

MINNEAPOLIS 1888 EXACTLY WHAT HAPPENED

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Chapter 1

Minneapolis 1888: The Message And Its Messengers Exactly What Happened

Seventh-day Adventism begins with a man named William Miller. Early in the nineteenth century, after a life alternately as a farmer, an army officer, and a Deist, he decided to begin to study the Bible in earnest. He determined to allow the Bible to be its own interpreter, using no helps other than Cruden, a concordance. His study led him to the book of Daniel and a fascination with the prophecy of the 2300 days of Daniel 8:14: “Unto two thousand and three hundred days; then shall the sanctuary be cleansed.” From this he concluded that Christ would return to this earth at the end of this time to “cleanse this earthly sanctuary.” He calculated the time of the prophecy as ending in 1843, which date was later changed to 1844, when it was realized that there was no zero years between the BC and AD dates. Time was

calculated on the “day-for-year” principle. For some twelve years he and others who believed his message preached vigorously that Christ would return to earth in 1844. In time an exact date of October 22, 1844, was set for the Second Coming of Christ.

Of course, Christ did not return as expected, which resulted in what came to be known as the “Great Disappointment.” Further study of the Bible revealed that this very disappointment was prophesied in the tenth chapter of Revelation (10:7-11). William Miller died soon after 1844, and the indications are he never understood why Christ did not come as he had predicted for so long.

Out of this “Millerite” movement arose the Seventh-day Adventist Church. Its early beginnings were marked by the visions which came to Ellen Harmon, later Mrs. Ellen G. White, and the enthusiastic spreading of the message by these early believers, who distributed tracts and other literature by hand, by horse and buggy, Bible studies in the home, open air meetings, and camp

meetings and evangelistic campaigns in tents and similar places. In this way the message of the Three Angels of Revelation continued to be preached as far and wide as human limitations would permit, so that the date 1844 was a foundation stone in the entire Seventh-day Adventist structure and the establishment of its prophetic origins.

We come now to the next great date in Seventh-day Adventist history. That was the date of the General Conference which met in the city of Minneapolis, Minnesota, in the year 1888. It has turned out that this was the most important General Conference session ever held in the history of the Seventh-day Adventist Church. By the standards of such General Conferences as those held in Dallas, New Orleans, and Indianapolis, with their attendances of 20,000 or more, the Minneapolis General Conference of 1888 was inauspicious. But it will be seen that what actually took place there at the time made it a great highlight in the story of Adventism.

The institute meetings began on October 10, 1888, a Wednesday, and continued until the evening of Wednesday the 17th, when the General Conference proper began. The session ended Sunday, November 4. During the conference Ellen G. White spoke a total of ten times, once by proxy, when another delivered her written message. One Sunday she spoke twice. From the very beginning of the Institute meetings two young men gave a series of studies at the morning meetings on the subject of Righteous and Justification by Faith, and these continued on through the entire General Conference.

Meetings were held in the Seventh-day Adventist Church in the city of Minneapolis, situated at the corner of Lake and Fourth. The church no longer exists, having long since been torn down and replaced. But the original pulpit used by Ellen G. White and the 1888 messengers is still in use in the church which stands today about a mile from the original site. A picture of the delegates and others was taken at the time and can still be seen. Some have been able to recognize a

relative from long ago in the group. Less than 100 delegates were in attendance at the session.

By coincidence I happened to be conducting a seminar in the present church in Minneapolis just one hundred years after the original session began. As mentioned earlier, the General Conference session of 1888 began on October 10. I was in the Minneapolis church for my seminar on Friday and Sabbath, October 8 and 9, 1988. One day later would have been exactly one hundred years from the beginning of the original GC session. Also, I had the use of the pulpit which was in use at that session of 1888. Not that this matters one particle, but it was, to me, an interesting coincidence! While there I asked one of the elders of the church if he would take me to the site of the original church in which the 1888 GC session was held. He gladly agreed to take me there, saying it was barely a mile from the present church. When we came to the site at the corner of Fourth and Lake, I noticed a building standing there on which I saw the word, MOVIES, in large letters written on it. I asked him what it was used for, and he told me it was a place

where they produced pornographic literature and motion pictures of an immoral kind. What a sad commentary, when we remember what actually took place on that very spot a hundred years before!

And now to the messengers who actually presented the studies during the morning meetings, both during the Institute sessions and also the General Conference itself. Their names were Alonzo Trevier Jones and Ellet Joseph Waggoner. The latter was a medical doctor as well as a keen Bible student of no ordinary ability. Jones had a military background, and was also a talented student of the Scriptures. Their presentations made an immediate and lasting impression on Mrs. Ellen G. White. She was, in fact, elated as she listened to the message which she recognized as the one she herself had been trying to give to the people for many years, but had not articulated it as Jones and Waggoner were doing. Writing of this later she said:

The Lord in His great mercy sent a most

precious message to His people through Elders Waggoner and Jones. ... It presented justification through faith in the Surety; it invited the people to receive the righteousness of Christ, which is made manifest in obedience to all the commandments of God. ... This is the message that God commanded to be given to the world. It is the third angel's message, which is to be proclaimed with a loud voice and attended with the outpouring of His Spirit in a large measure. (Testimonies to Ministers, pp. 91-92).

Particularly notice the words, "This is the message that God commanded to be given to the world." Here there has been identified for us the very message that God intends the world to receive from us. This immediately cancels out all the many variations of Righteousness and Justification by Faith which are heard among us today. Surely, if these words are true, we have no business paying attention to anything else except that message: studying it, assimilating it, and spreading its good news to the ends of the earth.

Elder A. G. Daniels, president of the General Conference for longer than any other, wrote an interesting little book concerning this message, in which he said:

In 1888 there came to the Seventh-day Adventist Church a very definite awakening message. It was designated at the time as "the message of Righteousness by Faith." Both the message itself and the manner of its coming made a deep and lasting impression upon the minds of ministers and people and the lapse of time has not erased that impression from memory. To this day, many of those who heard the message when it came are deeply interested in it and concerned regarding it. All these long years they have held a firm conviction, and cherished a fond hope, that some day this message would be given great prominence among us, and that it would do the cleansing, regenerating work in the church which they believed it was sent by the Lord to accomplish. (Christ Our Righteousness, p. 23).

And later in the same book Elder Daniels says

again:

The message has never been received, nor proclaimed, nor given free course as it should have been, in order to convey to the church the measureless blessings that were wrapped within it. (p. 47).

Probably no more significant statement relative to the 1888 General Conference and the message which was there proclaimed was ever made by Ellen G. White than this one which describes so graphically what really took place at the time and with what results.

An unwillingness to yield up preconceived opinions, and to accept this truth [here she was referring especially to the fact brought out at the time that the 'law' in the letter to the Galatians is especially the moral law], lay at the foundation of a large share of the opposition manifested at Minneapolis [1888] against the Lord's message through the Brethren [E. J.] Waggoner and [A. T.] Jones. By exciting that opposition Satan succeed 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. (Selected Messages, book 1, pp. 234-235).

Pay very careful attention to the last sentence in the above quoted paragraph. "The light that is to lighten the whole earth with its glory" is clearly a reference to Revelation 18:1, which text has been understood by Seventh-day Adventists from the very first as being a prophecy of the final outpouring of the Latter Rain. And this "light," we are told, "was resisted," and "in a great degree, kept away from the world." Other statements from the Spirit of Prophecy confirm that what took place at the General Conference session of 1888 was actually the beginning of the Latter Rain and the

Loud Cry of the Third Angel. Notice this one:

"The time of test is just upon us, for the Loud Cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth" (Ibid., p. 363; emphasis supplied).

Again the reference to Revelation 18:1, and the "Loud Cry" of the third angel. This is what took place in 1888. A. T. Jones understood this all too clearly. Here is a sample of his preaching some four years later:

Now brethren, when did that message of the righteousness of Christ, begin with us as a people? (One or two in the audience: "Three or four years ago."). Which was it, three) or four? (Congregation: "Four.") Yes, four. Where was it? (Congregation: "Minneapolis.") What then did the brethren reject at Minneapolis? (Some in the congregation: "The loud cry"). What is that message of righteousness? The Testimony has told

us what it is; the loud cry--the latter rain. Then what did the brethren in that fearful position in which they stood, reject at Minneapolis? They rejected the latter rain--the loud cry of the third angel's message. (1893 General Conference Bulletin, p.183).

Rejected. Resisted. Sad comments on what could have been such an outpouring of the Holy Spirit as would have prepared a people for translation during the 1890's. In fact, four years would have been enough for the world to hear the message of warning (see the 1893 General Conference Bulletin, p. 419). Statement upon statement from Ellen G. White tells us that Christ could have come back to earth before 1900 had God's purpose been fulfilled. After her return from Australia, and the entire drama of the 1890s had been completed, the Lord's Messenger summed up the position in these words: "The disappointment of Christ is beyond description" (Review and Herald, December 15, 1904).

These are not dark and hidden secrets which

are being revealed here. They are matters of clear and open record. Notice this item taken from the Adventist Review of a few years ago:

In commemoration of the 1888 General Conference session, which led to the Adventist Church's first emphasis on the righteousness by faith doctrine, delegates to the Annual Council voted to hold a special centennial convocation in early November, 1988. "This was the only General Conference session where Ellen G. White was publicly defied," said Robert Olson, director of the Ellen G. White Estate. "After that meeting came three years of revivals conducted by A. T. Jones and E. J. Waggoner, coeditors of Signs of The Times, and Ellen White." (Adventist Review, October 30, 1986).

Numerous publications made their appearance during the 1988 centennial era. Among these were the Ellen G. White 1888 Materials of four volumes, a total of more than 1800 pages, containing all that the Lord's Messenger had ever written on 1888. This meant that, finally, the whole story of the

1888 session and the message which came to God's people at that time was there for all to see in its fullness. There was a companion volume to these entitled, Manuscripts and Memories of Minneapolis 1888 a collection of various materials from those who were present at the time and who have left us their recollections. There was also an interesting book entitled, What Every Adventist Should Know About 1888, written by Dr. Arnold Wallenkampf, which clearly sets out the story of the giving of the message and its rejection. So that the entire history of the 1888 Message and its background and aftermath is now available for all to read and understand.

One question kept cropping up after the 1888 General Conference and that was the matter of the relationship between the Three Angels' Messages and the often discussed teachings on Righteousness and justification by Faith. Were we not supposed to be giving the Third Angel's Message to the world? Then why all this never-ending emphasis on justification by Faith? Ellen G. White dealt with this about eighteen months after the Minneapolis

session when she wrote:

"Several have written to me, inquiring if the message of justification by faith is the third angel's message, and I have answered, 'It is the third angel's message in verity'" (Review and Herald, April 1, 1890).

This statement has been reproduced in Selected Messages, book 1, page 372. What, in effect, is the Third Angel's Message, or, as we are accustomed to say in Adventist terminology, the Three Angels' Messages (which are the same thing)? The answer in brief summary is found in Revelation 14:6, where we are told that the first angel had "the everlasting gospel" to preach to the world. This is the essential content of the Three Angels' Messages, the "Everlasting Gospel." Our conclusion, then, is that the message of Righteousness and justification by Faith, or the 1888 message of Christ's Righteousness (Ellen G. White's favorite expression), or the Third Angel's Message, or the Everlasting Gospel, all are one and the same.

Evidence such as we have compiled thus far emphasized strongly that exactly what happened in Minneapolis, Minnesota, at the General Conference of 1888, was actually the beginning of the long-expected outpouring of the Holy Spirit in the form of the Latter Rain. This was no spectacular display of some kind of celestial brilliance, the way many think of the outpouring of the Holy Spirit, but the giving of a message of Truth. In fact, had it not been for the presence of an inspired Messenger among us at the time, probably no one would have known that what was taking place was the Latter Rain and the Loud Cry.

Probably for the first time in history a Seventh-day Adventist publication of a few years ago recognized the truth of this, that in 1888 at Minneapolis there actually began the outpouring of the Holy Spirit known as the Latter Rain. This publication was the book by Dr. L. E. Froom, entitled, *Movement of Destiny*. Some significant paragraphs from this book will establish the point:

There was thus, in the nineties, not only an exposition but a manifestation of the power of Righteousness by Faith that was an earnest of the power of the crowning Loud Cry climax destined to come, samplings of which were then given. Mrs. White expressly stated that what was taking place was actually the beginning of the Latter Rain" (p. 345).

He who denies that the Loud Cry began to sound in 1888 impugns the veracity of the Spirit of Prophecy. He who asserts the Latter Rain did not then begin to fall challenges the integrity of God's message relayed to us. (p. 667).

As all students of these backgrounds are aware these truths of 1888 have not yet come to their full tide, as we are told that they must and will before and as we enter upon the final phase of our witness to the world. They will yet definitely become the throbbing, all-pervasive heart of our final presentation to the world. The "final movements" will be "rapid ones"--Spirit-filled, Christ-centered, full-message, Righteousness-by-Faith-surcharged

movements. ... The glorious truths of 1888 will triumph. (p. 521).

Most Seventh-day Adventists are familiar with the statement that "the final movements will be rapid ones." It is found in Testimonies volume 9, page 11. But many, I have found, are not as familiar with what I consider to be a much more spectacular description of the last movements. It is one which appears on the last page of volume five of Testimonies for the Church:

In Ezekiel's vision, God had His hand beneath the wings of the cherubim. ... The bright light going among the living creatures with the swiftness of lightning represents the speed with which this work will finally go forward to completion. (p. 754).

Rapid movements, yes. But more than this, the final movements will be like "lightning" for swiftness. When the message of 1888 goes on its last mission under the power of the Holy Spirit and the Latter Rain, the world will be warned in an

incredibly short time. We have been told that the message will go "like fire in the stubble."

During the years immediately following the Minneapolis meetings there was, among the people of God, a "translation awareness," which motivated them in all that they did. They believed that they would soon meet their Lord on the clouds of glory. This conviction can be seen in such statements as this one by A. T. Jones:

Brethren, that is where we are. Let us act like it. Let us thank the Lord that He is dealing with us still, to save us from our errors, to save us from our dangers, to keep us back from wrong courses, and to pour upon us the Latter Rain, that we may be translated. That is what the message means--translation--to you and me. (1893 General Conference Bulletin, p. 185).

A. T. Jones laid emphasis upon this thought more than once, as we find in this next statement also from the same source:

Brethren, is there not a lot of good cheer in the thought that ... the latter rain is to prepare us for translation? Now, where is the latter rain to fall, and when does it? Now is the time for the latter rain, and when is the time for the loud cry? (Voice: "Now.") What is it to prepare us for? (Voice: "For translation.") It brings good cheer to me that the tests that the Lord is giving us now, are to fit us for translation. And when He comes to speak to you and me, it is because He wants to translate us, but He cannot translate sin, can He? Then, the only purpose that He has in showing us the depth and breadth of sin, is that He may save us from it and translate us. Then, shall we become discouraged when He shows us our sins? No; let us thank Him that He wants to translate us, and He wants to do this so much that He wishes to get our sins out of the way as soon as possible" (1893 General Conference Bulletin, p. 205).

And further, this awareness of the fact that the Lord would soon return, and that His people then living would be translated to heaven, and leave this world without seeing death, had the effect of

bringing about a corresponding awareness of the importance of healthful living. This point received emphasis by both the 1888 messengers. First, here is A. T. Jones:

Now another thing right there. We are living in view of another fearful fact, that is, if that message which we ate now to give, is not received, it has attached to it the fearful consequences that the wine of the wrath of God will be received. ... And the work which is to bring all face to face with that fact, as it is there recorded, is now begun. Therefore, will not that give a power to the health reform that it has not yet had! When the health reform was given to the people of God, it was defined as that which is to fit the people for translation. ... But we have to go through the seven last plagues before we are translated; and if a man's blood is impure and full of gross material will he be able to pass through that time, when the air is sick with pestilence? Indeed, he cannot. (1893 General Conference Bulletin, pp.88-89).

E. J. Waggoner also laid emphasis upon this

important aspect of the Third Angel's Message. Here are his words:

Now when we come to the matter of healthful living, for that is all in this, we see it is not giving up this thing, and it is not giving up that thing, and the other thing, as though every joy of life had to be given up; but it is getting our eyes fixed on the Lord Jesus Christ. ... Now when we get hold of that, we have healthful living in mortal flesh, and sinless lives in sinful flesh; and we shall glory in infirmities; we shall take pleasure even in temptations, in infirmities, that the power of God may rest upon us. ... While we cannot do anything to bring the Spirit of God into us, we can do a great many things to keep Him out; so that when somebody says to me as I talk health reform and healthful living they say, "We are not saved by works". No, but we are lost by works. ... That is why this health reform is presented to us: it is the life of God manifested: it is for us to behold God in all His works. (1901 General Conference Bulletin, p. 407).

Translation awareness! This is what filled the people of God in the early 1890's. Had they been told that one hundred years later Seventh-day Adventists would still be preaching their message in this world of sin they would never have believed it!

Frequently asked by many is the question which deals with the many prophesied events which were to take place shortly before the Second Coming of Christ, most particularly the Mark of the Beast prophecies and the matter of the Sunday Laws which would precipitate this final, ultimate test upon the people of God. "How," they asked, "could the Lord have returned in the 1890s when all these prophecies were still unfulfilled?"

Actually, a national Sunday law was on the verge of being enacted during the height of the 1888 era. It was, in fact, in 1888 that senator H. W. Blair introduced a bill into the United States Congress enforcing Sunday as a day of worship.

Immediately after the 1888 Minneapolis

session A. T. Jones was called to Washington D. C. to oppose the bill. So well did he present his case that the bill was never passed. It is my personal conviction that had God's people been ready to play their part fully in the final acts of the great drama of the ages, it would not have been the senator, H. W. Blair, who would have suffered defeat, but A. T. Jones!

More than this, it is a fact that in those early 1890s, there were cases in such states as Tennessee, where I live, and in others like Georgia, Alabama, Mississippi, and even Arkansas, where Seventh-day Adventist farmers were in chain gangs because they plowed their fields on Sunday. Sunday laws were being enforced, and with a vengeance! At the time when the message of warning should have gone to the ends of the earth the stage was set for the fulfillment of every prophecy having to do with the last-day events.

Remember, God is not waiting for Sunday laws to be enacted so that Jesus can return to earth. He is waiting for a prepared people! Sunday laws are

Satan's concern. God's people are expected to believe the message which has in it the power so to transform human beings everywhere that they can be prepared for translation into the kingdom of heaven. What message can accomplish this? It is, of course, the 1888 message of Christ's Righteousness, which has lain virtually dormant for centuries. From the time of the reformers like Martin Luther and others there has been a steady and certain growth in the recovery of that Gospel which virtually turned the world upside down in the first century. Notice these words from the Pen of Inspiration:

Great truths that have lain unheeded and unseen since the day of Pentecost, are to shine from God's word in their native purity. To those who truly love God the Holy Spirit will reveal truths that have faded from the mind, and will also reveal truths that are entirely new. (Fundamentals of Christian Education, p. 473).

Here the time and the setting of this statement clearly means that Ellen G. White was writing with

the Jones-Waggoner message in mind. When this message goes to the farther most reaches of earth under the power of the Holy Spirit in the Latter Rain and the Loud Cry of the Third Angel, "like fire in the stubble," the "prepared people" concept will become a reality, and then the Lord will come again, "in the glory of His Father with the holy angels."

Never mind the Sunday laws! I have said repeatedly that if all the Lord is waiting for is the enactment of Sunday laws to make it possible for Jesus to return to this earth, my suggestion is that we all climb on the Sunday-law bandwagon and put the Sunday legislation into effect as soon as possible so that Jesus can return to earth without further delay! This, of course, is ridiculous, and it is said facetiously, but it does illustrate the utter futility of looking to Sunday-law legislation to point the way to the nearness of the Second Coming.

Remember, God is not waiting for Sunday laws, but a prepared people. As Dr. Herbert

Douglas said to me on the telephone years ago:

"Alex, if we can only get across to Seventh-day Adventists everywhere the 'prepared people' concept, we will have won probably ninety percent of the battle." How right he was! Think of it! A prepared people! A bride in readiness! It's going to happen, because we are told this in Revelation 19:7: "Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready." It is as if it has already happened. The only question is, When? The answer rests with the people of God!

Probably no more puzzling question is asked concerning the 1888 message and the messengers than that which deals with the personal history of Jones and Waggoner. "We hear that they lost their way. Is this true? And if it is, does this not virtually negate their entire message?" This is the question so often asked. It is one which must be addressed.

Both A. T. Jones and E. J. Waggoner lost their way, it is true. Does this indeed negate their

message? The answer is "No," and this will be demonstrated. First of all, it seem that Ellen G. White was given some kind of indication that something of the sort would take place. She wrote as follows:

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy; but if they should be, this would not prove that they had no message from God, or that the work they had done was all a mistake. (Letter S-24, 1892).

This was clear warning in advance. She did not say that it would happen. She only mentioned the possibility. But there is a significant undercurrent, or tone, of suggestion that such a tragedy would occur. It comes across to many as a prophecy. Notice this, penned in the same year:

Should the Lord's messengers, after standing manfully for the truth for a time, fall under temptation, and dishonor Him who has given them their work, will that be proof that the message is

not true? No. ... Sin on the part of the messenger of God would cause Satan to rejoice, and those who have rejected the message and the messenger to triumph; but it would not at all clear the men who are guilty of rejecting the message of God. (Letter 0-19, 1892).

And again from the same letter:

Will the Lord's messenger bear the pressure brought against him? If so, it is because God bids him stand in his strength, and vindicate the truth that he is sent of God.

Throughout all of the above statements one central point of emphasis stands out clearly. Any falling away from their earlier position and the truths which they had taught, must not be interpreted to mean that the message they had borne could be discarded as untrue. Elders Waggoner and Jones had presented the truth, and quite regardless of what happened to them later, or what they did or said subsequently, the message they gave remained what it had been from the

beginning: unassailable truth.

Consider for a moment the following statement made by an earlier preacher of the Adventist message. He is explaining the moral law of the Ten Commandments and its importance:

Reader, if this law were strictly observed in this community, would it not produce an excellent state of society? There would be no idolatry, profanity, Sabbath breaking, disobedience to parents, murder, adultery, stealing, or lying. Who would not wish to live in such a community? This is the law for which we plead. These principles have always existed since God made man upon the earth. They were as binding upon the antediluvians as upon the Jews, and they are as obligatory now as then.

Surely no one would disagree with the sentiments here expressed. They speak for themselves. Now notice this:

We could conceive of no nation, generation, or individual that could violate these precepts with

impunity. This law is as eternal and unchangeable as the Creator.

Again I am sure it would be hard to conceive of anyone's disagreeing with the above statement. Even hard-bitten antinomianists should be able to see light in these sentiments.

But now consider the following:

"Now, under Christ, we are delivered from the law; that law is dead." "This letter of the law is not binding upon Christians as a coercive code." "We have something better than the decalogue."

These last three statements could hardly go unchallenged! In the Seventh-day Adventist Church we would find severe opposition to anyone expressing such ideas. But, as you might have guessed by now, all the statements quoted above, the first two as well as the last three, were made by the same individual! His name, of course, was D. M. Canright. At the height of his career as an Adventist preacher he articulated the Seventh-day

Adventist message with talent and eloquence which has probably never been matched by any among us. And yet he apostatized. The first two statements quoted above reflect his teaching while he still walked with us. The last three appear in his book, *Seventh-day Adventism Renounced*, written, of course, after he left the church. What we are trying to emphasize, and this is the point of it all, is that what he said after he left the church in no way changes the truths of those things he articulated so eloquently in earlier years. We may still believe heartily all that he taught while preaching the Third Angel's Message as only he could, because it is still truth. His later departure from the faith, brought about by conflicting forces within himself which are hard to understand, failed to make any change in the truth of the Adventist message. They remained as true after his separation from the church as before. Any changes were those in D. M. Canright, not in the message of Adventism.

Here is where we see the parallel with the message of Jones and Waggoner. Their later falling away did not alter the truth of the message they

bore to the church, as Ellen G. White so clearly explained, anymore than did Canright's falling away change any of the truths of Adventism.

Besides all that has been said above there is a further point which needs to be emphasized. We have every reason to believe that both Jones and Waggoner will be saved in the kingdom of God. Both gave indications toward the end of their lives that whatever mistakes and sins had marred their careers they had made every possible effort to make wrongs right, and had shown deep contrition as they faced the end of life's journey. Waggoner wrote a long letter near the end of his life which brought this out. The daughter of A. T. Jones wrote in a letter, which I read many years ago, that she was with her father on the day that he died, and that his faith in Jesus Christ as his Lord and Redeemer was as strong as it could be. Would it not be tragic if there are those who are eternally lost because they rejected the 1888 message for the reasons of the falling away of the 1888 messengers, when Jones and Waggoner themselves will be there? This could happen! Notice this complete

quotation of an earlier statement we gave about the messengers:

It is quite possible that Elder Jones or Waggoner may be overthrown by the temptations of the enemy: but if they should be, this would not prove that they had no message from God, or that the work that they had done was all a mistake. (Letter 5-24, 1892).

This is as far as we quoted earlier. But notice how the Letter continues:

But should this happen, how many would take this position, and enter into a fatal delusion because they were not under the control of the Spirit of God.

There is a solemn warning here! First of all, there is the use of the word 'fatal'. This word, of course, always denotes death in some way or another. But it is obvious that in this case the death which is implied is not the result of a heart attack, or physical death by accident, for example. Clearly,

what is implied is being eternally lost, or eternal death. In other words, those who "take this position," that is, reject the message of Jones and Waggoner because they fell away at one time, are running the risk of being eternally lost. They could lose their salvation as a direct result of rejecting the message of 1888!

Furthermore, the words, "Because they were not under the control of the Spirit of God," has overtones of the unpardonable sin! Whenever anyone persists in rejection of the Holy Spirit, he immediately places himself in a dangerous position, because such persistence can lead to a place where the tender voice of the Holy Spirit is no longer heard: the Holy Spirit has been grieved away! One does not play fast and loose with the tender, pleading voice of the Holy Spirit of God, without running the risk of dangerous and eternal consequences.

Another question asked sometimes is why Jones and Waggoner did not remain faithful to their God-appointed task when someone like

Martin Luther, for example, faced the might of the church of Rome and never failed in his mission. But it is not really fair to compare Jones and Waggoner with Martin Luther. Luther had come to understand the prophecies of Daniel and Revelation as they referred to the papal antichrist. When this church excommunicated him, it was, to Martin Luther, something to be expected. It was probably an evidence that he was on the right track. But Jones and Waggoner had every reason to believe that the Seventh-day Adventist Church was a movement raised by God to give the last message of warning to a dying world, and when this church turned against them in the way that it did, it was more than they could bear. We do not excuse them in their failing to fulfill their mission, but we do need to understand the circumstances under which they gave their message, and the bitter opposition they encountered. At the height of their ministry, Ellen G. White was sent to Australia in what was subsequently revealed to be an exile, and Waggoner was sent to England under conditions of "extreme privation." Jones was left in the U.S.A. to carry on the giving of the message on his own. This

must surely have seemed to them to be a final and complete rejection of the work they had been called of the Lord to do: a "slap in the face," we could say.

Finally, remember the words quoted earlier from Testimonies to Ministers, page 92:

THIS IS THE MESSAGE THAT GOD
COMMANDED TO BE GIVEN TO THE
WORLD

May God grant that we all will soon have a part in the final triumph of His church!

Chapter 2

One Little Word--But It Turned The World Upside Down

An understanding of the subject we are presenting today is fundamental to our understanding of the gospel. Without such a grasp of New Testament teachings we cannot hope to appreciate the vital elements of Righteousness by Faith, or understand the subject in its fullness. We are dealing with the foundation stone of gospel truth.

One little word--but it turned the world upside down. The thought is taken from Acts 17:6, where we read that the followers of Jesus were accused of turning the world upside down. But to be accurate, it needs to be recognized that what really turned the world upside down was one little word, and that one little word was the great "love" word of the New Testament. And it is this word to which we shall be turning our attention in this study.

The Greeks had different words for "love" during their long and colorful history. Some five hundred years before the time of Christ, the time of the heyday of Greek philosophical thought, the Greek philosophers, Socrates, Plato and Aristotle, had conceived of the ultimate of human emotions in terms of a "love" which they called eros. But the problem was that this word was the product of a human mind, and because it was of human origin, the word eros had nowhere to go but down, and down it went, until by New Testament times it had gathered for itself an aura, or meaning, almost of unpleasantness, and was thus completely unsuitable for New Testament use, which is why we do not find the word used even once in the New Testament. The word "erotic" in the English language comes from the Greek word eros.

There were other words for "love" which the Greeks used. One was the word storgi, a word with a very narrow meaning, implying close clannishness, such as the "natural affection" one would find among the hill folk of some areas of

Kentucky and Tennessee, where families have been known to carry on quarrels and feuds among themselves, but should anyone from outside try to stick his nose into their business it would get bent out of shape in a hurry. Storgi appears only twice in the New Testament, and then only in its combinative form of astorgous, in Romans 1:31 and 2 Timothy 3:3, where it is translated "without natural affection." But then there is another word which appears in the New Testament, and that is the word philía. Here is a very beautiful, warm, and tender word which is best expressed in the love found among close friends and family members. The meaning of warmth and tenderness which it conveys makes it an important word of the New Testament, where it is found some 100 to 150 times.

And yet these are not the central "love" word of the New Testament which we would like to consider. That word, the theme of our discussion, was quite obscure in New Testament times, but the writers of the New Testament took this word and raised it to heights where it transcends in meaning

every other word in the human language. We have about six thousand languages in the world today, and one thousand of these are spoken in Africa alone. In none of these languages, including English, can we find a match in meaning for this little word we are discussing now.

There are places in the world where missionaries have gone where people do not understand the meaning of love as we know it. Some of them do not even have a word for "love." In such cases the missionary either has to learn the language and then try to find a way to describe what he is trying to say, or, working with the leaders of the group, invent a new word in that language, one which will convey the same meaning as the word in the Greek New Testament.

This once obscure word about which we are talking is the Greek word *agape*. This is the word which has been raised from an obscure place in human language to a place where it stands on a level far exceeding any other word in the whole world today. This word is one which describes a

love which is ultimately selfless, depicting the very essence of God. It is used in the New Testament between 300 and 350 times.

The Apostle Paul reached his highest point of linguistic expression when he wrote what is known as his "Hymn To Agape" in 1 Corinthians 13. As you read this chapter remember this word and what it means. Nevertheless, it was not Paul the apostle who reached the highest rung of the ladder of linguistic expression, but the apostle John, who penned the formula, "God is Agápè," in 1 John 4:8. This is as high as anyone can go.

Early in Christian history a man named Augustine, regarded even today, among Catholics at least, as the greatest of their theologians, tried to come to grips with the "love" theme of the New Testament. He had a problem with this word agápè. He found himself in an area with which he was completely unfamiliar. Fluent in Greek, steeped in Hellenistic thought, he knew about eros. But this word agápè caused him to become confused. In his wrestling with the problem he tried to bring about a

fusion, or synthesis, between the words agápè and eros. The result was a word which he called caritas. This is the word from which we get the word "charity," in the New Testament. The meaning of agape is completely distorted by this word, and especially is this true today, when the word "charity" conveys a meaning to most people to which they do not react favorably. A suggestion: when you read 1 Corinthians 13, read "love" for the word "charity," in the King James Version, or, better yet, read "agápè," as you begin to understand it.

This synthesis between agápè and eros, which Augustine produced, actually continued for more than a thousand years, until there came a man who began to unravel it, and restore the original meaning. Presently, we shall deal with this more fully. Some New Testament passages bring out interesting differences between agápè and philía, for example. Consider this passage beginning with John 21:15, describing an interesting conversation between Jesus and the apostle Peter. Notice:

"So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou Me more than these? He saith unto Him, Yea, Lord; thou knowest that I love Thee. He saith unto him, Feed My lambs."

This conversation was repeated three times. But what does not come out clearly in the English translation is that when Jesus asked Peter, "Do you love Me?," He actually asked, "Do you love Me with the supremely selfless love of agápè?" However, when Peter answered he actually said, "Yes, Lord, I love You with the warm and tender love of philía." The second time it was the same, but on the third occasion Jesus came down to the level of Peter, as it were, and asked, "Do you indeed love Me with the warm and tender love of philía?" Here it was that Peter felt hurt, and answered, "Lord, You know all things. You know that I love You."

Why, it may be asked, was Peter unwilling to say that he loved his Lord with the selfless love of agápè? One possible explanation is that Peter had

recently denied his Lord, which may have knocked all the self-confidence out of him, making him unwilling to say that he loved his Lord with the ultimate love of agápè.

When we look at another interesting comparison we find that in the New Testament whenever the love of Jesus for Lazarus is described it is always philía. Remember, philía indicates a warm, tender, closeness. We can picture Jesus coming to Lazarus, putting his arm around him, and saying, "Lazarus, My friend, how is your courage today, how strong is your faith?" That sort of thing. But whenever the love of Jesus for Mary or Martha is described it was always agápè. Why? Clearly, that the motives of Jesus be not misunderstood.

Consider now the background of agápè and eros. Here we find some most striking contrasts. A Swedish Lutheran bishop, whose name was Anders Nygren, wrote a book entitled "Agape and Eros." It is a classic in its field, and if you ever want to wade through a mass of heavy but interesting material

and gain an understanding of these vital essentials as you never have before, get that book and read it, and give yourself plenty of time. In this book the contrasts between agápè and eros are clearly considered and tabulated. Let us touch on some of them.

Eros is a love that is essentially self-centered. Here is a love which operates wonderfully when there is an under-the-table kickback, as we would say, when there is a return in real benefits. As an example, eros is capable of loving a beautiful object, because there is pleasure and reward in such love. How different is agápè. Agápè not only loves the unlovely, but actually creates beauty in the object it loves. For example, there is this description of humanity in Isaiah 1:6, where we are told how God sees us: "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores: they have not been closed, neither bound up, neither mollified with ointment." What a revolting picture! And into this seething mass of ugliness God sent His Son. And with what result? Notice this in

Isaiah 13:12: "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." Agápè not only loves the unlovely but actually creates beauty in the object it loves.

Eros is an acquisitive desire and longing, where as agápè is sacrificial giving. Notice the self-centered motivation here. Eros, grasping for itself, but agápè giving itself away. Agápè is extra-centric, Christo-centric. Eros is always climbing up. It is essentially an upward movement. It is constantly seeking its own betterment. This is the very essence of all heathen religions, and even some Christian religions. For example, consider the "salvation-by-works" idea which is found in one after another of such religions as Buddhism, Hinduism, Islam, Judaism, and many more. The Buddhist raises himself up from one plane of spiritual attainment, by a series of mental efforts, to an ever higher level. The Moslem goes through many kinds of spiritual exercises in seeking his final reward. There is the Hindu who lies upon a bed of nails, walks through a bed of white-hot coals, has flesh hooks placed into his body by

which he draws a cart containing an idol, and so on, all in an effort to attain some high spiritual goal.

Agápè, by contrast, is a love which comes down. It is a descending movement. More on this presently. Whereas eros seeks to gain its life, "a life divine, immortalized" (see Nygren, p. 210). Agápè, by contrast once again, lives the life of God, and therefore" dares to lose it." (Nygren, p. 210). Eros is primarily man's love, whereas agápè is primarily God's love. God is Agápè.

Romans 5:7-8 brings out a lesson in contrasts on this very theme of self-centered and Christ-centered loves. Romans 5:7 reads: "For scarcely for a righteous man will one die: yet peradventure for a good man some would even dare to die." Though I was familiar with this text for many years, I never knew its background for some time. Then one day I learned that the apostle Paul evidently had in mind a well-known Greek legend. The story is that of Alcestis and Admetus. According to this legend Admetus, who was an exceptionally fine example

of young Greek manhood, was condemned by the gods to die, unless someone could be found who would be willing to die in his place. Frantically, the Greeks in that community sought to find someone who would be willing to do this, but without success, as not even his parents were willing to give their lives for him. Finally, when all seemed lost, a beautiful young maiden, named Alcestis, said that she loved Admetus so much that she would die for him. And the people were ecstatic. Here, they said, was true love, a willingness to die for someone else. And the story has it that even the gods were so moved by this example of the devotion of Alcestis, that they removed the condemnation of death from Admetus and he did not have to die. And so Admetus and Alcestis finally got married and lived happily ever after.

However, the apostle Paul viewed this matter in a different light. Contrasting this with God's love for us he said, "But God commendeth His love toward us, in that, while we were yet sinners, Christ died for us" (Romans 5:8). Agape again, a love for the unlovely, not just for someone

beautiful and good like Admetus. "While we were yet sinners," Paul said, lost in a mire of iniquity. A revolting sight!

As mentioned earlier, there is a descending movement about agápè, the very opposite of eros, which "seeks its own" by constantly climbing up to higher levels of attainment. This concept of a love which comes down from God to lost humanity was a favorite theme of the apostle Paul, as we learn from such passages as Acts of the Apostles, p. 333 and The Ministry of Healing, p. 501. This favorite sermon of Paul's appears beautifully in Philippians 2:5-8, where he traces the descent of Christ from the loftiest heights of glory to the lowest depths of humiliation in seven steps.

Philippians 2:5-6 describes the first of these steps, where we see Jesus on the same level as that of the Father, as high as it is possible to go in this universe: "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." Then comes the second step, in verse 7: "But made

Himself of no reputation." How He was regarded by those unfallen beings, who worshipped and adored Him, we can only imagine, but here we find that He "made Himself of no reputation." This was the second step. And then verse 7 again: "and took upon Him the form of a servant." He who had been joyfully served for untold eons of time by loving angels and other created beings now Himself is willing to become a servant, to serve others. This is the third step.

Then verse 7 continues: "and was made in the likeness of men." Here we imagine the Son of God reaching this earth in His journey to a lost world, becoming one with humanity. The word "likeness" here is the same word used in Romans 8:3, "the likeness of sinful flesh," which in the original Greek is "homoiomati," and means "likeness or sameness," not "unlikeness." He actually became "one with humanity." This was the fourth step.

We read now in verse 8: "And being found in fashion as a man, He humbled Himself." This next step takes Him to an even lower level. We do not

find Jesus saying to the people around Him, "Now understand this, you people, I may look like one of you, but in fact I am the only begotten Son of the living God, so let us have some respect around here!" This was not the way of our Lord, the Son of God. We are told that "He humbled Himself." This was the fifth step.

We now come to the very important sixth step. Verse 8 continues: "and became obedient unto death." Surely, we would be tempted to say, this is as low as He could go. He, the Life-Giver, now is willing to be "obedient unto death." But Paul tells of one final step.

Verse 8 continues: "even the death of the cross." This later portion of the verse needs to be examined more closely.

Death by crucifixion, or by being hanged upon a tree, or any part of a tree, was no ordinary death to the Jewish mind. Notice this very important verse in 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." The apostle Paul here quotes from Deuteronomy 21:22-23, where we are told that one who is hanged is accursed of God. Ever present in the minds of the Jews of Christ's day was the memory of the death of Absalom, who died while suspended by his neck from the branches of a great oak tree as the mule upon which he was riding passed under it. Moses described anyone who died in such a manner as being "accursed of God."

When Jesus was accused by the religious leaders of His day, of what was it that they accused Him? Clearly, He was charged with the sin of blasphemy. Examples are: Luke 5:20-21, where Jesus said to the man who had been let down through the roof, "Man, thy sins are forgiven thee." And the scribes and the Pharisees present exclaimed, "Who is this which speaketh blasphemies? Who can forgive sins, but God alone?" And also John 10:33, where, after Jesus had asked the Jews for which of His good works they wished to stone Him, they replied, "For a

good work we stone Thee not; but for blasphemy; and because that Thou, being a man, makest Thyself God." And, most significant of all, John 8:57-59. After a long conversation with the Jews, they said to Him: "Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, 'Verily, verily, I say unto you, Before Abraham was, I AM.'" At this the anger of the Jews reached a boiling point, and they took up stones to stone Him, but we read that He escaped. It was the same at the trial of Jesus (see, for example, Matthew 26:65 and Mark 14:64).

Now according to the law, the penalty for blasphemy was death by stoning (see Leviticus 24:16). But in the case of Jesus, the Jewish leaders did not want a stoning, and they had their reasons. In all of the plottings and conspiracy which went on behind the scenes, careful plans must have been laid to ensure that Jesus would be brought before Pilate, and, when that happened, that Pilate would get the message that it was the will of the people and the religious leadership that Jesus be crucified. And this undoubtedly meant that certain ones had

been schooled to incite the mob to shout "Crucify Him, crucify Him," when the time came. This is exactly what happened. Pilate, too weak to resist the demands of the mob, washed his hands of the matter, and gave Jesus over to be crucified.

As those who had been responsible for this travesty of justice slowly followed the tragic procession up the hill toward Golgotha there must have been serious doubts in their minds. They had heard strange accounts of the words and works of Jesus, and even that He had raised people from the dead. Undoubtedly they examined carefully various witnesses. They could have explained, at least to their own satisfaction, the raising of the daughter of Jairus, or the widow's son, as due to the fact that they were not really dead, but only in some kind of temporary sleep or coma. But the raising of Lazarus must have presented a dilemma. Clearly, here was one who had been in the tomb for four days, and witnesses were there who would testify not only to his burial but to his resurrection four days later. Certainly there must have been deep concern in the minds of these religious

leaders. Were they making the biggest mistake, not only of their own lives, but of all time?

But when they saw Jesus nailed to the cross, and the cross raised, and Jesus hanging there upon that cross, they must have breathed a sigh of profound relief, because they reasoned that, if this man, Jesus of Nazareth, had been the Messiah, God would never have permitted Him to be hanged on a tree! We imagine that they must have taunted His followers, as they pointed to Him hanging upon the cross, and saying, "There He is, your Messiah, hanging on a tree, under the curse of God." We can only imagine how the disciples and others must have felt during those terrible moments. Remember, they were themselves Jews, and had the same understanding of what it meant to be hanged on a tree.

Whenever you see pictures of Jesus on the cross He is always depicted as appropriately draped. Artists always do this in the interest of modesty. In actual fact, however, when a man was crucified in those days, he would be stripped

completely, hung stark naked upon that cross, to extend his humiliation to the ultimate. As we read in Testimonies for the Church, vol. 9, p. 190: "Christ laid aside His royal robe, His kingly crown, and His high command, and stepped down, down, down, to the lowest depths of humiliation." In Isaiah 53:4 we are told: "We esteem Him stricken, smitten of God, and afflicted." If you understand all this, then you are beginning to understand the meaning of the word agápè, a love so great that it is willing to be ultimately self-negated.

A little prior to this, in Gethsemane, as Jesus prayed, he felt the weight of the sins of the world pressing down upon Him with a force so great that His life would have been crushed out had He been permitted to die. But Jesus was prevented from dying, and was thus subjected to a force greater than anything you and I could ever be called upon to endure. He actually endured an agony beyond the experience of death, as part of the answer to the charges of Satan when he first began his rebellion in heaven, that God makes laws, and exacts a penalty for disobedience to which He would never

subject Himself Thus the Son of God not only took upon Himself the entire weight of the sins of the whole world, but in effect went beyond the experience of death in bearing the penalty for these sins. An agony which would have killed you and me in seconds, and would, in fact, have killed Him had He been permitted to die, He endured without being permitted the sweet release of death. It was like being trapped between the jaws of a giant vice, on one side the weight of the sins of an entire world pressing upon Him, and on the other the fact that He was denied the relief of death. Under this tremendous pressure something had to give, and what gave finally was the frailty of the human flesh. It was as if the blood was actually squeezed out of His system! We are told that His sweat was as it were great drops of blood falling to the ground. Can we ever understand this? What is it which causes a Creator-God to descend to the lowest depths of humiliation in order to redeem a lost humanity? It is a thing called agápè. Love. Ultimate love. Ultimate selflessness! Small wonder that we shall spend eternity in wonder and study of this exhaustless theme we call the Plan of Salvation

and still not plumb to the full its shining depths.

Remember that in the Garden of Gethsemane Jesus was no longer before His heavenly Father as a Beloved Son, but as a condemned sinner. And He felt to the full His Father's wrath against sin. This is what He felt, even though in fact His Father's love through all of this was as deep and great toward Him as it had ever been. He had to drink the cup to its last bitter dregs.

Some time after this, on a hill called Golgotha, exactly what happened? What happened was that a man died there, on a Roman cross between two criminals, and that death is the only real death which the universe has witnessed to this point of time. This point needs strong emphasis. In all the history of this vast universe we call the Kingdom of God there has, to date, been only one real death, and that was the death which Jesus, the Son of God, experienced on the cross of Calvary. That death was the equivalent of what the Bible calls the "Second Death" (see Rev. 20:6 and 14; 2:11; 21:8). One who experiences this death feels the horror of

eternal separation from God, as will those who after the thousand years, find themselves outside the Holy City, and realize that God has nothing to say to them. They spurned His every offer of mercy and He cannot help them. All they have before them is the horror of eternal blackness. The death which comes to them and reduces them to nothingness is actually an act of mercy on the part of God. As A. T. Jones stated in his *Consecrated Way to Christian Perfection*, page 119, "It is not the way of the Lord to continue men in life when the only possible use they will make of life is to heap up more misery for themselves."

And it is the equivalent of this death which will come to the lost after the thousand years, that Jesus experienced on the cross of Calvary. A graphic description of what He experienced is given for us on page 753 of the book, *The Desire of Ages*. It reads as follows:

All His life Christ had been publishing to a fallen world the good news of the Father's mercy and pardoning love. Salvation for the chief of

sinners was His theme. But now with the terrible weight of guilt He bears, He cannot see the Father's reconciling face. The withdrawal of the divine countenance from the Saviour in this hour of supreme anguish pierced His heart with a sorrow that can never be fully understood by man. So great was this agony that His physical pain was hardly felt.

Satan with his fierce temptations wrung the heart of Jesus. The Saviour could not see through the portals of the tomb. Hope did not present to Him His coming forth from the grave a conqueror, or tell Him of the Father's acceptance of the sacrifice. He feared that sin was so offensive to God that their separation was to be eternal. Christ felt the anguish which the sinner will feel when mercy shall no longer plead for the guilty race. It was the sense of sin, bringing the Father's wrath upon Him as man's substitute, that made the cup He drank so bitter, and broke the heart of the Son of God.

As we begin to grasp the stupendousness of this

demonstration of agápè then truly we "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," and "be filled with all the fullness of God." It is one thing for one who has spent a few paltry years in this world to feel the terrible anguish of eternal separation from God, bad as this is, but for One who has been with the Father from all eternity to sense such eternal separation is beyond description. Earlier we mentioned that the synthesis between agápè and eros which Augustine introduced early in history, continued for more than a thousand years, until one man appeared who began to unravel this fusion. That man was Martin Luther. He understood the Biblical teaching in regard to the condition of man and the false teaching of the Immortal Soul doctrine, and so was in a position to understand the truth regarding the Atonement.

Anyone who believes in the doctrine of the Immortal Soul cannot appreciate the fact that Christ died the equivalent of the second death on the cross of Calvary. To such Christ did not really

die on the cross that day, but enjoyed a glad reunion with His Father in heaven that very evening, and, so they say, did the thief! In most Bibles Luke 23:43 has been printed with a misplaced comma, which should come after "today" instead of after "thee," making the text say that Jesus and the thief would both be in heaven that very day.

Had Luther's followers continued to understand this truth about the Immortal Soul the synthesis introduced by Augustine would have been unravelled completely, and the Atonement could have been presented clearly and fully. But this was not to be, because Lutherans immediately went back to the previously held belief of an immortal soul. Consequently, the only people today who are in a position to explain this aspect of the Gospel fully are the ones who have been entrusted with the truth regarding the "poisonous drafts of Babylon" (the Immortal Soul doctrine and Sunday sacredness) and the Three Angels' Messages. What a tremendous responsibility rests upon our shoulders!

Some may feel that such a wonderful demonstration of agápè would be possible for Jesus Christ, who was the Son of God, but not for anyone who has fallen in sin. In fact, the Gospel is powerful enough so as to transform human beings who have fallen in sin that they, too, can come to the place where true agápè can be revealed in them.

Consider the example of Moses in Exodus 32:32. The people had sinned a great sin, and God was asking Moses to stand aside, so that the people could reap the results of their transgression and be destroyed. God promised Moses that he would be the father of a new generation of God's people. But Moses would not stand aside. Instead, and notice this in the verse, Moses pleads, "Yet now, if thou wilt forgive their sin--;" At this point there is a punctuation mark which is found nowhere else in the entire King James Version of the Bible, a dash followed by a semi-colon. There must be a reason why the translators used it here. Clearly, the context demanded it, and this the translators understood. Moses must have broken down. His

big, manly frame shaken with sobs, he could not continue. When he finally recovered, he said, "And if not, blot me I pray thee out of thy book." I can imagine God saying, Moses you are a man after My own heart.

The apostle Paul reached the highest point in his linguistic expression in 1 Corinthians 13. Yes, the Apostle Paul knew about agápè. Romans 9:1 and 3, "My conscience also bearing me witness in the Holy Ghost. ... for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh." He, like Moses, was willing to die that His friends might be saved eternally. That, my friends, is agápè.

Yes, you say, two men, but what about us living now. The last end of the human race, how can we ever be full of agápè love? I fully believe all those who are ready for translation, will be an agápè motivated people. They will reflect Christ fully, which means that they will be motivated by love, agápè, in all that they do.

There are those, for example, who will go through the time of Jacob's trouble after probation has closed. They are in an agony of concern as to whether every sin has been confessed and put away. Many think that this concern is because they will be lost if there are unconfessed sins in their lives. But the fact is, that their concern is not that their own poor little souls might not be saved, but something altogether different. It is that an unconfessed sin would cause the holy name of God to be reproached. They are motivated, not by self-centered concern, but by a Christo-centric concern for the holy name of God (see the Great Controversy, p. 619).

Again, on page 461, we are told of the great revivals of the nineteenth century, when many souls sorrowed unto repentance, and there were deep and genuine conversions. But these degenerated into so-called revivals which played upon the emotions and gratified the love for the sensational and the startling. Nevertheless we read on page 464 of a revival among God's people toward the close of time, when there will be seen

again that primitive godliness which has not been seen since apostolic times, and that there will be a great outpouring of the Spirit of God. Satan, we are told, will attempt to prevent this revival by introducing a counterfeit, during which it will appear that God's special blessing is being poured out.

Usually, people measure such blessings by the standard of accessions to the churches. When large numbers are added to the church this is taken to mean that God is blessing the church wonderfully. Satan knows this, and will be only too happy to help the churches increase their memberships if, of course, they will cooperate with him and not be too particular as to whether the new additions to the church are converted or not. When churches become obsessed with numbers, this makes for a fertile field for Satan's plans.

Could it be that this false revival could infect the Seventh-day Adventist Church? Few will deny that an obsession with large numbers and statistical accession has become ever more characteristic of

our church program. Please do not misunderstand me. I am not against baptisms. In my time I have baptized hundreds of people into the Adventist Church and I hope that before this is all over I will baptize many more. But the problem, as I see it, is this: Is it possible that, with all of this emphasis on "baptize, baptize, baptize," that ministers, who are after all only human beings, may be tempted to baptize people into the church who are not ready to become Seventh-day Adventists? Can the many pressures under which so many ministers work today bring about just such a situation?

Let me pose a question. If we were to baptize every man, woman, and child in the world today into the Seventh-day Adventist Church, would that mean that the Lord would be ready to return on the clouds of glory? This question answers itself. The answer is, of course, No! All we would end up with would be a Seventh-day Adventist Mafia. We would still be fighting wars, but of course not on Saturdays, and we would be feeding the armies on Little Links and Big Franks!

If it should happen that there is a great influx into the church as a result of Satan's efforts to deceive us, someone will have to sound the warning. Ellen White, on page 464 of *The Great Controversy*, warns that "Multitudes will exult that God is working marvellously for them, when the work is that of another spirit." Whoever sounds such a warning will have to point out that what is thought to be the work of the Holy Spirit is actually the work of Satan. And this is where there is a serious problem.

Listen carefully! If I were to say that the work of Satan is the work of the Holy Spirit, then I would be a fool, and I can always be forgiven for being a fool. But, on the other hand, if I were to say that the work of the Holy Spirit is the work of Satan, then what? As I understand Matthew 12, this would be committing the unpardonable sin. The Pharisees accused Jesus of casting out devils by Beelzebub, the prince of devils. Solemnly Jesus warned them that they could be forgiven for speaking against the Son of man, but speaking against the Holy Spirit was something for which

they never could be forgiven. Therefore, if anyone is about to warn the church that what they think is the work of the Holy Spirit is really the work of Satan, he must know that if he is wrong, he would be committing the unpardonable sin.

One who is motivated only by self-centered concerns would probably say to himself, "This is dangerous. I won't take any chances on this one. I'll just keep my mouth shut." And so he lets the devil win. But an agápè-motivated individual will not hesitate to sound the warning even though he knows his eternal salvation is on the line. It is this kind of challenge which faces God's people in these last days.

We are told about the very, very last message soon to go to the world. This message will not be a spoken message, some new revelation about the Sabbath or the Sanctuary, or some related topic. This last message is going to be a demonstration of God's character of love (see Christ's Object Lessons, p. 415). God is actually waiting for a people who will reveal His character to the people

of this world. God owes it to the people of earth to give them one last look at Jesus before He comes on the clouds of glory, and He will do this through His people in whom His character of love has been perfectly reproduced (see *ibid.* p. 69).

According to Matthew 24:14 this "Gospel of the Kingdom" will be preached to all peoples and nations of the earth, "and then shall the end come." Such a recovery of the gospel as came to this people toward the end of the nineteenth century contains within it the power to prepare a people for translation, and this is the reason why "this is the message that God commanded to be given to the world" (*Testimonies to Ministers and Gospel Workers*, p. 92). At the very center of this message is the agape theme, and this message will be demonstrated to the peoples of earth through those who have been transformed by its power. It will be God's last appeal to humanity before the doors of mercy will be forever closed for the human race.

Permit me to ask you one last question. If you knew that you could put an end to sin by

surrendering your hope of eternal life, would you do it? This, dearly beloved, is what Jesus did! Because He is omniscient, omnipotent, and omnipresent, God could have dealt with the sin problem in some other way. Perhaps He could have blotted Satan and all his followers out of the universe, and then removed all memory of what had happened from the minds of every other being in His kingdom, and made a fresh start. But, in another sense, God really was not able to do this. Why? Simply because "God is Agápè." And because, finally, "GOD SO LOVED THE WORLD."

Chapter 3

Righteousness by Faith and the Cleansing of the Sanctuary

When sin came into this world, back in the beginning, man was expelled from the garden of Eden, but he was not left without hope. A promise of restoration was given to him. This first unfolding of the gospel is recorded in Genesis 3:15: "and I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel." This was the first promise of the cross, which was in effect from the very beginning. To restore lost humanity was the purpose of the Plan of Redemption. Today we shall come to grips with this plan for restoration in a special way.

There are three books which deal with the subject of Righteousness by Faith, each of which is a little gem. The first of these is Steps To Christ, by

Ellen G. White. The second is Christ And His Righteousness, by E. J. Waggoner, and the third is The Consecrated Way To Christian Perfection, by A. T. Jones. We shall be quoting rather extensively from the last two of these, and also from E. G. White in her other writings.

What is important about these three books is that they approach this aspect of the gospel from three different points of view, and end up giving a beautiful total picture of Righteousness and Justification by Faith. They always seem to put me in mind of the Mercedes Benz Star with which I am sure you are all familiar. There are three arms to the emblem, one pointing straight up vertically, and the other two pointing down like two legs of a tripod. Many years ago Gottlieb Daimler, who founded the Daimler-Benz company, was asked about a star which hung on the wall of his home. He replied, in German of course, "From this place a star will go forth, and it is hoped that it will bring blessings to us and our children." He explained that the vertical arm pointed toward heaven, the source of all of blessings, while the other two reached

from one end of the earth to the other, indicating his plans for an undertaking which would extend all over the world. How very much like the Gospel Commission. We receive from heaven the light and truth God unfolds to us through His Holy Word and the ministry of the Holy Spirit, and then, under heaven's power, take the glorious good news of the Plan of Salvation to the ends of the earth.

Consider first of all the book by E. J. Waggoner, *Christ And His Righteousness*, where we find, in the very first paragraph, page 7, a nutshell definition of Righteousness by Faith. Here it is:

In the first verse of the third chapter of *Hebrews* we have an exhortation which comprehends all the injunctions given to the Christian. It is this: "Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus." To do this as the Bible enjoins, to consider Christ continually and intelligently, just as He is, will transform one into a perfect Christian, for "by

beholding we become changed."

There, then, is righteousness by faith in a nutshell. Beholding Christ constantly, continually, intelligently, will transform one into a perfect Christian.

On the occasion when Pilate presented Jesus to the multitude, he said, speaking Latin of course, "Ecce Homo" ("Behold, the Man"), even though he did not realize that he was preaching one of the greatest sermons ever heard through the centuries. "Behold, the Man" indeed! This is the very essence of Righteousness by Faith. Beholding Christ is the means by which human beings are transformed.

For many years I followed the "gimmick-formula" for obtaining the victory over sin. I am sure you know what I am talking about. Things like: "Three Steps to Heaven," "Seven Essentials of Holy Living," "Ten Secrets of Victory in Christ," "Fifteen Vital Elements of the True Gospel," "Twenty Important Things to Understand About Being Saved," and on and on. It is not that these

tabulations of Bible truths are wrong, or bad, or even worthless. They are not. Many good lessons have been learned from them. But when we look at the Bible itself, to learn from that source what it is we are asked to do, what do we find? Something quite simple and uncomplicated. The Bible simply says "Look," or "Behold." Here it is that Waggoner's simple formula, the first paragraph of his book, *Christ and His Righteousness*, which we examined earlier, takes on a vital significance.

Consider some of these Scriptural passages. There is John 12:32, for example: "And I, if I be lifted up from the earth, will draw all men unto Me." People cannot possibly fail to be drawn to Christ as they behold Him upon the cross. And another: Isaiah 45:22: "Look unto Me, and be ye saved, all the ends of the earth; for I am God, and there is none else." Notice the simple invitation, "Look." That is all we are asked to do. Marvelous and yet heart-rending is this verse in Lamentations 1:12, clearly a Messianic prophecy: "Is it nothing to you, all ye that pass by? behold, and see if there be any sorrow like unto My sorrow, which is done

unto Me, wherewith the Lord hath afflicted Me in the day of His fierce anger." It is the intelligent knowledge of that blood so freely and lavishly shed upon the cross of Calvary for us which melts these sin-hardened hearts of ours. It is, in fact, the only thing that can.

Statements from the Pen of Inspiration harmonize completely with the Scriptural passages quoted above. Notice these from The Desire of Ages, page 661: "Looking upon the crucified Redeemer, we more fully comprehend the magnitude and meaning of the sacrifice made by the Majesty of heaven. The plan of salvation is glorified before us, and the thought of Calvary awakens living and sacred emotions in our hearts. Praise to God and the Lamb will be in our hearts and on our lips; for pride and self-worship cannot flourish in the soul that keeps in memory the scenes of Calvary." The cross acts as a wall of defence against sin in any form. The expression "pride and self worship" embraces sin of every kind. It is not by following a cleverly worded formula, but by allowing the emotional impact of

the "scenes of Calvary" to effect that change of heart which will make complete victory over all sin a reality in our lives. David, heart-broken because of the terrible sin he had committed, prayed, "Create in me a clean heart, O God; and renew a right spirit within me." (Psalm 51:10).

From *The Desire of Ages*, page 661 again:

He who beholds the Saviour's matchless love will be elevated in thought, purified in heart, transformed in character. He will go forth to be a light to the world, to reflect in some degree this mysterious love. The more we contemplate the cross of Christ, the more fully shall we adopt the language of the apostle when he said, 'God forbid that I should glory, save in the Cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world.' Galatians 6:14.

Notice particularly the recurring use of the word "transform" in many of these passages. Here we see the crux of the matter, the nittygritty, the bottom line! It is the contemplation of that cross

which was raised on Golgotha's hill nearly two thousand years ago which today can perform that incredible miracle of the transformation of a human heart hardened by sin.

Friend, I hope you are reading carefully! We are dealing with the vitally important subject of Righteousness and Justification by Faith, and the only possible way to understand the subject fully is to recognize the centrality of the cross of Calvary throughout the entire spectrum of these vital elements of the Gospel. This is the reason why we are admonished to make the consideration of the cross a daily experience in our lives. Notice:

It would be well for us to spend a thoughtful hour each day in contemplation of the life of Christ. We should take it point by point, and let the imagination grasp each scene, especially the closing ones. As we thus dwell upon His great sacrifice for us, our confidence in Him will be more constant, our love will be quickened, and we shall more deeply be imbued with His spirit. If we would be saved at last, we must learn the lesson of

penitence and humiliation at the foot of the cross" (The Desire of Ages, p. 83).

Contemplation of the cross! The very essence of Righteousness by Faith.

E. J. Waggoner was equally clear on the importance of the cross. He said:

Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So vivid was the presentation that they could actually see Christ crucified. It was not only skillful word painting on the part of Paul and imagination on the part of the Galatians. Through Paul the Holy Spirit enabled them to see Him crucified. (The Glad Tidings, p. 51).

Waggoner is here emphasizing the importance of making the cross central to the preaching of the gospel. And just how important is the cross to this understanding of the gospel? Notice further: "Not until one has seen Christ crucified before his eyes, and can see the cross of Christ at every turn, does

one know the reality of the gospel" (ibid.). Without question, this is the reason the Lord's messenger was so elated when she heard the presentations of Jones and Waggoner during the 1888 era.

We are now in a position to understand what true New Testament faith is. The texts and statements we have encountered thus far have set the stage for us in this regard. We have learned about the importance of the cross, and the contemplation of that cross, in our study of the gospel. And now we will learn how this brings us to a deep and clear understanding of the important New Testament definition of faith. We shall start with a priceless definition of faith which comes to us from the Review and Herald of July 24, 1888.

Ellen G. White wrote as follows:

You may say that you believe in Jesus, when you have an appreciation of the cost of salvation. You may make this claim, when you feel that Jesus died for you on the cruel cross of Calvary; when you have an intelligent, understanding faith that

His death makes it possible for you to cease from sin, and to perfect a righteous character through the grace of God, bestowed upon you as the purchase of Christ's blood.

Notice here the important word "appreciation." Based on this, we can define "faith" as "a heart appreciation of the love of God as revealed on the cross of Calvary." When we consider the wonderful story of Mary Magdalene, and how she lavishly poured that priceless alabaster jar of ointment on the head and feet of Jesus (Luke 7:36-50) we hear Jesus speaking to her and saying, "Thy faith hath saved thee; go in peace" (vs. 50). Was anything said in this account of "trust," or something similar, which is the usual understanding of what faith is? Nothing at all! Then what did Jesus mean when He said, "Thy faith hath saved thee"? Mary did something which welled up from inside her. She could not keep from doing what she did, and neither could she explain her actions. She was expressing, in spite of herself, her heart appreciation of what the Lord had done for her in saving her from sin.

Usually we hear faith defined as "trust." But this is essentially a self-centered concept of faith. We trust the fire department to come with lights blazing and bells ringing when our house catches fire. We trust the policeman to be on hand when we get mugged. We trust the insurance company to be ready with a check when we are in a car accident, and so on. In the same way we "trust" Jesus to fix our tickets in heaven when we get into trouble down here on earth. But true faith, as it comes to us in the New Testament, is different. Here is our definition again:

A HEART APPRECIATION OF THE LOVE OF GOD AS REVEALED ON THE CROSS OF CALVARY.

A careful study of the Bible's most famous text, John 3:16, brings out the same thought.

Having now come to understand the faith part of Righteousness by Faith, we now need to know just what righteousness is. Again we turn to the

1888 messenger, E. J. Waggoner, and his book, Christ and His Righteousness. On page 55 he quotes from Isaiah 51:7: "Hearken unto Me, ye that know righteousness, the people in whose heart is My law; fear ye not the reproach of men, neither be ye afraid of their revilings." And then continues as follows:

What do we learn from this?--That they who know the righteousness of God are those in whose heart is His law, and therefore that the law of God is the righteousness of God.

This may be proved again as follows: "All unrighteousness is sin." (1 John 5:17). "Whosoever committeth sin transgresseth also the law; for sin is the transgression of the law." (1 John 3:4). Sin is the transgression of the law, and it is also unrighteousness; therefore sin and unrighteousness are identical. But if unrighteousness is transgression of the law, righteousness must be obedience to the law. Or, to put the proposition into mathematical form: -

Unrighteousness = sin (1 John 5: 17).

Transgression of the law = sin (1 John 3:4).

Therefore, according to the axiom that two things that are equal to the same thing are equal to each other, we have: -

Unrighteousness = transgression of the law.
Which is a negative equation. The same thing, stated in positive terms, would be:-

Righteousness = obedience to the law. (ibid. p. 55-56).

Righteousness is measured by the standard of the law, according to Waggoner's analysis as indicated above. Some years ago, two scholars were discussing this matter of the law. One was a Seventh-day Adventist. The other one was saying, "You Adventists are constantly emphasizing the law, the law, not realizing that the law cannot possibly save you." And the Adventist replied, "Since you are talking about the law as a method,

or means, of salvation, I couldn't agree with you more. But our emphasis upon the law stresses law as a standard of righteousness, not as a means of salvation. And that is what you do not seem to understand!" The Adventist scholar was right, of course!

Waggoner continues his analysis on page 56 as follows:

Now what law is it obedience to which is righteousness and disobedience to which is sin? It is that law which says, "Thou shalt not covet," for the apostle Paul tells us that this law convinced him of sin. Rom. 7:7. The law of the ten commandments, then, is the measure of the righteousness of God. Since it is the law of God, and is righteousness, it must be the righteousness of God. There is, indeed, no other righteousness.

Sanctification is the revealing of righteousness in the life, and can be equated with good works, or obedience to God's law of Ten Commandments. Sanctification is necessary, but does not qualify us

for heaven. Rather it is the evidence of salvation. It is our fitness for heaven (see Messages to Young People, p. 35). What qualifies us for heaven is our justification, justification by faith, effected in and through the cross. This is our title to heaven. See again the same reference. Righteousness revealed in sanctification is by faith, and faith alone. Not faith plus works or faith and works, but faith, period. It is a faith which works. Keeping these points clear in our minds is of the utmost importance. We need to keep in mind that there are two aspects to the one justification effected at the cross of Calvary. Corporate, or forensic, or legal justification was granted to all the inhabitants of earth at Calvary. The other side of the coin is Justification by Faith, our heart appreciation of that love there revealed.

A. T. Jones explains another aspect of this righteousness by faith in *The Consecrated Way To Christian Perfection*, pages 87 and 88:

In His coming in the flesh--having been made in all things like unto us, and having been tempted

in all points like as we are--He has identified Himself with every human soul just where that soul is. And from the place where every human soul is, He has consecrated for that soul a new and living way through all the vicissitudes and experiences of a whole lifetime, and even through death and the tomb, into the holiest of all, at the right hand of God for evermore.

And this "way" He has consecrated for us. He, having become one of us, has made this way our way: it belongs to us. He has endowed every soul with divine right to walk in this consecrated way; and by His having done it Himself in the flesh--in our flesh--He has made it possible, yea, He has given actual assurance, that every human soul can walk in that way, in all that way is; and by it enter fully and freely into the holiest of all.

He has made and consecrated a way by which, in Him, every believer can in this world, and for a whole lifetime, live a life holy, harmless, undefiled, separate from sinners, and as a consequence be made with Him higher than the heavens.

Good news, do you think?

A. T. Jones again. This is from the book, *Lessons On Faith*; a compilation by Dr. John Ford of articles by Jones and Waggoner. It is found on page 91, and is part of an article entitled, "Sinful Flesh":

Conversion, then, you see, does not put new flesh upon the old spirit; but a new Spirit within the old flesh. It does not propose to bring new flesh to the old mind; but a new mind to the old flesh. Deliverance and victory are not gained by having the human nature taken away; but by receiving the divine nature to subdue and have dominion over the human--not by the taking away of the sinful flesh, but by the sending in of the sinless Spirit to conquer and condemn sin in the flesh.

Notice now these next two paragraphs which so beautifully sum up the central idea.

The Scripture does not say, Let this flesh be

upon you, which was also upon Christ; but it does say, "Let this mind be in you, which was also in Christ Jesus." Phil. 2:5.

The Scripture does not say, "Be ye transformed by the renewing of your flesh;" but it does say, "Be ye transformed by the renewing of your mind." Rom. 12:2. We shall be translated by the renewing of our flesh; but we must be transformed by the renewing of our minds.

A. T. Jones is here making the point that our old sinful nature is something which will be with us until Christ comes. There is no way by which we can be rid of that sinful nature, this fallen flesh, until then. But what God does for us in the meantime is to give us a sinless Spirit to subdue the fallen nature, to have dominion over sinful flesh, to conquer and condemn sin in the flesh. This expression, "condemned sin in the flesh" is from Romans 8:3, and appears in the 1888 message perhaps more than any other Scriptural passage.

There is found all through Africa what is

considered the world's most dangerous snake, not only because of its highly toxic venom, but also because of its aggressiveness and incredible speed. In Australia we find what is probably the world's most venomous snake, the Inland Taipan, but it is not considered as dangerous as the African snake, which is known as the Black Mamba, not so much because of its outer coloring but probably because the inside of its mouth has a distinctly blackish appearance. Actually, most of the four hundred snake-bite deaths which occur in Africa each year are caused, not by the dreaded black mamba, but by the puff adder, which has what herpetologists regard as the most advanced venom injecting system of all snakes.

There is a lesson for us here. Let us suppose that somewhere on the East African coast there is a convention of Muslims, of whom there are many in this part of the world, which is being conducted in an area close to the thick bush. An expert on snakes, anticipating the possibility that someone might be bitten by a snake, takes with him a snakebite kit containing all that would be needed to

treat a snakebite victim. Now let us say that one of the Muslims gets bitten. The man with the snakebite kit rushes over to him and says, "Keep calm! I can save your life! I am well prepared." But this Muslim, who, shall we say, is a very fatalistic sort of person, replies, "No, no, it is the will of Allah! Let me die!" And no matter how much the snake expert tries to save his life, the Muslim refuses help, and he dies.

And now comes the question: What is it that kills this man? As I have asked this question many times of different people, the most popular answer has been, "His refusal of the antidote," or "his own choice," or "lack of faith." But this is not what kills him! What kills him is the snake venom!! There is no way to reason around this! But if I should ask a further question, "What is the reason the man dies?" then most people say, correctly, his refusal of the antidote. This is important for us to understand. What actually kills the fatalistic Muslim is the snake venom, but the reason he dies is that he refused help.

You see, this world of ours has had injected into it the deadliest venom of all, sin, and the one responsible is that old serpent, called the Devil, and Satan. Ordinarily, nothing would be able to save the people of this earth, but God found a way to save humanity. He sent His only-begotten Son into this world to provide the remedy, but it cost Him Calvary! Here an antidote for sin was given. James 1:15 tells us: "Sin, when it is finished, bringeth forth death." But then we read in the Signs of the Times of December 30, 1889, "The blood of Christ is the eternal antidote for sin." If a man is lost at last and dies eternally, what kills him finally is sin, but the reason he dies is that he refused the salvation so freely given.

The Desire of Ages, page 480, tells us that, "It is not the fear of punishment, or the hope of everlasting reward, that leads the disciples of Christ to follow Him. They behold the Saviour's matchless love, revealed throughout His pilgrimage on earth, from the manger of Bethlehem to Calvary's cross, and the sight of Him attracts, it softens and subdues the soul. Love awakens in the

heart of the beholders. They hear His voice, and they follow Him."

What priceless admonition we find here. So many who seek the solace of a religious faith do so from wrong motivations. As indicated in the statement just quoted they either want to escape punishment or they seek eternal reward in heaven, when the only true motivation should be the love awakened in the heart by the contemplation of Calvary's cross. Too many preachers and religious leaders take advantage of this by holding up the carrot of eternal bliss, or, as in too many cases, painting horrifying pictures of everlasting torment. In the latter case, it is the principle of fear-motivation. An example of this is the following:

Listen to the tremendous, the horrible uproar of millions and millions of tormented creatures mad with the fury of hell. Oh, the screams of fear, the groanings of horror, the yells of rage, the cries of pain, the shouts of agony, the shrieks of despair of millions on millions! There you hear them roaring like lions, hissing like serpents, howling like dogs,

and wailing like dragons. There you hear the gnashing of teeth and the fearful blasphemies of the devils. Above all you hear the roaring of the thunders of God's anger, which shakes hell to its foundations. But there is another sound!

There is in hell a sound like that of many waters. It is as if all the rivers and oceans of the world were pouring themselves with a great splash down on the floor of hell. Is it then really the sound of waters? It is. Are the rivers and oceans of the earth pouring themselves into hell? No. What is it then? It is the sound of oceans of tears running from the countless millions of eyes. They cry night and day. They cry forever and ever. They cry because the sulphurous smoke torments their eyes. They cry because they are in darkness. They cry because they have lost the beautiful heaven. They cry because the sharp fire burns them.

What I can never understand is why all this water fails to put the fire out! But there's more! "Little child." That's right! This entire portrayal of horror was written for little children! But let us

continue.

Little child, it is better to cry one tear of repentance now than to cry millions of tears in hell. But what is that dreadful, sickening smell?

There are some diseases so bad, such as cancers and ulcers, that people cannot bear to breathe the air in the house where they are. There is something worse. It is the smell of death coming from a dead body lying in the grave. The dead body of Lazarus had been in the grave only four days, yet Martha, his sister, could not bear that it should be taken out again. But what is the smell of death in hell?

St. Bonaventure says that if one single body was taken out of hell and laid on the earth, in that same moment every living creature on earth would sicken and die. Such is the smell of death from one body in hell. What then will be the smell of death from countless millions and millions of bodies laid in hell like sheep?

This entire passage is taken from Spiritual

Readings, written by, and get this, the Reverend Furniss!

Many statements similar to this have been made by ministers of the large and popular churches over the centuries. One even tells us that if the fires of hell were to be extinguished it would put an end to a great part of the joy and happiness of the redeemed! This kind of thing is the inevitable result of the fear-motivation to which too many preachers resort in order to keep people coming to church.

There is only one true motivation worth anything, and that is the love which God revealed to the world on the cross of Calvary!

Consider now this vitally important subject of the "Sanctuary." We as a people have, for the most part, approached the study of the sanctuary largely from the descriptive point of view. There is nothing so terribly wrong about this. We have to start somewhere, and this is an excellent place to begin. It is important that we understand clearly the

physical aspects of the Sanctuary, the dimensions, materials, and so on, and the many articles of furniture, and their meaning and most particularly what they symbolized.

However, there is a message for the people of God from a study of the Sanctuary which goes far beyond the elementary stages. It was in the presentation of the 1888 message that concepts arising from such a study came to be more fully appreciated. It is to some of these concepts that we shall now turn our attention.

Evangelism, page 221, contains this statement: "The correct understanding of the ministration in the heavenly sanctuary is the foundation of our faith." Many have tried to depreciate the importance of the work to which the Advent Movement is dedicated by telling us that Martin Luther preached the Three Angels' Messages. If this is true then there is indeed no need for Seventh-day Adventism, but the whole idea is without foundation. Such doctrines as the Sabbath and the Investigative Judgment found no place in

the teaching of Martin Luther, which does not detract one iota from the greatness of the man or the exceedingly important contribution he made to the cause of Christianity. But the truths we have mentioned, and others, all of which carry tremendous eschatological significance, were not taught by Luther. He was a man for a different time. And he had no understanding of the sanctuary, without which he could not possibly have given the Three Angels' Messages. The doctrine of the sanctuary is uniquely Seventh-day Adventist.

A. T. Jones identified the cleansing of the sanctuary with the finishing of the mystery of God and the ending work of the Gospel (see *The Consecrated Way*, pp. 115, 119, and 120). His central point of emphasis was that, parallel with the work of our High Priest in the Holy of Holies in the heavenly sanctuary, was the work of the cleansing of the hearts of God's people down here on earth. Notice these statements:

The finishing of this work of the sanctuary and

for the sanctuary was, likewise, the finishing of the work for the people. For in that day of the cleansing of the sanctuary, which was the day of atonement, whosoever of the people did not by searching of heart, confession, and putting away of sin, take part in the service of the cleansing of the sanctuary was cut off forever. Thus the cleansing of the sanctuary extended to the people, and included the people, as truly as it did the sanctuary itself (pp. 115-116).

The finishing of the mystery of God is the ending of the work of the gospel. And the ending of the work of the gospel is, first, the taking away of all vestige of sin and the bringing in of everlasting righteousness--Christ fully formed--within each believer. God alone manifest in the flesh of each believer in Jesus; and, secondly, on the other hand, the work of the gospel being finished means only the destruction of all who then shall not have received the gospel (2 Thess. 1:7-10); for it is not the way of the Lord to continue men in life when the only possible use they will make of life is to heap up more misery for

themselves" (p. 119).

The service in the earthly sanctuary shows also that in order for the sanctuary to be cleansed and the course of the gospel service there to be finished, it must first be finished in the people who have a part in the service. ... The sanctuary itself could not be cleansed so long as, by confessions of the people and the intercessions of the priests, there was pouring into the sanctuary a stream of iniquities, transgressions, and sins. ... And this stream must be stopped at its fountain in the hearts and lives of the worshipers, before the sanctuary itself could possibly be cleansed. (p. 120).

So many have the idea that the reason Christ has not returned to this world in the clouds of glory is because He is waiting for the word from the heavenly Father, the final countdown, as it were. And this, they believe, is something which depends entirely upon just when God will decide the time has come: a heavenly "whim" as it were. God finally deciding that He has had enough of all the sin and sorrows and endless tragedies of the people

on earth. This is simply not so. Why He waits is because the "bride" is not yet ready. As long as sins are continually ascending up to the sanctuary the work is not yet finished, and Jesus has to wait until that wonderful time is realized. I am well aware that this is a mind-boggler. I was simply stunned when it first came home to me. And yet it makes simple sense. The details and many other related factors are too complicated for our little minds to understand, and yet the principle is not only valid but so clearly given to us in these statements by the 1888 messenger, A. T. Jones. An idea which suggests that Jesus will say, one of these days, when His Father gives Him the nod, "Ready or not, here I come," is far from the truth. Notice these further statements:

Therefore the very first work in the cleansing of the sanctuary was the cleansing of the people. That which was preliminary and essential to the cleansing of the sanctuary itself, to the finishing of transgression and bringing in everlasting righteousness, there, was the finishing of transgression, and the making an end of sins, and

making reconciliation for iniquity, and bring in everlasting righteousness in the heart and lift of each one of the people themselves. When the stream that flowed into the sanctuary was thus stopped at its source, then, and then alone, could the sanctuary itself be cleansed from the sins and transgressions which, from the people, by the intercession of the priests, had flowed into the sanctuary. (ibid. pp. 120-121).

A. T. Jones explains now that these principles brought out in the earthly sanctuary are all a type of the final ministry in the heavenly sanctuary. Notice now how he applies what he said about the ministry of the earthly sanctuary to the work of the High Priest in the heavenly:

And all that "was a figure for the time then present"-- a "figure of the true." Therefore by this we are plainly taught that the service of our great High Priest in the cleansing of the true sanctuary must be preceded by the cleansing of each one of the believers, the cleansing of each one who has a part in that service of the true High Priest in the

true sanctuary. It is plain that transgression must be finished, an end of sins and reconciliation for all iniquity must be made, and everlasting righteousness must be brought in, in the heart's experience of every believer in Jesus, before the cleansing of the true sanctuary can be accomplished.

And this is the very object of the true priesthood in the true sanctuary. The sacrifices, the priesthood, and the ministry in the sanctuary which was but a figure for the time then present, could not really take away sin, could not make the comers thereunto perfect. Whereas the sacrifice, the priesthood, and the ministry of Christ in the true sanctuary does take away sins forever, does make the comers thereunto perfect does perfect "forever them that are sanctified." (ibid. p.121).

E. J. Waggoner and A. T. Jones both stressed that the making righteous of the believers is not our work but that of our Lord Himself. Our part is to believe. He has guaranteed this righteousness to us under the provisions of the everlasting covenant.

Jones brings out the thought in these passages on pages 122-123 of *The Consecrated Way*. E. J. Waggoner says this in *The Glad Tidings*, page 72: "Remember also that since only righteousness will dwell in the new heavens and the new earth, the promise includes the making righteous of all who believe."

Righteousness by Faith. By faith alone. Remember the definition of faith: A heart appreciation of the love of God as revealed on the cross of Calvary. By this we obtain righteousness. Glorious promise! Glorious good news!

Again here is A. T. Jones: And just listen to the vibrant good news!

Everlasting righteousness, remember. Not a righteousness for today and sin tomorrow, and righteousness again and sin again. That is not everlasting righteousness. Everlasting righteousness is righteousness that is brought in and stays everlastingly in the life of him who has believed and confessed, and who still further

believes and receives this everlasting righteousness in the place of all sin and all sinning. This alone is everlasting righteousness; this alone is eternal redemption from sin. And this unspeakable blessing is the gracious gift of God by the heavenly ministry which He has established in our behalf in the priesthood and ministry of Christ in the heavenly sanctuary. (ibid., p. 125).

E. J. Waggoner also taught that the blotting out of sin in the Final Atonement was not merely the erasing of the heavenly record. He wrote in the *Review and Herald* of September 30, 1902:

Though all the record of all our sin, even though written with the finger of God, were erased, the sin would remain, because the sin is in us. Though the record of our sin were graven in the rock, and the rock should be ground to powder--even this would not blot out our sin. ... The erasing of sin is the blotting of it from our natures, so that we shall know it no more. "The worshippers once purged" (Hebrews 10:2)--actually purged by the blood of Christ--have "no more conscience of

sins," because the way of sin is gone from them.

We should mention here that Waggoner was not teaching the eradication of the sinful nature. Other statements he made around that time clearly reveal that he did not believe this.

Writing of the end-time experience of God's people in Life Sketches of James and Ellen White, which is quoted in Ransom and Reunion, page 91, James White makes this statement:

And what a thought! Probation closed; the priestly work of Christ forever ended; and the time of trouble to be passed through! The mass of people think that if a person is prepared to die, he is prepared for the coming of the Lord. But they do not consider the difference between dying, and standing alive to meet the Lord at His appearing. It is one thing to die in Christ, to yield our spirits to Him while He is pleading for us before His Father's throne, and quite a different thing to stand in the time of trouble, after Jesus has ceased to plead in man's behalf; after His priesthood is closed, and He

is preparing to come to redeem His own, and to take vengeance on His foes.

There are those who say occasionally: "Just what I've always said! I would much rather the Lord would lay me to rest gently some time before the close of probation. Then I would not have to go through the time of trouble and the seven last plagues, but rest quietly in the grave and, when the Lord returns, be raised to meet Him in glory!" These people want to go to heaven by the underground route! They think selfishly. Many times through the centuries our Lord has asked His people to die for Him, but in the final hours of the history of our earth He is going to ask His people to live for Him, in a final demonstration of the power of the gospel to save completely from sin, and to reveal His character to the world before He comes.

Consider now some of these final statements from A. T. Jones in *The Consecrated Way To Christian Perfection*, pages 126 and 131. They summarize these thoughts beautifully.

And before He comes thus, His people must be in that condition.

Before He comes we must have been brought to that state of perfection in the complete image of Jesus. Ephesians 4:7, 8, 11-13. And this state of perfection, this developing in each believer the complete image of Jesus--this is the finishing of the mystery of God, which is Christ in you the hope of glory. ... And the blotting out of sins is exactly this thing of the cleansing of the sanctuary; it is the finishing of all transgression in our lives; it is the making an end of all sins in our character; it is the bringing in of the very righteousness of God which is by faith of Jesus Christ, to abide alone everlastingly. (p. 126).

Now of the things which we have spoken this is the sum. We have such an High Priest, who is set on the right hand of the throne of the Majesty in the heavens; a Minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man. (ibid. p. 131).

"HAVING THEREFORE, BRETHREN, BOLDNESS TO ENTER INTO THE HOLIEST BY THE BLOOD OF JESUS, BY A NEW AND LIVING WAY, WHICH HE HATH CONSECRATED FOR US, THROUGH THE VEIL, THAT IS TO SAY, HIS FLESH; AND HAVING AN HIGH PRIEST OVER THE HOUSE OF GOD; LET US DRAW NEAR WITH A TRUE HEART IN FULL ASSURANCE OF FAITH, HAVING OUR HEARTS SPRINKLED FROM AN EVIL CONSCIENCE, AND OUR BODIES WASHED WITH PURE WATER." AND "LET US HOLD FAST THE PROFESSION OF OUR FAITH WITHOUT WAVERING; FOR HE IS FAITHFUL THAT PROMISED." (p. 131).

Perhaps now we can begin to appreciate how powerfully the message of the sanctuary came into the 1888 message of Christ's Righteousness. Righteousness by Faith is a reality to one who genuinely, and truly, believes. And "When the character of Christ shall be perfectly reproduced in His people He will come to claim them as His

own" (Christ's Object Lessons, p. 69). Another: "He who has not sufficient faith in Christ to believe that He can keep him from sinning, has not the faith that will give him an entrance into the kingdom of God" (Review and Herald, March 10, 1904).

Perhaps this next statement will explain why there is so much keen opposition to the 1888 message. Speaking of this message in the Review and Herald of September 3, 1889 Ellen G. White said: "The enemy of man and God is not willing that this truth should be clearly presented, for he knows that if the people receive it fully, his power will be broken."

Our first quote in this presentation was the opening paragraph in the book, Christ and His Righteousness, by E. J. Waggoner. We shall mention only that sentence taken from Hebrews 3:1: "Consider the Apostle and High Priest of our profession, Christ Jesus." To consider Jesus as High Priest can only be done as we turn our attention to the Holy of Holies in the heavenly

sanctuary. This we have tried to do. We mentioned that this was Righteousness by Faith in a nutshell.

We close now with another beautiful summary of Righteousness by Faith which comes to us in Testimonies to the Church, vol. 4, p. 625. Here it is:

The precious blood of Jesus is the fountain prepared to cleanse the soul from the defilement of sin. When you determine to take Him as your friend, a new and enduring light will shine from the cross of Christ. A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. The surrender of the heart to Jesus subdues the rebel into a penitent, and then the language of the obedient soul is, "Old things are passed away; behold, all things are become new." This is the true religion of the Bible. Everything short of this is a deception.

Contemplation of the Cross! Righteousness by

Faith! AMEN!

Chapter 4

Your Robe: Woven in The Loom of Heaven

Adam in the garden of Eden was made in the image of his maker. He was holy. But was he righteous? Let us think about this for a minute. Steps to Christ, page 62, tells us that "It was possible for Adam, before the fall, to form a righteous character by obedience to God's law." If Adam had been righteous before the Fall it could hardly have been said that he "could form a righteous character." Why bother to form a righteous character if he already had one? Notice now how this passage continues.

But he failed to do this, and because of his sin our natures are fallen, and we cannot make ourselves righteous. Since we are sinful, unholy, we cannot perfectly obey the holy law. We have no righteousness of our own to meet the claims of the law of God.

From this we can conclude that "righteousness" is something which is ours or comes to us as a result of facing temptation in a fallen or sinful nature and overcoming. This is why our Lord had to come to our world and "take" or "assume" our fallen, sinful natures, and by living a sinless life while thus encumbered, make it possible for us to receive from Him the righteousness we cannot produce for ourselves.

The Robe of Righteousness

Christ's Object Lessons, pages 310-312, gives us a beautiful basis for our study.

The white robe of innocence was worn by our first parents when they placed by God in holy Eden. They lived in perfect conformity to the will of God. All the strength of their affections was given to their heavenly Father. A beautiful soft light, the light of God, enshrouded the holy pair. This robe of light was a symbol of their spiritual

garments of innocence. Had they remained true to God it would ever have continued to enshroud them. But when sin entered, they severed their connection with God, and the light that had encircled them departed. Naked and ashamed, they tried to supply the place of the heavenly garments by sewing together fig leaves for a covering.

Notice in this passage the expressions "robe of innocence," "robe of light." There is no mention of losing a "robe of righteousness." The passage continues:

This is what the transgressors of God's law have done ever since the day of Adam and Eve's disobedience. They have sewed together fig leaves to cover the nakedness caused by transgression. They have worn the garments of their own devising, by works of their own they have tried to cover their sins, and make themselves acceptable with God.

But this they can never do. Nothing can man devise to supply the place of his lost robe of

innocence. No fig-leaf garment, no worldly citizen dress, can be worn by those who sit down with Christ and angels at the marriage supper of the Lamb.

Only the covering which Christ Himself has provided can make us meeting to appear in God's presence. This covering, the robe of His own righteousness, Christ will put upon every repenting, believing soul. "I counsel thee," He says, "to buy of Me ... white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear." Revelation 3:18.

Now follows the key passage in this study. Notice the following: "This robe, woven in the loom of heaven, has in it not one thread of human devising. Christ in His humanity wrought out a perfect character, and this character He offers to impart to us."

We know what the "robe" is. It is the white robe of Christ's righteousness. But what about the "loom of heaven"? Be thinking about that. We shall

have the answer presently. We continue:

By His perfect obedience He has made it possible for every human being to obey God's commandments. When we submit ourselves to Christ, the heart is united with His heart, the will is merged with His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.

Nothing could be clearer than that complete union with Christ can transform any individual who has been lost in sin and made him a "doer of the law." This is what the apostle Paul tells us in Galatians 2:20: "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." Here again is righteousness by faith, simply and clearly.

Here is a passage from The Glad Tidings, page 61, by E. J. Waggoner:

Many say of Christ, "We will not have this Man to reign over us," and thrust the blessing of God from them. But redemption is for all. All have been purchased with the precious blood--the life--of Christ, and all may be, if they will, free from sin and death. By that blood we are redeemed from 'the futile ways inherited from your fathers.' 1 Peter 1:18.

Stop and think what this means. Let the full force of the announcement impress itself upon your consciousness. "Christ redeemed us from the curse of the law"--from our failure to continue in all its righteous requirements. We need not sin anymore!

Do you get that? Do you believe it? Or are you wondering if you heard right? Remember, this is the message Ellen G. White endorsed at least three hundred times as was ecstatic over it. If it is not the truth we have all been deceived. But if it is the truth we have here a package of nothing but glorious good news! And remember, if it is not good news, it is not the gospel! Waggoner

continues:

He has cut the cords of sin that bound us so that we have but to accept His salvation in order to be free from every besetting sin. It is not necessary for us any longer to spend our lives in earnest longings for a better life and in vain regrets for desires unrealized. Christ raises no false hopes, but He comes to the captives of sin, and cries to them, "Liberty! Your prison doors are open. Go forth." (ibid.).

A preacher's son said to his father one day, "Dad all this news is so good it simply cannot be true!" And his father replied, "You've got it wrong, son. This news is so good it cannot be anything else but true!" Waggoner has a little more for us:

What more can be said? Christ has gained the complete victory over this present evil world, over "the lust of the flesh and the lust of the eyes and the pride of life"(1 John 2:16), and our faith in Him makes His victory ours. (ibid.).

E. J. Waggoner tells us more about righteousness and justification in *The Glad Tidings*, page 58. The views presented here take our ideas of righteousness and justification to some pretty lofty heights, but this is to be expected, since the message presented to us in 1888 was actually a recovery of the gospel which had lain "unseen and unheeded since the Day of Pentecost" (*Fundamentals of Christian Education*, p. 473). These "great truths" are what we are asked to give to the world at this time. Notice now:

When we read the frequent statement, 'He who through faith is righteous shall live,' it is necessary to have a clear idea of what the word 'righteous' means. The King James Version has it, 'The just shall live by faith.' To be justified by faith is to be made righteous by faith. 'All unrighteousness is sin' (1 John 5:17 KJV), and 'sin is the transgression of the law' (1 John 3:4 KJV). Therefore all unrighteousness is transgression of the law, and of course all righteousness is obedience to the law. So we see that the just, or righteous, man is the man

who obeys the law, and to be justified is to be made a keeper of the law.

This view of justification is the one that those who are steeped in Calvinism have such a hard time believing. They see justification as only declaring a man righteous, while in fact he is still unrighteous, which makes God tell lies, which is impossible. Here is where the 1888 messengers introduced an aspect of justification which is a radical departure from the popular evangelical view. Waggoner stated the same truth in the Signs of the Times of May 1, 1893:

To be just means to be righteous. Therefore since the just man is the one who does the law, it follows that to justify a man, that is, to make him just, is to make him a doer of the law. Being justified by faith, then, is simply being made a doer of the law by faith.

Exactly how did God propose to accomplish this miracle of turning a man lost in sin into an obedient doer of the law? The answer is, by

sending His Son into this world to become one with humanity, and, through His life on earth, and death on the cross, and resurrection from the dead, provide the ultimate answer to the sin problem (read Romans 8:3-4):

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.

Christ becoming one with humanity was not make believe. It was wonderful reality. The word "likeness" in the text means exactly that, the idea of "sameness," certainly not "unlikeness," which is what many would like to have it say. A. T. Jones had this understanding of the word "likeness," clearly expressed in the following passages taken from *The Consecrated Way*, pages 48-50:

Only by His subjecting Himself to the law of heredity could He teach sin in full and true measure

as sin really is There is in each person, in many ways, a liability to sin, inherited from generations back, which has not yet culminated in the act of sinning, but which is ever ready, when occasion offers, to blaze forth in the actual committing of sins. ... there must be met and subdued this hereditary liability to sin. ... this hereditary tendency that is in us, to sin. ... our liability to sin was laid upon Him, in His being made flesh. ... Thus He met sin in the flesh which He took. and triumphed over it, as it is written: "God sending His own Son in the likeness of sinful flesh, and for sin, condemned sin IN THE FLESH." ... to keep us from sinning. His righteousness is imparted to us in our flesh; as our flesh, with its liability to sin, was imparted to Him. ... Thus, both by heredity and by imputation, He was laden with "the sins of the world". And, thus laden, at this immense disadvantage, He passed triumphantly over the ground where, at no shadow of any disadvantage whatever, the first pair failed. ... And by condemning sin in the flesh, by abolishing in His flesh the enmity, He delivers from the power of the law of heredity; and so can, in righteousness,

impart His divine nature and power to lift above that law, and hold above that law, and hold above, every soul that receives Him.

Jones concludes with an inspiring appeal:

God sending His own Son in the likeness of sinful flesh, Christ taking our nature as our nature in its sinfulness and degeneracy, and God dwelling constantly with Him and in Him in that nature--in this God has demonstrated to all people forever, that there is no soul in this world so laden with sins or so lost that God will not gladly dwell with him and in him to save him from it all, and to lead him in the way of the righteousness of God.

And so certainly is His name Emmanuel, which is, God with us."

We turn again to E. J. Waggoner, *The Glad Tidings*, page 58:

Right doing is the end to be obtained, and the law of God is the standard. "The law worketh

wrath," because "all have sinned," and the "wrath of God cometh on the children of disobedience." How shall we become doers of the law, and thus escape wrath, or the curse? The answer is, "He who through faith is righteous shall live." By faith, not by works, we become doers of the law! "With the heart man believeth unto righteousness." Romans 10:10. That no man is justified by the law in the sight of God is evident. How? From this, that "the just shall live by faith." If righteousness came by works, then it would not be by faith; "if it is by grace, it is no longer on the basis of works; otherwise grace would no longer be grace." Romans 11:6. "To him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness." Romans 4:4-5, KJV.

Believing! Believing! Believing! Surely the constant emphasis here cannot be lost on us. Notice how this receives even greater emphasis in the following paragraph taken also from The Glad Tidings, page 56.

So, then, they who are of faith are keepers of the law; for they who are of faith are blessed, and those who do the commandments are blessed. By faith they do the commandments. Since the gospel is contrary to human nature, we become doers of the law not by doing but by believing. If we worked for righteousness, we would be exercising only our own sinful human nature, and so would get no nearer to righteousness, but farther from it. But by believing the "exceeding great and precious promises," we become "partakers of the divine nature," (2 Peter 1:4, KJV), and then all our works are wrought in God.

There's your Gospel, dear friends. God has found a way to bring us back from the mires of iniquity to a life of obedience to God's law of Ten Commandments. And this means peace. "Great peace have they which love thy law: and nothing shall offend them" (Psalm 119:165).

Consider again Romans 5:18: "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."

Different explanations of this text have been put forward through the centuries since the Reformation. Calvin said that "all men" could only refer to those who were predestined for salvation. Universalists said "all men" meant that nobody would be lost, everybody would be saved. Arminius taught that "all men" meant that only provision for salvation was made for all men, that now we also have to do something to initiate the salvation process. As if God were saying: "I've done everything I can for you. I have even given my Son to die on the cross for you. Now it's up to you. I hope you make it. Most people don't. But good luck anyway." And Arminianism is where Seventh-day Adventists have been bogged down for more than a hundred years.

But now look at what the 1888 message tells us. E. J. Waggoner wrote in *The Glad Tidings*, pages 13 and 14:

The will of God is our sanctification. 1 Thessalonians 4:3. He wills that all men should be saved and come to the knowledge of the truth. 1 Timothy 2:4. ... "Do you mean to teach universal salvation?" Someone may ask. We mean to teach just what the Word of God teaches--that "the grace of God hath appeared, bringing salvation to all men." Titus 2:11, RV. God has wrought out salvation for every man, and has given it to him; but the majority spurn it and throw it away. The judgment will reveal the fact that full salvation was given to every man and that the lost have deliberately thrown away their birthright possession.

A friend of mine read this statement many years ago, and he told me that when he first read it, it about blew his mind! It had very much the same effect on me when I first encountered it. This means that at the Cross the whole world was set free. Of course, we have to learn about the good news. And when we learn about it, hear about it, we have to believe it! There's that little word

"believe" again. If we hear the good news and don't believe it, it doesn't help!

Another similar statement by E. J. Waggoner appeared in the Signs of the Times, March 12, 1896:

There is no exception here. As the condemnation came upon all, so the justification comes upon all. Christ has tasted death for every man. He has given Himself for all. Nay, He has given Himself to every man. The free gift has come upon all. The fact that it is a free gift is evidence that there is no exception. If it came upon only those who have some special qualification, then it would not be a free gift. It is a fact, therefore, plainly stated in the Bible, that the gift of righteousness and life in Christ has come to every man on earth. There is not the slightest reason why every man that has ever lived should not be saved unto eternal life, except that they would not have it. So many spurn the gift offered so freely.

Evidences are being seen that among the large

Protestant churches today changes in long held beliefs are taking place. An example is the doctrine of eternal torment. Some evangelical theologians are starting to raise serious questions about this teaching. Then there is the case of Neil Punt, one of the evangelical theologians. He wrote a book some years ago entitled, What's Good About The Good News? While for years the popular teaching had been that everyone is lost except those who do something about being saved, he turned the idea around, and began to suggest that, in fact, everyone is saved, and the only people who will be lost are those who insist on being lost! This man had theologians talking to themselves about this. Neil Punt had begun to understand an important part of the Gospel. There seems to be an understanding of the Gospel which is beginning to reach many in Christianity. As we saw in Waggoner's article, so many spurn the gift offered so freely.

Again from The Glad Tidings, page 66, the same beautiful thought is expressed. There is powerful good news in all this, which desperately needs to be given to the world. Notice again:

Thank God for the blessed hope! The blessing has come upon all men. For "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. God, who is no respecter of persons, "has blessed us in Christ with every spiritual blessing in the heavenly place." Ephesians 1:3. The gift is ours to keep. If anyone has not this blessing, it is because he has not recognized the gift, or has deliberately thrown it away.

Romans 5:18 in the New English Bible reads like this: "It follows then, that as the issue of one misdeed was condemnation for all men, so the issue of one just act is acquittal and life for all men."

Powerful good news! Indeed! All the way through!

Galatians 2:20 RSV, reads: "I have been crucified with Christ; it is no longer I who live, but

Christ who lives in me; and the life I now live in the flesh I live by faith in the Son of God, who loved me and gave Himself for me." Waggoner says:

But unless we are crucified with Him, His death and resurrection profit us nothing. If the cross of Christ is separated from us, and outside of us, even though it be by so much as a moment of time and an hairbreadth of space, it is to us all the same as if He were not crucified. If men would see Christ crucified, they must look upward; for the arms of the cross that was erected on Calvary reach from Paradise lost to Paradise restored, and embrace the whole world of sin. The crucifixion of Christ is not a thing of but a single day. He is 'the Lamb slain from the foundation of the world.' Revelation 13:8. And the pangs of Calvary will not be ended as long as a single sin or sinner exists in the universe. Even now Christ bears the sins of the whole world, for 'in Him all things consist'. And when at the last He is obliged to cut off the irreclaimably wicked in the lake of fire, the anguish which they suffer will be no more than that which

the Christ whom they have rejected suffered on the cross. (The Glad Tidings, p. 44).

Further on in the same comment on Galatians 2:20 there is this:

All any man in the world has to do in order to be saved is to believe the truth; that is, to recognize and acknowledge facts, to see things just as they actually are, and to confess them. Whoever believes that Christ is crucified in Him, risen in Him, and dwells in Him, is saved from sin. And he will be saved as long as he hold to his belief. This is the only true confession of faith. (ibid., p. 45).

"Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else." (Isaiah 45:22).

Elder]. S. Washburn, a personal friend of Ellen G. White, in an interview with Robert J. Wieland, June 4, 1950, made this statement: "'E. J. Waggoner can teach righteousness by faith more clearly than I can,' said Sister White. 'Why, Sister

White,' I said, 'do you mean to say that E. J. Waggoner can teach it better than you can, with all your experience?' Sister White replied, 'Yes, the Lord has given him special light on that question. I have been wanting to bring it out

more clearly, but could not have brought it out as clearly as he did. But when he brought it out at Minneapolis, I recognized it.'"

The Loom of Heaven

We return now to the subject of the robe. Christ's Object Lessons, page 311, has this statement we quoted previously: "This robe, woven in the loom of heaven, has in it not one thread of human devising." We shall turn our attention now to the matter of the "loom of heaven." What is it, this "loom of heaven"? We have already studied about the robe, which is, of course, the white robe of Christ's righteousness, and how this becomes ours. We have considered many varied and important aspects of this subject. A. T. Jones, in the 1893 General Conference Bulletin, pages 207-208, presented a section on the weaving of the robe

which is one of finest examples of sanctification symbolized that I have found. Let us take a look at this most fascinating portrayal. Here is where we shall learn about the "loom."

And we have it further, "Buy of Me gold tried in the fire, and white raiment that thou mayest be clothed." And you remember the description that we already had of that raiment. The figure is, it is, "that garment that is woven in the loom of heaven, in which, there is not a single thread of human making."

This obviously is taken from Christ's Object Lessons, page 311, but is slightly misquoted. It should read "human devising" rather than "human making." Only a very small mistake. We continue:

Brethren, that garment was woven in a human body. The human body--the flesh of Christ--was the loom, was it not?

How clear! How could it be anything else? It was in this flesh this fallen, sinful flesh, yours and

mine, that our Lord came down and assumed, in which He lived the perfect, sinless life, and wove a perfect, spotless robe for you and me to wear. Remember the quote from Christ's Object Lessons, page 311, which follows the one about the "loom of heaven"? Here it is again: "Christ in His humanity wrought out a perfect character, and this character He offers to impart to us." This should have told us right there what the "loom of heaven" was: His humanity, His flesh! We continue with Jones' description:

That garment was woven in Jesus; in the same flesh that you and I have, for He took part of the same flesh and blood that we have. That flesh that is yours and mine, that Christ bore in this world--that was the loom in which God wove that garment for you and me to wear in the flesh, and He wants us to wear it now, as well as when the flesh is made immortal in the end!

What was the loom? Christ in His human flesh. What was it that was made there? (Voice: The garment of righteousness). And it is for all of us.

The righteousness of Christ--the life that He lived--for you and for me, that we are considering tonight, that is the garment. God the Father--God was in Christ reconciling the world to Himself. "His name shall be called Emmanuel"--that is "God with us." Now then, He wants that garment to be ours, but does not want us to forget who is the weaver. It is not ourselves, but it is He who is with us. It was God in Christ. Christ is to be in us, just as God was in Him, and His character is to be woven and transformed into us through these sufferings and temptations and trials which we meet. ... It is the cooperation of the divine and the human--the mystery of God in you and me--the same mystery that was in the gospel and that is the third angel's message. This is the word of the Wonderful Counselor.

... So we are led through these fiery trials and temptations to be partakers of the character of Christ and these trials and temptations that we meet reveal to us our characters and the importance of having His, so that through these same temptations that He passed through, we become partakers of

His character, bearing about in the body the righteousness of the life of the Lord Jesus Christ.

... the beauty of it comes in that we are to have that garment as complete as He is. We are to grow up into Christ, until we all come in the unity of the faith. It is the same message still, until 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 fullness of Christ."

How tall are we to be in character before we leave this world? As tall as Christ. What is to be our stature? That of Christ. We are to be perfect men reaching "unto the measure of the stature of the fullness of Christ."

Who is the weaver? (Voice: God). In whose eye is the pattern? God's Many times, brethren, the threads seem all tangled when we look at them. The meshes seem all out of shape, and there is no symmetry at all to the figure, there is no beauty at all to the pattern as we see it. But the pattern is not of our making. We are not the weaver. Although

the threads become tangled, and the shuttle as it goes through gets all clogged, and we do not know how it is all coming out, who is sending the shuttle? God sends the shuttle, and it will go through. You need never mind, if the threads get tangled and you can see nothing beautiful in it God is the weaver; can He untangle the threads? Assureur He will untangle them.

When we look for the symmetry of the pattern and see it all awry and the colors intermingled and the threads drawn through this way and that, and the figure seems spoiled, who is making the figure anyhow? God, of course. Whose loom contains the pattern of the figure in its completeness? And who is the pattern? Christ is the pattern, and do not forget "no man knoweth the Son but the Father." You and I cannot shape our lives on the pattern. We do not know Him. We cannot see clearly enough to discern the shape of the pattern, or to know how to shape it right even if we were doing the weaving. Brethren, God is doing the weaving. He will carry that process on. God sees the pattern in its completeness before it is done. It is in His eye

perfected, when to our eye it all seems tangled and awry.

A. T. Jones has beautifully described for us the sanctification process, in a masterpiece of symbolism. We have learned how God is doing the work of transforming our lives into His image patiently but with divine thoroughness. There is a wonderful weaving process being carried on in our lives from day to day, to weave, as it were, the spotless character of our Lord Jesus Christ into our lives. Now notice the next sentence:

"BRETHREN, LET HIM WEAVE AWAY!"
Amen! And now he continues:

Let Him carry on His blessed plan of weaving through all our life and experience the precious pattern of Jesus Christ. The day is coming, and is not far off, when the last shuttle will be shot through, the last thread will be laid on, the last point of the figure will be met completely, and sealed with the seal of the living God. There we shall wait only for Him, that we may be like Him

because we shall see Him as He is.

Brethren, is He not a wonderful Counsellor? Oh, let us take His counsel to-night. Let us take the blessed faith that has been tried, and all that He tells us, for it is all our own. God has given it. It is mine. It is yours. Let us thank Him and be glad. (1893 General Conference Bulletin, p. 208).

Christ in His humanity, in the same fallen, sinful flesh which you and I have, which He assumed, wove a beautiful robe of perfect righteousness, by living a spotless, sinless, life and condemned sin in the flesh. He condemned sin in the flesh by proving that sin has no excuse for its existence, not even in a fallen nature. That flesh which He took, that sinful nature which He assumed, that was the "loom" in which He wove that robe of perfect righteousness which is offered to us. The flesh, the humanity, the fallen sinful nature which Christ assumed, was the "loom of heaven."

How it is possible for those who believe that

Christ somehow took the sinless nature of unfallen Adam, to reconcile their belief with all we have been told about heaven's precious loom, is beyond understanding. Had Christ come in the nature of unfallen sinless Adam He would not have "condemned sin in the flesh." The word "flesh" consistently refers to our sinful condition in the Scriptures. Never does it apply to the sinless nature of Adam before the Fall. Even the eminent theologian, Karl Barth, recognized this. He stated, "Flesh (sarx) is the concrete form of human nature marked by Adam's fall. ..." This appears in his Church Dogmatics, vol. 1, part 2, page 151. See also Harry Johnson's doctoral dissertation, The Humanity of the Saviour, page 168. And the New Testament tells us that "every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that spirit of antichrist. ..." (1 John 4:3).

How do we wear that robe of righteousness? How does it become ours? Here it is again, from Christ Object Lessons, page 312:

When we submit ourselves to Christ, the heart is united with His heart, the will is merged in His will, the mind becomes one with His mind, the thoughts are brought into captivity to Him; we live His life. This is what it means to be clothed with the garment of His righteousness.

Your Robe: woven in the LOOM OF HEAVEN. As A. T. Jones told us, "It is mine. It is yours. Let us thank Him and be glad." Amen!

Chapter 5

Why it is Hard to Be Lost and Easy to be Saved

Promises abound in the Word of God of a salvation full and free for all people everywhere with absolutely no strings attached. There are those, however, who say, "Yes, but it's so hard to be saved. You have to give up so much. And the constant struggle to overcome sin is so great that very few people ever make it. What chance do I have?"

To such we would say, "Friend, you haven't been reading the Bible very carefully. Take another look and you may just be surprised!" For example, consider this:

Matthew 11:28-30: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me, for My yoke is easy, and My burden is light."

Jesus said, "My yoke is what?" EASY! And My burden is what? "LIGHT"! To hear some preachers tell it, the words of Jesus might just as well not be in the Bible. The impression one gets is that the words of these texts are actually the other way around: that the yoke is hard, and the burden is heavy. But that is not what Jesus said.

Notice these words of Jesus spoken to Saul of Tarsus when he was struck down by that light from heaven while on his way to Damascus to bring the Christians back in chains. Acts 26:13-14: "At midday, O king, I saw a light from heaven, above the brightness of the sun, shining round about me and them which journeyed with me. And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, 'Saul, Saul, why persecutest thou Me? It is hard for thee to kick against the pricks.'" Jesus then identified Himself as the One who was speaking. Clearly Saul had been "kicking against the pricks" of conscience. Deep inside he must have known that the way he was following was the wrong one. Jesus

told him this was the "hard" way.

Galatians 5:17 reads as follows: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so ye cannot do the things that ye would."

Many times I have asked the question: What are these things that we cannot do? Are they good things or bad things? In most instances, people think the answer is that we cannot do the good things. If this is the case, then it means that, in spite of the fact that the Spirit is constantly fighting against the demands of the flesh, the Spirit is quite unable to subdue the powerful demands of the flesh, and it is possible to do only bad things. But this is bad news, not good news! And if it is not good news, it is not the Gospel!

Actually this text is telling us good news, that the Spirit is stronger than the flesh, and can subdue the clamors of the flesh, and thus we cannot do the bad things any more. Look at the verse immediately before this one: "This I say, then,

Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (vs. 16). Verses 19 to 21 tell us what these "works of the flesh" are: bad things! These are the things we cannot do if we "Walk in the Spirit," and that, of course, is good news.

Why do people instinctively say that we cannot do good things? Because they are still firmly entrenched in Romans 7, where the apostle Paul says that he can do nothing but bad things. And then he exclaims: "O wretched man that I am! Who shall deliver me from the body of this death?" And he answers, "I thank God through Jesus Christ our Lord." And then in the next few verses he points out that when we are in Christ Jesus we walk in the Spirit and not after the flesh. And when we walk in the Spirit we cannot do bad things. Romans 7 is speaking in universal terms, and describes the condition of man prior to the time when Jesus comes into his life. Romans 8:14 tells us of the change, and, of course, then we go to Galatians 5:16, where we are told that if we walk in the Spirit we will not "fulfill the lust of the flesh." The conclusion is that the Gospel has made the yoke of

Christ easy.

Galatians 5 describes a man who can do nothing wrong, while Romans 7 describes a man who can do nothing right. Obviously, the one is the man before the good news of the Gospel operates in his life, while the other is what happens to him after Christ Jesus comes into his life. A wonderful explanation of how the Gospel operates to change human beings into the image of Christ was given by A. T. Jones in the Review and Herald of September 18, 1900. Consider the following passages:

When a man is converted, and is thus brought under the power of the Spirit of God, he is not so delivered from the flesh that he is actually separated from it, with its tendencies and desires. ... No; that same degenerate, sinful nature is there. ... But the individual is no longer subject to these. He is delivered from subjection to the flesh, with its tendencies and desires, and is now subject to the Spirit. He is now subject to a power that conquers, brings under, crucifies, and keeps under, the flesh.

... The flesh itself is brought into subjection to the power of God through the Spirit (so that) all these evil things are killed at the root, and thus prevented from appearing in the life.

... This blessed reversal of things is wrought in conversion. By conversion the man is put in possession of the power of God, and under the dominion of the Spirit of God, so that, by that power, he is made ruler over the flesh, with all its affections and lusts; and, through the Spirit, he crucifies the flesh with the affections and lusts, in his fighting "the good fight of faith." (Lessons on Faith, pp. 133, 135).

A. T. Jones has described for us the process by which God effects the miraculous transformation known as conversion. This can also be understood as sanctification. There follows now a beautiful paragraph in which Jones shows how Jesus became one with mankind in order to give the perfect example to human beings in the conquest of sin.

Jesus came to the world, and put Himself IN

THE FLESH, just where men are; and met that flesh, JUST AS IT IS, with all its tendencies and desires; and by the divine power which He brought by faith, He "condemned sin in the flesh," and thus brought to all mankind that divine faith which brings the divine power to man to deliver him from the power of the flesh and the law of sin, just where he is, and to give him assured dominion over the flesh, just as it is. (ibid.)

Again we find in passages such as this how important it is that we understand that Christ came into this world, TOOK UPON HIM OUR NATURES, FALLEN, SINFUL, AND DETERIORATED, and, while thus encumbered, nevertheless proceeded to live a life perfect and spotless, and thus leaving us a shining example of what it is in the power of God to do for us, if we truly believe in His power to save us to the uttermost. That is why He says, "To him that overcometh ... even as I overcame." Had Christ overcome in a nature superior to ours, such as the nature of unfallen Adam, these words of Revelation 3:21 would be meaningless. It needs to

be pointed out that, while there is a promise to the overcomer in every one of the seven churches, to only the church of Laodicea is there this addition: "EVEN AS I ALSO OVERCAME."

There is some eschatological significance here in this verse. It seems that there will be a special kind of overcoming for the last church, the church which will be translated to heaven (see Testimonies for the Church, vol. 1, p. 187). A point to be considered is that the phrase, "even as I also overcame," seems to suggest, not only the victory over sin which Laodicea finally experiences, but also an appreciation of the importance of the kind of nature which Christ assumed in the incarnation. When we realize fully that Christ's overcoming was accomplished in a nature like ours, every bit as fallen and sinful as ours is, we can look at the problem of our battle with sin in a different light. We look no longer at any enemy who strikes fear into our souls, but at one who has been conquered, in every way. With this realization comes the knowledge that overcoming sin is no longer the difficult task we have imagined it to be, but easy in

every sense of the word.

Small wonder that E. J. Waggoner wrote in the Signs of the Times, January 21, 1889:

What wonderful possibilities there are for the Christian! To what heights of holiness he may attain! No matter how much Satan may war against him, assaulting him where the flesh is weakest, he may abide under the shadow of the Almighty, and be filled with the fullness of God's strength. The One stronger than Satan may dwell in his heart continually.

A. T. Jones has something for us on the question of whether it is hard or easy to do right. This is from the Review and Herald of July 25, 1899:

When grace reigns, it is easier to do right than it is to do wrong. That is the comparison. Notice: As sin reigned, even so grace reigns. When sin reigned, it reigned against grace; it beat back all the power of grace that God had given; but when the

power of sin is broken, and grace reigns, then grace reigns against sin, and beats back all the power of sin. So it is as literally true that under the reign of grace it is easier to do right than to do wrong, as it is true that under the reign of sin it is easier to do wrong than it is to do right. (Lessons in Faith, p. 149).

This is one of the many jewels of the 1888 message. We are citing these references so that you can read in the exact words of the messengers themselves, that message which we have been commanded to give to the world. There are those who are going around today claiming to have the 1888 message when, frankly, they wouldn't know the 1888 message if they tripped over it. Simply to say, "I'm preaching the 1888 message," and then continue to give all of the old legalistic doctrines which have been with us for more than a hundred years without yet preparing a people for translation will never finish the work. It is this message which the world needs!

A. T. Jones proceeds further:

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so; for if there is not more power in grace than there is sin, then there can be no salvation from sin. (Lessons on Faith, p. 82).

Because grace is more powerful than sin, salvation from sin can be a reality in our lives, now and evermore! We are contending with an obviously defeated foe. Let us act like victors. Notice again:

Salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin ... wherever the power of grace can have control it will be just as easy to do right as without this it is easy to do wrong.

[Man's] great difficulty has always been to do right. But this is because man naturally is enslaved to a power--the power of sin--that is absolute in its

reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power when it reigned?

But grace is not simply more power than is sin. ... This, good as it would be, is not all. ... There is much more power in grace than there is in sin. "For where sin abounded, grace did much more abound." (ibid.)

This is sort of spiritual overkill. Overkill is where you use a 1500-pound anvil and a 20-pound sledgehammer to kill a cockroach!

Let no one ever attempt to serve God with anything but the present, living power of God, that makes him a new creature; with nothing but the much more abundant grace that condemns sin in the flesh, and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the

service of God will indeed be "in newness of life"; then it will be found that His yoke is indeed "easy" and His burden "light"; then his service will be found indeed to be with "joy unspeakable and full of glory." (Review and Herald, Sept. 1, 1896; Lessons on Faith, p. 83).

E. J. Waggoner said:

The new birth completely supersedes the old. "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new. And all things are of God." He who takes God for the portion of his inheritance, has a power working in him for righteousness, as much stronger than the power of inherited tendencies to evil, as our heavenly Father is greater than our earthly parents. (The Everlasting Covenant, p. 66; 1900 edition).

Consider this text in Zechariah 4:6-7: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts. Who art thou, O great mountain? before Zerubbabel thou shalt become a plain." I am

reminded of the time a man was selling me a car. He said, amongst other things, "This car will flatten any hill in the country." What He meant was that this car would sail over the steepest passes as though they were not there.

Another text: "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).

E. J. Waggoner comments on this text as follows:

And we need not try to improve on the Scriptures, and say that the goodness of God tends to lead men to repentance. The Bible says that it does lead them to repentance, and we may be sure that it is so. Every man is being led to repentance as surely as God is good" (Signs of the Times, Nov. 21, 1895; Waggoner on Romans, p. 42).

Not all repent. Why?--Because they despise the riches of the goodness and forbearance and long-

suffering of God, and break away from the merciful leading of the Lord. But whoever does not resist the Lord will surely be brought to repentance and salvation. (ibid.).

Here are two quotes from our Adult Sabbath School Quarterly of a few years ago:

At the cross, the price of sin for the whole world was paid. Eternal life was guaranteed. But the sacrifice of Jesus is meaningless and of none effect unless His gift of salvation is accepted by the individual. (7/23/1988).

This lesson deals with the experience of salvation. No matter what Christ has done to provide salvation for the whole world, none of us can enjoy the benefits of His salvation until we accept and experience it ourselves. (9/3/1988).

These two quotes present a problem, and we do not say this to be critical. They reflect the Arminian thinking in which we have been bogged down for more than a hundred years--that the cross

means nothing unless we do something first. Notice this from *The Desire of Ages*, p. 660:

To the death of Christ we owe even this earthly life. The bread we eat is the purchase of His broken body. The water we drink is bought by His spilled blood. Never one, saint or sinner, eats his daily food, but he is nourished by the body and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring.

Did you notice the contrast between this statement and the statements from the Sabbath School Quarterly? Every one who ever came into this world has benefited from the cross of Christ. The very fact that they live, and have lived, shows that they have benefited from Calvary. The worst tyrants who ever lived owed their lives to the cross. The atrocities they perpetrated they were able to do because of the life they had, which they had because of the cross of Calvary.

This is why I am uncomfortable with the word "accept." There is the subtle implication in the use

of this word that God cannot help people until they decide to "accept" Christ. They are left with an uncomfortable feeling that all that God has done for the world through Christ His Son means nothing until they "do" something. But the truth is this: every loaf of bread on their tables is there because of the cross of Calvary.

Sometime you can check this word "accept" in your concordance, and see how many times it appears, especially the New Testament, where it is found only once. But the word "believe" is found everywhere. This is what God asks us to do, to believe His promises to us.

People who are lost one day will experience that tragedy for no other reason than that they chose to be. Here is a paragraph which tells this clearly (I've numbered the seven points):

(1) A life of rebellion against God has unfitted them for heaven.

(2) Its purity, holiness, and peace would be

torture to them.

(3) The glory of God would be a consuming fire.

(4) They would long to flee from that holy place.

(5) They would welcome destruction, that they might be hidden from the face of Him who died to redeem them.

(6) The destiny of the wicked is fixed by their own choice.

(7) Their exclusion from heaven is voluntary with themselves, and just and merciful on the part of God (The Great Controversy, p. 543).

This is why A. T. Jones wrote in The Consecrated way.

The work of the gospel being finished means only the destruction of all who then shall not have

received the gospel (2 Thessalonians 1:7-10): for it is not the way of the Lord to continue men in life when the only possible use they will make of life is to heap up more misery for themselves. (p. 119).

While we are still here on earth the gospel works a transformation in our lives so that we lose interest in the things of earth, with all of its endless tragedies and sorrows and disappointments, and find ourselves developing a love for heavenly things and a yearning to leave this world for a better place. Ellen G. White, after a lengthy vision in which she had been given the opportunity to see something of the heavenly regions, returned from that vision in a state of deep depression which remained with her for days, because she had seen a better land. All of which helps to explain why, as our knowledge of heavenly things grows, it becomes increasingly difficult to occupy our minds with the lust of the flesh, the lust of the eyes, and the pride of life.

It was the Lord Jesus who said in John 12:32: "And I, if I be lifted up from the earth, will draw all

men unto Me." It is the power of the cross to penetrate into the depths of the human mind, to transform sin-laden human beings into glorious heroes who, if necessary, would die in torturing flames to give testimony to the Christ who has brought peace to their souls.

Notice this from Steps To Christ, page 27:

Christ must be revealed to the sinner as the Saviour dying for the sins of the world: and as we behold the Lamb of God upon the cross of Calvary, the mystery of redemption begins to unfold to our minds, and the goodness of God leads us to repentance. In dying for sinners, Christ manifested a love that is incomprehensible; and as the sinner beholds this love, it softens the heart, impresses the mind, and inspires contrition in the soul. ... And as Christ draws them to look upon His cross, to behold Him whom their sins have pierced, the commandment comes home to the conscience. The wickedness of their life, the deep-seated sin of the soul, is revealed to them. They begin to comprehend something of the righteousness of

Christ, and exclaim, "What is sin, that it should require such a sacrifice for the redemption of its victim? Was all this love, all this suffering, all this humiliation demanded, that we might not perish, but have everlasting life?"

Now follows the key paragraph in this passage. Notice:

The sinner may resist this love, may refuse to be drawn to Christ; but if he does not resist, he will be drawn to Jesus; a knowledge of the plan of salvation will lead him to the foot of the cross in repentance for his sins, which have caused the sufferings of God's dear Son.

Earlier when we gave the example of the fatalistic Muslim who was bitten by a deadly snake and refused help because he believed it was the "will of Allah," we pointed out that he was actually killed by the snake venom, but the reason for his death was his refusal of the antidote. We would like to carry this illustration a little further. If the would-be rescuer should call to some men near by

and say, "Quick! Help me with this man! The venom must be affecting his mind! Hold on to him while I administer the antidote!" But let us say that this man is a fairly powerful individual who, with his last remaining strength, fights off his would-be life savers, and then dies. This is the only way anyone can be lost. He must beat God out of his life, as it were. He must fight against God to the very last, until the Lord gives up in sorrow. Being lost is hard!

A mere profession of discipleship is of no value. The faith in Christ which saves the soul is not what it is represented to be by many. "Believe, believe," they say, "and you need not keep the law." But a belief that does not lead to obedience is presumption. (Thoughts From the Mount of Blessing, p. 146).

Romans 10:10 reads: "For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." Notice this inspiring articulation of a basic Gospel principle by E. J. Waggoner in The Glad Tidings, page 100:

God never expected, and does not now expect, that any person can get righteousness by the law proclaimed from Sinai, and everything connected with Sinai shows it. Yet the law is truth and must be kept. God delivered the people from Egypt "that they might observe His statutes, and keep His laws." Psalm 105:45. We do not get lift by keeping the commandments, but God gives us life in order that we may keep them through faith in Him. (emphasis mine).

Ellen G. White wrote in *Our High Calling*, page 26: "'Whatsoever a man soweth, that shall he also reap.' Galatians 6:7. God destroys no man. Every man who is destroyed will destroy himself. When a man stifles the admonitions of conscience, he sows the seeds of unbelief, and these produce a sure harvest." If a man smokes cigarettes for twenty years or more and then dies, is it fair to say that God killed him? No! Such a man killed himself.

Alexander the Great inspired such confidence

and faith in his soldiers that they fought like wolverines when they went into battle, because they believed their commander to be invincible. To them, as they faced the enemy, the battle was already over, and they were, as usual, victorious. To see them fight as they engaged the enemy one would conclude that they had been given a hard task, perhaps an insuperably difficult task. But to them it was easy, "a piece of cake," as we say. A similar situation is the one in which we find ourselves. We are in the thick of a tremendous conflict, "the greatest battle that was ever fought," as the Lord's messenger tells us the battle against self is, a constant confrontation with Satan and temptation. But we have a truly invincible Commander, whose "yoke is easy," and our victory is assured!

This matter of being lost: is it all that easy? Consider these words on page 139 of Thoughts From the Mount of Blessing:

Yet do not therefore conclude that the upward path is the hard and the downward road the easy

way. All along the road that leads to death there are pains and penalties, there are sorrows and disappointments, there are warnings not to go on. God's love has made it hard for the heedless and headstrong to destroy themselves. It is true that Satan's path is made to appear attractive, but it is all a deception; in the way of evil there are bitter remorse and cankering care. We may think it pleasant to follow pride and worldly ambition, but the end is pain and sorrow. Selfish plans may present flattering promises and hold out the hope of enjoyment, but we shall find that our happiness is poisoned and our life embittered by hopes that center on self. In the downward road the gateway may be bright with flowers, but thorns are in the path. The light of hope which shines from its entrance fades into the darkness of despair, and soul who follows that path descends into the shadows of unending night.

Could the situation have been more clearly or accurately, or more wonderfully, expressed? And then there is this:

Infinite love has cast up a pathway upon which the ransomed of the Lord may pass from earth to heaven. That path is the Son of God. Angel guides are sent to direct our erring feet. Heaven's glorious ladder is let down in every man's path, barring his way to vice and folly. He must trample upon a crucified Redeemer ere he can pass onward to a life of sin. (Our High Calling, p. 11).

Pride and self-worship cannot flourish in the soul that keeps fresh in memory the scenes of Calvary. (The Desire of Ages, p. 661).

With the image of that cross which was erected on Golgotha's hill nearly two thousand years ago firmly established in the mind, it is at first difficult, and very soon impossible, to trample upon that form of the Saviour upon Calvary, in order to commit the sin which beckons so enticingly from the other side.

The statement we have just read about "heaven's glorious ladder" is based, of course, on the dream of Jacob, who saw the ladder reaching

from heaven to earth. The Desire of Ages, pages 311 and 312, has more on this:

Christ is the ladder that Jacob saw, the base resting on the earth, and the topmost round reaching to the gate of heaven, to the very threshold of glory. If that ladder had failed by a single step of reach the earth, we should have been lost. But Christ reaches us where we are. He took our nature and overcame, that we through taking His nature might overcome. Made 'in the likeness of sinful flesh' (Romans 8:3), He lived a sinless life. Now by His divinity He lays hold upon the throne of heaven, while by His humanity He reaches us. He bids us by faith in Him attain to the glory of the character of God.

And again from The Desire of Ages, page 173.

While the wind is itself invisible, it produces effects that are seen and felt. So the work of the Spirit upon the soul will reveal itself in every act of him who has felt its saving power. When the Spirit of God takes possession of the heart, it transforms

the life. Sinful thoughts are put away, evil deeds are renounced; love, humility, and peace take the place of anger, envy, and strife. Joy takes the place of sadness, and the countenance reflects the light of heaven. No one sees the hand that lifts the burden, or beholds the light descending from the courts above. The blessing comes when by faith the soul surrenders itself to God. Then that power which no human eye can see creates a new being in the image of God.

Remember the words of E. J. Waggoner in *The Glad Tidings*, page 72, when he said:

Remember also that since only righteousness will dwell in the new heavens and the new earth, the promise includes the making righteous of all who believe. This is done in Christ, in whom the promise is confirmed.

Remember it always, and never forget it, that God has committed Himself to the seemingly impossible task of saving you to His kingdom. He found a way, but it was the way of the cross. There

was no way for the Godhead to bypass the cross. Had there been such a way, God would have found it. Even Christ, in Gethsemane, while He prayed, "O My Father, if it be possible, let this cup pass from Me," knew that it was not possible if lost humanity were to be saved. There simply was no other way. Was it easy for Him? No! But for us He has made it easy.

Friends, it's easy to be saved! Really! But to be lost forever, that's what is hard!

When I survey the wondrous cross
On which the Prince of Glory died,
My richest gain I count but loss,
And pour contempt on all my pride.
--Isaac Watts

Chapter 6

Christ and the Covenants

After Adam and Eve sinned in the garden of Eden and they had to be expelled from their Paradise home they were not left without hope. The promise of restoration was given to them immediately, and they were given assurance of a coming Redeemer who would one day make it possible for them to be returned to their lost estate. However, the cost of the restoration would be something beyond anything they could understand at the time. Speaking to the serpent, Satan actually, God said: "And I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise His heel."

This was the first unfolding of the Everlasting Covenant. God was revealing to man His plan to redeem lost humanity no matter what the cost. As we look at this verse, we are impressed with the fact that there is much in the depths of its meaning

which does not appear in a superficial reading. The "enmity," for example, indicates that somehow God counteracted the effects of sin in alienating man from his Creator. Also, the expression, "bruise thy head," would be better translated, "shatter thy head," according to an ancient Talmudic understanding of the text. God was telling our first parents about His plan to save the world, a plan which had been formulated eons before. As we read in *The Desire of Ages*, page 22: "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 RV."

Fulfillment of this promise did not come until four thousand years later. The story is told in Matthew 1:21: "And she shall bring forth a son, and thou shalt call His name JESUS: for He shall save His people from their sins." In the manger of Bethlehem was born the One whose commitment to the cross had saved the world from destruction, and who eventually would restore humanity completely to the glories of the new earth.

Sixteen centuries went by, and as Noah and his family came out of the ark, and all the animals which had gone into the ark with them, God repeated the promise of the Everlasting Covenant. This time there was seen "the bow of promise" which symbolized God's assurance to man that never again would the earth be destroyed by a flood.

More centuries went by, and we come to the time of Abraham, the man from Ur of the Chaldees. He had grown up in the environment of heathenism, born and raised in a heathen home, but he had renounced the moon worship everywhere about him and chose to worship the true God. God called him from the land of his birth and promised to give him and his posterity the land of Canaan for an inheritance. Implicit in the promise was the promise of the new earth. Notice how God spoke the words of the everlasting covenant in Genesis 17:1-8:

And when Abram was ninety years old and

nine, the Lord appeared to Abram, and said unto him, I am the Almighty God; walk before me, and be thou perfect. And I will make my covenant between me and thee, and will multiply thee exceedingly. And Abram fell on his face: and God talked to him, saying, As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram, but thy name shall be Abraham; for a father of many nations have I made thee. And I will make thee exceeding fruitful, and I will make nations of thee, and kings shall come out of thee. And I will establish my covenant between me and thee and thy seed after thee in their generations for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession, and I will be their God."

Understand clearly that this more detailed unfolding of the everlasting covenant was not any different from the covenant God had given to Adam and later to Noah. At this point we should

mention that never had God any other plan for the saving of a lost world than this one He had given to Adam and Noah and Abraham.

E. J. Waggoner in his book, *The Glad Tidings*, explains the covenants in a clearer manner than we find anywhere else in the 1888 message or for that matter, anywhere else in Adventism. Let us begin by reading from page 71:

The covenant and promise of God are one and the same. This is clearly seen from Galatians 3:17, where Paul asserts that to disannul the covenant would be to make void the promise. In Genesis 17 we read that God made a covenant with Abraham to give him the land of Canaan for an everlasting possession. Galatians 3:18 says that God gave it to him by promise. God's covenants with men can be nothing else than promises to them: "Who hath first given to Him, and it shall be recompensed unto him again? For of Him, and through Him, and to Him, are all things." Romans 11:35-36.

Galatians 3:17 and 18 read like this: "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."

Waggoner continues his comments on the covenants as follows, page 72:

Do not forget as we proceed that the covenant and the promise are the same thing, and that it conveys land, even the whole earth made new, to Abraham and his children. Remember also that since only righteousness will dwell in the new heavens and the new earth, the promise includes the making righteous of all who believe.

Now this is good news! Not only does God promise us the wonderful real estate of the new earth, but also the righteousness we need to live there. Here is one of the beautiful promises of the 1888 message which completely destroys all elements of legalistic thinking as we try to

overcome sin. This cannot be done in our own strength. The victory for which we yearn comes by faith and faith alone, and we have to remember that God has promised us that righteousness, but He does expect us to believe. Also, He has to have our permission!

We read again from *The Glad Tidings*, page 76:

"Is the law then against the promises of God?" Not at all. If it were, it would not be in the hands of the Mediator, Christ, for all the promises of God are in Him. 2 Corinthians 1:20. We find the law and the promise combined in Christ. We may know that the law was not and is not against the promises of God from the fact that God gave both the promise and the law. ... But all the same it is not against the promise and brings no new element in. Why? Simply because the law is in the promise. The promise of the Spirit includes:

"I will put My laws into their minds, and write them on their hearts." Hebrews 8:10. And this is what God had done for Abraham when He gave

him the covenant of circumcision. Read Romans 4:11, 2:25-29; Philippians 3:3.

There is no conflict here between the covenant, the promises, the law, and so on. They are all part of the same beautiful package. This is the message which comes through so consistently from these analyses Waggoner makes on the covenant question. Listen further:

The law is righteousness, as God says: "Hearken to Me, you who know righteousness, the people in whose heart is My law." Isaiah 51:7. So, then, the righteousness which the law demands is the only righteousness that can inherit the promised land. It is obtained, not by the works of the law, but by faith. The righteousness of the law is not attained by human efforts to do the law, but by faith. See Romans 9:30-32. Therefore, the greater the righteousness which the law demands, the greater is seen to be the promise of God. For He has promised to give it to all who believe. (p. 77).

If anyone should protest that the righteousness

which the law demands is so great that a man lost in sin in this world has no hope of ever reaching it, then God would simply say: "Of course you cannot reach it! That's why I am promising it to you as a gift! And if you think the righteousness that the law demands is so terribly great, that goes to show how great these promises are!" Good news? There is none greater! Waggoner continues:

Yes, He has sworn it! When, therefore, the law has spoken from Sinai" out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice" (Deuteronomy 5:22), accompanied by the sounding of the trump of God and with the whole earth quaking at the presence of the Lord and His holy angels, the inconceivable greatness and majesty of the law of God was shown. To everyone who remembered the oath of God to Abraham it was a revelation of the wondrous greatness of God's promise; for all the righteousness which the law demands He has sworn to give to everyone who trusts Him. The "loud voice" with which the law was spoken was the loud voice that from the mountain tops proclaims the glad tidings of the

saving mercy of God. See Isaiah 40:9. (ibid.).

How the children of Israel misunderstood the experience of Sinai!

They were so terrified at the thunders and lightnings and the "loud voice" of God that they begged Moses to plead with God never to speak directly to them again, but to communicate with them only through Moses. Actually, they were listening to good news, spoken in tones of thunder, as only God can. God was speaking to them words of the most wonderful "glad tidings." The same paragraph continues:

God's precepts are promises; they must necessarily be such, because He knows that we have no power! All that God requires is what He gives. When He says, "Thou Shalt not," we may take it as His assurance that if we but believe Him He will preserve us from the sin against which He warns us.

All we need to do is to believe that promise and

to think of the law as beautiful and wonderful promises. God's law is not a series of harsh prohibitions. When God says, "Thou shalt not take the name of the Lord thy God in vain," He is in actual fact saying, "I am promising you that you will not take My name in vain. Only believe!" God says, "Thou shalt not covet." What He actually says is, "I am promising you that you will not covet, if you will truly believe!" If God says, "Thou shalt not steal," and someone protests, "But I grew up in the streets of London, and the only way I know to make a living is picking pockets. If I see a man in a crowd with his back to me and his billfold sticking two inches out of his back pocket, and I take it, to me that is not stealing. It's simply accepting a gift!" God would probably reply gently, "That thinking of yours, which right now more closely resembles a corkscrew than anything else, is going to be as straight as an arrow by the time I'm through with you! But you must believe!"

God's law is not an enemy, but a protective friend. It is much like the traffic light, which may hold you up for a few seconds, but does so to keep

you from harm. If you decide to vent your frustration by shooting out the lights and then barge into the intersection you do nothing but heap trouble for yourself. God's law does not deprive you of your freedom, but gives you the only real liberty you can ever hope to know.

Let it be made plain that the way of God's commandments is the way of life. God has established the laws of nature, but His laws are not arbitrary exactions Every 'Thou shalt not', whether in physical or natural law, implies a promise. If we obey it, blessings will attend our steps. God never forces us to do right, but He seeks to save us from the evil and lead us to the good. (Ministry of Healing, p. 114).

Here is a statement, well known by most of us, and the reference is easy to remember, Christ's Object Lessons, p. 333.

As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is done at His command may be accomplished in His

strength. All His biddings are enablings.

Heavenly beings do not render service in the spirit of legality. When Satan rebelled against the law of God, the thought that there was a law came to the angels almost as an awakening to something unheard of. It was as if they said among themselves, "You mean we have been keeping a law all this time? Why didn't someone tell us?" The love which the angels have for their Creator makes their service a joy (see Ministry of Healing, p. 109).

E. J. Waggoner proceeds further to explain the covenants in *The Glad Tidings*, page 100, as follows:

The apostle when speaking of Hagar and Sarah says: "These women are two covenants." These two covenants exist today. The two covenants are not matters of time, but of condition. Let no one flatter himself that he cannot be bound under the old covenant, thinking that its time has passed.

This is where the 1888 messengers went far beyond the traditional teaching of the covenant question in Adventism. For so long, and even to the present time, we have taught that the Everlasting Covenant covered the time from Eden to Sinai, then God changed His plans, for some reason, and introduced the old covenant, which lasted from Sinai until the cross, and then decided to go back to His original plan, only now calling it the New Covenant. Waggoner overthrew all this. He showed that God never had more than one way to save the human race, and that was expressed in His original covenant with man, the Everlasting Covenant, which we also call the New Covenant today.

Then what, someone may ask, is the Old Covenant? The Old Covenant is man's way to save himself. Salvation and righteousness by works, in all of its varieties, is always old covenantism.

Consider the example of Cain and Abel. There we have the Old and the New Covenants side by side. Abel followed God's plan and brought a lamb

for the sacrifice. This was new covenantism; he believed the promises of God. By contrast Cain decided that, since he did not tend sheep but grew fruits and vegetables, an offering of garden produce would be just as good. God, in all probability, reasoned with Cain, trying to explain to him that his offering could not possibly symbolize the blood of the promised Messiah, toward which such a sacrifice should point, and that He could not accept such an offering as an offering for sin. Cain would not listen, and the result was the world's first murder. A clear example of new and old covenantism!

Down to the time of Noah. Noah believed God and built an ark, as God had told him to, to save him and any others who chose to believe. But multitudes of that time decided that if an emergency should arise they would handle it in their own way. Old and new covenantism once again.

Sarah and Hagar are the classic examples of the covenants. God had promised Abraham an heir

through Sarah. But since neither Sarah nor Abraham believed that Sarah could possibly have a child at her age, they decided to follow the law of the land. This provided that, when it appeared that the head of the household would die without an heir, it was the duty of the wife to provide from among her servant women one who would give the heir. This is how Hagar came into the picture. Sarah was God's method of providing an heir. Hagar was man's idea. What was the result? Ishmael was born of Hagar, and some time after that Isaac was born of Sarah. And the descendants of Isaac and Ishmael have been at one another's throats ever since. Every Middle East conflict, Arab versus Jew, can be traced back to the births of Ishmael and Isaac. All the innocent ones who suffer in these wars, women and children, will they ever know that their troubles go back four thousand years, to a thing called old covenantism?

Finally, we come to Sinai. Here we read in Exodus 24:3: "And Moses came and told the people all the words of the Lord, and all the judgments: and all the people answered with one

voice, and said, All the words which the Lord hath said will we do." And again in verse 7:

"And he took the book of the covenant, and read in the audience of the people: and they said, All that the Lord hath said will we do, and be obedient." God did not ask them to make these promises to Him. Were these promises worth anything? Hardly had Moses turned his back, when he returned from receiving from God the tables of stone, the very ones who had made the promise of obedience to God were dancing around an idol of gold. So much for man's promises!

Waggoner tell us again in *The Glad Tidings*, page 99:

Then did not God himself lead them into bondage? Not by any means, since He did not induce them to make that covenant at Sinai. Four hundred and thirty years before that time He had made a covenant with Abraham which was sufficient for all purposes.

When men make promises to God they cannot keep, they are following a course which God never required. What God has done is ask His people to believe His promises to them.

After the flood God made a "covenant" with every beast of the earth, and with every fowl; but the beasts and the birds did not promise anything in return. Genesis 9:9-16. They simply received the favor at the hand of God. That is all we can do--receive. God promises us everything that we need, and mote than we can ask or think, as a gift. We give Him ourselves, that is nothing. And He gives us Himself That is, everything. That which makes all the trouble is that even when men are willing to recognize the Lord at all they want to make bargains with Him. They want it to be an equal "mutual" affair--a transaction in which they can consider themselves on a par with God. But whoever deals with God must deal with Him on His own terms, that is, on a basis of fact--that we have nothing and are nothing, and He has everything and is everything and gives everything. (ibid. p. 71).

Remember what Waggoner told us earlier: these two covenants exist today. Evidences abound of examples of old covenantism among us today. A good example is this one from Waggoner of making promises to God. How much is a promise today worth? Note this from Steps to Christ, page 47:

You desire to give yourself to Him, but you are weak in moral power, in slavery to doubt, and controlled by the habits of your life of sin. Your promises and resolutions are like ropes of sand. You cannot control your thoughts, your impulses, your affections. The knowledge of your broken promises and forfeited pledges weakens your confidence in your own sincerity.

And yet, in spite of all this, there are cases where we are actually instructing the little ones in the Sabbath School divisions to make all manner of promises to God. "Promise me you will be true in every little thing you do." And another, "I promise that I'll always take the paths that His

commandments make." That sort of thing. These are all examples of old covenantism.

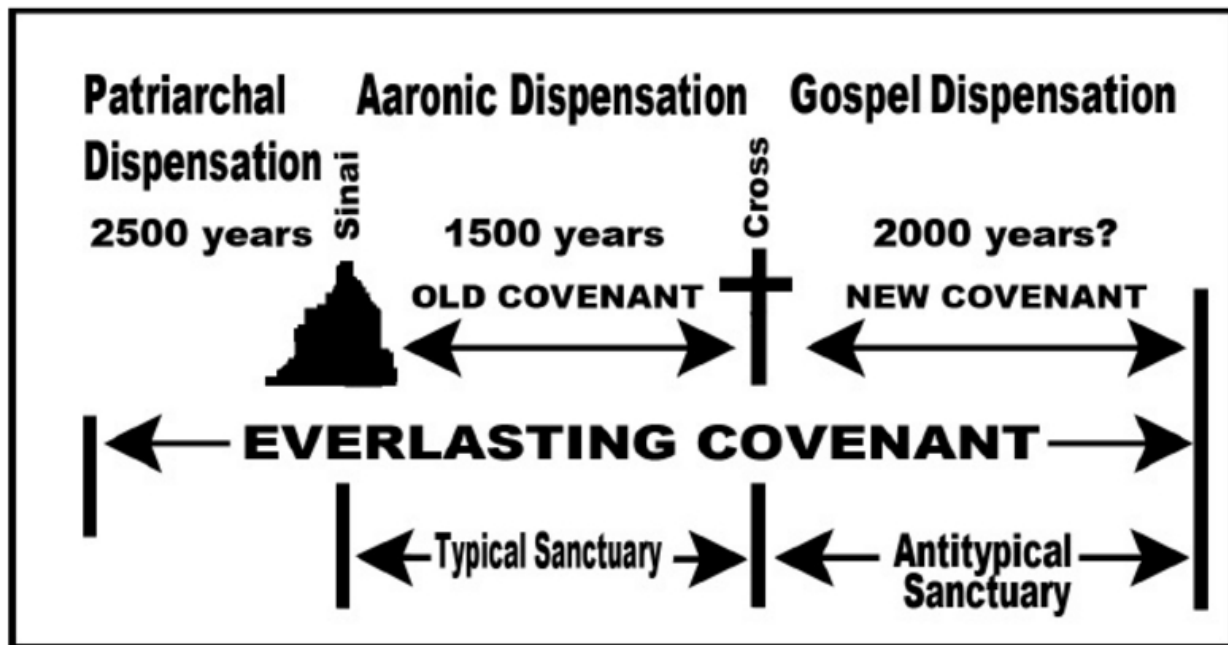
Furthermore, there crops up constantly the idea of "we do good things so that we can be in heaven one day." This "salvation by works" theme is seen in such a rhyme as this: "Well, we can all see Him one day, if His words we will obey." In other words, we obey so that we can receive a reward. And listen to this: "Helping mother is lots of fun in getting all her housework done. I know that this makes Jesus glad; it helps make up for when I'm bad." I listened to a friend of mine preaching about this once and he asked: "How many dishes am I going to have to wash in the kingdom of heaven one day to make up for all the bad things I have done?"

And here I do want to make it clear that I am not trying to be unkindly critical of someone else's work. These verses were produced in a sincere effort to give the little ones in the Sabbath School an incentive to be obedient and good. The motive behind it all is simply beyond criticism. I am

merely trying to point out that we have been bogged down in an "old covenant" mentality without realizing it. This is the reason why there is this attempt to recover the 1888 message in its fullness, which message is the perfect antidote for old covenantism in any form. I have to admit that I myself was completely immersed in old covenant thinking before coming to understand the 1888 message. I am not any better than the one who wrote the little rhymes we have been discussing. The only difference between us is that he, or she, has the talent to write this kind of verse and I don't!

Here is a diagram of the covenants as we have taught it more than a hundred years. Clearly presented on the next page is the dispensational idea which has been with us for so long, in fact, as I myself taught it for many years. There is shown the Everlasting Covenant which covered the period from Eden to Sinai (Patriarchal Dispensation) 2500 years, followed by the Old Covenant which went from Sinai to the Cross, 1500 years (Aaronic Dispensation), and then finally the New Covenant which takes in the period from the Cross to the end,

2000 years (Gospel Dispensation). To diagram the covenant truth correctly we would have to show two parallel lines from Eden to the Second Coming, the one representing the New Covenant (or Everlasting Covenant) and the other the Old Covenant.



Did Ellen G. White have anything to say about the covenant question, especially since it was a controversial issue during the era of the 1888 message? Most decidedly! Notice:

Since I made the statement last Sabbath that the

view of the covenants as it had been taught by Brother Waggoner was truth, it seems that great relief has come to many minds.

Night before last I was shown that evidence in regard to the covenants was clear and convincing. Yourself, Dan Jones, Brother Porter and others are spending your investigative powers for naught to produce a position on the covenants to vary from the position that Brother Waggoner has presented. ... The covenant question is a clear question and would be received by every candid, unprejudiced mind, but was brought where the Lord gave me an insight into the matter. You have turned from plain light because you were afraid that the law question of Galatians would have to be accepted. (Letters to Uriah Smith, 39 and 59, 1890, Ellen G. White 1888 Materials, pp. 623 and 604).

There was an unwillingness to yield on this question just as they who opposed this message stubbornly resisted every aspect of it. This understanding of the covenants has the complete backing of the Spirit of Prophecy. E. J. Waggoner

again in The Glad Tidings, page 100:

The difference is just the difference between a free woman and a slave. Hagar's children, no matter how many she might have had, would have been slaves, while those of Sarah would necessarily be free. And so the covenant from Sinai holds all who adhere to it in bondage, "under the law," while the covenant from above gives freedom, not freedom from obedience to the law, but freedom from disobedience to it. The freedom is not found away from the law but in the law. Christ redeems from the curse, which is the transgression of the law, so that the blessing may come on us. And the blessing is obedience to the law. "Blessed are those whose way is blameless, who walk in the law of the Lord." Psalm 119:1. This blessedness is freedom. "I shall walk in liberty; for I have sought Thy precepts." Psalm 119:45.

Waggoner has stressed the fact that obedience to the law is what genuine liberty is. There is no freedom outside the law. Satan's lie in the very

beginning of his rebellion against the government of heaven was that God, whom he portrayed as a tyrant, had placed all of His creatures under a system of law which was in actual fact a system of bondage. Satan told the angels that he proposed to set them free. In actual fact the truth was the other way around. True liberty was what the unfallen beings had enjoyed up until then. Satan's proposal would subject them to the worst kind of bondage that there is, an existence outside of God's law. God had no choice but to allow events to unfold which would prove to all beings everywhere the lying nature of Satan's deceptions. True liberty can only be found within God's law.

Waggoner concludes his brilliant portrayal of the covenant truths in a series of inspiring statements on page 104.

Where shall we stand? In the freedom of Christ Himself, whose delight was in the law of the Lord because it was in His heart. See Psalm 40:8. "The law of the Spirit of life in Christ Jesus has set me free from the law of sin and death." Romans 8:2.

We stand only by faith.

In this freedom there is no trace of bondage. It is perfect liberty. It is liberty of soul, liberty of thought, as well as liberty of action. It is not that we are simply given the ability to keep the law, but we are given the mind that finds delight in doing it. It is not that we comply with the law because we see no other way of escape from punishment; that would be galling bondage. It is from such bondage that God's covenant releases us.

No, the promise of God when accepted puts the mind of the Spirit into us so that we find the highest pleasure in obedience to all the precepts of God's word. The soul is as free as a bird soaring above the mountaintops. It is the glorious liberty of the children of God, who have the full range of the breadth, and length, and depth, and height of God's universe.

Whenever I read about the bird "soaring above the mountaintops," I am reminded of the time when in the wilderness area of the Pacific Northwest, a

man who patrolled a wide area to keep track of animal and bird migrations, one day found an eaglet which had been abandoned in the nest. He took the little bird home and, for want of a better place put it in the chicken coop. As the days passed it became increasingly clear that eaglet thought he was a chicken. As he saw the chickens going scratch-scratch-scratch in the ground and peck-peck-peck, he too did the same, scratching and pecking away. One day the man who had picked him up decided he had enough of this, took him out of the coop and tossed him into the air, hoping to see him fly away into the distance. Instead, the eaglet gave a frightened squawk and promptly fell to the ground. In a minute he was pecking and scratching away.

This went on for two weeks, until, early one morning the ranger got out of bed and began to dress. His wife looked up from the covers and sleepily asked, "Now what?" He replied, "Honey, there's a bird-brained eagle on this ranch, and I intend to teach him about his destiny today if it's the last thing I ever do." He went outside, took an

unwilling eagle (he was getting big now) out of the chicken coop, put him in his truck and headed for an escarpment where there was a sheer drop of about 4,000 feet into a deep valley below. He held this little eagle for a moment, saying, "Little fella, it's been wonderful having you with us, but you do not belong down here with us earthbound humans. Your destiny lies way up there." And with this he threw the eagle into the air. The eagle gave a frightened cry, and as he fell he instinctively spread his wings, and began to soar. In seconds he was flying. He swooped low, turned in a wide circle, and then came back swooping low over the man who had been watching him, and then disappeared into the horizon. The ranger watched for a while, with a smile on his face, and then turned toward his truck, and home.

Many times as I have thought about this story, I have wondered how many Christians there are who are still down here with the chickens and going scratch-scratch-scratch and pecking away in the more and dirt of sin and bad habits when they should be, as Waggoner said, "Free as a bird

soaring above the mountain tops."

Waggoner continues this exciting conclusion of the covenants as follows:

It is the liberty of those who do not have to be watched but who can be trusted anywhere, since their every step is but the movement of God's own holy law. (ibid., p. 104)

Imagine if you can enter the realms of glory, and finding out that a pair of watchful angels have been assigned to follow you wherever you go, "just in case" because, after all you have come from the sin-cursed planet of earth. This will not happen. Christ has saved "to the uttermost," and the redeemed "can be trusted anywhere."

Waggoner asks a significant question: "Why be content with slavery when such limitless freedom is yours?"

Why indeed. We have been set free!

Harry Houdini was a famous escapologist, one who could seemingly extricate himself from the most impossible situations. Trussed up as securely as a chicken he could always get out of his bonds, whatever they were. On one occasion he was put in a safe and thrown into the bay in the vicinity of New York City. As the minutes went by and nothing happened, the people who were watching became alarmed and a diver was sent with the hook end of a crane in his hand to see what had happened.

The safe was recovered and opened, but no Houdini! He was in his hotel room reading the paper! Later he explained how he had been able to do this. Safes, he explained, were designed to keep people out, not in! When he was inside, he merely manipulated the levers inside the door and was soon free. He swam under water and escaped!

However, there was one time when the great Harry Houdini almost failed to make it. It was when he went to England, and was scheduled to appear in Queen's Hall in London. The British

organizers of his program suggested that he allow himself to be locked in a jail cell on the morning of his appearance, escape as usual, and then appear on stage that evening. He was taken to the cell, the jailer pushed him in and rattled the key in the lock and left. Houdini immediately took a lock-pick from the heel of his shoe where he always kept it, and went to work on the lock.

As the evening drew on and the hall filled and time for the performance to begin arrived there was still no Houdini. One minute before show time the master of ceremonies walked to the front of the stage and said, "Ladies and gentlemen, it would seem that the great Harry Houdini has finally met his match--in a British jail cell." Hardly were the words out of his mouth when in walked you-know-who! And the applause was thunderous!

What the people did not know was that Houdini had almost not made it. Here's what happened. When that wily British jailer pushed Houdini into the cell and rattled the key in the lock, he only pretended to lock the door! Actually he didn't! He

left it unlocked! And as Houdini struggled with the lock he found he just could not push the lever back. Of course he couldn't! It was already as far as it could go! And so for hours that day there was Harry Houdini desperately trying to unlock a lock that was not even locked! Late in the afternoon he gave up in disgust and aimed a frustrated kick at the door, and it flew open. He rushed out, called a cab, and made it to the performance in the nick of time. I never did learn what happened when he met the jailer later!

Many times I have wondered how many there are among sincere truth-seeking Christians who feel that, try as they might, victory over sin is just beyond them. They need to be shown that victory is already assured for them because they have already been set free. The problem is they don't seem to be able to believe it! These are the ones who today are sitting in the jailhouse of sin, dejected and despondent, failing to realize that the door is open!

Listen to Waggoner's next words. They are so

appropriate:

"The prison doors are open! Walk out into God's freedom"

Remember what we were told in an earlier statement: This blessedness is freedom! This is the promise of the Everlasting Covenant. God has found a way, the way of the cross, to take us from bondage to freedom! Hebrews 8:10 says: "I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people!" Praise the Lord!

Chapter 7

Questions and Answers

Q. Is your interpretation of the 1888 message that every soul has been saved at the cross before he accepts by faith Jesus Christ as his savior?

A. Yes, in a sense. But this understanding of justification should be worded in a way that makes its meaning crystal clear. When Jesus died on the cross of Calvary, He set the human race free. Whatever Adam did when first he sinned was cancelled out by Christ, immediately, in His commitment to the cross. We call this forensic, or legal, justification.

This concept was brilliantly explained by Ellen G. White in the book, Ministry of Healing, page 90: "With His own blood Jesus signed the emancipation papers of the human race." The use of the word "emancipation" here is significant. Christ's dying on the cross is likened to the setting free of the slaves.

When Abraham Lincoln signed the emancipation papers declaring all slaves free, every slave was immediately free, legally. Of course, there was a war still to be fought, but the effect was still the same. However, even though the emancipation papers had been signed, we do not hear of slaves walking off the plantations immediately. Why not? Because they had not yet heard the good news! When the news reached them they could immediately walk away free, but again, this may not necessarily have taken place in all cases. There was one more bridge to be crossed. They had to believe the good news.

They may have heard that they were free, but unless they believed the report, they were as much in slavery as they were before. It takes all three factors to make emancipation effective: the signing of the emancipation proclamation, hearing the good news, and finally, believing the good news.

What has added to the problem is the constant use of the expression, "You must accept Christ."

Use of the word "accept" has given people the idea that you have to do something first before you can be saved. The truth of the matter is that salvation is ours already. We do nothing to initiate salvation. Our part in all of this is to believe. God is the One who initiates the process. It is here that we have been bogged down for so long. The unwillingness to grasp this truth has been the stumbling block the people of God have yet to overcome. We have just not understood the importance of the word "believe."

While in Australia not too long ago I encountered a man who had such a problem understanding this. For a long time he had been told that as long as a man believes everything is all right, then he can continue to sin and it doesn't matter. I am sure that whoever told him this did not word it just this way, but this is the way he understood it, and he thought that I was just rehashing the "new theology" idea all over again. I told him that there was a difference, a big difference. There is a big difference between saying that all a man has to do is to believe and he

can go on sinning, and saying that if a man truly believes he can walk away from temptation and sin and overcome completely. There is a text which says this clearly:

Romans 10:10: "With the heart man believeth unto righteousness." To believe "unto righteousness" is a long way from the idea that a man can truly "believe" and continue to sin.

Sometimes I illustrate this by an experience I had many years ago while I was growing up on a South African farm. My companions in this isolated area were all members of the Sotho tribe. They were the only pals I had around there. We used to spend much of the time hunting rabbits and pigeons and then roast them over a fire for lunch. Of course, that was long before this health message came into my life.

The problem was that I was not as skillful at hunting these birds and animals as were my companions. They had grown up using their throwing sticks to bring down small prey, so I was

always a "tag along," as it were. But I could use a rifle, and well, but I did not own one, and how badly I wanted one. But my parents at the time could not afford to buy me a rifle.

One day my mother took me on a train journey to the city of Durban on the coast, the city where I lived later for a long time before leaving for the USA. While in the home of the people my mother had come to visit, we were all sitting in the living room one evening, and the adults were in deep conversation. I was the only young person. While the grown-ups were talking, my eyes were riveted on something in the corner of the room. It was a rifle. And how beautiful it looked to me! Suddenly a voice broke in on my thoughts. It was the one who owned the place. He asked, "Do you like it?" I said, "Yes, it's beautiful." He took the rifle from its place in the corner and gave it to me and said, "Try it." So I held it and sighted along the barrel and squeezed the trigger and felt its balance. The man asked, "Do you like it?" I said, "Yes, it's beautiful!" And he said, "Well, it's yours!" I just smiled and gave it back to him, because, even though I was

only little, I knew what he was going to do. He was going to pretend to give me the rifle, and then, just when I thought I had a rifle, he would take it back and make me look silly in front of all those people. He tried again and again to get me to take the rifle, but I persistently refused. Finally he gave up and put the rifle away in its place.

On the way home in the train I mentioned that rifle again to my mother. "That's a beautiful rifle that man has back there." She replied, "You mean its a beautiful rifle he used to have." And I said, "But it's his isn't it?" And again my mother said, "It used to be, but he gave it to you, and now its yours." By now all this was getting to me. I said, "Wait a minute. He didn't give me that rifle. He was only pretending." But again my mother said, "Oh no. I've known him too long. He would never do anything like that. That's simply not his way. He gave you that rifle, and now it's yours." I thought about this some more, and then asked, "Are you sure about this?" My mother said, "Of course. You've been bugging me for a rifle for a long time, and now you have one given to you and you leave

it behind." I was left with my thoughts.

Some weeks later I was sitting on a rock out on that farm and thinking about what had happened on that trip to the big city. My thoughts were something along these lines: "Why don't I own a rifle?" And the only conclusion I could come up with was that it was because I would not believe that that rifle had really been given to me. And this is exactly the problem so many have with God. Salvation full and free has been given to everyone on earth, but to get people to believe this is the problem God has with the human race. It was exactly that way with God's people in ancient times. Because of their pathetic unbelief they perished!

Justification is what we are dealing with here. When our Lord died on the cross of Calvary He set the whole human race free. Free from sin. From its penalty, from its power, and, ultimately, from its very presence. We call this forensic, or legal, or corporate, justification. It is our title to heaven (Messages to Young People, p. 35). When a man

hears the good news and believes it, faith takes hold of this good news of justification and it changes his life. Then he is justified by faith. His sin-hardened heart is broken by the love of God that was poured out on the cross of Calvary for him. As mentioned earlier:

"With His own blood He has signed the emancipation papers of the race." Forensic justification. Justification by faith. There is only one justification, but there are two sides to the coin. This is based upon Romans 5:18 and Titus 2:11.

Q. Please explain Revelation 3:20 and John 3:3 in the light of this belief.

A. Revelation 3:20 reads: "Behold, I stand at the door, and knock; If any man hears My voice, and opens the door, I will come in to him, and will sup with him, and he with Me." Remember, the good news must be heard, and then believed. The knocking at the door is the gentle but loving appeal of the Lord Jesus to bring us to the place where we believe. "Any man" is "tis" in the original Greek,

and more likely means "a certain one," the one to whom the message to Laodicea is addressed, that is, the leadership of the church. Exactly the same idea applies to the leadership of the church as to the individual.

John 3:3 reads: "Jesus answered and said to him, Verily, verily, I say unto you, Except a man be born again, he cannot see the kingdom of God." There is no problem here and no contradiction to what we said previously about salvation's being given to every man. Remember that while the cross set every man free, the emancipation does not have full effect until the good news is first heard and then believed. When the sinner hears the good news he is led to behold the cross, and as he does this, and contemplates the love which was revealed there in the shedding of the blood of the ultimate Sacrifice, his sin-hardened heart is broken, and he believes the good news. This is justification by faith! This is the other side of the coin.

This is beautifully expressed in Testimonies for the Church, vol. 4 page 625:

The precious blood of Jesus is the fountain prepared to cleanse the soul from the defilement of sin. When you determine to take Him as your friend, a new and enduring light will shine from the cross of Christ. A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul. The surrender of the heart to Jesus subdues the rebel into a penitent, and then the language of the obedient soul is, "Old things are passed away; behold, all things are become new." This is the true religion of the Bible. Everything short of this is a deception.

Consider this question: When was the prodigal son converted?

Most people say at the pigsty. I don't think so. When he was at the pigsty, and was about to eat the husks (carob pods) that the pigs were eating, he began to think about his home, and he remembered that even his father's servants had better to eat than

the food which was fed to pigs. He began to feel sorry for himself and decided to go home. But when he approached home, even while still a long way away, he saw this old man running toward him, and he recognized his father, and saw that his hair had turned white! Friends, that is when his heart broke; and that is when he was converted! This is exactly what happens to us when we behold the love which was demonstrated for us on the cross of Calvary. If I should never preach another sermon except the "agápè" sermon which centers on the cross of Calvary, then I will still be fulfilling my mission of preaching Christ and Him crucified and nothing else!

Consider again the texts which tell of legal justification, or forensic justification: Titus 2: 11: "For the grace of God that bringeth salvation hath appeared to all men." The ASV reads: "For the grace of God has appeared, bringing salvation to all men." And Romans 5:18 tells us that as Adam's sin brought condemnation to all men, so the righteousness of Christ brought to all men the free and unconditional gift of justification of life.

Calvinists have given to this text the interpretation of predestination, saying that this reference to "all men" is only to those "predestined" to have eternal life. Universalists interpret the text to mean that all people will be saved and no one will be lost. Arminianism, which is where Seventh-day Adventists have been bogged down for more than one hundred years, teaches that God has only made "provision" for the salvation of humanity, and now we have to do something also. But here is where the 1888 message goes contrary to all this.

Consider this from the book, *The Glad Tidings*, by E. J. Waggoner, pages 13 and 14. After pointing out that God wills that all men should be saved, the question is asked, "Do you mean to teach universal salvation?" and he replies, "We mean to teach just what the Word of God teaches--that "the grace of God hath appeared bringing salvation to all men" (Titus 2:11)." And Waggoner continues, "God has wrought out salvation for every man, and has given it to him, but the majority spurn it and throw it

away. The judgment will reveal the fact that full salvation was given to every man and that the lost have deliberately thrown away their birthright possession."

Consider again the case of the slaves. First the emancipation papers had to be signed. Then the good news had to reach the slaves. Then they had to believe it. And then they were free! And that is the way humanity is saved in true Christianity.

Q. Why all this emphasis on righteousness and justification by faith? Are we not supposed to be preaching the third angel's message to the world?

A. Interestingly, this same question came to Mrs. E. G. White in her day. It was about eighteen months after the 1888 General Conference Session. During this time there was much preaching and teaching on the subject of Righteousness and Justification by Faith from every possible angle. Letters began coming in to Mrs. White from different sources. She was asked this same question on the Three Angels' Messages and Justification by

Faith. Her reply appeared the first time in the Review and Herald of April 1, 1890, and was later reprinted in Selected Messages, vol. 1, page 372. A direct reply to the question came from her pen. She said: "It [a reference to justification by faith, the 1888 message] is the Third Angel's Message in verity."

She could not have said it more clearly. The Three Angels' Messages, or, as we more often say, in Adventist terminology, the Third Angel's Message, can be summed up as the "everlasting gospel," from Revelation 14:6. And, from what we have just learned, the 1888 message of Christ's Righteousness, or Righteousness and Justification by Faith, are the Third Angel's Message in verity. That is why we emphasize all four of these because they are one and the same thing.

Q. What has been the response to the 1888 message from the current general conference leadership?

A. Sadly, there has been a lot of

misunderstanding about this message on the part of many in responsible positions. I, personally, along with others I know, have been bitterly opposed in this work of taking this message across this country and to other countries around the world. Some countries I have visited two and three times, and others again once, with the possibility of more such visits. It is probably true to say that I have encountered opposition wherever an opportunity has opened up for me to preach. In one country, it was published far and wide that no church was to open its doors to me. But the doors seemed to open anyway!

There was one minister who talked to his local president where I happened to be at the time, and he said, probably teasing him, "You know, elder, we have a special speaker in our church this coming Sabbath." And the president said, "Oh, is that right? Who is he?" And the pastor told him it was me. Immediately the president became excited and said, "You can't do that! This man believes in a forensic justification as well as justification by faith, and he believes that Christ took the same

fallen, sinful, nature that we have, that we can overcome all sin--in fact, that God will have a people who will conquer sin completely!" And the pastor said, "You know, elder, I have a problem here, because I myself believe exactly the same way." Before I left that country that same pastor had me speak in his church once again. These are the kind of evidences I see that the Lord is overruling. This battle is not ours. It is the Lord's.

Many times I have told people, "Do not be afraid of the 1888 message. If it is not of God, and if it threatens the Adventist Church, it will come to nothing. You will never have to worry one little bit about it. But if it is indeed the 'message that God commanded to be given to the world' (Testimonies to Ministers, p. 92), nobody's going to stop it. Nobody."

And this is exactly what Gamaliel told the council back in the days of the apostles. He said, "Refrain from these men and let them alone: for if this counselor this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it;

lest haply ye be found even to fight against God" (Acts 5:38-39).

We loyally support our leadership in every way we can and in every place we go. Not only in the message we preach, but in our tithes and offerings as well. Our own tithe is paid into the proper channels, and we encourage others to do the same. Many times, where some have wanted to give us their tithe, we have persuaded such to put their tithe into the proper channels of the church. I would not want to hazard a guess as to how much tithe and offering money has come back into the church because of our influence.

The Seventh-day Adventist Church leadership is composed of many good and dedicated men and women. It is our hope that the time is not very far away when all of these, and throughout the church, there will be a uniting upon the platform of truth, the 1888 message of Christ's Righteousness, as we have never seen or known, and the stage will be set for those final events which will herald the glad day of our Lord's return in the clouds of glory.

Q. What kind of gospel or three angels' messages are we receiving from our leaders? Is it the errors of the evangelical gospel? What should be our response to our leaders?

A. Firstly and foremost we need to show to our leadership all the loyalty and support we possibly can give them. Many have not come out strongly and clearly on just what their understanding of the gospel is, I don't think. I do read in the Review an occasional attack on the 1888 message, which I don't quite understand. I think it is because of a sad misunderstanding on their part.

In the matter of which nature Christ assumed in the Incarnation there is a continuing and serious problem. We have been told again and again, that the denomination has never taken a definite, or clear, position on this question of which nature Christ assumed. Frankly, I find this hard to believe, because, as I read articles in the Review, I get the clear impression that they are strongly emphasizing the position that Christ took the unfallen nature of

Adam.

I cannot conceive of a situation where someone would write no less than six articles establishing that Christ took our fallen, sinful nature, and having these articles published in the Review. I cannot see this happening. But, the reverse has taken place. This is one area where I believe we have a serious difference of opinion.

Generally speaking, I think we see the denomination adopting the "historic" Adventist position, with the exception that there has been a strong move away from the position which this denomination held for more than a hundred years, namely, that Christ assumed the fallen, sinful, nature of man.

The new position, which is traced back to about 1949, is that Christ took, or assumed, the sinless nature of Adam before the Fall. There has been a firm resistance to the 1888 message concepts. Remember, it was this "historic" Adventism which rejected the 1888 message a hundred years ago,

because those who resisted and stood against the message of Jones and Waggoner were all "historic" Adventists standing by the "old landmarks." And in this continued resistance to the 1888 message of Christ's Righteousness we see the obstacle which stands against the giving of the message to the world, as God intends that it should.

Q. Please explain corporate repentance and what it means to the church.

A. This would take a long time, but I'll tell you about some of the essential elements of this concept. Corporate repentance is simply an understanding of the oneness of the body of Christ. We are part of the body of Christ. Whether it's our leadership, whether it's us as individuals, we recognize the sin that was committed a long time ago, even the crucifixion of Christ, is our sin but for the grace of Christ.

I was asked some months ago to give an example of this idea of corporate repentance from the Bible. I could have given a number of them, but

I told about Nineveh. It is the story of Jonah, I am sure you all remember the story.

When God commanded Jonah to go to Nineveh and preach to them, he did not go there directly, but decided to take a more roundabout way. When he finally did get to Nineveh he preached, forcibly, that Nineveh would be destroyed in forty days, and he must have sounded as if he were happy about it. He probably did not expect the result which ensued. There was an immediate response, not from the street cleaner or the garbage collector, but from the king and his nobles. The king's example was followed by all the people: they repented in sackcloth and ashes, and gave every evidence that they were sorry for their sins, and it is clear that they were deeply aware of them. This is an example of what we call "corporate repentance." And the city was spared!

Corporate repentance is no kind of disloyalty. I have said so for a long time, and I still say, that the only people who are in a position to understand true denominational loyalty are those who in the

deepest sense, understand corporate, or denominational, repentance, because this concept is based upon an awareness of the oneness of the body of Christ. This is described so clearly by the apostle Paul in 1 Corinthians 12:12-27. Loyalty to the church is easy when it is based on regular receipt of a monthly check or some business concession, but let the check stop or the business concession be withdrawn, and out of the window goes the loyalty. This will never happen to one whose loyalty is based upon this understanding of the corporate oneness of the body of Christ. And that is why we say that the only ones who can demonstrate true denominational loyalty are those who understand the principles of corporate repentance!

Q. Can agape alone rebuild child abuse victims?

A. I say yes! An appreciation of the agápè of the cross of Calvary, which is agápè revealed in its fullness, the power of God unto salvation, will make it possible for this miracle to be

accomplished finally and absolutely!

Q. What does the word "forensic" mean?

A. Forensic means judicial or legal. When we talk about forensic justification we mean the judicial act of setting the whole world free at the cross. As we indicated earlier, there is another side to the coin, and that is when we hear the good news, and believe the good news. This is when we are in fact free! We call this justification by faith!

Q. What is the difference between breaking the law and transgression of the law?

A. No difference at all.

Q. Did Christ have to die to demonstrate the terrible consequences of separation from God?

A. Separation from God is the result of sin and refusal of salvation. God has given salvation to every man through the cross of Calvary, but He will not force it upon anyone. However, He will do

everything He can to persuade every individual to make the right choice and be saved. Why Jesus died was to save a lost world. Since He paid the full price for our salvation, the agony He endured on the cross was primarily the mental anguish of experiencing separation from His heavenly Father to the full. This is called the Second Death in the Bible. This death will be experienced by all who have finally and forever rejected the saving mercy of God, and it will come to them at the close of the thousand years (Revelation 20). Jesus experienced the equivalent of this death while on the cross. Because He did this, the full price for sin was paid. But the reason for His dying was to save lost humanity.

Q. How does the 1888 message differ from the message being taught by Dr. Desmond Ford?

A As I understand the teachings of Dr. Ford, the message which he is giving is essentially reformationist theology, or Calvinism. In this we find the teaching that justification is forensic only, and the teaching of E. J. Waggoner, for example,

that the other side of the coin, that justification by faith, makes a man an obedient doer of the law by faith, Ford does not believe. The Calvinistic belief is that sanctification is never complete in this life. And then, of course, there is the question of the nature which Christ assumed in the Incarnation. Here Dr. Ford believes that Christ took the unfallen nature of Adam.

Q. Was the sanctuary cleansed in 1844?

A Cleansing of the heavenly sanctuary began in 1844 when Jesus our great High Priest entered the Most Holy. This cleansing has not yet ended. As A. T. Jones explained it, the sanctuary can never be cleansed as long as God's people keep sending sins up there. And so the stream of sins which flows into the sanctuary must be stopped at its source in the hearts and lives of the worshippers down here before the heavenly sanctuary can possibly be cleansed. This understanding of the sanctuary is explained by A. T. Jones in his book, *The Consecrated Way To Christian Perfection*, beginning with page 115, where he discusses the

question of the cleansing of the sanctuary. I suggest that you read this in order to get a clear understanding of the subject. This final cleansing of the hearts of the people of God will be accomplished when this message of Christ's Righteousness is preached into all the world under the final outpouring of the Holy Spirit.

Q. What is hell?

A. Most of the time when using this word the Bible is talking about the grave. There is no suggestion that the word refers to a place of continuous torment as is so popularly promoted.

Q. What is your thinking on the Ellen White quotations which tell us that some among the wicked will burn longer than others?

A. Something of the sort is said about that. I will have to confess that I do not understand the statement completely. I am sure that the Lord's messenger is not trying to give the impression that God is some kind of tyrant who will enjoy roasting

some people longer than others in order to extend their suffering. It has something to do with the mind which has turned against God, resisting surrender, and now is consumed with guilt. Somehow Satan will live long enough through all this suffering to see the final outcome of all that he has done in his rebellion against God, until he himself will acknowledge on bended knee that God was right and just in all His doings. This will be God's final vindication. So thorough a work will God do in bringing about His ultimate vindication that sin will never arise again.

Q. Are the 144,000 the same as the first fruits?

A. The text reads: "These were redeemed from among men, being the first fruits unto God and to the Lamb" (Revelation 14:4, last part). Therefore the answer is Yes. The entire passage suggests to me that the 144,000 are those who are translated without seeing death at the Second Coming of Christ. I also believe that the number is not literal but figurative, because the entire context is a figurative one.

Q. I have frequently been given this picture of Christ pleading for us before his heavenly Father. does this mean that god loves us less than Jesus does?

A. No, it does nor mean that at all. The Godhead is One in love for the human race. Remember, "God so loved the world that He gave ... " As Christ suffered for us on the cross the Farher was there suffering with Him, but was unable to reveal Himself because Christ had to drink the "cup" to its last bitter dregs.

Q. Is it not true that Satan claims that we are not worthy to be saved, while Jesus defends us and pleads his blood on our behalf, not to convince god, but the on looking universe, that he has a right to take us from this sin-cursed earth into the kingdom of god?

A. That's about it. The unfallen beings of God's kingdom have a right to be guaranteed that their love and loyalty to God will not be jeopardized by

the introduction into the kingdom of God of people who were at one time fallen in sin. The Investigative Judgment is a process by which Jesus establishes that He has the right to take once-fettered men and women from a sin-cursed planet into the unfallen kingdom. Remember, the Investigative Judgment is not "nail-biting time" for God's people. It is a time of "vindication."

Q. Please explain James 1:6-8.

A. The text reads: "But let him ask in faith, nothing wavering.

For he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive anything of the Lord." This text warns us against a lack of faith in our prayers. But there is also a delicate theological problem here. We may pray in faith, "nothing wavering," but what we pray for may not be the best for us. And so we pray "Nevertheless, may Thy will be done." Then, when our prayers do not produce the desired result, we say, "It was not the

Lord's will," when in fact the problem may have been our lack of faith! Trying to distinguish between the two is not always easy! We should pray for strong faith, but I also feel that we should always be willing to yield to the will of God.

Q What does Paul mean when he says he dies daily? Is it to sin?

A. Essentially, yes. I believe that Paul is trying to lay emphasis on the vital truth of justification. "The just shall live by his faith," he says, quoting Habakkuk 2:4. We have learned that justification by faith is when we contemplate the cross and are so moved through an appreciation of that sacrifice that we "die to sin." Our sin-hardened hearts are melted, broken, and sin becomes hateful to us. This experience must be continuous, daily, and this, I believe, is what the apostle is telling us.

Q To say that it is hard to be lost and easy to be saved is indeed true when one is converted, but can it be applied to the person who has rejected Christ?

A. According to what A. T. Jones tells us it is as easy, under grace, to do right as it is easy, under the reign of sin, to do wrong. When someone rejects Christ I would say that he puts himself under the reign of sin. And in this case he finds it easy to do wrong, but hard to do right. The man in this position can turn from his wicked way and turn to Christ, in which case he puts himself under the reign of grace, and then, of course, he will find it easy to do right. And we can also say that the man who is outside of Christ, because of his rejection of Him, can still find it easy to be saved if he will but believe and return to the fold.

Q. According to the title of one of your presentations, that it is hard to be lost but easy to be saved, I would conclude that this is true for everyone, but you showed one quote which implied that it is easier to be lost than to be saved.

A. This is similar to our previous question. Let's take a look at the exact words of the 1888 messenger, A. T. Jones. There are several such statements, but let me take this one from the

Review and Herald of July 25, 1899: " ... When the power of sin is broken, and grace reigns, then grace reigns against sin, and beats back all the power of sin. So it is as literally true that under the reign of grace it is easier to do right than to do wrong, as it is true that under the reign of sin it is easier to do wrong than to do right." A. T. Jones made several statements very much like this one. The answer to your question is clear from what he said. The difference is whether sin reigns or grace reigns.

Q. When Jesus said, "my yoke is easy," was he not referring only to those who believed in him?

A. Of course, but unless you believe, you won't take His yoke.

What Jesus said is true, regardless. His yoke is easy, whether one believes or not. And once a man believes, and takes Christ's yoke upon himself, he will find that it is easy.

Let me add something here that might make things a little clearer. It has to do with faith and

works. Let's go through a little drill. We all believe that we are saved by grace through faith. That's Ephesians 2:8. Would you say that we are saved by grace through works? Of course not? How many of you believe that we are saved by grace through faith all by itself? Some of you do. How many of you believe that we are saved by grace through faith and works? Quite a number. This difference of opinion points up our problem. Here is where we have been bogged down for more than a hundred years. Once we say that we are saved by grace through faith and works we are saying that each contributes something to our salvation: faith 50% and works 50% perhaps, or faith 90% and works 10%, or faith 99% and works 1 %, or whatever. The truth is that works do not contribute one tiny iota to our salvation.

The best way to say it is the Bible way: we are saved by grace through faith which works. Read Galatians 5:6: Faith which works by love (agápè). When the word "works" is a noun, we have it wrong, but when it is a verb, we have it right.

Let us suppose, as an illustration, that there is a man in a little boat floating down the Niagara River and heading for the falls. I understand that there is a point called the "point of no return" beyond which one cannot be saved. Let us say that this boat is nearing this point. A man on the shore has a rope in his hand and a strong arm, and calls to the man in the boat, and shouts, "You're going over the falls. Grab this rope and I'll pull you out to safety." So he throws the rope, it snakes over the river and across the boat, the man in the boat takes hold of the rope, braces his feet against the side of the boat, and is pulled to safety. This is the way I used to illustrate the way Christianity works. But I do not use it any more. And why not? Simply because, in this illustration, the man who is being rescued has to contribute quite a bit of his own effort to being rescued. We have works by the man on the shore, and works by the man in the boat. So this does not really illustrate Christianity?

To illustrate Christianity more correctly, let us say the man in the boat continues to float down the river, oblivious to his danger. On the shore stands a

man who sees the danger, calls to the man in the boat, and shouts, "You're going to go over the falls. Hold on and I will try to save you." And so the man on the shore, who, shall we say, is a very strong swimmer, dives into the river and swims toward the boat. When he reaches the boat he takes hold of it and, with powerful leg strokes, moves the boat toward the shore and safety. This is how Christianity works.

Now some would be tempted to say, "Well, if that is the case, you are saying that nobody can be lost." Not at all. Let us take the same illustration just a little further. Suppose that as the would-be rescuer gets close to the boat, the man in the boat says to himself, "Honestly, it has actually gotten to the place where a man cannot even go for a boat-ride on a Sunday afternoon without some clown sticking his nose into someone else's business." And so, as the would-be rescuer nears the boat, the man picks up an oar and whacks him over the head, and says, "Now go away, and mind your own business!"

Friend, that is the only way anyone can be lost. He has to beat God out of his life. And that is not easy! God's love for human beings is so great that He continues to plead, year after year, for the sinner to repent, until at last, when the case is hopeless, God has to give up, His heart filled with sorrow! It's hard to be lost, really. The fact that so many will be lost at last does not change that. To be lost is still hard. Being saved, that's easy! Incredible! Perhaps. Good news! Absolutely!

Remember now, genuine faith will always produce good works. It is impossible for genuine faith not to produce good works. But those works which are the result of faith do not contribute the tiniest particle to our salvation.

Ellen White makes a statement to the effect that while we cannot be saved by our works, we cannot be saved without our works. To many this sounds like one of those "no win" situations which we encounter all too often. And yet it is not hard to understand. The works, as we have said, even the good works of faith, do not contribute anything to

our salvation, but if the works are not there, that shows that genuine faith, through which God saves us, is not there either. So the works must be in evidence, and in abundance, to prove the genuineness of the faith which produces them, but at the same time they contribute nothing to our salvation. The works merely show whether the faith is genuine (see Christ's Object Lesson, p. 312).

Love, agápè, is what motivates us, the agápè of the cross poured out for each one of us. And faith is a heart appreciation of the love which God revealed on the cross of Calvary. This is true New Testament faith. "A true sense of the sacrifice and intercession of the dear Saviour will break the heart that has become hardened in sin; and love, thankfulness, and humility will come into the soul" (Testimonies for the Church, vol. 4, p. 625).

And here is the power of the cross, the power of the Gospel. As the great apostle tells us, "I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to everyone that

believeth." Our work is to tell this to the people of earth. Remember, His yoke is easy and His burden is light. This is the good news we have been commanded to take to the hungry multitudes of earth.