

GOSPEL
RIPENING
FOR THE MIDNIGHT
WATCH

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CONTENTS

INTRODUCTION	i
CHAPTER 1	9
Light & Darkness	
CHAPTER 2	22
The Gospel & Spiritual Growth	
CHAPTER 3	30
Christ Our Righteousness	
CHAPTER 4	43
Christ Our Righteousness - Part 2	
CHAPTER 5	52
Christ Our Rest	
CHAPTER 6	63
Righteousness by Faith & God's Everlasting Covenant	
CHAPTER 7	76
Laodicean Lukewarmness Part 1 (1859 - 1888)	
CHAPTER 8	86
Laodicean Lukewarmness Part 2 (Post - 1888)	
CHAPTER 9	95
The Harvest Principle & Spiritual Growth	
CHAPTER 10	104
The Pivotal Role of the Ear	
CHAPTER 11	115
Early Rain Growth in Christ	
CHAPTER 12	123
Early, Latter Rain Experience & What We Have in Christ	
CHAPTER 13	134
Glorifying God	
CHAPTER 14	146
Introducing the Ladder of Christian Perfection	
CHAPTER 15	154
The Ladder of Christian Perfection - Part 2	
CHAPTER 16	162
Peter's Ladder - A Deeper Analysis	

INTRODUCTION

We are now in the first year of the Second Watch of this first generation in this new cycle since 1844. This is the midnight Watch, another opportunity to allow our High Priest to ripen the harvest and win the last battle in the great controversy!

Camp Meeting 2015 has arrived. Let us study and pray for the outpouring of the Holy Spirit. These 2015 Camp Meeting lectures follow on from the 2014 Camp Meeting lectures. Let us surrender all for accelerated gospel ripening in this Midnight Watch!

When the soul surrenders itself to Christ, a new power takes possession of the new heart. A change is wrought which man can never accomplish for himself. It is a supernatural work, bringing a supernatural element into human nature. The soul that is yielded to Christ becomes His own fortress, which He holds in a revolted world, and He intends that no authority shall be known in it but His own. A soul thus kept in possession by the heavenly agencies is impregnable to the assaults of Satan. But unless we do yield ourselves to the control of Christ, we shall be dominated by the wicked one. We must inevitably be under the control of the one or the other of the two great powers that are contending for the supremacy of the world. It is not necessary for us deliberately to choose the service of the kingdom of darkness in order to come under its dominion. We have only to neglect to ally ourselves with the kingdom of light. If we do not cooperate with the heavenly agencies, Satan will take possession of the heart, and will make it his abiding place. The only defense against evil is the indwelling of Christ in the heart through faith in His righteousness. Unless we become vitally connected with God, we can never resist the unhallowed effects of self-love, self-indulgence, and temptation to sin. We may leave off many bad habits, for the time we may part company with Satan; but without a vital connection with God, through the surrender of ourselves to Him moment by moment, we shall be overcome. Without a personal acquaintance with Christ, and a continual communion, we are at the mercy of the enemy, and shall do his bidding in the end. {DA 324.1}

Have a Latter Rain Camp Meeting

Bro. Elliot Douglin
August 1st, 2015



LIGHT & DARKNESS



We are now in the second decade or second watch of this first generation of this new cycle which started on October 22, 2004. This is the MIDNIGHT watch. We can expect increasing darkness in the world but increasing LIGHT for God's people who are walking in the light.

Long ago, the prophet Isaiah prophesied that “the darkness shall cover the earth, and gross darkness the people...” Today we are seeing a most striking fulfillment of this prophecy!

Of course the darkness has been steadily increasing since the fall of Adam. History has left records of periods of horrible darkness. Let us recall a few outstanding examples:-

- (i) The 120 years that led up to the Flood(Genesis);
- (ii) The Tower of Babel and the centuries that followed leading to the call of Abraham
- (iii) The period between Malachi and the birth of John the Baptist
- (iv) The 1260 year medieval papal reign
- (v) The two world wars (1914- 1918 and 1936- 1945)

This brings us to our ultra-modern times and especially the year 2000. But in particular during the year 2014 and since, we have had horrific increases in what Isaiah calls gross darkness!

The horrible violence, cruelty and murder of sectarian religious intolerance in the East; the on-going threat of new and deadly infections; random shootings in the USA; economic recession; the phenomenon of global warming; all these and more, have produced severe stress and panic in this proud technologically advanced civilization.

Indeed the words of Jesus come ringing down the ages:

For nation shall rise against nation, and kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these [are] the beginning of sorrows. {Matthew 24: 7- 8} KJV

And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. {Luke 21: 25- 26} KJV

DARKNESS AND LIGHT

Darkness as used by Isaiah means ignorance of God, unbelief in God, selfishness, hatred, violence, sin, evil in all its forms, natural disasters, sickness, disease, accidents, misery, unhappiness, death.

Darkness is the opposite of light. Light means God's love, truth, righteousness, goodness, order, peace, health, life, joy and happiness.

Many religionists believe that both Light and Darkness come from the same Source, that Source being God!

But Jesus and the New Testament emphatically declare that God is not; in fact cannot be the Source of darkness. God is the Source of light and not darkness! Darkness is the absence of light!

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprov'd. But he that doeth truth cometh to the light, that his deeds may be made manifest, that they are wrought in God. {John 3: 17- 21} KJV

This then is the message which we have heard of him, and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. {1 John 1: 5- 7} KJV

Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. {James 1: 17} KJV

Again, a new commandment I write unto you, which thing is true in him and in you: because the darkness is past, and the true light now shineth. He that saith he is in the light, and hateth his brother, is in darkness even until now. He that loveth his brother abideth in the light, and there is none occasion of stumbling in him. But he that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. {1 John 2: 8- 11} KJV

Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. {John 8: 12} KJV

THE SOURCE OF DARKNESS

The Bible clearly teaches that Satan was the first creature to oppose the Divine principle of unselfish, self-sacrificing agape LOVE. Before that opposition to God's way developed in his mind, he had been a loyal angel. In fact, he was the one who received the Light of God through the Son of God and gave that Light to the other angels.

Mysteriously, he took his focus off the Son of God and focused more and more on self until he lost the light and became the source of darkness and sin. Satan therefore became the source of sin, evil and death.

He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. {1 John 3: 8} KJV

Ye are of [your] father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it. {John 8: 44} KJV

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: {Ephesians 2: 2} KJV

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. {Hebrews 2: 14- 15} KJV

HOW THE DARKNESS ENTERED OUR WORLD

Satan painted a false picture of God's character in the minds of all who believed his false words. He deceived one third of the angels. He deceived our first parents Adam and Eve. He suggested to them that

God could not be trusted. He, Satan, implied that God has a hidden agenda to suppress and oppress His creatures while keeping His Son in the top position!

Adam's fall meant the fall of all mankind because he was the head and representative of mankind. Adam's fall caused the darkness of sin, evil and death to enter our world.

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: {Romans 5: 12} KJV

FREEDOM OF CHOICE

God is absolutely free and He made His creatures with freedom of choice. God always intended to govern His universe by the great principles of Agape Love and freedom. Many people do not understand that the only other alternative to making us free would have been to make us robots!

And if it seem evil unto you to serve the LORD, choose you this day whom ye will serve; whether the gods which your fathers served that [were] on the other side of the flood, or the gods of the Amorites, in whose land ye dwell: but as for me and my house, we will serve the LORD. {Joshua 24: 15} KJV

God wanted a universe full of intelligent beings with genuine freedom of choice and freedom to possess a character like His. But this meant that His creatures would be free to oppose Him if they so choose. And since God has made us free, He cannot remove that freedom of choice, otherwise He would be making us robots.

Many people ask the question: WHY DOES GOD NOT STOP BAD PEOPLE FROM DOING BAD THINGS?

But to do that He would have to remove their freedom of choice which He cannot do because it would be wrong!

Since God is running the universe in freedom and by Agape Love, He cannot use force to crush out rebellion. He must win back those who rebel by love and those who reject His love ultimately will self-destruct!

Then he answered and spake unto me, saying, This [is] the word of the LORD unto Zerubbabel, saying, Not by might, nor by power, but by my spirit, saith the LORD of hosts. {Zechariah 4: 6} KJV

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. {Revelation 22: 17} KJV

For whoso findeth me findeth life, and shall obtain favour of the LORD. But he that sinneth against me wrongeth his own soul: all they that hate me love death. {Proverbs 8: 35- 36} KJV

Sin originated in self-seeking. Lucifer, the covering cherub, desired to be first in heaven. He sought to gain control of heavenly beings, to draw them away from their Creator, and to win their homage to himself. Therefore he misrepresented God, attributing to Him the desire for self-exaltation. With his own evil characteristics he sought to invest the loving Creator. Thus he deceived angels. Thus he deceived men. He led them to doubt the word of God, and to distrust His goodness. Because God is a God of justice and terrible majesty, Satan caused them to look upon Him as severe and unforgiving. Thus he drew men to join him in rebellion against God, and the night of woe settled down upon the world.

The earth was dark through misapprehension of God. That the gloomy shadows might be lightened, that the world might be brought back to God, Satan's deceptive power was to be broken. This could not be done by force. The exercise of force is contrary to the principles of God's government; He desires only the service of love; and love cannot be commanded; it cannot be won by force or authority. Only by love is love awakened. To know God is to love Him; His character must be manifested in contrast to the character of Satan. This work only one Being in all the universe could do. Only He who knew the height and depth of the love of God could make it known. Upon the world's dark night the Sun of Righteousness must rise, "with healing in His wings." Malachi 4:2.

The plan for our redemption was not an afterthought, a plan formulated after the fall of Adam. It was a revelation of “the mystery which hath been kept in silence through times eternal.” Romans 16:25, R. V. It was an unfolding of the principles that from eternal ages have been the foundation of God’s throne. From the beginning, God and Christ knew of the apostasy of Satan, and of the fall of man through the deceptive power of the apostate. God did not ordain that sin should exist, but He foresaw its existence, and made provision to meet the terrible emergency. So great was His love for the world, that He covenanted to give His only-begotten Son, “that whosoever believeth in Him should not perish, but have everlasting life.” John 3:16.

Lucifer had said, “I will exalt my throne above the stars of God; . . . I will be like the Most High.” Isaiah 14:13, 14. But Christ, “being in the form of God, counted it not a thing to be grasped to be on an equality with God, but emptied Himself, taking the form of a servant, being made in the likeness of men.” Philippians 2:6, 7, R. V., margin.

This was a voluntary sacrifice. Jesus might have remained at the Father’s side. He might have retained the glory of heaven, and the homage of the angels. But He chose to give back the scepter into the Father’s hands, and to step down from the throne of the universe, that He might bring light to the benighted, and life to the perishing. **{D.A page 21- 22}**

HOW THE LIGHT WAS BROUGHT BACK

Adam’s disobedience brought condemnation upon all mankind because we were all in Adam when he chose to disobey God. That condemnation meant eternal death.

People usually exclaim that it was unfair that Adam’s disobedience should have condemned us before we were individually born, before we could have exercised our individual choice!

God’s answer to their charge is amazing! Just as Adam’s disobedience condemned us before we were individually born, so Christ’s death has bought us back and has given us all legal pardon before we were individually born!

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life.
{Romans 5: 18} KJV

Christ died the equivalent of the eternal death which Adam's sin and all our sins caused. He exhausted the penalty. He paid the debt in full and gave the entire human race legal pardon, justification of life!

We have physical life today because of Christ's sacrifice! He is the Lamb slain from the foundation of the world (Revelation 13: 8)! Although He died in A.D 31, the efficacy of His infinite sacrifice extended back to the fall of Adam and allowed the race to survive physically, while reversing our own status from illegal to legal! The Cross of Christ gave to all of us justification of life before we were born physically, in other words, we could not even have been physically born without Christ's sacrifice.

INDIVIDUAL JUSTIFICATION BY FAITH

The faith of Jesus working by love produced perfect obedience for us and He died for all our sins: past, present and future! When as sinners we believe this Gospel, this Good News, the righteousness of Christ is imputed to us and we are justified by faith and born again!

This is individual justification by faith and is unto eternal life for all who abide in Christ to the end.

So whereas the legal corporate pardon and justification of life was given to all before we were born, individual justification by faith requires the individual's free choice to believe, repent and confess. This is the APHEIMI (forgiveness) of 1 John 1: 9 which is heart cleansing!

THE SECOND CONDEMNATION

Those who reject Christ and His infinite redemption will die what the Bible calls the second death (Revelation 20: 4, 15/ Revelation 21: 8). To reject Christ is to incur a second condemnation.

And he said unto them, Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. {Mark 16: 15- 16} KJV

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak. And I know that his commandment is life everlasting: whatsoever I speak therefore, even as the Father said unto me, so I speak. {John 12: 47- 50} KJV

NO CONDEMNATION IN CHRIST

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. {Romans 8: 1} KJV

Christ has cancelled the first condemnation for all mankind. Those who accept Him as their personal Saviour and are justified by faith and who abide in Him by faith will not incur the second condemnation.

Therefore in Christ there is no more condemnation. There is neither the first nor second condemnation. The first has been atoned for by Christ for all mankind. And there is no second condemnation for those who are in Christ by faith! The second condemnation is incurred by unbelief in Christ!

THE TRUE GOSPEL IS LIGHT

The knowledge that the condemnation caused by Adam's fall and also by our own individual sins, has been removed even before we were born sets us free from the bondage of the fear of death. It motivates us to truly repent and confess and to receive the forgiveness of 1 John 1: 9 which is aphiemi or heart cleansing! It also motivates us not to focus on ourselves but on Christ our Saviour! We have the assurance

that in Him there is no more condemnation! Moreover, the law of the Spirit of life in Him sets us free from the law of sin and death in the flesh! Oh what a wonderful deliverance!

For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. {Romans 8: 2} KJV

THE SECOND DEATH WAS NOT PREPARED FOR MANKIND

The New Testament clearly teaches that the second death was “prepared” for Satan and his fallen angels, not for mankind!

Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: {Matthew 25: 41} KJV

Before the foundation of the world, God chose humanity, all men, in Christ and prepared the kingdom for humanity before the foundation of the world!

According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: {Ephesians 1: 4} KJV

Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: {Matthew 25: 34} KJV

Those who deliberately reject the free gift of salvation given to humanity in Christ will end up in the second death (death by fiery destruction) which was “prepared” for the devil and his angels. Read and understand the following texts of scripture:

- 2 Peter 3: 9
- 1 Timothy 2: 3- 4
- Ephesians 1: 3- 7
- Matthew 25: 31- 46

THE REMOVAL OF CONDEMNATION REVEALS THE LIGHT OF THE GOSPEL

When Jesus had lifted up himself, and saw none but the woman, he said unto her, Woman, where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more. Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life. {John 8: 10- 12} KJV

The woman had stood before Jesus, cowering with fear. His words, “He that is without sin among you, let him first cast a stone,” had come to her as a death sentence. She dared not lift her eyes to the Saviour’s face, but silently awaited her doom. In astonishment she saw her accusers depart speechless and confounded; then those words of hope fell upon her ear, “Neither do I condemn thee: go, and sin no more.” Her heart was melted, and, casting herself at the feet of Jesus, she sobbed out her grateful love and with bitter tears confessed her sins.

This was to her the beginning of a new life, a life of purity and peace, devoted to God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which is unto death everlasting. This penitent woman became one of His most steadfast followers. With self-sacrificing love and devotion she showed her gratitude for His forgiving mercy. For this erring woman the world had only contempt and scorn, but the Sinless One pitied her weakness and reached to her a helping hand. While the hypocritical Pharisees denounced, Jesus bade her, “Go, and sin no more.”

Jesus knows the circumstances of every soul. The greater the sinner’s guilt, the more he needs the Saviour. His heart of divine love and sympathy is drawn out most of all for the one who is the most hopelessly entangled in the snares of the enemy. With His own blood He has signed the emancipation papers of the race. **{M.H page 89- 90}**

What shall we then say to these things? If God [be] for us, who [can be] against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? [It is] God that justifieth. Who [is] he that condemneth? [It is] Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. {Romans 8: 31- 34} KJV

During the final Gospel invitation of Revelation 18:1, the light of this wonderful gospel will reveal the light of God's character and bring every living human person to the point of final decision. Either to be melted into repentance, confession and absolute surrender or to resist such love and commit the unpardonable sin.

Those who choose to accept God's incomprehensible Agape Love and in faith surrender to Jesus will receive Christ as their righteousness and be totally transformed into love motivated obedience to God's law of love as expressed in the Ten Commandments.

Those who reject the true gospel will not have the power of Agape Love with which to genuinely obey. By rejecting Christ as their only righteousness they will receive the mark of the Beast.

CLOSING GEM

Those who know not God cannot by their learning or science find out God. Christ does not try to prove the great mystery, but reveals a love that is beyond measurement. He does not make God's power and greatness the chief theme of His discourses. He speaks of Him oftenest as our Father. . . . He desires our minds, weakened by sin, to be encouraged to grasp the idea that God is love. . . .

The father of the prodigal son is the type that Christ chooses as a representation of God. This father longs to see and receive once more the son who has left him. He waits and watches for him, yearning to see him, hoping that he will come. When he sees a stranger approaching, poor and clothed with rags, he goes out to meet him, if perchance it may be his son. And he feeds

and clothes him as if he were indeed his son. By and by he has his reward, for his son comes home, on his lips the beseeching confession, "Father, I have sinned against heaven, and in thy sight, and am no more worthy to be called thy son." And the father says to the servants, "Bring forth the best robe, and put it on him; and put a ring on his hand, and shoes on his feet; and bring hither the fatted calf, and kill it; and let us eat, and be merry" (Luke 15:21-23).

There is no taunting, no casting up to the prodigal of his evil course. The son feels that the past is forgiven and forgotten, blotted out forever. And so God says to the sinner, "I have blotted out, as a thick cloud, thy transgressions, and as a cloud thy sins" (Isaiah 44:22). "I will forgive their iniquity, and I will remember their sin no more" (Jeremiah 31:34). . . .

Heaven is waiting and yearning for the return of the prodigals who have wandered far from the fold. Many of those who have strayed away may be brought back by the loving service of God's children. . . .

Think of the Father subjecting Himself to sorrow, sparing not His own Son, but freely delivering Him up for us all. . . . O that we had a better understanding of His love! **{HP 10.5}**

2

THE GOSPEL & SPIRITUAL GROWTH

*B*ut grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen. {2 Peter 3: 18} KJV

Genuine spiritual growth is fundamentally a growth in grace and in the knowledge of our Lord and Saviour Jesus Christ.

The true gospel teaches justification by the faith of Jesus not by the works of law. Any professed Christian who may have started in faith but who then later on seeks to be justified by works, is fallen from grace.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. {Galatians 2: 16} KJV

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. {Galatians 5: 4} KJV

If a person is fallen from grace then such a person cannot grow in

grace even though he may think that his good works indicate growth. This reminds us right away of Laodicean lukewarmness, in which there is the delusion that one is rich and increased with goods (good works) not knowing that such a one is wretched, miserable, poor, blind and naked (Revelation 3: 14- 17).

Ignorance of the true gospel causes many professed religionists to try to atone for their past sins and to free themselves from the first condemnation by their own efforts to obey the law. And some who claim to believe in justification by faith think they are set free from that condemnation by their faith rather than the faith of Jesus.

THE TRUE GOSPEL

The true gospel teaches justification by the faith of Christ. His perfect faith and love produced absolute surrender to His Father resulting in perfect sinless obedience even to the point of dying the equivalent of eternal death for all humanity. As the Second Adam, Christ embraced the whole human race by taking on our corporate fallen human flesh. He was really tempted in all points as we are and overcame the flesh, the world and the devil for us. By His death on the cross, He cancelled the Adamic condemnation and exhausted the punishment for all the sins which resulted from Adam's fall. He paid the debt in full and set all men free from the first condemnation.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: {2 Corinthians 5: 14} KJV

And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. {2 Corinthians 5: 18- 19} KJV

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. {Romans 5: 18} KJV

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. {John 3: 17} KJV

CHARIZOMAI

Notice that the apostle Paul calls this corporate justification, the justification of life in Romans 5:18. God legally pardoned all mankind by virtue of Christ's death.

In Colossians 2:13, Paul employs the Greek word CHARIZOMAI which means unconditional pardon; unconditional to us because our Saviour fulfilled all the conditions for us!

“...having pardoned (CHARIZOMAI) all your trespasses.”

So the good news is that Jesus died for our sins and legally pardoned (charizomai) all mankind. This is why we have physical life and probationary existence which gives us opportunity to accept Christ and be saved unto eternal life.

GOD'S LOVE GIVES REPENTANCE

This wonderfully Good News reveals God's incomprehensible Love. This Love is the good news that leads to repentance. This Agape Love of the Father and the Son in the Holy Spirit draws the sinner to the foot of the cross, to the heart of Christ and melts the sinner's heart in true conviction, repentance and confession.

Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? {Romans 2: 4} KJV

And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely. {Revelation 22: 17} KJV

When the sinner believes this Gospel and in genuine repentance and confession surrenders all to Jesus, he, the sinner, experiences justification by faith and is converted, born again. The righteousness

of Christ is imputed to him and is received into his spirit and soul as a free gift. The sinner is thereby transformed from rebellion and disobedience to submission and obedience to God's law of love as expressed in the Ten Commandments.

RENEWAL OF THE SPIRIT OF THE MIND

The principle of selfishness is dethroned and the principle of Agape Love is enthroned in the spirit of the mind. The Love of God in the spirit of the mind produces genuine love-motivated obedience, the obedience of faith.

For we ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, [and] hating one another. But after that the kindness and love of God our Saviour toward man appeared, Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost; Which he shed on us abundantly through Jesus Christ our Saviour; That being justified by his grace, we should be made heirs according to the hope of eternal life. {Titus 3: 3- 7} KJV

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. {Romans 8: 1- 4} KJV

Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and [of] the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. {John 3: 5- 6} KJV

That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. {Ephesians 4: 22- 24} KJV

Therefore if any man [be] in Christ, [he is] a new creature: old things are passed away; behold, all things are become new. {2 Corinthians 5: 17} KJV

If ye love me, keep my commandments. {John 14: 15} KJV

APHIEMI

The forgiveness of John 1: 9 describes the removal of sin from the heart when the believer repents and confesses. The Greek word here is APHIEMI (which means to take away or send away from). Whereas, Legal Pardon, CHARIZOMAI, has been given to all mankind, APHIEMI is received only by those who believe, repent and confess their sins to God exercising faith in Jesus in order to be justified by the faith of Jesus.

A SECOND CONDEMNATION

Rejection of Christ and His salvation incurs a second condemnation. This second condemnation is not the first Adamic condemnation, that was reversed by Christ's death for our sins. The second condemnation is the condemnation of unbelief in Christ, of grieving the Holy Spirit whose office work is to convince and convict the sinner concerning the free salvation given by Christ.

For God sent not his Son into the world to condemn the world; but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil. {John 3: 17- 19} KJV

And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. The law and the prophets [were] until John: since that time the kingdom of God is preached, and every man presseth into it. {Luke 16: 15- 16} KJV

And if any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world. He that rejecteth me, and receiveth not my words, hath one that judgeth him: the word that I have spoken, the same shall judge him in the last day. {John 12: 47- 48} KJV

GOOD WORKS

[This is] a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men. {Titus 3: 8} KJV

Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. {Matthew 5: 16} KJV

Good works are of vital importance in the Christian's life but do not misunderstand their purpose. No one is justified by good works. The proof that the believer is justified by faith and born again is seen in the transformation of his character. Good works testify to radical change brought about by justification by faith.

THE PURPOSE OF GOOD WORKS

The purpose of good works is to glorify God by demonstrating to the on-looking universe that the free gift of God's righteousness, imparted by the Holy Spirit, produces Christ-like character – the character of Agape Love.

For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ

Jesus unto good works, which God hath before ordained that we should walk in them. {Ephesians 2: 8- 10} KJV

Faith and agape love are manifested in obedience to God's commandments and in "hot" works.

INTRODUCING SPIRITUAL GROWTH

Spiritual growth begins with the new birth. God intends that spiritual growth should proceed steadily and constantly unto perfection and maturity of faith and character.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. {1 Peter 1: 23} KJV

Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, As newborn babes, desire the sincere milk of the word, that ye may grow thereby: {1 Peter 2: 1- 2} KJV

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {Ephesians 4: 13} KJV

CLOSING GEM

"Some who come to God by repentance and confession, and even believe that their sins are forgiven, still fail of claiming, as they should, the promises of God. They do not see that Jesus is an ever-present Saviour; and they are not ready to commit the keeping of their souls to Him, relying upon Him to perfect the work of grace begun in their hearts. While they think they are committing themselves to God, there is a great deal of self-dependence. There are conscientious souls that trust partly to God, and partly to themselves. They do not look to God, to be kept by His power, but depend upon watchfulness against temptation, and the performance of certain duties for acceptance with Him. There are no victories in this kind of faith. Such persons toil to no purpose; their souls are in continual bondage, and they find no rest until their burdens are laid at the feet of Jesus.

There is need of constant watchfulness, and of earnest, loving devotion; but these will come naturally when the soul is kept by the power of God through faith. We can do nothing, absolutely nothing, to commend ourselves to divine favor. We must not trust at all to ourselves nor to our good works; but when as erring, sinful beings we come to Christ, we may find rest in His love. God will accept every one that comes to Him trusting wholly in the merits of a crucified Saviour. Love springs up in the heart. There may be no ecstasy of feeling, but there is an abiding, peaceful trust. Every burden is light; for the yoke which Christ imposes is easy. Duty becomes a delight, and sacrifice a pleasure. The path that before seemed shrouded in darkness becomes bright with beams from the Sun of Righteousness. This is walking in the light as Christ is in the light.” {1 SM page 354}

3

CHRIST OUR RIGHTEOUSNESS

AN ETERNAL, ABSOLUTE TRUTH



In whom (Christ) are hid all the treasure of wisdom and knowledge. {Colossians 2: 3}

What an incomprehensibly deep and mysterious statement by the Apostle Paul! Suppose a Berean had asked Paul for the Old Testament source for such a doctrine, what would have been Paul's answer? Undoubtedly the answer would have been Proverbs 8! Read Proverbs 8 for yourself!

Proverbs 8 can be divided into two parts; first part, made up of verses 1- 21, describes wisdom's cry, plea, invitation and instruction to mankind. In verses 7- 10 we see that truth, righteousness and knowledge are integral components of wisdom.

The second part, made up of verses 22 to 36, reveals the Son of God as Eternal Wisdom, the Wisdom or Righteousness of God! Since YAHWEH's way is beginningless, verse 22 indicates the beginninglessness of Eternal Wisdom, the Son of God.

Jesus said unto them, Verily, verily, I say unto you, Before Abraham was, I am. {John 8: 58} KJV

Indeed one of the names of the Son of God is YAWEH TSIDKENU, THE LORD YAHWEH OUR RIGHTEOUSNESS!

In his days Judah shall be saved, and Israel shall dwell safely: and this [is] his name whereby he shall be called, THE LORD OUR RIGHTEOUSNESS. {Jeremiah 23: 6} KJV

In the New Testament the Son of God is called the Word (Greek: LOGOS) of God. He was the Active Agent in the creation of the universe.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. {John 1: 1- 3} KJV

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. {Colossians 1: 16- 17} KJV

THE MYSTERIES OF THE GODHEAD

But to us [there is but] one God, the Father, of whom [are] all things, and we in him; and one Lord Jesus Christ, by whom [are] all things, and we by him. {1 Corinthians 8: 6} KJV

Two other amazing texts from the Apostle Paul when put alongside our previous texts reveal that the Son of God is the exact image of the Father i.e. of Eternal Power and they are both inseparable.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {Romans 1: 20} KJV

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, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; {Hebrews 11: 1-3} KJV

Indeed Infinite Wisdom reveals the character of Infinite Power. The Son of God reveals God the Father.

No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. {John 1: 18}

The Infinite Love between the Father and the Son is functionally constituted in the Holy Spirit.

ETERNAL POWER, ETERNAL WISDOM, ETERNAL LOVE

The Godhead is comprised of Eternal Power, Eternal Wisdom and Eternal Love. Eternal Wisdom/Righteousness is embodied in the Son of God; Eternal Power is embodied in God The Father; and Eternal Love is embodied in the Holy Spirit.

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse: {Romans 1: 20} KJV

The righteousness of God is embodied in Christ. We receive righteousness by receiving Him. **{M.B. 18}**

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. {Romans 5: 5} KJV

No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby

know we that we dwell in him, and he in us, because he hath given us of his Spirit. {1 John 4: 12- 13} KJV

SOLVING THE SIN PROBLEM BY ETERNAL WISDOM

Problem solving is done by wisdom. So when the sin problem arose God applied His Wisdom to the sin problem and actually gave His Wisdom to the human race in order to solve the problem.

Since God the Father has given His Son to us through His Spirit, Christ has become, in a very special way, our righteousness.

The only wisdom or righteousness that God accepts is His Son. The only righteousness we can bring before God which He will accept is His Son!

But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption: That, according as it is written, He that glorieth, let him glory in the Lord. {1 Corinthians 1: 30- 31} KJV

In applying His Wisdom and actually giving His Wisdom, to solve the sin problem and to redeem mankind, God sent His Son into our world as a human. The Son of God became a man, the Word was made flesh. We call this the incarnation.

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

And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. {1 Timothy 3: 16} KJV

PAUL'S ANALYSIS IN THE BOOK OF HEBREWS

In Hebrews chapter one the Apostle Paul presents Christ, the Son of God, in the form and nature of God and higher than the angels as high as God is higher than the angels because the Son of God possesses the same Godhead as His Father!

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 firstbegotten 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: a sceptre of righteousness [is] the sceptre of thy kingdom. {Hebrews 1: 4- 8} KJV

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, and thy years shall not fail. {Hebrews 1: 10- 12} KJV

I said, O my God, take me not away in the midst of my days: thy years [are] throughout all generations. Of old hast thou laid the foundation of the earth: and the heavens [are] the work of thy hands. They shall perish, but thou shalt endure: yea, all of them shall wax old like a garment; as a vesture shalt thou change them, and they shall be changed: But thou [art] the same, and thy years shall have no end. {Psalm 102: 24- 27} KJV

Then in Hebrews chapter two the Apostle Paul presents Christ, the Son of God in the form and nature of fallen man and lower than the angels as man is lower than the angels. And all of this for the purpose of tasting death for every man and delivering mankind from the bondage of sin and fear of death!

But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. {Hebrews 2: 9} KJV

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. {Hebrews 2: 14- 15} KJV

RESCUING MANKIND FROM THE ETERNAL DEATH

Adam's sin plunged mankind into eternal death. The Son of God died that death for all mankind, and all that is left of that first eternal death is a mere physical death which we now call the first death. All mankind will be resurrected from physical death, proving that all mankind received a legal pardon by virtue of Christ having died that first eternal death for all. Only those who reject the plan of salvation (which is essentially the sin against the Holy Spirit's work of convincing and convicting) will die another eternal death, which the Bible calls the second death.

And death and hell were cast into the lake of fire. This is the second death. {Revelation 20: 14} KJV

But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. {Revelation 21: 8} KJV

Since there is a second eternal death there must have been a first eternal death. JESUS DIED THAT FIRST ETERNAL DEATH FOR ALL MANKIND . Physical death, the physical consequence of Adam's fall, is all that is left of the first eternal death. The Second death will be the ultimate penalty of rejection of the Son of God.

Only one Man has died ETERNAL death, the ultimate consequence of all sins except the unpardonable sin. Those who reject Him will INCURR THE SECOND CONDEMNATION and die the second death because there remains no sacrifice for the sin of rejecting the Son of God and His infinite salvation. But sadly those who reject will be the majority!

We see then that the two condemnations and the two eternal deaths are linked to the two Adams. The first Adam, by his fall, brought the first condemnation and the first eternal death. Jesus died that first eternal death for all mankind. The second condemnation and the second eternal death will be (future tense) the result of rejecting the salvation of the Son of God !

Back now to the Eternal Realities in the Godhead.

Infinite Power had to employ Infinite Wisdom through Infinite Love to rescue mankind from eternal death! This means that we can only now begin to understand the plan of redemption. Through eternal ages to come we shall continue to learn!

In this life we can only begin to understand the wonderful theme of redemption. With our finite comprehension we may consider most earnestly the shame and the glory, the life and the death, the justice and the mercy, that meet in the cross; yet with the utmost stretch of our mental powers we fail to grasp its full significance. The length and the breadth, the depth and the height, of redeeming love are but dimly comprehended. The plan of redemption will not be fully understood, even when the ransomed see as they are seen and know as they are known; but through the eternal ages new truth will continually unfold to the wondering and delighted mind. Though the griefs and pains and temptations of earth are ended and the cause removed, the people of God will ever have a distinct, intelligent knowledge of what their salvation has cost.

It will be seen that He who is infinite in wisdom could devise no plan for our salvation except the sacrifice of His Son. **{G.C. page 652}**

LET US BEGIN TO UNDERSTAND

The Son of God in the incarnation took on our corporate fallen flesh, blood, physical, human nature with its mental, physical and moral weakness. He kept our human mind-structure, which He took on, always fully surrendered to His Father through the Eternal Spirit. He therefore submitted and subjected our rebellious human nature to the will of God and made it obedient by faith working through love.

He therefore lived a sinless character in our fallen physical human nature. He was genuinely tempted in all points like as we are but He overcame every temptation by faith in His Father depending upon the Word of God.

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 behoved 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. {Hebrews 2: 16- 18} KJV

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 an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. {Hebrews 4: 14- 16} KJV

He, the Living Word, as a man depended upon the written word of God. He remained absolutely surrendered to His Father and the Father through the word by His Spirit enabled the Man Christ Jesus to exercise the perfect faith and love and submission, and to perfectly obey all righteousness for us as us. He allowed the Holy Spirit to write God's law in our human mind which He took on and by His perfect faith and perfect love He lived sinlessly, resisting, victoriously, all the temptations which attacked Him from Satan, from the world and from our flesh and therefore He perfectly obeyed for us and developed, perfected and matured an unconquerable faith for mankind. This is the faith of Jesus.

ENDURING OUR CONDEMNATION FOR US

In order to reverse the first condemnation, the Man Christ Jesus had to carry the terrible burden of our sin, our guilt and our shame. He was born under the condemnation of the law, our condemnation,

and He bore that condemnation for us and therefore He died the death which that condemnation caused for us, thereby cancelling that condemnation.

But when the fulness 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. {Galatians 4: 4- 5} KJV

But if ye be led of the Spirit, ye are not under the law. {Romans 5: 18} KJV

VICTORY OVER SELF

In Christ, our human self will, which He took on, was constantly struggling to assert itself, but Jesus kept it absolutely surrendered to His Father's will and therefore emptied it of self.

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. {Romans 15: 3} KJV

He therefore emptied our human nature, which He took on, of self. Moreover in order to empty our humanity of self, He emptied Himself as the eternal Son of God and came all the way down from the Godhead to the level of fallen mankind. Furthermore, He went into, and, endured the eternal death of the the first condemnation for us. That was equivalent to being made sin. Can you imagine? From infinity to less than nothing in order to redeem us!

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. {John 5: 30} KJV

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. Wherefore God also hath highly exalted 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. {Philippians 2: 5- 11} KJV

For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. {2 Corinthians 5: 21} KJV

In Gethsemane the human self-will made its ultimate effort to control His mind but He said:

“...nevertheless not my will, but thine be done” {Luke 22: 42} KJV

And when Christ died the eternal death of our condemnation He gave up the human self-will, “the flesh”, the “old man”, the Egocentric “I” to that death.

For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And [that] he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. {2 Corinthians 5: 14- 15} KJV

I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me. {Galatians 2: 20} KJV

And they that are Christ’s have crucified the flesh with the affections and lusts. {Galatians 5: 24} KJV

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. {Romans 6: 6} KJV

All the sins of mankind which flowed from the Adamic condemnation were laid upon Christ, laid upon his soul, and He felt that corporate guilt as if it were His very own. All the tendencies to sin in our fallen human flesh were imparted to Him by being in His flesh. And while bearing our sin and guilt He also conquered, at the root, all our tendencies to sin which were in our corporate sinful flesh which He took on.

He therefore remained absolutely sinless in character and produced the perfect obedience of faith for us!

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit. {Romans 8: 1- 4} KJV

All of this Christ did for mankind and therefore , both legally and practically, He is our righteousness! When the sinner hears this good news of God's amazing Agape Love through Christ, the sinner's heart is melted into repentance and confession. When by faith the sinner surrenders all to Jesus, the righteousness of Christ is imputed and imparted to the believing sinner who is thereby justified by faith and born again. He is renewed in the spirit of his mind and radically changed from carnal minded rebellion against God's law to spiritual minded submission and obedience of God's law!

For they that are after the flesh do mind the things of the flesh; but they that are after the Spirit the things of the Spirit. For to be carnally minded [is] death; but to be spiritually minded [is] life and peace. Because the carnal mind [is] enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now if any man have

not the Spirit of Christ, he is none of his. And if Christ [be] in you, the body [is] dead because of sin; but the Spirit [is] life because of righteousness. {Romans 8: 5- 10} KJV

THE ROLE OF THE HOLY SPIRIT

The Holy Spirit brings to the believer, and reproduces in the believer's mind, all that Christ has done for us. The Holy Spirit is not another savior. The Holy Spirit is another Comforter, who is the Living Agency through which all that Christ has done for us is imparted into our souls for conversion and spiritual growth unto perfection of character.

Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, [that] shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show [it] unto you. {John 16: 13- 14} KJV

And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us. {Romans 5: 5} KJV

THE ROLE OF THE BELIEVER

God has made us “free moral agents”. He has given us the power of choice, freedom of choice and will-power. God intends that we use our will-power, our power of choice and our freedom of choice in our response to His love and His gifts in the plan of salvation.

Faith is a gift but we must use our will-power to exercise faith. Righteousness and Love are free gifts but we must choose to accept these gifts and use our will-power to surrender to God's will as the Holy Spirit motivates us and empowers us to trust and obey by imparting the righteousness of Christ.

In our relationship with our Saviour and with God the Father, Jesus imparts His Love through the Holy Spirit and we must choose to pray and study and meditate on heavenly themes. We love Him because He first loved us!

CLOSING GEM

All true obedience comes from the heart. It was heart work with Christ. And if we consent, He will so identify Himself with our thoughts and aims, so blend our hearts and minds into conformity to His will, that when obeying Him we shall be but carrying out our own impulses. The will, refined and sanctified, will find its highest delight in doing His service. When we know God as it is our privilege to know Him, our life will be a life of continual obedience. Through an appreciation of the character of Christ, through communion with God, sin will become hateful to us.

As Christ lived the law in humanity, so we may do if we will take hold of the Strong for strength. But we are not to place the responsibility of our duty upon others, and wait for them to tell us what to do. We cannot depend for counsel upon humanity. The Lord will teach us our duty just as willingly as He will teach somebody else. If we come to Him in faith, He will speak His mysteries to us personally. Our hearts will often burn within us as One draws nigh to commune with us as He did with Enoch. Those who decide to do nothing in any line that will displease God, will know, after presenting their case before Him, just what course to pursue. And they will receive not only wisdom, but strength. Power for obedience, for service, will be imparted to them, as Christ has promised. Whatever was given to Christ--the "all things" to supply the need of fallen men--was given to Him as the head and representative of humanity. And "whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight." 1 John 3:22.

{D.A. page 668 paragraph 3, 4}

4

CHRIST OUR RIGHTEOUSNESS PART 2

*W*e have to learn that righteousness is not something apart from Christ. Christ is our Righteousness. When we say that the righteousness of Christ is imputed to the believer we mean that Christ's righteousness covers the believer, in other words, the believer is in Christ's righteousness. And when we say that the righteousness of Christ is imparted to the believer we mean that Christ's righteousness is in the believer. But as was already stated we have to understand that righteousness is not something apart from Christ. As A.T Jones said, righteousness is not something we can take out of Christ and go on our merry way. No! We must plunge into Him and lose ourselves in Him.

Christ as our Second Adam embraced all mankind and therefore, legally, all men are in Christ.

When, as sinners, we accept Christ as our personal Saviour and Lord, we are now in Christ by faith. So long as the believer is in Christ, Christ is in the believer. This is the abiding relationship.

Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except

ye abide in me. I am the vine, ye [are] the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. {John 15: 4- 5} KJV

Abiding in Christ, the believer is complete, and Christ dwells in the believer's heart by faith.

And ye are complete in him, which is the head of all principality and power: {Colossians 2: 10} KJV

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. {Ephesians 3: 17- 19} KJV

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: {Philippianans3: 9} KJV

To whom God would make known what [is] the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory: Whom we preach, warning every man, and teaching every man in all wisdom; that we may present every man perfect in Christ Jesus: {Colossians 1: 27- 28} KJV

HIGHER DEFINITIONS

Imputed righteousness means abiding in Christ by faith. Imparted righteousness means Christ abiding in our hearts by faith. The believer in Christ and Christ in the believer in the unity of the Holy Spirit, this is genuine righteousness by faith!

ETERNAL ABSOLUTE REALITIES

In eternity past this relationship existed between God the Father and His Eternal Son. The Son abided in His Father and the Father dwelt in His Son. And the Father abided in His Son and the Son dwelt in the

Father. This was the Eternal union of Agape Love in the Holy Spirit!

This union between the Father and the Son continued when the Son became flesh and dwelt on earth. When the Son of God became human He condescended in absolute humility to take on the human personality and to function through that human personality. When Jesus died the equivalent of eternal death for us He died as a person and for the first time in all eternity there was a sundering or separation of the Personal Father-Son abiding relationship in the Godhead. Though the Divine Nature could not die, Christ died as a person and the separation, caused by our sin, produced infinite pain in the Godhead. But the Son of God dying eternal death was the only way humanity could be redeemed! What amazing love!

The personal relationship of the Father and Son mutually abiding in and dwelling in each other through the Holy Spirit was restored through the resurrection of Christ! But the resurrected Christ is still the God-man, now with a glorified humanity. This means that humanity now is more structurally intimate with the Godhead than even the unfallen angels! We can better understand now how overjoyed the Apostle Paul was when he wrote the following.

For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. {2 Corinthians 5: 21} KJV

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: 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 us-ward 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], 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: And hath put all [things] under his feet, and gave him [to be] the

head over all [things] to the church, Which is his body, the fulness of him that filleth all in all. {Ephesians 1: 17- 23} KJV

That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, May be able to comprehend with all saints what [is] the breadth, and length, and depth, and height; And to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness 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. {Ephesians 3: 17- 21} KJV

BELIEVERS INCLUDED IN THE UNITY OF THE GODHEAD

We can now turn our attention to the prayer of Jesus in John chapter 17. In that chapter Jesus informs believers that they are included in the unity of the Highest relationship in the universe!

Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, [art] in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. {John 17: 20- 23} KJV

What amazing words by our Saviour and Lord! Let us carefully analyse the spiritual anatomy of the relationship as revealed by Jesus.

The believer is in Christ and Christ is in the Father. This means that the believer is covered with Christ and with God the Father. This is the highest meaning of imputed righteousness.

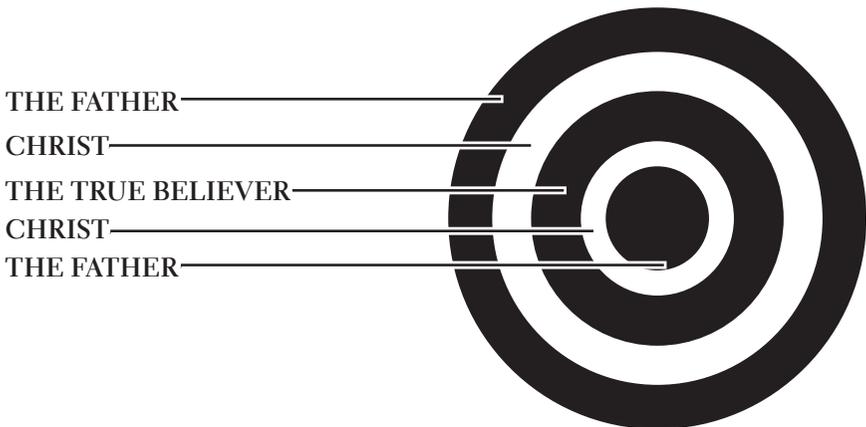
Christ is in the believer and the Father is in Christ. This means that the believer is filled with the Son and the Father! This is the highest

meaning of imparted righteousness! Moreover this amazing union, at all levels, is through the Holy Spirit who cements all things in Christ because only in Christ can all things hold together.

In whom we have redemption through his blood, [even] the forgiveness of sins: Who is the image of the invisible God, the firstborn of every creature: For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. And he is the head of the body, the church: who is the beginning, the firstborn from the dead; that in all [things] he might have the preeminence. For it pleased [the Father] that in him should all fulness dwell; {Colossians 1: 14- 19} KJV

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; [even] in him: {Ephesians 1: 10} KJV

The amazing incomprehensible truth is that all the separations caused by sin have been healed in Christ by the plan of salvation. Furthermore humanity, afflicted most by sin's onslaught, has been tied most closely to the Godhead through the redemptive work of Christ. All of this the believer has, experientially, in Christ by faith.



THE MIND OF CHRIST

The Son of God took on our fallen sinful flesh, including brain, in the incarnation . He therefore had the natural human brain with our natural biochemistry and mechanism of thinking. Left to itself such a brain would only produce self-centered or sinful thinking or thoughts. Jesus kept His thinking process always absolutely surrendered to His Father and therefore the Holy Spirit produced unselfish, sinless thinking, thoughts, through our human fallen brain which He took on. His thinking or mind was therefore spiritual and sinless not carnal or sinful. Of course the human nature with its resident selfishness pulled on His thinking process to get His thinking or mind to be self-centered, but CHRIST never gave in to the pull of human nature, the world or the devil. He remained always absolutely surrendered to his Father who kept His thinking or mind sinless.

Therefore the MIND of CHRIST IS THE MANIFESTATION OF GOD'S SELF-SACRIFICING SINLESS THINKING through sinful fallen human brain in Jesus Christ. This is the thought pattern or mind- set that the Holy Spirit brings to us in Christ. And remember Christ in His earthly life as a man learnt this mindset and perfected it through suffering. He did it for us and we have it in Him.

I can of mine own self do nothing: as I hear, I judge: and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. {John 5: 30} KJV

For I came down from heaven, not to do mine own will, but the will of him that sent me. {John 6: 38} KJV

For even Christ pleased not himself; but, as it is written, The reproaches of them that reproached thee fell on me. {Romans 15: 3} KJV

Believest thou not that I am in the Father, and the Father in me? the words that I speak unto you I speak not of myself: but the Father that dwelleth in me, he doeth the works. Believe me that I [am] in the Father, and the Father in me: or else believe me for the very works' sake. {John 14: 10- 11} KJV

And he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou [wilt]. {Matthew 26: 39} KJV

THE RIGHTEOUSNESS OF CHRIST IN RELATION TO THE LAW

The Ten Commandment moral law is a transcript of God's righteousness. It is righteousness written down in words of instruction. As we have already explained, Christ is the living eternal righteousness of God. The written code is but a minimum comprehensive summary of God's righteousness adapted to fallen man in a fallen world. The moral law was not given to be a source of righteousness or life. (Galatians 3: 16- 22) KJV

In fact the moral law was spoken and written because of sin, to define sin and point out sin. (Romans 3: 19- 31) KJV

The Israelites had been in Egyptian bondage and had to a great extent lost their knowledge of God and their knowledge of what sin really is. They had also lost their knowledge of the Abrahamic or New Covenant.

The law was given to inform them of God's standard, to point out their failure and to bring them to the Saviour of the Abrahamic Covenant to be Justified by faith and to receive the free gift of living righteousness. By receiving Christ they would have the love and righteousness which would empower them to genuinely obey God.

The moral law is not describing a different righteousness from the righteousness of Christ. Hence the Apostle Paul explains that the righteousness of the law is fulfilled in the believer in Christ!

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: That the righteousness of the

law might be fulfilled in us, who walk not after the flesh, but after the Spirit. {Romans 8: 1- 4} KJV

Whatever is in the law is in the righteousness of Christ. Every one of the Ten Commandments describes a principle in the living law, the living righteousness of God. The law bears witness that the righteousness we have in Christ is the same righteousness which the law demanded but could not give but which we have in Christ!

In Christ, who is the New Covenant, the moral law is written in our hearts by the Holy Spirit.

This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; {Hebrews 10: 16} KJV

It is only when we claim Christ as our own only righteousness that the moral law is established in our character building!

CLOSING GEM

That which we have seen and heard declare we unto you, that ye also may have fellowship with us: and truly our fellowship is with the Father, and with his Son Jesus Christ. 1 John 1:3.

It is our privilege to taste the sweetness of communion with a crucified and risen Saviour. But in order for this to be, self must be surrendered to God. Self-indulgence means that Christ is not followed in self-denial and cross bearing. When self strives for the highest place, the spiritual perceptions become dimmed. The eyes are turned from Christ to the poor picture of self. We cannot afford to become separated from Christ. We must keep looking unto Jesus, the author and finisher of our faith. . . . }

It is as we commune with Christ that precious, holy light shines into our souls, until every chamber is lighted up and we become bright lights in the world, reflecting to others the glory of Christ. We are to keep Christ before us as the example of perfection.

Communion with God is the life of the soul. It is not a something which we can interpret, a something which we can clothe with

beautiful words, but which does not give us the genuine experience that makes our words of real value. Communion with God gives us a daily experience that does indeed make our joy full.

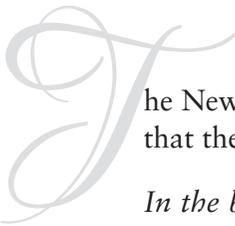
Those who have this union with Christ will declare it in spirit and word and work. Profession is nothing unless, in word and work, good fruit is manifest. Unity, fellowship with one another and with Christ--this is the fruit borne on every branch of the living vine. The cleansed soul, born again, has a clear, distinct testimony to bear. . . .

To know God is, in the scriptural sense of the term, to be one with Him in heart and mind, having an experimental knowledge of Him, holding reverential communion with Him as the Redeemer. Only through sincere obedience can this communion be obtained. . . .

Following Christ's example of unselfish service, trusting like little children in His merits, and obeying His commands, we shall receive the approval of God. Christ will abide in our hearts, and our influence will be fragrant with His righteousness. **{HP page 72}**

5

CHRIST OUR REST



The New Testament Greek Scriptures emphatically declare that the Son of God made all things that are made.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not any thing made that was made. {John 1: 1- 3} KJV

One of the things that was made by the Son of God is the Creation-seventh-day Sabbath and He made it for mankind. Because the Son of God made the Sabbath, He is its LORD!

And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath. {Mark 2: 27- 28} KJV

We can go back to Genesis to see exactly how He made the Sabbath.

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. {Genesis 2: 1- 3} KJV

THE ETERNAL PRINCIPLE OF REST

The scriptures teach us that not only is the Son of God the Creator of all created things but that all creation is held together in Christ!

For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether [they be] thrones, or dominions, or principalities, or powers: all things were created by him, and for him: And he is before all things, and by him all things consist. {Colossians 1: 16- 17} KJV

Only in Christ can all things be held together in perfect order and perfect rest. The reason for this is that the Son of God is the WISDOM and RIGHTEOUSNESS of the Godhead. In the beginning before the entrance of sin, all created things were held together in Christ and were in perfect harmony or at-one-ment with God through Christ. This was the basis of the Creation-Sabbath Rest. All things were completely covered with the righteousness of God, in other words, all the creation was held together in the Son of God and was complete in the Son of God. The number 7 is the number which represents COMPLETENESS in God's spiritual economy and therefore the original creation-seventh day-Sabbath Rest indicated the fact that in God's government, God's wisdom and righteousness must completely (7) cover all created powers and systems. In fact must cover all things in order for there to be peace, harmony, perfect function and therefore perfect REST!

And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever. {Isaiah 32: 17} KJV

Wisdom hath builded her house, she hath hewn out her seven pillars: {Proverbs 9: 1} KJV

The LORD by wisdom hath founded the earth; by understanding hath he established the heavens. {Proverbs 3: 19} KJV

He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. {Jeremiah 10: 12} KJV

INTERJECTING A VITAL POINT

It is vital to understand an important fact of truth at this point. The Creation-Seventh Day-Sabbath of Genesis 2: 1- 3 was made before Adam's Fall, before sin entered our world and therefore before there was a need of "shadows" to point forward to the redemptive work of Christ. "Types" and "Shadows" were instituted after the Fall to point forward to Christ and to teach the Plan of Salvation. Therefore the creation-Seventh Day-Sabbath was not a "shadow" of anything but was the unchanging memorial of the fact that the Son of God is the Creator who made all created things and who holds them together in complete structural and functional integrity. So when Paul speaks of Sabbaths which were shadows in Colossians 2: 16- 17, he could not possibly be speaking about the creation Sabbath of Genesis 2: 1- 3 but he was speaking about the annual or yearly feast days, also called Sabbaths, of the ritual system of types and shadows which pointed forward to, and ended at, Christ's death on the cross.

Read where the scriptures show a difference between the yearly shadowy Sabbaths and the weekly creation Sabbath. (Leviticus 23)

GETTING BACK TO THE POINT

The first week of earth's history was creation week. At the end of creation week the entire creation on earth was in perfect harmony with the Creator, the Son of God. Every created system, every living creature, all the structures and functions of every thing, animate and inanimate, of our planet was covered and filled with righteousness. In other words, the Holy Spirit kept everything in Christ where all things are held together structurally and functionally. This was the basis of the creation-Seventh Day- Rest. All created entities must be completely covered and filled with righteousness in order to be at rest. Therefore seventh day Sabbath Rest is the inconvertible proof that Christ's righteousness covers and fills His creation. Hence the creation Seventh Day Sabbath Rest was, and is, and ever will be the SEAL of God's Righteousness in the creation through the Son of God!

Consider a human illustration. When a manufacturer produces a product which meets the required standards, the manufacturer's seal is affixed to the product. When the Creator finished the work of

creation of our planet and everything on, He pronounced it to be very good.

And God saw every thing that he had made, and, behold, [it was] very good. And the evening and the morning were the sixth day. {Genesis 1: 31} KJV

Everything that He had made was very good because everything was completely (the number 7) covered and filled with God's righteousness in Christ. And the proof of this was the restful harmony or at-onement between creation and Creator!

Thus the heavens and the earth were finished, and all the host of them. And on the seventh day God ended his work which he had made; and he rested on the seventh day from all his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made. {Genesis 2: 1- 3} KJV

Since mankind needed to understand the basis of rest, the Creation Sabbath was made for man, to ever remind him of his absolute need of the Son of God who is the Wisdom/Righteousness of God!

And he said unto them, The sabbath was made for man, and not man for the sabbath: Therefore the Son of man is Lord also of the sabbath. {Mark 2: 27- 28}

Therefore it is an unchanging and immutable fact that the Son of God is Lord of REST, Lord of the Sabbath, because He is the LORD YAHWEH Our Righteousness!

And therefore any attack on the the Creation Seventh Day Sabbath is an attack on Son of God as the Creator and Sustainer of all created things.

SIN, THE CAUSE OF UNREST

Sin entered our world through Adam's disobedience. Sin separated our planet Earth and everything in it from God's perfect government and righteousness. Sin therefore is the cause of death, evil, and UNREST. Sin therefore left mankind naked!

He that committeth sin is of the devil; for the devil sinneth from the beginning. {1 John 3: 8} KJV

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: {Romans 5: 12} KJV

But the wicked [are] like the troubled sea, when it cannot rest, whose waters cast up mire and dirt. [There is] no peace, saith my God, to the wicked. {Isaiah 57: 20- 21} KJV

Then when lust hath conceived, it bringeth forth sin: and sin, when it is finished, bringeth forth death. {James 1: 15} KJV

And the smoke of their torment ascendeth up for ever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. {Revelation 14: 11} KJV

Sin separated mankind from righteousness, from the Son of God, thereby producing unrest.

REST RESTORED ONLY IN CHRIST

The unrest caused by sin has been remedied by the plan of salvation centered in CHRIST. In order to reunite mankind to righteousness, the Eternal Son of God became human, the WORD became flesh. He took on the same fallen flesh as those He came to save (Hebrews 2: 14- 17; Romans 8: 3).

The first achievement in the plan of salvation was the reversal of the first or Adamic condemnation. The removal of the first condemnation allowed human probation and human survival. It was corporate legal justification of life (2 Corinthians 5; Romans 5: 18; Colossians 2: 13). THIS IS THE ROOT of the gospel. Jesus died for our sins. God, the Father, did not impute our sins to us but laid them all on Christ who exhausted the penalty and set mankind free from that first condemnation. This is CHARIZOMAI, unconditional legal pardon for all mankind because Christ fulfilled all the conditions!

This wonderfully good news delivers us from the bondage of fear of death. It is the goodness of God that leads the sinner to repentance and confession in order to receive the APMI or heart cleansing of 1 John 1: 9. 1 John 1: 9 is individual justification by faith wherein Christ's righteousness, as worked out in sinful fallen flesh(Christ Jesus Himself) is imputed and imparted to the believer producing the new birth and Christian growth to perfection of character.

When the believing sinner comes to Christ to receive the free gift of righteousness he or she also receives the free gift of REST! This rest is celebrated on the same SEVENTH day as the creation rest!

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. {Matthew 11: 28- 29} KJV

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. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard [it]. For we which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh [day] on this wise, And God did rest the seventh day from all his works. {Hebrews 4: 1- 4} KJV

SATAN'S STRATEGY

To attack the Seventh Day Sabbath is to attack the Son of God as Creator and Redeemer.

To remove the Seventh Day Sabbath is to remove the seal of God's righteousness.

God's work in Christ always produces REST. So in the beginning the Son of God worked, and when that work was completed, then He rested, and all was at rest!

Since Satan's work produces UNREST, he pretends to rest before he works..... the first-day counterfeit.

WRATH AND UNREST

Sin separated created powers from their appropriate righteousness. Any power that is separated from its appropriate righteousness becomes a perverted power, a power that is out of control and that would rapidly collapse to destruction. But because of Christ's INFINITE sacrifice on the cross, the Holy Spirit, through the unfallen angels, applies Christ's sacrifice to our planet in order to restrain or hold back such powers from wreaking havoc. Christ's intercessory High Priestly work in the Heavenly Sanctuary, whereby He presents His infinite sacrifice continuously to His Father, allows the Holy Spirit through the angels to restrain the spoilt powers of creation to allow human survival. Spoilt powers are powers of wrath because they were separated from their original righteousness in Christ. The restraint of wrath allows the REST of grace which is a foretaste of the REST of glory to come.

The second condemnation is the result of rejection of Christ and His sacrifice and His Gospel. Therefore as the majority of humans neglect or reject the true gospel, the Holy Spirit's work of applying the sacrifice of Christ to the perverted powers of creation (on earth and our Solar System) lessens. This is not arbitrary. God cannot violate the absolute principles of love and freedom. As the vast majority continues to reject Christ, the Holy Spirit has to withdraw in direct proportion to the global human rejection of Christ.

The book of Revelation pictures the angels barely able to hold back the forces of evil in the end-time to allow the end-time remnant to be sealed in their foreheads with the Seal of the Living God.

And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the

sea, nor the trees, till we have sealed the servants of our God in their foreheads. {Revelation 7: 1- 3} KJV

THE APOCALYPTIC SEAL

The true gospel will at last produce a remnant in whom Christ's righteousness, as was worked out in sinful flesh, will have been fully applied to every dimension of their characters giving them true rest of soul. The seventh-day Sabbath will be the Holy Spirit's seal of REST for they having Christ fully formed within their characters!

My little children, of whom I travail in birth again until Christ be formed in you, {Galatians 4: 19} KJV

And ye are complete in him, which is the head of all principality and power: {Colossians 2:10} KJV

SELF-CENTEREDNESS AND UNREST

The satanic principle of self-centeredness, self-love and self-exaltation is the root cause of unrest.

The Divine principle of self-sacrificing agape love is the law of Sabbath Rest. Why? The reason is that whereas Agape Love applies righteousness to power, selfishness separates righteousness from power. Agape Love therefore fulfils the law whereas selfishness, or carnal mindedness which is the law of sin and death, cannot submit to righteousness.

AGAPE LOVE AND REST

In the New Birth the reign of SELF in the human spirit is replaced by the reign of Agape Love. Agape Love gives rest to the soul. This is the law of the Spirit of life in Christ Jesus that sets the believer free from the law of sin and death. (Romans 8: 1- 10)

Before the Fall, the Agape Love of God in the Holy Spirit indwelt Adam's sinless mind structure and function. That was the first Adam. When Adam fell he lost the Holy Spirit and lost the REST of God.

When the Son of God became human and took on our sinful fallen flesh and brain (mind- structure), as the second Adam, the only way

He could have been victorious over our sinful flesh and over the assertion of SELF was to DEPEND NOT on His own Divine Nature or His human nature BUT to remain constantly surrendered to His heavenly Father , who filled Christ with the Holy Spirit without measure, and through the fallen human thinking apparatus produced sinless Agape Love-thinking. Christ could have been filled with the infinite fullness of the Holy Spirit because He being God, the Father could use His (Christ's) Divine Nature to fill Him with the Holy Spirit. This union of the Divine Mind with the fallen human mind-structure in CHRIST to achieve victory over sin was the very essence of the Mind of Christ Jesus. That victorious mindset that was worked out in our sinful flesh which Christ took on is now glorified in the resurrected, ascended Lord and will be the immunity of the entire Universe in the eternal ages to come.

IT IS THIS MIND- SET THAT THE HOLY SPIRIT REPRODUCES IN ALL TRUE BELIEVERS AND WILL BE FULLY DEVELOPED IN THE 144000!

The death of Christ upon the cross made sure the destruction of him who has the power of death, who was the originator of sin. When Satan is destroyed, there will be none to tempt to evil; the atonement will never need to be repeated; and there will be no danger of another rebellion in the universe of God. That which alone can effectually restrain from sin in this world of darkness, will prevent sin in heaven. The significance of the death of Christ will be seen by saints and angels. Fallen men could not have a home in the paradise of God without the Lamb slain from the foundation of the world. Shall we not then exalt the cross of Christ? The angels ascribe honor and glory to Christ, for even they are not secure except by looking to the sufferings of the Son of God. It is through the efficacy of the cross that the angels of heaven are guarded from apostasy. Without the cross they would be no more secure against evil than were the angels before the fall of Satan. Angelic perfection failed in heaven. Human perfection failed in Eden, the paradise of bliss. All who wish for security in earth or heaven must look to the Lamb of God. The plan of salvation, making manifest the justice and love of God, provides an eternal safeguard against defection in unfallen worlds, as well as among those who shall be redeemed by the blood of

the Lamb. Our only hope is perfect trust in the blood of Him who can save to the uttermost all that come unto God by Him. The death of Christ on the cross of Calvary is our only hope in this world, and it will be our theme in the world to come. Oh, we do not comprehend the value of the atonement! If we did, we would talk more about it. The gift of God in his beloved Son was the expression of an incomprehensible love. It was the utmost that God could do to preserve the honor of his law, and still save the transgressor. Why should man not study the theme of redemption? It is the greatest subject that can engage the human mind. If men would contemplate the love of Christ, displayed in the cross, their faith would be strengthened to appropriate the merits of his shed blood, and they would be cleansed and saved from sin. There are many who will be lost, because they depend on legal religion, or mere repentance for sin. But repentance for sin alone cannot work the salvation of any soul. Man cannot be saved by his own works. Without Christ it is impossible for him to render perfect obedience to the law of God; and heaven can never be gained by an imperfect obedience; for this would place all heaven in jeopardy, and make possible a second rebellion. **{S.T. December 30th, 1889}**

SABBATH REST PRINCIPLES

Casting all your care upon him; for he careth for you.
{1 Peter 5: 7} KJV

The Son of God is our Creator and Redeemer. He is the Wisdom of God. Having solved the sin problem there is no problem that He cannot solve. Therefore He is our Problem- Solver, Burden Bearer and Plan Maker. When we surrender to Him we receive true Sabbath REST to our souls.

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. {Philippians 4: 6} RSV

In the Final Crisis the end-time people of God will be faced with apparently insurmountable difficulties but they will have rest and peace in Christ!

THE WEDDING RING OF THE FINAL ATONEMENT

Our High Priest is in the Most Holy Place of the Heavenly Sanctuary. There He is multitasking and performing three distinct though interrelated high priestly functions.

These are:-

1. He continues His work of interceding for all mankind, giving eternal salvation to those who accept Him as Saviour. (Hebrews 7: 25)
2. He is performing the work of investigative Judgement and blotting out of sins for the righteous dead.
3. He is preparing a final living remnant for the final crisis, and the Judgement of the living, to win the last battle in the GREAT CONTROVERSY!

In this third function He will bring the living righteous remnant into complete experiential at-one-ment with Himself and His Father through perfecting their characters by imparting His righteousness into their hearts and minds! They will be fully ripened, while still alive, for the harvest!

Our High Priest will consummate His spiritual marriage to His living Church by impregnating her with His Agape love and she will give birth to fully matured, perfect sinless character.

THE WEDDING RING SHE WILL WEAR FOR ALL THE UNIVERSE TO SEE THAT SHE IS IN COMPLETE AT-ONE-MENT WITH HIM AND HAS PRODUCED THE FRUIT OF HOLINESS, THE WEDDING RING WILL BE THE SEVENTH-DAY SABBATH.

The living remnant church will be at REST in His Agape Love and will be victorious over the Beast, the image of the Beast and the mark of the Beast. Jesus will return in blazing glory to take His wife, His entire church, to Heaven for 1000 years!

6

RIGHTEOUSNESS BY FAITH & GOD'S EVERLASTING COVENANT

HISTORY

In Adventist history the truth of the covenants was first clearly taught by Elder Dr. Ellet J. Waggoner in the time period 1884 to 1895. Elder Alonzo T. Jones, the other 1888 Messenger and Reformer, agreed with and joined Waggoner in the presentation of the covenants. Ellen White herself found the study of the covenants challenging initially, but persevered.

In a vision on, what is now a landmark date, Thursday night March 6, 1890, she was shown that Dr. Waggoner had the true light on the covenants. Notwithstanding her endorsement of the Waggoner message of the covenants, the opposition by Uriah Smith, G. I. Butler and others continued. This, to a large extent, prevented the unadulterated truth of the covenants from being settled into the Seventh Day Adventist Church.

DEFINITION

Waggoner followed the fundamental Protestant principles of rightly dividing the word of truth by allowing scripture to interpret scripture. The usual definition of a covenant as given by standard dictionaries is

that a COVENANT is a contract or contractually mutual agreement between at least two parties. But Waggoner's definition of God's covenant was revolutionary. He declared that God's covenant was God's promise! Waggoner based this definition on Galatians chapter 3 where repeatedly throughout verses 14 to 21 the Apostle Paul uses the two terms: covenant and promise, interchangeably!

And this I say, [that] the covenant, that was confirmed before of God in Christ, the law, which was four hundred and thirty years after, cannot disannul, that it should make the promise of none effect. For if the inheritance [be] of the law, [it is] no more of promise: but God gave [it] to Abraham by promise. {Galatians 3: 17- 18} KJV

But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises. {Hebrews 8: 6} KJV

God's covenant is therefore God's promise or promises!

THE CORRECT HUMAN RESPONSE TO GOD'S PROMISES

The only correct human response to God's promises is faith. Scripture declares that Abraham believed God and it was counted unto him for righteousness. (Galatians 4: 3; Genesis 15: 6).

God did not ask Abraham to make any promises or pledges or contracts, God made the promises and Abraham simply believed those promises with genuine faith! God's package of promises to Abraham was the New Covenant also called the everlasting covenant and was in existence before the Sinai covenant!

GALATIANS 3

Waggoner subjected Galatians chapter 3 to careful and thorough exegesis. This chapter reveals that God's covenant with Abraham was the gospel and it was the New Covenant given for the whole world and was to be fulfilled in and through Jesus Christ. (Galatians 3: 8 and 14).

Paul explains that the promises were made to Abraham and to his Seed which is Christ (Galatians 3: 16). Therefore the New Covenant promise was and is Christ! In Christ is to be found all that God has promised us and has given us! And that is why Paul exclaims in 2 Corinthians 1: 20 that all promises of God in Christ are YES and AMEN! The word Amen means: SO LET IT BE. Therefore all God's promises are absolutely certain, absolutely sure in Christ! The victory was won for us by the faith of Christ and is received by faith in Christ!

THE ERROR OF DISPENSATIONALISM

It was, and still is, popularly taught that the Old Covenant started at Sinai and ended at the Cross, at which point the New Covenant started, replaced the Old and continues to the end. This popular view of covenant dispensationalism also suggests that men were saved by law before the Cross but by grace after the Cross.

Waggoner clearly showed that such views are false. The Abrahamic covenant was actually established 430 years before the covenant at Sinai. Read Galatians 3: 17. Moreover Abraham was Justified by faith and possessed the Gospel of Jesus Christ. (Galatians 3: 6- 8). The Apostle Paul is emphatically clear that at no point in time, before or after the Cross, can anyone be justified by the law. Throughout history the only means of justification is by the faith of Jesus, not works of law! (Galatians 2: 16; Galatians 3: 10- 14).

In fact the two Covenants are two parallel roads that have existed throughout redemption history. The covenants are not dispensations of time but rather dispensations or conditions of the heart. Abel experienced New Covenant faith! The Everlasting Covenant was first given to our First Parents at the fall and is recorded in Genesis 3: 15. From then until the end, religious individuals have chosen and continue to choose to either exercise faith in Christ or to exercise faith in their own devices to earn salvation.

Before the Cross, individuals were saved by faith in the promised Saviour to come, after the Cross, individuals are saved by the same Saviour who has come! (Read Romans 4 and also Hebrews 4: 1- 3).

THE NUMBERING OF THE COVENANTS

Some people get confused over the numbering of the covenants. In Israelite history the Sinaitic Covenant is called the First Covenant and the New Covenant is called the Second Covenant. It is important to understand that the covenants are numbered not by when they commenced but by when they were ratified. The everlasting Covenant, given to Adam and renewed to Abraham, could not be ratified until the death of Christ, whereas the Sinaitic Covenant was ratified immediately by the blood of an animal sacrifice. Because the Sinaitic Covenant was ratified first it was called the First Covenant. And because the Everlasting (Abrahamic) Covenant was ratified second it is called the Second or New Covenant. But the Second or New Covenant started before the First or Old Covenant!

WHEN DOES FAITH COME?

But before faith came, we were kept under the law, shut up unto the faith which should afterwards be revealed. Wherefore the law was our schoolmaster [to bring us] unto Christ, that we might be justified by faith. But after that faith is come, we are no longer under a schoolmaster. {Galatians 3: 23- 25} KJV

Faith comes to the individual by the word of God.

So then faith [cometh] by hearing, and hearing by the word of God. {Romans 10: 17} KJV

Before the sinner reaches the point of exercising faith in God and His Son, the law through the Holy Spirit gives the sinner's conscience no ease until it brings him to Christ to be justified by faith.

So the coming of faith is not dispensational rather it is an individual heart condition wrought by the Holy Spirit through the word of God when that individual is convicted that he is a sinner and needs to be in Christ by faith.

THE LAW IN GALATIANS

Another critically important subject in 1888- 1896 was the law in Galatians. Let us briefly review a bit of Adventist history on this subject. Elders Uriah Smith and G. I. Butler believed and taught that the law to which the Apostle Paul referred in Galatians, especially chapter 3, was the ceremonial or ritual system of sacrifices. Smith and Butler felt that this position was the only one which would enable them to defend Adventism from the opposition of Sunday-Keeping theologians who argued that the moral law of Ten Commandments was abolished at the Cross. Waggoner's point was that you should never use one erroneous position to argue against another erroneous position.

Waggoner argued that the sacrificial system was given soon after the Fall as an expression of faith in the Promised Saviour. Abel understood it to be so, he had faith in the Promised Saviour and he therefore sacrificed the lamb. The sacrificing of the lamb didn't bring Abel to faith in Christ; it was faith in Christ that brought Abel to sacrifice the lamb. Waggoner's interpretation of Galatians 3: 23- 24 was revolutionary to Smith and Butler. Therefore, Waggoner argued, the law, which we were kept under before faith came, could not be, primarily, the ceremonial sacrificial system because it required faith in Christ to meaningfully sacrifice the lamb!

Let us also examine Galatians 3: 13.

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed [is] every one that hangeth on a tree: {Galatians 3: 13} KJV

The curse of the law is the curse of sin, and the law which defines sin, and the transgression of which is sin, is the Ten Commandment Moral Law. Read Romans 7: 7- 12. Therefore Galatians 3: 13 is speaking of the moral law.

This brings us to Galatians 3: 17- 21. The law which was 430 years after the Abrahamic covenant was the Ten Commandment moral law spoken by God and written on Tables of Stone. It was officially given in that form for the first time at Sinai.

Galatians 3: 19 presented a special difficulty for Smith and Butler.

Righteousness by Faith & God's Everlasting Covenant | 67

They argued that the law that was added must have been the ceremonial or ritual law of sacrifices. Waggoner allowed scripture to interpret scripture by turning to Romans 5: 20 and Romans 7: 12- 13 to show clearly that in Galatians 3: 19 Paul referred to the Ten Commandment Moral Law. The troublesome word “added” in Galatians 3: 19 could be better translated “spoken”!

God gave Israel and the world the Ten Commandment moral law at Sinai to show them:-

- (i) The standard of righteousness required
- (ii) Their own sinfulness
- (iii) Their inability to reach that standard in their own strength
- (iv) Their need, therefore, of the Saviour promised in the Abrahamic or New Covenant.

Sis Ellen White had not involved herself in the controversy over the law in Galatians. She listened carefully to both sides and urged open, honest, careful study of the subject.

And then it happened.

On June 6th, 1896 from Cooranbong, Australia, she sent a letter to Uriah Smith.

“The law was our schoolmaster to bring us unto Christ, that we might be justified by faith” (Galatians 3:24). In this scripture, the Holy Spirit through the apostle is speaking especially of the moral law. The law reveals sin to us, and causes us to feel our need of Christ and to flee unto Him for pardon and peace by exercising repentance toward God and faith toward our Lord Jesus Christ. {1SM 234.5}

An unwillingness to yield up preconceived opinions, and to accept this truth, lay at the foundation of a large share of the opposition manifested at Minneapolis against the Lord’s message through Brethren [E.J.] Waggoner and [A.T.] Jones. By exciting that opposition Satan succeeded in shutting away from

our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.

The law of ten commandments is not to be looked upon as much from the prohibitory side, as from the mercy side. Its prohibitions are the sure guarantee of happiness in obedience. As received in Christ, it works in us the purity of character that will bring joy to us through eternal ages. To the obedient it is a wall of protection. We behold in it the goodness of God, who by revealing to men the immutable principles of righteousness, seeks to shield them from the evils that result from transgression.

We are not to regard God as waiting to punish the sinner for his sin. The sinner brings the punishment upon himself. His own actions start a train of circumstances that bring the sure result. Every act of transgression reacts upon the sinner, works in him a change of character, and makes it more easy for him to transgress again. By choosing to sin, men separate themselves from God, cut themselves off from the channel of blessing, and the sure result is ruin and death.

The law is an expression of God's idea. When we receive it in Christ, it becomes our idea. It lifts us above the power of natural desires and tendencies, above temptations that lead to sin. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165)-- cause them to stumble.

There is no peace in unrighteousness; the wicked are at war with God. But he who receives the righteousness of the law in Christ is in harmony with heaven. "Mercy and truth are met together; righteousness and peace have kissed each other" (Psalm 85:10).--Letter 96, 1896. **{1 S.M page 235}**

This letter also contained the truth of the Character of God and mechanism of "punishment"!

Moreover, a true understanding of the moral law reveals the gospel in the law because God began by stating what He had done for them. (Exodus.20:2).

THE SINAITIC COVENANT

The 1888 Reformers showed clearly that the Apostle Paul was the inspired master theologian on the correct interpretation of the covenants. Their key text to the understanding of the Old Covenant was Hebrews 8: 6- 8. The problem with the first or Sinaitic or Old Covenant was that it was faulty and the fault was in the people, not God. And the fault with the people had to be their own promises, because the New Covenant is established on better promises!

So what really happened at Sinai? Let us read Exodus 19 verses 1 to 5. Waggoner's point was that the only covenant God could have been referring to in Exodus 19: 4- 5 was the covenant that was already in existence, the one He had made with Abraham, Jacob and Isaac; that is the everlasting covenant. In other words, God was seeking to renew the Abrahamic Covenant with Abraham's physical children!

But what was the response? They promised to do all that God had spoken, Exodus 19: 8. God then spoke and wrote the Ten Commandments and also gave certain civil statutes to Moses for them. And again, what was their response? They made their second promise! Exodus 24: 3. They again promised to do all that the Lord had said.

Remember Abraham? When God made His promises to Abraham, Abraham did not promise to do anything. He simply believed God and his faith was counted for righteousness, and his faith worked enabling him to obey God through the righteousness of Christ!

At Sinai, then, the Israelites, rather than renew the Abrahamic covenant by faith, formed or made, by unbelief, the Old Covenant in which there was no Saviour and no forgiveness of sins. It was obey and live or disobey and die. They promised to do what they could never get done without the Saviour promised in the Abrahamic Covenant! Read Romans 10: 3 and understand what really happened. They sought to establish their own righteousness by their own obedience to the Law apart from Christ.

It should also be clear that the Old Covenant was not the Ten Commandment moral law, per se; it was the PEOPLE'S PROMISE to obey the Law apart from the promised Saviour of the Abrahamic or New Covenant. But so attached to the written code did they become that the old covenant which they formed was equated with the written code of the ten commandments.

THE RIGHTEOUSNESS OF GOD: THE BASIS OF HIS COVENANT

God's righteousness must be the basis of His Everlasting Covenant. This righteousness was and is in the Promise and the Promised Seed, CHRIST!

When God gave His promise to Abraham, He gave His Righteousness to him and Abraham received that Righteousness as a free gift. As we saw in chapter 3 and 4 God's Righteousness is CHRIST!

The Ten Commandment moral law is a transcript of God's righteousness. It is God's righteousness expressed in human language. God gave the moral law to show the Israelites their need of His living Righteousness, that is, their need of Christ. Righteousness and life can never be extracted from a written code. The written code of the Ten Commandments was given to show them and us, our sinfulness and to give us no reprieve until it brings us to Christ to receive Him. This is the "school master" function of the law which it performs today as well as in the pre-Cross Era!

Moreover, it is vitally important to understand that since the Ten Commandment written code summarizes the righteousness of God there can be no discrepancy between any of the Ten Commandments and the righteousness received in Christ. When Christ dwells in the believer's heart the Ten Commandments will be kept. The Apostle Paul is clear on this point in Romans 8: 1- 4, where he explains that in Christ the righteousness of the Law is fulfilled in the believer by being written in the heart (Hebrews 10: 16).

THE PROMISED INHERITANCE

In Genesis 13: 15 God told Abraham that all the land which his vision took in would be given to him and to his seed forever! The Apostle Paul interpreted the Genesis 13: 15 inheritance in Romans 4: 13 to mean the world.

For the promise, that he should be the heir of the world, [was] not to Abraham, or to his seed, through the law, but through the righteousness of faith. {Romans 4: 13} KJV

But Paul did not stop there. In Hebrews 11: 10 Paul wrote that Abraham looked for the New Jerusalem! In other words the promised inheritance is the Earth Made New which Christ and His saints will possess after the millennium of Revelation 20. Hence Waggoner understood the statement in Galatians 3: 19:

“till the Seed should come to whom the promise was made...”

to be speaking not of the first Advent but of the second and third Advents of Jesus as King of Kings and Lord of Lords to possess and reign over the new heavens and New Earth. Therefore Galatians 3: 19 does not teach that the functions of the law cease at the First Advent but that those functions endure to the end of time.

PAUL'S ANALYSIS OF ABRAHAM'S TWO SONS GALATIANS 4: 21- 31

Abraham and Sarah had God's new covenant promises. The central promise was the promise of a son. After, what they considered, a long wait, unbelief developed in Sarah's mind and she suggested to Abraham a scheme by which he could obtain a son. She told Abraham to go into Hagar and get a son. This he did. But soon there was trouble and Sarah regretted her decision to let Abraham get a son from Hagar.

Later on, Abraham's and Sarah's faith in God's promise was restored and Isaac, the promised son, was born. Ishmael the son of the bond-woman (slave), Hagar, was born after the flesh. Isaac the Son of the free woman, Sarah, was born by the promise of God.

In an amazing piece of inspired exegesis (interpretative analysis) the Apostle Paul tells us in Galatians 4: 24 that the two births of the two sons from the two women are the two covenants. The birth of Ishmael from Hagar was equivalent to the Sinai or Old Covenant and is a producer of bondage. The birth of Isaac from Sarah was the New Covenant which is freedom from sin.

The Hagar-Ishmael development was the result of unbelief in God's promise which led to the Abraham-Sarah attempt to fulfill God's promise

by their own works of the flesh. Now, to all appearances, Ishmael was a handsome, physically strong, well-built young man. What could be wrong with him? The fact was that however good he looked he was not the Son of Promise and could not fulfill God's purpose.

Since Paul calls the Hagar-Ishmael outcome the Sinai covenant, it means that at Sinai, the Israelites out of unbelief in God's promises, produced their own promises and their own efforts of the flesh to produce righteousness and to earn the inheritance by works of law rather than by faith of Christ! (Galatians 3: 17- 18)

Old Covenant experience may co-exist with New Covenant experience in a church but ultimately trouble will develop. Whatever is born of the flesh ultimately will persecute whatever is born of the Spirit leading eventually to separation between the two! (Galatians 4: 29- 30)

In the same way that the birth of Ishmael was not of God so too the Sinaitic Covenant was not of God. The Israelites had freedom of choice and they chose unbelief and thereby formed the Old Covenant. Many people get confused because God referred to the Sinai covenant as the covenant "I made with them." But this is simply God saying that He allowed them to make their self-motivated promise and rather than abandon them He sought to let them learn, from the mistakes, that their promises, and efforts of the flesh, to get righteousness from the written code could never be successful .

SUMMARY

The Abrahamic Covenant was the new or everlasting covenant. It was God's Promise of Christ. Christ is the New Covenant. In Him we have righteousness and Rest which will be manifested in obedience to the Ten Commandments and keeping the Seventh Day Sabbath.

The Sinaitic Covenant was the Old Covenant formed by the empty promises of the unbelieving Israelites at Mount Sinai.

Through out history, both before and after the Cross, the New and Old Covenants have been and are conditions of the heart, either of faith or of unbelief respectively!

The faith of Christ has set us free from the condemnation of sin including the charge of the murder of the Son of God. Faith in Him receives that freedom as a living experience with the Holy Spirit reproducing His victory in the believer's character! Hallelujah!

[There is] therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. {Romans 8: 1} KJV

Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. {Galatians 5: 1} KJV

This [is] the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; And their sins and iniquities will I remember no more. {Hebrews 10: 16- 17} KJV

The New Covenant is the everlasting gospel of Justification by the faith of Jesus to be experienced by faith in Jesus. Faith in Christ means abiding in Christ; and so long as the believer abides in Christ victory over sin is guaranteed!

The Old Covenant is the attempt of self to extract righteousness from a written code or any set of rules apart from Christ. It can never work.

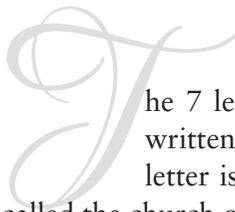
CONCLUSION

OLD COVENANT	NEW COVENANT
In self	In Christ
By the promise of self	By God's promise
By the word of man	By God's word
Reckoned as debt owed for work done	By God's grace
Must be earned	God's free gift

By works	By faith
By the flesh	By the Holy Spirit
Produces bondage to fear of death	Produces freedom in love and righteousness
No real heart obedience	Genuine obedience
Law written on stone	Law written in heart
Self-righteousness	Christ our righteousness
No rest	Christ our rest
No forgiveness	Free and Full forgiveness
Old birth	New birth
Inheritance believed to be Palestine+ earthly Jerusalem	EARTH made new and New Jerusalem



LAODICEAN LUKEWARMNESS PART 1 (1859- 1888)



The 7 letters to the seven (7) churches of Revelation are written down in Revelation chapters 2 and 3. The seventh letter is the letter written to the seventh church which is called the church of the Laodiceans (KJV) or the church in Laodicea. The word Laodicea means the judging of the people. The word Laodicea does not mean lukewarmness, rather, we must understand that lukewarmness developed in the Laodicean church.

THE LETTER

The letter to Laodicea is written down in Revelation 3: 14- 22. Let us read it in our Bibles.

In verse 14 Jesus introduces Himself as the Amen, the faithful and true Witness, the Initiator of God's creation. Then in verses 15 and 16 Jesus mentions 3 categories of works: COLD, HOT, LUKEWARM. And He declares that Laodicea is lukewarm and her works are in the lukewarm category, neither hot nor cold but lukewarm.

Verse 17 describes how lukewarmness feels about itself:- rich, increased with goods and in need of nothing. But the true condition

of lukewarmness is plainly described as wretched, miserable, poor, blind, and naked and this true condition is unknown to the Laodicean lukewarm church.

In verses 18- 22 Jesus describes the spiritual remedies which He gives to cure lukewarmness. These remedies are symbolically called GOLD, WHITE RAIMENT and EYESALVE. Laodicea is invited to repent and receive CHRIST and thereby be enabled to overcome!

THE MEANING OF THE 3 CATEGORIES OF WORKS

In this seventh letter, the letter to Laodicea, Jesus mentions 3 categories of works COLD, HOT and LUKEWARM. It is critically important to find out what is meant by each of the 3 terms:-

1. COLD

What is meant by cold works?

Cold works result from a cold condition. This is a condition in which there is no relationship with God, no profession of Christianity, no interest in salvation. This is a description of people in a lost condition and who may or may not know and may or may not care. They make no profession and no pretense. They are in no covenant with God! The Apostle Paul describes this condition in Ephesians 2: 2, 3, 12 and Ephesians 4: 17- 19. Such a condition produces the works of the flesh which Paul lists in Galatians 5: 19- 21.

2. HOT

What is meant by hot works?

Hot works result from a hot condition. This is the born-again, genuine righteousness-by-faith-new-covenant experience in the gospel of Jesus Christ. In this condition there is no dependence on self, no reckoning of one's good works as being meritorious and no boasting of achievements. Rather, there is complete reckoning of self to be dead and continuous surrender to Jesus, trusting only to His imputed righteousness as the believer's only ground of acceptance with God. Moreover the believer opens the door of his heart

for the indwelling Christ whose imparted righteousness produces transformation of character unto perfection as the believer's eye is kept fixed on Christ!

3. LUKEWARM

What is meant by lukewarm works?

Lukewarm works result from a lukewarm condition. The lukewarm condition is neither cold nor hot; therefore it must be an old-covenant, righteousness-by-works legalistic religion. In this condition there has unknowingly occurred an insidious transfer of faith from Christ to self. The professed believer unwittingly depends on his own self-will, apart from Christ, to obey the written code of the Ten Commandments and any other set of rules and regulations. He depends on his obedience and good works to satisfy the judgement and earn the eternal reward. Such a condition is substantially similar to Paul's description of his old covenant religious life before he met Christ and experienced the genuine new covenant righteousness by faith (see Philippians 3: 4- 6). But before we examine more fully the lukewarmness of Laodicea we need to understand how this spiritual malady developed in the Third Angel's Movement.

THE DEVELOPMENT OF LAODICEAN LUKEWARMNESS IN SEVENTH DAY ADVENTISM HISTORY

The First Angel's message of Revelation 14: 6- 7 commenced back in 1831 when William Miller began preaching the everlasting gospel within the context of the second coming of Christ. The prophecies of Daniel and the Revelation were central to the Advent Movement, as it was called, and the 2300 day/year prophecy of Daniel chapters 8 and 9 was the key prophecy. After the correction of arithmetic mistakes (which had caused disappointment in 1843) Miller and his co-labourers eventually calculated that the 2300 day/year prophecy would end on October 22nd, 1844.

They believed that the cleansing of the sanctuary in Daniel 8: 14 meant the purification of the earth by fire at the Second Coming of Christ. The proclamation of the Second Coming of Christ and the

gospel was a matter of urgency. They called the people to come to Christ to accept His righteousness and to be forgiven and cleansed from sin and to be made ready for His appearing. Between the months of March and October 1844 (the 7th month movement as it was called) the message was given with greatest power. The clarion call came from Matthew 25: 6.

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. {Matthew 25: 6} KJV

THE MIDNIGHT CRY

The 7th month movement was therefore called the Mid-night Cry! Like a tidal wave it travelled from city to city in the USA and from village to village until the October 22nd date was near. The Mid-night Cry Movement was only second to the Apostolic church in being free from human imperfection in gospel order!

But 22nd October, 1844 arrived and Christ did not come.

THE GREAT DISAPPOINTMENT

That was a terribly shocking disappointment to the believers. They were terribly shaken. Many of the approximately 50,000 abandoned their faith, only a handful of about ten or more souls decided to agonize in prayer for clarity. They were soon led to see that the cleansing of the sanctuary did not mean the Second Coming of Christ to cleanse the earth by fire. Rather it meant that Jesus Our High Priest had entered the Most Holy Place of the Heavenly Sanctuary to perform the pre-advent judgement and to send the light of the Third Angel's message (Revelation 14: 9- 12) to prepare a remnant for the final battle of the great controversy and the Second Coming of Christ.

THE LETTER TO THE PHILADELPHIAN CHURCH

The letter to Philadelphia Revelation 3: 7- 12 was especially applicable to the small land of believers just before, during and after the Great Disappointment. The light of the Sanctuary truth indeed presented an open door into the Most Holy Place of the Heavenly Sanctuary.

Out of the darkness of the shock of their disappointment they were moving forward like the Israelites after the Exodus! The light of the

truth of the Heavenly Sanctuary revealed an all Powerful High Priest as their Mediator and Judge!

THE SABBATH AND THE LAW REVEALED

As the believers continued to study they saw that the true Lord's Day is the seventh day Sabbath. They also saw that the ARK OF THE COVENANT was in the Most Holy Place of the heavenly sanctuary and contained the Ten Commandment moral law. They also understood that this law demanded perfect righteousness in order for the believer to pass the judgement.

THE INSIDIOUS SHIFT FROM GOSPEL TO LAW

The presentation of the Law and its demand for perfect righteousness in order to pass the judgement was a critical moment in the early THIRD ANGEL'S MOVEMENT. It paralleled ancient Israel at Sinai. The sanctuary truth revealed an all-powerful mediator and High Priest doing the work of judgement! It also reveals the Ten Commandment moral law in the Ark of the Covenant in the most Holy Place of the Heavenly Sanctuary! God intended them to understand that their Saviour and High Priest would write that law in their hearts, that He would be their righteousness for passing the scrutiny of the investigative judgement!

But insidiously and unknowingly there was the transfer of faith from CHRIST to self-willed law obedience in order to pass the judgement. Rather than keep their minds on Christ as their all-powerful, new covenant Saviour, intercessor, High Priest and as their only Righteousness and Sabbath Rest, they now shifted their focus to the law! They had unknowingly slipped from the New Covenant to the Old!

REPEATING THE GALATIAN MISTAKE - READ GALATIANS 3: 1- 3

The Advent believers in the early THIRD ANGEL'S MOVEMENT had come through the Great Disappointment by faith in Christ and in the power of the Holy Spirit. And now that the investigative judgement, the Sabbath requirement and the law were revealed, they aimed to be perfect by self-willed obedience, i.e. to be made perfect by the flesh! Remember too that the Great Disappointment had also impacted their minds, unconsciously, with the idea that they should

never be caught like that again. They would work hard at everything and would “occupy” until the Lord should come.

A CRUCIAL POINT

It is important to understand the distinction between how lukewarmness initially developed and how lukewarmness, later on, produced a decline in the spiritual standards of the church. If this distinction is not known or understood, church members will feel that the preaching and enforcement of church standards, law, doctrines and various reforms will cure the lukewarm condition. This is a fatal mistake! Church standards are vitally important and instruction must be given, but such instruction will be successful only in the context of the New Covenant! The initial development of lukewarmness was not caused by falling standards or by people not wanting to obey perfectly. It was caused by unknowingly slipping from New Covenant obedience to Old Covenant obedience by unknowingly taking their spiritual focus off Christ and fixing it on self-performance; working hard to fulfil God’s purpose in the energy of the flesh! Indeed the words of Galatians 3: 1- 3 and Romans 10: 1- 4 describe the basic spiritual pathology of lukewarmness. But Laodicea honestly did not know that this transfer from New covenant to Old Covenant had taken place. The lukewarm condition has afflicted us all , therefore we all need the cure of Rev. 3: 18-22.

FALLEN FROM GRACE

The Apostle laid down a very important principle in Galatians 5: 4 and 2:21

Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace. {Galatians 5: 4} KJV

When the early Adventist Laodicean church slipped unwittingly from New Covenant obedience to Old Covenant obedience it unknowingly fell from grace. This fall from grace led to the progressive decline in spirituality and standards and also to increasing love of the world. Since the focus was now on self-performance, there also developed the spirit of competition and fault finding and condemnation of others. Faith in Christ and Agape love were unknowingly replaced

by faith in self and love of the world, and self-love. The righteousness of Christ was replaced by self-righteousness and spiritual eye-sight gave way to deep spiritual blindness!

Careful reading of Testimonies Volume One indicates that the slippage from New Covenant to Old Covenant occurred insidiously and unwittingly in the period 1850 to 1855. This was followed by progressive early spiritual decline in the period 1855 to 1859. By 1858 the movement was officially declared to be lukewarm! (See I.T: 186)

You will undoubtedly remember the Israelites at Mount Sinai; they formed the old Covenant by their promise to obey the law without the Saviour of the Abrahamic or New Covenant. And very soon after that, they broke the law and therefore also broke their promise to keep the law. There is no power for genuine obedience in the Old Covenant.

So too the development of lukewarmness produced the sins of covetousness, love of the world, selfish attitudes, irreverence, fault finding and pride. Remember that the Old Covenant produces bondage to self and sin! (Galatians 4: 24)

COUNSELS AND WARNINGS

The first generation of the Third Angel's Movement, 1844- 1884, was the generation in which lukewarmness developed in the last five years of the first watch 1850- 1854, and then produced the early outward spiritual decline in the second watch 1854- 1864. Thereafter, the spiritual deterioration accelerated. Throughout the last three decades (watches) of that first generation, many counsels and warnings were given to the church through the Lord's servant. Some members heeded, but most continued to try to obey in the Old Covenant condition, and some felt that the Laodicean message was not meant for them at all! The net result was that lukewarmness intensified in Laodicea until the Third Angels' Message was believed to consist of only law, prophecy and doctrines, with no gospel in it all!

Moreover the church felt satisfied with their version of the Third Angel's Message and was sure they could finish the work with that version and their church machinery. They felt they had need of nothing! But God's unconditional love continued to pursue His church. In the first

decade (watch) of the second generation, autumn 1888 to be exact, He sent to the church a most precious message, the true gospel of the righteousness of Christ, the covenants and justification by faith. We already studied the covenants in Lecture six.

THE 1888 MINNEAPOLIS GENERAL CONFERENCE

At the 1888 General Conference Session, God sent that most precious message of the true everlasting gospel through Elders E. J. Waggoner and A. T. Jones! That message was the beginning of the latter rain and Loud Cry of Revelation 18: 1- 4, and it was and is the complete cure for Laodicean lukewarmness.

Here now is a brief list of the key vital points of the 1888- 1895 Righteousness by Faith message. The message presented the following:

1. The full deity of the Son of God, He is the Creator of all created things (Heb.1; Col.1:16,17;John1:1-3)
2. In the incarnation He became truly human and took on our corporate fallen sinful flesh in order to be the second Adam, the Saviour of the world, our example and sympathetic High Priest in the Heavenly Sanctuary! Hebrews 2:14-18;Rom.1:3;8:3.
3. The faith of Jesus, working by the Love of God, produced complete salvation for Adam's lost race. Sinful man can be saved only by the merits of Christ.Heb.7:25; John6:37.
4. As the Second Adam, Christ by His faith, love and absolute surrender to His father received the fullness of the Holy Spirit for us and overcame all temptation and all the attacks of Satan for us as our Saviour and Example. Rev.3:21.
5. He was genuinely tempted in all points as we are and overcame by faith, living a sinless life in our sinful flesh, for us, in order to give us the victory. He did not use His own Godhood to get the victory but depended entirely on God the Father. He emptied Himself so that only God the Father was revealed in His life.John5:30; John14:9-11. Heb.4:14-16.

6. He died the equivalent of eternal death for all mankind for all time. Heb.2:9.
7. As the Second Adam, He bought back or legally redeemed all that the first Adam had sold out
8. He paid the redemption price for all mankind, for the whole world, He exhausted the “penalty” of sin and legally pardoned (Charizomai) the whole human race. This is the gospel. Rom 5: 18-21.
9. Because of His sacrifice as our substitute and surety, all have physical probationary human life.
10. Therefore justification is by the faith of Jesus, not by works of law. Gal.2:16
11. God reconciled Adam’s lost race to Himself through the life and sacrifice of His son. 2Cor.5:19; Rom.5:18.
12. Sinners (all of us) can only receive and experience this salvation, this reconciliation and receive eternal life, by faith in Christ in order to be justified by the faith of Christ. Faith is the gift of God. Rom.5:1-11
13. In individual justification by faith, the righteousness of Christ (Christ Himself) is imputed and imparted to the believer, through the Holy Spirit, producing the new birth and spiritual growth unto perfection of character. Eph.3:17-21
14. The love of God, His unimaginable goodness, produces genuine repentance and confession. Rom.2:4. The Charizomai pardon at the cross melts the sinner’s heart thereby producing genuine repentance and confession to God in order to receive the Apheimi forgiveness or heart cleansing of 1 John 1:9.
15. The cross of Christ put to death human self-centeredness, emptied humanity, in Christ, of self and filled humanity in Christ with the self-sacrificing love (Agape) of God. Therefore, in Christ, the believer is a new creature not living unto self but unto God. 2Cor.5:14-21.

16. Christ is therefore our Righteousness and Rest. 1Cor.1:30; Matt.11:28-30.

17. In the heavenly sanctuary, in the most holy place of that sanctuary, Jesus by the merits of His perfect life and infinite sacrifice is now doing the work of blotting out of sins in the pre-advent judgement while still interceding for us and perfecting a remnant, through His imparted righteousness, to win the final battle of the great controversy in the mark of the beast crisis. Heb.7:25; and Hebrews chapters 8 to 10; Rev.14:6-12.

REJECTION

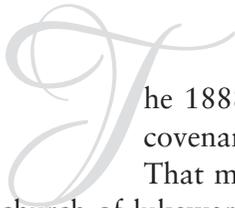
The 1888 message of Righteousness by Faith and the Covenants was not accepted by the church leadership. Laodicean lukewarmness intensified in the USA and globally. The church continued to pray for and to look for the latter rain of the Holy Spirit. However the warning had been given in 1888. “God will withdraw His Spirit unless His truth is accepted “EGW 1888 Materials page 124.

CONCLUSION

The receiving of the Latter Rain of the Holy Spirit depends upon our acceptance of the message that was sent, an acceptance that must be both intellectual and experiential!



LAODICEAN LUKEWARMNESS PART 2 (POST 1888)



The 1888 message of the righteousness of Christ and the covenants was not accepted by the church leadership. That most precious message which was sent to cure the church of lukewarmness was rejected and not allowed to reach the Adventist world membership. The wonderful message continued to be proclaimed by the messengers throughout the period 1888 to 1895 and even on to 1901. Though a few individuals accepted the light, the church leadership did not accept it and prevented it from reaching both the North American and worldwide membership. The Butler-Smith brand of the covenants and of the Third Angel's message continued to hold the preeminence in the church's theology.

DEEPENING LUKEWARMNESS

The second generation of Seventh Day Adventism 1884 to 1924 moved along with expanding church machinery and increasing expansion throughout more and more countries in the world. The servant of the Lord died in 1915 after expressing sad disappointment over the outcome of the 1901 General Conference.

THE THIRD GENERATION

The third generation started in 1924 and continued on to 1964. During the third generation, church organization and machinery became more sophisticated. Evangelistic crusades brought in thousands. But a membership was being produced with no knowledge at all of the 1888- 1901 Jones-Waggoner messages on the covenants or the true gospel of righteousness by faith. Membership continued to be indoctrinated with the idea that the preaching of traditional Seventh Day Adventism throughout the world would usher in the Second Coming of Christ.

A lukewarm church with a lukewarm Third Angel's Message was expanding its lukewarm membership globally. The organizational and evangelistic machinery, to all appearances, looked good, but was only an Old Covenant Ishmael and could never finish the work. But none of this was known by the membership, not even by the third generation leadership. Indeed the Laodicean church did not know that she was miserable, wretched, poor, blind and naked rather she felt rich, increased with goods and in need of nothing!

GOD INTERVENED AGAIN

The last two decades or watches of the third generation were respectively 1944- 1954 and 1954- 1964. Great and critically decisive events took place in Adventism in these final decades or watches of that third generation. (1924- 1964)

Two American Adventist missionaries working in Africa felt serious concern over the lukewarm condition of the church and the immensity of the work to be accomplished. They prayed and searched into the church's history and discovered the long forgotten 1888 Jones-Waggoner message of the covenants and righteousness by faith! On their return to USA on furlough they attended the 1950 General Conference and became even more concerned. To cut a long story short, these Pastors eventually prepared a 204 page manuscript entitled 1888 Re-examined which was presented to the General Conference committee for careful consideration. These two pastors were Pastor R. Wieland and Pastor D. K. Short. They had received special approval to study the 1888 E. G. White materials from the E. G. White Estate.

NEGATIVE REACTION

A year later, on December 6th, 1951 there was a brief reply from the Defense Literature Committee. The committee said: “We see nothing new in your manuscript...if you accept this counsel...you will not wish to press your rather critical views not to circulate them any further.”

In the ensuing years the manuscript was copied and circulated far and wide in Adventism. By the year 1958, many church members were deeply concerned as to why the leadership did not accept the 1888 Re-examined document.

OUTRIGHT REJECTION AGAIN

In September 1958 the General Conference through a specially appointed committee, issued a 49 page treatise entitled “Further Appraisal of the Manuscript 1888 Re-examined.”

The authors of this 49 page “Appraisal” rejected the manuscript 1888 Re-examined. Not only was it rejected, it was banned from the church. The pronouncement was made that: “any persons referring to, upholding, or even circulating the Wieland and Short manuscript are thereby guilty of improper procedure.”

So both in the 1888- 1901 era and the 1950- 1958 era, the Jones-Waggoner message of the covenants and righteousness by faith was rejected and the call for denominational repentance was scorned.

APOSTASY BEGINS

But while, on one hand, the church leadership was busy rejecting Heaven-sent light in the 1950’s, they were also busy compromising the doctrine of the human flesh and blood which the Son of God took on in the incarnation.

MEETINGS WITH WALTER MARTIN

Walter Martin was a Sunday keeping Calvinist theologian who believed the popular Babylonian false doctrines of Sunday-sacredness, immortality of man’s soul, eternal torment and the “soul” of the saved going straight to heaven at death. Moreover he firmly held that in the Incarnation the Son of God took on the Pre-Fall Adamic

human flesh and therefore had sinless flesh while here on earth.

Martin was about to include the Seventh Day Adventist church in the list of cults in his new book called: “The Rise of the Cults”. But he was surprised that the SDA church leadership started to change its position on a number of issues especially on the doctrine of Christ’s human nature.

APOSTASY

This doctrinal change not only led to confusion in the SDA church but it was a turning point. Having rejected two heaven-sent calls to accept the true gospel, the church was now on the road to apostasy!

Such apostasy led to a new order of books being published. The first was a 1957 publication called “Seventh Day Adventists Answer Question on Doctrine”. This book contained the changed position on the human fleshly nature of Christ asserting that He took on the Pre-Fall sinless flesh of Adam. It also contained mixed ideas on the Atonement.

OTHER BOOKS

Then followed a number of other books, all endorsed by the General Conference, intending to convince the church membership that whatever the 1888 message was, it was accepted by the church. These books, by and large, continued to push the view of the Pre-Fall sinless human nature (flesh) of Christ when He was on earth. Many of the books also put Jones and Waggoner in a bad light and downgraded their message by saying it was simply the same basic gospel being preached by the popular evangelical Protestant churches.

These books have done untold damage by intensifying lukewarmness, causing apostasy from the true gospel and deceiving church members into believing that the 1888 Message was either “no big thing” or, if it was, it was a triumph for the church and was accepted by leadership.

Here now is a quick look at some of these books.

1. 1962- By Faith Alone : by Norval F. Pease

In this book Pease initiates the hypothesis that Jones and

Waggoner got their message from the evangelical protestant churches and it was the same that was preached by Luther and Wesley and others.

2. 1966- Through Crisis to Victory: 1888- 1901 by A.V. Olson

This book tries to portray 1888 as a victory when Ellen White clearly and repeatedly declared that “Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit”, 1 S.M. page 234- 235.

Furthermore the author claims that the message was not rejected. This is a blatant falsehood when compared to the many E. G. White statements on the rejection of the message.

3. 1971- Movement of Destiny: by Le Roy E. Froom

This book came with astonishing recommendations from prominent church leaders. Yet it not only repeated the previous falsehoods but asserted that Christ took on the Pre-Fall sinless flesh of Adam which is completely contrary to the 1888 message.

4. 1987- From 1888 to Apostasy: The Case of A. T. Jones

5. 1989- Angry Saints

6. 1998- A User- Friendly Guide to the 1888 Message

All three of these books were written by George R. Knight.

All three contain distortions of historical facts and blatant errors. In all three the author sought to downgrade A. T. Jones and minimize or nullify the significance of the Jones-Waggoner message. In addition, the author attacks the authors of 1888- Examined, and ridicules the call for denominational repentance. George Knight downgrades the 1888 message by saying that it was not “some special Adventist contribution to theology. It was a call to return to basic Christianity” (page 53); rather, he says it was the reuniting of Adventism with basic Christianity. He also shockingly asserts that the 1888 message was accepted.

Ron Duffield in his new books is exposing the fallacies and inaccuracies of George Knight's books.

7. 1994- The Nature of Christ: by Roy Adams

This book presents the error of Christ taking on Pre-Fall sinless human nature. Furthermore, the author attacks Wieland and Short with vindictive vengeance. The book is patently anti-third angel, though the author thinks it is high class scholarship. It is far removed from the truth.

OTHER ATTEMPTS TO CHANGE HISTORY

1. In 1962 the denomination published a new edition of TESTIMONIES TO MINISTERS. This book contains the many warnings and entreaties of Ellen White especially in regard to our 1888 history. To counteract the E. G. White counsels in the book, the compilers added a lengthy Appendix with the obvious goal to condition the reader to believe that the 1888 message was accepted by the church.
2. In 1980 SELECTED MESSAGES, BOOK THREE was published containing a 33 page account of the Minneapolis Conference. Here again the compilers considered it necessary to insert 7 pages of their own ideas to condition the reader into believing that the 1888 message was not rejected and was a turning point for better in the church.
3. The book Ellen G. White, THE LONELY YEARS, 1876-1891, Volume 3 by biographer Arthur L. White came out in 1983. The book is useful in its account of Ellen White's history. However when it comes to the 1888 era and message, the author, like those before him, states that: "the concept that the General Conference, and thus the denomination, rejected the message of righteousness by faith in 1888 is without foundation and was not projected until 40 years after the Minneapolis meeting and thirteen years after Ellen White's death. Contemporary records yield no suggestion of denominational rejection. There is no E. G. White statement anywhere that says so" page 396.

This statement is shocking. It defies the numerous E. G. White charges made over a period of 12 years as recorded in the E. G. White 1888 Materials. It ignores the chapter in TESTIMONIES TO MINISTERS entitled “REJECTING THE LIGHT” (pages 91- 98) and it denies her statement found in 1 S.M. page 235 that the light that is to lighten the whole world “by the action of our own brethren has been in a great degree kept away from the world”.

THE FOURTH GENERATION

The fourth generation of Adventism (since 1844) was the 40 year period 1964- 2004. Most of the membership remained completely ignorant of the 1888 message and era. And those who read about it were misinformed by the books previously mentioned. Moreover, an entire generation of theologians and pastors were indoctrinated with erroneous concepts on the human nature of Christ. They were taught to believe the Pre-Fall theory of Christ’s human nature and to deny the doctrine of character perfection.

The church devised many programs for the evangelization of the world and the finishing of the work but the long delay of the final events continues and lukewarmness has deepened into falling standards and either lack of zeal or misplaced zeal. And every Adventist member in the world has been affected in one way or another!

WARNING BEACONS

Yet God used individuals and certain independent ministries to give warnings and proclaim the truth. The 1888- Message study Committee under Wieland and Short did their part. Another shining light was theologian Dr. Herbert E. Douglas, who stood firmly for the correct teaching on the kind of human flesh Jesus took on in the incarnation. Another author who stood out was Fred Wright. Though his understanding of the 1888 message was not complete and contained some mistakes, yet he warned that the church had rejected the light and needed to study it carefully.

Even before those just mentioned, Pastor M. L. Andreasen had written his treatise called Letters to the Churches exposing the change in the doctrine of the human nature of Christ in the 1957 book “Questions on Doctrines”.

Ron Duffield has been researching and writing and his two books : THE RETURN OF THE LATTER RAIN and WOUNDED IN THE HOUSE OF HIS FRIENDS are exposing the falsehoods and inaccuracies of authors like George Knight.

Here in the Caribbean, TRUTH FOR THE FINAL GENERATION emerged in 1984 as an independent SDA Ministry in Barbados to be used by God to proclaim the 1888 message and the advancing light on the Character of God amidst continued opposition.

Many of those who have been standing for the true history and the true content of the 1888 message have been sidelined by the mainstream church and called Off-shoots. Jesus was called that and worse by the Jewish Church of His day. This quotation from the Book : DESIRE OF AGES is instructive:

If the leaders in Israel had received Christ, He would have honored them as His messengers to carry the gospel to the world. To them first was given the opportunity to become heralds of the kingdom and grace of God. But Israel knew not the time of her visitation. The jealousy and distrust of the Jewish leaders had ripened into open hatred, and the hearts of the people were turned away from Jesus.

The Sanhedrin had rejected Christ's message and was bent upon His death; therefore Jesus departed from Jerusalem, from the priests, the temple, the religious leaders, the people who had been instructed in the law, and turned to another class to proclaim His message, and to gather out those who should carry the gospel to all nations

As the light and life of men was rejected by the ecclesiastical authorities in the days of Christ, so it has been rejected in every succeeding generation. Again and again the history of Christ's withdrawal from Judea has been repeated. When the Reformers preached the word of God, they had no thought of separating themselves from the established church; but the religious leaders would not tolerate the light, and those that bore it were forced to seek another class, who were longing for the truth. In our day few of the professed followers of the Reformers are actuated by their

spirit. Few are listening for the voice of God, and ready to accept truth in whatever guise it may be presented. Often those who follow in the steps of the Reformers are forced to turn away from the churches they love, in order to declare the plain teaching of the word of God. And many times those who are seeking for light are by the same teaching obliged to leave the church of their fathers, that they may render obedience. **DA231-232:**

REJECTION CONTINUES

Yet, notwithstanding all this, there remains consistent rejection of the 1888 message by the “mainstream” Adventist Conference churches. This can only mean one thing. The final victorious remnant will ultimately have to come out of the lukewarm organization. Only those who overcome lukewarmness by accepting the straight testimony of the True and Faithful Witness will receive the latter rain and give the Loud Cry. This requires careful study and acceptance of that most precious message sent by God back in the 1888- 1901 era.

THE FIRST GENERATION OF A NEW CYCLE

Since 2004 we have been in the fifth generation of Adventism. But since 4 generations make 1 complete cycle of sowing and reaping, we are really in the **FIRST GENERATION** of a new cycle. This generation is 2004- 2044. We are now (at the time of writing) in the second decade or second watch which is 2014 to 2024. This is the Midnight Watch, and like the parable of the ten Virgins in Matthew 25 we can, if we choose, allow God to finish the work at “midnight”.

The True and Faithful witness invites us to be zealous and to repent. We need to repent of our lukewarmness and our historic denominational rejection of light. And we need to know and experience the true gospel and be fully prepared for the final latter rain outpouring and the Loud Cry by which alone the work will be finished!

9

THE HARVEST PRINCIPLE & SPIRITUAL GROWTH

THE HARVEST PRINCIPLE

Jesus, the Master Teacher, taught the harvest principle. His teaching on the subject can be found in many of His parables but is succinctly and comprehensively written down in Mark 4: 26- 29.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. [Mark 4: 26- 29] KJV

In this parable Jesus outlined the process of spiritual growth from initial conversion (the new birth) to harvest ripe character perfection and maturity. Our Lord in fact divides spiritual growth into two comprehensive phases. These are in nature:

1. From germination to the “ear” (blossom)
2. From the “ear” to harvest ripe fruit

The corresponding spiritual phases, in grace, would be:-

1. From initial conversion to permanence of surrender.
2. From permanence of surrender to translation-ready character perfection and maturity.

Phase 1 is early growth, phase 2 is later on maturational growth.

THE EARLY AND LATTER RAINS OF THE HOLY SPIRIT

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. {James 5: 7- 8} KJV

In this passage of scripture James explains that in waiting for the harvest the Eastern farmer had to exercise “long” patience in allowing the early and latter rains to bring his crops of fruit to harvest ready ripeness.

When we put James 5: 7- 8 with Mark 4: 26- 29, we can see that firstly, the early growth phase, initial conversion (blade) to permanence of surrender (ear), is under the jurisdiction of the EARLY RAIN of the Holy Spirit. And secondly, the LATER or maturational growth phase from permanence of surrender (ear) to Christian character perfection (full corn in the ear), is under the jurisdiction of the LATTER RAIN of the Holy Spirit.

James employs the term “stablish” your heart in James 5: 8. This command is given to those waiting on the Second Coming of Christ and it could only mean the stage of growth necessary for phase 2 of the ripening process. In other words, the stablishing of the heart in James 5 : 8 corresponds to the “ear” in Mark 4: 26- 29 and means permanence of surrender, as mentioned earlier.

There are two Greek words in the N. T. translated by the KJV translators into the English word stablish one Greek word is

BEBAIOO and it means to confirm or establish a believer in the faith as a system of truth (Colossians 2: 7) and in spiritual fellowship, in Christ, with fellow believers, (2 Corinthians 1: 21).

The other Greek word is STERIZO which means to confirm or fix the believer's heart in holiness for the coming of the Lord (1 Thessalonians 3: 13 and 1 Peter 5: 10).

The Greek word used in James 5: 8 is STERIZO. It should be clear then that "stablising" the heart in James 5: 8 means the "ear" and the maturational ripening growth of the latter rain. The Early Rain of the Holy Spirit produces initial conversion and early growth from "blade" to "ear". The Latter Rain of the Holy Spirit fills out the ears and ripens the grain or fruit into the "full corn in the ear".

Believers start as new born babes in Christ and must grow up to the stature of men and women in Christ.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: {1 Peter 2: 2} KJV

But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: {Ephesians 4: 15} KJV

IT IS ALL IN CHRIST

It is important to remember that in all this, the Holy Spirit is but reproducing in the believer all that Christ has already done for us. God the Father has already accomplished full salvation and complete spiritual growth in Christ, the Second Adam, for humanity, for all mankind. The Holy Spirit reproduces this complete spiritual growth in the believer by keeping the believer in Christ and by keeping Christ in the believer!

Since God made us free agents we must choose to cooperate with the Godhead in order to receive and experience this work of the Holy Spirit in both early and latter growth phases. Our infinite High Priest in the Most Holy Place of the Heavenly Sanctuary, through His intercessory mediatorial work, gives His Holy Spirit to those who come in faith to Him.

Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. {Hebrews 7: 25} KJV

How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? {Hebrews 9: 14} KJV

My little children, of whom I travail in birth again until Christ be formed in you, {Galatians 4: 19} KJV

LOOKING FOR AND HASTENING THE END

“The fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” Galatians 5:22, 23. This fruit can never perish, but will produce after its kind a harvest unto eternal life.

“When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come.” Christ is waiting with longing desire for the manifestation of Himself in His church. When the character of Christ shall be perfectly reproduced in His people, then He will come to claim them as His own.

It is the privilege of every Christian not only to look for but to hasten the coming of our Lord Jesus Christ, (2 Peter 3:12, margin). Were all who profess His name bearing fruit to His glory, how quickly the whole world would be sown with the seed of the gospel. Quickly the last great harvest would be ripened, and Christ would come to gather the precious grain. {C.O.L page 69}

GROWTH GUARANTEED IN CHRIST

The change of heart by which we become children of God is in the Bible spoken of as birth. Again, it is compared to the germination of the good seed sown by the husbandman. In like manner those who are just converted to Christ are, “as new-born babes,” to “grow up” to the stature of men and women in Christ Jesus. 1 Peter 2:2; Ephesians 4:15. Or like the good seed sown

in the field, they are to grow up and bring forth fruit. Isaiah says that they shall “be called trees of righteousness, the planting of the Lord, that He might be glorified.” Isaiah 61:3. So from natural life, illustrations are drawn, to help us better to understand the mysterious truths of spiritual life.

Not all the wisdom and skill of man can produce life in the smallest object in nature. It is only through the life which God Himself has imparted, that either plant or animal can live. So it is only through the life from God that spiritual life is begotten in the hearts of men. Unless a man is “born from above,” he cannot become a partaker of the life which Christ came to give. John 3:3, margin.

As with life, so it is with growth. It is God who brings the bud to bloom and the flower to fruit. It is by His power that the seed develops, “first the blade, then the ear, after that the full corn in the ear.” Mark 4:28. And the prophet Hosea says of Israel, that “he shall grow as the lily.” “They shall revive as the corn, and grow as the vine.” Hosea 14:5, 7. And Jesus bids us “consider the lilies how they grow.” Luke 12:27. The plants and flowers grow not by their own care or anxiety or effort, but by receiving that which God has furnished to minister to their life. The child cannot, by any anxiety or power of its own, add to its stature. No more can you, by anxiety or effort of yourself, secure spiritual growth. The plant, the child, grows by receiving from its surroundings that which ministers to its life --air, sunshine, and food. What these gifts of nature are to animal and plant, such is Christ to those who trust in Him. He is their “everlasting light,” “a sun and shield.” Isaiah 60:19; Psalm 84:11. He shall be as “the dew unto Israel.” “He shall come down like rain upon the mown grass.” Hosea 14:5; Psalm 72:6. He is the living water, “the Bread of God . . . which cometh down from heaven, and giveth life unto the world.” John 6:33.

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus.

As the flower turns to the sun, that the bright beams may aid in perfecting its beauty and symmetry, so should we turn to the Sun of Righteousness, that heaven's light may shine upon us, that our character may be developed into the likeness of Christ.

Jesus teaches the same thing when He says, "Abide in Me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in Me. . . . Without Me ye can do nothing." John 15:4, 5. You are just as dependent upon Christ, in order to live a holy life, as is the branch upon the parent stock for growth and fruitfulness. Apart from Him you have no life. You have no power to resist temptation or to grow in grace and holiness. Abiding in Him, you may flourish. Drawing your life from Him, you will not wither nor be fruitless. You will be like a tree planted by the rivers of water.

Many have an idea that they must do some part of the work alone. They have trusted in Christ for the forgiveness of sin, but now they seek by their own efforts to live aright. But every such effort must fail. Jesus says, "Without Me ye can do nothing." Our growth in grace, our joy, our usefulness,--all depend upon our union with Christ. It is by communion with Him, daily, hourly,--by abiding in Him, --that we are to grow in grace. He is not only the Author, but the Finisher of our faith. It is Christ first and last and always. He is to be with us, not only at the beginning and the end of our course, but at every step of the way. David says, "I have set the Lord always before me: because He is at my right hand, I shall not be moved." Psalm 16:8.

Do you ask, "How am I to abide in Christ?" In the same way as you received Him at first. "As ye have therefore received Christ Jesus the Lord, so walk ye in Him." "The just shall live by faith." Colossians 2:6; Hebrews 10:38. You gave yourself to God, to be His wholly, to serve and obey Him, and you took Christ as your Saviour. You could not yourself atone for your sins or change your heart; but having given yourself to God, you believe that He for Christ's sake did all this for you. By faith you became Christ's, and by faith you are to grow up in Him--by giving and taking. You are to give all,--your heart, your will, your service,--give yourself

to Him to obey all His requirements; and you must take all,-- Christ, the fullness of all blessing, to abide in your heart, to be your strength, your righteousness, your everlasting helper,--to give you power to obey.

Consecrate yourself to God in the morning; make this your very first work. Let your prayer be, "Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee." This is a daily matter. Each morning consecrate yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus day by day you may be giving your life into the hands of God, and thus your life will be molded more and more after the life of Christ. {S.C. chapter 8}

PRAY FOR THE LATTER RAIN

"Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain." "He will cause to come down for you the rain, the former rain, and the latter rain." In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God's grace in the soul. By the power of the Holy Spirit the moral image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ.

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

There is to be “first the blade, then the ear, after that the full corn in the ear.” There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour.

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. They expect that the lack will be supplied by the latter rain. When the richest abundance of grace shall be bestowed, they intend to open their hearts to receive it. They are making a terrible mistake. The work that God has begun in the human heart in giving his light and knowledge, must be continually going forward. Every individual must realize his own necessity. The heart must be emptied of every defilement, and cleansed for the indwelling of the Spirit. It was by the confession and forsaking of sin, by earnest prayer and consecration of themselves to God, that the early disciples prepared for the outpouring of the Holy Spirit on the day of Pentecost. The same work, only in greater degree, must be done now. Then the human agent had only to ask for the blessing, and wait for the Lord to perfect the work concerning him. It is God who began the work, and he will finish his work, making man complete in Jesus Christ. But there must be no neglect of the grace represented by the former rain. Only those who are living up to the light they have, will receive greater light. Unless we are daily advancing in the exemplification of the active Christian virtues, we shall not recognize the manifestations of the Holy Spirit in the latter rain. It may be falling on hearts all around us, but we shall not discern or receive it.

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. Divine grace is needed at the beginning, divine grace at every step of advance, and divine

grace alone can complete the work. There is no place for us to rest in a careless attitude. We must never forget the warnings of Christ, “Watch unto prayer,” “Watch and pray always.” A connection with the divine agency every moment is essential to our progress. We may have had a measure of the Spirit of God, but by prayer and faith we are continually to seek more of the Spirit. It will never do to cease our efforts. If we do not progress, if we do not place ourselves in an attitude to receive both the former and the latter rain, we shall lose our souls, and the responsibility will lie at our own door. {R.H. March 2nd, 1897}

10

THE PIVOTAL ROLE OF THE “EAR”

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. {Mark 4: 26- 29} KJV

“Ask ye of the Lord rain in the time of the latter rain; so the Lord shall make bright clouds, and give them showers of rain.” “He will cause to come down for you the rain, the former rain, and the latter rain.” In the East the former rain falls at the sowing-time. It is necessary in order that the seed may germinate. Under the influence of the fertilizing showers, the tender shoot springs up. The latter rain, falling near the close of the season, ripens the grain, and prepares it for the sickle. The Lord employs these operations of nature to represent the work of the Holy Spirit. As the dew and the rain are given first to cause the seed to germinate, and then to ripen the harvest, so the Holy Spirit is given to carry forward, from one stage to another, the process of spiritual growth. The ripening of the grain represents the completion of the work of God’s grace in the soul. By the power of the Holy Spirit the moral

image of God is to be perfected in the character. We are to be wholly transformed into the likeness of Christ. **{RH, March 2, 1897 par. 1}**

The latter rain, ripening earth’s harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection. **{R.H. March 2nd, 1897}**

THE HOLY SPIRIT (RAIN)		
Early Rain (Functional Early Phase)	Latter Rain (Late Functional Phase)	After probation’s closure in the Time of Jacob’s Trouble, the “Hot Sun” of tribulation makes the grain Golden Yellow. (Cleansing from all earthliness)
BLADE → EAR → FULL CORN IN EAR (Initial Conversion) (Permanence of Surrender)	(Maturity & Perfection of Character)	

We can correctly conclude that the latter rain of the Holy Spirit must perform three interrelated functions in the following order:-

1. The latter rain brings the seed to perfection
2. It ripens earth’s harvest
3. It prepares the church for the Second Coming of Christ

Now carefully consider the following quotations.

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. Yet these alone will not suffice. While we cherish the blessing of the early rain, we must not, on the other hand, lose sight of the fact that without the latter rain, to fill out the ears and ripen the grain, the harvest will not be ready for the sickle, and the labor of the sower will have been in vain. **{R.H. March 2nd, 1897}**

Here we are plainly told that the latter rain of the Holy Spirit “fills out the ears” and “ripens the grain”. Furthermore, it is also clearly stated that though the work of the early rain is vital and its blessings are needed right through to the end, yet it is not sufficient to finish the process of spiritual growth or perfect the grain. It is the latter rain that must perform that function and accomplish that result.

The latter rain will fall in maximum showers starting with agitation and passing of Sunday laws right through to the close of general probation. Therefore the people of God must (at least) be at the stage of growth called the “ear” at the time of the passing of the Sunday laws. During the period between the passing of the Sunday laws and the closure of probation, the latter rain will “fill out the ears” and “ripen the grain”. This means the perfecting and maturing of the believer’s character in the Agape Love character of God in Jesus Christ by the Holy Spirit!

DEFINING THE EAR

The stage of the ear means that the believer has reached permanence of surrender and is so intimately and absolutely surrendered to Christ in the abiding relationship that latter rain ripening is guaranteed! At the stage of spiritual growth called the ear the soul is emptied of self and cleansed from every defilement.

CONNECTING WITH THE JONES-WAGGONER MESSAGE OF RIGHTEOUSNESS BY FAITH

We are told that the Jones-Waggoner message of righteousness by faith was the beginning of the latter rain. Therefore we should find in that message the precious light on the definition of the ear, and how to reach the stage of the ear and how to be ripened from ear to full corn in the ear!

Let us now go to the 1895 A. T. Jones messages and in Sermon Number 18 at paragraph 5 we find the definition:

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. **{Righteousness by Faith, 1895- A.T. Jones}**

In this passage the Reformer is describing a stage of spiritual growth in which the soul is so submitted to God and the thoughts are so completely controlled that not even the impulse to sin is allowed. He calls it “that point”- “But until we do reach that point.” This is in fact, the definition of the “ear”! Later on he calls it a “height” or “the height” to which this truth raises us!

In the very next paragraph the Reformer shows the importance of this stage of growth, “the “ear”, for the final crisis.

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. **{Righteousness by Faith, 1895- A.T. Jones}**

HOW JESUS ACCOMPLISHED SUCH A VICTORY FOR US

The fullness of spiritual growth including every growth stage (blade, ear, full corn in the ear) was wrought out by God in Christ for us. Listen again to A. T. Jones:-

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 enjoyed the desire. In consenting to it 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. **{Righteousness by Faith, 1895- A.T. Jones}**

THE VICTORY IS OURS

The Holy Spirit, by keeping the believer in Christ and Christ in the believer, brings us to that stage of growth in Christ. A. T. Jones explains:-

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. **{Righteousness by Faith, 1895- A.T. Jones}**

A DEEPER ANALYSIS OF HOW CHRIST WON THE VICTORY

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. Wherefore God also hath highly exalted 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. {Philippians 2: 5- 11} KJV

A. T. Jones carries the analysis deeper:-

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: "Of mine own self I can 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 us 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 we shall 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.

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. **{Righteousness by Faith, 1895- A.T. Jones}**

GOING ON IN VICTORY UNTO PERFECTION

The latter rain will produce sinless growth in maturity unto “the measure of the stature of Christ”. A. T. Jones calls it “going on in victory unto perfection”.

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. **{Righteousness by Faith, 1895- A.T. Jones}**

CLOSING GEM

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.”
{Righteousness by Faith, 1895- A.T. Jones}



EARLY RAIN GROWTH IN CHRIST

INTRODUCTION

*T*herefore we ought to give the 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; {Hebrews 2: 1- 3} KJV

Remember the closing paragraph in our last lecture? It was the statement from the 1895 Lectures on Righteousness by Faith, Lecture 18, where A. T. Jones employed the term “height” to describe what he earlier called the “point” of absolute surrender. This is in fact, a description of the stage of growth called the “ear” in Mark 4: 26- 29. Let us read again the statement:-

“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.”
{A.T. Jones 1895 Lectures, Chapter 18}

THE EARLY RAIN FOUNDATION

The reformer then goes on in the remainder of Lecture 18 to describe what God has done for us and has given to us, in Christ. It is a description of what the believer has in Christ. It is, in fact, also a description of the early work of the Early Rain of the Holy Spirit in the believer's character transformation. Remember these important statements from the Spirit of Prophecy:

Many have in a great measure failed to receive the former rain. They have not obtained all the benefits that God has thus provided for them. **{R.H. March 2nd, 1897}**

At no point in our experience can we dispense with the assistance of that which enables us to make the first start. The blessings received under the former rain are needful to us to the end. **{R.H. March 2nd, 1897}**

THE EARLY RAIN FOUNDATION WE HAVE IN CHRIST

Let us now study carefully the rest of Lecture 18 of the A.T. Jones 1895 sermons and receive the early rain foundation we have in Christ.

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 **Romans 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. **{Righteousness by Faith, 1895-A.T. Jones}**

THE SCIENCE OF THE GOSPEL

Let us pause to emphasize the fact that all that God has given to us in Christ is written down in His word, the Holy Scriptures. We can know it only through studying the word and we can receive it only by receiving the word. This brings us to the definition of faith. Faith is trusting God, believing His truth by rightly dividing the scriptures and standing upon the word of God.

So then faith [cometh] by hearing, and hearing by the word of God. {Romans 10: 17} KJV

Now faith is the substance of things hoped for, the evidence of things not seen. For by it the elders obtained a good report. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear. By faith Abel offered unto God a more excellent sacrifice than Cain, by which he obtained witness that he was righteous, God testifying of his gifts: and by it he being dead yet speaketh. By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith [it is] impossible to please [him]: for he that cometh to God must believe that he is, and [that] he is a rewarder of them that diligently seek him. {Hebrews 11: 1- 6} KJV

Understanding how to exercise faith is the science of the Gospel.

The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith, is more essential than any other knowledge that can be acquired. We suffer much trouble and grief because of our unbelief, and our ignorance of how to exercise faith. We must break through the clouds of unbelief. We can not have a healthy Christian experience, we can not obey the gospel unto salvation, until the science of faith is better understood, and until more faith is exercised. There can be no perfection of Christian character without that faith that works by love, and purifies the soul. **{R.H. October 18th, 1898}**

Let us now return to the study of Romans chapter 6 by A. T. Jones in his 1895 Sermon 18.

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. **{Righteousness by Faith, 1895- A.T. Jones}**

THE CONNECTION WITH GALATIANS 2: 20

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? **{Righteousness by Faith, 1895- A.T. Jones}**

BACK TO ROMANS 6: 6

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. **{Righteousness by Faith, 1895- A.T. Jones}**

A GIFT OF FAITH

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. Every one 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 that 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." **{Righteousness by Faith, 1895- A.T. Jones}**

FREEDOM FROM THE SERVICE OF 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 realise 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 realise that it is there, he will die of it again. He cannot live on what he died of.

{Righteousness by Faith, 1895- A.T. Jones}

THE DAILY CONVERSION: "I DIE DAILY"

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 baptised into Jesus Christ were baptised 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], why, 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 domination of sin is delivered from the service of sin. In Jesus Christ it is a fact, too. So read on from **Romans 6:6-14. {Righteousness by Faith, 1895- A.T. Jones}**

CONCLUSION

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! **{Righteousness by Faith, 1895- A.T. Jones}**

12

EARLY, LATTER RAIN EXPERIENCE & WHAT WE HAVE IN CHRIST

The true gospel of Jesus Christ teaches us that, in order to become the Second Adam and the Saviour of the world, the Son of God in the incarnation took on our corporate fallen, sinful human flesh. Moreover, the true gospel also teaches us that all that Christ did, He did it for all mankind. This is true because, as the Second Adam, He embraced all mankind; He exercised faith working by love and produced perfect obedience for all mankind. He died for all mankind, the eternal death, which Adam's fall and all our sins caused, thereby setting all mankind free from the Adamic or first condemnation. Those individuals who reject Christ will incur the second condemnation and die the second death because there is no sacrifice for the unpardonable sin. In all of this, Christ accomplished complete victory over sin and perfected and glorified human character for all mankind. Those who surrender in genuine faith receive His victory and the fullness of character perfection. The final generation of living saints, the end-time remnant, which will be translated at Christ's second coming, will experience this perfection of character while still living in sinful, fallen flesh! This will be the final vindication of God's character and the final exposure of Satan's last remaining charge in which he said that God's righteousness (law) cannot be perfectly reflected (obeyed) by His church.

WE IN CHRIST AND CHRIST IN US

All that Christ accomplished, He, as the Second Adam, accomplished for all mankind. When by faith we surrender to Christ, the Holy Spirit reproduces into our character-development all that Christ has already accomplished for us. The Holy Spirit's work flows from Christ's High Priestly intercession in the Most Holy Place of the Heavenly Sanctuary. This requires our continuous surrender and our cooperation including earnest, persevering prayer, diligent study of the word of God, sharing our faith, meeting adversity with the right attitude, seasons of prayer with fasting and praising the Father and Son and choosing to obey His word while depending on Him to supply the power to obey through His Spirit!

THE CONNECTION BETWEEN WHAT WE HAVE IN CHRIST AND THE HOLY SPIRIT'S WORK

The Holy Spirit shows us the agape love and goodness of God by revealing Christ dying on Calvary's cross for our sins (Galatians 3: 1). This is the goodness of God that leads us to repentance, for by showing Christ's sacrifice, the Holy Spirit convicts and convinces us to accept Him as our personal Saviour (Romans 2: 4; Revelation 22: 17).

In early rain experience, the crucifixion, death, burial and resurrection of Christ are applied to our hearts and minds for initial conversion (Romans 6: 1- 4), for daily conversion and for spiritual growth right through from the "blade" to the "ear"! At the growth stage called the "ear" the Spirit's application of Christ's crucifixion, death, burial and resurrection is fixed with permanence in the believer's spirit and soul.

It is upon that permanent foundation that the latter rain can then "ripen" the character by applying, (in addition to the crucifixion, death, burial and resurrection), the glorification, ascension and enthronement of Christ in Heaven, at His Father's right hand, to the believer's character.

THE RESPONSE OF FAITH TO WHAT CHRIST HAS DONE FOR US

There are two (2) passages of scripture which describe what Christ had to do to deliver us. These passages are Philippians 2: 5- 8 and Hebrews 2: 14- 15.

Romans 6: 11- 14 is the passage that describes our response to His act of deliverance. We are to yield ourselves to God (Romans 6: 13) in order to receive and to experience the deliverance that He has worked out and has given to us! Thus Romans 6: 11- 14 is the response of faith in the individual to Christ's actions in Philippians 2: 5- 8 and Hebrews 2: 14- 15! That is how A.T. Jones started the 19th sermon in his 1895 messages on Righteousness by Faith. Let us study that 19th sermon (1895) and see how the Reformer takes us through "early rain" experience and into "latter rain" experience by showing us from scripture what we have in Christ!

FAITH PARTICIPATION IN CHRIST'S ACHIEVEMENTS

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. God did more with 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 with Him: God has raised us up 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 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.

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? **{Righteousness by Faith 1895- A.T. Jones}**

LATTER RAIN TRUTH RAISES US IN CHRIST TO HEAVENLY HEIGHT

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 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 is 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 expressing 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 in to 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. **{Righteousness by Faith 1895- A.T. Jones}**

REVIVIFYING POWER

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 low down? 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. **{Righteousness by Faith 1895- A.T. Jones}**

GOD'S ETERNAL PURPOSE

Let us read Romans 8: 28- 32. We know that all things work together for good because God has worked it out before our eyes in Jesus Christ! Listen to A. T. Jones again.

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 everyone 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. **{Righteousness by Faith 1895-A.T. Jones}**

JESUS OUR HIGH PRIEST WILL PREPARE US

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 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 it on, we 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 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. **{Righteousness by Faith 1895- A.T. Jones}**

CLOSING GEM

“The prince of this world cometh,” said Jesus, “and hath nothing in Me.” John 14:30. There was in Him nothing that responded to Satan’s sophistry. He did not consent to sin. Not even by a thought did He yield to temptation. So it may be with us. Christ’s humanity was united with divinity; He was fitted for the conflict by the indwelling of the Holy Spirit. And He came to make us partakers of the divine nature. So long as we are united to Him by faith, sin has no more dominion over us. God reaches for the hand of faith in us to direct it to lay fast hold upon the divinity of Christ, that we may attain to perfection of character. **{D.A. page 123- chapter 3}**

13

GLORIFYING GOD

And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. {Revelation 18: 1} KJV

This verse of scripture is a prophecy of the final latter rain outpouring which will lighten the earth with God's glory! Those who will receive the latter rain must at least be at the growth stage of the "ear" at that time. At the growth stage called the "ear", the believer is so emptied of self that only God in Christ is manifested. The latter rain ripens character from the "ear" to the "full corn in the ear"! Then the "time of trouble such as never was" makes the character harvest ready.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. {Mark 4: 26- 29} KJV

The Holy Spirit will enter the heart that can boast of nothing. The love of Jesus will fill the vacuum that is made by the emptying out of self. **{R.H. June 2nd, 1896}**

The latter rain, ripening earth's harvest, represents the spiritual grace that prepares the church for the coming of the Son of Man. But unless the former rain has fallen, there will be no life; the green blade will not spring up. Unless the early showers have done their work, the latter rain can bring no seed to perfection.

There is to be "first the blade, then the ear, after that the full corn in the ear." There must be a constant development of Christian virtue, a constant advancement in Christian experience. This we should seek with intensity of desire, that we may adorn the doctrine of Christ our Saviour. **{R.H. March 2nd, 1897}**

Jesus glorified His Father. Jesus was emptied of self and therefore only God and God only was manifested in His life. When God's true end-time remnant in the true Third Angel's Message reach the growth stage called the "ear" they will be so emptied of self that only God will be manifested and be glorified in them. Their receiving the latter rain of the Holy Spirit will be indicative of their glorifying of God by being permanently emptied of self. All this was accomplished in Christ for us and we have it in Him by the absolute surrender of the faith He gives us, the faith of Jesus! This truth was also part of that Most Precious Message of the Righteousness of Christ sent back in the 1888- 1901 era.

Follow carefully now as we see how A. T. Jones explained it in his 1895 messages at Sermon 20.

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). "The Father that dwelleth in me, 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, Show 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. 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, nor 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 fullness 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 with 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 fullness 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 one 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. A while 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, 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. **{Righteousness by Faith 1895- A.T. Jones}**

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. **{Righteousness by Faith 1895- A.T. Jones}**

A LESSON FROM CREATION

For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, [even] his eternal power and Godhead; so that they are without excuse: {Romans 1: 20} KJV

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 forth 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 your 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 art 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 chose, 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? **{Righteousness by Faith 1895- A.T. Jones}**

INTRODUCING THE LADDER OF CHRISTIAN PERFECTION

Spiritual growth is the fruit of the true gospel of Jesus Christ. It is the work of our High Priest in the Heavenly Sanctuary. His victory over sin in sinful flesh was accomplished for us while He was here on earth in His first Advent and now, as our High Priest, He by the Holy Spirit reproduces His victory over sin in the believer's character. This work of our High Priest requires the cooperation of faith on the part of the believer. Genuine faith trusts God, believes His truth, and submits to Christ allowing the Holy Spirit full sway through the word of God in the believer's life. In genuine spiritual growth there is an ever deepening emptying of self and filling the vacuum with Christ who is our righteousness and Sabbath Rest.

BIBLICAL DESCRIPTIONS OF SPIRITUAL GROWTH

Jesus was the first to describe spiritual growth in the Four Gospels through a number of parables. In Matthew chapter 13, in the parable of the Sower, He described the types of "soil" or mind-sets in which the gospel seed can be sown.

In Mark 4: 26- 29 Jesus described the Harvest Principle and outlined four critical points in the overall process of spiritual growth.

And he said, So is the kingdom of God, as if a man should cast seed into the ground; And should sleep, and rise night and day, and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. {Mark 4: 26- 29} KJV

The four critical points mentioned by Jesus are the blade; the ear, the full corn or grain in the ear and the “putting forth of the fruit.” The “blade” represents initial conversion (and re-conversion); the “ear” represents permanence of surrender where the soul is emptied of self and of every defilement; the “full corn in the ear” represents the perfection and full maturity of the Christlike character in the believer; the “putting forth of the fruit” means that the fruit is fully ripe for harvest.

He also said, “This is what the kingdom of God is like. A man scatters seed on the ground. 27 Night and day, whether he sleeps or gets up, the seed sprouts and grows, though he does not know how. 28 All by itself the soil produces grain—first the stalk, then the head, then the full kernel in the head. 29 As soon as the grain is ripe, he puts the sickle to it, because the harvest has come.” {Mark 4: 26- 29} NIV

The Apostle Peter in his epistles also gave descriptions of spiritual growth. Peter described the new birth in 1 Peter 1: 23- 25.

Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh [is] as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. {1 Peter 1: 23- 25} KJV

Take note that the word of God should be preached by the gospel, to do otherwise is to frustrate the process of growth because growth must be growth in grace.

But grow in grace, and [in] the knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and for ever. Amen. {2 Peter 3: 18} KJV

Peter also mentions spiritual growth in 1 Peter 2: 2- 3.

As newborn babes, desire the sincere milk of the word, that ye may grow thereby: If so be ye have tasted that the Lord [is] gracious. {1 Peter 2: 2- 3} KJV

The apostle James described the harvest principle and spiritual growth linking them to the early and latter rains of the Holy Spirit.

Be patient therefore, brethren, unto the coming of the Lord. Behold, the husbandman waiteth for the precious fruit of the earth, and hath long patience for it, until he receive the early and latter rain. Be ye also patient; stablish your hearts: for the coming of the Lord draweth nigh. {James 5: 7- 8} KJV

In earlier chapters we showed that the early process of growth from “blade” to “ear” is accomplished by the early rain of the Holy Spirit whereas the later, advanced process of growth called filling out and ripening, is accomplished by the latter rain of the Holy Spirit.

The apostle Paul also described spiritual growth. He explained that spiritual growth is growth in Christ and is a growing up in Christ in all things.

But speaking the truth in love, may grow up into him in all things, which is the head, [even] Christ: {Ephesians 4: 15} KJV

Moreover, Paul also described the “full corn in the ear” as the measure of the stature of the fullness of Christ.

Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: {Ephesians 4: 13} KJV

Not only did Paul describe the “full corn in the ear” but he described the “blade” i.e. conversion; and he pointed out that character transformation requires learning Christ.

But ye have not so learned Christ; If so be that ye have heard him, and have been taught by him, as the truth is in Jesus: That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts; And be renewed in the spirit of your mind; And that ye put on the new man, which after God is created in righteousness and true holiness. {Ephesians 4: 20- 24} KJV

It was Paul too, who in 2 Corinthians 3: 18, gave the modus operandi by which the believer is transformed into Christ likeness.

But 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. {2 Corinthians 3: 18} KJV

“Blessed are they which do hunger and thirst after righteousness.” The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” {D.A. page 302}

INTRODUCING PETER’S LADDER (READ 2 PETER 1: 1- 11)

Let us return now to the Apostle Peter. In his second epistle chapter 1, verses 1 to 11, the apostle first summarizes the gospel and the new covenant in verses 1- 4, and then he invites us to diligently add! In verse 2 we are told of multiplication, in verse 5 we are instructed to diligently do the work of addition. This can only mean one thing! As the believer diligently adds, God diligently multiplies, thereby establishing victorious cycle that produces progressive growth! The number of “building blocks” of character growth listed by Peter is 8: the number of victory!

1. Faith
2. Virtue
3. Knowledge
4. Temperance
5. Patience
6. Godliness
7. Brotherly kindness
8. Agape love

THE IMPORTANCE OF PETER'S LADDER

The importance of adding these building blocks of character, so that they are in the believer, is stated in verse 8.

For if these things be in you, and abound, they make [you that ye shall] neither [be] barren nor unfruitful in the knowledge of our Lord Jesus Christ. {2 Peter 1: 8} KJV

The peril of not having these building blocks is stated in verse 9.

But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. {2 Peter 1: 9} KJV

No man can have a sound, healthful experience unless he shall practice the instruction that Christ has given through the apostle Peter: "Giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." "For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ."

To be converted daily is to renew the soul's life by receiving vital power from Christ, as the branch receives nourishment from the

vine. The growth of every Christian is from within, not from without. It is only as the Spirit of Christ dwells in the heart by faith that we can grow in grace and the knowledge of Christ. Only through the grace daily drawn from Jesus can the heart be kept. There can be no safety in extolling self; we must hide self in Jesus. Christ abiding within, is the life of the soul. And we are to receive Christ through his word. It is the truth that sanctifies the soul. We should study the Scriptures, even upon our knees, with earnestness and sincerity. The love of Jesus in the heart will create a love for the searching of his word. {R.H. February 16th, 1892}

PETER'S LADDER AND SANCTIFICATION

Sanctification is another term for spiritual growth in grace. Peter's ladder describes the successive steps in the process of sanctification. The believer adds God multiplies.

Sanctification is a progressive work. The successive steps are set before us in the words of Peter: "Giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity;" "for if ye do these things, ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." }

Here is a course by which we may be assured that we shall never fall. Those who are thus working upon the plan of addition in obtaining the Christian graces, have the assurance that God will work upon the plan of multiplication in granting them the gifts of his Spirit. Peter addresses those who have obtained like precious faith with us: "Grace and peace be multiplied unto you through the knowledge of God and of Jesus our Lord." By divine grace, all who will may climb the shining steps from earth to Heaven, and at last, "with songs and everlasting joy," enter through the gates into the city of God.

Our Saviour claims all there is of us; he asks our first and holiest thoughts, our purest and most intense affection. If we are indeed partakers of the divine nature, his praise will be continually in our hearts and upon our lips. Our only safety is to surrender our all to

him, and to be constantly growing in grace and in the knowledge of the truth. {R.H. May 3rd, 1881}

HOW TO CLIMB THE LADDER

Climbing the ladder means adding the eight character-building ingredients and requires earnest persevering prayer, diligent study of God's word and frequent meditation on God's love especially as revealed in the sacrifice of His Son. It requires our cooperation with our High Priest who is in the Most Holy Place of the Heavenly Sanctuary.

Pray without ceasing. {1 Thessalonians 5: 17} KJV

And he spake a parable unto them [to this end], that men ought always to pray, and not to faint; {Luke 18: 1} KJV

But this [man], because he continueth ever, hath an unchangeable priesthood. Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. {Hebrews 7: 24- 25} KJV

CLOSING GEM

If we would develop a character which God can accept, we must form correct habits in our religious life. Daily prayer is as essential to growth in grace, and even to spiritual life itself, as is temporal food to physical well-being. We should accustom ourselves to often lift the thoughts to God in prayer. If the mind wanders, we must bring it back; by persevering effort, habit will finally make it easy. We cannot for one moment separate ourselves from Christ with safety. We may have his presence to attend us at every step, but only by observing the conditions which he has himself laid down.

Religion must be made the great business of life. Everything else should be held subordinate to this. All our powers of soul, body, and spirit, must be engaged in the Christian warfare. We must look to Christ for strength and grace, and we shall gain the victory as surely as Jesus died for us.

We must come nearer to the cross of Christ, Penitence at the foot of the cross is the first lesson of peace we have to learn. The love of Jesus--who can comprehend it? Infinitely more tender and self-denying than a mother's love! If we would know the value of a human soul, we must look in living faith upon the cross, and thus begin the study which shall be the science and the song of the redeemed through all eternity. The value of our time and our talents can be estimated only by the greatness of the ransom paid for our redemption. What ingratitude do we manifest toward God when we rob him of his own by withholding from him our affections and our service. Is it too much to give ourselves to Him who has sacrificed all for us? Can we choose the friendship of the world before the immortal honors which Christ proffers,--"to sit with me in my throne, even as I also overcame and am set down with my Father on his throne"? **{R.H. May 3rd, 1881}**

15

THE LADDER OF CHRISTIAN PERFECTION PART 2

And besides this, giving all diligence, add to your faith virtue; and to virtue, knowledge; and to knowledge temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall: for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.” 2 Peter 1:5-11. **{R.H. February 21st, 1888}**

THE KEYNOTE OF VICTORY

These words are full of instruction, and strike the key-note of victory. The apostle presents before the believers the ladder of

Christian perfection, every step of which represents continual advancement in the knowledge of God, and in the climbing of which there is to be no standstill. Faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity are the rounds of the ladder. We are saved by climbing round after round, mounting step after step, to the height of Christ's ideal for us. Thus he is made unto us wisdom, and righteousness, and sanctification, and redemption.

God has called his people to glory and virtue, and these will be manifest in the lives of all who are truly connected with him. Having become partakers of the heavenly gift, they are to go on to perfection, being "kept by the power of God through faith." It is the glory of God to give his virtue to his children. He desires to see men and women reaching the highest standard; and when by faith they lay hold of the power of Christ, when they plead his unfailing promises, and claim them as their own, when with an importunity that will not be denied they seek for the power of the Holy Spirit, they will be made complete in him. **{R.H. September 19th, 1912}**

CONTINUAL ADVANCEMENT

The apostle has presented before us the importance of making continual advancement in the Christian life. There is no excuse for our lack of spiritual understanding. The successive steps in the path of progress are stated in the exhortation of the text, and we must take these steps if we fulfill the requirement of God, and become fitted for the heavenly courts. The work of progress is not left wholly dependent on our weak human efforts; but as we endeavor to walk in the footsteps of the Redeemer, divine strength will be imparted, that the righteousness of the law may be fulfilled in us. Help has been laid upon One who is mighty to save, and as we strive to add these virtues, he will multiply grace, according to our need, from his own divine sufficiency.

Faith is the first round in the ladder of advancement. Without faith it is impossible to please God. But many stop on this round, and never ascend higher. They seem to think that when they have professed Christ, when their names are on the church record, their work is completed. Faith is essential; but the inspired word says,

“Add to your faith, virtue.” Those who are seeking for eternal life, and a home in the kingdom of God, must lay for their character building the foundation of virtue. Jesus must be the chief corner stone. The things that defile the soul must be banished from the mind and life. When temptations are presented, they must be resisted in the strength of Christ. The virtue of the spotless Lamb of God must be woven into the character till the soul can stand in its integrity. “Submit yourselves therefore to God. Resist the Devil, and he will flee from you.”

THE BABE IN CHRIST

The young Christian will have severe tests and temptations. Satan will not permit you to leave his banner of darkness to march under the bloodstained banner of Prince Immanuel, without making an effort to retain you in his service. He will present every attraction to cause you to leave the narrow road that leads to eternal life; but you must stand like a faithful soldier of the Lord Jesus Christ. Joseph is an example of how the youth may stand unspotted, amid the evil of the world, and add to their faith, virtue. Though a captive in a strange land, far from the restraints of home, he kept the fear of God before him, and when he was sorely tempted to indulge in evil, he exclaimed. “How then can I do this great wickedness, and sin against God?” The grace of God enabled him to resist the tempter. He was cast into prison, because of his steadfastness of purpose to keep the commandments of God. But prison walls could not shut out the light of Heaven’s favor, nor hinder his advancement in the divine life; for “the Lord was with Joseph, and showed him mercy.” And the Lord will be with every soul who adds the precious grace of virtue, and who fears to transgress the law of Heaven.

Joseph did not complain at his lot, nor question why the Lord permitted him to suffer for righteousness’ sake. He did not allow any cloud of despondency to settle upon his heart. He believed in God, and patiently waited for his salvation. He determined that this affliction should serve as an occasion to glorify God and benefit his associates. He did not cease his efforts toward perfection of character. He forgot his sorrow in seeking to lighten the sorrows of others, and the prisoners saw that the Lord was

with Joseph. When he had borne the proving of the furnace, the Lord brought him out of the gloomy cell, and exalted him to a position next to the king of Egypt. Those who honor God will be honored by him.

Had Joseph wavered and fallen under the first temptation, his strength would have been insufficient for the second test. It is important that we do not take a wrong step in any direction; for it is very unprofitable to us. Whatever it may cost you, add to your faith, virtue. The greatest earthly loss will prove eternal gain if this is accomplished. If we use our powers unwisely, for the gratification of sinful desires, we cannot attain to the exaltation of character to which God would have us attain. We rob God of the service we should render, and fail to accomplish the good that we owe to our fellow-men. If we give ourselves to Christ, he will become our helper. Poor and sinful and dependent, he will wash us in his own blood, put his Spirit within us, and make us to reflect his image.

EVERY MOMENT COUNTS

Every moment of our lives is intensely real, and charged with solemn responsibilities. Ignorance will be no excuse for lack of spiritual understanding and attainment; for we are exhorted to add to virtue, knowledge. Many are very ignorant of Bible truth, and they do not realize the duty and necessity of becoming intelligent Christians. The disciples learned of Jesus, and men perceived the benefits of his association and service, as they saw the change in these men. The uncultured fishermen became men of refinement and ability; and the lessons that they were privileged to learn are written for our admonition and instruction. We are invited to become learners in the school of Christ. We need to acquire all the knowledge possible. We cannot afford to be ignorant of the things that pertain to our eternal welfare. If all would cease gossip and evil communication, devoting the time to contemplation of Christ and the plan of salvation, they would add the knowledge essential to a growth in grace. We are to add knowledge from “whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report.” God wants us

to understand why he has placed us in the world, and given us the sacred burden of life to bear. He would have us develop the faculties of mind and body, that we may be a blessing to those around us, and that his glory may be reflected from us to the world. It is not his will that our powers should be bound up in torpid stupidity and ignorance. “God is light, and in him is no darkness at all.”

THE FOURTH ROUND

“And to knowledge, temperance.” This is the FOURTH round in the path toward perfection of character. On every side there is indulgence and dissipation, and the result is degeneration and corruption. The inhabitants of our earth are depreciating in mental, moral, and physical power, because of the intemperate habits of society. Appetite, passion, and love of display are carrying the multitudes into the greatest excesses and extravagance. Temptations present themselves on every hand, not only in places of vice, but also in the homes of our land. Our tables are spread with little regard for health or morality, and the cravings of perverted appetite are indulged, to the detriment of physical and mental strength. The people of God must take an opposite course from the world. They must take up the warfare against these sinful practices, deny appetite, and keep the lower nature in subjection. Said the great apostle, “I keep under my body, and bring it into subjection: lest that by any means, when I have preached to others, I myself should be a castaway.”

God has given us the fruits and grains of the earth for food, that we might have unfevered blood, calm nerves, and clear minds. The stimulating diet and drink of this day are not conducive to the best state of health. Tea, coffee, and tobacco are all stimulating, and contain poisons. They are not only unnecessary, but harmful, and should be discarded if we would add to knowledge, temperance. We should live by “every word that proceedeth out of the mouth of God.” It is for us to “search the Scriptures,” and bring our habits into harmony with the instruction of the Bible. We are admonished, “Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God.”

THE FIFTH ROUND

“And to temperance, patience.” The need of becoming temperate is made manifest as we try to take this step. It is next to an impossibility for an intemperate person to be patient. We should make decided efforts to be on the right side in every matter. We are on a battle ground, and Satan is striving for our souls. No impatient man or woman will ever enter into the courts of heaven. We must not allow the natural feelings to control our judgment. Many are quickly irritated, and their words are sharp and bitter. They wound the hearts of those about them, and make it apparent that the Spirit of Christ is not abiding in their souls. The grace of Christ will bring the peace of God into your homes; but many who profess the truth, do not seem to realize that it is an essential part of religion to become meek and lowly, tender-hearted and forbearing.

Is there anything desirable in impatience? The loud, harsh complaint, the fretful, fault-finding spirit, are evidences of a narrow, conceited mind. Impatience brings strife and accusation and sorrow; but patience pours the balm of peace and love into the experiences of the home life. When we exercise the precious grace of patience toward others, they will reflect our spirit, and we shall gather with Christ. Patience will seek for unity in the church, in the family, and in the community. This grace must be woven into our lives. Every one should mount this round of progress, and add to faith, virtue, and temperance, the grace of patience.

ROUND 6: GODLINESS

“And to patience, godliness.” Godliness is the fruit of Christian character. If we abide in the Vine, we shall bear the fruits of the Spirit. The life of the Vine will manifest itself through the branches. We must have a close and intimate connection with heaven, if we bear the grace of godliness. Jesus must be a guest in our homes, a member of our households, if we reflect his image and show that we are sons and daughters of the Most High. Religion is a beautiful thing in the home. If the Lord abides with us, we shall feel that we are members of Christ’s family in heaven. We shall realize

that angels are watching us, and our manners will be gentle and forbearing. We shall be fitting up for an entrance into the courts of heaven, by cultivating courtesy and godliness. Our conversation will be holy, and our thoughts will be upon heavenly things.

ENOCH'S EXAMPLE

Enoch walked with God. He honored God in every affair of life. In his home and in his business, he inquired, "Will this be acceptable to the Lord?" And by remembering God, and following his counsel, he was transformed in character, and became a godly man, whose ways pleased the Lord.

THE SEVENTH ROUND

We are exhorted to add to godliness, brotherly kindness. O how much we need to take this step, to add to this quality to our characters! In many of our homes there is a hard, combative spirit manifested. Critical words and unkind actions are offensive to God. Dictatorial commands and haughty, overbearing manners are not acceptable to Heaven. The reason there are so many differences existing between brethren is that they have failed to add brotherly kindness. We should have that love for others that Christ has had for us. A man is estimated at his true value by the Lord of heaven. If he is unkind in his earthly home, he is unfit for the heavenly home . **If he will have his own way, no matter whom it grieves, he would not be content in heaven, unless he could rule there.** The love of Christ must control our hearts, and the peace of God will abide in our homes.

AGAPE LOVE: ROUND NUMBER EIGHT

Seek God with a broken and contrite spirit, and you will be melted with compassion toward your brethren. You will be prepared to add to brotherly kindness, charity, or love. Without charity we will become "as sounding brass, or a tinkling cymbal." Our highest professions are hollow and insincere; but "love is the fulfilling of the law." We shall be found wanting, if we do not add charity that suffereth long and is kind; that vaunteth not itself, that seeketh not her own.

Will it make us miserable to follow this plan of Christian progression?-- No. It will bring heaven nearer to us. We may have the sweet peace and consolation of God in doing this work. These steps will take us into the atmosphere of heaven; for as God sees his children seeking to carry out his instruction in their habits and thoughts, he multiplies grace, and gives them that wisdom that cometh down from above, that is "first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits." "Wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall." **{R.H. February 21st, 1888}**

CONCLUSION

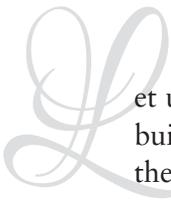
The work of transformation from unholiness to holiness is a continuous one. Day by day God labors for man's sanctification, and man is to cooperate with him, putting forth persevering efforts in the cultivation of right habits. He is to add grace to grace; and as he thus works on the plan of addition, God works for him on the plan of multiplication. He is always ready to hear and answer the prayer of the contrite heart, and grace and peace are multiplied to his faithful ones. Gladly he grants them the blessings that they need in their struggle against the evils that beset them.

There are those who attempt to ascend the ladder of Christian progress; but as they advance, they begin to put their trust in the power of man, and soon lose sight of Jesus, the author and finisher of their faith. The result is failure--the loss of all that has been gained. Sad indeed is the condition of those who, becoming weary of the way, allow the enemy of souls to rob them of the Christian graces that have been developing in their hearts and lives. "He that lacketh these things," declares the apostle, "is blind, and can not see afar off, and hath forgotten that he was purged from his old sins."

The apostle Peter had had a long experience in the things of God. His faith in God's power to save had strengthened with the years, until he had proved beyond question that there is no possibility of failure before the one who, advancing by faith, ascends round by round, ever upward and onward, to the topmost round of the ladder that reaches even to the portals of heaven. **{R.H. September 19th, 1912}**

16

PETER'S LADDER – A DEEPER ANALYSIS



Let us begin this study by listing the steps in the ladder, the building blocks of character perfection, as written down in the King James Version of the bible. (2 Peter 1: 5- 7).

FAITH, VIRTUE, KNOWLEDGE, TEMPERANCE, PATIENCE, GODLINESS, BROTHERLY KINDNESS, CHARITY.

We can also list the steps as written in a modern translation e.g. The New International Version.

FAITH, GOODNESS, KNOWLEDGE, SELF-CONTROL, PERSEVERANCE, GODLINESS, BROTHERLY KINDNESS, (AGAPE) LOVE.

Before we go any farther, let us be reminded that all 8 of these steps, or building blocks of character perfection, were fully developed by the Godhead in the man Christ Jesus for all mankind. Therefore as the believer abides in Christ and Christ in the believer, the Holy Spirit reproduces in the believer's character each and all of these building blocks. But the believer's cooperation is required because God does not treat us as if we were robots. Our work of faith and surrender is to add each component by praying, studying, practicing and meeting adversity with the right attitude and as we add, God

multiplies. Our addition and God's multiplication will produce an acceleration of spiritual growth that will ultimately lighten the earth with God's glory, vindicate God's character and allow the Heavenly Sanctuary to be cleansed of recorded sin and to emerge victorious thereby ushering in the Second Coming of Christ.

CONNECTING THE LADDER WITH THE HARVEST PRINCIPLE

The teaching of Jesus in Mark 4: 28- 29 must be the foundation of all teaching on spiritual growth. Therefore all teaching on spiritual growth must be built upon and must be synchronized with Jesus' harvest principle of Mark 4: 26- 29!

In Mark 4: 26- 29 (KJV), Jesus starts with the "blade" and ends with the "full corn in the ear". In 2 Peter 1: 5- 7, Peter starts with faith and ends with charity = agape love. It is clear then that faith in Peter's ladder corresponds to the blade in Jesus' harvest principle and similarly agape love in the ladder corresponds to the "full corn in the ear" in the harvest principle.

Furthermore, in the harvest principle of Mark 4: 26- 29, Jesus mentions the "ear", so we need to find out which round of Peter's ladder corresponds to "ear" in Jesus' harvest principle. We have already shown that the "ear" represents that permanence of surrender to Christ, in which the believer's soul is emptied of self and of every defilement, so that only Godliness is manifested.

In Peter's ladder (in the KJV), "Godliness" comes after "patience", this is the first evidence that "patience" in the ladder corresponds to the "ear" in the harvest principle. But we must go deeper and in so doing, a linguistic analysis is necessary.

LINGUISTIC ANALYSIS OF THE WORD PATIENCE

The word "patience" in the KJV of the NT of the bible is translated from three (3) different Greek words in the original Greek NT scriptures. Of these three (3) Greek words, two (2) are major sources; these are

- (i) MAKROTHUMEO
- (ii) HUPOMONE

The third is a minor source and is the word EPIEIKES. Let us now examine these Greek words in some detail.

MAKROTHUMEO

THIS Greek word Makrothumeo literally means to forbear, to suffer long. It is the Greek word that best corresponds to our English word patience. Some examples of makrothumeo are: Acts 26: 3, Hebrews 6: 12 and 1 Thessalonians 5: 14.

HUPOMONE

The Greek noun Hupomone is derived from the verb Hupomeno which literally means “to remain under”, to be constant in perseverance. Some examples of Hupomone are Luke 8: 15, Luke 21: 19, 1 Timothy 6: 11 and James 1: 4. From these examples we can see that the Greek word Hupomone means a constancy or permanence of surrender, perseverance and endurance. In addition, Hupomone includes all that Markothumeo means.

EPIEITES

This Greek word literally means lenient, yielding, e.g. 1 Timothy 3: 3.

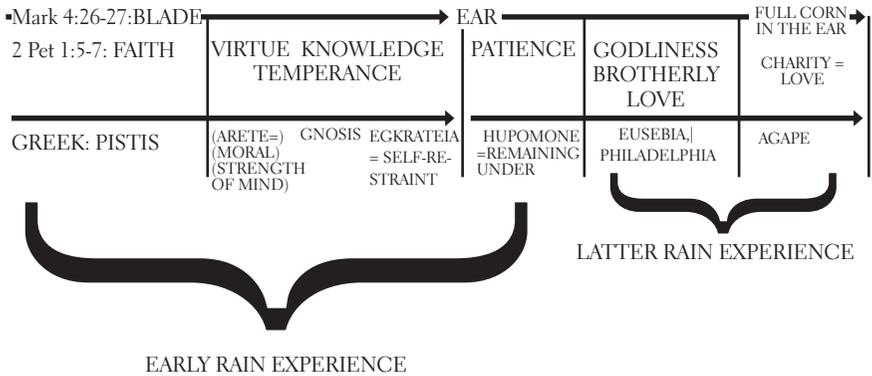
Hupomone in 2 Peter 1: 6

The Greek word translated as “patience” in 2 Peter 1: 6 KJV is Hupomone which literally means “remaining under” and indicates that permanence of surrender in which the soul is emptied of self and every defilement thereby allowing only Godliness to be manifested.

HUPOMONE ELSEWHERE IN THE NEW TESTAMENT

The Greek verb Hupomeno is also translated into the English word endure in the following texts: Matthew 10: 22, 24: 13, 1 Corinthians 13: 7, 2 Timothy 2: 10, Hebrews 10: 32, Hebrews 12: 2- 3, 7, James 1: 12, 5: 11 and 2 Corinthians 1: 6. Further evidence that Hupomeno and its noun Hupomone indicate permanence of surrender and not temporary surrender as found in Mark 4: 17 (KJV) where “endure for but a time” comes from the Greek word Esti.

PARALLELING MARK 4: 26- 29 WITH 2 PETER 1: 5- 7 (KJV)



Faith, moral strength, knowledge, self-restraint and permanence of surrender (remaining under Christ’s control) are the critically important early rain experience character building blocks or steps of the ladder.

Godliness, brotherly kindness (brother by love) and full maturity in Agape Love constitute the key latter rain ripening experience.

HOW TO ADD

The believer must keep his/her mind focused on Christ. Paul calls this “beholding” Christ.

But 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. {2 Corinthians 3: 18} KJV

We behold Christ by studying His words. When we understand that Christ has set us free from condemnation, we gladly fix our minds on His wonderful life and sacrifice through the study of His word. Moreover, we gladly, willingly follow His example by the power of His indwelling Spirit. By studying His word and following His example by the obedience of faith we add each building block. As we add, the Holy Spirit multiplies!

Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence, work out your own salvation with fear and trembling. For it is God which worketh in you both to will and to do of [his] good pleasure. {Philippians 2: 12- 13} KJV

“Blessed are they which do hunger and thirst after righteousness.” The sense of unworthiness will lead the heart to hunger and thirst for righteousness, and this desire will not be disappointed. Those who make room in their hearts for Jesus will realize His love. All who long to bear the likeness of the character of God shall be satisfied. The Holy Spirit never leaves unassisted the soul who is looking unto Jesus. He takes of the things of Christ and shows them unto him. If the eye is kept fixed on Christ, the work of the Spirit ceases not until the soul is conformed to His image. The pure element of love will expand the soul, giving it a capacity for higher attainments, for increased knowledge of heavenly things, so that it will not rest short of the fullness. “Blessed are they which do hunger and thirst after righteousness; for they shall be filled.” **{D.A page 302}**

Remember that all God has given us in His word; we receive all that He has given us by receiving His word!

According as his divine power hath given unto us all things that [pertain] unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. {2 Peter 1: 3- 4} KJV

What shall we then say to these things? If God [be] for us, who [can be] against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? {Romans 8: 31- 32} KJV

It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, [they] are spirit, and [they] are life. {John 6: 63} KJV

I am that bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven, that a man may eat thereof, and not die. I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. {John 6: 48- 51} KJV

EAT THE WORD

The life of Christ that gives life to the world is in His word. It was by His word that Jesus healed disease and cast out demons; by His word He stilled the sea, and raised the dead; and the people bore witness that His word was with power. He spoke the word of God, as He had spoken through all the prophets and teachers of the Old Testament. The whole Bible is a manifestation of Christ, and the Saviour desired to fix the faith of His followers on the word. When His visible presence should be withdrawn, the word must be their source of power. Like their Master, they were to live “by every word that proceedeth out of the mouth of God.” Matthew 4:4.

As our physical life is sustained by food, so our spiritual life is sustained by the word of God. And every soul is to receive life from God’s word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another’s mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know “what saith the Lord.”

In His promises and warnings, Jesus means me. God so loved the world, that He gave His only-begotten Son, that I by believing in Him, might not perish, but have everlasting life. The experiences related in God’s word are to be my experiences. Prayer and promise, precept and warning, are mine. “I am crucified with

Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me.” Galatians 2:20. As faith thus receives and assimilates the principles of truth, they become a part of the being and the motive power of the life. The word of God, received into the soul, molds the thoughts, and enters into the development of character.

By looking constantly to Jesus with the eye of faith, we shall be strengthened. God will make the most precious revelations to His hungering, thirsting people. They will find that Christ is a personal Saviour. As they feed upon His word, they find that it is spirit and life. The word destroys the natural, earthly nature, and imparts a new life in Christ Jesus. The Holy Spirit comes to the soul as a Comforter. By the transforming agency of His grace, the image of God is reproduced in the disciple; he becomes a new creature. Love takes the place of hatred, and the heart receives the divine similitude. This is what it means to live “by every word that proceedeth out of the mouth of God.” This is eating the Bread that comes down from heaven. **{DA page 390-1}**

CLOSING GEM

In our early experience, a gray-haired brother, giving his testimony in a social meeting, expressed the fear that he should be overcome by temptation, and give up the faith once delivered to the saints. Said he, “I cannot afford to lose eternal life. What would I not give to know that I should never fall!”

A week from this time, when he arose to speak in the social meeting, his face was all aglow with the light and peace of Heaven. “Brethren,” he exclaimed, “I have found a sure rule for success in the Christian journey. You will read it in 2 Peter 1:5-7: ‘Giving all diligence, add to your faith virtue; and to virtue, knowledge: and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity.’ We must climb this ladder, round after round, remembering that God is above it, ready to help us in our efforts. We must live upon the plan of addition, and God has promised that he will multiply his grace to us.” Then with

earnestness and enthusiasm he added: “Let us begin today to climb Peter’s ladder, never looking back; for we have the word of the inspired apostle that if we do these things we shall never fall, but an entrance will be ministered unto us abundantly into the everlasting kingdom of our Lord and Saviour.”

This brother continued to follow Peter’s excellent rule for Christian living until his work on earth was done; and he now sleeps in Jesus, awaiting the resurrection morning.

Will we be diligent to make our calling and election sure? Will we patiently climb the ladder of Christian progress, until from the topmost round we step into the kingdom of our Lord Jesus Christ? We may become pure and holy. We may become more precious than fine gold, even the golden wedge of Ophir. And what joy it will be to hear from the lips of Jesus the sweet benediction, “Well done, good and faithful servant.” What a victory to be of that company of whom John speaks: “And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes.” **{S.T. October 22nd, 1885}**

CONCLUSION

Indeed a fuller study and a complete experience in climbing the ladder of Christian progress is mandatory if we would be ripe for the harvest in this watch!

WHAT, NEVER THIRST AGAIN?



1. There flows from Cal - va - ry a stream For ev - ery sin - ner's
 2. Earth's fount - ains fair but mock our souls, Like des - ert phan - toms
 3. This stream from Cal - va - ry still flows, To bless and cleanse and
 4. Oh, bless - ed stream of pure de - light! Oh, balm for ev - ery



pain, And he that drink - eth, Je - sus said, Shall nev - er thirst a -
 lure, And they that drink, the faint - er grow, The keen - er thirst en -
 heal, And he that drink - eth, Je - sus said, New life and rest shall
 pain! To thee I haste, for Je - sus said, I'll nev - er thirst a -



Shall



- gain.
 - dure.
 - feel.
 - gain.

What! nev - er thirst a - gain? No, nev - er thirst a - gain; What!

nev - er thirst a - gain.



nev - er thirst a - gain? No, nev - er thirst a - gain, For he that drink - eth,



Je - sus said, Shall nev - er, nev - er thirst a - gain.



IN THE GLAD TIME OF THE HARVEST



1. In the glad time of the har-vest, In the grand mil-len-nial year,
 2. O the rap-ture of His peo-ple! Long they've dwelt on earth's low sod,
 3. Long they've toiled with-in the har-vest, Sown the pre-cious seed with tears;
 4. We shall greet the loved and lov-ing, Who have left us lone-ly here;



When the King shall take His scep-ter, And to judge the world ap-pear,
 With their hearts e'er turn-ing home-ward, Rich in faith and love to God.
 Soon they'll drop their heav-y bur-dens In the glad mil-len-nial years;
 Ev-ery heart-ache will be ban-ish-ed When the Sav-iour shall ap-pear;



Earth and sea shall yield their treasure, All shall stand be-fore the throne;
 They will share the life im-mor-tal, They will know as they are known,
 They will share the bliss of heav-en, Nev-er-more to sigh or moan;
 Nev-er grieved with sin or sor-row, Nev-er wea-ry or a-lone;



Just a-wards will then be giv-en, When the King shall claim His own.
 They will pass the pear-ly por-tal, When the King shall claim His own.
 Star-ry crowns will then be giv-en, When the King shall claim His own.
 O, we long for that glad mor-row When the King shall claim His own.



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