let us read now the fourteenth verse of the second chapter of Hebrew, “Forasmuch then as the children [the children of Adam, the human race] are partakers of flesh and blood, he also himself likewise took part of the same.” “Likewise” means in this wise, in this way, in a way like this which is spoken of. Therefore, Christ took flesh and blood *in a way like* we take it. But how did we take flesh and blood? By birth, and clear from Adam too. He took flesh and blood *by birth* also, and clear from Adam too. For it is written, He is “the seed of David according to the flesh.” Rom. 1:3. While David calls Him Lord, He also is David’s son. Matt. 22:42-45. His genealogy is traced to David, but it does not stop there. It goes to Abraham, because He is the seed of Abraham. He took on Him the seed of Abraham, as in the sixteenth verse of this second chapter of Hebrews. Nor does His genealogy stop with Abraham; it goes to Adam. Luke 3:38. Therefore, He which sanctifieth among men and they who are sanctified among men, are *all of one*. All coming from one man according to the

flesh, are all of one. Thus, on the human side, Christ's nature is precisely our nature.

Let us look at the other side again for an illustration of this *oneness*, that we may see the force of this expression that *He and we are all one*.

On the other side, however, as in the first chapter of Hebrews, He is of the nature of God. The name "God" which He bears belongs to Him by the very fact of His existence; it belongs to Him "by inheritance." As that name belongs to Him entirely because He exists and as certainly as He exists, and as it belongs to Him by nature, it is certain that His nature is the nature of God.

Also, in the first chapter of John, first verse, it is written, "In the beginning was the Word, and the Word was with God." That word "with" does not express the reality of the thought as well as another. The German puts a word in there that defines the Greek closer than ours does. That says, "In the beginning was the Word, and the Word was *bei* God," literally, "The Word was *of* God." And that is true. The Greek word conveys the same idea as that my right arm is of me, of my body. The Greek therefore is literally, in the beginning "the Word was God."

This simply illustrates on *that* side, the fact as to what He is on *this* side. For as on the divine side, He was of God, of the nature of God, and was really God, so on the *human side* He is of man, and of the nature of man, and really man.

Look at the fourteenth verse of the first chapter of John, "And the Word was made flesh, and dwelt among us." That tells the same story that we are reading here in the first two chapters of Hebrews. "In the beginning was the Word, and the Word was of God, and the Word was God...And the Word was made flesh, and dwelt among us," —flesh and blood as ours is.

Now what kind of flesh is it? What kind of flesh alone is it that this world knows? Just such flesh as you and I have. This world does not know any other flesh of man, and has not known any other since the necessity for Christ's coming was created. Therefore, as this world knows only such flesh as we have, as it is now, it is certainly true that when "the Word was made flesh," He was made just such flesh as ours is. It cannot be otherwise.

Again, what kind of flesh is our flesh, as it is in itself? Let us turn to the eighth chapter of Romans, and read whether Christ's human nature meets ours, and is as ours in that respect wherein ours is sinful flesh. Romans 8:3, "What the law could not do, in that it was weak through the flesh, God sending his own Son..." did.

There was something that the law could not do, and that, God, sending His own Son, did. But why was it that the law could not do what it desired, and what was required? It was weak through the flesh. The trouble was in the flesh. It was this that caused the law to fail of its purpose concerning man. Then, God sent Christ to do what the law could not do. And the law, having failed of its purpose because of the flesh, and not because of any lack in itself, God must send Him to help the flesh, and not to help the law. If the law had been, in itself, too weak to do what it was intended to do, then the thing for Him to have done to help the matter out would be to remedy the law. But the trouble was with the flesh, and therefore He must remedy the flesh.

It is true that the argument nowadays, springing up from that enmity, that is against God and is not subject to the law of God neither indeed can be, is that the law could not do what was intended, and God sent His Son to weaken the law, so that the flesh could answer the demands of the law. But if I am weak and you are strong, and I need help, it does not help me any to make you as weak as I am; I am as weak and helpless as before. There is no help at all in all that. But when I am weak and you are strong, and you can bring to me your strength, that helps me. So the law was strong enough, but its purpose could not be accomplished through the weakness of the flesh. Therefore, God, to supply the need, must bring strength to weak flesh. He sent Christ to supply the need, and therefore Christ must so arrange it that strength may be brought to our flesh itself which we have today, that the purpose of the law may be met in our flesh. So, it is written, "God sending his own Son in the likeness of sinful flesh: [in order] that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

Now, do not get a wrong idea of that word "likeness." It is not the shape; it is not the photograph; it is not the likeness in the sense of an image; but it is likeness in the sense of being like indeed. The word "likeness" here

is not the thought that is in the second chapter of Philippians, where it is shape, the form, or likeness as to form. But here, in the book of Hebrews, it is likeness in nature, likeness to the flesh as it is in itself, God sending His own Son in that which is just like sinful flesh. And in order to be *just like* sinful flesh, it would have to *be* sinful flesh. In order to be made flesh at all, as it is in this world, He would have to be just such flesh as it is in this world—just such as we have, and that is sinful flesh. This is what is said in the words, “likeness of sinful flesh.”

This is shown in the ninth and tenth verse of Hebrews 2 also, “We see Jesus, who was made a little lower than the angels”—not only as man was made lower than the angels *when he was created*.

Man was sinless when God made him a little lower than the angels. That was sinless flesh. But man fell from that place and condition, and became sinful flesh.

Now we see Jesus, who was made a little lower than the angels, but not as man was made when he was first made a little lower than the angels, but as man is since he sinned, and became still lower than the angels. That is where we see Jesus. Let us read and see: “We see Jesus who was made a little lower than the angels.” What for? “For the *suffering of death*.” Then, Christ’s being made as much lower than the angels as man is, is as much lower than the angels as man is, since he sinned and became subject to death. We see Him “crowned with glory and honor; that he by the grace of God should taste death for every man. For it became him [it was appropriate for Him], for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.”

Therefore, as He became subject to suffering and death, this demonstrates strongly enough that the point lower than the angels at which Christ came to stand, where He does stand, and where “we see him,” is the point to which man came when he, in sin, stepped still lower than where God made him—even then a little lower than the angels.

Again, the sixteenth verse, “Verily he took not on him the nature of angels; but he took on him the seed of Abraham.” He took not on him the nature of angels, but He took on him the nature of Abraham. But the nature of Abraham and of the seed of Abraham is only human nature.

Again, “Wherefore in all things it behooved him to be made like unto his brethren.” In how many things? All things. Then in His human nature there is not a particle of difference between Him and you.

Let us read the scripture. Let us study this closely. I want to see that we shall stand by it. Let us read it over, “Are all of one.” He took part of flesh and blood in the same way that we take part of flesh and blood. He took not the nature of angels, but the seed, the nature, of Abraham. “Wherefore... [for these reasons] it behooved him [What is “behooved”? It was the proper thing for Him to do; it became him; it was appropriate; “it behooved him”] to be made [in all things] like unto his brethren.” Who are His brethren, though? The human race—“All of one.” And “for which cause he is not ashamed to call them brethren.” Because we are *all of one*, He is not ashamed to call you and me brethren. “Wherefore in all things it behooved him to be made like unto his brethren.”

Well, then, in His human nature, when He was upon the earth, was He in any wise different from what you are in your human nature tonight? [A few in the congregation responded, “NO.”] I wish we had heard everybody in the house say, “No,” with a loud voice. You are too timid altogether. The word of God says that, and we are to say, “That is so,” because there is salvation in just that one thing. No, it is not enough to say it that way; the salvation of God for human beings lies in just that one thing. We are not to be timid about it at all. There our salvation lies, and until we get there we are not sure of our salvation. That is where it is. “In all things it behooved him to be made like unto his brethren.” What for? O, “that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted.” Then don’t you see that our salvation lies just there? Do you not see that it is right there where Christ comes to us? He came to us just where we are tempted, and was made like us just where we are tempted. And there is the point where we meet Him—the living Saviour against the power of temptation.

Now the fourteenth verse of the fourth chapter of Hebrews:

Seeing then that we have a great high priest, that is passed into the heavens, Jesus, the Son of God, let us hold fast our profession. For we have not a high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are.

He could not have been tempted in all points like as I am, if He were not in all points like as I am to start with. Therefore, it behooved Him to be made in all points like me, if He is going to help me where I need help. I know that right there is where I need it. And oh, I know it is right there where I get it. Thank the Lord! There is where Christ stands, and there is my help.

“We have not an high priest which cannot be touched...” two negatives there; have *not* a high priest which *cannot* be touched. Then what do we have on the affirmative side? We *have* a high priest who can be touched with the feeling of our infirmities—my infirmities, your infirmities, our infirmities. Does He feel my infirmities? Yes. Does He feel your infirmities? Yes. What is an infirmity? Weakness, wavering—weakness—that is expressive enough. We have many of them; all of us have many of them. We feel our weaknesses. Thank the Lord, there is One who feel them also, yea, not only feels them, but is touched with the feeling of them. There is more in that word “touched” than simply that He is reached with the feeling of our weaknesses, and feels as we feel. He feels as we feel, that is true, but beyond that he is “touched;” that is, He is tenderly affected; His sympathy is stirred. He is touched to tenderness and affected to sympathy, and He helps us. This is what is said in the words, “touched with the feeling of our infirmities.” Thank the Lord for such a Saviour!

But I say again, He cannot be tempted in all points like as I am, unless He was in all points like I am to start with. He could not feel as I do, unless He is where I am, and as I am. In other words, He could not be tempted in all points as I am, and feel as I feel, unless He was just *myself* over again. The word of God says, “In all points like as we are.”

Let us study this further. There are things that will tempt you strongly, that will draw hard on you, that are no more to me than a zephyr in a summer day. Something will draw hard on me, even to my overthrowing, that would not affect you at all. What strongly tempts one may not affect

another. Then, in order to help me, Jesus must be where He can feel what I feel, and be tempted in all points where I could be tempted with any power at all. But, as things that tempt me may not affect you at all, and things that affect you may not affect me, Christ has to stand where you and I both are, so as to meet all the temptations of both. He must feel all those which you meet that do not affect me, and also all those which I meet that do not affect you. He has to take the place of both of us. That is so.

Then, there is the other man. There are things that tempt him to overthrow, that do not affect you or me either. Then Jesus had to take all the feelings and the nature of myself, of yourself, and of the other man also, so that He could be tempted in all points like as I am, and in all points like as you are, and in all points like as the other man is. But when you and I, and the other man, are taken in Him, how many does that embrace? That takes the whole human race.

And this is exactly the truth. Christ was in *the place*, and He had *the nature*, of the whole human race. And in Him meet all the weaknesses of mankind, so that every man on the earth, who can be tempted at all, finds in Jesus Christ power against that temptation. For every soul there is, in *Jesus Christ*, victory against all temptation, and relief from the power of it. That is the truth.

Let us look at it from another side. There is one in the world, Satan, the god of this world, who is interested in seeing that we are tempted just as much as possible. But he does not have to employ much of his time, nor very much of his power in temptation, to get us to yield.

That same one was here, and he was particularly interested in getting Jesus to yield to temptation. He tried Jesus upon every point upon which he would ever have to try me to get me to sin; and he tried in vain. He utterly failed to get Jesus to consent to sin in any single point upon which I can ever be tempted.

He also tried Jesus upon every point upon which he has ever tried you or ever can try you, to get you to sin, and he utterly failed there too. That takes you and me both then; and Jesus has conquered in all points for both you and me.

But, when he tried Jesus upon all the points that he has tried upon both you and me, and failed there, as he did completely fail, he had to try him more than that yet. He had to try him upon all the points which he has tried the other man, to get him to yield. Satan did this also, and also there completely failed.

Thus Satan had to try—and he did—Jesus upon all the points that he ever had to try me upon, and upon all the points that he ever had to try you upon, and also upon all the points that he would have to try the other man upon. Consequently, he had to try Jesus upon every point upon which it is possible for a temptation to rise in any man of the human race.

Satan is the author of all temptation, and he had to try Jesus in all points upon which he ever had to try any man. He also had to try Jesus upon every point upon which it is possible for Satan himself to raise a temptation. And in all, he failed all the time. Thank the Lord!

More than that, Satan not only had to try Jesus upon all the points where he has ever had to try me, but he had to try Jesus with a good deal more power than he ever had to exert upon me. He never had to try very hard, nor use very much of his power in temptation, to get me to yield. But taking the same points upon which Satan has ever tried me in which he got me to sin, or would ever have to try to get me to sin, he had to try Jesus on those same points a good deal harder than he ever did to get me to sin. He had to try him with all the power of temptation that he possibly knows, that is the devil I mean, and failed. Thank the Lord! So *in Christ* I am free.

He had to try Jesus in all points where he ever tempted, or ever can tempt you, and he had to try him with all the power that he knows; and he failed again. Thank the Lord! So you are free *in Christ*. He had also to try Jesus upon every point that affects the other man, with all his Satanic power also, and still he failed. Thank the Lord! And *in Christ* the other man is free.

Therefore, he had to try Jesus upon every point that ever the human race could be tried upon, and failed. He had to try Jesus with all the knowledge that he has, and all the cunning that he knows, and failed. And he had to try Jesus with all his might upon each particular point, and still he failed.

Then there is a threefold—yes, a complete—failure on the devil's part all around. In the presence of Christ, Satan is absolutely conquered, and in Christ we are conquerors of Satan. Jesus said, "The prince of this world cometh, and hath nothing in me." *In Christ*, then, we escape him. *In Christ* we meet in Satan a completely conquered, and a completely exhausted enemy.

This is not to say that we have no more fighting to do. But it is to say, and to say emphatically and joyfully, that *in Christ* we fight the fight of victory. Out of Christ, we fight—but it is all defeat. In Him our victory is complete, as well as in all things *in him* we are complete. But, O do not forget the expression, "It is *in Him*!"

Then, as Satan has exhausted all the temptations that he knows, or possibly can know, and has exhausted all his power in the temptation too, what is he? In the presence of Christ, what is he? Powerless. And when he finds us in Christ, and then would reach us and harass us, what is he? Powerless. Praise and magnify the Lord!

Let us rejoice in this; for *in Him* we are victors; *in Him* we are free; *in Him* Satan is powerless towards us. Let us be thankful for that. *In Him* we are complete.

The Third Angel's Message

SERMON

14

Elder A. T. Jones

YOU WILL REMEMBER THE point that was made in one of Brother Prescott's lessons, when he called attention to the book of Ruth. (Read *Bulletin*, p.189).

Who was the redeemer in the book of Ruth? The nearest of kin. Boaz could not come in as redeemer until it was found that the one who was nearer than he could not perform the office of redeemer. The redeemer must be not only one who was near of kin, but he must be the nearest among those who were near; and therefore Boaz could not step into the place of redeemer until, by another's stepping out of the place, he became really the nearest. Now that is the precise point that is made in the second chapter of Hebrews.

In Ruth, you remember Naomi's husband had died. The inheritance had fallen into the hands of others, and when she came back from Moab, it had to be redeemed. No one but the nearest of kin could do it. This is the story also in the second of Hebrews. Here is the man Adam, who had an inheritance, the earth, and he lost it, and he himself was brought into bondage. In the gospel in Leviticus, it is preached that if one had lost his inheritance, himself and his inheritance could be redeemed, but only the nearest of kin could redeem. Lev. 25:25, 26, 47-49. Upon earth, here is a man, Adam, who lost his inheritance and himself, and you and I were in it all, and we need a redeemer. But only He who is nearest in blood relationship can perform the office of redeemer. Jesus Christ is nearer than a brother, nearer than any one. He is a brother; but He is nearest

among the brethren — nearest of kin, actually. Not only *one with us*, but He is *one of us*, and one with us by *being* one of us.

And the one lesson that we are studying still, and the leading thought, is how entirely Jesus is ourselves. We found in the preceding lesson that He is altogether ourselves. In all points of temptation, wherever we are tempted, He was ourselves right there. In all the points in which it is possible for me to be tempted, He, as I, stood right there. Against all the knowledge and ingenuity of Satan to tempt me, Jesus, as myself, stood right there, and met it. Against all the power of Satan put forth in the temptation upon me, Jesus stood as myself, and overcame. So also with you, and so with the other man. And thus, comprehending the whole human race, He stands in every point wherever any one of the human race can be tempted, as in Himself or from Himself. In all this, He is ourselves, and in Him we are complete against the power of temptation. In Him we are overcomers, because He, as we, overcame. “Be of good cheer; I have overcome the world.”

And in noticing the other evening how He became one of us, we found that it was by birth from the flesh. He is “the seed of David according to the flesh.” He took not the nature of angels, but the nature of the seed of Abraham, and His genealogy goes to Adam.

Now, “every man is tempted [you know], when he is drawn away of his own lust, and enticed.” James 1:14. That is the definition of “temptation.” There is not a single drawing toward sin, there is not a single tendency to sin, in you and me, that was not in Adam when he stepped out of the garden. All the iniquity and all the sin that have come into the world came from that, and came from him as he was there. It did not all appear in him. It did not all manifest itself in him in open action, but it has manifested itself in open action in those who have come from him.

Thus, all the tendencies to sin that have appeared, or that are in me, came to me from Adam; and all that are in you came from Adam; and all that are in the other man came from Adam. So, all the tendencies to sin that are in the human race came from Adam. But Jesus Christ felt all these temptations. He was tempted upon all these points in the flesh which He derived from David, from Abraham, and from Adam. In His genealogy are a number of characters set forth as they were lived in the

men, and they were not righteous. Manasseh is there, who did worse than any other king ever in Judah, and caused Judah to do worse than the heathen. Solomon is there, with the description of his character in the Bible just as it is. David is there, Rahab is there, Judah is there, Jacob is there, all are there just as they were. Now, Jesus came according to the flesh at the end of that line of mankind, and there is such a thing as heredity. You and I have traits of character, or cut of feature, that have come to us from away back. Perhaps not from our own father, perhaps not from a grandfather, but from a great-grandfather, away back in the years. And this is referred to in the law of God, "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and showing mercy unto thousands of them that love me, and keep my commandments."

That, "like produces like," is a good law, a righteous law. It is a law of God, and though the law be transgressed, it still does the same. Transgression of the law does not change the law, whether it be moral or physical. The law works when it is transgressed, through the evil that is incurred, just as it would have worked in righteousness always if no evil had ever been incurred. If man had remained righteous always, as God made him, his descent would have been in the right line. When the law was transgressed, the descent followed on the wrong line, and the law worked in the crooked way, by its being perverted.

It is a good law which says that everything shall have a tendency to go towards the center of the earth. We could not get along in the world without that law. It is that which holds us upon the earth, and enables us to walk and move about upon it. And yet, if there be a break between us and the earth, if our feet slip out from under us, or if we be on a high station, a pinnacle, and it breaks, and the straight connection with the earth is broken between us and it, why, the law works, and it brings us down with a terrible jolt, you know. Well, the same law that enables us to live and move and walk around upon the earth, as comfortably as we do, which works so beneficially while we act in harmony with it, that law continues to work when we get out of harmony with it. And it works as directly as before, *but it hurts*.

Now, that is simply an illustration of this law of human nature. If man had remained where God put him, and as He put him, the law would have worked directly and easily. Since man has got out of harmony with it, it still works directly; but it hurts. Now, that law of heredity reached from Adam to the flesh of Jesus Christ, as certainly as it reaches from Adam to the flesh of any of the rest of us, for He was one of us. In Him there were things that reached Him from David, from Manasseh, from the genealogy away back, from the beginning until His birth.

Thus, in the flesh of Jesus Christ, not in Himself but in His flesh, our flesh which He took in the human nature, there were just the same tendencies to sin that are in you and me. And when He was tempted, it was the “drawing away” of these desires that were in the flesh. These tendencies to sin that were in His flesh, drew upon Him, and sought to entice Him to consent to the wrong. But, by the love of God and by His trust in God, He received the power and the strength and the grace to say, “NO,” to all of it, and put it all under foot. And thus, being in the likeness of sinful flesh, He condemned sin in the flesh.

All the tendencies to sin that are in me were in Him, and not one of them was ever allowed to appear in Him. All the tendencies to sin that are in you were in Him, and not one of them was ever allowed to appear. Every one was put under foot and kept there. All the tendencies to sin that are in the other man were in Him, and not one of them was ever allowed to appear. That is simply saying, that all the tendencies to sin that are in human flesh were in His human flesh, and not one of them was ever allowed to appear; He conquered them all. And in Him we all have victory over them all.

Many of these tendencies to sin that are in us have appeared in action, and have become sins committed, have become sins in the open. There is a difference between a tendency to sin and the open appearing of that sin in the actions. There are tendencies to sin in us that have not yet appeared, but multitudes have appeared. Now, all the tendencies that have not appeared, He conquered. What of the sins that have actually appeared? “The LORD hath laid on him the iniquity of us all.” Isa. 53:6. “Who his own self bare our sins in his own body on the tree.” 1 Peter 2:24. Thus, it is plain that all the tendencies to sin that are in us and have not

appeared, and all the sins which have appeared, were laid upon Him. It is terrible; it is true. But, O joy! In that terrible truth lies the completeness of our salvation.

Note another view, those sins which we have committed, we ourselves felt the guilt of them and were conscious of condemnation because of them, these were all imputed to Him; they were all laid upon Him. Now a question, did He feel the guilt of the sins that were imputed to Him? Was He conscious of the condemnation of the sins, our sins, that were laid upon Him? He never was conscious of sins that He committed, for He did not commit any—that is true. But our sins were laid upon him, and we were guilty. Did He realize the guilt of these sins? Was He conscious of condemnation because of these sins?

We will look at that in such a way that every soul in the house shall say, "Yes." I will say that another way. We will look at it in such a way that every soul in the house will either say, "Yes," or may say, "Yes," if he will; because there may be some in the house who have not had the experience that will I bring for the illustration, but many have it, and then they can say, "Yes." All others, who have had the experience, will say, "Yes," at once.

God imputes righteousness, the righteousness of Christ, unto the believing sinner. Here is a man who has never known anything in his life but sin, never anything but the guilt of sin, never anything but the condemnation of sin. That man believes on Jesus Christ, and God imputes to that man the righteousness of Christ. Then that man who never committed a particle of righteousness in his life is conscious of righteousness. Something has entered his life that was never there before. He is conscious of it, and he is conscious of the joy of it and the freedom of it.

Now, God imputed our sins to Jesus Christ as certainly as He imputes His righteousness to us. But when He imputes righteousness to us, who are nothing but sinners, we realize it and are conscious of it, and conscious of the joy of it. Therefore, when He imputed our sins to Jesus, He was conscious of the guilt of them and the condemnation of them, just as certainly as the believing sinner is conscious of the righteousness of Christ, and the peace and joy of it, that is imputed to Him—that is, that is laid upon Him.

In all this also, Jesus was precisely ourselves. Or in all points He was truly made like unto us. In all points of temptation He was ourselves. He was one of us in the flesh. He was ourselves, and thus, He was ourselves in temptation. And in points in guilt and condemnation He was precisely ourselves, because it was our sins, our guilt, and our condemnation that were laid upon Him.

Now, another thing upon what we have said, "our sins" [How many of them? All.] were laid upon Him, and He carried the guilt and the condemnation of them all, and also answered for them, paid for them, atoned for them. Then, in Him we are free from every sin that we have ever committed. That is the truth. Let us be glad of it, and praise God with everlasting joy.

He took all the sins which we have committed; He answered for them, and took them away from us forever. And all the tendencies to sin, which have not appeared in actual sins, these He put forever under foot. Thus, He sweeps the whole board, and we are free and complete in Him.

O, He is a complete Saviour. He is a Saviour from sins committed and the Conqueror of the tendencies to commit sins. In Him we have the victory. We are no more responsible for these tendencies being in us than we are responsible for the sun shining. But every man on the earth is responsible for these things appearing in open action in him, because Jesus Christ has made provision against their ever appearing in open action. Before we learned of Christ, many of them had appeared in open action. The Lord hath laid upon Him all these, and He has taken them away. Since we learned of Christ, these tendencies, which have not appeared, He condemned as sin in the flesh. And shall He who believes in Jesus allow that which Christ condemned in the flesh to rule over him in the flesh? This is the victory that belongs to the believer in Jesus.

It is true that, although a man may have all this in Jesus, he cannot profit by it without himself being a believer in Jesus. Take the man who does not believe in Jesus at all tonight. Has not Christ made all the provision for him that He has for Elijah who is in heaven tonight? And if this man wants to have Christ for his Saviour, if he wants provision made for all his sins, and salvation from all of them, does Christ have to do anything now, in order to provide for this man's sins, or to save him from them? No,

that is all done. He made all that provision for every man when He was in the flesh. And every man, who believes in Him, receives this without there being any need of any part of it being done ever again. He “offered one sacrifice for sins for ever.” And having by Himself purged us from our sins, He sat down on the right hand of the Majesty on high. Thus, it is all in Him, and every believer in Him possesses it all in Him, and in Him is complete. It is in Him and that is the blessedness of it. “In him dwelleth all the fulness of the Godhead bodily.” And God gives His Eternal Spirit, and us eternal life—eternity in which to live—in order that that Eternal Spirit may reveal to us and make known to us the eternal depths of the salvation that we have in Him, “whose goings forth have been from” the days of eternity.

Now let us look at it in another way. Turn to Rom. 5:12:

Wherefore, as by one man sin entered into the world, and death by sin;
and so death passed upon all men, for that all have sinned.

Now, leaving out the verses in parenthesis for the moment, and reading them afterward, read the eighteenth verse:

Therefore, as by the offense of one [that man that sinned] judgment came upon all men to condemnation; even so by the righteousness of one [That Man that did not sin] the free gift came upon all men unto justification of life. For as by one man's disobedience [that man that sinned] many were made sinners, so by the obedience of one [that Man that did not sin] shall many be made righteous.

Now, read the parenthesis:

For until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression, who is the figure of him that was to come.

Adam, then, was the figure of Him that was to come. That One to come is Christ. Adam was the figure of Him. Wherein was Adam the figure of Him? In his righteousness? No, for he did not keep it. In his sin? No, for Christ did not sin. Wherein, then, was Adam the figure of Christ?

In this, that all that were in the world were included in Adam, and all that are in the world are included in Christ. In other words, Adam, in his sin, reached all the world; Jesus Christ—the second Adam—in His righteousness, touches all humanity. That is where Adam is the figure of Him that was to come. So read on:

But not as the offense, so also is the free gift: for if through the offense of one many be dead, much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many.

There are two men, then, whom we are studying: that one man by whom sin entered; that One Man by whom righteousness entered.

And not as it was by one that sinned, so is the gift: for the judgment was by one to condemnation, but the free gift is of many offenses unto justification. For if by one man's offense death reigned by one [that is, by the first Adam]; much more they which receive abundance of grace and of the gift of righteousness shall reign in life by one, Jesus Christ [the second Adam].

Read another text in connection with this before we touch the particular study of it. 1 Cor. 15:45-49:

So it is written, The first man Adam was made a living soul; the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man is of the earth, earthy: the second man is the Lord from heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly.

The first Adam touched all of us; what he did included all of us. If he had remained true to God, that would have included all of us. And when he fell away from God, that included us, and took us also. Whatever he should have done embraced us, and what he did made us what we are.

Now, here is another Adam. Does He touch as many as the first Adam did? That is the question. That is what we are studying now. Does the second Adam touch as many as did the first Adam? And the answer is

that it is certainly true that what the second Adam did embraces all that were embraced in what the first Adam did. What He should have done, what He could have done, would embrace all.

Suppose Christ had yielded to temptation and had sinned. Would that have meant anything to us? It would have meant everything to us. The first Adam's sin meant all this to us; sin on the part of the second Adam would have meant all this to us. The first Adam's righteousness would have meant all to us, and the second Adam's righteousness means all to as many as believe. That is correct in a certain sense, but not in the sense in which we are studying it now. We are now studying from the side of the Adams. We will look at it from our side presently.

The question is, does the second Adam's righteousness embrace as many as does the first Adam's sin? Look closely. Without our consent at all, without our having anything to do with it, we were all included in the first Adam; we were there. All the human race were in the first Adam. What that first Adam, what that first man, did, meant us; it involved us. That which the first Adam did brought us into sin, and the end of sin is death; and that touches every one of us, and involves every one of us.

Jesus Christ, the second man, took our sinful nature. He touched us "in all points." He became we and died the death. And so in Him, and by that, every man that has ever lived upon the earth, and was involved in the first Adam, is involved in this, and will live again. There will be a resurrection of the dead, both of the just and of the unjust. Every soul shall live again by the second Adam, from the death that came by the first Adam.

"Well," says one, "we are involved in other sins besides that one." Not without our choice. When God said, "I will put enmity between thee and the woman, and between thy seed and her seed," He set every man free to choose which master he would serve. And since that, every man that has sinned in this world, has done it because he chose to. "If our gospel be hid, it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not." Not them who had no chance to believe. The god of this world blinds no man until he has shut his eyes of faith. When he shuts his eyes of faith, then Satan will see that they are kept shut as long as possible. I read the text again, "If our gospel,"

[the everlasting gospel, the gospel of Jesus Christ, which is Christ in you the hope of glory, from the days of the first Adam's sin until now,] "if our gospel be hid, it is hid to them that are lost." It is hid to them "in whom the god of this world hath blinded the minds." And why did He blind the minds? Because they "believe not."

Abraham, a heathen, born a heathen, as all the rest of us are, and raised a heathen, grew up in a family of heathens, worshiping idols and the heavenly hosts. He turned from it all unto God, and opened his eyes of faith and used them, and Satan never had a chance to blind his eyes. And Abraham, a heathen, thus turning from among heathens unto God, and finding God in Jesus Christ in the fullness of hope. That is one reason why God has set him before all the world. He is an example of what every heathen on this earth may find. He is a God-set-forth example of how every heathen is without excuse if he does not find God in Jesus Christ, by the everlasting gospel. Abraham is set before all nations in witness of the fact that every heathen is responsible, in his own way, if he does not find what Abraham found.

Therefore, just as far as the first Adam reaches man, so far the second Adam reaches man. The first Adam brought man under the condemnation of sin, even unto death. The second Adam's righteousness undoes that, and makes every man live again. As soon as Adam sinned, God gave him a second chance, and set him free to choose which master he would have. Since that time every man is free to choose which way he will go. Therefore he is responsible for his own individual sins. And when Jesus Christ has set us all free from the sin and the death which came upon us from the first Adam, that freedom is for every man, and every man can have it for the choosing.

The Lord will not compel any one to take it. He compels no one to sin, and He compels no one to be righteous. Every one sins upon his own choice. The Scriptures demonstrate it. And every one can be made perfectly righteous at his choice. And the Scriptures demonstrate this. No man will die the second death who has not chosen sin rather than righteousness, death rather than life. In Jesus Christ there is furnished, in completeness, all that man needs or ever can have in righteousness. And all there is for any man to do is to choose Christ, and then it is his.

So then, as the first Adam was “we,” the second Adam is “we.” In all points He is as weak as are we. Read two texts; He says of *us*, “Without me ye can *do nothing*.” Of *Himself* He says, “I can of mine own self do nothing.”

Those two texts are all we want now. They tell the whole story. To be without Christ is to be without God, and there the man can do nothing. He is utterly helpless of himself and in himself. That is where the man is who is without God. Jesus Christ says, “I can of mine own self do nothing.” Then that shows that the Lord Jesus put Himself in this world, in the flesh, in His human nature, precisely where the man is in this world who is without God. He put Himself precisely where lost man is. He left out His divine self, and became “we.” And there, helpless as we are without God, He ran the risk of getting back to where God is and bringing us with Him. It was a fearful risk, but glory to God, He won. The thing was accomplished and in Him we are saved.

When He stood where we are, He said, “I will put my trust in Him,” and that trust was never disappointed. In response to that trust, the Father dwelt in Him and with Him, and kept Him from sinning. Who was He? “We.” And thus the Lord Jesus has brought to every man in this world divine faith. That is the faith of the Lord Jesus. That is saving faith. Faith is not something that comes from ourselves with which we believe upon Him, but it is that something with which He believed; the faith which He exercised, which He brings to us, and which becomes ours, and works in us the gift of God. That is what the word means, “Here are they that keep the commandments of God, and the faith of Jesus.” They keep the faith of Jesus because it is that divine faith which Jesus exercised Himself.

He, being “we,” brought to us that divine faith which saves the soul; that divine faith by which we can say with Him, “I will put my trust in him.” And in so putting our trust in Him, that trust today will never be disappointed any more than it was then. God responded then to the trust, and dwelt with Him. God will respond today to that trust, in us, and will dwell with us.

God dwelt with Him, and He was ourselves. Therefore His name is Emmanuel, God with us—not God with Him. God was with Him before the world was. He could have remained there and not come here at all, and still God could have remained with Him. And His name could

have been God with Him. He could have come into this world as He was in heaven, and His name could still have been God with Him. But that never could have been God with us. But what we needed was God with us. God with Him does not help us, unless He is “we.” But that is the blessedness of it; He who was one of God became one of us. He who was God became “we,” in order that God with Him should be God with us. O, that is His name! That is His name! Rejoice in that name forevermore—God with us!

The Third Angel's Message

SERMON

15

Elder A. T. Jones

WE ARE STILL STUDYING the name of Christ, which is “God with us.” And as stated before, He could not be God with us without becoming ourselves, because it is not Himself that is manifest in the world. We do not see Jesus in this world as He was in heaven. He did not come into this world as He was in heaven, nor was that personality manifested in the world which was in heaven before He came. He emptied Himself, and became ourselves. Then, putting His trust in God, God dwelt with Him. And He being ourselves, and God being with Him, He is “God with us.” That is His name.

If He had come into the world as He was in heaven; being God, manifesting Himself as He was there, and God being with Him; His name would not have been “God with us,” for He would not then have been ourselves. But He emptied Himself. He Himself was not manifested in the world. For it is written, “No man knoweth the Son, but the Father” — not simply no man, but no one. “No one knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.” It is not written, no man knoweth the Son, but the Father, and He to whom the Father will reveal Him. No. No man knoweth the Son at all, but the Father. And the Father does not reveal the Son in the world, but the Son reveals the Father. Christ is not the revelation of Himself. He is the revelation of the Father to the world, and in the world, and to men. Therefore, He says, “No man knoweth the Father, but the Son, and he to whomsoever the Son will reveal [the

Father].” So, it is the Father that is revealed in the world, and revealed to us, and revealed in us, in Christ. This is the one thing that we are studying all the time. This is the center around which everything else circles. And Christ, having taken our human nature in all things in the flesh, and so having become ourselves; when we read of Him and the Father’s dealings with Him, we are reading of ourselves, and of the Father’s dealings with us. What God did to Him was to us; what God did for Him was for us. And therefore, again it is written; “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.

In all points it behooved Him to be made like unto His brethren, and He is our brother in the nearest blood-relationship. We are now to study another phase of this great subject; First in the Psalms, Christ in the Psalms, that we may see how entirely the Psalms mean Christ, and that the one whose experience is recorded there is Christ.

It is impossible to touch the whole 150 Psalms in detail, in one lesson or in a dozen lessons, yet in a sense we can touch the whole 150 by so touching a few, as to show the one great secret of the whole number, and that secret is Christ. We shall take some of the psalms of which God Himself has made the application to Christ, so that there can be no possible doubt that that psalm refers to Christ. Then, when we read these psalms, we know that we are reading of Jesus Christ, and of God’s dealings with Him, He too being ourselves all the time; weak as we are, sinful as are we in the flesh, made to be sinners just as we are, all our guilt and our sins being laid upon Him, and He feeling the guilt and the condemnation of it in all things as ourselves.

Take the fortieth Psalm, which refers to Christ at His coming into the world. Turn to the fortieth Psalm and the tenth of Hebrews, both at once. Beginning with Psalms 40:6, “Sacrifice and offering thou didst not desire; mine ears hast thou opened.” The margin reads, “Mine ears hast thou digged.” The secret of the reference there is to that passage in the twenty-first chapter of Exodus, 1-6, where if a man be a Hebrew servant, he shall serve his master a certain number of years, and the year of release he shall go out free. But if he says, “I love my master, my wife, and my children; I will not go out free,” then the master shall bring him to the door-post,

and bore his ear through with an awl, and he shall be his servant forever. That hole bored through his ear with an awl was an outward sign that that man's ears were always opened to the word of the master, ready to obey.

Now, as Christ came into the world as man, He said to the Father: "Sacrifice and offering thou didst not desire; mine ears hast thou opened." Mine ears are opened to Thy word, ready for Thy commands; I will not go out. I love my Master and my children. I will not go out. I am thy servant forever.

"Burnt offering and sin offering has thou not required. Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God."

Now see Heb. 10:5-9:

Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body has thou prepared me: in burnt offerings and sacrifices for sin thou hast had no pleasure. Then said I, Lo, I come (in volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.

There is the Lord's application of the fortieth Psalm to Christ, and He said this when He came into the world. Let us read on, then, in the fortieth Psalm.

I delight to do thy will, O my God: yea, thy law is within my heart. I have preached righteousness in the great congregation: lo, I have not refrained my lips, O Lord, thou knowest. I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation. Withhold not thou thy tender mercies from me, O Lord: let thy loving kindness and thy truth continually preserve me. For innumerable evils have compassed me about [Who? Christ.]; mine iniquities have taken hold upon me, so that I am not able to look up;

they are more than the hairs of mine head: therefore my heart faileth me.

Who? Christ. Where did He get iniquity? Oh, “the LORD hath laid on him the iniquity of us all.”

Were they not more than the hairs of His head? And when He would look at Himself, and consider Himself, where would He appear in His own sight? Oh, “my heart faileth me,” because of the enormity of the guilt and the condemnation of the sin—our sins that were laid upon Him.

But in His divine faith and trust in the Father, He continues:

Be pleased, O Lord, to deliver me: O Lord, make haste to help me. Let them be ashamed and confounded together that seek after my soul to destroy it; let them be driven backward and put to shame that wish me evil. Let them be desolate for a reward of their shame that say unto me, Aha, aha. [Didn't they say that to Him on the cross?] Let all those that seek thee rejoice and be glad in thee: let such as love thy salvation say continually, The Lord be magnified.

Who said so? He who was conscious of iniquities in such number that they were more than the hairs of His head. He who was so bowed down and so burdened with these, He was praising and rejoicing in the Lord!

But I am poor and needy; yet the Lord thinketh upon me: thou art my help and deliverer: make no tarrying, O my God.

Now return to the first verse of the fortieth Psalm.

I waited patiently for the Lord; and he inclined unto me, and heard my cry.

Who? Christ; and He was ourselves. Shall we, then, say the word: “I waited patiently for the LORD; and he inclined unto me, and heard my cry?” Assuredly. What, laden with sin as I am? Sinner as I am? Sinful flesh as I have? How do I know that He hears my cry? Ah, He has demonstrated it for a whole lifetime in my nearest of kin. He has demonstrated it, in my flesh, that He inclines, leans over, to listen to my cry. O, there are times, you know, when our sins seem to be so mountain-high. We are so discouraged by them. And Satan is right there ready to say, “Yes, you

ought to be discouraged by them. There is no use of your praying to the Lord. He will not have anything to do with such as you are; you are too bad." And we begin to think that the Lord will not hear our prayers at all. Away with such thoughts! Not only will He hear, but He is listening to hear! Remember the statement in Malachi, "The Lord hearkened, and heard." To hearken is to listen. Then the Lord is listening to hear the prayers of people laden with sin.

But there are times in our discouragement, when the waters go over our souls, when we can hardly muster up the courage of faith to speak our prayers aloud. O, at such times as that, if they are too faint in our faith to reach Him, as He listens; then He leans over and listens, He inclines His ear and hears. That is the Lord. That is the Father of our Lord Jesus Christ, the lover and Saviour of sinners. Then if He should lead you and me through the deep waters, and they go over our souls, as they did over His; O, we can wait patiently for the Lord? He will incline unto us. He will then lean over and hear our cry!

He brought me up also out of a horrible pit, out of the miry clay, and set my feet upon a rock, and established my goings. And he hath put a new song in my mouth, even praise unto our God: many shall see it, and fear. And shall trust in the Lord. [Who said so? Jesus.] Blessed is that man that maketh the Lord his trust, and respecteth not the proud, nor such as turn aside to lies.

Now turn to the twenty-second Psalm. There is so much in that that is familiar to everybody, that all know where it applies. First verse:

My God, my God, why hast thou forsaken me? [Who said so? Jesus on the cross]. Why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the daytime, but thou hearest not: and in the night season, and am not silent. But thou art holy, O thou that inhabitest the praises of Israel. Our fathers trusted in thee [He came in the line of the fathers] they trusted, and thou didst deliver them. They cried unto thee, and were delivered: they trusted in thee and were not confounded. But I am a worm, and no man; a reproach of man, and despised of the people. All they that see me laugh me to scorn; they

shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, let him deliver him, seeing he delighted in him.

You know that is the record of His crucifixion. This is the crucifixion Psalm.

But thou art he that took me out of the womb: thou didst make me hope when I was upon my mother's breasts I was cast upon thee from the womb: thou art my God from my mother's belly. Be not far from me for trouble is near; for there is none to help. Many bulls have compassed me: strong bulls of Bashan have beset me round. They gaped upon me with their mouths as a ravening and a roaring lion. I am poured out like water and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd; and my tongue cleaveth to my jaws, and thou hast brought me into the dust of death. For dogs have compassed me: the assembly of the wicked have enclosed me: they pierced my hands and my feet. I may tell all my bones: they look and stare upon me. They part my garments among them; and cast lots upon my vesture. [Here is His experience on the cross.] But be not thou far from me, O Lord: O my strength, haste thee to help me. Deliver my soul from the sword; my darling [Margin, "my only one." Septuagint, "my only begotten."] from the power of the dog. Save me from the lion's mouth: for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ye that fear the Lord, praise him; all ye the seed of Jacob, glorify him; and fear him, all ye the seed of Israel. For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.

Who says so? Who says that from the cry of the afflicted one, from the sinner, who is burdened and laden with sin more than the hairs of his head, who says that God the Father will not turn away from such a one? Christ says so. And He knows it. Who says that the Father will not hide His face from such as I, and such as you? Christ says so, and He has demonstrated it. For is He not now alive and in glory, at the right hand of God? And

in that, it is demonstrated before the universe that God will not hide His face from the man whose iniquities are gone over his head, and are more than the hairs of his head. Then be of good cheer; be of good courage. He is our salvation. He has wrought it out; He has demonstrated to all men that God is a Saviour of sinners.

My praise shall be of thee in the great congregation: I will pay my vows before them that fear him.

Will you? Now note, who was He when He was saying this? He was ourselves. Then who shall it be that is saying it still? Will it not count now for us, in Him, as well as it did eighteen hundred years ago for us, in Him? It counted for us then, in Him, because He was ourselves; and now, in Him, is it not the same thing? Now, the last two verses of the twenty-second Psalm:

A seed shall serve him; it shall be accounted to the Lord for a generation. They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done this.

The twenty-third Psalm comes next after the twenty-second.

"The Lord is my shepherd." Whose? Christ's. The twenty-second is the crucifixion hymn, the crucifixion Psalm. Where is the twenty-third, then? Let us see:

The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. He restoreth my soul; he leadeth me in the paths of righteousness.

Who? Me, a sinner? One laden with sins? Will He lead me in the paths of righteousness? Yes. How do you know? He did it once. In Christ He led me in the paths of righteousness once, for His name's sake, a whole lifetime. Therefore, I know that in Christ He will lead me, a sinful man, again and ever in the paths of righteousness as for His name's sake. That is faith.

Taking these words, as we have heard in Brother Prescott's lesson this evening, as being themselves the salvation of God which comes to us; they themselves will work in us the salvation of God itself. That is where

Christ got it. When He put Himself where we are, where did He get salvation? He did not save Himself. That was the taunt, “He saved others; himself he cannot save. . . . Let him now come down from the cross, and we will believe him.” He could have done it. But if He had saved Himself, it would have ruined us. We would have been lost if He had saved Himself. O, but He saves us! Then what saved Him? This word of salvation saved Him when He was ourselves, and it saves us when we are in Him. “He leadeth me in the paths of righteousness for his name’s sake,” *me, me!* And this in order that every one on the earth can say *in Him*, “He leadeth me.”

“Yea, though I walk through the valley of the shadow of death.” Where was He in the twenty-second Psalm? On the cross, facing death. The twenty-third Psalm comes right in there, in proper order you see, as He steps into the dark valley. “Though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.” Who? Christ, and *in Him* ourselves. And we know it, because God did it once for us in Him. And in Him it is done, still, for us.

“Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life.” Who? Me, thank the Lord! How do I know? Because they did follow me once, in Him. Goodness and mercy did follow me, from birth unto the grave, once, in this world, in Him. And as long as I am in Him, they follow me still. “Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD forever.” How do I know? Ah, because that, in Him, it has been done once for me. It has been demonstrated before the universe that it is so, and I take it, and am glad.

Then the twenty-fourth Psalm comes right on after the twenty-third. The twenty-second is the crucifixion psalm; the twenty-third takes Him through the valley of the shadow of death; and the twenty-fourth is the ascension psalm.

Lift up your heads, O ye gates; and be ye lifted up, ye everlasting doors; and the King of glory shall come in. Who is this King of glory? The Lord strong and mighty, the Lord mighty in battle. Lift up your heads, O ye

gates; even lift them up, ye everlasting doors; and the King of glory shall come in.

He did it once for me, in Him; in Him it is done, still, for me. And, in Him, I shall "dwell in the house of the LORD for ever."

This is all only illustrative of the truth as to Christ in the Psalms. Look at the sixty-ninth Psalm, and we shall see this further. Indeed, where can we look in the Psalms without seeing it? That is the question. Where in the Psalms can we look and not see it? I will read a verse or two in the sixty-ninth Psalm, though, that you may see that this is exactly applicable there.

Fourth verse; "They that hate me without a cause are more than the hairs of mine head." The scripture was fulfilled, "They hate me without a cause," you remember. Seventh verse; "For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up." "And his disciples remembered that it was written, The zeal of thine house hath eaten me up." Paul writes in Romans 15:3, "For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me."

Now Ps. 69:20-21:

Reproach hath broken my heart; and I am full of heaviness: and I looked for some to take pity, but there was none: and for comforters, but I found none. They gave me also gall for my meat; and in my thirst they gave me vinegar to drink.

Then that psalm applies to Christ.

Look at the first verse; "Save me, O God; for the waters are come in unto my soul. I sink in the deep mire, where there is no standing: I am come into deep waters, where the floods overflow me. I am weary of my crying: my throat is dried: mine eyes fail while I wait for my God." Then follows, "They that hate me without a cause," etc. Then the fifth verse; "O God, thou knowest my foolishness; and my sins are not hid from thee." Whose sins? Christ's. The righteous one, who knew no sin, made to be sin for us! Our sins were upon Him. The guilt and the condemnation of these were not hid from God.

O, it was a terrible thing, that He should undo Himself; and become ourselves in all things, in order that we might be saved—running the risk, the fearful risk, of losing all; risking all to save all. But what were we of ourselves? From head to foot, nothing but a body of sin. Yet He risked all to save us, it is true. But we were nothing, true. But, in His love and in His pity, He did it. Thank the Lord that He had the royal courage to do it. And He won it, and we are saved in Him.

We read here His confession of sin. This was He, as ourselves and in our place, confessing our sins, and we needed that also. He was baptized in our behalf because no baptism on our part could be perfect, so as to be accepted in righteousness. It must be perfect to be accepted. No man's confession of sin can, in itself, ever be so perfect as to be accepted of God in righteousness; because man is imperfect. But it must be perfect to be accepted. Where then, shall perfection of confession be found? Ah! In Him my confession of sin is perfect, for He made the confession. How many times when persons have made confession, as thoroughly as they know how, Satan gets the advantage of them by the suggestion, "You have not properly confessed your sin. You have not confessed hard enough to get forgiveness. O, of course you have confessed, but you have not done it hard enough. God cannot forgive you on such a confession as that." Hold the word of God up before him, and tell him, "There is One who is perfect. He bore my sins, and He has made the confession. And when He shows me the sin, I confess it according to my power and ability, and as God reveals it to me. And, in Him, and by virtue of His confession, mine is accepted in righteousness. His confession is perfect in every respect, and God accepts mine, in Him."

Then, in Him, we have exemption from Satan's discouragement, as to whether we have confessed our sins hard enough, sought them out faithfully enough, or repented enough. In Christ, we have repentance. In Him, we have confession. In Him, we have perfection. And, in Him, we are complete. O, He is the Saviour!

Weak as we, sinful as we, simply ourselves, He went through this world and never sinned. He was sinful as we, weak as we, helpless as we, helpless as the man is who is without God. Yet, by His trust in God; God so

visited Him, so abode with Him, so strengthened Him; that instead of sin ever being manifested, the righteousness of God was always manifested.

But who was He? He was ourselves. Then God has demonstrated once, in the world, and to the universe, that He will so come to me and you, and so live with us, as we are in the world today, and will cause His grace and His power to so abide with us; that, in spite of all our sinfulness, in spite of all our weaknesses, the righteousness and the holy influence of God will be manifested to men, instead of ourselves and our sinfulness.

The mystery of God is not God manifest in sinless flesh. There is no mystery about God being manifest in sinless flesh; that is natural enough. Is not God Himself sinless? Is there then, any room for wonder that God could manifest Himself through, or in, sinless flesh? Is there any mystery as to God's manifesting His power and His righteous glory through Gabriel, or through the bright seraphim or the cherubim? No; that is natural enough. But, the wonder is that God can do that through, and in, *sinful* flesh. That is the mystery of God — God manifest in *sinful* flesh.

In Jesus Christ, as He was in sinful flesh, God has demonstrated before the universe that He can so take possession of sinful flesh as to manifest His own presence, His power, and His glory, instead of sin manifesting itself. And all that the Son asks of any man, in order to accomplish this in him, is that the man will let the Lord have him as the Lord Jesus did.

Jesus said, "I will put my trust in him." And, in that trust, Christ brought to every one the divine faith by which we can put our trust in Him. And when we do so separate from the world and put our sole trust in Him, then God will so take us, and so use us, that our sinful selves shall not appear to influence or affect anybody. But God will manifest His righteous self, His glory, before men, in spite of all ourselves and our sinfulness. That is the truth. And that is *the mystery of God*; "Christ in you, the hope of glory" — God manifest in sinful flesh.

Upon this point, also, Satan discourages many. To the believing sinner Satan says, "You are too sinful to count yourself a Christian. God cannot have anything to do with you. Look at yourself. You know you are good for nothing." Satan has discouraged us thousands of times with that kind of argument.

But God has wrought out an argument that puts this plea of Satan all to shame. For Jesus came, and became ourselves, sinful as we are, laden with the sins of the world, far more sins than there are upon me. And, in Him, laden with ten thousand times more sins than ever were upon me, God has demonstrated that with one so sinful as that, He will come and live a whole lifetime; and manifest Himself and His righteousness, in spite of all the sinfulness, and in spite of the devil. God laid help upon One who is mighty, and that help reaches us. Thank the Lord.

Brethren, that does me good. For I know that if ever anything good is to be manifested in this world where I am, it must come from some source besides myself; that is settled. But, O, the blessedness of it is; God has demonstrated that He will manifest His righteous self, instead of my sinful self, when I let Him have me. I cannot manifest righteousness of myself. I cannot manifest His righteousness in myself. No. I let Him have me, absolutely, overwhelmingly, then He attends to that. He has demonstrated that it is so. He has demonstrated, a whole lifetime, what God is when He is joined with me in sinful flesh. He can do it again as certainly as He can have me.

Will you let Him have you? O, does it call for too full a surrender? No, it is becoming. How full a surrender did He make? He surrendered all Himself. Christ gave up Himself, emptied Himself. The French translation is, "He annihilated himself." He undid Himself, and sank Himself in us, in order that God—instead of ourselves, and His righteousness—instead of our sinfulness, might be manifested, in us, in our sinful flesh. Then let us respond, and sink ourselves in Him, that God may still be manifest in sinful flesh.

Now using that statement, that is sometimes used in a jocular way, about the man (I use it reverently, and it is a good illustration. It is a right illustration.) who said, "I and my wife are one, and I am the one." Christ and the man are one, and the question always is, which shall be the one? Christ has allied Himself with every man on the earth, but multitudes say, "Yes, that is all right enough, but I am the one." Many arrogantly refuse all, exclaiming, "I am the one; I am enough." But the Christian, the believer, yielding to Jesus Christ, says, "Yes, thank the Lord! He and I are one, and He is the One."

Christ has allied Himself with every human being, on His own part. And if every human being in the world tonight, should drop everything and say, "Yes, that is a fact. He and I are one, and He is the One," every soul would be saved tonight. And Christ would appear in every soul tomorrow.

Now, brethren, there is another thing that comes in here, in our own practical experience. Christ has allied Himself to every human being. Then when He said, "Inasmuch as ye have done it [or not done it] unto one of the least of these my brethren, ye have done it [or not done it] unto me," how widespread is that truth? Suppose one comes to my door as a tramp. Suppose he be ill dressed, and perhaps has not had a good chance to wash himself as clean as he ought to be. Who is allied to him? Jesus. Who has invested His all in that man? The Lord Jesus. Then as I treat that man, who is affected? The Lord Jesus, to be sure.

Shall I treat that man according to the estimate of Christ's investment, or according to my opinions, as the world looks upon the man? That is the question.

Suppose, here is a man that does not believe in Jesus, a worldly man, a drinking man, a swearing man, and he comes to me in some way. He may come to my door for something to eat, or I may meet him as he is walking by the way. Suppose that out of respect to Christ, I treat that man as Christ's purchase, as the one in whom Christ has invested all. And suppose that man never believes in Jesus at all, and dies an infidel, and perishes in perdition. How does Christ look upon that which I did toward the man? In the judgment, if I shall stand on the right hand, will He say anything about that which I did? O, He will say, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink:...naked, and ye clothed me: I was sick, and ye visited me." Why Lord, I know nothing about that. When did I ever see you hungry and fed you? or sick and helped you? or naked and clothed you? I know nothing about this. Oh, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

But suppose a man comes, and says, "I am hungry. I would like something to eat." And I respond, "What are you drifting around the country for, like this, an able-bodied man, as you are? Why don't you go to work?" "Well, I can't find work." "O well, I get plenty of work. I can

find work. I have not got out of work yet. I think work is not exactly what you want. I don't have anything for such folks as you are." I do not give him anything; and he goes off.

In that day we shall stand before the throne, and I find myself standing on the left hand, and I say, "Why Lord, Lord, I believed on you. Don't you know? I believed the truth. I believed in the Third Angel's Message. Indeed, I was a preacher; and preached in the Tabernacle in Battle Creek. I did much for the cause. In Thy name I did many wonderful things." But the answer is, "I was an hungered, and you gave me no meat: I was thirsty, and ye gave me no drink:...naked, and ye clothed me not: sick, and in prison, and ye visited me not." I wonderingly inquire, "When did I ever see you hungry, or in need, or sick? I thought you were in heaven, glorified, with all your trials past, and I wanted to get up here to see you. I did not suppose you were on earth, where I could ever see you hungry or sick." He replies, "I came to your door one morning and asked for something to eat after having been almost shelterless through the night." I answer, "You? No, I never saw you there." Well, He might point to such and such a time when a man did come to my door in just such a condition as that. But I say, "O, do you mean that man? Surely that was not you." He answers finally, "Inasmuch as ye did it not to one of the least of these, ye did it not to me." Depart from me; I never knew you.

Whether a man gives Christ the credit for what He has invested in him or not; as a believer in Jesus, I must give to Christ the credit for what He has invested in that man. It is not a question whether that man gives Him credit for what He has invested in him; it a question whether those professing to believe in His name will give Him credit. That is where the great lack comes in the profession of Christianity too many times, as well as in those who deny Him, and make no pretension to His name. It is not astonishing that a man, who does not believe in Christ at all, should give Christ no credit for His investment in him. But here am I, a professor of Jesus. It is astonishing that I should not give Christ the credit for the investment that He has made in that man.

In the fifty-eighth of Isaiah the Lord describes the fast that He has chosen. It is, "That thou hide not thyself from thine own flesh." Who is our own flesh? Jesus Christ is. And Jesus Christ, as He has allied Himself

to that man, is my flesh. See "that thou hide not thyself from thine own flesh." This is the fast that the Lord has chosen; feed the hungry, relieve the oppressed, judge the fatherless, plead for the widow, and spread abroad the good of His name and the charity of His goodness everywhere. He has allied Himself to human flesh, and in doing it to these, we are doing it to Him. That is Christianity.

The Third Angel's Message

SERMON

16

Elder A. T. Jones

TURN TO THE FIFTY-EIGHTH chapter of Isaiah. Let us read a portion of that chapter to begin with this evening, as connecting with the close of the lesson we had last night.

Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God.

Just as though they were in harmony with all the ordinances of the Lord.

They ask me of the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? [Here is the answer.] Behold, in the day of your fast we find pleasure, and exact all your labors. Behold, ye fast for strife and debate, and to smite with the fist of wickedness: ye shall not fast as ye do this day, to make your voice to be heard on high. Is it such a fast that I have chosen?

The text asks, "Is it...a day for a man to afflict his soul?" The margin is the better reading, "Is it...for a man to afflict his soul for a day?" A man proposes to fast. He goes without victuals, perhaps from breakfast to supper, and afflicts his soul by thus going hungry, and calls that a fast. He has afflicted his soul for a day.

Is it such a fast that I have chosen? for a man to afflict his soul for a day? is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him? wilt thou call this a fast, and an acceptable day to the Lord?

Here is the fast that the Lord has appointed:

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?

That is the point at which the lesson closed last night. That is the fast that God has chosen for His people. That is an acceptable fast unto the Lord. But that fast never can be observed until those who would observe it have come to the place where they shall see Jesus Christ allied, as He is, to every soul on this earth, and shall treat Him according to the alliance that Christ has made with him. When we reach that place, and we reach it in Jesus Christ, for it is there; then that will be the fast that we will observe right along.

I have a sentence here that I will read. I found it in a "Testimony" the other day.

Search heaven and earth, and there is no truth revealed more powerful than that which is manifested in mercy to the very ones who need your sympathy and aid in breaking the yoke, and setting free the oppressed. Here the truth is lived, the truth is obeyed, the truth is taught, as it is in Jesus.

So, then, in manifesting mercy to those who need sympathy, in manifesting aid in breaking the yoke, and setting free the oppressed; in that the truth is lived, the truth is obeyed; in that the truth is taught, as it is in Jesus. Assuredly. Does not that bring us right where Jesus is? Is not that Jesus Himself? The very thing that we are studying is that Christ has allied Himself with every soul on the earth. He has linked Himself with every human being, with every one in sinful flesh, and we are not to hide ourselves from Him

who is our flesh. And when we, who profess the name of Christ, shall respect Him in every man with whom He has allied Himself, there will be just one grand Christian Help Band wherever Seventh-day Adventists are found. Then Christian Help work will be going on everywhere, and all the time, for that is Christianity itself.

Now I have not a thing to say against the organization of Christian Help Bands that have been organized, but it is too bad that they had to be organized out of so few Seventh-day Adventists. That is all the trouble. Why should it be that only a portion of the church should be ready to engage in Christian Help work, or compose a Christian Help Band? What is our profession in the world? We profess the name of Christ, which, in the nature of things, demands that we respect the investment that He has made in every human soul; and that we minister to all in need.

On the other hand, the organization of Christian Help Bands (or any other kind of bands) to do this thing from the side of mere duty—urging ourselves on to do it and pledging ourselves to do it, without seeing Jesus Christ in it, and without this connection with Christ and this love for Him that sees His interests in all human beings, and ministers to Him as He is linked to all men—that will miss it also. Other kinds of Christian work will go along with that, but this is the greatest. “Search heaven and earth, and there is no truth revealed more powerful” in Christian work, and in teaching the truth as it is in Jesus. In heaven and earth there is nothing like it.

Just in this time, when such a fast as that is needed everywhere and among us especially, how blessed a thing it is that the Lord brings us right to that point, and reveals the whole subject to us; giving us the Spirit and the secret that will do the whole of it in Christ’s name, for His sake, with His Spirit, and to every man; because every soul is the purchase of Christ. Wherever we meet a human being, Christ has allied Himself with that man. Whoever he is, the Lord is interested in him. He has invested all that He has, in that man.

This truth draws us to the point where we shall always be doing everything possible to put forth the attractions of Christ, the grace of Christ, and the goodness of Christ, to men who know him not, but in whom he has invested all, so that they may be drawn to where they, too,

will respect the goodness of Christ, and the wondrous investment that he has made in them.

If you are doing it for the man's sake, or for your own credit, you may be taken in, of course. But if you do it as unto Christ, and because of Christ's interest in the man, it is literally impossible for you ever to be "taken in." for Christ ever liveth and doth not forget. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away."

Here is the principle, it is to Christ that we are doing it. And as stated in the previous lesson; though the man may despise Christ, and never believe on Him as long as the world lasts, and may sink into perdition at the last; Christ in that great day when I stand on His right hand yonder, will not have forgotten it. And in remembrance of it He will then say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

You remember the place where He says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward." Matt. 10:42. And this being so, when done only in the name of a disciple, how much more when it is done always in the name of the Lord Himself! "For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister." Heb. 6:10. Do you minister? That is the question.

This is the true fellowship of man, the true brotherhood of man. A great deal is said nowadays about "the fatherhood of God and the brotherhood of man." Organizations of different kinds are invented and set going to spread the idea of what they call "the fatherhood of God and the brotherhood of man." But it is just the brotherhood of such men as they approve all the time. If you belong to our order, then that is the brotherhood of man; but if you do not, we have nothing to do with you. Even churches also act the same way. If you belong to our church, then that is the brotherhood of man, but if you do not belong to our church, why, we have no particular interest in you; as we have nothing to do, properly, with caring for those who are outside of our church. This is our brotherhood of man.

All this is not the brotherhood of man at all. The true fatherhood of God and the brotherhood of man is the brotherhood of man in Jesus Christ. It is to see Jesus Christ as He has allied Himself to every man, and as He has invested all He has in every man. He has broken down the middle wall of partition. In His flesh, which was our flesh, "He hath broken down the middle wall of partition between us;...for to make in himself of twain one new man, so making peace" indeed. And in Him there is neither Greek nor Jew, black nor white, barbarian, Cythian, bond, nor free; nothing of the kind. All are one, in Christ Jesus, and there is no respect of persons with God.

In Jesus Christ alone is the fatherhood of God and the brotherhood of man. And in Jesus Christ we find the brotherhood of man only when we find Christ, the Brother of every man.

It is written, "For which cause he is not ashamed to call them brethren." Not ashamed to call who brethren? Every one that is of flesh and blood, Christ is not ashamed to call him brother. He is not ashamed to go and take him by the hand, even though his breath does smell of liquor, and say, "Come with me, and let us go a better way." That is the brotherhood of man.

It has been Satan's work always to get men to think that God is as far away as possible. But it is the Lord's everlasting effort to get men to find out that He is as near to every one as possible. So it is written, He is not far from every one of us.

The great trouble with heathenism was to think that God was so far away, not only far away, but full of wrath at them all. And only waiting to get a chance to pick them up, and savagely shake them, and plunge them into perdition. So viewing Him, they made offerings to get Him in a good humor, and to keep Him from hurting them. But He was not far from every one of them all the time. "Not far." That is near, so near that all they had to do was to "feel after him." Although they were blind and in the dark too, all they had to do was to feel after Him, and they would "find him." Acts 17:21-28.

Then the papacy came in, the very incarnation of that enmity between man and God. This incarnation of evil entered under the name of

Christianity, and it again puts God and Christ so far away that nobody can come near to them. Everybody else comes in before God.

Then, in addition to all this, He is so far away that Mary (and her mother, and her father, and then all the rest of the Catholic saints, clear down to Joan of Arc, and Christopher Columbus pretty soon) — all these — have to come in between God and men, so as to make such a connection that all can be sure that they are noticed by Him.

But this is all of Satan's invention. Christ is not so far away as that. He is not far enough away to get a single relation in between Him and me, or between Him and you. And this is just where God wants us to view Him, so near that it is impossible for anything or anybody to get between. But to how many people has He come so near? He is not far from every one of us, even the heathen.

The incarnation of that enmity, that is against God, and that separates between man and God, the papacy, has built up this. And now here is this same thought that we mentioned a moment ago; the false idea that He is so holy that it would be entirely unbecoming in Him to come near to us, and be possessed of such a nature as we have; sinful, depraved, fallen human nature. Therefore, Mary must be born immaculate, perfect, sinless, and higher than the cherubim and seraphim. And then Christ must be so born of her as to take His human nature in absolute sinlessness from her. But that puts Him farther away from us than the cherubim and the seraphim are, in a sinless nature.

But if He comes no nearer to us than in a sinless nature, that is a long way off, because I need somebody that is nearer to me than that. I need some one to help me who knows something about sinful nature, for that is the nature that I have and such the Lord did take. He became one of us. Thus, you see, this is present truth in every respect; now that the papacy is taking possession of the world, and the image of it is going on in the wrong way; forgetting all that God is in Jesus Christ and all that Christ is in the world, having the form of godliness without the reality, without the power. In this day is it not just the thing that it needed in the world, that God should proclaim the real merits of Jesus Christ once more, and His holiness?

It is true He is holy; He is altogether holy. But His holiness is not that kind that makes Him afraid to be in company with people who are not holy, for fear He will get His holiness spoiled. Anybody who has such a kind of holiness that they cannot be found in the company—in the name of Jesus Christ—of people who are fallen and lost and degraded, without spoiling it, would better get rid of it as quickly as possible and get the right kind, because that kind of holiness is not worth having. It is already spoiled.

[Question; What about the reputation? The Christian has no reputation; he has character. The Christian asks no questions about reputation. Character, character, is all that the Christian cares for—and that the character of God, revealed in Jesus Christ.]

But there is a great amount of just that kind of holiness among professed Christians in these days. Indeed, I am not sure that it is all outside of the Seventh-day Adventist denomination. It is that kind of “holiness” which leads many to be ready to exclaim, [if a brother or sister—a sister especially—should go among the fallen, unfortunate ones, and begin to work for them and sympathize with them and help them up] “O, well if you are going with such people as that, I cannot associate with you any more. Indeed, I am not sure that I want to belong to the church any more, if you are going to work for such people, and bring them into the church.”

The answer to all such expressions as those is, “Very good, if you do not want to belong to the church with such people as that, you would better get out of the church as quickly as possible; for very soon the church of Jesus Christ is going to have just that kind of people in it.” “The publicans and the harlots go into the kingdom of God before you.”

The church of Jesus Christ, in a little while, is going to be so molded upon the grace of Jesus Christ, and so filled with His holy character, that its members will not be afraid to go, as did He, to the lowest depths to pick up the fallen. They will have such measure of the holiness of Jesus Christ that they will not be afraid of becoming defiled by going, in His name, down to the lowest.

But that kind of holiness which says, "Come not near to me, for I am holier than thou. Stand aloof, or you will defile my holy garments." O, that is the holiness of the devil! Away with it!

God's holiness is pure, that is true. It is such holiness that sin cannot bear the presence of it. It is holiness of such transcendent purity and power as to be a consuming fire to sin. Its consuming power upon sin is because of the wondrous purity, and the power of that wondrous purity, of the holiness of God in Jesus Christ. He longs to come in contact with those who are laden with sins, who are permeated through and through with sins, in order that this holiness, finding an entrance, shall consume the sin, and save the soul. That is Christ's holiness.

It is one of the most blessed truths in the Bible, that our God is a consuming fire because of His holiness. For, then in Jesus Christ, we meet Him whose holiness is a consuming fire to sin, and that is the pledge of our salvation, in perfection from every stain of sin. The brightness, the glory, the all consuming purity, of that holiness, will take every vestige of sin and sinfulness out of the man who will meet God in Jesus Christ.

Thus in His true holiness, Christ could come, and did come, to sinful men in sinful flesh where sinful men are. Thus in Christ, and in Christ alone, is found the brotherhood of man. All indeed are one in Christ Jesus our Lord.

Some have found, and all may find, in the "Testimonies" the statement that Christ has not "like passions" as we have. The statement is there; every one may find it there, of course.

Now there will be no difficulty in any of these studies from beginning to end if you will stick precisely to what is said and not go beyond what is said, nor put into it what is not said; whether it be touching Church and State, separation from the world, or this of Christ in our flesh. Stick strictly to what is said. Do not go to drawing curious conclusions. Some have drawn the conclusion some time ago—and you can see what a fearful conclusion it is—that, "Christ became ourselves, He is our flesh, therefore, I am Christ." They say, "Christ forgave sins; I can forgive sins. He wrought miracles; I must work miracles." That is a fearful argument. There are no two ways about that.

Christ became ourselves, in our place, weak as we, and in all points like as we are, in order that He might be that forever; and never that we should be Himself. No, it is God who is to be manifested always, and not ourselves. In order that this might be, Christ emptied Himself and took ourselves, in order that God Himself might come to us, appear in us, and be revealed in us and through us, in all things. It is always God, and never ourselves. That which ruined us at the start was the exaltation of ourselves, the setting forth of ourselves and the putting of ourselves above God. In order that we might get rid of our wicked selves, Christ emptied His righteous self and stood in the place of our wicked selves, and crucified ourselves, putting ourselves under foot always, in order that God might be all in all. How much? All. All in how many? All. It was done that God might be all that there is in me, and all there is in you, and all there is in Christ. Assuredly that is what this was done for. We are not to exalt ourselves. Christ is to increase; I am to decrease. He is to live; I am to die. He is to be exalted; I am to be emptied.

The Third Angel's Message

SERMON

17

Elder A. T. Jones

NOW AS TO CHRIST's not having "like passions" with us; in the Scriptures, all the way through, He is like us and with us according to the flesh. He is the seed of David according to the flesh. He was made in the likeness of sinful flesh. Don't go too far. He was made in the likeness of sinful flesh, not in the likeness of sinful mind. Do not drag His mind into it. His flesh was our flesh, but the mind was "the mind of Christ Jesus." Therefore it is written, "Let this mind be in you, which was also in Christ Jesus." If He had taken our mind, how then could we ever have been exhorted to "let this mind be in you, which was also in Christ Jesus?" It would have been so already. But what kind of mind is ours? O, it is corrupted with sin also. Look at ourselves in the second chapter of Ephesians, beginning with the first verse and reading to the third, but the third verse is the one that has this particular point in it.

Now I refer you also to page 191 of the *Bulletin*, to the lesson we studied on the destruction of that enmity. We studied there where the enmity came from, you remember, how it got into this world. The ground is covered in this that I have just read. Adam had the mind of Jesus Christ in the garden; he had the divine mind. The divine and the human were united, sinlessly. Satan came in, and offered his inducements through the appetite, through the flesh. Adam and Eve forsook the mind of Jesus Christ, the mind of God, that was in them, and accepted the suggestions and the leadings of this other mind. Thus, they were enslaved to that, and so are we all. Now Jesus Christ comes into the world, taking our flesh,

and in His sufferings and temptations in the wilderness He fights the battle upon the point of appetite.

Where Adam and Eve failed, and where sin entered, He fought the battle over, and victory was won, and righteousness entered. He having fasted forty days and forty nights, perfectly helpless, human as ourselves, hungry as we, there came to Him the temptation, "If thou be the Son of God, command that these stones be made bread." He answered, "It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

Then Satan took another turn. He argued, "You are in the word of God, are you? All right, here the word of God says, "He shall give his angels charge concerning thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." Now, you are trusting in the word of God. You jump off here, for it is written, "He shall give his angels charge concerning thee." Jesus answered again, "It is written again, Thou shalt not tempt the Lord thy God."

Then Satan took Jesus upon an exceeding high mountain, and showed Him all the kingdoms of the world, and the glory of them too—the glory, the honor, the dignity—he showed Him all that. And there at that moment there was stirred up all the ambition that ever appeared in Napoleon, or Caesar, or Alexander, or all of them put together. But from Jesus still the answer is, "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve."

Then the devil departed from Him for a season, and angels came and ministered unto Him. There was the power of Satan conquered in man, on the point of appetite, just where that power was gained over man. This man, at the first, had the mind of God. He forsook it, and took the mind of Satan. In Jesus Christ the mind of God is brought back once more to the sons of men, and Satan is conquered. Therefore, it is gloriously true, as the word reads in Dr. Young's translation and in the German as it does in the Greek, "We know that the Son of God is come, and has given us a mind."

Read the last words of 1 Cor. 2:16; "We have the mind of Christ." Put the two transactions together. The German, and the Danish, and also the Greek are alike. Put the two together; "We know that the Son of God is

come, and has given us a mind," and "*We have the mind of Christ.*" Thank the Lord!

Read in Romans now. I will read from the Greek, beginning with the twenty-fourth verse of the seventh chapter. You remember from the tenth to the twenty-fourth verses is that contest; "The good that I would I do not: and the evil which I would not, that I do....I find then a law, that, when I would do good, evil is present with me....I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." There, the flesh has control, and draws the mind after it, fulfilling the desires of the flesh and of the mind. Now:

O wretched man that I am! who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then I myself with the mind indeed serve the law of God [or, rather, serve God's law, literally here]; but with the flesh, sin's law. There is then now no condemnation to those in Christ Jesus who walk not according to flesh, but according to Spirit. For the law of the Spirit of life in Christ Jesus set me free from the law of sin and of death. For the law being powerless, in that it was weak through the flesh, God having sent his own son in likeness of flesh of sin, and for sin, condemned sin in the flesh, that the requirement of the law should be fulfilled in us, who not according to flesh walk, but according to the Spirit. For they that according to flesh are, the things of the flesh mind; and they according to the Spirit, the things of the Spirit. For the mind of the flesh is death; but the mind of the Spirit [that is, the Spirit's mind; the one is the flesh's mind, and the other is the Spirit's mind] life and peace. Because the mind of the flesh is enmity toward God: for to the law of God it is not subject; for neither can it be; and they that in flesh are, God please can not [that is cannot please God]. But ye are not in flesh, but in Spirit, if indeed the Spirit of God dwells in you; but if any one of the Spirit of Christ has not, he is not of him: but if Christ be in you the body is dead, on account of sin, but the Spirit life [is] on account of righteousness.

You hath he quickened, who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation [our manner of walk] in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind.

Our minds have consented to sin. We have felt the enticements of the flesh, and our minds yielded, our minds consented, and did the wills and the desires of the flesh, fulfilling the desires of the flesh and of the mind. The flesh leads, and our minds have followed, and with the flesh the law of sin is served. When the mind can lead, the law of God is served. But as our minds have surrendered, yielded to sin, they have themselves become sinful and weak, and are led away by the power of sin in the flesh.

Now, the flesh of Jesus Christ was our flesh, and in it was all that is in our flesh. All the tendencies to sin that are in our flesh were in His flesh, drawing upon Him to get Him to consent to sin. Suppose He had consented to sin with His mind. What then? Then His mind would have been corrupted, and then He would have become of like passions with us. But in that case, He Himself would have been a sinner. He would have been entirely enslaved, and we all would have been lost. Everything would have perished.

I will read now from the new “Life of Christ,” advance copy, upon this very point:

It is true that Christ at one time said of himself, “The prince of this world cometh, and hath nothing in me.” John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished, by means of which his temptations assert their power.

Where does he start the temptation? In the flesh. Satan reaches the mind through the flesh. God reaches the flesh through the mind. Satan controls the mind through the flesh. Through this means—through the lusts of the flesh, the lusts of the eyes, the pride of life, and through ambition for the world and the honor and respect of men—through these things, Satan draws upon us, upon our minds to get us to yield. Our minds

respond, and we cherish that thing. By this means his temptations assert their power. Then we have sinned. But until that drawing of our flesh is cherished, there is no sin. There is temptation, but not sin. Every man is tempted when he is drawn away thus and enticed. And when lust has conceived, when that desire is cherished, then it brings forth sin; and sin when it is finished bringeth forth death.

Read farther now:

Some sinful desire [with us] is cherished, by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to yield to the power of temptation.

Thus you see that where the victory comes, where the battlefield is, is right upon the line between the flesh and the mind. The battle is fought in the realm of the thoughts. The battle against the flesh, I mean, is fought altogether and the victory won, in the realm of the thoughts. Therefore Jesus Christ came in just such flesh as ours, but with a mind that held its integrity against every temptation, against every inducement to sin, a mind that never consented to sin; no, never in the least conceivable shadow of a thought.

And by that means He has brought that divine mind to every man on earth. Therefore, every man, for the choosing and by the choosing, can have that divine mind that conquers sin in the flesh. Dr. Young's translation of 1 John 5:20 is, "Ye know that the Son of God has come, and hath given us a mind." The German says the same thing exactly, and the Greek too; "has given us a mind." To be sure He has; that is what He came for. We had the carnal mind, the mind that followed Satan and yielded to the flesh. What was it that enslaved Eve's mind? O, she saw that the tree was good for food. It was not good for any such thing. The appetite, the lusts of the flesh, the desires of the flesh, led her off. She took of the tree and did eat. The appetite led, and enslaved the mind. That is the mind of the flesh, and that is enmity against God. It comes from Satan. In Jesus Christ it is destroyed by the divine mind which He brought into the flesh. By this divine mind, He put the enmity under foot

and kept it there. By this, He condemned sin in the flesh. So there is our victory. In Him is our victory; and it is all in having that mind which was in Him.

O, it is all told in the beginning. There came in this enmity, and Satan took man captive, and enslaved the mind. God says, "I will put enmity between thee and the woman, and between thy seed and her seed." Who was her seed? Christ. "It [her seed] shall bruise thy head, and thou shalt bruise his" *head*? No, sir; no sir. "Thou shalt bruise his heel." All that Satan could do with Christ was to entice the flesh, to lay temptations before the flesh. He could not affect the mind of Christ. But, Christ reaches the mind of Satan, where the enmity lies and where it exists, and He destroys that wicked thing. It is all told there in the story in Genesis.

The blessedness of it is, Satan can only deal with the flesh. He can stir up the desires of the flesh, but the mind of Christ stands there, and says, "No, no! The law of God is to be served, and the body of flesh must come under."

We shall have to follow this thought further. But even only so far there is blessing, there is joy, there is *salvation* in it for every soul. Therefore, "Let this mind be in you, which was also in Christ Jesus." That conquers sin in the sinful flesh. By His promise we are made partakers of the divine nature. Divinity and humanity are united once more when the divine mind of Jesus Christ, by this divine faith, abides in human flesh. Let them be united in you, and be glad and rejoice forevermore in it.

Thus, you see, the mind which we have is the flesh's mind. It is controlled by the flesh, and it came to us from whom? Satan. Therefore it is enmity against God. And that mind of Satan is the mind of self, always self, in the place of God. Now Christ came to bring to us another mind than that. While we have Satan's mind, the flesh ruling, we serve the law of sin. God can reveal to us His law, and we can consent that that is good, and desire to fulfill it, and make resolutions to do so, and sign bargains and make contracts even. "But I see another law in my members [in my flesh] warring against the law of my mind, [against that desire, that wish of my mind, that delights in the law of God] and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!" But Christ comes and brings another mind, the Spirit's mind, to us and gives us that. He gives us a mind, and we have His mind, by His Holy Spirit.

Then and therefore, with the mind, the Spirit's mind, the mind of Christ which He hath given us, the law of God is served. Thank the Lord.

So, see the difference. In the seventh of Romans there is described the man in whom the flesh rules, and leads the mind astray, against the will of the man even. In the ninth chapter of 1 Corinthians, verses 26- 27, is described the man in whom the mind has control. This is the Christian; the mind has control of the body, and the body is under, and he keeps it under. Therefore it is written in another place (Rom. 12:2):

Be not conformed to this world: but be ye transformed by the renewing of your mind.

And the Greek word is the same word exactly as that; "If any man be in Christ, he is a *new creation*." He is a new creature. Not an old man changed over, but a new-made one. So this is not an old mind made over, but a new-created mind. That is the mind of Christ, wrought in us by the Spirit of God, giving us the mind of Christ, and so making an entirely new mind in us and for us.

This is shown in Romans, eighth chapter. "They that are after the flesh do mind the things of the flesh [Because they do the works of the flesh, the mind follows in that way.]; but they that are after the Spirit [mind] the things of the Spirit." And "if any man have not the Spirit of Christ, he is none of his." That which brings to us the mind of Jesus Christ is the Holy Ghost. Indeed, the Spirit of God brings Jesus Christ Himself to us. By the Holy Ghost, the real presence of Christ is with us, and dwells in us. Can He bring Christ to us without bringing the mind of Christ to us? Assuredly not. So then, in the nature of things, there is the mind of Christ which He came into the world to give us.

Now see how this follows further, and what it cost to do that, and how it was done. This mind of the flesh is the minding of self. It is enmity against God, and is controlled through the flesh. Jesus Christ came into this flesh Himself. The glorious One, He who made the worlds, the Word of God, was made flesh Himself. And He was our flesh, and He, that divine One, who was in heaven, was in our sinful flesh. Yet that divine One, when in sinful flesh, never manifested a particle of His divine self in resisting the temptations that were in that flesh, but emptied Himself.

We are here studying the same subject that we have been studying these three or four years, but God is leading us further along in the study of it, and I am glad. We have been studying for three or four years, "Let this mind be in you, which was also in Christ Jesus," who emptied Himself. That mind must be in us in order for us to be emptied, for we cannot of ourselves empty ourselves. Nothing but divinity can do that; that is an infinite thing. Can the mind of Satan empty itself of self? No. Can the mind that is in us, that minding of self, empty itself of self? No. Self cannot do it. Jesus Christ, the divine One, the infinite One, came in His divine person in this same flesh of ours, and never allowed His divine power, His personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.

What was it, then, that conquered sin there, and kept Him from sinning? It was the power of God, the Father, that kept Him. Now, where does that touch us? Here. We cannot empty ourselves, but His divine mind comes into us, and by that divine power, we can empty ourselves of our wicked selves. And then that divine power, the mind of Jesus Christ, of God the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying His divine self, His righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how He abolished in His flesh the enmity, and made it possible for the enmity to be destroyed in you and me.

Do you see that? I know it takes close thinking. And I know, too, that when you have thought upon that, and have got it clearly, then the mind cannot go any further. There we come face to face with the mystery of God itself. And human, finite intellect must stop and say, "That is holy ground. That is beyond my measure. I can go no further. I surrender to God."

[Question: Did not Christ depend on God to keep Him? Answer: Yes, that is what I am saying. That is the point.]

Christ depended on the Father all the time. Christ Himself, who made the worlds, was all the time in that sinful flesh of mine and yours which He took. He who made the worlds was there in His divine presence all the time, but never did He allow Himself to appear at all, or to do anything at all that was done. That was kept back, and when these temptations come upon Him, He could have annihilated them all with the assertion,

in righteousness, of His divine self. But if He had done so, it would have ruined us. To have asserted Himself, to have allowed Himself to appear, even in righteousness, would have ruined us, because we who are only wicked, never would have had anything before us then but the manifestation of self. Set before men, who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed, and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our wicked selves might be delivered from our wicked selves, the divine One, the holy One, kept under, surrendered, emptied, all the manifestation of His righteous self. And that does accomplish it. He accomplished it by keeping Himself back all the time, and leaving everything entirely to the Father to hold Him against these temptations. He was Conqueror through the grace and power of the Father, which came to Him upon His trust, and upon His emptying Himself of self.

There is where you and I are now. There is where it comes to you and me. We are tempted, we are tried, and there is always room for us to assert ourselves, and we undertake to make things move. There are suggestions which rise that such and such things are "too much for even a Christian to bear," and that "Christian humility is not intended to go as far as that." Some one strikes you on the cheek, or breaks your wagon or tools, or he may stone your tent or meeting-house. Satan suggests, "Now you send those fellows up; you take the law to them. Christians are not to bear such things as that in the world. That is not fair." You answer him, "That is so. There is no use of that. We will teach those fellows a lesson."

Yes, and perhaps you do. But what is that? That is self-defense; that is self-replying. No, keep back that wicked self. Let God attend to the matter. "Vengeance is mine; I will repay, saith the Lord." That is what Jesus Christ did. He was spit upon. He was taunted. He was struck upon the face. His hair was pulled. A crown of thorns was put upon His head, and in mockery the knee was bowed with, "Hail, King of the Jews!" They blindfolded Him and then struck Him, and cried, "Prophecy...who is he that smote thee?" All that was put upon Him. And in His human nature He bore all that, because His divine self was kept back.

Was there any suggestion to Him, suppose you, to drive back that riotous crowd, to let loose one manifestation of His divinity, and sweep away the whole wicked company? Satan was there to suggest it to Him, if nothing else. What did He do? He stood defenseless as the Lamb of God. There was no assertion of His divine self, no sign of it, only the man standing there, leaving all to God to do whatsoever He pleased. He said to Pilate, "Thou couldst have no power at all against me, except it were given thee from above." That is the faith of Jesus. And that is what the prophecy means when it says, "Here are they that keep the commandments of God, and the faith of Jesus." We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which He gives. That mind which He gives to me will exercise in me the same faith it exercised in Him. So we keep the faith of Jesus.

So then there was He, by that self-surrender keeping back His righteous self, and refusing ever to allow it to appear under the most grievous temptations. And the Spirit of Prophecy tells us that what was brought upon Him there, in the night of His betrayal, were the very things that were the hardest of human nature to bear, the very hardest for human nature to submit to. But He, by the keeping back of His divine self, *caused human nature to submit to it* by the power of the Father, who kept Him from sinning. And by that means He brings us to that same divine mind, that same divine power; that when we shall be taunted, when we shall be stricken upon the face, when we shall be spit upon, when we shall be persecuted as He was, as shortly we shall be; that divine mind, which was in Him, being given to us, will keep back our natural selves, our sinful selves, and we will leave all to God. Then the Father will keep us now, in Him, as He kept us then, in Him. That is our victory, and there is how He destroyed the enmity for us. And in Him it is destroyed in us. Thank the Lord!

I will read a portion now from the "Spirit of Prophecy" that will help in the understanding of the subject.

First from an article published in the Review and Herald of July 5, 1887. It is so good that I will read a few passages to go into the *Bulletin* with this lesson, so that all can have it, and so that all may know for certain that the steps we have taken in this study are exactly correct.

The apostle would call our attention from ourselves to the Author of our salvation. He presents before us his two natures, human and divine. Here is the description of the divine: "Who, being in the form of God, thought it not robbery to be equal with God." He was the "brightness of his glory, and the express image of his person."

Now of the human, he "was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death." He voluntarily assumed human nature. It was his own act, and by his own consent. He clothed his divinity with humanity. He was all the while as God, but he did not appear as God. He veiled the demonstrations of Deity, which had commanded the homage and called forth the admiration of the universe of God. He was God while upon earth, but he divested himself of the form of God, and in its stead took the form and fashion of man. He walked the earth as a man. For our sakes he became poor, that we through his poverty might become rich. He laid aside his glory and his majesty. He was God, but the glories of the form of God he for a while relinquished. Though he walked among men in poverty scattering his blessings wherever he went, at his word legions of angels would surround their Redeemer, and do him homage.

When Peter, at the time of Christ's betrayal, resisted the officers and took the sword and raised it and cut off an ear of the servant of the high priest, Jesus said, Put up your sword. Don't you know that I could call twelve legions of angels?

But he walked on the earth unrecognized, unconfessed, with but few exceptions, by his creatures. The atmosphere was polluted with sin and with curses instead of the anthems of praise. His lot was poverty and humiliation. As he passed to and fro on his mission of mercy, to relieve the sick, to lift up the oppressed, scarce a solitary voice called him blessed, and the greatest of the nation passed him by with disdain.

Contrast this with the riches of glory, the wealth of praise pouring forth from immortal tongues, the millions of rich voices in the universe

of God in anthems of adoration. But he humbled himself, and took mortality upon him. As a member of the human family he was mortal, but as God he was the fountain of life to the world. He could, in his divine person, ever have withstood the advances of death, and refused to come under its dominion; but he voluntarily laid down his life, that in doing so he might give life, and bring immortality to light. He bore the sins of the world and endured the penalty, which rolled like a mountain upon his divine soul. He yielded up his life a sacrifice, that man might not eternally die. He died, not by being compelled to die, but by his own free will.

That is self-sacrifice; that is self-emptying.

This was humility. The whole treasure of heaven was poured out in one gift to save fallen man. He brought into his human nature all the life-giving energies that human beings will need and must receive.

And He brings it into my human nature yet, to your human nature at our choice, by the Spirit of God bringing to us His divine presence, and emptying us of ourselves, and causing God to appear instead of self.

Wondrous combination of man and God! He might have helped his human nature to stand the inroads of disease by pouring from his divine nature vitality and undecaying vigor to the human. But he humbled himself to man's nature. He did this that the Scripture might be fulfilled. And the plan was entered into by the Son of God, knowing all the steps in his humiliation that he must descend to make an expiation for the sins of a condemned, groaning world. What humility was this! It amazed angels. The tongue can never describe it; the imagination can never take it in.

But we can take in the blessed fact, and enjoy the benefit of that to all eternity, and God will give us eternity in which to take in the rest.

"The eternal Word consented to be made flesh. God became man." He became man. What am I? A man. What are you? A man. He became ourselves, and God with Him is God with us.

"But he stepped still lower." What, still lower than that yet? Yes, sir.

“The man,” [that is Christ] “must humble himself as a man.” Because we need to humble ourselves, He not only humbled Himself as God, but when He became man, He humbled Himself as a man, so that we might humble ourselves to God. He emptied Himself as God and became man, and then as man He humbled Himself, that we might humble ourselves. And all that we might be saved! In it is salvation. Shall we not take it, and enjoy it day and night, and be ever just as thankful as a Christian?

But he stepped still lower. The man must humble himself as a man to bear insult, reproach, shameful accusations, and abuse. There seemed to be no safe place for him in his own territory. He had to flee from place to place for his life. He was betrayed by one of his disciples; he was denied by one of his most zealous followers. He was mocked; he was crowned with a crown of thorns. He was scourged. He was forced to bear the burden of the cross. He was not insensible to this contempt and ignominy. He submitted, but O, he felt the bitterness as no other being could feel it! He was pure, holy, and undefiled, yet arraigned as a criminal. The adorable Redeemer stepped down from the highest exaltation. Step by step, he humbled himself to die, but what a death! It was the most shameful, the most cruel, the death on the cross as a malefactor. He did not die as a hero in the eyes of the world, loaded with honors, as men die in battle. He died a condemned criminal, suspended between the heavens and the earth, died a lingering death of shame, exposed to the revilings and tauntings of a debased, crime-loaded, profligate multitude. “All they that see me laugh me to scorn: they shoot out the lip, they shake the head.” Ps. 22:7. He was numbered with the transgressors, and his kinsmen according to the flesh disowned him. His mother beheld his humiliation, and he was forced to see the sword pierce her heart. He endured the cross, despised the shame. He made it of small account in consideration of the results he was working out in behalf of not only the inhabitants of this speck of a world, but the whole universe, every world which God had created.

Christ was to die as man's substitute. Man was a criminal under sentence of death for transgression of the law of God as a traitor, a rebel; hence

a substitute for man must die as a malefactor, because he stood in the place of the traitors, with all their treasured sins upon his divine soul. It was not enough that Jesus should die in order to meet the demands of the broken law; but he died a shameful death. The prophet gives to the world his words: "I hid not my face from shame and spitting!"

In consideration of this, can men have one particle of self exaltation? As they trace down the life and humiliation and sufferings of Christ, can they lift their proud heads as though they were to bear no shame, no trials, no humiliation? I say to the followers of Christ, Look to Calvary, and blush for shame at your self-important ideas. All this humiliation of the Majesty of heaven was for guilty, condemned man. He went lower and lower in his humiliation, until there were no lower depths he could reach, in order to lift up man from his moral defilement.

How low down were we, then, when in order to lift us up from moral defilement He had to go step by step, lower and lower, until there were no lower depths He could reach? Think of it and see how low we were! All this was for you who are striving for the supremacy, striving for human praise, for human exaltation; you who are afraid you will not receive all that praise, all that deference from human minds, that you think is your due! Is this Christ-like?

Let this mind be in you which was also in Christ Jesus. He died to make an atonement, and to be a pattern for every one who would be his disciple. Shall selfishness come into your hearts? and shall those who set not before them the pattern, Jesus, extol your merits? You have none, except as they come through Jesus Christ. Shall pride be harbored after you have seen Deity humbling himself, and then as man debasing himself until, as man, there were no lower depths to which he could descend? Be astonished, O, ye heavens, and be amazed, O ye inhabitants of the earth, that such returns should be made to your Lord.

What contempt, what wickedness, what formality, what pride, what efforts made to lift up man and glorify himself, when the Lord of glory

humbled himself, agonized, and died the shameful death on the cross in our behalf.

Who is learning the meekness and lowliness of the pattern? Who is striving earnestly to master self? Who is lifting his cross, and following Jesus? Who is wrestling against self-conceit? Who is setting himself in good earnest and with all his energies to overcome Satanic envyings, jealousies, evil-surmisings, and lasciviousness, cleansing the soul-temple from all defilements, and opening the door of the heart for Jesus to come in? Would that these words might have that impression on the mind that all who read them might cultivate the grace of humility, be self-denying, more disposed to esteem others better than themselves, having the mind and spirit of Christ to bear one another's burdens. O, that we might write deeply on our hearts, as we contemplate the great condescension and humiliation to which the Son of God descended, that we might be partakers of the divine nature.

Now I read a few lines from the advance pages of the new *Life of Christ*:

In order to carry out the great work of redemption, the Redeemer must take the place of fallen man. Burdened with the sins of the world, he must go over the ground where Adam stumbled. He must take up the work just where Adam failed, and endure a test of the same character, but infinitely more severe than that which had vanquished him. It is impossible for man fully to comprehend Satan's temptations to our Saviour. Every enticement to evil which men find so difficult to resist, was brought to bear upon the Son of God in as much greater degree as his character was superior to that of fallen man.

When Adam was assailed by the tempter, he was without the taint of sin. He stood before God in the strength of perfect manhood, all the organs and faculties of his being fully developed and harmoniously balanced; and he was surrounded with things of beauty, and communed daily with the holy angels. What a contrast to this perfect being did the second Adam present as he entered the desolate wilderness to cope with Satan. For four thousand years the race had been decreasing in

size and physical strength, and deteriorating in moral worth; and in order to elevate fallen man, Christ must reach him where he stood. He assumed human nature, bearing the infirmities and degeneracy of the race. He humiliated himself to the lowest depths of human woe, that he might sympathize with man and rescue him from the degradation into which sin had plunged him.

"For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings." Heb. 2:10. "And being made perfect, he became the author of eternal salvation unto all them that obey him." Heb. 5:9. "Wherefore in all things it behooved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted." Heb. 2:17, 18. "We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin." Heb. 4:15.

It is true that Christ at one time said of himself, "The prince of this world cometh, and hath nothing in me." John 14:30. Satan finds in human hearts some point where he can gain a foothold; some sinful desire is cherished by means of which his temptations assert their power. But he could find nothing in the Son of God that would enable him to gain the victory. Jesus did not consent to sin. Not even by a thought could he be brought to the power of Satan's temptations. Yet it is written of Christ that he was tempted in all points like as we are. Many hold that from the nature of Christ it was impossible for Satan's temptations to weaken or overthrow him. Then Christ could not have been placed in Adam's position, to go over the ground where Adam stumbled and fell; he could not have gained the victory that Adam failed to gain. Unless he was placed in a position as trying as that in which Adam stood, he could not redeem Adam's failure. If man has in any sense a more trying conflict to endure than had Christ, then Christ is not able to succor him when tempted. Christ took humanity with all its liabilities. He took the

nature of man with the possibility of yielding to temptation, and he relied upon divine power to keep him.

The union of the divine with the human is one of the most mysterious, as well as the most precious, truths of the plan of redemption. It is of this that Paul speaks when he says, "Without controversy great is the mystery of godliness: God was manifest in the flesh." I Tim. 3:16. While it is impossible for finite minds fully to grasp this great truth, or to fathom its significance, we may learn from it lessons of vital importance to us in our struggles against temptation. Christ came to the world to bring divine power to humanity, to make man a partaker of the divine nature.

You see, we are on firm ground all the way, so that when it is said that He took our flesh, but still was not a partaker of our passions, it is all straight, it is all correct; because His divine mind never consented to sin. And that mind is brought to us by the Holy Spirit that is freely given unto us.

"We know that the Son of God has come, and hath given us a mind;" and "we have the mind of Christ." "Let this mind be in you, which was also in Christ Jesus."

The Third Angel's Message

SERMON

18

Elder A. T. Jones

WE WILL BEGIN OUR study this evening with Rom. 7:25. “With the mind I myself serve the law of God.” I repeat the expression that I made in the previous lesson, that it is in the realm of the thoughts where the law of God is served, where the contention against sin is carried on, and the victory won.

The lust of the flesh, the lust of the eye, and the pride of life, these tendencies to sin that are in the flesh, drawing upon us, in this is the temptation. But temptation is not sin. Not until the desire is cherished is there sin. But as soon as the desire is cherished, as soon as we consent to it, and receive it into the mind and hold it there, then there is sin. And whether that desire is carried out in action or not, the sin is committed. In the mind, in fact, we have already done the thing so far as the mind itself goes. All that can come after that is simply the sensual part, the sense of enjoying the satisfaction of the flesh.

This is shown in the Saviour's words in Matt 5: 27-28:

Ye have heard that it was said by them of old time, Thou shalt not commit adultery: but I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.

Therefore, the only place where the Lord could bring help and deliverance to us is right in the place where the thoughts are, at the very root of the thing that is sin, the very point where the sin is conceived and where it begins. Consequently, when tempted and tried as He was—when He was spit upon, when they struck Him in the face and on the head in the

trial in Jerusalem; and in all His public ministry when the Pharisees, the Sadducees, the scribes, and the priests in their iniquity and hypocrisy, which He knew, were all doing everything they could to irritate Him and get Him stirred up, when He was constantly tried thus—His hand was never raised to return the blow. He never had to check any such motion because not even the impulse to make any such motion was ever allowed. Yet He had our human nature, in which such impulses are so natural. Why then did not these motions manifest themselves, in our human nature, in Him?

For the reason that, He was so surrendered to the will of the Father that the power of God through the Holy Spirit so worked against the flesh, and fought the battle right in the field of the thoughts, never in the subtlest form of the thought was there allowed any such thing to conceive. So that under all these insults and grievous trials, He was just as calm, our human nature in Him was just as calm, as it was when the Holy Spirit in the form of a dove overshadowed Him on the banks of the Jordan.

Now *“Let this mind be in you.”* It is not enough for a Christian to become all stirred up and say a few spiteful words, or raise the hand in resentment, and *then* say to himself, “O, I am a Christian. I must not say this, or do that.” No. We are to be so submitted to the power of God and to the influence of the Spirit of God, that our thoughts shall be so completely controlled, that the victory shall be won already and not even the impulse be allowed. Then we shall be Christians everywhere and all the time, under all circumstances and against all influences. But until we do reach that point, we are not sure that we shall show a Christian spirit under all circumstances and at all times, and against all insults.

As stated in the previous lesson, the things that were heaped upon Christ, and which He bore, were the very things •that were the hardest for human nature to bear. And we, before we get through with the cause in which we are engaged, are going to have to meet these very things that are hardest for human nature to bear. And unless we have the battle won already, and are Christians indeed, we are not sure that we shall show the Christian spirit in these times when it is most needed. In fact, the time when the Christian spirit is most needed is all the time.

Now, in Jesus, the Lord has brought to us just the power that will give us into the hand of God, and cause us to be so submitted to Him, that He shall so fully control every thought, that we shall be Christians all the time and everywhere, “bringing into captivity every thought to the obedience of Christ.”

“The kingdom of God is within you.” Christ dwells within us and He is the King. The law of God is written upon the heart, and that is the law of the kingdom. Where the King and the law of the kingdom are, there is the kingdom. In the inmost recesses—the secret chamber of the heart, at the very root, the fountain of the thought—there Christ sets up His throne. There the law of God is written by the Spirit. There the King asserts His authority, and sets forth the principles of His government. And allegiance to that is Christianity. Thus, at the very citadel of the soul—the very citadel of the thoughts, the very place, the only place, where sin can enter—there God sets up His throne. There He establishes His kingdom. There He puts His law, and the power to cause the authority of the law to be recognized, and the principles of the law to be carried out in the life; and the result is peace only and all the time. That is the very thing that Christ hath brought to us, and which comes to us in the mind of Christ.

Let us look at that a little further. When Christ had our human nature, He was there in His divine self, but didn't manifest any of His divine self in that place. What did He do with His divine self in our flesh when He became ourselves? His divine self was always kept back, emptied, in order that our evil, satanic selves might be kept back, emptied. Now, in the flesh, He Himself did nothing. He says, “I can of mine own self do nothing.” He was there all the time. His own divine self, who made the heavens, was there all the time. But, from beginning to end, He Himself did nothing. Himself was kept back; He was emptied. Who, then, did that which was done in Him? “The father that dwelleth in me, he doeth the works;” He speaks the words. Then who was it that opposed the power of temptation in Him, in our flesh? The Father. It was the Father who kept Him from sinning. He was “kept by the power of God,” as we are to be “kept by the power of God.” 1 Peter 1:5.

He was our sinful selves *in the flesh*, and here were all these tendencies to sin being stirred up in His flesh to get Him to consent to sin. But He Himself did not keep Himself from sinning. To have done so would have been *Himself manifesting Himself against the power of Satan, and this would have destroyed the plan of salvation, even though He had not sinned*. And though at the cross the words were said in mockery, they were literally true; "He saved others; himself he cannot save." Therefore He kept Himself entirely out. He emptied Himself, and by His keeping Himself back, that gave the Father an opportunity to come in, and work against the sinful flesh and save Him and save us *in Him*.

Sinners are separated from God, and God wants to come back to the very place from which sin has driven Him in human flesh. He could not come to us, in ourselves, for we could not bear His presence. Therefore, Christ came in our flesh, and the Father dwelt with Him. He could bear the presence of God in its fullness, and so God could dwell with Him in His fullness. And this could bring the fullness of God to us in our flesh.

Christ came in that sinful flesh, but did not do anything of Himself against the temptation and the power of sin in the flesh. He emptied Himself, and the Father worked in human flesh against the power of sin, and kept Him from sinning.

Now, it is written of the Christian, ye "are kept by the power of God through faith." That is done in Christ. We yield to Christ; Christ abides in us, giving us His mind. That mind of Christ enables our wicked self to be in the background. The mind of Christ, "Let this mind be in you, which was also in Christ Jesus," puts our wicked selves beneath, and keeps ourselves back and keeps from asserting ourselves; for any manifestation of ourself is of itself sin. When the mind of Christ puts ourselves beneath, that gives the Father a chance to work with us and keep us from sinning. And thus, God "worketh in you both to will and to do of his good pleasure." Thus, it is always the Father, and Christ, and ourselves. It is the Father manifested in us through Christ, and in Christ. The mind of Christ empties us of our sinful selves, and keeps us from asserting ourselves, in order that God, the Father, may join Himself to us, and work against the power of sin, and keep us from sinning. Thus Christ "is our peace, who hath made both [God and us] one, and hath

broken down the middle wall of partition between us; having abolished in his flesh the enmity,...for to make in himself of twain one new man, so making peace.” So it is always the Father and Christ, and we. We, the sinners; God, the sinless; Christ, joining the sinless One to the sinful one, and in Himself abolishing the enmity, emptying self in us, in order that God and we may be one; and thus make one new man, so making peace. And thus, the peace of God which passeth all understanding shall keep your hearts and minds through, or in, Jesus Christ.

Is it not a most blessed thing that the Lord Jesus has done that for us, and so takes up His abode in us, and so settles that question, that there can be no more doubt that the Father will keep us from sinning than there is that He has kept Him from sinning already? No more doubt, because when Christ is there, He is there for the purpose of emptying self in us. And when ourselves are gone, will it be any very great difficulty for the Father to manifest Himself? When ourselves are kept from asserting ourselves, there will be no difficulty for God to assert Himself in our flesh. That is the mystery of God; “Christ in you, the hope of glory;” God manifest in the flesh. It is not simply Christ manifest in the flesh; it is God manifest in the flesh. For when Jesus came in the world Himself, it was not Christ manifest in the flesh; it was God manifest in the flesh, for “he that hath seen me hath seen the Father.”

Christ emptied Himself, in order that God might be manifest in the flesh, in sinful flesh. And when He comes to us, and dwells in us upon our choice, bringing to us that divine mind of His—which is the mind that empties self wherever it goes, wherever it can find an entrance, wherever it can find any place to act—the mind of Christ is the emptying of self, is the abolishing of self, the destruction of self, the annihilation of self. Therefore, when by our choice that divine mind comes to us, the result is as certain that ourselves will be emptied as that the mind dwells in us. And as soon as that is done, God works fully and manifests Himself, in sinful flesh though it be. And that is victory. That is triumph. AMEN.

And thus, with the mind we serve the law of God. The law is manifested, it is fulfilled, its principles shine, *in the life*, because the life is the character of God manifest in human flesh, sinful flesh, through Jesus Christ. It seems to me that that thought ought to raise every one of us above all the

power of Satan and of sin. It will do that as certainly as we surrender to that divine mind, and let it abide in us as it abode in Him. It will do it.

Indeed, the word to us all the time is, "Arise, shine." But we cannot raise ourselves. It is the truth and the power of God that is to raise us. But is not here the direct truth that will raise a man? Yes sir. It will raise him from the dead, as we shall find before we get done with this. But this thought was necessary to be followed through, that we may see how complete the victory is, and how certain we are of it as surely as we surrender to Christ and accept that mind that was in Him. And thus, always bear in mind that the battle is fought against sin in the realm of the thoughts. And that the Victor, the Warrior, that has fought the battle there and won the victory there in every conceivable kind of contest, that same blessed One comes and sets up His throne at the citadel of the very imagination of the thought, the very root of the thought of the heart of the believing sinner. He sets up His throne there, and plants the principles of His law there, and reigns there. Thus it is that as sin hath reigned unto death, even so, now in this way, might grace reign. Did sin reign? Certainly. Did it reign with power? Assuredly. It reigned; it ruled. Well, as that has reigned, even so grace shall reign. Is grace, then, to reign as certainly, as powerfully in fact, as ever sin did? Much more, much more fully, much more abundantly, much more gloriously. Just as certainly as ever sin did reign in us; so certainly when we are in Jesus Christ, the grace of God is to reign much more abundantly, "that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord." That being so, we can go on in victory unto perfection.

From that height, for it is proper to call it a height, to which this truth raises us, we can go on enjoying, reading with gratitude, what we have in Him, and receiving it in the fullness of the soul. But unless we have the Lord to take us to that height, and seat us there, and put us where He has possession of the citadel—so that we are certain where He is, and in that, where we are—all these other things are vague, indefinite, and seem to be beyond us, sometimes almost within our reach. And we long to get where we can really have hold on them, and know the reality of them. But yet they are always just a little beyond our reach, and we are unsatisfied. But when we surrender fully, completely, absolutely, with no reservation—letting the

whole world, and all there is of it, go—then we receive that divine mind of His (by the Spirit of God); that gives to Him possession of that citadel, that lifts us to that height where all these other things are not simply within *reach*, O no, they are *in the heart*, and are a rejoicing in the life! We then, *in Him*, have them in possession, and we know it, and the joy of it is just what Peter said, “unspeakable and full of glory.”

So then, as the Lord has lifted us to this height and will hold us there, now let us go ahead and read, and receive as we read, what we have in Him. Begin with Rom. 6:6. That is the scripture that comes most directly in connection with this particular thought that we have studied so far this evening. “Knowing this,” Knowing what? “Knowing this, that our old man is crucified with him.” Good! In Jesus Christ, in His flesh, was not human nature, sinful flesh, crucified? Whose? Who was He? He was man; He was ourselves. Then whose sinful flesh, whose human nature, was crucified on the cross of Jesus Christ? Mine. Therefore, as certainly as I have that blessed truth settled in my heart and mind, that Jesus Christ was man, human nature, sinful nature, and that He was myself in the flesh, as certainly as I have that, it follows just as certainly as that He was crucified on the cross, so was I. My human nature, myself there, was crucified there. Therefore I can say with absolute truth, and the certainty and confidence of faith, “I am crucified with Christ.” It is so.

We hear people so many times say, “I want self to be crucified.” Well, we turn and read the text to them, “Knowing this, that our old man is crucified.” And they respond, “Well, I wish it were so.” Turn to the next text, and read. “I am crucified with Christ.” It says I am. Who is? Are you? Still they answer, “I don’t see that I am. I wish it were so, but I cannot see how I am crucified, and I cannot see how reading that there, and saying that that is so, will make it so.” But the word of God says so, and it is so because it says so, and it would be true and everlastingly effectual if that were all there is to it. But in this case it is so because it is so. God does not speak that word to make it so in us; He speaks that word because it is so in us, in Christ.

In the first chapter of Hebrews, you remember we had an illustration of this. God did not call Christ ‘God’ to make Him God. No, He called Him ‘God’ because He was God. If He had not been that, then for God

to speak to Him the word of "God," and lay it upon Him, would have caused Him to be that; because that is the power of the word of God. But that is not it. That would be so if that were all there were to it, but it is so also in another way. He was God, and when God called Him God, He did so because that is what He was. So in that double sense it is everlastingly so. It is so by "two immutable things."

Now, it is the same way here. Our old man is crucified, yet when God sets forth His word that it is so, we accepting that word, and surrendering to it, it is so to each one who accepts it because the word has the divine power in it to cause it to be so. And by that means it would be everlastingly so, even if that were all there is to it. But that is not all there is to it, because in Jesus Christ human nature has been crucified on the cross, actually, literally; and that is my human nature, that is *myself* in Him that was crucified there. And therefore God sets down the record of every one who is in Christ, "He is crucified." So that by the two immutable things, by the double fact, it is so. Therefore, we can say with perfect freedom—it is no boasting, it is not presumption in any sense; it is simply the confession of faith in Jesus Christ—"I am crucified with Christ." Is not He crucified? Then as certainly as I am with Him, am I not crucified with Him? The word of God says so. "Our old man is crucified with him?" Very good. Let us thank the Lord that that is so.

What is the use then of our trying, longing, *to get* ourselves crucified, so that we can believe that we are accepted of God? Why, it is done, thank the Lord! In Him it is done. As certainly as the soul by faith sinks self in Jesus Christ, and by that divine power which He has brought to us to do it, so certainly it is done as a divine fact. And it is only the genuine expression of faith to tell, to acknowledge, that divine fact that "I am crucified with Christ." Jesus sunk His divine self in our human nature, and altogether was crucified. When we sink ourselves in Him, it is so still; because in Him only is it done. It is all *in Him*. We call attention to the thought we had in the lesson a few evenings ago, that it is not *in Him* in the sense of His being a receptacle to which we can go, and take it out, and apply it to ourselves. No, but it is *in Him* in the sense that it is all there, and when we are *in Him*, when we go into the receptacle, when we sink into Him, we have it all *in Him* as we are *in Him*.

Therefore, now let every soul of us say by the faith of Jesus Christ, "Knowing this, that our old man is crucified with him." "I am crucified with Christ: nevertheless I live; *yet not I*, but Christ liveth in me." He is alive again. And because He lives, we live also. "Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith" [*in the Son of God?*] "the faith *of the Son of God*," — that divine faith which He brought to human nature and which He gives to you and to me. We "live by the faith of the Son of God, who loved me, and gave himself for me." Gal. 2:20. O, He loved me! When He gave Himself, in all His glory and all His wondrous worth for me, who was nothing; is it much that I should give myself to Him?

But there is more of the verse. Rom. 6:6 still, "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Good! In Him we have the victory, victory from the service of sin. There is victory over the service of sin, in this knowing that we are crucified with Him.

Now, I say that this blessed fact, which we find in Him, lifts us right to that place. Yea, and the fact holds us in the place. That is so; there is a power in it. That is a fact. We will have occasion to see it more fully presently.

When He was crucified, what followed? When He was nailed to the Cross, what came next? He died. Now read in this same chapter, eighth verse, "Now if we be dead with Christ." Well, what else can there be? As certainly as I am crucified with Him, I shall be dead with Him. Being crucified with Him, we shall be dead with Him.

Dead with Him? Do we know that? Look back at the fourth verse. When He had been crucified, and had died, what followed? He was buried, the burial of the dead. And what of us? Now, "therefore, we are buried with him." Buried with Him! Were we crucified with Him? Did we die with Him? Have the Father and Christ wrought out in human nature the death of sinful self? Yes. Whose? Mine.

Then, do you not see that all this is *a gift of faith* that is to be taken with everything else that God gives of faith? The death of the old man is *in Christ*. And in Him we have it, and thank God for it. With Him the old man was crucified. With Him the old man died, and when He was buried, the old man was buried. My human, old, sinful self was crucified,

died, and was buried with Him. And with Him it is buried yet *when I am in Him*. Out of Him I have it not, of course. Everyone that is outside of Him has none of this. In Him it is—in Him. And we receive it all by faith in Him.

We are simply studying now the facts which we have in Him, the facts which are given to us in Him, and which are to be taken by faith. These are facts of faith.

We thank the Lord that all this is literal fact. That our old man is crucified, dead, and buried *with Him* and that in Him we have that gift. In Him we have the gift, and the fact, of the death of the old man—the death of the human, sinful nature, and the burial of it. And when that old thing is crucified, and dead and buried, then the next verse, the seventh, “He that is dead is freed from sin.”

So then, knowing “that our old man is crucified with him,” that henceforth we should not serve sin, we are free from the service of sin. Brethren, I am satisfied it is just as much our place, day by day *now*, to thank God for freedom from the service of sin, as it is to breathe. I say it over. I say it is just as much our place, our privilege, and our right, to claim *in Christ*—in Him only, and as we believe in Him—and to thank God for freedom from the service of sin, as it is to breathe the breath that we breathe as we get up in the morning.

How can I ever have the blessing and the benefit there is in that thing, if I do not *take* the thing? If I am always hesitating, and afraid that I am not free from the service of sin, how long will it take to get me free from the service of sin? That very hesitating, that very fear, is from doubt, is from unbelief, and is sin in itself. But in Him, when God has wrought out for us, indeed, freedom from the service of sin, we have the right to thank God for it. And as certainly as we claim it, and thank Him for it, we shall enjoy it. “He that is dead is freed from sin.” (Margin, “is justified from sin.”) And it is in Him; and we have it as we are in Him by faith.

Let us therefore read the first verse of the sixth of Romans:

What shall we say then? Shall we continue in sin, that grace may abound?
God forbid. How shall we, that are dead to sin live any longer therein.

Can a man live on what he died of? No. Then when the man has died of sin, can he live in sin? Can he live with sin? A man dies of delirium tremens or typhoid fever. Can he live on delirium tremens or typhoid fever, even if by a possibility he should be brought to live long enough to realize that he was there? The very thought of it would be death to him, because it killed him once. So it is with the man who dies of sin. The very appearance of it, the very bringing of it before him after that, is death to him. If he has consciousness enough and life enough to realize that it is there, he will die of it again. He cannot live on what he died of.

But the great trouble with many people is that they do not get sick enough of sin to die. That is the difficulty. They get sick perhaps of some particular sin, and they want to stop that, and “want to die” to that, and they think they have left that off. They get sick of some other particular sin that they think is not becoming to them. They cannot have the favor and the estimation of the people with that particular sin so manifest, and they try to leave that off. But they do not get sick of sin—sin in itself, sin in the conception, sin in the abstract, whether it be in one particular way or another particular way. They do not get sick enough of sin itself to die to sin. When the man gets sick enough—not of sins, but of *sin*, the very suggestion of sin, and the thought of sin—why, you cannot get him to live in it any more. He cannot live in it; it killed him once. And he cannot live in what he died of.

We have constantly the opportunity to sin. Opportunities to sin are ever presented to us. Opportunities to sin, and to live in it, are presented day by day. But it stands written, “Always bearing about in the body the dying of the Lord Jesus.” “I die daily.” As certainly as I have died to sin, the suggestion of sin is death to me. It is death to me *in Him*.

Therefore, this is put in the form of a surprised, astonished question, “How shall we, that are dead to sin, live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death.” Baptism means baptism into His death.

Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.

Turn to Colossians. There was the word, you remember, that we had in Brother Durland's lesson one day. Col. 2:20:

Wherefore if ye be dead with Christ from the rudiments of the world [the elements of the world worldliness, and this thing that leads to the world—the enmity], as though living in the world, are ye subject to the world?

That is simply speaking of our deliverance from the service of sin. It is simply saying, in other words, what is said in Rom. 6:6. "Our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Why, as though living outside of Him, are we still doing those same things? No, sir. Rom. 6:14; "For sin shall not have dominion over you." The man who is delivered from the dominion of sin is delivered from the service of sin. In Jesus Christ it is a fact too. So read on from Rom. 6:6-14:

Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now if we be dead with Christ, we believe that we shall also live with him.

Is He alive? Yes. Thank the Lord! Who died? Jesus died, and we are dead with Him. And He is alive, and we who believe in Him are alive with Him. That, however, will come more fully afterward.

Knowing that Christ being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God.

Let us hold to this. Let us thank God this moment and henceforward, day by day, with every thought, "I am crucified with [him]." As certainly as He is crucified, I am crucified. As certainly as He is dead, I am dead with Him. As certainly as He is buried, I was buried with Him. As certainly as He is risen, I am risen with Him, and henceforth I shall not serve sin. In Him we are free from the dominion of sin, and from the service of sin. Thank the Lord for His unspeakable gift!

The Third Angel's Message

SERMON

19

Elder A. T. Jones

WE ARE TO BEGIN the comparison of Heb. 2:14-15 with Rom. 6:11-14. Read first in Hebrews.

Forasmuch then as the children are partakers of flesh and blood, he himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; and deliver them, who through fear of death were all their lifetime subject to bondage.

That is what Christ did to deliver us. Now read in Romans:

Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof. Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you.

Just as He also Himself likewise did that to deliver us, so we also ourselves likewise are to yield, in order to be delivered. And when we do so, we are delivered. He did that in order to deliver us, who all our lifetime were subject to bondage. We do that, and then we are free from the bondage, and sin has no more dominion over us. Thus, Rom. 6:11-14 is the response of faith in the individual to Christ's actions, as in Heb. 2:14-15.

But the Lord did more for Him than to raise Him from the dead, and He has done more for us in Him than to raise us from the dead. He died; He was raised from the dead. We died with Him, and what then? Did we rise with Him? Have we a resurrection with Him? Have we life from the dead in Him? We are crucified with Him. We died with Him. We are buried with Him, and *He was raised from the dead*. Then what of us? We are risen with Him. But God did more for Him than to raise Him from the dead. He raised Him, and also seated Him at His own right hand in heaven. What of us? Do we stop short? No, sir. Are we not in Him? As we are in Him while He was alive on the earth, as we are in Him on the cross, as we are in Him in death, as we are in Him in the resurrection, so we are in Him in the ascension, and we are in Him at the right hand of God.

That would follow, anyway, from what we read last night; but let us read this itself in the Scriptures, and see that it is certainly so. As we have followed God's working in Him so far, shall we follow it all the way? Last night, and in the lessons before, we were glad to go with Him through temptation, and gain the victory. We were glad last night with Him to go to the cross, and find ourselves crucified there so that we could say in genuine faith, "I am crucified with Christ." We were glad to go into the grave with Him, into death with Him, so that it can be a genuine reckoning of faith to reckon ourselves also to be dead indeed. We are glad of all that. Let us be glad also to come forth from death with Him, in order that we may live a new life as He. And when we have come forth with Him from the dead, for "if we be dead with Christ, we believe that we shall also live with him," let us rise with Him as He is risen — not only from the dead, but to where He is. If God says so, if He proposes to carry us there, and to carry the subject that far, shall we go? Assuredly, yes. Let us not think strange of it if He should. Let us follow with Him there just as freely as we followed with Him against temptation, and to the cross, and into death.

Therefore, take the second chapter of Ephesians, beginning with the fourth verse:

God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ.

Quicken is to make alive, make us alive together with Christ. Next verse:

"And hath raised us up together [Together with whom? Christ.], and made us sit together." With whom? Christ. Where? "Made us sit together in heavenly places in Christ Jesus." The word "places" is supplied there in our version. It is also supplied in Eph. 1:2; 1:20.

In the Greek it is *epouraniois* and in the verbal translation is rendered "the heavenlies." God has given us life together, and made us sit together, with Him, *wherever He sits*. Where then does He sit? "He was received up into heaven, and sat on the right hand of God." "When he had by himself purged our sins, sat down on the right hand of the Majesty on high." Heb. 1:3. God has "raised us up together [with him], and made us sit together [with him,]" where He sits.

Now, the German makes it plainer than our Authorized Version, and plainer than this translation of the Greek ever:

Da wir tot waren in den Sunden, hat er uns samt Christo [that word *samt* means along with. And that is the Greek word literally. The Greek means "along with," "together," and "at the same time." And so the German words give it.] *hat er uns samt Christo lebendig gemacht* [made alive us along with Him],...*und hat uns samt ihm auferwecket* [Along with Him waked up. And not simply waked up like a man that is asleep and gets his eyes open but still lies there, but waked up in such a way that he gets up. So that we, with Him, are given life from the dead. And He has waked us up in such a way that we get up and rise with Him.] *und samt ihm in das himmlische Wesen gesetzt, in Christo Jesu.*

I have drawn out the definition of that word *Wesen* in full here, and it signifies essence, existence, being, manner of being, nature, character, disposition, air, demeanor, conduct; means of existence, property, estate, economy; existing arrangement, system, concern.

So He has made us sit with Christ in heaven, in the heavenly existence, in the heavenly essence; made us sit together with Him in the heavenly being, in the heavenly manner of being, in the heavenly nature, in the heavenly character, in the heavenly disposition, in the heavenly air, in the heavenly demeanor; in the heavenly conduct. He has made us sit together

with Him in the heavenly means of existence—for our “life is hid with Christ in God,” our means of existence is in heaven—“Give us this day our daily bread”—the heavenly means of existence, heavenly property, estate, economy, existing arrangement, the existing order of things. We belong to heaven, to the heavenly system altogether.

That is where God has put us in Christ. So then, as we, along with Him, in the heavenly existence, essence, air, disposition, and all, *are made to sit in Christ Jesus*, shall we sit there in Him?

In other words, shall we rise? What is the word? Arise; shine. Arise first, and then shine. We cannot shine until we rise. But what will this truth do for us? Will it not raise us? How high? Do you not see that it takes us out of this world, and puts us along with Jesus Christ in the heavenly kingdom? Is it not plain, then, that Jesus Christ has brought heaven to earth to him who believes? Therefore it is written, He “hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” The kingdom of heaven is likened unto this so and so. The kingdom of heaven is like unto so and so. The kingdom of heaven is nigh at hand. Well, what is that kingdom of heaven? He translates us into it; has translated us into it. Shall we reside there, and enjoy its blessed atmosphere, and enjoy the disposition, the air, all the system and manner of existence that belong there, and belong to us there?

Now, we cannot raise ourselves even to this height. We are to submit to the truth, and it will raise us. Look at it again. In the first chapter of Ephesians, beginning with the fifteenth verse:

Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers [and this is the prayer]; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him.

To how many? To whom? For how many this prayer written? Will you take the prayer, then, yourself this evening, and accept the thing that is prayed for on your behalf? Whose word is it, anyway? Is it merely a prayer of a man? Is it not the word of God? Then is not the word of Jesus Christ

by His Spirit His will and His wish concerning us as to what we shall have? Let us accept it then. It is His will. Read on:

The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward [toward us] who believe.

He wants us to know what is the exceeding greatness of His power toward us who believe. And the Greek word there is the word from which comes our word “dynamite.”

The exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead and set him at his own right hand in the heavenly [existence, in heaven].

The German is, “Seated at his right in heaven.”

Now, that power of God raised up Jesus Christ, and set Him at His right in heaven. Every soul of us will say that, but He wants you and me to know the working of that power in ourselves which raised up Christ, and seated Him there. When we know the working of that power in us that raised up Christ, and seated Him there, what will it do for us? It will raise us up, and seat us there.

The second chapter of Colossians tells the same story, beginning with the twelfth verse:

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened [made alive] together with him, having forgiven you all trespasses; blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross.

Now, the first verse of the third chapter:

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

Then every one that is risen is to seek the things that are above. Whereabouts above? How high above? As high above as the place where Christ sits. But, how can I seek the things where Christ sits unless I am near enough there to look around and seek those things, and put my mind upon them? It is all in that.

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God...For ye are dead, and your life is hid with Christ in God.

Shall we take that precisely as the Lord gives it, without any querying? I know it is wonderful. I know that to a good many it seems too good to be true, but there is nothing God does that is too good to be true, because God does it. If it were said of anybody else, it would be too good to be true, because they could not do it. But when God says anything, it is not too good to be true; it is good enough to be true, because He does it. Therefore, brethren, let us rise, and that will separate us from the world. That will put us in the place where long ago the prophet was told to look a little higher, to see those who were in the right way. But, O, shall we not drop everything, and die with Him, and take the death that we have in Him, and let that death that has been wrought in Him work in us? And then that life which has been wrought in Him, that power which has been wrought in Him, will do for us what it did for Him. That will take us out of Babylon; there will be none of Babylon's material about us at all. We will be so far from Babylon and all the Babylonish garments, that we will be seated at the right hand of God, clothed in heavenly apparel. And that is the only clothing that becomes the people now, for we are soon to enter into the wedding supper, and the fine linen with which the bride and guests are clothed is the righteousness of the saints. But He supplies it all. We have it all in Him.

Let us look at this in another way. I am not particular to get away from this thought tonight, and it is good enough to dwell upon all the time we shall have this evening. Let us look at it from another side now. We have studied for several lessons the fact that He, in human nature, was ourselves. And He in us and we in Him met temptation and the power of Satan, and conquered it all in this world, because God was with Him;

God was dealing with Him; God was holding Him and keeping Him. He surrendered all, and God kept Him. In Him we surrender all, and God keeps us. And the Lord's dealings with Him are the Lord's dealings with us. And that led to crucifixion, that is true, the crucifixion of His righteous, divine self; and in that it leads us to the crucifixion of our evil self, which separates from God. In Him is destroyed the enmity. So God went with Him, and went with Him in human nature, all the way through this world. But God did not get done with His human nature in this world.

The Father was not done dealing with Christ in His human nature, nor done dealing with human nature in Christ, when the Son had been nailed to the cross. He had something more to do with human nature than to take it only to the cross. He took it even unto death, but He did not stop there with human nature. He took it to the cross and into death, but He did not stop there; He did not leave it there. He brought forth human nature from the tomb, immortalized. He did all this, but He was not yet done with human nature, for He took that human nature which had been raised from the dead, immortalized, and He raised it up and set it at His own right hand, glorified with the fullness of the brightness of the glory of God—in heaven itself. So that God's mind concerning human nature, concerning you and me, is never met, never fulfilled, until He finds us at His own right hand, glorified.

There is revivifying power in that blessed truth. In Jesus Christ, the Father has set before the universe the thought of His mind concerning mankind. O, how much, how far, a man misses every purpose, every idea, of His existence, who is content with anything less than that which God has prepared for Him! Brethren, do you not see that we have been content to stay too lowdown? that we have been content to have our minds too far from what God has for us? That is a fact. But now, as He comes and calls us into this, let us go where He will lead us. It is faith that does it; it is not presumption. It is the only right thing to do. Every one that does not do it will be left so far behind that he will perish in a little while. Here the heavenly Shepherd is leading us. He is leading us into green pastures and by the still waters, and by those still waters too, that flow from the throne of God—the waters of life itself. Let us drink deep, and live.

Now we can look at that yet farther. I will say again that the Lord, in order to show mankind what He has prepared for us, what His purpose is concerning each man, has set before us an example, so that every one in the world can see God's purpose concerning himself, and can see it fully worked out. God's purpose concerning us in this world is to keep us from sinning in spite of all the power of sin and Satan. His purpose concerning Himself and us in this world is that God shall be manifested in sinful flesh. That is, in His power He Himself shall be manifested instead of ourselves. It is, therefore, that our wicked self shall be crucified, shall be dead and buried, and that we shall be raised from that deadness in sin and uncircumcision of the flesh to newness of life in Jesus Christ and in God, and seated at His right hand, glorified. That is the Lord's purpose concerning you and me. Now let us read it. Rom. 8:28:

And we know that all things work together for good to them that love God.

How do we know it? He not only says so, but He has worked it out before our eyes. He has given a living demonstration of it. So He carries us right through that now. "We know that all things work together for good to them that love God, to them who are the called according to His purpose." What purpose? Why, His eternal purpose concerning all creatures, concerning man with the rest, which He purposed in Christ Jesus our Lord. That purpose from eternity is purposed in Jesus Christ, and when we are in Jesus Christ, that purpose embraces us. When we yield to Christ, sinking ourselves in Him, we become a part of that eternal purpose. And then, just as certainly as God's purpose is to succeed, we shall be all right; for we are a part of His purpose. Then, just as certainly as Satan can do nothing against God's purpose, so certainly He can do nothing against us, for we are in that purpose. Just as certainly, then, as all that Satan does, and all that the enemies of God's truth can do working against God and His divine purpose, and at last all these things against us, so certainly as all this cannot defeat or cripple that eternal purpose, so certainly it cannot defeat or cripple us, because in Christ we are a fixture in that purpose. O, it is all in Him, and God has created us anew in Him.

Read on then. God tells us how we know that all things work together for good to those who are called according to God's purpose. "For," what does that mean? It means the same here as "because," that is, we know this because God has done something here to demonstrate it so that we can know it. What is this then by which we know it? We know it *because* "whom he did foreknow, he also did predestinate to be conformed to the image of his Son." What is God's predestination, then? What is the design that He has fixed beforehand, that He has prepared beforehand for every man in the world? For He has foreknown all; He has called all. "Look unto me, and be ye saved, all the ends of the earth." Isa. 45:22.

What is the destiny that He has prepared beforehand for every one? O, it is that we should be conformed to the image of His Son. Where? While we are in this world, conformed to the image of His Son, as His Son was in this world. But He did not get done with His Son in this world. He took Him from this world. Then, as certainly as His eternal purpose carried Christ beyond this world, that predestined purpose is concerning us beyond this world, and carries us beyond this world. And as certainly as His predestined purpose is that we shall be conformed to the image of Jesus Christ in this world, as He was in this world, so certain it is that we shall be conformed to the image of Jesus Christ in that other world, as He is in that other world.

God's eternal purpose, prepared beforehand for every one of us, for you, for me, is that we shall be like Jesus Christ as He is, glorified, and at the right hand of God tonight. In Christ He has demonstrated this. In Christ, from birth to the heavenly throne, He has shown that that is His purpose concerning every man. Thus, He has demonstrated before the universe that such is His great purpose for human beings.

God's ideal of a man is not as man stands in this world. Take the finest figure of a man that ever stood in this world—the tallest, the most symmetrical, the best educated, the finest in every respect, the fullest, completest man in himself—is that God's ideal of man? No. You remember that we found back in one of our lessons, that God's ideal of a man is *God and the man*, joined in that new man that is made in Christ Jesus by the destruction of the enmity. (*Bulletin*, pp. 193, 194, 216, 217.) That new man that is made of the union of God and man is God's ideal man.

But yet take that man, as he stands in this world, in the perfect symmetry of human perfection, and unite God with him, so that only God is manifested in him, that is not yet God's full ideal of a man, for the man is still in this world. The ideal of God concerning that man is never met until that man stands at God's right hand in heaven glorified. O, He has prepared great things for us, and I propose to enjoy them! Yes, sir, I propose to open up and let the wondrous power work, and enjoy it as I go.

Read on therefore. "Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the firstborn among many brethren." O, "He is not ashamed to call them brethren." "He that sanctifieth and they that are sanctified are all of one." "Moreover, whom he did predestinate, them he also called: and whom he called [those in whom that call meets its purpose, and in whom the call is effective. He calls every soul. That is true on His part, but the call does not meet its purpose. Only those who respond and meet the purpose of that call, in whom the call takes hold], them he also justified: and whom he justified [Mark; not those who justify themselves, those whom He justified], them he also glorified."

Then do you not see that God's purpose concerning man is not fulfilled until man is glorified? Therefore Jesus came into the world as we do. He took our human nature as we do, by birth. He went through this world in human nature—God dealing with human nature. He went to the cross and died—God dealing with human nature on the cross and in the grave; and God raising Him and setting Him at the right hand of God, glorified—that is His eternal purpose. That is God's eternal predestination. That is the plan He has arranged and fixed for you. Will you let Him carry out the plan? We cannot do it. He must. But He has shown His ability to do it. He has proven that. Nobody can dispute that. He has proven His ability to take us and fulfill His purpose concerning human nature, concerning sinful flesh as it is in this world. And I am glad of it.

But see here, "Whom he called, them he also justified: and whom he justified," what did He do next? He glorified them. Now a question, (those whom He justifies, He glorifies; He cannot glorify them until He has

justified them) what means, then, this special message of justification that God has been sending these years to the church and to the world? It means that God is preparing to glorify His people. But we are glorified only at the coming of the Lord. Therefore, this special message of justification which God has been sending us is to prepare us for glorification at the coming of the Lord. In this, God is giving to us the strongest sign that it is possible for Him to give, that the next thing is the coming of the Lord.

He will prepare us; we cannot prepare ourselves. We tried a long while to justify ourselves, to make ourselves just right, and thus get ready for the coming of the Lord. We have tried to do so well that we could approve ourselves, and be satisfied and say, "Now I can meet the Lord." But we never were satisfied. No, it is not done that way. "Whom he justified, them he also glorified." Now, since God justifies it is His own work, and when He is ready for us to meet the Lord it will be all right, because it is He Himself who prepares us to meet the Lord. Therefore, we trust in Him, we yield to Him, and take His justification; and depending only on that, we shall be ready to meet the Lord Jesus whenever God chooses to send Him.

Thus He is preparing now to glorify us. Again I say, it is a fact that we have been content to live too far below the wondrous privileges that God has prepared for us. Let the precious truth raise us to where He wants us.

No master workman looks at a piece of work he is doing, as it is half finished, and criticizes that, and begins to find fault with that. There may be faults about it, but it is not finished yet. And while he works on it to take away all the faults, still he looks at it as it is in his finished purpose, in his own original plan, in his own mind.

It would be an awful thing if the wondrous Master Workman of all were to look at us as we are, half finished, and say, "That is good for nothing." No, He doesn't do that. He looks at us as we are in His eternal purpose in Christ, and goes on with His wondrous work. You and I may look at it and say, "I don't see how the Lord is ever going to make a Christian out of me, and make me fit for heaven, or anything else." That may be so, as we see it. And if He looked at us *as we look at ourselves*, and if He were as poor a workman as we, that would be all there could be of it. We could never be of any worth. But, He is not such a workman as we,

and therefore He does not look at us *as we see ourselves*. No, He looks at us as we are in His finished purpose. Although we may appear all rough, marred, and scarred now, as we are here and in ourselves, He sees us *as we are yonder* in Christ.

He is the Workman. And as we have confidence in Him, we will let Him carry on the work. And as He carries on, He will look at it as He sees it. Has He not given us an example of His workmanship? God has set before us, in Christ, His complete workmanship in sinful flesh. In Christ He has completed it, and set it there at His right hand. Now He says to us, "Look at that. That is what I am able to do with sinful flesh. Now you put your confidence in Me, and let Me work, and you watch and see what I am able to do with sinful flesh. Now you put your confidence in Me, and let Me work, and you watch and see what I am going to do. You trust My workmanship. Let Me attend to the work, and you trust Me, and I will carry on the work." It is the Lord doing it all. It is not our task at all.

Now, you can go outside of this Tabernacle, and look up at that window (referring to the window at the back of the pulpit), and it looks like only a mess of melted glass thrown together, black and unsightly. But, come inside and look from within, and you will see it as a beautiful piece of workmanship. And written there in clear texts, "Justified freely by his grace through the redemption that is in Christ Jesus." The law of God written out in full, and the words, "Here are they that keep the commandments of God and the faith of Jesus."

Likewise, you and I can look at ourselves, as we too often do, from the outside, and all looks awry, dark, and ungainly, and appears as though it were only a tangled mass. God looks at it from the inside, as it is in Jesus. And when we are in Jesus, and look through the light that God has given us, when we look from *the inside*, as we are in Jesus Christ, we shall also see, written in clear texts by the Spirit of God, "Justified by faith, we have peace with God through our Lord Jesus Christ." We shall see the whole law of God written in the heart and shining in the life, and the words, "Here are they that keep the commandments of God and the faith of Jesus." All this we shall see in the light of God, as that light is reflected and shines in Jesus Christ.

Now, I want you to know that this is certainly so. Way back in the *Bulletin*, bottom of page 182, we have this sentence, "I would that every soul who sees the evidences of the truth." Do you see them, brethren? Are there not evidences enough here to save us? "I would that every soul who sees the evidences of the truth would accept Jesus Christ as his personal Saviour." Do you take Him now, as your personal Saviour, in the fullness in which He has revealed Himself where He is, and ourselves in Him where He is? Do you? Then read this:

Those who thus accept Christ are looked upon by God not as they are in Adam, but as they are *in Jesus Christ*, as the sons and daughters of God.

He looks at us as we are in Christ, for in Him He has perfected His plan concerning us. Are you glad of it? Let us take it in, brethren. O! It does my soul good, day by day, as the Lord opens up these things! It is just as good to me, as I long for it to be to you. So let us receive it in the fullness of that self-abandoned faith that Jesus Christ has brought to us. Let us take it, and thank God for it day by day. Let the power of it work in us, raise us from the dead, and set us at God's right hand in the heavenly places in Jesus Christ, where He sits. Why should we not have a praise meeting for what God has done for us? It is Sabbath. Could we not enjoy it? What do you want to say?

[Here followed a praise-meeting, of which a Baptist minister who was present, seeing the large numbers praising God all at once, remarked, "Some might be ready to say that such a number of voices makes confusion. But with all speaking together the praises of the Lord, surely, the Lord and the angels see only perfect harmony, and so do we."]

The Third Angel's Message

SERMON

20

Elder A. T. Jones

IN JOHN 17:4, THE first clause of the verse is the words of Christ in that prayer for us all. "I have glorified thee on the earth." In the previous lesson we were brought to consider the purpose of God concerning man, even His eternal purpose; and that that purpose is fulfilled before the whole universe in Jesus Christ in human flesh. The purpose of man's existence is to glorify God, and this has been shown before the universe in Jesus Christ. For, God's eternal purpose concerning man was purposed in Christ, and carried out in Christ for every man since man sinned, and He says, "I have glorified thee on the earth." This shows that the purpose of God in man's creation is that man shall glorify Him. And what we shall study this evening is how we should glorify God, how God is glorified in man, and what it is to glorify God.

When we study Christ, and see what He did and what God did in Him, we shall know what it is to glorify God. And in Him we find what is the purpose of our creation, what is the purpose of our existence, and, in fact, what is the purpose of the creation and the existence of every intelligent creature in the universe.

We have seen in preceding lessons that God alone was manifested in Christ in the world. Christ Himself was not manifested. He was kept back. He was emptied, and became ourselves on the human side. And then God, and God alone, was manifested in Him. Then what is it to glorify God? It is to be in the place where God, and God alone, shall be

manifested in the individual. And that is the purpose of the creation and the existence of every angel and of every man.

To glorify God, it is necessary for each one to be in the condition, and in the position, in which none but God shall be manifested, because that was the position of Jesus Christ. Therefore, He said, "The words that I speak unto you I speak not of myself." John 14:10. "I came...not to do mine own will, but the will of him that sent me." John 6:38. "He doeth the works." John 14:10. "I can of mine own self do nothing." John 5:30. "No man can come to me, except the Father which hath sent me draw him." John 6:44. "He that hath seen me hath seen the Father; and how sayest thou then, Shew us the Father?" John 14:9. "He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him." John 7:18.

Therefore He said, "The words that I speak...I speak not of myself," because, as in the other verse, he that speaks of himself, that is, from himself, seeks his own glory. But Christ was not seeking His own glory. He was seeking the glory of Him that sent Him, therefore He said: "The words that I speak...I speak not of myself." In so doing, He sought the glory of Him that sent Him. And there stands the record that, "[he] is true, and there is no unrighteousness in him." He was so entirely emptied of Himself, so entirely was He from being manifested in any way, that no influence went forth from Him except the influence of the Father. This was so to such an extent, that no man could come to Him except the Father drew that man to Him. That shows how completely He Himself was kept in the background, how completely He was emptied. It was done so thoroughly that no man could come to Him, that no man could feel any influence from Him, or be drawn to Him, except from the Father Himself. The manifestation of the Father, that could draw any man to Christ.

That simply illustrates the one grand fact, that we are studying just now, what it is to glorify God. It is to be so entirely emptied of self, that nothing but God shall be manifested, and no influence go forth from the individual but the influence of God; so emptied that everything, every word, all that is manifested, will be only of God, and will tell only of the Father.

"I have glorified thee on the earth." When He was upon the earth, He was in our human, sinful flesh. And when He emptied Himself and kept

Himself back, the Father so dwelt in Him and manifested Himself there, that all the works of the flesh were quenched; and the overshadowing glory of God, the character of God, the goodness of God, were manifested instead of anything of the human.

This is the same as we had in a previous lesson, that God manifest in the flesh, God manifest in sinful flesh, is the mystery of God — not God manifested in *sinless* flesh, but in *sinful* flesh. That is to say, God will so dwell in our sinful flesh today that although that flesh be sinful, its sinfulness will not be felt or realized, not cast any influence upon others; that God will so dwell yet in sinful flesh that in spite of all the sinfulness of sinful flesh, His influence, His glory, His righteousness, His character, shall be manifested wherever that person goes.

This was precisely the case with Jesus in the flesh. And so, God has demonstrated to us all how we should glorify God. He has demonstrated to the universe how the universe is to glorify God — that is, that God and God alone shall be manifested in every intelligence in the universe. That was the intent of God from the beginning. That was His purpose, His eternal purpose, which He purposed in Christ Jesus our Lord.

We might read it now. We shall have occasion to refer to it afterward. We will read the text that tells it all in a word. Eph. 1: 9-10, "Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself." What is that will which He hath purposed in Himself? He, being the eternal God, purposing this purpose in Himself, it being His own purpose. It is the same that is spoken of in another place as His "eternal purpose." What is God's eternal purpose, which He purposed in Christ Jesus the Lord? Here it is, "That in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth."

Look that over now, and think that God "might gather together in one all things in Christ." Who is the "one" into whom God gathers all things in Christ? That "one" is God. Who was in Christ? "God was in Christ." Nobody was manifested there but God. God dwelt in Christ. Now, in Christ, He is gathering "together in one all things...both which are in heaven, and which are on earth." Therefore, His purpose, in the dispensation of the fullness of times, is to gather together in Himself all

things in Christ. Through Christ, by Christ, and in Christ, all things in heaven and earth are gathered together in the one God; so that God alone will be manifested throughout the whole universe, that when the dispensation of times is completed, and God's eternal purpose stands before the universe completed, wherever you look, upon whomsoever you look, you will see God reflected; you will see the image of God reflected. And God will be "all in all." That is what we see in Jesus Christ. 2 Cor. 4:6:

For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

We look into the face of Jesus Christ. What do we see? We see God: we see the Father. We do not see Christ reflected in the face of Jesus Christ. He emptied Himself, that God might be reflected, that God might shine forth to man, who could not bear His presence in His human flesh. Jesus Christ took man's flesh, which, as a veil, so modified the bright beams of the glory of God that we might look and live. We cannot look upon the unveiled face of God, not as much as the children of Israel might look upon the face of Moses. Therefore, Jesus gathers in Himself man's flesh, and veils the bright, consuming glory of the Father, so that we, looking into His face, can see God reflected, and can see and love Him as He is, and thus have the life that is in Him.

This thought is noticed in 2 Cor. 3:18. I will merely touch the verse for the present. We will have occasion to refer to it again before we are through with the lesson. "We all, with open face beholding as in a glass the glory of the Lord" Where do we behold the glory of the Lord? "In the face of Jesus Christ." But, He says we behold it as in a mirror. What is a mirror for? A mirror gives no light of its own. A mirror reflects the light that shines upon it. We all, with open face, behold in the face of Jesus Christ, as in a glass, the glory of the Lord. Therefore, Christ is the one through whom the Father is reflected to the whole universe.

He alone could reflect the Father in His fullness, because His goings forth have been from the days of eternity. And as it says in the eighth of Proverbs, "I was by him, as one brought up with him." He was one of

God, equal with God, and His nature is the nature of God. Therefore, one grand necessity, that He alone should come to the world and save man, was because the Father wanted to manifest Himself fully to the sons of men. And none in the universe could manifest the Father, in His fullness, except the only begotten Son, who is in the image of the Father. No creature could do it, because He is not great enough. Only He whose goings forth have been from the days of eternity could do it. Consequently, He came, and God dwelt in Him. How much? "All the fulness of the Godhead bodily" is reflected in Him. And this is not only to men on the earth, but it is, that in the dispensation of the fullness of times, He might gather together in one—in Christ—all things which are in heaven and which are on earth. In Christ, God is manifested to the angels and reflected to men, in the world, in a way in which they cannot see God otherwise.

So then, we have so much as to what it means to glorify God, and as to how it is done. It is to be so emptied of self that God alone shall be manifested in His righteousness, His character, which is His glory. In Christ is shown the Father's purpose concerning us. All that was done in Christ was to show what will be done in us; for He was ourselves. Therefore, it is for us constantly to have before our minds, the great thought that we are to glorify God upon the earth.

In Him, and by Him, we find that divine mind, which in Christ emptied His righteous self. By this divine mind, our unrighteousness is emptied, in order that God may be glorified in us, and it may be true of us, "I have glorified thee on the earth."

Let us read those two verses in Corinthians now for our own sakes. Awhile ago we read them as from His side. "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." 2 Cor. 4:6. Look at ourselves now. What, first, has God done? Shined into our hearts. What for? "To give the light of the knowledge of the glory of God in the face of Jesus Christ." Don't you see, then, that God, in Jesus Christ, is manifesting, showing forth from the face of Christ, His glory which, He reflected in us, shines also to others? Therefore, "ye are the light of the world." We are the light of the world because the light of the glory of God,

shining forth from Jesus Christ into our hearts, is reflected, shines forth, to others, that people seeing us, seeing our good works, may glorify God in the “day of visitation.” “May glorify the Father, which is in heaven.”

Study the process. There is the Father, dwelling in light which no man can approach unto, whom no man hath seen, nor can see; of such transcendent glory, of such all-consuming brightness of holiness, that no man could look upon Him and live. But the Father wants us to look upon Him, and live. Therefore, the Only Begotten of the Father yielded Himself freely as the gift, and became ourselves, in human flesh, that the Father in Him might so veil His consuming glory and the rays of His brightness, that we might look and live. And when we look there, and live, that bright, shining glory from the face of Jesus Christ shines into our hearts, and is reflected to the world.

Now the last verse of the third chapter again; “We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image.” The image of whom? The image of Jesus Christ. We are “changed into the same image from glory to glory, even as by the Spirit of the Lord.” Jesus Christ reflected the image of God; we, changed into the same image, shall reflect the image of God.

The German gives another reading, more emphatic even, than ours here. I will read it in English. “But now is reflected in us all the glory of the Lord.” Do you see it? “But now in us all is reflected the glory of the Lord.” The idea in our English version and this idea in the German are both correct. We see in the face of Christ the glory, and are changed into the same image from glory to glory, and then there is also reflected in us the glory of the Lord.

Now I will read the rest of the verse of the German. “But now is reflected in us all the glory of the Lord, with uncovered face; and we are glorified in the same image from one glory to another, as from the Lord, who the Spirit is.” The Lord, who is the Spirit; the previous verse said the Lord is that Spirit.

So you see that the whole sense is that God shall be glorified in us, that we shall be glorified by that glory, and that this may be reflected to all men everywhere in order that they may believe and glorify God.

Look, now, again at the seventeenth of John. He tells the same story there, in John 17:22. I will read again the fourth and fifth verses:

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.

Now the twenty-second verse, "And the glory which thou gavest me I have given them." He has given it to us. Therefore it belongs to us. This glory belongs to the believer in Jesus. And when we yield ourselves to Him, He gives us that divine mind that empties ourselves. And then God, in Jesus Christ, shines into our hearts, from which is reflected His own glory, His own divine image. And this will be so perfectly accomplished that when He comes, in every believer upon whom He looks He will see Himself. "He shall sit as a refiner and purifier of silver." He sees Himself reflected in His people, so that all reflect the image and glory of God.

Let us use natural things, that we may, if possible see this a little clearer. There is the sun shining in the heavens. You and I would like to look upon the sun, and see him as he is. But even a glance so dazzles our eyes that it takes a moment for them to recover their natural strength. Thus we cannot look upon the sun to behold the glories that are there. The sun has glories and beauties as he shines forth in the heavens. Now if you take a prism, a three-sided, three-edged piece of glass, and hold it to the sun that the rays of the sun may shine through it, you see reflected on the wall, upon the ground, or wherever it may be that the reflection falls, in such reflection you see the sun as he is in himself. But what do you see? What is it called? A rainbow. And what is more beautiful than a rainbow? You cannot have a more wonderful blending of colors than are in the rainbow. But that rainbow is simply the sun, with his glory so distributed that we can look upon it, and see how beautiful he is. We look yonder. All this glory is there, but we cannot see it there. We cannot see it in the face of the sun. The sun is too bright. Our eyes are not accustomed to the light. We cannot take it in. Therefore, the prism takes that glory, and causes it to shine in such rays that we can look upon it. And this enables us to see the sun as we could not otherwise. Yet when we look upon the rainbow, we are only looking at the sun. Looking at the rainbow, we see simply the

glory that there is in the sun as he shines in the heavens. Looking though into the open face of the sun we cannot see him as he is. But looking at the reflection we see the glory of the sun in a way that it delights us to look upon it.

Now, God is ever so much brighter than the sun. If the sun dazzles our eyes by a mere glance, what would the transcendent glory of the Lord do upon our mortal, sinful eyes? It would consume us. Therefore we cannot look upon Him as He is in His unveiled, unmodified glory. Our nature is not such as to bear it. But He wants us to see His glory. He wants the whole universe to see His glory. Therefore, Jesus Christ puts Himself here, between the Father and us, and the Father causes all His glory to be manifest in Him. And as it shines forth from His face, the glory is so distributed, so modified, that we can look upon it. And it is made so beautiful, that we delight in it. Thus we are enabled to see God as He is. In Jesus Christ we see nothing that is not of God, in the full brightness of His unveiled glory.

Now the sun shines in the natural heavens day by day, and all these glories He makes known to the sons of men, and places before the children of men. All that the sun needs, in order to keep His glories ever before us in that beautiful way, is a prism, a medium through which to shine for the refraction of His glory, and something for these rays to fall upon for reflection after they have passed through the prism. You could have a rainbow every day in the year, if you had a prism, and something for the refracted rays to fall upon.

So also, you can have the glory of God manifest every day of the year, if you will only hold Jesus Christ before your eyes as a blessed prism for refracting the bright beams of God's glory, and our own self presented to God, just as God would have you, for these refracted rays to fall upon for reflection. Then, not only you but other people will constantly see the glory of God. All that God wants, all that He needs, in order that man shall see and know His glory, is a prism through which to shine. In Jesus Christ that is furnished in completeness. Next, He wants something upon which these refracted rays may fall and be reflected, that people can see it. Will you let yourself stand there; open to the refracted rays of the glory of God, as they shine through that blessed prism which is Christ

Jesus? Let those rays of the glory of God fall upon you, that men looking there may see reflected the glory of God. That is what is wanted.

Another thought, take your prism and hold it up to the sun. The refracted rays of light fall on the wall of the house, and behold in the reflection the beautiful rainbow! But that plastered wall is only mud. Can that mud manifest the glory of the sun? Can the sun be glorified by that mud? Yes, certainly. Can that mud reflect the bright rays of the sun, so that it will be beautiful? How can mud do that? O, it is not in the mud; it is in the glory. You can hold the prism up to the sun, and let the refracted rays fall upon the earth. You can hold it there, and that earth can manifest the glory of the sun, not because the earth has any glory in itself, but because of the glory of the sun.

Is it too much, then, for us to think that sinful flesh, such as we, worthless dust and ashes, as are we; is it too much for us to think that such as we can manifest the glory of the Lord, which is refracted through Jesus Christ—the glory of the Lord shining from the face of Jesus Christ? It may be that you are clay. It may be that you are the lowest of the earth. It may be that you are sinful as any man is, but simply put yourself there, and let that glory shine upon you as God would have it, and then you will glorify God. O, how often the discouraged question is asked, “How can such a person, as I am, glorify God?” Why, dear brother or sister, it is not in you. It is in the glory. The virtue is not in you to make it shine, any more than it is in the mud to make the rainbow shine. It is our part to furnish a place for the glory to fall, that it may shine in the beautiful reflected rays of the glory of God. The virtue is not in us, it is in the glory. That is what it is to glorify God.

It requires the emptying of self, that God in Christ may be glorified. *The mind of Christ does that*, and then God is glorified. Though we have been sinful all our lives, and our flesh is sinful flesh, God is glorified, not by merit that is in us, but by the merit that is in the glory. And that is the purpose for which God has created every being in the universe; it is that every being shall be a means of reflecting and making known the brightness of the glory of the character of God, as revealed in Jesus Christ.

Away back yonder, there was one who was so bright and glorious, by the glory of the Lord, that he began to give himself credit for that, and he

proposed to shine of himself. He proposed to glorify himself. He proposed to reflect light from himself. But he has not shined any since, with any real light; all has been darkness since. That is the origin of darkness in the universe. And the results that have come from that, from the beginning until the last result that shall ever come from it, are simply the results of that one effort to manifest self, to let self shine, to glorify self. And the end of that is that it all perishes and comes to naught.

To glorify self is to come to naught, is to cease to be. To glorify God is to continue eternally. What He makes people for, is to glorify Him. The one who glorifies Him cannot help but exist to all eternity. God wants such beings as that in the universe. The question for every man is indeed, "To be, or not to be; that is the question." Shall we choose to be, and to be a means of glorifying God to all eternity? Or shall we choose to glorify self for a little season, and that only in darkness, and then go out in everlasting darkness? O, in view of what God has done, it is not hard to decide which way to choose, is it? It is not hard to decide. Then shall it not be our choice now and forever to choose only God's way, to choose to glorify Him, and Him alone?

Now another word as to what that takes. Here is a passage in John 12:23:

Jesus answered them, saying, The hour is come, that the Son of man should be glorified.

Then, again, twenty-seventh verse:

Now is my soul troubled; and what shall I say? Father, save me from this hour? but for this cause came I unto this hour.

What, then did He say? "Father, glorify thy name." There He was, standing in the shadow of Gethsemane. He knew the hour was coming, and He knew what it meant. Here was this trouble pressing upon His divine soul, and drawing from Him, "What shall I say? Father, save me from this hour: but for this cause came I unto this hour." The only thing then there was to say, as He came to that hour for that purpose, the only thing He could say was, "Father, glorify thy name." After that came Gethsemane, and the cross, and death. But in this surrender, "Father, glorify thy name,"

there was taken the step that gave Him victory in Gethsemane, and on the cross, and over death.

There was His victory, and you and I shall come to that place many a time. We have been in that place already, where there comes a time when upon me there may be this demand made. That experience has to be passed through, and looking at it as it stands, and as we see it, we shall be tempted to say, "Oh, is it necessary that that shall be borne? Is it not more than even God requires of man to bear?" "Now is my soul troubled; and what shall I say? Father, save me from this hour?" Who brought you to that hour? Who brought you face to face with that difficulty? How did you get there? The Father is dealing with us; He brought us there. Then, when under His hand, we are brought to the point at which it seems as though it would take the very soul out of a man to bear it, what shall we say? Father, save me from this hour? Why, for this cause I am come to this hour. He brought me there for a purpose. I may not know what the experience is that He has or me beyond that, I may not know what is the divine purpose in that trial, but one thing I know, I have chosen to glorify God. I have chosen that God, instead of myself, shall be glorified in me, that His way shall be found in me instead of my way. Therefore, we cannot say, "Father, save me from this hour." The only thing to do is to bow in submission. The only word to say is, "Father, glorify thy name." Gethsemane may follow immediately. The cross will certainly follow. But, it is victory in that Gethsemane. It is victory upon that cross, and over all that may come.

What shall I say? Father, save me from this hour? but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again.

That word is for you and for me in every trial, because "the glory which thou gavest me I have given them." It belongs to us. He will see that it is reflected upon us, and through us, that men shall know that God is still manifest in the flesh. What, then, shall be our choice? Let it be settled once and forever. It is, to be, or not to be? Which shall we choose? To be? But to be, means to glorify God. The sole purpose of existence in the universe is to glorify God. Therefore, the choice to be is the choice to

glorify God, and the choice to glorify God is the choice that self shall be emptied and lost, and God alone shall appear and be seen.

Then, when all is done, the fifteenth chapter of 1 Corinthians gives the grand consummation. Twenty-fourth to the twenty-eighth verses:

Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule, and all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted which did put all things under him. And when all things shall be subdued unto him, then shall the son also himself be subject unto him that put all things under him, that God may be all in all.

All in how many? He will be all in me, He will be all in you, He will be all in everybody, through Jesus Christ. There we see the plan completed. It is that the whole universe and everything in it shall reflect God.

That is the privilege that God has set before every human being. It is the privilege which He has set before every creature in the universe. Lucifer, and multitudes of them who went with him, refused it. Men refused it. What shall you and I do? Shall we accept the privilege?

Let us see if we can get some idea of the measure of that privilege. What did it cost to bring that privilege to you and me? What did it cost? It cost the infinite price of the Son of God.

Now a question, was this gift a gift of only thirty three years? In other words, having consisted in eternity until He came to this world, did Jesus then come to this world, as He did for only thirty-three years, and then go back as He was before, to consist in all respects as He was before throughout eternity to come? And thus, His sacrifice be practically for only thirty-three years? Was this sacrifice a sacrifice of only thirty-three years, or was it an eternal sacrifice? When Jesus Christ left heaven, He emptied Himself, and sank Himself in us. For how long a time was it? That is the question. And the answer is that it was for all eternity. The Father gave up His Son to us, and Christ gave up Himself to us, for all

eternity. Never again will He be, in all respects, as He was before. He gave Himself to us.

Now, I do not undertake to define this. I shall simply read a word on this from the "Spirit of Prophecy," that you may know that it is a fact, and that you will know that we are on safe ground; and then take it as the blessed truth, and leave the explanation of it to God and eternity. Here is the word:

"God so loved the world that he gave his only begotten Son." He gave him not only to live among men, to bear their sins, and die their sacrifice: he gave him to the fallen race. Christ was to identify himself with the interests and needs of humanity. He who is one with God has linked Himself with the children of men by ties that are never to be broken.

Wherein did He link Himself with us? In our flesh; in our nature. To what extent did He link Himself with us? "By ties that are never to be broken." Thank the Lord! Then, He sank the nature of God, which He had with God before the world was, and took our nature; and He bears our nature forevermore. That is the sacrifice that wins the hearts of men. Were it looked upon, as many do look upon it, that the sacrifice of Christ was for only thirty-three years, and then He died the death on the cross and went back into eternity in all respects as He was before; men might argue that, in view of eternity before and eternity after, thirty-three years is not such an infinite sacrifice after all. But when we consider that He sank His nature in our human nature to all eternity, *that is a sacrifice*. That is the love of God. And no heart can reason against it. There is no heart in this world that can reason against that fact. Whether the heart accepts it or not, whether the man believes it or not, there is a subduing power in it, and the heart must stand in silence in the presence of that awful fact.

That is the sacrifice which He made. And I read on:

He who is one with God has linked himself with the children of men by ties that are never to be broken. Jesus is "not ashamed to call them brethren;" our Sacrifice, our Advocate, our Brother, ***bearing our human***

form before the Father's throne, and **through eternal ages**; one with the race he has redeemed, — the Son of man.

That is what it cost, the eternal sacrifice of One who was one with God. This is what it cost to bring to men the privilege to glorify God.

Now another question, was the privilege there, worth the sacrifice? Or was the price paid, to create the privilege? Please think carefully. What is the privilege? We have found that the privilege brought to every soul is to glorify God. What did it cost to bring that privilege to us? It cost the infinite sacrifice of the Son of God. Now, did He make the sacrifice to create the privilege, or was the privilege there, and worth the sacrifice?

I see that this is a new thought to many of you; but do not be afraid of it. It is all right. Please look at it carefully, and think. That is all that is needed. I will say it over, even two or three times if necessary; for it is fully worth it. Ever since that blessed fact came to me, that the sacrifice of the Son of God is an eternal sacrifice, and all for me, the word has been upon my mind almost hourly, "I will go softly before the Lord all my days."

The question is, did He create the privilege by making the sacrifice? or was the privilege there already, and we had lost it, and it was worth the sacrifice that He made, to bring it to us again?

Then who can estimate the privilege that God gives us in the blessed privilege of glorifying Him? No mind can comprehend it; to be worth the sacrifice that was paid for it—an eternal sacrifice. O, did not David do well when he said, looking at these things, "O Lord,...such knowledge is too wonderful for me; it is high, I cannot attain unto it," and, "In the multitude of my thoughts within me thy comforts delight my soul"?

"Great is the mystery of godliness: God was manifest in the flesh." The Son of man received up into glory, that means ourselves. And in that, He brought to us the infinite privilege of glorifying God. That was worth the price that He paid. We never could have dreamed that the privilege was so great. But God looked upon the privilege, Jesus Christ looked upon the privilege, of what it is to glorify God. And looking upon that, and seeing where we had gone, it was said, "It is worth the price." Christ said, "I will give the price." And "God so loved the world that he gave his only begotten Son," and thus brought to us the privilege of glorifying God.

The Third Angel's Message

SERMON

21

Elder A. T. Jones

WE ARE STILL STUDYING what we have in Christ. We must not forget that the Lord has raised us up, and set us in Christ at His own right in the heavenly existence. And thank the Lord that that is where we abide, in His glorious kingdom. We are still studying what we have in Him, where He is, and what the privileges and the riches are that belong to us in Him.

We will begin this lesson this evening with Eph. 2:11, 12, 19:

Wherefore remember, that ye being in time past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands; that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world.

Now therefore ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God.

Well, I am glad of that. Our place is altogether changed; our condition is changed. And all this is accomplished in Christ. This change is wrought in us in Him, for “he is our peace.”

But now, in Christ Jesus, ye who sometime were far off are made nigh by the blood of Christ. For he is our peace, who hath made both one [God and us, one], and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity,...for to make in

himself of twain one new man, so making peace....For through him we both [those that are far off and those that are nigh] have access by one Spirit unto the Father. Now therefore [for this reason, because we have access unto the Father in him, for this reason] we are no more strangers and foreigners, but fellow citizens with the saints.

The German gives another turn to the words in the nineteenth verse, thus, "So are ye not no more guests and strangers, but citizens." The force of that will be seen more clearly when I mention that in Leviticus where our Bible reads, "strangers and sojourners with thee," the German gives it, "The guest and the stranger that is with thee." So in Christ we are no more strangers and foreigners. We are not even guests; we are closer than that.

Eph. 2:19 again:

Ye are no more guests and strangers but fellow-citizens, ***and of the household of God.***

A guest is not one of the household. He is one who is welcome, but he merely comes and goes. But the one who belongs to the household comes and stays. The German word where our word "household" is used, will help us to see the real relationship signified. The word is *Hausgenossen*, and is a derivation of *essen*, which means "to eat." *Hausgenossen* is one that eats in the house, and lives there. He is at home, and when he comes in, he does not come in as a guest. He comes in because he belongs there.

That text shows the contrast, thus far, between what we were and what we are, but there are other texts that bring us still nearer than that. Turn to the fourth chapter of Galatians, beginning with the first verse, and get the full contrast:

Now I say, That the heir [one who is in prospect of the inheritance] as long as he is a child, differeth nothing from a servant, though he be lord of all; but is under tutors and governors until the time appointed of the father. Even so we, when we were children, were in bondage under the elements of the world: but when the fullness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the

Spirit of his Son into your hearts, crying Abba, Father. Wherefore thou are no more a servant.

We are not in the house as a servant — no more a servant. We are servants of the Lord, that is true, and our service is due to the Lord; but what we are studying now is our relationship to the Lord, and the place He gives us in the family.

This shows that the Lord gives us a closer relationship to Himself than that of a servant in the household. We are not in that heavenly family as servants, but as children.

“Wherefore thou art no more a servant, but a son; and if a son, then an heir of God through Christ.” The view given us here is of the child, who may be the only child. All the property of the parents will fall to him in the regular course of heirship, but he is a child yet. And he is under tutors and governors, and is trained and guided in the way that the father wishes until he becomes of such an age that the father will call him into closer relationship to himself in the family affairs, and in the business and all the affairs of the estate. While the boy is a child, he does not know anything about the business affairs of the estate. He has something else to learn before he is taken into that closer relationship, even to his father. But, when he has received the training that his father intended him to have, and has reached the proper age, then the father takes him into a closer relationship with himself. he will tell him all about his business affairs. He may give him a partnership in the business, and let him have the oversight of it equally with himself.

Now turn to John 15:13-15. It is Christ who is speaking. “Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants.” “The servant abideth not in the house forever: but the Son abideth ever.” There is a reason why Jesus does not call us servants any more. We are to abide in the house forever. We belong there; our home is there. “I call you not servants,” I call you sons, because the son abideth in the house forever. We were strangers and foreigners before. He brought us closer than even a guest, much less a stranger. And He brought us closer than even a servant who would think of living in the house as long as he

lives. He brought us closer than the child who has not yet reached the state of manhood. He brings us beyond all that, into the estate of friends, and sons in possession, to be taken into the councils of Him who is head and owner of all the property.

Read the rest of this verse. "Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends." He does not call us servants, because the servant does not know what his lord does. He calls us friends because He is not going to keep anything back from us. Jesus says, "I call you not servants; for the servant does not know what his lord is doing." I take you closer than that. I call you friends. Why? "I have called you friends; for all things that I have heard of my Father I have made known unto you."

You see, then, that He proposes to take us right into His home councils. He has no secrets to keep back from us. He does not propose to keep anything back. This is not to say that He is going to tell it all in a day. He cannot do that, because we are not large enough to grasp it all, if He were to try; but the fact is, He says to us, "All things I have heard of my Father I make known to you." You are welcome to a knowledge of it. But He gives us time so that we can get His truth. How much time does He give us? Eternal life—eternity. So we say, "Lord, go ahead, take your time. Tell it; tell us your own will. We will wait to learn."

Now look at Ephesians again. There is a word, which, taken with the German, illustrates this yet more fully. Eph.1:3-7:

Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. [The German reads, "Heavenly possessions," heavenly goods.] According as he hath chosen us in him before the foundation of the world, that we should be holy without blame before him in love: having predestinated us into the adoption of children [we are coming to the same point we had a moment ago] by Jesus Christ to himself, according to the good pleasure of his will, to the praise of his glory of his grace, wherein he hath made us accepted in the beloved: in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded towards us in all wisdom and prudence;

having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself.

“Made known unto us the mystery of his will.” The German word for “mystery” here is *geheimnis*. *Geheimnis*, in German, is, of course, the same as our word here, “mystery.” It is secret. But we want to go back to the root of that word, and then we will see the secret that we are after here. Now, it is true that *geheimnis* is a secret thing, or something that is mysterious, concealed, or covered. Now *secretly*, in the German, is *heimlich*. Joseph of Arimathea was a disciple of the Lord, but *heimlich*, for fear of the Jews, that is, secretly, for fear of the Jews. But what does that *heimlich* signify? *Heim* is home. *Geheimnis* is the private home affairs or, more literally, home secrets. In every family there are what are known as family secrets. They belong, of right, only to the family. A stranger cannot come into these. A guest may come and go, but he has no right ever to become acquainted with any of these family secrets. They are not made known to him. Now, that word, “secrecy,” the sacred secrecy of the family affairs between husband and wife and children, those things that pertain particularly to the family, to the home interests, and the secret counsels of the family, that is the idea of the German word for “secret,” or “mystery.” So now, Jesus has taken us into His home, and makes known to us the *geheimnis* of His will, the home secrets of the heavenly family. The Lord takes us into such intimate relationship to Himself that the secret things of the family, even the very home family secrets, are not kept from us. He says so.

There is another verse that we can read. Now, note, there are affairs of this divine family, there are secrets of this family, that date from away back yonder, long before the time when we ever entered the family. We were strangers to the family. We had no connection with the family at all. But the Lord called, and we came; and now He has adopted us into the family and brings us into that close relationship to Himself in which He proposes to make known to us all the family secrets. In order to do that, as we found awhile ago, we need a long time in which to be there; and He needs a long time to do it, any way, because our capacity is so small

in comparison with the great wealth of this, that it will take a great while for Him to do it.

More than that, we need One to tell us this who is thoroughly acquainted with all the family affairs from the beginning. Is there any one in the family that is acquainted with all the family affairs from the beginning, and who will undertake to show us around and tell us what we are to know? Turn to Proverbs 8, beginning with verse 22:

The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth; when there were no fountains abounding with water. Before the mountains were settled, before the hills was I brought forth; while as yet he had not made the earth, nor the fields, nor the highest part of the dust of the world. When he had prepared the heavens, I was there: when he set a compass upon the face of the depth: when he established the clouds above: when he strengthened the fountains of the deep: when he gave to the sea his decree, that the waters should not pass his commandment: when he appointed the foundations of the earth: then I was by him, as one brought up with him.

Now, He is the One who has said to you and me, "I call you not servants, but friends; for the servant does not know what the Lord doeth; but all things that the Father has made known to me, I make known to you." And He is there as One brought up with Him; from the days of eternity He was there. Now, He says, "I call you friends, because all that the Father hath told me, I tell you." He not only gives us time in which to have Him tell it, and He not only takes the time in which to tell it, but He is One who is qualified to tell it because He has been there from the beginning. He knows all these affairs, and He says that nothing does He propose to keep back from you. Well, brethren, that shows that He has a great deal of confidence in us. I will read a word that came in the last mail from Australia, and you will recognize the voice:

Not only is man forgiven through the atoning sacrifice, but through faith he is accepted through the Beloved. Returning to his loyalty to

God, whose law he has transgressed, he is not merely tolerated, but he is honored as a son of God, a member of the heavenly family. He is an heir of God, and a joint heir with Jesus Christ.

But, it is so natural to think, of ourselves, that He does only tolerate us when we believe in Jesus; to think that by forcing Himself to do so He can bear our ways a little longer, if by any means we can make ourselves good enough so that He can like us well enough to have confidence in us. I say, it is so natural to put ourselves in that position. And Satan is so ready to talk to us like that, and to get us to put ourselves in that position.

But, the Lord does not want us to stand hesitating and doubting as to our standing before Him. No sir. He says, "When you have believed in me, when you have accepted me, you are accepted in me; and I do not propose to tolerate you merely to try to get along with you. I propose to put confidence in you as in a friend, and take you into the councils of my will, and give you a part in all the affairs of the inheritance. There is nothing that I propose to keep back from you." That is confidence.

I have heard people say that they were thankful for the confidence they had in the Lord. I have no objection to that. But, I do not think it is a very great accomplishment, or a thing worthy of any very great commendation, that I should have confidence in such a being as the Lord, considering who I am and who He is. I do not think it a very great draft upon me to have confidence in the Lord. But it is an astonishment that He should have confidence in me. That is where the wonder comes; seeing who He is and what I was then, that He should take me up and tell me in plain words what He proposes to do with me, and how close He takes me to Himself, and what confidence He puts in me—that is wonderful. Looking at it in any way whatever, I say, it is an astonishing thing to me all the time, and something that draws upon my thanksgiving, that God has confidence in me. That He should have any confidence at all in us, that is a great thing. But, the truth is that there is no limit to His confidence in us.

From the texts that we have read, you can see that there is no limit to His confidence in us. Is there any limit to a man's confidence in a friend whom he takes into his household, makes one of the family, and takes

right into his own family and home secrets? You know that it is the very last point that a human being can reach, in confidence and friendship, among human beings, that the family secrets should be laid open to him, and he should be welcomed to them. When a man takes another into his own home affairs, and his own family secrets, that demonstrates that that man has no limit at all to his confidence in the other man. Yet that is precisely the way the Lord treats the believer in Jesus.

That other man may betray the sacred confidences that this man has placed in him, but that does not alter the fact that this confidence was put upon him. So we may fail in our appreciation of the confidence which God has put in us, and men may indeed betray the sacred trust; but the point is, that God does not ask whether we are going to do that or not. He does not take us upon suspicion, nor does He merely tolerate us. He says, "Come unto me. You are accepted in the Beloved. I put confidence in you. Come, let us be friends. Come into the house, you belong here; sit down at the table, and eat there." You are henceforth one of the family, equally with those who have always been here. He is not going to treat you as a servant, but He will treat you as a king, and make known to you all there is to know.

Brethren, shall not that draw on our gratitude and friendliness to the Lord? Shall we not treat Him more as He treats us? Shall we not let that confidence draw upon us, and cause us to yield to Him, and prove ourselves worthy of that confidence? As a matter of fact, there is nothing which so draws upon a man's manliness, anyway, as to show confidence in him. Suspicion never helps him.

Ye are my friends, if ye do whatsoever I command you. Henceforth I call you not servants; for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of my Father I have made known unto you.

Now the sixteenth chapter and the twelfth verse, "I have yet many things to say unto you." To whom? Let us not put this away back there to those disciples. It is to you and me, here and now. Has He not raised us up from the dead? Has He not given us life with Jesus Christ? And "along with him" has He not raised us up, and seated us "along with him" at His own

right hand in heaven? "I have yet many things to say unto you." Who has? Jesus. "But ye cannot bear them now." Very good. Eternity will give me room to grow in knowledge and understanding, so that I can bear them. We need not be in a hurry.

"Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for [that is, because] he shall not speak of himself." That is, He shall not speak from Himself. It is not that He shall not talk about Himself; but the thought here is that He will not speak as from Himself. He does not set Himself forth, and propose to tell something as from Himself, just as He, when He came to the world, did not speak from Himself. For He said, "The words that I speak unto you I speak not of myself." John 14:10. "The Father which sent me, he gave me a commandment, what I should say, and what I should speak." John 12:49. And just as Jesus set not Himself forth to tell something as from Himself, but what He heard from the Father, that He spoke; so the Holy Spirit speaks not from Himself; but what the Spirit of God hears, that He speaks.

He shall not speak of himself: but whatsoever he shall hear, that shall he speak: and he will show you things to come.

Very good. Here we are of the heavenly family. Jesus is the one who has been in the family from the beginning, and to Him is given charge of us, and He is one who is to tell us all these things. And it is written, you know, that they "follow the Lamb whithersoever he goeth." Good! He has something to tell us. He has something to show us; and He gives the Holy Spirit as His personal representative, bringing His personal presence to us, that by this means He can reveal these things to us; that by Him He can speak to us what He has to tell.

He will show you things to come. He shall glorify me: for he shall receive of mine, and show it unto you.

What, then, is the office of the Holy Spirit? To receive those things of the heavenly family, and show them to us. Now the next verse:

All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show it unto you.

Now why did Jesus say that the Holy Spirit shall take of mine, and show it unto you? Because "All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you." How many things are there that the Holy Spirit is to show to us? All things. All things of whom? All things that the Father hath. There is nothing to be kept back.

Now turn to 1 Cor. 2:9-12:

As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him.

We are heirs of God and joint heirs with Jesus Christ; and God has appointed Him "heir of all things." "All things," then, that the universe contains, He has prepared for them that love Him. All things that the Father hath, He has prepared for them that love Him. That, of itself, should draw us to love Him. But as eye has not seen, nor ear heard, nor have ever entered into the heart of man, these great things; how, then, can we know them? Ah! "God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God."

Why does He search the deep things of God? To bring them forth to us. They are too deep for us. If the Lord should open them up to us, and say, "Enter there, and find out all you can," we could not find them out. They are too deep. But, He does not leave us thus. He proposes to reveal them to us. Therefore, He puts all into the hands of Jesus, who has been brought up with Him, and who is one of us, and Jesus Christ reveals them unto us by His Spirit.

For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man but the Spirit of God.

Now we have received, not the spirit of the world, but the Spirit which is of God.

What does He say? We *have* received it. Let us thank Him that we have received it. Why, I saw, the other day, a line from the Testimony of Jesus,

that some are looking for the time *to come* when the Holy Spirit is to be poured out. It says that the time is "*now*", and that we are to ask and receive now.

The descent of the Holy Spirit upon the church is looked forward to as being in the future; but it is the privilege of the church to have it now. Seek for it, pray for it, believe for it.

He says, "Receive ye the Holy Ghost." "As my Father hath sent me, even so send I you." "Now we have received...the spirit which is of God." Have we not surrendered to Him? Have we not given ourselves completely to Him? Have we not opened our hearts to receive the mind of Jesus Christ, that we may know Him that is true, and be in Him that which is true, even in His Son, Jesus Christ? And this is the true God, and eternal life. That being so, then "because ye are sons, God hath sent forth the Spirit of his Son into your hearts." He hath sent it forth; He says so. Therefore thank Him that He has, and "receive ye the Holy Ghost." Receive Him with thanksgiving, and let the Spirit use us, instead of waiting and longing to receive some wonderful outward demonstration that will give us such a feeling that we think, "Now, I have the Spirit of God. O, now *I* can do great things." It will never come to you in that way. If the Holy Spirit were to be poured out upon us tonight, as it was on Pentecost, the man that had that idea of it would not receive any of it.

But I say, We must revolutionize our thoughts concerning this, and get them off from any outward demonstration that we can see with our eyes or that will give us tangible feeling by which we shall know that we have the Spirit of God, and that *we* shall be able to do great things.

God has spoken the word; He has made the promise. He has raised us up, and seated us at His own right hand in Jesus Christ. And now, He says, "Everything is open to you, and the Spirit is there to show you everything and tell you everything that there is to know." What more can we ask then? What more can we ask of Him, to show His mind and His willingness that we shall have the Spirit of God now?

Heaven is waiting to bestow it. What is required to receive it? "Seek for it, pray for it, believe for it." When that is done there is nothing that keeps Him back. When that is done, then all that He asks us to do is to "receive

the Holy Spirit.” He tells us how to receive it; it is to “seek for it, pray for it, believe for it.” And he that believeth has received. If we ask according to His will, He hears us; and if we know He hears us, we know we *have* the petition that we desired of Him.

The Spirit of God is leading us. The Lord has led us into His truth thus. He has raised us up unto heights by His truth that we have never known before. What has He raised us up there for? He has shown us what is essential; it is to give up the world, and everything but God only, to all eternity. Surrender all plans, all prospects, everything you ever had your mind upon; drop out self, and the world, and everything, and receive God, and be bound to nothing but God. Then we are in Jesus Christ at the right hand of God, and all the universe to all eternity is open to us. And the Spirit of God is given to us, to teach us all these things, and to make known the mysteries of God to all who believe.

Now we have received, not the spirit of the world, but the Spirit which is of God; that we might know the things that are freely given to us of God.

Therefore, let us all now take this text as our text of thanksgiving, our prayer, to which we shall say, Amen. Eph. 3:14-21:

For this cause I bow my knees unto the Father of our lord Jesus Christ [What do you say?], of whom the whole family in heaven and earth is named....That Christ may dwell in our hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height.

What is all this for? So that we may know what that is which He has given us, that we may comprehend, and hold, and grasp, and enjoy forever all that He has so freely given us in Christ.

And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end. Amen.

And let all the people, forever say, Amen and Amen.

There are in Japan, a great many followers of Herbert Spencer, Charles Darwin, and others. Inasmuch as these philosophical teachers are referred to there, we need to send among this people those who believe that Jesus Christ is not simply a dead Jew, but the living Redeemer of man; One who is capable of reaching down His mighty right arm, and taking hold of man with all his weaknesses and iniquities, and making him meet for the kingdom of God. That is the only thing that will save the people, either of that country or of any other.

Now, then, I repeat: What we need is to go in and out among the people and live before them the teachings of our Master in the religion that we profess. I believe that it is mentioned in that celebrated apology of Theodore Christlieb, "Modern Doubt and Christian Belief," in the discussion of the miraculous way the work was opened up in Greenland, that the missionary there, Hans Egede, was teaching the people of Jesus Christ, and His power in man's behalf. He taught them the power of Jesus Christ to heal diseases, and those Greenlanders demanded a visible proof of the teaching. Well, what could he do? He felt so burdened for them that he went back into his house, and wrestled with God Almighty in prayer. He besought the Lord God to heal the sick that were brought to him; and when he went out, his prayer was answered, and all the sick that were brought to him were healed.

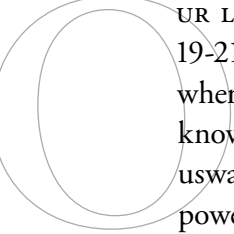
That is the kind of religion that we want. That is the kind we want to profess, and that is the kind we want to live and preach. Jesus Christ is just as able today as He was when He was here upon the earth. His ear is just as ready to hear the cry of His people today as He ever was. That is the religion for Japan. And I hope, I most earnestly pray, that God will lay His hand upon someone, and say, "Go!" and that one will say "Lord, here am I, send me." And I hope that one will go, trusting not in his own strength, or in anything that he possesses; but that trusting in the Lord Jesus Christ he will go, and in that name, conquer!

The Third Angel's Message

SERMON

22

Elder A. T. Jones

OUR LESSON TONIGHT WILL begin with Ephesians 1, verses 19-21. The lesson is still the study of what we have in Christ where He is. This is the part of that prayer that “ye may know...what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places,” or heavenly existence, as we have had in the second chapter and the sixth verse. And that same thought is given in Phil. 3:8-10:

I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: that I may know him, and the power of his resurrection.

That is the same thing that the Lord desires that we shall know, as recorded in the text: “That ye may know...what is the exceeding greatness of his power to usward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead.” Now says Paul, “That I may know him, and the power of his resurrection.” That is, not His power alone in raising Paul from the dead, after he had died and gone into the grave. That is not it; but it is to know the power of His resurrection now, while we live; that is, the power which is brought

to us by Him and buried with Him, and then made alive with Him, and then raised with Him, and seated with Him at the right hand of God in heaven. That is the power which he referred to.

Read on, and you will see that it is so:

That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made comfortable unto his death; if by any means I might attain unto the resurrection of the dead [or out from among the dead].

He wants to know the power of Christ's resurrection in order to attain for himself unto the resurrection out from among the dead. The man who in this life never knows the power of Christ's resurrection, will never know it in the other life. True, he will be raised from the dead, but he will not know *the power* that raised from the dead. So that, whoever does not get acquainted with the power of Christ's resurrection before he dies, will never know the power of Christ's resurrection from that death.

There is the Lord's prayer, that I might know what is the exceeding greatness of His power toward the man that believes, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and seated Him there. In Him we know the power that raises us from deadness in trespasses and sins along with Him, and seats us with Him in the heavenly existence. Now Eph. 1:20-21:

And set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come.

This power of God which raised us in Christ above all the principalities and powers and might and dominion that are in this world, is what we are studying tonight. Therefore, we must study first what is the nature of these principalities and powers which are in this world. Before this, however, let us notice once more that there stands the fact that in Christ we have, and are to know, what is the power which raises us in Him and with Him, above all principalities and power and might and dominion that are in this world. There is a separation of church and State, there is a separation from

the world, that puts us in the place where we have better protection than from the powers of this world. There stands this fact of faith.

Now, as to the nature of these powers, read right on into the second chapter for further connection:

And you hath he quickened, who were dead in trespasses and sins;
wherein in time past ye walked according to the course of this world,
according to the prince of the power of the air, the spirit that now
worketh in the children of disobedience.

There is a spirit that works in this world in the children of disobedience; and that spirit is the spirit of this prince of the power of the air. The German says, "After the prince that in the air rules; namely, after the spirit that to this time has worked in the children of unbelief."

"Formerly, when we were dead in sins, we walked according to the course of this world, according to the prince of the power of the world."

Now, from that word "prince," comes the idea of principality. In monarchical forms of government there are principalities, dukedoms, kingdoms, and empires. A principality is the jurisdiction, the territory, or dominion, of a prince, a dukedom is the dominion of a duke, a kingdom, the dominion of a king, an empire, the dominion of an emperor. In the text Christ has raised us above all principality and power, and so on, that is in this world, and that is of this world. He has raised us above the rule of the spirit that rules in the children of disobedience.

We can be glad, therefore, and thank the Lord that in Christ we are raised above this prince, and his entire jurisdiction, and all his power. That is the thought; for in Christ He has raised us far above all principality, and power, and might, and dominion that are in this world.

Now the sixth chapter of Ephesians, beginning with the tenth verse:

Finally, my brethren, be strong in the Lord, and in the power of his
might. Put on the whole armor of God, that ye may be able to stand
against the wiles of the devil.

Now, who is it against whom the Christian is to contend in this world? As relates to the principalities, and powers, and empires of this world, who

is it with whom the Christian is to contend? The devil. "That ye may be able to stand against the wiles of the devil."

Then, when any government is set against any Christian, and interferes with him, and persecutes him, is the Christian wrestling with that government? Is he contending with it? No, he is still wrestling with the devil. That is what we want to get our minds upon. We are to understand that when governments, kingdoms, emperors, and rulers persecute the Christian, persecute us, we have nothing to do with *them* as such. We are not warring against them. We are not wrestling with them. We are wrestling against the devil, and warring against *him*.

And this suggests a testimony that came last spring, in which it was stated that the ministers should never forget to hold before the people, everywhere and all the time, that the strifes and commotions and contentions and conflicts that are presented outwardly in this world do not come simply from this world and from the things that we see; but they are only the result, the outward workings, of the spiritual powers that are out of sight, that all these elements of evil that are working up, and that we see coming so fast, are simply the out-workings of that power, of that spirit, that is back of them. And the instrumentalities that we see spreading abroad the Lord's message, and carrying forward His work, demonstrate on this side that these are simply the outward workings of the Spirit and power of God that is back of these. And the word is given that we ministers see to it that we call the attention of the people to the fact that all these commotions and conflicts and contentions between right and wrong are simply the contentions between Jesus Christ and Satan, that it is the great controversy of all the ages. (See Testimony at beginning of Lesson 23).

It is so easy for us to get our mind upon men and governments and powers, and think we are contending with them. No, we have no contention with governments. We are not to do anything against governments, because it is written, "Let every soul be subject unto the higher powers." We are not to contend against the government. Every Christian will always be in harmony with any right law that any government can make. So he never raises any question with himself as to what law is going to be made, this way or the other, in this respect, so far as the government legislates within

its own jurisdiction. He does not care what laws are made there, because his life as a Christian, in the fear of God, will never come into conflict with any right law that is made, with any law that Caesar may make within his own jurisdiction, which God has set to him.

When Caesar gets out of that place, and gets beyond his jurisdiction into the kingdom of God, then of course every law he makes the Christian will be in conflict with; because *he* is right and the other thing is *wrong*. The Christian has not changed his attitude, but the other power has. Therefore, we are not to have our minds upon whether we are contending against the government or not. We have nothing to do with that. We are to have our minds upon the fact that if the government gets out of harmony with right, and takes such a course that it conflicts with us, we are not then contending with it, we are always contending against the devil; we wrestle not with flesh and blood. Governments are flesh and blood. Men, courts, judges, legislators—they are flesh and blood.

We wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against wicked spirits in high places. (Marginal reading.)

The margin is, “In heavenly places,” which would refer to this heavenly jurisdiction in which Jesus Christ rules. The verbal translation of this sixth chapter and twelfth verse runs thus:

“We wrestle not against flesh and blood, but against principalities, against authorities, against the rulers of the darkness of this age, against the spiritual power of wickedness in the heavenlies.” It is the same heavenlies in which God has raised us up with Him, and set us with Him in the heavenlies far above all principalities, and power, and might, and dominion that are upon the earth. So that the marginal reading of that verse is the correct one. “Wicked spirits in heavenly places.” Ours reads wicked spirits in high places.

The German reads fully as forcibly as the Greek there. Thus, “For we have not with flesh and blood to contend, but with prince and power; namely, with the lord of the world.” That is the god of this world, Satan. So, then, we have not to wrestle with flesh and blood, but with the lord

of the world, "Namely, with the lord of this world that in the darkness of this world rules, with the base spirits under heaven."

That is strong; that is forcible. We see who it is; it is the lord of this world. It is he against whom we wrestle—the one who rules in the darkness of this world, the prince of this world, that in the darkness of this world rules.

Now we know, or at least ought to know, that it is not going to be very long until every dominion of this earth is going to be under the rule of the lord of this world, who rules in the darkness. And all are going to be bound in one, and aimed at the truth of God and those in whom it is represented in this world. Now, I wish all knew that we are going to be there soon. I wish that every Seventh-day Adventist knew that which is the fact, that we are at the point now where all the kingdoms and dominions of the earth are, as such, set against the truth of God. But, if there be those (I do not say there are) who now do not know this, it will be but a very short time, in the way in which things have been going lately and are going now, before they will be forced to recognize it.

As I mentioned here once before, the United States has been held before the world, and has always stood, as the very citadel of liberty, of rights, and of freedom of conscience. And Switzerland was the one little country, the one little republic, in Europe where freedom was likewise most full. Yet, Switzerland and the United States are the two countries now, on earth, that are doing most against the remnant and the seed of the church, who keep the commandments of God and have the testimony of Jesus Christ. And England has now actively joined these. Now, when these countries, which have been the exemplars of the world, of the rights of men and the freedom of conscience, set themselves up against God and against His truth, then isn't it time that we learned that all the world is now under the rule of Satan, ready to be swung against the truth of God and the power of Jesus Christ?

Yet, in the face of it all, I say that in Christ we are all right; for in Him there works that power that raises us, with Him, from the dead, and that has seated us at the right hand of God in the heavenly existence, far above all the power, and might, and dominion, and principalities that are upon earth and in the hand of Satan. And just now, as we are to be forced into

that conflict, isn't it good that the Lord Jesus comes with His blessed truth to shine forth before us, and to raise us to where He sits, so that we shall know that we are above all these things all the time, and triumph over them?

Now, we will study these things a little further. This is so much for the principality, but He says He has raised us far above all principality and power.

That word, "power," you can look at the Greek word whenever you choose, yourself, and you will see that the absolute meaning of the word is the power of authority that is exercised as of "might as against right." That is what the word means. The literal translation is authority. There are accommodated uses of the word, that is true, aside from the absolute meaning. In accommodated uses, the character of the power is proved by the relationship in which it stands. For instance, if that word should be used of the power of Christ and the authority of the Lord, it would be proper and legitimate authority, of course, because it is the authority of the Lord. But when it is used of the powers of this world, in every instance it takes its associations from the nature of this world, and the spirit that rules here, and then it runs clear back to the absolute meaning, which is the authority and power of "might as against right."

Where did there start in this universe the assumption of any authority or power of might as against right? It originated with the rebellion of Lucifer, in that assumption of self, away back there. He brought that power into this world, and fastened it upon this world by deception when he got possession of this world. Therefore, that word is properly used to show that when God in Christ has lifted us above all the principality and power of this world, it is above this power of might as against right, which is the power of Satan as he has brought it into this world, and as he uses it in this world.

This simply emphasizes the thought we mentioned a moment ago, that our contest is simply the contest that has been waged from the beginning between the two spiritual powers, between the legal and the illegal powers, between the power of right as against might, and the power of might as against right. The contest is between these two spiritual powers. We have been under the power of might as against right—the power of force.

Jesus Christ brought to us the knowledge of right as against might—the power of love. We forsook the dominion and power of might as against right—the power of force, and have joined our allegiance to the power of right as against might—the power of love. And now the contest is between these two powers, and concerning us. The contest is always between these spiritual powers. Whatever instruments may be employed in this world as the outward manifestation of that power, the contest is always between the two spiritual powers, Jesus Christ and the fallen prince.

Let us follow this then a little further, and see wherein we have the victory, and wherein He has brought to us the victory over these illegal powers, this power of might as against right. Read in Colossians 2, beginning with the ninth verse:

In him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him [Christ], having forgiven you all trespasses.

Made you alive together with Him. You see it is the same story we read in the second of Ephesians the other night—that He has made us alive, and has raised us up with Him from the dead, and made us sit with Him where He sits. But now, here comes in the key of how this victory came to us in Him. “And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it.” Or, as the margin and the German read, “triumphing over them *in himself*.” Col. 2:15. The word “power” here is the same word in the Greek, that expresses this power of might as against right. I need not turn to the parable Jesus spake; “When a strong man armed keepeth his palace, his goods are in peace: but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armor wherein he trusted, and divideth the spoils.” Satan was the one who originated the authority of might as against right. By

deception he became the head of this world, by becoming the controlling power, or the head, of him who was the head of the world. And having taken Adam and his dominion under his control, he became the head of this dominion, the head of this world, and the head of all principality and power in the world and of it.

But a stronger than he came into the world. We know He is stronger because the battle has been fought and won. A second Adam came, not as the first Adam was, but as the first Adam had caused his descendants to be at the time at which He came. The second Adam came at the point in the degeneracy of the race to which the race had come from the first Adam. That second Adam came thus, and disputed the dominion of this one who had taken possession. The contest was between these two upon the earth. It was a contest as to whether the spoil should be divided, or whether it should be kept intact in the hands of him who had taken it by might as against right. He who came into this rebellious dominion proved to be stronger than he who had possession, and He defeated him at every step while He lived. Then, in order to show to the universe how completely more powerful He is than the other, Jesus not only defeated Satan at every step while He was alive, but after that He gave Himself over, dead, into the hands, into the power of this other one, who was in possession. And this one who was in possession shut Him up in his stronghold, dead, and even then He broke the power of Satan. Thus, Christ has demonstrated that He is not only stronger than Satan when He is alive, but that when dead He is stronger than Satan. When dead, He was stronger than Satan, and therefore He came forth from the tomb, and exclaimed before the universe, "I am he that liveth, and was dead; and, behold, I am alive for evermore, Amen; and have the keys of hell and of death." Very good! He is alive now, thank the Lord!

Well, then, when a dead Christ is stronger than all the power of the devil, what can a living Christ not do, who sits at the right hand of God today? Is there any room for our being discouraged? Is there any room for fear, even in the presence of all the principalities, and powers, and mights, and dominions, that the devil can muster on the earth? No, for He who is with us now alive, when dead was stronger than Satan with all his power. Now, Jesus is alive forevermore, we are alive in Him, and His

power is enlisted in our behalf—His *living* power. His dead power would be enough, wouldn't it? But He does not stop at that. It is living power. Be glad and rejoice, and conquer in it.

Jesus came unto the dominion, and at last entered into the very citadel of the stronghold, and the stronghold of the citadel, of this illegal power, of this one who held the power of this world of might as against right. This One that is stronger than he entered in, and took possession, and came forth, carrying the keys, and He holds them still. Thank the Lord! Then, if this illegal power should even get some of us into the same place, into the prison-house, it is all right; he cannot keep us there, for our Friend has the keys. When he wants us to come forth, the key is turned, the door is wide open, and out we come. And to show how completely He did have the keys, when He came forth He brought the keys, and holds them yet and forever. For that reason is it written. Eph. 4:7-8:

Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore he saith, When he ascended up on high, he led captivity captive, and gave gifts unto men.

He spoiled principalities and power; He led a multitude of captives from this dominion of Satan and of death when He came forth. It is written in the twenty-seventh chapter of Matthew, verses 51-53, speaking of the time of the crucifixion of Christ:

And the earth did quake, and the rocks rent; and the graves were opened; and many bodies of the saints which slept arose, and came out of the graves after his resurrection.

The graves were opened at His crucifixion. When did they come out? After His resurrection, assuredly. When He came forth, it is written, He divided the spoil. When He came forth, He led a multitude of captives; and when He ascended up on high, He led them on high, in His train of captives recovered from the land of the enemy. That is the figure that is referred to here, in this having spoiled principalities and powers, and made a *show*, in a grand parade of them openly, triumphing over them in it. The word "triumph" here refers to the Roman triumph. The Roman triumph was granted to the Roman general who had gone into an enemy's country,

fought the enemy, taken spoil and captives from there, and brought them home to his own city. If any of the Roman citizens were captives in that land, he brought them home. And when his victory was complete, and he had returned, the Senate granted him a triumph. In his triumph he was seated in a great and grand chariot, having six or more of the finest horses of one color. And he, drawn by these, with all the spoil and the captives in his train, would parade up and down the streets of Rome, around about, everywhere, all the people out in the great gala-day, doing honor to him in his triumph.

Jesus Christ, our Conqueror, the conqueror in our behalf, came into this land of the enemy, fought our battles. We were prisoners, taken under the power of this illegal one. Our Friend came here, our General fought our battles clear through. He went into the stronghold of the enemy and burst his bond, and broke open the citadel. He brought the keys. He took the spoil. He brings forth the captives, and leads them in triumph upon high to His own glorious city. Now, “thanks be unto God which always causeth us to triumph” in Christ. In Him we triumph over this illegal power, this one whose is the power of might as against right. And in this triumph over Satan, there is displayed before the assembled universe the power of right as against might.

Now note, the power of right as against might can never use any might. Do you see that? Do you not see that in that lies the very spirit that is called non-resistance of Christians, that is, the very Spirit of Jesus Christ — which is non-resistance? Could Christ use might in demonstrating the power of right as against might? No.

To maintain the power of might as against right, might is to be used at every opportunity because that is the only thing that can be used to win. In that cause *the right* has only a secondary consideration, if it has any consideration at all.

But on the other hand, the power of right as against might is *in the right*, not in the might. The might is in the right itself. And he who is pledged to the principle of right as against might, and in whom that is to be demonstrated, can never appeal to any kind of might. He can never use any might whatever in defense of the power of right. He depends

upon the power of the right itself to win, and to conquer all the power of might that may be brought against it. That is the secret.

Then don't you see that that explains, in a word, why it is that Christ was like a lamb in the presence of these powers, and this might that was brought against Him? He had nothing to do with using any might in opposing them. When Peter drew the sword, and would defend Him, He said, "Put up again thy sword...they that take the sword shall perish with the sword."

When we get hold of that, all things will be explained as to what we shall do here, there, or the other place. We are pledged to allegiance to the power of right as against might, the power of love. And Jesus Christ died as a malefactor, abused, tossed about, mobbed, scoffed, spit upon, crowned with thorns, every conceivable contemptible thing put upon Him, and He died under it, in His appeal to the power of right as against might. And that power of right, which He died in allegiance to, has moved the world ever since; and it is to move the world in our day as it never has been moved before. Just as soon as God can get the people who are professedly pledged to the principle, and put the thought upon nothing at all, and never expect to appeal to anything at all, other than the absolute principle of the right and the power of it, to which we are allied, and to which we are pledged, then we shall see, and the world shall see, this power working as never before.

The Third Angel's Message

SERMON

23

Elder A. T. Jones

I REFERRED LAST NIGHT ALSO to a Testimony on the thought as to this contest between the spiritual powers. I will read that at this point, because it touches not only that, but this thing that we have studied right here, as to our being absolutely dependent upon the power or right, itself, to win. We need not get stirred up, nor be abusive, nor anything of the kind, but just state the principle, and let it stand, trusting to itself to win.

In these times of special interest, the guardians of the flock of God should teach the people that the spiritual powers are in controversy, it is not human things that are creating such intensity of feeling as now exists in the religious world. A power from Satan's spiritual synagogue is infusing the religious elements of the world, arousing men to decided action to press the advantages Satan has gained, by leading the religious world in determined warfare against those who make the word of God their guide and the sole foundation of doctrine. Satan's masterly efforts are now put forth to gather in every principle and every power that he can employ to controvert the binding claims of the law of Jehovah, especially the fourth commandment, that defines who is the Creator of the heavens and the earth.

The man of sin has thought to change times and laws; but has he done it? This is the great issue. Rome and all the churches that have drunk of her cup of iniquity, in thinking to change times and laws, have exalted themselves above God, and torn down God's great memorial, the

seventh-day Sabbath. The Sabbath was to stand representing God's power in his creation of the world in six days, and his resting upon the seventh day. "Wherefore he blessed the Sabbath day, and hallowed it, because that in it he had rested from all his works which God created and made." The object of the masterly working of the great deceiver has been to supersede God. In his efforts to change times and laws, he has been working to maintain a power in opposition to God, and above him.

Here is the great issue. Here are the two great powers confronting each other—the Prince of God, Jesus Christ; and the prince of darkness, Satan. Here comes the open conflict. There are but two classes in the world, and every human being will range under one of these two banners—the banner of the prince of darkness, or the banner of Jesus Christ.

But to appeal to any kind of might in favor of the right, is to step on which side of the contest? It is instantly to put ourselves on the side of might as against right. And that is the wrong side, and that puts us on the wrong side, whatever our profession may be. But to hold steadfastly to the principle of right as against might, right with the might within itself, to win, that is the side of divinity.

God will inspire his loyal and true children with his Spirit. The Holy Spirit is the representative of God, and will be the mighty working agent in our world to bind the loyal and true into bundles for the Lord's garner. Satan is also with intense activity gathering together in bundles his tares from among the wheat.

The teaching of every true ambassador for Christ is a most solemn, serious matter now. We are engaged in a warfare which will never close until the final decision is made for all eternity. Let every disciple of Jesus be reminded that we "wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." O, there are eternal interests involved in this conflict, and there must be no surface work,

no cheap experience, to meet this issue. "The Lord knoweth how to deliver the godly out of temptations and to reserve the unjust unto the day of judgment to be punished:...Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord."

Here is the principle, you see, that we have no reproach, no railing accusation, to bring against anybody or against any opposition anybody may make. We trust the truth which we preach. The power is in the thing, not in us. It is not only its own defense, but it is our defense too. And we do not have to defend it by condemning others.

The Lord would have every human intelligence in his service withhold all severe accusations and railings. We are instructed to walk with wisdom toward them that are without. Leave with God the work of condemning and judging.

It is all the same story. The truth itself is to be its own defense; the right itself is to be its own support, *and ours too*.

Christ invites us, "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls." Every one who heeds this invitation will yoke up with Christ. We are to manifest at all times and in all places the meekness and lowliness of Christ. Then the Lord will stand by his messengers, and will make them his mouthpieces, and he who is a mouthpiece for God will never put into the lips of human beings words which the Majesty of heaven would not utter when contending with the devil. Our only safety is in receiving divine inspiration from heaven. This alone can qualify men to be co-laborers with Christ.

Now we will study a little further along that line in our study of the principle. The power of might as against right, we found in the previous lesson, had taken possession of this world by deceiving and bringing under his power the one into whose possession this world, and the dominion of it, had been put. Now the Lord, the God of heaven, did not propose to use any of the power of might, any kind of force, to take that dominion

out of Satan's hands, even though it be true that he unjustly held it. There would have been no injustice in so taking it back. But that is not God's way of working; that is what we are studying.

I will say this here, and can think upon it to all eternity, that the universe of God rests upon the principle of self-sacrifice. The support, the stay, of the very universe itself, is the principle of sacrificing self to win, that is, to win by non-resistance, to win by the sheer principle of the power of right *in itself*. That is what holds the universe up. In that it consists. That is simply the gospel. It would be plain enough to say that the gospel holds up the universe. The principle of the gospel is that that holds up the universe; but the principle of the gospel is the principle of the sacrifice of Jesus Christ, and of God's denying Himself, and giving Himself in Him.

So the Lord, in recovering this lost dominion, would not use any might that is not right in itself. Therefore, when He wanted to recover this whole dominion and all of mankind, He went at it in such a way that Satan himself, and all of his partisans, can never say that it was not fairly done.

Now, it was lost by man, and it is regained by Man. That is what we had in the second of Hebrews when we began this study:

For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him a little lower than the angels; thou crownest him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. *But we see Jesus.*

We see Jesus in the place of the man, as the man. God has not put in subjection to the angels the world to come, whereof we speak; but He has put in subjection to man, and Jesus Christ is that Man. There is the second Adam. So that I say, by man it was lost, and by Man it is regained. By Adam it was lost, and by Adam it is regained. The Adam who regains it does so *not* from the place at which the first Adam stood when he lost it, but from the place which the first Adam's descendants had reached in

degeneracy under the influence and power of sin at the time when He entered upon the field to contest the right of Satan.

I mean, when He entered upon the field in the open, bodily contest. Practically, He entered upon the field before the universe was made; and since man's sin, He entered upon it also. But, He had not taken flesh and entered upon the actual contest until He came into the world in human flesh. The Lord Jesus entered upon the open field in contest with Satan, in human flesh, at the point which human flesh had reached in degeneracy at the moment when He was born into the world. There, in the weakness of human nature, as it was in the world when He came into the flesh, He fought the battle.

Human nature will never be any weaker, the world will never be any worse in itself. Human nature will never reach [what it was] when Jesus Christ came into the world. The only means by which human nature will be any worse is that the same stage of iniquity will be professing Christianity. Now, a man may be just nothing but wickedness, as the world was when Christ was born into the world. Yet, if he makes no profession of Christianity, if he does not make any profession of the principles of the gospel, God can reach that man in his lost condition by the gospel, and save him through it.

But let man profess the gospel in his wickedness, and use the profession of the gospel only as a form, as a cloak, to cover his wickedness, then he takes out of the hand of God the only means the Lord has of saving man, and perverts it to the support of his own iniquity. And that makes him worse, in this respect, in that he has cut himself off from salvation by taking God's means of salvation and making it a cloak for his iniquities, and the support of his wickedness. In himself, in the flesh, his own practical fleshly wickedness is not any greater; only now he is a hypocrite as well as wicked. The world in the last days will not be any worse *in itself* than it was when Christ was born into the world. The only way in which it will be worse is that, in having a form of godliness but denying the power thereof, it uses the profession of Christianity to cover its ungodliness, and so perverts God's only means of salvation as to destroy itself against all remedy.

Jesus Christ came into the world in that weakest stage of human flesh, and in that flesh, as a man, He fought the battle with Satan.

Thus, Satan himself can never find any fault with the way of salvation, as being in any sense unfair. Satan deceived and overcame man, as the man stood in the glory and image of God, with all the blessing and the power and the goodness of God on his side. Now when this second Adam comes into human flesh, right at the point to which Satan had brought the whole race by sin, and there in all this weakness enters upon the contest, Satan can never say that that is not fair. He can never say, "You have taken an unfair advantage. You have come here with too strong a panoply about you, with too many safe-guards, for it to be a fair contest." He cannot do it, for there stood Christ in the very weakness of the flesh to which Satan himself had brought man. Christ came in the very weakness which Satan had brought upon the race and in that weakness says, "Here we are for the conflict." And our Brother won it! He won it! Thank the Lord! And glory to His name!

Now another view, or another phase of the same view. You remember in the "Week-of-Prayer Readings," one of them was on the subject of loyalty to God, and the passage in Job was considered relative to the sons of God which came before the Lord, and Satan came also among them.

The thought was presented that these sons of God were those whom the other worlds, the different parts of the universe, corresponding to what Adam was as he stood at the head of this world when the world was made and put under his power and given to him as his dominion. The Scripture says Adam was the son of God. Now when Satan came into this world, and took the dominion by taking under his power the head of this dominion, he then stood in the place, in this world, where Adam should have stood. Therefore, when the sons of God from the other worlds came to present themselves before the Lord, Satan came also among them, and presented himself before the Lord as the representative of this world which is under his dominion. I simply present this to call your attention to the thought for further study.

Now, from Satan's dominion here, ever since he obtained it, God has been calling, from this world, people to Himself. Ever since the day that Satan obtained control of this world, and God said, "I will put enmity between thee and the woman, and between thy seed and her seed," God has been calling people from the ranks of Satan unto Himself and into

His dominion. And many had been coming all the time. But all the time, Satan had been making the charge that that was not fair. He was arguing, "These are *my* rightful conquest, and You are leading them off to You. What have You done that, by right, You can do that, when I gained it here?" Thus, he was always contesting the right of God to do this, and was also accusing all those whom God called out of this world unto Himself. He was accusing them before God day and night. He declared, "These are my property; they are my rightful subjects. They are laden with sin and are altogether wicked. Yet, you call them out, and justify them, and hold them before the universe, and propose to hold them up before the universe as though they had been good all the time. That is not fair. They are sinners; they are wicked. They are just like all the rest of us over here." Thus, he is the accuser of the brethren, accusing before God day and night every one who had turned from his authority unto God's.

Now, Jesus came into the world to demonstrate that He had the right to do all this, and that it was fair. And He came at the point of weakness which we considered awhile ago, and entered upon the contest with Satan to recover, by right, the headship of this lost dominion. Now notice, Satan had gained, *not by right*, but *by might* as against right, the headship of this dominion from the first Adam, to whom it was rightfully given. The second Adam comes, *not by might* as against right, but by *right* against might, and regains the headship of this world and all the dominion of it. Therefore, when He was raised from the dead, He was raised up to the headship of all principality, and power, and might, and dominion, not only of this world, but also of that which is to come.

Now turn to the twelfth chapter of Revelation. There is the passage from which is derived all this that I have been saying. When Christ was born into the world, the vision opens, and there stood Satan ready to devour Christ as soon as He should be born. Seventh verse:

There was war in heaven: Michael and his angels fought against the dragon; and the dragon fought and his angels.

Now the ninth verse:

And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night.

Now the word "accuser" there signifies in the Greek, "he who accuses another in a court." That would correspond in our country to a prosecuting attorney. The German translation gives the same idea exactly. Our word "accuser" does not give it so clearly, because one man may accuse another falsely, and tell lies about him, and backbite, as thousands of people do. That is following the same principle of Satan, of course, but that is not the thought here. Here, this accuser is one who comes as a prosecuting attorney into a court. You see the situation. Here was Satan, who had this dominion, and God was calling and receiving those who would turn to Him from the power of Satan. But, Satan claimed the right to all these subjects. Now, he would enter into the court of God, and there, as a prosecuting attorney, he would prosecute all these, his subjects, as slaveholders used to do under the Fugitive Slave Law in the United States. He would prosecute all these in that court, and demand that they should be given up once more to his authority, and that it was not in justice or out of right that they should be taken thus away.

And, too, there was room for him to present that argument with an apparent shadow of right to it, because the contest had not yet been carried on. The battle had not been fought and the victory won so completely, that his argument and his right as a prosecuting attorney should be annihilated. Now, it is true that the promise of God was certain, and the victory was certain, and the promise of God secure. But, still it was yet to be tested in an open conflict in the flesh. So that, when Christ came in the flesh, there was just as much temptation upon Him, through the power of Satan, as though there never had been any promise of redemption. Or shall we say that much? Shall we say that when Christ did come in the flesh, there was as much temptation, as though no promise had ever been made of

redemption? Assuredly. If not, then He was guarded against temptation, and the conflict was not real, but more imaginary than real.

He came into the world to demonstrate the unrighteousness of that argument, that Satan was presenting in the courts of God as the prosecuting attorney from this country. That is the thought; it is legal all the way through. Jesus came here into Satan's territory, and took human nature at the point to which Satan himself had brought it. In this human nature He met Satan on his own ground, and against all his own power, defeated him merely by the power of trusting in right itself as against might. He exercised no shadow of right Himself to do anything of Himself, to protect or help Himself. He trusted completely and fully in that divine power of right as against might, and all that it can bring. And He conquered, and thus became, by right, the head of this dominion again, and of all who will be redeemed from it, and of the redemption of the dominion itself.

And now, that word also in the Greek which says that the accuser of our brethren "is cast down," conveys the idea of a prosecuting attorney, who comes into court, but he has no case anymore. He is repudiated; he has no place for argument. Why? Because now we have an Advocate in the court, Jesus Christ the righteous. Yes, thank the Lord!

It probably wouldn't be wise to assume that turning down the brightness on my monitor would avoid future issues. "These things write I unto you, that ye sin not. And if any man sin," there may be the accuser still. He may enter his plea as a prosecuting attorney, but now "we have an Advocate with the Father, Jesus Christ the righteous." And by His standing in court, that prosecuting attorney is repudiated, put out, and cast down. That is the story; and I am glad of it. That is the value of our Advocate in the court. He shuts out the prosecuting attorney, and takes away his case, so that he has no place in court at all. Thank the Lord!

Now we come to another point. It is in answer to a query that has arisen in the minds of some upon the point that was made the other night, that the Lord Jesus in heaven will never be *in all respects* as He was before. The query is this, there stands the scripture, we read it that night, we took the text upon that, "Father, glorify thou me with thine own self with the glory which I had with thee before the world was." That will be done.

That glory, which He had before the world was, is His now, and will be His to all eternity. And so you look in the *Bulletin*, pages 331-332, and you will see the Testimony which I read upon the humiliation of Christ. He, who was born in the form of God, took the form of man. "In the flesh he was all the while as God, but he did not appear as God...He divested himself of the form of God, and in its stead took the form and fashion of man...The glories of the form of God, he for awhile relinquished."

Note the difference, "The *glories* of the form of God, he *for awhile* relinquished." But the form of God, itself, He to all eternity relinquished. That is the contrast that is in the Scriptures, and in that contrast that is here. Being in the form of God, He took the form of man. Then, on page 382 of the *Bulletin*, we read again from the Testimony this word, "Bearing our human form before the Father's throne and through eternal ages." Do you see? The difference is not in the *glory*; it is in the *form* upon which the glory rests, and through which it is manifested, and through which it is reflected.

Now, there is something else in that that comes right along with the thought. He was in the form of God. He left that; He emptied Himself, and the French version is translated, "He annihilated himself." And it is none too strong, for as to *the form* which He bore, He annihilated Himself, and in that form He will never again appear. "Our *human* form," He bears "before the Father's throne, and through eternal ages." And the glory of the form of God, which He had when He was in the form of God, that glory He brings to our human form. "The glory which thou gavest me, I have given them." He has given the glory of God Everlasting to us, to the human form, to human flesh.

Instead of Christ's being lowered, we are exalted. Instead of Divinity's being lowered or lessened, humanity is exalted and glorified. Instead of bringing Him down to all eternity *to where we are*, it lifts us to all eternity to where He is. Instead of robbing Him of His glory, and putting Him where we are, who have none, He laid aside this glory for a season, and became ourselves, and took our form forever, in order that He in this form, and we in Him, shall be exalted to the glory which He had before the world was.

Now, there is a little more in that yet. In what form was the contest carried on with Satan? In our human form, in my form, in my nature, in

your nature. For how much of God's universe was that contest carried on? How much was involved in it? The whole of it. Then, in this world and in our flesh and form, there was carried on the contest, there was fought the battle, and there was gained the victory that involves the whole universe. In this contest the whole universe was involved, one way or the other, whichever way it should have turned.

Therefore, to carry out God's eternal purpose, He had to come into this world, and to take our form and nature, because in this world and in our form and nature is where that purpose was contested, and where it all centered. He, who was one with God, emptied Himself, and took our form and nature, and fought the battle in this form and nature, and the battle was won in this form and nature. To what form and nature belongs the victory? To our form and nature belongs the victory. In the nature of things, it is to our form and nature in Jesus Christ, and joined with Jesus Christ, that the victory belongs. So you see that this contest, this victory, not only carries us, in the universe, to where Adam was, nor only to where he would have been, but to where Jesus Christ, by divine right, is. O, it is wonderful. That is so. And the best of all is *that it is true*.

We too often lose sight of the glory of this in looking at the misfortune of the entrance of sin. It was a misfortune, it is true, that sin should enter the universe at all. And in that sense, it was a misfortune that sin struck this world, so that the battle had to be fought in this world for the universe. But having struck this world, and involved this world, it involved you and me, so that here, in our nature, had to be fought the contest for the universe. And we can thank God that the victory is won, and that we have a share in this victory for the universe. Therefore, it is not altogether a misfortune, you see, because God is able to turn our greatest misfortunes into the grandest victories. It would have been the greatest misfortune for us *if there were no redemption*. But, when God puts His hand to a thing, He turns our greatest misfortunes into the grandest victories. And this greatest misfortune to the universe, God turns to the grandest victory for the universe. O, He makes it turn to the absolute and eternal triumph of the universe!

Christ did empty Himself of the form of God, and take our human form. He did empty Himself of the nature of God, and take our human nature. And in so doing, He brought divinity to humanity. In so doing, He caused humanity to conquer Satan and sin. Against all Satan's power, Christ won the victory in our human nature; and therefore He says not

only, "Father, glorify thou *me* with thine own self with the glory which I had with thee before the world was," but He says further, "The glory which thou gavest me *I have given them.*" Instead of bringing Him to all eternity to where we were, it takes us to all eternity to where He is.

"Thanks be unto God for his unspeakable gift." We have an Advocate in the heavenly court, who, by every conceivable right, stands there as our Advocate, and shuts out the prosecuting attorney that would accuse us before God day and night. He wins our cases because he *has* won them. And now, being in the form of God, He emptied Himself, and took the form of a servant. "And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him [and He has exalted us in Him], and given him a name which is above every name: That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father."

We delight to bow our knees to Him now. In that day we shall rejoice to do it also, in His glory. But whether one does it now or not, in that day when Jesus Christ is crowned with His triumphal crown before the universe and for the universe, then every knee, from Lucifer unto the last man that has rejected Him, will also bow, and will confess that Jesus Christ is Lord. And they will do it to the glory of God the Father. And in that day every tongue in the universe will confess the divinity of the truth, and the everlasting righteousness of the principle, of right as against *might*.

The Third Angel's Message

SERMON

24

Elder A. T. Jones

THE TEXT FOR TONIGHT is in Acts 10:28. "And he said unto them, Ye know how that it is an unlawful thing for a man that is a Jew to keep company, or come unto one of another nation."

The Interlinear Greek that I have here, shows that this was spoken really stronger than our translation gives it. "He said to them, Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race." Not simply, Ye know that it is an unlawful thing, but, "Ye know *how* unlawful it is" to do so.

Now was it unlawful? Was it unlawful for a Jew to keep company or associate with one of another race? The Jews regarded it as being unlawful, but was it unlawful? The Jews were God's people. They had professed to be His people for ages. By this time they should have learned that whatever God said, and that alone, was lawful; and that nothing that anybody else should say had any force of law, and therefore could never properly be spoken of as lawful, and consequently any violation of it could never be spoken of as unlawful. They should have learned that. But instead of learning it, they learned the opposite of it. And so entirely opposite was it, that what men said was counted really as more binding than what God Himself said. Men's commandments, men's customs, and men's ways made void the word of God itself, even as Jesus said. "Ye have made the commandment of God of none effect by your tradition."

Now Christ in His work, which He did in the world, and which He has done in Himself for all who are in Him, was just the reverse of that whole order of things. He turned the matter so as to bring men to see

that what man, or any collection of men, may say cannot be spoken of as lawful, and has no place in the Christian category as lawful, or the disregard of it as unlawful. But what God alone says, that alone is lawful, and not to do what He says, that alone is unlawful.

Now, this is the principle that we are going to examine in a study or two, maybe more, and this is the principle we need to examine now. Because we have come to the borders of the time, and shall soon be fully into the time, when the world will be bound as entirely under men's commandments and men's traditions and men's prejudices, which make void the law of God, as those people were when Christ came into the world. And therefore, as certainly as our allegiance shall be to Him, as it must be, so certainly we will be drawn so close to what God says, that that alone will be our whole rule and definition of conduct. That alone will be our guide, and that in Christ, as it is lived in Christ and wrought out in Him.

And when that shall be so, with the world wedded to forms and ceremonies and traditions, by which they make void the law of God, they will deal with those who do concerning their traditions as Christ did concerning the others, as they did in that day with Him. Therefore, it was never God's purpose that it should be counted unlawful to associate with people of other nations. And if the Jews had remained faithful to God, it would never have been counted by any one of them unlawful to associate, or have anything to do, with one of another nation. They had to come to this position by a direct shutting of their eyes, and a turning of their backs upon the Lord's dealings and God's teaching from the beginning and all the way down.

Just look a moment at the position of the Jews as set forth by Peter in the text which was the expression of the whole idea of the Jewish nation. In their estimation, all the nations were shut away from God, and had no place at all with Him. Yet, all the way along, the Lord had been constantly showing them that this was not so at all.

In the days of Jonah and the glory of the kingdom of Assyria, before the kingdom of Babylon had come into history at all, away back there, God called one of His people, Jonah, to go to that heathen nation, and tell them of the doom that was hanging over them and the destruction

that was to come, if by means of the warning they might repent, and escape the ruin. He said to the Lord, "There is no use for me to do that, because thou art a gracious God, and repenteth thee of the evil. And if I go over there and tell them what you have told me to tell them, and if they repent of the evil, and turn from their wickedness, you will not destroy the city. What then is the use of my going on that journey to tell them that the city will be destroyed? You will not do it if they turn from their evil ways."

But the Lord insisted that he should go to Nineveh. But he, still holding to his views, started off to Joppa to go to Tarshish. The Lord brought him back, and by that time he was convinced that he would better go to Nineveh. He went to Nineveh, and entered the city, three days' journey, preaching, "Yet forty days, and Nineveh shall be overthrown." Word came to the king of Nineveh and he sent word to all the people to turn from their evil ways, put on sackcloth and ashes, and cause even the animals to fast, and to have the people cry mightily unto God. The Lord heard their cry, accepted their repentance, and saved the city. Jonah went out, and sat on a height before the city to see whether God was going to destroy it. And He did not destroy it. And then Jonah didn't like it at all. He said, "Now that is just what I told you before I started. I told you that if I came here and told them what you told me to tell them, they would repent of the evil, and you would forgive them, and not destroy their city, and it came out that way. And I would better have stayed at home."

And God saw their works that they turned from their evil ways; and God repented of the evil that he said that he would do unto them; and he did it not. But it displeased Jonah exceedingly, and he was very angry. And he prayed unto the Lord, and said, I pray thee, O Lord, was not this my saying, when I was yet in my country? Therefore I fled before unto Tarshish.

For I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil. Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to

die than to live. Then said the Lord, Doest thou well to be angry? Jonah 3:10; 4:1-4.

Then it tells how Jonah went out and sat on the east side of the city, and there made a booth, and sat under it until he might see what would become of the city; and the Lord prepared a gourd, and it withered, and Jonah got very angry about that, and prayed again that he might die.

And God said to Jonah, Doest thou well to be angry for the gourd? And he said, I do well to be angry, even unto death. Then said the Lord, Thou hast had pity on the gourd, for the which thou hast not labored, neither madest it grow; which came up in a night, and perished in a night; and should not I spare Nineveh, that great city, wherein are more than six score thousand persons that cannot discern between their right hand and their left hand; and also much cattle?

Well, it is supposed that Jonah himself learned this lesson finally. And further, this was recorded, and it was kept as one of the holy books in the hands of the people, from which they were taught. And they should have learned the lesson which it taught, that the Lord had a care for other nations, and that He wanted His people to care for other nations.

Jonah knew, and said that he knew, that "Thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil." Knowing that, he should have been that much more ready to go to those people, and preach to them the Lord's message, that they might repent, and be delivered. But in spite of that book which they had, in spite of that lesson which it positively taught, from that day forward they went directly opposite to it. They thought that God cared not for the heathen, except as they became as the Jews. And the Saviour told those who thought that way that the proselyte they had compassed "sea and land to make" was "twofold more the child of hell" than themselves. It was so.

After that they went on in their crooked course, away from the true idea of God respecting them and the nations around, and became so self-inclusive, so shut up within themselves, and so evil, as to be worse than the heathen around them. Then the Lord scattered them among all

the nations around them, and they were obliged to associate with other people; they had to do it. And yet Peter says, "Ye know how unlawful it is for a man, a Jew, to unite himself, or come near, to one of another race," with men that were uncircumcised. In the eleventh chapter, the brethren at Jerusalem charged him, "Thou wentest in to men uncircumcised, and didst eat with them."

Daniel and his three brethren had eaten at a heathen king's table, and with heathen, day in and day out for years, and God was with them all the time, and made Daniel one of the great prophets, and He delivered the three from the fiery furnace. Now, what was that recorded for, and put in their hand for, as one of the books which they were constantly to study? You can see that it was simply to teach them directly the opposite of what they were saying and doing.

More than this, turn to the book of Daniel, fourth chapter:

Nebuchadnezzar the king, unto all people, nations, and languages, that dwell in all the earth. Peace be multiplied unto you. I thought it good to show the signs and wonders that the high God hath wrought toward me. How great are his signs! and how mighty are his wonders! his kingdom is an everlasting kingdom, and his dominion is from generation to generation.

That is Nebuchadnezzar preaching to all nations, kindreds, and languages, the truth as to the true God and how good He is, and how great His wonders are. They had this in their hands. They had this in their own records, that God had given Nebuchadnezzar a dream, and had given Daniel the interpretation of the dream for the king, and that by this means God had brought Nebuchadnezzar to this place where he sends forth a proclamation to all nations and languages, telling how good the true God is, how great He is, and how good it is to trust Him. Look at the last verses of that chapter. Nebuchadnezzar had told his experience; how he had offended against God, and was driven out, and the Lord brought him back in his own good time.

At the same time my reason returned unto me; and for the glory of my kingdom, mine honor and the brightness returned unto me; and

my counselors and my lords sought unto me; and I was established in my kingdom, and excellent majesty was added unto me. Now I Nebuchadnezzar praise and extol and honor the King of heaven, all whose works are truth, and his ways judgment; and those that walk in pride he is able to abase.

There was a lesson, then, constantly before them, by which the Lord was trying to teach them that all these notions of theirs were directly the opposite of the truth. He was teaching them that He was ready to reach the heathen, and wanted to reach them; and that He had separated Israel from among the nations, that they might know more of Him, and tell it to all nations. And if they had stood in the place where God wanted them to stand, from the beginning, no such task as this would ever have fallen to a heathen king; for the people of God themselves would have proclaimed His glory to all the nations. But when they shut themselves away from God, and in that shut themselves away from the nations, then God had to use the heads of these heathen nations to bring the knowledge of Himself to all the nations.

Look at the sixth chapter also. There is the instance of Darius, and the persecution of Daniel and his deliverance. Let us read the decree of Darius in the twenty-fifth verse:

Then King Darius wrote unto all people, nations, and languages, that dwell in all the earth; Peace be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel: for he is the living God, and steadfast forever, and his kingdom that which shall not be destroyed. and his dominion shall be even unto the end. He delivereth and rescueth, and he worketh signs and wonders in heaven and in earth, who hath delivered Daniel from the power of the lions.

There again, the knowledge of the true God is made known to all peoples, nations, and languages by the word of one who to the Jews was an outcast, utterly forsaken, and repudiated of God. But, there it stood in their own language, in their own hands, year after year, and it was ever teaching them the opposite of the things that they were teaching and doing.

One more instance, related in the first chapter of Ezra, we will read in connection with the last two verses of the last chapter of 2 Chronicles:

Now in the first year of Cyrus king of Persia, that the word of the Lord spoken by the mouth of Jeremiah might be accomplished, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation through all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, All the kingdoms of the earth hath the Lord God of heaven given me; and he hath charged me to build him a house in Jerusalem, which is in Judah. Who is there among you of all his people? The Lord his God be with him, and let him go up.

Now, we need the first three verses of Ezra 1:

Now in the first year of Cyrus king of Persia, that the word of the Lord by the mouth of Jeremiah might be fulfilled, the Lord stirred up the spirit of Cyrus king of Persia, that he made a proclamation throughout all his kingdom, and put it also in writing, saying, Thus saith Cyrus king of Persia, The Lord God of heaven hath given me all the kingdoms of the earth; and he hath charged me to build him a house at Jerusalem, which is in Judah. Who is there among you of all his people? his God be with him, and let him go up to Jerusalem, which is in Judah, and build a house of the Lord God of Israel (He is the God), which is in Jerusalem. Ezra 1:1-3.

That is enough. There are plenty more instances in the Scriptures to show how entirely the Jews had shut their eyes and turned their backs upon the Lord, in order to reach the point where they stood when Christ came into the world, and where He found them.

Now, it is true that in the books of Moses, when the Lord brought the children of Israel out of Egypt, and in other Scriptures, it was told them that they were to be separate from all the nations. That is so. It also told them how that separation was to be accomplished. In the thirty-third chapter of Exodus, in verses 14-16, this is told:

My presence shall go with thee, and I will give thee rest. And he said unto him. If thy presence go not with me, carry us not up hence. For

wherein shall it be known here that I and thy people have found grace in thy sight? is it not that thou goest with us? So shall we be separated, I and thy people, from all the people that are upon the face of the earth.

So shall we be separated. How is that "so"? Thou goest with us. Thus they were taught the means by which they should be separated from all the people.

Now, if they had courted His presence, and also had His presence with them, they would have been separated from all the people indeed, in heart and in life. Yet they would have associated with all people upon the earth. They would have gone to all people, and nations, and languages, and tongues telling them of the glories of God, and His goodness and power, just as Nebuchadnezzar, and Darius, and Cyrus did.

But, instead, they did not court His presence, and have Him ever with them to sanctify them, for to be separated from the world unto the Lord is to be sanctified. If they had had the Lords' presence to sanctify them, they could have gone anywhere on the earth, and still they would have been separate from all the people.

But, not having that which would separate them, and which alone could separate them, then if they were to be separated from the world, how was it to be done? How alone could it be done? We know they did not have Him whose presence alone could do it. The only way, then, by which it could be done at all, was for them to do it themselves, and they did go about to separate themselves according to their own ideas of what God meant when He said they should be separated. But a man's ideas of what God means, we know how near the truth they are, for He says, "My thoughts are not your thoughts, neither are your ways my ways, saith the LORD. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts." Isa. 55:8-9. So it is as far away from the truth as a man can get.

Having not the presence of God to do it for them and in them, they took it upon themselves, and they had to take it upon themselves to do it if they were to be separated at all.

But when they did not have the presence of God, which alone could do it, then their attempting to separate themselves, what alone could it do?

Think, now, what alone could that end in? It could not possibly end in anything else than the building up, the enlarging, the great, overtopping growth, *of self*. Self-confidence, self-pride, self-exaltation, self-righteousness, every kind of selfishness, more and more increasing itself upon itself; and all in the vain effort of themselves to fulfill the Scriptures, by which the Lord had said they should be separated from all the nations.

And when by this means, they had reached the point at which they were worse than the heathen around about, the Lord had to take them out of the land, and scatter them abroad among all the nations. And when they were so scattered, they were more separated from the nations than they had ever been at any time from the day that they came into the land. Because when they were scattered among the nations, they sought the Lord as they had not in their own land. They trusted Him as they had not in their own land. They found Him as they had not appreciated Him there. And His presence with them separated them from the heathen when they were scattered among the heathen.

In all these ways, the Lord was trying to teach them that they were not going the right way, to teach them the true way in which it alone could be done. Yet, in spite of it all, they took the wrong way to do it. Yet, more than this, not having the presence of God, which would give meaning to all that He had said and all that He had appointed for them to observe in their services and worship, this self-seeking way led them to pervert the Lord's appointed forms of worship. It led them to make these a means of salvation. And when they had practiced these, they held that that made them righteous; and the other nations not having these, therefore they could not be righteous. They held that God had given these forms for this purpose, and had not prescribed them to other nations; and therefore, God thought more of them than He did of anybody else.

Thus they not only put themselves in the place of God, but all the services which He had appointed for another purpose they perverted, and turned altogether to the service of self-righteousness, and self-exaltation, and self-exclusion.

If they had had His presence, as He appointed for them, all these appointed forms would have had to them a divine meaning, and a divine life in every phase of service which God had appointed. Then they would have found

Jesus Christ Himself, and His living presence and converting power; and that would have given living energy to every form that was appointed, and to all these symbols that were before them. Then all these things would have had to them a living interest, for they would have represented only a present Christ, Christ present with them.

Thus, the lack of the presence of Christ in the life by a converted heart, led altogether to the enlarging of themselves in the place of God, and to making all the divine forms which God had appointed, only forms and outward ceremonies, by which they expected to obtain life. It led to the putting of these things in the place of Christ as the way of salvation.

Now, I think we have just about time enough in the present hour to read some passages respecting what they had made of all this in the time of Christ, I ask you to think carefully of this.

I have here some of the advance chapters of the new "Life of Christ," by Mrs. E.G. White, and a great deal is said upon this subject which we have studied so far tonight. And I thought it would be valuable to all our ministers and workers especially, and to all people also, if we could bring these statements together here, where we can have them in the *Bulletin* before our eyes, to use in the time to which we are coming.

I have therefore brought this down and will now read passages, without making any particular comment upon them tonight, but the next lesson will follow as the consequence of this, and all those points are necessary to our further study. As the "Life of Christ" is not yet printed, but still in manuscript, I cannot, of course, give references.

The Jewish leaders refrain from associating with any class but their own. They held themselves aloof, not only from the Gentiles, but from the majority of their own people, seeking neither to benefit them nor to win their friendship. Their teachings led the Jews of all classes to separate themselves from the rest of the world in a manner which tended to make them self-righteous, egotistical, and intolerant. This rigorous seclusion and bigotry of the Pharisees had narrowed their influence, and created a prejudice which the Saviour desired to remove, that the influence of his mission might be felt upon all. This was the purpose of Jesus in attending this marriage feast, **to begin the work of breaking**

down the exclusiveness which existed with the Jewish leaders, and to open the way for their freer mingling with the common people.

The Jews had so far fallen from the ancient teachings of Jehovah as to hold that they would be righteous in the sight of God, and receive the fulfillment of his promises, if they strictly kept the letter of the law given them by Moses. The zeal with which they followed the teachings of the elders gave them an air of great piety. Not content with performing those services which God had specified to them through Moses, they were continually reaching for rigid and difficult duties. They measured their holiness by the number and multitude of their ceremonies, while their hearts were filled with hypocrisy, pride, and avarice. While they professed to be the only righteous nation on the earth, the curse of God was upon them for their iniquities.

They had received unsanctified and confused interpretations of the law given them by Moses; they had added tradition to tradition; they had restricted freedom of thought and action, until the commandments, ordinances, and services of God were lost in a ceaseless round of meaningless rites and ceremonies. Their religion was a **yoke of bondage**. They were in continual dread lest they should become defiled. Dwelling constantly upon these matters had dwarfed their minds, and narrowed the orbit of their lives.

Now a question, what was the root of that whole thing? Self, self, self-ishness all the time.

Jesus began the work of reformation by bringing himself into close sympathy with humanity. He was a Jew, and he designed to leave a perfect pattern of one who was a Jew inwardly. While he showed the greatest reverence for the law of God, and taught obedience to its precepts, he rebuked the Pharisees for their pretentious piety, and endeavored to free the people from the senseless exactions that bound them.

Jesus rebuked intemperance, self-indulgence, and folly; yet he was social in his nature. He accepted invitations to dine with the learned and noble, as well as with the poor and afflicted. On these occasions his conversation was elevating and instructive. He gave no license to scenes of dissipation and revelry, but innocent happiness was pleasing to him. A Jewish marriage was a solemn and impressive occasion, the joy of which was not displeasing to the Son of man. The miracle at the feast pointed directly toward the breaking down of the prejudices of the Jews. The disciples of Jesus learned a lesson of sympathy and humility from it.

In another chapter, on Nicodemus and his visit to Christ, we have this:

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ to whom it pointed. God would teach them that all their services were as valueless, in themselves, as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering.

Of the woman of Samaria at the well:

Sinful though she was, this woman was in a more favorable condition to become an heir of Christ's kingdom than were those of the Jews who made exalted professions of piety, yet trusted for their salvation to the observance of outward forms and ceremonies. They felt that they needed no Saviour and no teacher; but this poor woman longed to be released from the burden of sin....

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world. At the very beginning of his ministry, he openly rebuked the superficial morality and ostentatious piety of the Jews....In the temple at Jerusalem there was a partition wall, separating the outer court from the apartment of the temple itself. Gentiles were permitted to enter the outer court, but it was lawful only for the Jews to penetrate to the inner enclosure. Had a Samaritan passed this sacred boundary,

the temple would have been desecrated, and his life would have paid the penalty of its pollution. But Jesus, who was virtually the originator and foundation of the temple, drew the Gentiles to him by the ties of human sympathy and association, while his divine grace and power brought to them the salvation which the Jews refused to accept.

The stay of Jesus at Samaria was not alone to bring light to the souls that listened so eagerly to his words. It was also for the instruction of his disciples. Sincere as they were in their attachment to Christ, they were still under the influence of their earlier teachings, of Jewish bigotry and narrowness. They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans.

Do you see the connection between that and the previous quotation? Talking with the women of Samaria, Jesus had begun to break down the partition wall between the Jews and other nations; and the disciples thought it was incumbent upon them to cherish "enmity." Do you see that when Jesus wanted to break down that partition wall, He did it by abolishing the enmity?

They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and the Samaritans, and openly setting aside the teachings of the scribes and Pharisees.

The disciples could not refuse to follow the example of their Master, yet their feeling protested at every step. The impulsive Peter, and even the loving John, could hardly submit to this new order of things. They could scarcely endure the thought that they were to labor for such a class as those Samaritans.

During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not have failed to show reverence to him; but in heart they were unreconciled; yet it was a lesson essential for them to learn. As disciples and ambassadors of Christ, their old feelings of pride, contempt, and

hatred must give place to love, pity, and sympathy. Their hearts must be thrown open to all, who, like themselves, were in need of love and kindly, patient teaching....

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, honorable; for the scribes and the Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, nor even to light a candle upon that day. The views of the people were so narrow that they had become slaves to their own useless regulations. As consequence, they were dependent upon the Gentiles for many services which their rules forbade them to do for themselves.

They did not reflect that if these necessary duties of life were sinful, those who employed others to do them were fully as guilty as if they had done the act themselves. They thought that salvation was restricted to the Jews, and that the condition of all others being entirely hopeless, could neither be improved nor made worse. But God has given no commandment which cannot be consistently kept by all. His laws sanction no unreasonable usage nor selfish restrictions....

The simplicity of his teachings attracted the multitudes who were not interested in the lifeless harangues of the rabbis. Skeptical and world-loving themselves, these teachers spoke with hesitancy when they attempted to explain the word of God, as if its teaching might be interpreted to mean one thing or exactly the opposite....Both by his words and by his works of mercy and benevolence, he was breaking the oppressive power of the old traditions and man-made commandments, and in their stead presenting the love of God in his exhaustless fullness.

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews. Jesus wished to rid it of these encumbrances....

The Old Testament Scriptures, which they professed to believe, stated plainly every detail of Christ's ministry....But the minds of the Jews had become dwarfed and narrowed by their unjust prejudices and unreasoning bigotry....

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary. They loved the highest greeting in the market-places, and were gratified with the sound of their titles on the lips of men. As real piety declined, they became more jealous for their traditions and ceremonies.

We will have one more quotation:

These admonitions had effect, and as repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from them as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors, and thus it separated them still farther from them.

In the day of Christ these exactions and restrictions had become so wearisome that Jesus declared, "They bind heavy burdens and grievous to be borne, and lay them on men's shoulders." Their false standard of duty, their superficial tests of piety and godliness, obscured the real

and positive requirements of God. In the rigid performance of outward ceremonies, heart-service was neglected.

The Third Angel's Message

SERMON

25

Elder A. T. Jones

THAT WE MAY HAVE the subject, or rather the particular point of it, clearly before us, I will repeat a few expressions in the passage with which we closed last night's lesson:

At the marriage at Cana, Jesus began the work of breaking down the exclusiveness which existed among the Jews.

Their religion was a yoke of bondage.

The miracle at the feast pointed directly toward the breaking down of the prejudices of the Jews.

Jesus was a Jew, yet he mingled freely with the Samaritans, setting at naught the customs and bigotry of his nation. He had already begun to break down the partition wall between Jew and Gentile, and to preach salvation to the world.

Of the disciples at Samaria it says:

They had felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans. They were filled with wonder at the conduct of Jesus, who was breaking down the wall of separation between the Jews and Samaritans, and openly setting aside the teachings of the scribes and Pharisees.... During the two days while they shared the Lord's ministry in Samaria, fidelity to Christ kept their prejudices under control. They would not

fail to show reverence to him; but in heart they were unreconciled. Yet it was a lesson essential for them to learn.

Jesus did not come into the world to lessen the dignity of the law, but to exalt it. The Jews had perverted it by their prejudices and misconceptions. Their meaningless exactions and requirements had become a by-word among the people of other nations. Especially was the Sabbath hedged in by all manner of senseless restrictions. It could not then be called a delight, the holy of the Lord, and honorable, for the scribes and Pharisees had made its observance a galling yoke. A Jew was not allowed to light a fire upon the Sabbath, or even to light a candle on that day. The views of the people were so narrow that they had become slaves to their own useless regulations.

The Sabbath, instead of being the blessing it was designed to be, had become a curse through the added requirements of the Jews.

The Jewish leaders were filled with spiritual pride. Their desire for the glorification of self manifested itself even in the service of the sanctuary.

As repeated calamities and persecutions came upon them from their heathen enemies, the Jews returned to the strict observance of all the outward forms enjoined by the sacred law. Not satisfied with this, they made burdensome additions to these ceremonies. Their pride and bigotry led them to the narrowest interpretation of the requirements of God. As time passed, they gradually hedged themselves in with the traditions and customs of their ancestors, till they regarded the requirements originating from men as possessing all the sanctity of the original law. This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God.

Now a few more short quotations:

In all his lessons, Jesus presented to men the worthlessness of merely ceremonial obedience....The Jews had become earthly, and they did not discern spiritual things. And so when Christ set before them the very truths that were the soul of all their service, they, looking only at the external, accused him of seeking to overthrow it....He knew that they would use these works of mercy as strong arguments to affect the minds of the masses, who had all their lives been bound by the Jewish restrictions and exactions. Nevertheless he was not prevented by this knowledge from breaking down the senseless wall of superstition that barricaded the Sabbath.

His act of mercy did honor to the day, while those who complained of him were by their many useless rites and ceremonies themselves dishonoring the Sabbath.

The Jews accused Christ of trampling upon the Sabbath, when he was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, and giving to the world a false conception of the divine law, and of the character of God. Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him, they were doing just the work that Satan desired them to do, — taking a course to impeach the character of God, and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hard-hearted, unsympathetic, and cruel.

Christ did not come to set aside what the patriarchs and prophets had spoken; for he himself had spoken through these representative men. He himself was the originator of all truth. Every jewel of truth came from Christ. But those priceless gems had been placed in false settings. Their precious light had been made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out

of the false settings of error, and to put them into the framework of truth.

What could more fully express the thought of the “form of godliness without the power,” than do those people and their services in that day? Can you imagine? Every one of these statements is simply another way of stating the truth that they had “a form of godliness without the power.” Now we are in a time in the world’s history when that same thing—”the form of godliness without the power”—is cursing the world. And the same truths that were written in the Scriptures against that thing in that day, are the light and truth of Jesus Christ against that thing in this day. The same thing that saved the people from the “form of godliness without the power” in that day, the same thing that saved the people from the senseless round of forms and ceremonies, of ceremonialism and the ceremonial law, which is simply ceremonialism, the same thing that saved the people from that in that day is to save the people from that in this day.

What saved the people from this thing in that day? “He is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances [contained in ceremonies, contained in forms without the power]; for to make in himself of twain one new man, so making peace.” It was an absolute surrender to Jesus Christ of every interest in the universe, and thus finding in Him the destruction of the enmity, in that day that saved people from ceremonialism. And nothing short of that will save people from ceremonialism in this day. Nothing short of that will save Seventh-day Adventists from ceremonialism, and from following the same track of the old ceremonial law.

[*Prof. Prescott*: “I would like to know if we get the thought clearly, because it all seems to center right there. Are we to understand that thought, that Jesus Christ did at that time really abolish not simply that ceremonial law, but that He did a great deal more than that; that He abolished ceremonial law everywhere and always, no matter how expressed?”]

Yes, sir; that is the point exactly.

We will come at that in another way. What was the cause of all this? What was the cause of that separation between Jews and Gentiles? What was the cause of their having a form of godliness without the power? What was the matter with the disciples with Jesus at Samaria? “Enmity” — enmity, sin, self. But enmity, sin, self, is all self. It was the putting of self in the place of God that not only perverted God’s appointed services and forms of service, but added to these a whole mountain of ceremonies and additions of their own, as we have read. What was the object of it all? What were they doing all this for? To be saved, to be righteous. But there is no form or ceremony that even God Himself appointed that can save a man. That is where they missed it. That is where thousands of people still miss it. And that is the “form of godliness without the power,” and that is ceremonialism. And if you will receive it, that is ceremonial law, that was abolished by the abolishing in His flesh of the enmity, and so breaking down the middle wall of partition.

It was the lack of the presence of Jesus Christ in the heart by living faith, that caused them to put their trust in these other things for salvation. Not having Christ for salvation, they did these other things that by these they might be righteous. And thus, they took the means which God had appointed for other purposes—they took the ten commandments; they took circumcision; they took sacrifices and offerings, and burnt offerings, and offerings for sin—they took all these, which God had given for another purpose, and used them to obtain salvation by them, used them to obtain righteousness by the performance of them.

But they could not find righteousness by the doing of these things; they could not find peace; they could not find satisfaction of heart; because it is not there; it was all of themselves. Therefore, in order to be certain of it, they had to draw out these things which God had appointed, and the things which He had said, into ten thousand hair-splitting and casuistic distinctions, so that they could be so certain to come directly to the exact line that they could be sure that they had the righteousness they were after. Yet, all these things did not satisfy; they did not find peace of heart yet; and consequently they had to add a great many things of their own invention; and all these were their own invention anyhow. It was all

ceremonialism from beginning to end; and it was all done that by these they might become righteous.

But, nothing but faith in Jesus Christ can make a man righteous; and nothing but that can keep him righteous. But they did not have that. They did not have Him abiding in the heart by living faith, so that His virtue itself would shine out in the life through these things that God had appointed, which Christ Himself appointed for that purpose. And therefore, when they attempted by these things—simply the expression of their own selves working out thus—to obtain righteousness, they missed real righteousness. And thus that *self* in them built up this that the testimony calls so often “middle wall,” “a wall of partition,” “senseless exactions,” “hedging about,” using the expressions over and over again in almost every conceivable way.

What caused that wall to be built up? Did God build it up? No. Who did build it up? They themselves. And what was it in them that was the foundation of the whole thing? Self. And that self, as we have studied so often, is enmity against God; it is not subject to the law of God, neither indeed can be. And we read that the disciples “felt that in order to prove themselves loyal to their nationality, it was incumbent upon them to cherish enmity toward the Samaritans.” To acquire it? O no, but to cherish it, to hold fast to it.

Then as that enmity, which is simply the expression of self, is that which caused all this wall to be built up, when Jesus Christ wanted to break down the wall and destroy it, annihilate it, what was the only way effectually to do it? Is it the way to break down a wall, a building, to begin at the top, and take off a layer of stone here, and another there; or to begin in the middle, and take out a stone here and another there? No. If you want to break down the whole thing, you take away the foundation, and the thing is done. The wall is destroyed. The building is torn down.

Jesus Christ wanted to abolish that whole thing. He wanted to break down that wall absolutely, and leave it in ruins. Therefore, He struck at the foundation of the thing. And as the spring, the foundation, of the whole senseless wall was this enmity, Jesus broke down the wall by “having abolished [in himself] in his flesh, the enmity, [and along with that] even the law of commandments contained in ordinances.”

[*Mr. Gilbert*: “That word *righteousness* itself has become perverted, so that now the meaning of the word “righteousness” is a man that gives alms; that is, a man that gives a certain amount of alms has obtained righteousness.”]

Brother Gilbert, who is a born Hebrew, and a Jew indeed now, says that that same idea still prevails among the Jews; that the word “righteousness,” and the idea of righteousness itself, has been perverted, and that now it means simply that which they receive as the consequence of that which they have done, in giving alms, or whatsoever it may be, in the way of right doing. It is all righteousness by works, righteousness by deeds, *without Jesus Christ*. It is all ceremonialism. And it is just as bad for Seventh-day Adventists today as for any Pharisee in Judea eighteen hundred years ago. All have it who have the profession of Christianity without Christ, who have the form of godliness without the power. It is only the fruit of the enmity, that is all of one, the product of “nothingness,” of self, in other words.

Whenever, wherever, you have the enmity, you will have ceremonialism. You cannot get rid of the thing without getting rid of the enmity; and as certainly as that enmity is there, it will show itself. In some places it shows itself in what is called a color line. In other places it shows itself in national lines—a German line, a Scandinavian line, etc. etc.—so that when fully developed, there would be as many lines in the Third Angel’s Message as there are nationalities and colors on the earth. But in Jesus Christ no such thing can ever be. And if we are not in Jesus Christ, we are not in the Third Angel’s Message.

In Jesus Christ the enmity is abolished, and consequently in Him there is no color line. There is no Scandinavian line; there is no German line; nor any other kind of line. There is neither white nor black, neither Germans, nor French, nor Scandinavians, nor English, nor anything else, but just Jesus Christ manifest upon all, and through all, and in you all. But, we will never find that out—even Seventh-day Adventists will not certainly find it out—until that enmity is abolished by a living faith in Jesus Christ, that surrenders the will to Him, to receive that living, divine image of which we heard in Brother Prescott’s lesson tonight. That is where we are; and this is present truth today, and for Seventh-day Adventists as well as for other people. O, it is still the same cry, “Come out

of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities.”

Here is another word right upon that. It tells the whole story on both sides:

At that time the Israelites had come to regard the sacrificial service as having in itself virtue to atone for sin, and thus had lost sight of Christ, to whom it pointed. God would teach them that all their services were as valueless in themselves as that serpent of brass, but were, like that, to lead their minds to Christ, the great sin-offering. Whether for the healing of their wounds or the pardon of sin, they could do nothing for themselves but to manifest their faith in the remedy which God had provided. They were to look and live.

Now see the *present* truth:

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to His favor.

Who have fallen into that similar error with the Jews? Those who feel that they must depend upon their obedience to the law of God to recommend them to His favor. Is that you? Have you ever seen anybody like that any time in your life? Thank God that He has broken down the middle wall of partition.

The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour.

It is that same determined drawing of that enmity that will not let go until it is crucified, dead, and buried with Jesus Christ—it is that that draws, and draws—”O, I must do something. I am not good enough for God to like me. He is not good enough to care for one as bad as I. I must do something to pave the way; I must do something to break down the barriers that are between Him and me, and make myself good enough, so that He can take favorable notice of me. And therefore, I must and I

will keep the ten commandments. I will sign a contract, and enter into a bargain to do it." And then you try to do it as hard as you can.

Here is a passage from Farrar's *Life of Paul*, page 40, that I will read:

The Jewish priests had imagined, and had directed, that if a man did not feel inclined to do this or that, he should force himself to do it by a direct vow.

Precisely. And so, if you do not have it in your heart to do it, why, you must do it anyhow, because it is right, and you want to do right. And so we will sign the covenant, take a vow. "O, well, now I have signed the covenant, of course I must do it. I have no pleasure in it. It is a galling yoke, but I have signed the covenant, and I must keep the pledge, of course." That is ceremonialism. And it springs from the enmity which is self.

There are thousands in the Christian age who have fallen into an error similar to that of the Jewish people. They feel that they must depend on their obedience to the law of God to recommend them to His favor. The nature and importance of faith have been lost sight of, and this is why it is so hard for many to believe in Christ as their personal Saviour.

And when Christ is believed in, as your personal Saviour, when true faith lives and reigns in your heart, you need no vows to force yourself to do this or that. No, but the heart will always gladly exclaim, "I delight to do thy will, O my God: yea, thy law is within my heart."

But, Jesus Christ has broken down that middle wall of partition. He has abolished in His flesh that enmity that would fight against faith, and keep man away from God. He has abolished that enmity that would keep man away from Christ, that would put something else, everything else, in place of Christ, and that causes men to depend upon anything and everything under the sun for salvation—everything but Jesus Christ—whereas, nothing, nothing under the sun, in heaven or earth, nor anywhere else, can save, but simply Jesus Christ, and faith in Him. That is the only thing that saves. And if any one expects to be saved by what he calls faith in Christ and something else, it is still the same old ceremonialism. It is still the working of the enmity. Men are not saved by faith in Christ and something else.

Some may think that is too strong, and perhaps I would better read the rest of that sentence:

When they are bidden to look to Jesus by faith, and believe that without any good works of their own he saves them, solely through the merits of his atoning sacrifice, many are ready to doubt the question. They exclaim with Nicodemus, "How can these things be?"

Yet nothing is more plainly taught in the Scriptures than Christ, "there is none other name under heaven given among men, whereby we must be saved." Acts 4:12. Man has nothing to present as an atonement, nothing to render to divine justice, on which the law has not a claim. If he were able to obey the law perfectly from this time forward, this could not atone for past transgressions.

The law claims from man entire obedience through the whole period of his life. Hence it is impossible for him by future obedience to atone for even one sin. And without the grace of Christ to renew the heart, we cannot render obedience to the law of God. Our hearts are by nature evil, and how, then, can they bring forth that which is good? "Who can bring a clean thing out of an unclean? not one." Job 14:4. All that man can do without Christ is polluted with selfishness and sin. Therefore, he who is trying to reach heaven by his own works in keeping the law, is attempting an impossibility. True, man cannot be saved in disobedience, but his works should not be of himself. Christ must work in him to will and to do of His own good pleasure. If man could save himself by his own works, he might have something in himself in which to rejoice. But it is only through the grace of Christ that we can receive power to perform a righteousness act.

Many err in thinking that repentance is of such value as to atone for sin, but this cannot be. Repentance can in no sense be accepted as atonement. And, furthermore, even repentance cannot possibly be exercised without the influence of the Spirit of God. Grace must be imparted; the atoning sacrifice must avail for man, before he can repent.

The apostle Peter declared concerning Christ, "Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins." Acts 5:31. Repentance comes from Christ just as truly as does pardon. The sinner cannot take the first step in repentance without the help of Christ. Those whom God pardons, He first makes penitent.

Nothing, nothing, nothing but faith in Jesus Christ, and in Him alone—nothing but that saves the soul, and nothing but that keeps the soul saved.

The great trouble with the Jews from the beginning unto the end was in having the Lord so far away that even the things which God had given to signify His perfect *nearness*, were taken and used as the tokens of His being *far away*. Sacrifices, offerings, the tabernacle, the temple, its services, all those things were used by the Jewish teachers and the great mass of the people in such a way that all that these services meant to them was that they pointed to Christ away off yonder somewhere. It was understood that these things meant the Messiah, but it was the Messiah afar off. And they must make themselves good, so as to bring Him near. And these things were looked to as having virtue in themselves, and so as able to give righteousness.

I am not certain whether Seventh-day Adventists have got beyond the idea of those things back there, that they signified Christ afar off. I am not saying now that Seventh-day Adventists think that Christ is now away off. But I am afraid that they have not gotten away from the idea, when they look at the sanctuary and its services, the sacrifices and offerings, that that was intended to teach them of Christ away off yonder somewhere. So it is said that these things all pointed to Christ. These things did all point to Christ, that is the truth. But it was Christ near and not far off. God intended that all these things should point to Christ living in their hearts, not 1800 years away, not as far off as heaven is from the earth, but pointing to Christ in their living experience from day to day. When we get fast hold of that idea, and then study the sanctuary, the sacrifices, the offerings, in short, the gospel as it is in Leviticus, then we shall see that

that meant Christ, a living Saviour, to them day by day. And we shall also see that He is that to us today also.

There is gospel, there is Christian experience, for us today in Leviticus, in Deuteronomy, in Genesis, in Exodus, and in the whole Bible. But when we read those passages, and say that those sacrifices and offerings all pointed to Christ afar off from the Jews, and expect that the Jews were to look through these services away off yonder to Christ to come sometime, when we read those scriptures, and look at them that way, then we are reading those scriptures precisely as the Jews did, and we are standing precisely where they did at that time in those scriptures.

That will never do. No. We are not to look at the sanctuary, with its furniture and paraphernalia standing as God placed it, with God's presence therein, and think that signified to them that they were to learn by it that God dwelt only in the sanctuary in heaven. When we look at it that way, then we are ready to think that that is about as near as He is to us, because that is as near as we have had Him come to them. For if we look at it for them in that way, then if we had been there in their places, how would we have looked at it for ourselves? In the same way. And this shows that had we been there, we would have been precisely as they were.

The tendency is, even with us, to read of the sanctuary and its services, and God dwelling in the sanctuary, and the text, "Make me a sanctuary that I may dwell among them," and say, "Yes, God dwelt among them in the sanctuary, and that is in heaven. And the time is coming when God will dwell with His people again, for He says of the new earth, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." So, when the new earth comes God is going to dwell with His people again. But where is God now? That is what we want to know. What matters it to me that He dwelt with the Jews in Jerusalem two or three thousand years ago? What matters it to me that He is going to dwell with His people on the new earth? What matters all this, if He does not dwell with me now? For, if He cannot dwell with me now, it is certain that He never can dwell with me on the new earth, nor anywhere else, for He has no chance. What I want to know, and what every soul needs to

know, is, does He dwell with me now? If we put Him away back yonder in the days of the Jews, and then put Him away off on the new earth, what does that do for us now? How does that give Him to men now? In that way, how is He with us now? That is what we need constantly to study.

Now, you can see that there is a great deal more in that system of ceremonialism than simply a little passing thing that disturbed the Jews a little while, and then vanished. For, human nature is still, and ever, bothered with it as certainly as the devil lives, as certainly as the enmity is in the human heart. That mind, which “is not subject to the law of God, neither indeed can be,” just as certainly as that is in the world, and as long as it is in the world, just so long, the world will be cursed with ceremonialism. And as long as there is any of that in my heart, I shall be in danger of being cursed with ceremonialism.

What we are to do is to find such deliverance in Jesus Christ, such absolute victory and exaltation at the right hand of God in heaven, in Him, that that enmity should be completely annihilated in us, in Him. Then, we shall be free from ceremonialism. Then we shall be free from traditions and men’s commandments, and men making themselves a conscience for us. (See in Brother Durland’s lesson, page 167 of the *Bulletin*.) Men say, “You must do this, or you cannot be saved. You have got to do that, or you cannot be saved.” No, no. Believe in Jesus Christ, or you cannot be saved. Have true faith in Jesus Christ, and you are saved.

It is the same battle that was fought out in Paul’s day and work. He was preaching Jesus Christ alone for salvation. But certain Pharisees “who believed” followed Him around, saying, “O, yes, it’s all well enough to believe in Jesus Christ, but there is something else. You have got to be circumcised, and keep the law of Moses, or you cannot be saved.” That contest lasted for years, and against it all, Paul fought all the way. He would not compromise a hair’s breath at any point. “If ye be circumcised, Christ shall profit you nothing....Whosoever of you are justified by the law, ye are fallen from grace.” Nothing, nothing but Christ, and faith in Him! Well, they took it to the council at last. And there the Spirit of God decided that Christ, and not ceremonialism, is the way of salvation. That is the whole story. One was an attempt to fasten ceremonialism upon Christianity, or rather, in the place of Christianity. The other was the

living principle of Jesus Christ by living faith, actuating the life and the heart of those who believe in Him.

There is a vast difference between ceremonialism and principle. Jesus Christ wants us to find Him, so fully and so personally, that the living principles of the truth of God, as they are in Jesus Christ, shall be our guide; and that those living principles shining in the life of the man, by the glory of Jesus Christ, shall be our guide at every point, and we shall know what to do at the time. Then we do not need any resolutions or vows to force ourselves to do this, that, or the other. That is the difference between ceremonialism and the principle of the living presence of Christ in the heart. One is all formalism and outward service, without Christ, and the other is all in Christ, and Christ all and in all.

Let us look again at the things the Jews were doing back there, at the temple services, the sacrifices, and the offerings, that you may see this is a little more fully yet. I know, and so do you, that the sanctuary, the temple, was a representation of the sanctuary which is in heaven; that the sacrifices were representations of the sacrifice of Jesus Christ; and the priesthood and its service were representations of the priesthood of Christ. In all these things God would teach them, and us too, of Himself as He is revealed in Christ. There was a sanctuary first, and there was the temple built in place of the sanctuary. There was the temple standing on Mount Zion in Jerusalem. And from that, God taught them that yonder is the true temple on Mount Zion in the heavenly Jerusalem. God dwelt in this temple on Mount Zion in Jerusalem, in Palestine, and by that He showed them that He dwelt yonder in the heavenly temple in Mount Zion, in the heavenly Jerusalem.

And He said also, and this was true in both places and from both sides, "Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, [anywhere else?] with him also that is of a contrite and humble spirit." When? We are reading away back yonder. When did He dwell "with him also that is of a contrite and humble spirit," as well as "in the high and holy place?" Did He do this seven hundred years before Christ, when Isaiah spoke? Yes. But did the Lord begin only then to dwell with Him that is of a humble and contrite spirit, as well as in the high and holy place on Mount Zion? No.

A thousand years before Christ, when David spoke, did He do it then? Yes. Had He only begun it then? No. Fourteen hundred years before Christ, when Moses wrote and taught the people, did God dwell then with Him that is humble and contrite? Yes. But, had He only begun it then? No. He always, eternally, dwells in both places, with the humble and contrite as well as on high.

Well, then, did not God, in that temple on the earth, teach them not only how He dwelt in that heavenly country, but how He dwelt in the temple of the heart also? Most assuredly. There was the earthly Mt. Zion right before their eyes, representative of the heavenly Zion, which God would have right before their eyes of faith. There, upon Mt. Zion, the high and lofty place in the earthly Jerusalem, was the temple, and God dwelling in the temple. And in this God would show that He dwelt not only there, but also in the temple of the heart, the sanctuary of the soul, of Him that is of a contrite and humble spirit. And in putting His temple among sinful men, and dwelling therein Himself, He was showing also how He would Himself dwell in the temple of Christ's body, among sinful men, and in sinful flesh.

There, too, was a priesthood of the earthly temple on Mt. Zion in Jerusalem. There was a priesthood of the sanctuary at Shiloh, in the wilderness. That, it is true, represented the priesthood of Christ, but did that represent any priesthood of Christ before A.D.1? Shall we say that that represented a priesthood of Christ that was afar off? No. That priesthood in Jerusalem, in the sanctuary in the wilderness, represented a priesthood that was already in existence after the order of Melchisedek? Thou *shalt* be a priest forever after the order of Melchisedek? No, No. "Thou *art* a priest forever after the order of Melchisedek." Was not Melchisedek a priest in the days of Abraham? And is not the priesthood of Christ forever after the order of Melchisedek?

Do you not see, then, that this whole system of services, given to Israel, was to teach them the presence of the Christ then and there for the present salvation of their souls, and not for the salvation of their souls eighteen hundred years, or two thousand years, or four thousand years away? Surely, surely, it is so.

O, it has always been Satan's deception, and has always been the working of his power, to get men, all men, to think that Christ is as far away as it is possible to put Him. The farther away men put Christ, even those who profess to believe in Him, the better the devil is satisfied. And then he will stir up the enmity that is in the natural heart, and set it to work in building up ceremonialism, and putting this in the place of Christ.

There was also circumcision. Was that a sign of something that was coming away off yonder? No. It was a sign of the righteousness of God which they obtained by faith, and which was there present in them who believed, and when they believed. It was that to Abraham, and God intended it to be that to every man. But instead of this they had taken it and made it a sign of righteousness, by circumcision itself, by works itself. Thus, they left Christ all out, and put circumcision in His place. It was a sign of righteousness, of faith. They did not have faith, and therefore, they undertook to make it a sign of righteousness by some other means; and thus it became only a sign of selfishness.

God gave them His law, the Ten Commandments. Was it that they might obtain righteousness by that? No, but that it might witness to the righteousness which they obtained by faith in Jesus Christ abiding in the heart. That is what the Ten Commandments were for, just as they are today.

So, were not the sacrifices offered typical of Christ? Yes, but it was typical of Christ present by faith. Was not Christ right there? Was not Christ the Lamb slain from the foundation of the world? Was not Christ, a gift of God, there before the world was? Then, when He called on men from Adam unto all, as long as the sacrifices were offered in that way, when He taught them to offer those sacrifices, what was that but teaching them that that was a token of their appreciation of the great sacrifice that God had already made for them, and of which they were enjoying the benefit by having that gift in the heart, which was Jesus Christ?

Well, we need not go any farther. That is enough to illustrate it. Is it not plain, then, that everything that God gave to them in that day was intended to teach them concerning the personal, living Saviour, personally present with them, if they had only received Him? And all they needed to do to receive Him was to believe in Him. The gospel was preached unto

them. Heb. 4:2,1; "But the word preached did not profit them, not being mixed with faith in them that heard it. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it." How did they come short of it? How? By not seeing Christ crucified, present with themselves, in the thing which they were doing.

Now, when we read over those things and study them, the sanctuary for instance, and see only so many boards, and so many sockets, and so many curtains, and all these in type of something up yonder in heaven, and that all there is to it, and not see or know Christ in that in our own personal experience, wherein are we different from them? I do not say that is the way that it is done. But, I say that if a person looks at it now in that way, then where is the difference between him and the Jews of old? There is none. Is Christ away off still? No, He is "not far from every one of us." What is "not far"? It does not say He is not *very* far. No. It says, "He is *not far*." And as certainly as you get a definition of "not far," you have the word "near." He is near to everybody, to us, and He always has been. He was also near to them, and He always was near. But, by unbelief they could not see Him near. And now, in all those services which He gave them, as well as those which He has given us, He wants us all to see the nearness of the living Christ, dwelling in the heart and shining in the daily life. That is what He wants us all to see. And He wants us all to see it all. That is the way He wants us to look at it.

Now another thing, what was it that caused all that? What was it that caused them to put Christ afar off, and changed the sacred, living services of God into ceremonialism? It was "the enmity." It was self, the enmity of self, that caused it all. And that self expressed itself in unbelief, because it "is not subject to the law of God, neither indeed can be." That put a veil over their faces, so that they could not see to the end of that which was before their eyes.

They could not "look to the end of that which is abolished." 2 Cor. 3:13. Not that this end was so far off that they could not see from where they were, clear down to the end of it. That is not the thought at all. But they could not see the object of it. They could not see what was the intent of it, with themselves, at that time. We are too ready to give to that expression

the thought that here was something which pointed to something else away down yonder, and they could not see from there, clear down to the end of it. But, that is all wrong. No, those things which were before their eyes were intended to point to something right close to them, and that was Christ, Himself, personally present with them, and within their hearts at that time. That was the end of it, that was the object, the aim, the purpose of it.

Therefore, through the enmity, this unbelief which produced formality blinded their eyes, and put a veil over their faces, so they could not see the meaning, the object, of that which was abolished. Of course not. And as long as that enmity is in the heart of a man, even today, it produces unbelief there; and it puts a veil over his face, so that he cannot see to the end of these things that were abolished. He cannot see that the object of these things was the living presence of Christ in the temple of the heart, day by day, as the services was going on. It all means Christ, and He is not far. The object, the end, of all these things is right near, but they cannot see it. Why? Let us read, now, that passage in the third chapter of second Corinthians, beginning with the first verse:

Do we begin again to commend ourselves? or need we, as some others, epistles of commendation to you, or letters of commendation from you? Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God; not in tables of the stone, but in fleshly tables of the heart. And such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think anything as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new testament, not of the letter...

Letter of what? Of "the new testament." They had the letter of it, did they not? They had the letter of the new and the old both, but all they had was the letter, and was in the letter.

Who also hath made us able ministers...not of the letter, but of the spirit: for the letter killeth.

What letter kills? Letter of what kills? Letter of the New Testament, as well as any other letter. Here is a book. There are some letters in it. Those are simply the forms which express ideas. Those letters are not the ideas, they are the forms that contain the ideas, and convey those ideas to us. Those things back there were the letter, the forms, that contained the ideas, the spirit, and the grace of God. That is true, but in it all they saw only the letter. Did they get the idea, the grace, the spirit? No, they had only the form, the letter, even as we read in Rom. 2:20, "Which hast the form of knowledge and of the truth." There is the law of God. Take it there, as a man see it in letters, that is the form, the perfect form, too, of knowledge and truth. Take it as it is in Jesus Christ, and we have the thing itself, the complete idea of it, and all the grace and the spirit of it.

That you may see this, I will read one of the finest expressions I have seen upon that subject. "The righteousness of the law was presented to the world in the character of Christ." In the letter of the law, we have the form of it. As man looks at it, and sees it, as it is in tables of stone, or on a leaf, he sees the form of knowledge and truth. But, in Christ we have the perfect substance and idea itself. In the letter we have the perfect pattern, the perfect form, of knowledge and truth; yet it is only the form. In Christ we get the very substance and idea of knowledge and of truth expressed in the words, the letters, which are the form containing the truth. So then, while the letter killeth, "the spirit giveth life." Thank the Lord!

But if the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not steadfastly behold the face of Moses for the glory of his countenance; which glory was to be done away; how shall not the ministration of the spirit be rather glorious?...And not as Moses, which put a veil over his face.

Why was it necessary that he should put a veil over his face? Was it to keep them from seeing it? Was it to prevent their looking to the end of it? No. It was because "their minds were blinded." Moses came down from the mount with his face radiant with the glory of God. But their sinfulness, which was the consequence of the enmity, caused them to be afraid of the bright, shining glory of God, and they ran away. When Moses discovered

why they did not come near, he put a veil over his face. And this veil was upon his face simply *because of the veil that was upon their hearts*, through unbelief. Do you see?

They could not see the object of that glory upon Moses' face. Why? Because their minds were blinded. But were their minds blinded only then, and at that time? No, "until this day remaineth the same veil untaken away [Where? When?] in the reading of the Old Testament," the veil is still there.

But, O, when the heart, "shall turn to the Lord, then the veil shall be taken away," because in Christ is abolished the enmity that created the unbelief.

Their minds were blinded: for until this day remaineth the same veil untaken away in the reading of the Old Testament; which veil is done away in Christ. But even unto this day, when Moses is read, the veil is upon their heart. Nevertheless, when it shall turn to the Lord, the veil shall be taken away.

Upon how many hearts is the veil then? Upon every natural heart; for the mind of the natural heart is enmity against God, for it "is not subject to the law of God, neither indeed can be." "Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty." Where? O, in Him in whom we find the abolition of this enmity, in whom we find the breaking down of all this formalism, in whom we find the annihilation of all ceremonialism, in whom we find life, the light, the bright, shining glory of Jesus Christ, in Him there is liberty. Now, in the Old Testament, in the services which He had appointed, in the rights and forms which He there gave, we shall see Christ. And in the performance of all that is appointed, we shall see only the expression of the love of Christ, that is in the heart already by faith.

We all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.

I am glad that Jesus Christ has abolished the formality. He has cleared away, broken down, and left in ruins, that middle wall of partition that was between men, and taken it out of the way, nailing it to His cross. When we, in Him and with Him, are nailed to the cross, then we find the enmity abolished, the wall broken down, and we are all one in Jesus Christ. Christ is all in all. And all this, in order that God may be all in all.

The Third Angel's Message

SERMON

26

Elder A. T. Jones

WE WILL BEGIN THE present lesson where we closed the former one, 2 Cor. 2. To begin with, I desire to refer to the special point I made upon the statement that, “they could not look to *the end* of that which was abolished,” and the idea of the end, there, not being the end of it but the object, the aim of it. The Greek word *telos* signifies, “the *fulfillment*, or *completion* of anything; i.e., its consummation, issue, result, NOT its cessation or termination or extremity. The strict sense *telos* is not as *the ending of a past state*, but the *arrival of a complete and perfect one*.”

Thus, you see that the very idea in the text is, that the object, the aim, of these types and ceremonies and ordinances that God gave, was hidden from their eyes so they could not see it. And the reason that it was hidden was because of the unbelief and hardness of their own hearts.

By unbelief, the veil was upon their hearts. So Moses put a veil over his face, hiding the glory of his face, and thus representing the veil that was upon their hearts that caused them not to be able to look upon the brightness of the glory for fear. Turn to 2 Corinthians 3. I will read in the German, beginning with the third verse:

That ye a letter of Christ are through our service prepared and written, not with ink, but with the Spirit of the living God; not in stony tables, but in fleshy tables of the hearts; but such confidence have we through Christ to God. Not that we capable are from ourselves [or of ourselves.]

somewhat to think as from ourselves, but that we capable are, is from God [that is, it is from God our capability comes] who also us capable has made, that ministry to carry — the New Testament — not the letter, but the Spirit; for the letter kills, but the Spirit makes alive.

Now the seventh verse:

But as that ministry that through the letter killed, and in the stone is [literally built] inscribed, imaged glory had, so that the children of Israel could not look upon the face of Moses on account of the glory of his face, which there ceased; how shall not much more that ministry with the Spirit have glory.

If that that ceased had glory, how much more does that which remaineth have glory. If that had glory which through the letter killed, how much more will that have glory which through the Spirit gives life.

For as that ministry that the condemnation preached had glory, much more has the ministry which the righteousness preached overflowing glory; for even that former part that was glorious is not to be estimated [or counted] glorious in comparison with the overflowing glory; for as that had glory that there ceased, much more will that have glory that abides.

Now, we want to study for a moment what that ministration of death was. The English reads, “The ministration of death, written and graven in stones, was glorious.” The German, the ministration of the letter which was death, would be, literally, in harmony with ours. The ministration of the letter, which was death, was glorious. Now, if we know what that ministration of death was, then we can go on with the rest of the text and read the whole story. That we may the better understand what is the ministration of death, I will read again a few lines from the Testimony of Jesus.

The Jewish leaders were filled with spiritual pride. Their desires for the glorification of self manifested itself even in the service of the sanctuary.

Then according to this, what was their service of the sanctuary? What kind of a ministration was it? It was a ministration of self, was it not? But what is self? It is of the enmity; it is sin. What is the end of it? Death. Then, what was the ministration of death? What was the ministration of the letter of that thing without seeing what it meant? It was only death. There was no salvation in it. We will see that more fully as we go on.

Thus in their earthliness, separated from God in spirit, while professedly serving him, they were doing just the work that Satan desired them to do.

In the sanctuary, and in their offering the sacrifices whom were they serving? Satan. What was the ministration then? It could be nothing else than a ministration of death.

They were doing just the work that Satan desired them to do, taking a course to impeach the character of God and cause the people to view him as a tyrant.

In their ministration, in their performance of the services, they were taking such a course, and giving to the people the impression that God is a tyrant. And such ministry as that, could be only a ministry of death, condemnation, the ministry of condemnation.

Here is an awful sentence:

In presenting their sacrificial offerings in the temple, they were as actors in a play.

This is all from the "Spirit of Prophecy." What was the worship, then? What was the ministry?

The rabbis, the priests, and rulers had ceased to look beyond that [the symbol] for the truth that was signified by their outward ceremonies.

They ministered only the outward ceremony; and they did that as actors in a play. They did that in such a way that it caused the people to view God as a tyrant. Then, all that, was a ministry, the condemnation of death.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types.

Therefore, it was glorious; don't you see? In itself, that thing was glorious, but they hid from themselves the glory, by the evil that was upon their hearts. They did not see it or allow it to appear. Even that ministration of death was glorious, because in all that, which they were doing, there was signified the glory of the gospel of Christ. If only they had allowed the veil to be taken away from their eyes, so they could see it, and so that there could have been manifest the ministration of the Spirit, and therefore of life. The ministration of death was glorious by virtue of the truth that was hidden in it, not glorious by virtue of their ministering it in that way. Their missing the Christ, that was signified in it all, caused it to be to them a ministration of death. But yet, in itself, it was glorious in the truth that was hidden there, which they would not allow to appear.

The gospel of Christ was prefigured in the sacrificial offerings and Levitical types. The prophets had high, holy, and lofty conceptions, and had hoped that they would see the spirituality of the doctrines among the people of their day; but one century after another had passed by, and the prophets had died without seeing their expectations realized. The moral truth which they presented and which was so significant to the Jewish nation, to a large degree lost its sacredness in their eyes. As they lost sight of spiritual doctrine, they multiplied ceremonies. They did not reveal spiritual worship in purity, in goodness, in love for God and love for their fellow-men. They kept not the first four or the last six commandments, yet they increased their external requirements.

As Brother Gilbert said today, "there were four hundred and one requirements added to the fourth commandment alone."

They knew not that One was among them who was prefigured in the temple service. They could not discern the Way, the Truth, and the Life.

They could not look to the end, they could not see the aim and object of that which was abolished.

They had gone into idolatry, and worshipped external forms. They continually added to the tedious system of works, in which they trusted for salvation.

Now, I was glad that Brother Gilbert could give that talk here today, because I could see all the way through, that that was the best possible preparation there could be for the lesson tonight. Those who were here, saw from the few illustrations which he gave, that there is even to this day a deep spiritual truth underneath these forms that the Jews are using at this time. The very truth and righteousness and life of Jesus Christ is beneath these forms yet, at the core of it; but all this is completely lost sight of, and nothing is seen but the mere outward form, and in this they trust for salvation.

The enmity, that is in the natural heart, causes their minds to be blinded to the end of that which has been abolished, and which, if their hearts would turn to the Lord, they would clearly see was abolished. But, we whose hearts have turned to the Lord must see these things now, else we shall fall into the like system of forms and ceremonies, even in observing the things that Christ has appointed.

When Brother Gilbert was telling of these things today, it seemed to me that it was a perfect preparation for this study; that we might see the reality of the truth in this third chapter of 2 Corinthians, in regard to the thought of the ministration of death. That ministration was glorious on account of the truths therein contained, even though they were hidden. Yet, it had no glory in comparison with the glory that comes through living faith in Christ, who has broken down the wall, abolished the enmity, and set His people free with open face to behold as in a mirror the glory of the Lord, to be changed into the same image from glory to glory even as by the Spirit of the Lord. The enmity of the carnal mind is the foundation of the whole wall, the middle wall of partition, of ceremonialism, that was built up and which was indeed the ceremonial law as it was in the day that Christ came. And in abolishing the enmity, He broke down, annihilated, and keeps annihilated forever, that wall for all who are in Him; because in Him alone it is done.

Now, a word further. There was always a true ceremonial law apart from the law of God, and apart from the ceremonialism of the blind-hearted people of Israel. God appointed these very services, which they perverted into mere forms, in order that the people, through them, might see Christ more fully revealed; that they might see God's personal presence day by day. And that thus, they might appreciate the glorious salvation from sin, the transgression of the law of God. But, not only did they pervert all these points of ceremonies, which God had given for His blessed purpose, but they perverted the whole law of God, itself, into the same system of ceremonialism. So that, it all suggested righteousness and salvation by law, by all deeds, by works, by ceremonies. Yet, as all these things, which the Lord appointed, when they had perverted them, could not satisfy the heart, they had to heap upon them mountains of their own inventions in order if possible to supply the lack and so be sure of salvation. But, it was all only death. Thus, in this, too, it was true that, "the commandment, which was ordained to life, [they] found to be unto death."

So, I say, there was all the time a true ceremonial law, and they would have all the time a true ceremonial law, if they had been faithful to God. And, if they had been faithful, that true ceremonial law would have caused them to see Christ, so everywhere present, and so perfectly allied to them, and living in them, that when He came, the whole nation would have received Him gladly, because He would have seen Himself reflected in them, as He is to do when He comes the second time. So, there was the true ceremonial law, which God appointed for that purpose, in order that through these they might be brought to see the spirituality of the law of God, which is the character of Christ and His righteousness reflected, and which is found in Him alone. These things were to help them to understand Christ, that they might see Him as the fulfillment, and the glory, and the actual expression, of the ten commandments themselves. And might find Him to be, indeed, the end, the object, and the aim of the whole of it, the Ten Commandments with the rest. But, when their hearts turned away and their minds were blinded to these things, this caused them to turn everything into a form, as will always be done where the enmity is.

The same evil thing runs through all. But, thank the Lord, there stands the blessed word, that *when the heart shall turn to the Lord*, the veil shall be taken away; and then they with open face will see the glory of the Lord. Isn't that, then, a direct commission, from God to us, to go to the Jewish people with the blessed truth and the power of Christ? To show them that salvation in Christ is the end, object, and aim of all these things. O, let this be preached to all people, that if by any possible means the heart may turn to the Lord, the veil may be taken away, that all with open face may see the glory of the Lord.

But, we can never go with that commission until that veil is taken away from our own hearts, until that ceremonialism is taken away from our lives. What would be the use, of one who is steeped in ceremonialism, going to those who are in it, to get them saved from it? Therefore, God hath brought us this word at this time. He has "abolished in his flesh the enmity, even the law of commandments contained in ordinances," contained in ceremonies, in order "to make in himself of twain one new man, so making peace." Then both Jews, and ourselves, have access through one Spirit unto the Father.

I do not know that we need to look at that side of the question any further, because we can illustrate the subject on this side of the cross. It is almost perfected right in the mystery of iniquity today, against which our work, from this time forward, is to be pitted as never before.

Now, note, when Christ had taken away all those forms and ceremonies, even those which He Himself had appointed; when He had met them in Himself—He was the end, the object, the aim of them—He left others on this side of the cross. He appointed the Lord's supper. He appointed baptism. And the whole of the law of God still abides *as it is in Himself*, not as it is in the letter, because the enmity that is in a man's heart will turn that into the ministration of death, today as well as it ever did. And man, who is trying to seek life in keeping the Ten Commandments, and teaching others to expect life by keeping the Ten Commandments, that is even yet the ministration of death. It is a universal truth that Paul expressed when he was a Pharisee, a ceremonialist, "The commandment which was ordained to life, I found to be unto death."

On this side of the cross, Jesus appointed the Lord's supper, baptism, other things, the Sabbath with the rest. And, in Him, they all have deep and divine meaning. But, what was it that caused the people, away back yonder, not to see Christ in those things; and so, to use them for the purposes of self exaltation and self glorification? That enmity that "is not subject to the law of God, neither indeed can be," that desire of self to be glorified and magnified. Was there prophesied an exaltation of self, a magnifying, a glorification of self this side of the cross? Assuredly there was. There was to come "the man of sin...the son of perdition; who opposeth and *exalteth himself*." We know that self, the enmity, on the other side of the cross, perverted God's ordinances into ceremonialism. What would self, the enmity, do on this side of the cross? It would do the same thing. It will always and everywhere do the same thing.

That enmity, on this side of the cross, manifested itself thus, in those whose hearts were not turned to the Lord, in those who were not converted. And the idea in this word, "when it shall turn to the Lord," is that of conversion. It is not simply to turn around, but the idea, both in the German and in the Greek, is to turn to the Lord in conversion. Those whose hearts are not converted, and who yet profess to be Christians, have the form of godliness without the power. They have the profession without the thing. On this side of the cross, there came in men who had a form of Christianity without the power, a profession, a name, without having the thing. And here were the ordinances which the Lord had appointed, and which are to be used in Him. But these formalists, not having the salvation of Jesus Christ in themselves by living faith, not being in Him, expect salvation *in the forms* which they observe. Therefore, with the papacy, regeneration is by *baptism*. And regeneration being by baptism instead of by Christ, baptism becomes the essential of salvation. It is put in the place of Christ by the papacy, as really as ever circumcision was by the Jews. That is why it is that the priests must always be so prompt to reach the bedside, even of a dying infant, in order to make the sign of the cross and sprinkle the water, so that the child may be regenerated and saved.

To make regeneration salvation by baptism, whether it be in one form or another, that is the enmity, it is ceremonialism. Indeed, on this side of the cross, it is the mystery of iniquity.

Of the Lord's Supper, Jesus said, "Ye do show the Lord's death till he come." "This do in remembrance of me." But the papacy makes it the very Christ, Himself. They make it the very Christ Himself, and in taking it, expect to take *Him*, not "take *it* in remembrance" of Him. And thus, in taking it, they expect to be saved.

Christ taught that His presence should go with His people still. "I am with you always, even unto the end of the world." This is by the Holy Ghost; and *by faith* the Holy Ghost is received. But the papacy, not having faith, and so not having the Holy Ghost, and therefore not having the presence of Christ to go with them, turns the Lord's supper, from a memorial of Him, to the Lord Himself. And when the water is taken and swallowed, then the Lord is in them.

That is the papal system concerning these ordinances. And, as for commandments, why, not having the life of the Lord Jesus, which is, in itself, an expression of all the commandments, they must heap upon themselves a multitude of rules and hair-splitting distinctions of their own, of every sort and every kind. Just as it was with Phariseeism before Christ, precisely so.

Here is an expression written by Farrar in his *life of Paul*, page 26, concerning the system of Phariseeism when Paul was there, and Christ came into the world. It is word for word descriptive of the papacy in every phrase of it as it is:

When we speak of Phariseeism, we mean obedience petrified into formalism, religion degraded into ritual, morals cankered by casuistry; we mean the triumph and perpetuity of all the worst and weakest elements in religious party spirit.

In the system of "morals" is the very citadel of casuistry. Here, too, genuine morals are cankered into the very elements of death by casuistry.

That tells the story of the working of the enmity, the story of formalism and ceremonialism, on both sides of the cross of Christ. Why, then, was not that, on the other side of the cross, the papacy, as well as that, on this? This is why; on the other side of the cross Christ had not appeared in His fullness, as He is and as He did appear in the world. There were ceremonies—forms—given, that were intended to teach the people of

Him; and they perverted these forms. Then in the fullness of time, Christ Himself came; and the papacy perverts Christ Himself into formalism.

I will repeat it. Before Christ came, Phariseism, this self-exaltation, perverted *the forms* by which God would teach them of Christ until He should come in His fullness. But, the papacy takes Christ, after He has come in His fullness, and perverts Him, as well as all the forms which He has appointed; perverts the truth that is manifested in Him, in His fullness, and turns the whole of it into ceremonialism and formalism still.

But Christ, as He was manifested in the world, is the Mystery of God. God was manifest in the flesh, and Christ was the ministration of the mystery of God in its fullness. He is the ministration of righteousness which is overwhelmingly glorious. Now, when all this was wholly perverted by this enmity which came from Satan, and which is in itself enmity against God, and "is not subject to the law of God, neither indeed can be," when that mystery of God is thus perverted, that is also a mystery. But, what mystery alone can it be? Only the mystery of iniquity. That is why it is the mystery of iniquity this side of the cross, and not so great the other side. It is the same spirit working all the time, but not developed to the same degree. It is ever and always the ministration of death.

Now, let us spend the few minutes we have remaining on Christianity, genuine *Christianity*. Gal. 5:6. I will read, beginning with the first verse, and come up to the sixth. "Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage." We have read what that yoke of bondage was, all this whole mass of slavery to which they had bound themselves, these forms and ceremonies were a yoke of bondage. (See *Bulletin* pp. 470-472.) Christ has set us free from all that in the second of Colossians, the second of Ephesians, and in the third chapter of 2 Corinthians. Christ has set us free from formalism and ceremonialism, from going by rules and resolutions and all these things, but ever to be guided, actuated, and inspired by the living principle of the life of Jesus Christ itself. The difference between a principle and a rule is that the principle has in it the very life of Christ itself; while a rule is a form that a man makes in which he will express his idea of the principle, and which he would fasten not only upon himself but upon everybody, and make them do just like himself. That

is the difference between Christianity and ceremonialism. That is the difference between principle and rule. The one is life and freedom; the other is bondage and death.

Here is a passage in *Gospel Workers*, page 319, which I will read. It is concerning Christ. "There is not a monastic order upon the earth from which he (Christ) would not have been excluded for overstepping the prescribed rules." Exactly. You cannot bind *the life of God* by rules, and of all things you cannot bind it by man-made rules. He wants us, therefore, to be so imbued with the life of Jesus Christ *itself*, and the life of Christ *Himself*, that the living life of Jesus Christ and the principles of the truth of God shall shine and work in the life, in order that the life of Christ shall still be manifest in human flesh. That is where God has brought us in Him. And we are brought to this place, in Him, by being, by faith, ourselves crucified with Him, and dead with Him, and made alive with Him and waked up with Him, and raised up with Him, and seated with Him in the heavenly existence where He sits at the right hand of God in glory.

The Bible is not a book of rules; it is a book of principles. The statements in the Bible are not rules at all. They are the principles of the life of Jesus Christ, the principles of the life of God. They are Jesus Christ in that shape. The work of Christianity is to take Christ from that shape, and by the overshadowing of the Spirit of God, transform Jesus Christ, from that shape once more, into this human shape. When Christ was in the world, He was the Bible, the Word of God, in human shape. The Word of God, before He came into the world, was in that Bible shape. Now, He has gone back to God in heaven, and He says, "Christ in you, the hope of glory." Christ full-formed in you; Christ all, in all of you; all there is of you, shall be Christ within. Now, then, when Christ is full-formed in you and me, the Word of God, Jesus Christ, will once more be transformed from that Bible shape into human shape. Then God will put His seal upon it, and glorify it, as He has glorified that human shape already, which was the transformation, or the *transfiguration*, of the Word of God. That is the point to which Christ has raised us in this series of studies. O, shall we sit together with Him in the heavenly existence to which He has raised us?

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled with the yoke of bondage. Behold, I Paul say unto you, that if ye be circumcised, Christ shall profit you nothing. For I testify again to every man that is circumcised, that he is a debtor to do the whole law.

And what were those people preaching circumcision for? For salvation. Then he is a debtor to do everything that was ever spoken by God for salvation.

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.

That is true today, isn't it? Don't you see that these very Scriptures that were aimed at ceremonialism in that day are the living power of God against ceremonialism, and the papacy, and the form of godliness without the power that curse the world in the last days even to the day of the coming of Jesus Christ?

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. For we through the Spirit wait for the hope of righteousness by faith.

Now, the verse, "For in Jesus Christ," Where? Looking at Jesus Christ from the outside? Going to Him as to a reservoir or a fountain, and taking something out, and taking it off with me outside? No, "in Jesus Christ," in Him, in Him, "neither circumcision availeth anything, nor uncircumcision; but FAITH which worketh by love." That is Christianity. Anything less than that is ceremonialism, in this day as well as in that day. Everything less than that is the mystery of iniquity. Everything else than that is the mark of the beast. And whosoever has not that living principle of the living power in His life, will worship the beast and his image. And thus all the world will worship him, whose names are not written in the book of life, of the Lamb slain from the foundation of the world." Thank God for His unspeakable Gift.

What was circumcision to them? It was everything, actually; for circumcision itself was the seal of the perfection of righteousness by works. It actually stood in the place of Jesus Christ. Ah, but, in Jesus Christ,

that avails nothing at all. Circumcision meant works, all-absorbing works for righteousness and salvation. Paul was a “Tell-me-anything-more-to-do-and-I-will-do-it Pharisee.” That is the kind of a Pharisee he was. That is what circumcision meant. It was the one word that meant the whole system of works for salvation. But, in Jesus Christ, what avails for salvation? Circumcision avails nothing; neither works avail anything for salvation; nor any works at all; *but faith which works*. Faith finds the salvation of Jesus Christ a living power in the life, and working there the righteousness of God, by the love of God; and this is the love of God that we keep His commandments. O, let Christianity prevail; let Christianity be spread abroad! “Go ye into all the world and preach the gospel to every creature.”

For the last part of our study we will read a few verses in Colossians. Turn to the second chapter of Colossians. We will read, beginning with the first chapter and 25th verse, of the mystery of the gospel:

Whereof I am made a minister, according to the dispensation of God to fulfill the word of God [margin, fully to preach the word of God]: even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles [among the heathen]; which is Christ in you, the hope of glory; whom we preach.

Who preach? Where preach? *You* preach as you go. Whom we preach, “warning every man, and teaching every man in all wisdom; that we may present every man perfect.” *In Him*, always *in Him*, “present every man perfect in Christ Jesus.” We are to bring them unto Jesus, so that they shall abide in Christ, live in Him, walk in Him.

Whereunto I also labor, striving according to his working, which worketh in me mightily. For I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh.

Who are they who have not seen his face in the flesh? That takes in us who are here. That is for us. What now? “That their hearts might be comforted.” Good. “Being knit together in love.” All joined together, or

woven together? No, that is not enough, but “*knit* together,” in and in, each stitch held on to the other, and only one thread, Christ and His love, in it all.

Being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mystery of God, and of the Father, and of Christ.

What is that mystery? Christ in you; the annihilation of ceremonialism, the abolition of the enmity, the breaking down of every wall that separates the hearts of men.

“In whom are hid all the treasures of wisdom and knowledge. And this I say,” why did he say this for you and me, who have not seen his face in the flesh? “This I say, *lest any man should beguile you* with enticing words,” into ceremonialism, into formalism, into false dogmas and doctrines. “This I say, lest any man should be beguile you with enticing words...As ye have therefore received Christ Jesus the Lord, so walk ye in him.” In Him, in Him, ever in Him. It seems to me that that expression has come into our studies enough for us to count it our motto for all this Institute. We may have “In Him” our watchword. I do not know that it would be too much to go away with that ringing in our ears and fastened upon our minds—in Him, in Him; preaching in Him, praying in Him, working in Him, teaching in Him, turning men to Him, that they may be found in Him, so that we shall all always walk in Him, rooted and built up in Him.

Rooted and built up in him, and established in the faith, as ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Col. 2:7.

Beware of that. We are coming face to face with the mystery of iniquity. Beware of false philosophy, vain deceit, traditions, and the elements of the world; of the natural mind and the carnal heart. Beware of it. Christ, Christ, in Him; in Him alone, in Jesus Christ. Nothing avails but faith that works by love, and that love, the love of God, which keeps the commandments of God.

For in him dwelleth all the fullness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power; in whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ.

He put off the body of flesh by destroying the enmity in sinful flesh; by conquering all the tendencies of the sinful flesh, and bringing the whole man in subjection to the law of God. This is the circumcision of Christ, and it is accomplished by the Spirit of God Itself. And the same blessed work still goes on in all who are in Him.

The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God.

Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew him not.

Buried with him in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead.

“And ye being dead.” Are you dead? Are you dead with Him? In Him? And out of deadness in sins and the circumcision of your flesh hath He quickened you together with Him?

“Having forgiven you all trespasses.” Thank the Lord. The record is clean; God has cleared away the trespasses against us, blotting out the handwriting of ordinances that was against us, and imputing to us His own righteousness. What turned these ordinances against us? That enmity that turns into self-service everything that God has given. Blotting out that which was against us, which was contrary to us, taking it out of the way, nailing it to His cross. And having spoiled principalities and powers, he made a show of them openly, triumphing over them in it. Let no man therefore make a conscience for you; let no man judge you or decide for you. Let the love of Jesus Christ, in the heart, decide and do the thing that is right. Let no man therefore make a conscience for you in meat, or

in drink, or in respect of a holy day, or of the new moon, or of the Sabbath days: which are a shadow of things to come; but the body is of Christ.

Let no man beguile you of your reward! Let no one turn aside your aim, as we had it in the study of pages 166-167 of the *Bulletin*. "Let no man beguile you of your reward in a voluntary humility." What is a voluntary humility but following self-made rules, and the perversion of God's ordinances for the cultivation of our own ways. "Vainly puffed up by his fleshly mind." What is the mind of the flesh? What is the minding of the flesh? It "is enmity against God; for it is not subject to the law of God neither indeed can be." But Jesus Christ has abolished in His flesh the enmity, and in Him the enmity is abolished in our flesh, and we have the victory.

Vainly puffed up by his fleshly mind, and not holding the Head, from which all the body by joints and bands having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances [touch not; taste not; handle not; which all are to perish with the using], after the commandments and doctrines of men? Which things have indeed a show of wisdom in will worship, and humility, and neglecting of the body; not in any honor to the satisfying of the flesh. If ye then be risen with Christ, seek those things which are above.

Are you risen with Him? Has He raised us up? Are you there with Him? Then:

Seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on the things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory.

Behold, what manner of love the Father hath bestowed upon us; that we should be called the sons of God; therefore the world knoweth us not, because it knew him not. Beloved, now are we the sons of God,

and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is.

And the day is near and He is bringing it closer and closer. Thank God for His unspeakable gift. "And thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savor of his knowledge by us in every place." AMEN.

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