

Lightening the
Earth with His
GLORY

A Deeper Study of the True Gospel

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Camp Meeting 2014

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Introduction

The true everlasting Gospel reveals the character of God and His amazing Agape love. This gospel is the wonderful Good News of what God has done and has accomplished for all mankind in Jesus Christ.

In Adventist history this true gospel was the main focus of the messages presented at the 1888 General Conference on Righteousness by Faith by E. J. Waggoner and A. T. Jones. These messages were declared to be the beginning of the latter rain and “Loud Cry” of the Third Angel. (Revelation 14: 9-12 and 18: 1-4).

The 1888 righteousness by faith message transcended the popular Arminian theology by emphasizing what God had already done for all mankind in and by Jesus Christ.

In these 2014 Camp Meeting Lectures we are studying the Good News of the reversal of the Adamic Condemnation and the exhausting of the penalty for all the sins which resulted from that condemnation by the death of Christ.

We are all looking forward to the latter rain and the Loud Cry but the 1888 message was the beginning of the latter rain and Loud Cry. Unless that message is accepted and allowed to do its work of ripening us for the harvest, we will not experience the latter rain.

May these camp meeting lectures inspire us to fully accept the true gospel and be speedily ripened for the harvest.

Chapter 1

Times & Seasons

But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as [do] others; but let us watch and be sober. {1 Thessalonians 5: 1-6} KJV

The last year in this first watch of this first generation of the new cycle will be October 22nd, 2013 to October 22nd, 2014.

But pause a while. Do you remember or even know what any of these terms mean? Well it would be good for us to revise the Biblical definitions of these terms.

1 generation = 40 years (Hebrews 3: 7-11, 17-19)

4 generations = 1 cycle of sowing and reaping (Joel 1: 1-4)

Furthermore: EACH generation contains 4 watches (Mark 13: 35-37)

Therefore: One watch = 10 years

In Luke 12: 35-40 Jesus explains that “He will return from the wedding” in which ever one of the four watches and since we do not know which day he will return from the wedding we are warned to be ready.

Let your loins be girded about, and [your] lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed [are] those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find [them] so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. {Luke 12: 35-40} KJV

RETURNING FROM THE WEDDING

Christ our Lord Jesus went into the wedding in October 1844 at the end of the 2300 years of Daniel 8:14. In the Most Holy Place of the Heavenly Sanctuary He will accomplish final at-one-ment with His church and marry the New Jerusalem as representative of His perfected church. His returning from the wedding means the closure of probation which will be followed by the time of trouble such as never was and then the Second Coming of Jesus.

LOOKING BACK ON THE FIRST GENERATION AFTER 1844 (1844-1884)

The First Generation, after Christ entered the Most Holy Place, was 1844 to 1884. Let us consider the 4 WATCHES in that first generation.

1. FIRST DECADE = 1844-1854 = FIRST WATCH

2. SECOND DECADE = 1854-1864 = SECOND WATCH
3. THIRD DECADE = 1864-1874 = THIRD WATCH
4. FOURTH DECADE = 1874-1884 = FOURTH WATCH

The year 1868 was near the middle of the THIRD WATCH of that FIRST GENERATION. Writing in 1868 the Spirit of Prophecy pictured a company of faithful waiting believers; listen to these words:

They were encouraging one another by repeating these words: the first and second watches are past. We are in the third watch, waiting and watching for the master's return {2T page 192}

Lukewarmness which became endemic by 1859 continued to deepen in the Laodicean Church. Christ was lost sight of and therefore there was no readiness for His return from the wedding.

In fact, all 4 watches in that first generation passed and CHRIST did not return from the wedding. Then the second generation came.

LOOKING BACK ON THE SECOND GENERATION (1884-1924)

The Second Generation was 1884 to 1924. Very early in that second generation, 1888 to be exact, God sent a most precious message to Seventh Day Adventism. The Jones-Waggoner righteousness by faith message, including the true light on the Covenants, was the fullest and clearest teaching of the true gospel in Adventism up to that time. So full and powerful was that message, that had it been accepted and allowed to do its work of character cleansing and ripening, Christ could have returned from the wedding in the first watch of that second generation!

The message was not accepted by the leadership and their rejection of the message prevented it from reaching the church membership and the world.

The entire Second Generation passed and Christ did not return from the wedding. The servant of the Lord had given a warning back in 1888:

God will withdraw his Spirit unless his truth is accepted. {E.G.W 1888 Materials page 124}

The withdrawal of the Spirit, caused by rejection of the message, was a very serious matter as can be seen from the following two quotations:

Satan succeeded in shutting away from our people, in a great measure, the special power of the Holy Spirit that God longed to impart to them. The enemy prevented them from obtaining that efficiency which might have been theirs in carrying the truth to the world, as the apostles proclaimed it after the day of Pentecost. The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world. {E.G.W 1888 **Materials** page 1575}

Our own people opposed the work of God by refusing the light on the righteousness of Christ by faith. This they should have received and should have imparted with heart and voice and pen, for it is their only efficiency. They should have labored under the Holy Spirit's direction to give the light others. {E.G.W 1888 **Materials** page 1325}

THE THIRD GENERATION (1924-1964)

During the Third Generation, the lukewarmness sown in the first generation and which was not allowed to be cured in the second generation started to produce a harvest of apostasy. This was according to the principle of Exodus 20:5

“...visiting the iniquity of the fathers upon the children unto the third and fourth generation...”

In the 1950's, the meetings between the General Conference and Evangelical Scholar Dr. Walter Martin, produced theological compromises leading to doctrinal apostasy. One example of the resulting doctrinal confusion is the question concerning what kind of human flesh and blood Jesus took on in the incarnation. Was it unfallen or fallen human flesh? The 1888 message was unequivocally clear that the Son of God in His incarnation took on our fallen human flesh and blood in order:

- To be the Saviour of the world
- To be our sympathetic High Priest and
- To be our Example!

Jesus lived a sinless character in our corporate sinful flesh which He took on.

ANOTHER INVITATION TO ACCEPT THE TRUE FULL GOSPEL

During the 1950's and 1960's, Pastors Wieland and Short invited the General Conference of SDA to re-examine, re-consider and accept the 1888 message of righteousness by faith. But the invitation was slighted. Thereafter individual SDA's started to investigate and to find and to study the 1888 message. This led to the springing up of various "reformed" groups in the Adventist world. All of this led to a shaking in Adventism in the fourth generation.

THE FOURTH GENERATION (1964-2004)

During the Fourth Generation, church machinery expanded. Various programs and schemes for the finishing of the work were implemented. The church continued to work for and to pray for the Latter Rain. Yet, nonetheless, the shaking in Adventism intensified!

In 1977, a Reformed Anglican scholar and clergyman by the name of Geoffrey Paxton published a book entitled 'THE SHAKING OF ADVENTISM' (A documented account of the crisis among Adventists over the doctrine of Justification by faith). Paxton's evaluation of the SDA problem was amazingly accurate! He clearly showed that the rejection of the 1888 message by leadership coupled with various levels of acceptance by individual church members is causing a shaking in Adventism!

Also during the Fourth Generation, several Adventist authors and independent ministries have published works calling on Adventists to study and accept the 1888 message. However, the Fourth Generation closed (October 22nd, 2004) without acceptance of the 1888 message by the SDA General Conference Leadership.

A NEW CYCLE

Four Generations since October 22nd, 1844 ended in October 22nd, 2004. That was a complete cycle. Therefore a new cycle started on October 23rd, 2004 and we are now in the first watch of the First Generation of this new cycle.

FIRST GENERATION OF NEW CYCLE: Oct 2004 – Oct 2044

FIRST WATCH OF THIS NEW GENERATION: Oct 2004 – Oct 2014

LAST YEAR OF THIS WATCH: Oct 2013 – Oct 2014

The next or second watch in this First Generation of this new cycle will be October 2014 – October 2024. The Second Watch is also called the MIDNIGHT WATCH. This brings to mind Matthew 25: 1-3; the parable of the ten virgins. Notice verse 6:

“and at midnight there was a cry made, behold the bridegroom cometh go ye out to meet him”

PREPARATION FOR THE LATER RAIN AND LOUD CRY

We are told that the 1888 righteousness by faith message was the beginning of the loud cry of the third angel.

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. {**R.H November 22nd, 1892**}

We can only receive the latter rain of the Holy Spirit if we believe, accept and experience the full, true gospel of the 1888 message and the advancing light of God’s character. Our urgent need is to reach the stage of growth called the ear, so that we can be ripened by the latter rain into the full corn in the ear.

That which Satan has led men to do in the past, he will if possible lead them to do again. The early church was deceived by the enemy of God and man, and apostasy was brought into the ranks of those who professed to love God; and today, unless the people of God awake out of sleep, they will be taken unawares by the devices of Satan. Among those who claim to believe in the near coming of the Savior, how many are back-slidden, how many have lost their first love, and come under the description written of the Laodicean church, denominating them as neither cold nor hot. Satan will do his utmost to keep them in a state of indifference and stupor. May the

Lord reveal to the people the perils that are before them, that they may arouse from their spiritual slumber, and trim their lamps, and be found watching for the Bridegroom when he shall return from the wedding.

The days in which we live are eventful and full of peril. The signs of the coming of the end are thickening around us, and events are to come to pass that will be of a more terrible character than any the world has yet witnessed. "For when they shall say, Peace and safety; then sudden destruction cometh upon them." But to those who have the light of truth, it has been written, "Ye, brethren, are not in darkness, that that day should overtake you as a thief. Ye are all the children of light, and the children of the day: we are not of the night, nor of darkness. Therefore let us not sleep, as do others; but let us watch and be sober." "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed. The night is far spent, the day is at hand: let us therefore cast off the works of darkness, and let us put on the armor of light." "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock-crowing, or in the morning: lest coming suddenly he find you sleeping."

There is great need that our weakening faith should be quickened, and that we should ever keep before the mind the evidences that our Lord is soon coming, that we may ever be found not only waiting, but watching and working. We are not to be found in idle expectancy; for this leads to carelessness of life, and deficiency of character. We are to realize that the judgments of God are about to fall upon the earth, and we should most earnestly present before the people the warning that the Lord has commissioned us to give: "For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." "Men's hearts failing them for fear, and for looking after those things which are coming on the earth: for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh. {**R.H November 22, 1892/ paragraph 4 - 6**}

CLOSING GEM

The great crisis is before us, and every one is to act as though his own soul was at stake. The most important question of all is, How shall I save my soul, for which Christ died? How shall I be holy, as he is holy? It is time to be seeking for the forgiveness of your sins, for the assurance that your names are written in the Lamb's book of life. Let every one realize that he is not his own, but has been bought with a price, even with the blood of the Son of God.

Live by the day for Christ. Seek to be a victor just for this one day; for you do not know that you have another day to live. Confess your sins today. You have the promises of pardon.

The Lord says, "Let him take hold of my strength, that he may make peace with me; and he shall make peace with me." God is in earnest with us. He has borne long and patiently with us, and the light that has shone upon us from the throne of his glory will not lessen our responsibility, but, if we fail to improve it, will leave us without excuse. God will not be trifled with. You may ask, What shall I do to advance the light of truth? I answer, Work humbly for God; do not exalt yourself, but remember that you are standing upon holy ground. We are living in the last days, and the great question is, How shall I stand before God? Every one is responsible for the light he has received. What have you done with the light of heaven? Have you put it under a bushel?

There is a great work to be done; for we are to reach the people with the divine light of truth, not in our own way, but through the power and Spirit of God. God will use us as instruments in his hand, if we will yield ourselves to him. O that all may make the effort essential to win eternal life! Every soul is precious in the sight of God. He declares by the prophet, "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." This preciousness will be wrought in the soul that is connected with Christ; but our own ways must be abandoned, our own thoughts must be put away.

Jesus says, "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in to him, and will sup with

him, and he with me.” O, shall Jesus plead in vain for an entrance into your heart? Clear away the rubbish from the door, and let him in, and you will know what is the comfort and peace of his blessing. I present before you the Man of Calvary. He can save unto the uttermost all that come unto God by him. The more you have of Jesus, the more you will desire a closer connection with him, and your soul will be hid with Christ in God, and thus be prepared when he shall come with power and great glory.

“And if ye call on the Father, who without respect of persons judgeth according to every man’s work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as of a lamb without blemish and without spot.” Not in self-confidence, not in self-exaltation, are we to pass the time of our sojourning, but in fear working with Christ for the salvation of others. We are to live as on holy ground, and when the Master shall appear in glory, we can say, “This is our God; we have waited for him, and he will save us.” {RH, August 18, 1891}

Chapter 2

The Importance & Significance of the True Gospel

Marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel: Which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. {Galatians 1: 6-8} KJV

For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith. {Romans 1: 16-17} KJV

MEANINGLESS PRAYERS

The Jews today are praying to God for the Messiah. God cannot answer their prayers because He has already sent the Messiah, our Lord Jesus (4 BC – 31 AD), whom they have rejected and continue to reject.

Similarly, Seventh Day Adventists today are praying to God for the latter rain of the Holy Spirit and for fulfillment of Revelation 18: 1 – 4 (the Loud Cry). But God has already sent the beginning of the latter rain and the Loud Cry (1888 – 1895) which was rejected and continues to be rejected or neglected by the SDA church Officialdom. Therefore neither can God answer their prayers.

Just as modern day Jews need to accept the Messiah who has already come, so SDA's need to accept the beginning of the latter rain and loud cry which has already been sent back in 1888!

We had been given the warning right from the beginning by the servant of the Lord in 1888.

God will withdraw His Spirit unless His truth is accepted {**E.G.W 1888 Materials, 124**}

It should be very clear then that in order to receive the latter rain we must accept the message. This is not speaking of a mere intellectual knowledge or assent but also of experiential knowledge!

Apart from genuine repentance and a willingness to receive that most precious message in all its fullness, we SDA's also pray in vain as do the Jews for the Messiah. God will not send another latter rain or another message of righteousness by faith. SDA's must accept that which God in His great mercy has already sent and then move forward in the advancing light!

THE MESSAGE OF RIGHTEOUSNESS BY FAITH

The Lord in His great mercy sent a most precious message to His people through Elders Waggoner and Jones. This message was to bring more

prominently before the world the uplifted Saviour, the sacrifice for the sins of the whole world. 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. Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family. All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent. 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.

The uplifted Saviour is to appear in His efficacious work as the Lamb slain, sitting upon the throne, to dispense the priceless covenant blessings, the benefits He died to purchase for every soul who should believe on Him. John could not express that love in words; it was too deep, too broad; he calls upon the human family to behold it. Christ is pleading for the church in the heavenly courts above, pleading for those for whom He paid the redemption price of His own lifeblood. Centuries, ages, can never diminish the efficacy of this atoning sacrifice. The message of the gospel of His grace was to be given to the church in clear and distinct lines, that the world should no longer say that Seventh-day Adventists talk the law, but do not teach or believe Christ.

The efficacy of the blood of Christ was to be presented to the people with freshness and power, that their faith might lay hold upon its merits. As the high priest sprinkled the warm blood upon the mercy seat, while the fragrant cloud of incense ascended before God, so while we confess our sins and plead the efficacy of Christ's atoning blood, our prayers are to ascend to heaven, fragrant with the merits of our Saviour's character. Notwithstanding our unworthiness, we are ever to bear in mind that there is One that can take away sin and save the sinner. Every sin acknowledged before God with a contrite heart, He will remove. This faith is the life of the church. As the serpent was lifted up in the wilderness by Moses, and all that had been bitten by the fiery serpents were bidden to look and live, so also the Son of man must be lifted up, that "whosoever believeth in Him should not perish, but have everlasting life."

Unless he makes it his life business to behold the uplifted Saviour, and by faith to accept the merits which it is his privilege to claim, the sinner can no more be saved than Peter could walk upon the water unless he kept his eyes fixed steadily upon Jesus. Now, it has been Satan's determined purpose to eclipse the view of Jesus and lead men to look to man, and trust to man, and be educated to expect help from man. For years the church has been looking to man and expecting much from man, but not looking to Jesus, in whom our hopes of eternal life are centered. Therefore God gave to His servants a testimony that presented the truth as it is in Jesus, which is the third angel's message, in clear, distinct lines. John's words are to be sounded by God's people, that all may discern the light and walk in the light: "He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: He that cometh from heaven is above all. And what He hath seen and heard, that He testifieth; and no man receiveth His testimony. He that hath received His testimony hath set to his seal that God is true. For He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto Him. The Father loveth the Son, and hath given all things into His hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him."

This is the testimony that must go throughout the length and breadth of the world. It presents the law and the gospel, binding up the two in a perfect whole. {T.M page 91 - 93}

THE ESSENTIAL TENETS OF THE MESSAGE – AN OVERVIEW

1. The two Adams: How the Son of God became the second Adam and the Saviour of the world by taking on our corporate fallen human flesh and blood and how He overcame the law of sin and death in our nature for us as us.
2. Christ died the second death for us and all humanity died in Him. He died for all the sins of all mankind.
3. Universal legal justification or pardon for the entire race.
4. Individual justification by faith for those who believe, which justification includes the new birth.

5. Justification by faith leads to sanctification of character by faith-obedience as the Holy Spirit reproduces Christ's righteousness and death in our character experience.
6. The believer must cooperate with the divine agencies through increasing faith, prayer, study of the Word, surrender, obedience and ever deepening death to self and sin. (Romans 6, John 15)
7. Justification by faith produces spiritual growth from blade to ear to full corn in the ear, (Mark 4: 26-29), which is a consistent advancing to full Agape love character. (2 Peter 1)
8. Righteousness by faith, through constantly beholding Christ, will ultimately produce a final remnant who will be victorious over sin and who will be matured in love, faith, righteousness and unity to the measure of the stature of the fullness of Christ. (Ephesians 4:13)
9. Rejection of Christ's redemptive work is the sin against the Holy Spirit.
10. Christ's righteousness gives genuine Sabbath rest and victory over the beast, his number and mark.

CLOSING GEM

When we are clothed with the righteousness of Christ, we shall have no relish for sin; for Christ will be working with us. We may make mistakes, but we will hate the sin that caused the sufferings of the Son of God. A door has been opened, and no man can close it, neither the highest powers nor the lowest; you alone can close the door of your heart, so that the Lord cannot reach you. You have been having light from heaven for the past year and a half, that the Lord would have you bring into your character and weave into your experience. {**R.H March 18th, 1890/ paragraph 1**}

If our brethren were all laborers together with God, they would not doubt but that the message he has sent us during these last two years is from heaven. Our young men look to our older brethren, and as they see that they do not accept the message, but treat it as though it were of no consequence, it influences those who are ignorant of the

Scriptures to reject the light. These men who refuse to receive truth, interpose themselves between the people and the light. But there is no excuse for any one's refusing the light, for it has been plainly revealed. There is no need of any one's being in ignorance. We must clear the King's highway; for God will remove hindrances out of the way. God calls you to come up to his help against the mighty. Instead of pressing your weight against the chariot of truth that is being pulled up an inclined road, you should work with all the energy you can summon to push it on. Shall we repeat the history of the Jews in our work? The leaders of the people in the time of Christ brought all their power to bear against the work of Christ, that his way might be hedged up. The people must go to God for themselves, and pray that all wrong impressions may be removed from their hearts,—pray that the word of God may not be clouded by men's interpretations.

God has set before you an open door; let not man seek to close it. Open your heart and mind, and let the Sun of Righteousness shine into your soul. How long will it be before the word of truth will have weight with you? How long will it be before you will believe the testimonies of God's Spirit? When is the truth for this time to find access to your hearts? Will you wait till Christ comes? How long will God permit the way to be hedged up? Clear the King's highway, I beseech you, and make his paths straight. {**R.H March 18th, 1890/ paragraph 5 - 6**}

Chapter 3

The Two Adams

The biblical doctrine of the Two Adams is most definitively written down in 1 Corinthians chapter 15 verses 45-49.

And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. Howbeit that [was] not first which is spiritual, but that which is natural; and afterward that which is spiritual. The first man [is] of the earth, earthy: the second man [is] the Lord from heaven. As [is] the earthy, such [are] they also that are earthy: and as [is] the heavenly, such [are] they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. {1 Corinthians 15: 45-49} KJV

In addition to this there are other passages of scripture which teach this truth, one such is 1Corinthians 15: 21-22.

For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. {1 Corinthians 15: 21-22} KJV

The other passages will be quoted and discussed later on.

THE BIBLICAL CONCEPT OF REPRESENTATIVE MAN

In Hebrews 7: 1-10, Paul argues that when Abraham paid tithes to Melchisedec, Levi paid tithes to Melchisedec because Levi was in Abraham. What Abraham did, he did it for Levi and Levi did it in Abraham.

Here Paul gives us the classical definition of a representative man.

THE FIRST ADAM

The Creator made all humanity in one man, Adam. Adam was the head and representative of the entire human race.

When Adam faced the test of faith and obedience in the Garden of Eden he did so as the head and representative of the entire human race or family. All humanity was in Adam and what Adam did, he did for all humanity, and all humans did it in Adam.

Consider these two texts of scripture. Firstly Acts 17:26 from the NIV:

From one man he made all the nations, that they should inhabit the whole earth... {Acts 17: 26} NIV

Secondly, Romans 5: 12 from the NEB:

It was through one man that sin entered the world, and through sin death, and thus death pervaded the whole human race inasmuch as all men have sinned... {Romans 5: 12} NEB

UNIVERSAL CORPORATE CONDEMNATION

Adam's one act of disobedience produced the legal condemnation of the entire human race, the whole world! Let us read Romans 5: 18 (first part) from a number of translations:

Therefore as by the offence of one (judgement came) upon all men to condemnation... {Romans 5: 18} KJV

Consequently, Just as one trespass resulted in condemnation for all people... {Romans 5:18} NIV

So then as through one trespass the judgement came unto all men to condemnation... {Romans 5: 18} GNB/TEV

Adam sold out the entire human race and our planet to Satan's government thereby making the entire human race a race of sinners and illegal immigrants devoid of any lawful rights at all under God's government! It is very important to understand this fact. Why? Because even if the human race could have survived without any special intervention by God, the entire race would have belonged to Satan's kingdom and God would have had no legal right to send His Holy Spirit to work on any individual human mind.

Therefore before individual salvation could have been a reality, something would have had to be done to reverse the illegal status into which Adam's disobedience had plunged the race!

The horrible fact of the matter was that Adam's one act of disobedience sold out the entire human race to Satan's government and separated the entire race from God's government. This would have resulted in immediate and total death. Why? Because Satan's government cannot produce or maintain life in even the smallest creature.

It should be patently clear by now therefore that the first thing that God had to do in the overall process of redemption was to change the status of the human race from illegal to legal. And this could only have been done by buying back from Satan's government the entire human race and the planet Earth which had been sold out by Adam's one act of disobedience. Moreover

for Adam and individual humans to be eligible for individual salvation they would have to at least be physically alive. Hence it was necessary not only to reverse the status of Adam's race from illegal to legal but to allow the physical survival of the race.

THE LAST ADAM – THE LORD JESUS CHRIST

And so it is written, The first man Adam was made a living soul; the last Adam [was made] a quickening spirit. {1 Corinthians 15: 45} KJV

The first Adam was the first foundation of the human race. The First Adam failed. Therefore, in order to redeem lost humanity, God had to establish a new foundation, the Last Adam, the Lord Jesus Christ.

For other foundation can no man lay than that is laid, which is Jesus Christ. {1 Corinthians 3: 11} KJV

In Romans 5: 14 Paul wrote that Adam was a “figure” or “type” of Him that was to come. In what way was the First Adam a “figure” or “type” of the Last Adam? The answer is that just as the First Adam was head and representative of the entire human race, embracing all humanity; so too, Christ the Last Adam became Head and Representative of the entire human race, embracing all humanity! We can be assured of this truth by reading 2 Corinthians 5: 14.

For Christ's love compels us, because we are convinced that one died for all and therefore all died. {2 Corinthians 5: 14} NIV

ALL HUMANITY IN CHRIST

Paul informs us in 2 Corinthians 5: 14 that when Christ died for all, all died in Christ. This means that just as all humanity was constituted in the First Adam, so to all humanity was constituted in Christ the Last Adam.

THE LAMB SLAIN FROM THE FOUNDATION OF THE WORLD

In Revelation 13: 8 Jesus is called the Lamb slain from the foundation of the world. This means that the accomplishments of His death on the cross extended back to the beginning of time, in fact back into eternity past!

HOW JESUS BECAME THE SECOND ADAM

The Eternal Son of God became a man and took on our corporate fallen human flesh and blood, embracing all humanity. Listen to scripture!

Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil; And deliver them who through fear of death were all their lifetime subject to bondage. For verily he took not on [him the nature of] angels; but he took on [him] the seed of Abraham. Wherefore in all things it behoved him to be made like unto [his] brethren, that he might be a merciful and faithful high priest in things [pertaining] to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succour them that are tempted. {**Hebrews 2: 14-18**} **KJV**

“Concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh;” {**Romans 1:3**} **KJV**

“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:” {**Romans 8: 3**} **KJV**

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

THE GOOD NEWS

Christ died the death which sin causes, and He died once for all the sins of all mankind for all time. He died as our Second Adam, the Head and Representative of the human race. By dying for the sins of the whole world for all time, He paid the redemption price for all mankind and reversed the legal condemnation which had resulted from Adam’s disobedience; and enabled the race to survive.

For I delivered unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; {1 Corinthians 15: 3} KJV

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

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

Nor yet that he should offer himself often, as the high priest entereth into the holy place every year with blood of others; For then must he often have suffered since the foundation of the world: but now once in the end of the world hath he appeared to put away sin by the sacrifice of himself. {Hebrews 9: 25-26} KJV

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: {1 Peter 3: 18} KJV

CORPORATE UNIVERSAL JUSTIFICATION

All have sinned and all have been legally redeemed or justified.

For all have sinned and fall short of the glory of God. But they are justified freely by his grace through the redemption that is in Christ Jesus. {Romans 3: 23-24} NEB

This corporate legal justification does not include individual justification by faith but it reversed the illegal status of the race caused by Adam's disobedience.

Paul describes it beautifully in 2 Corinthians 5: 19 where he says that God was in Christ reconciling the world to Himself, not imputing their trespasses to them. This could only mean universal legal pardon which changed our status from illegal to legal and gave us justification of life which means allowing us probationary existence and therefore opportunity to choose to be individually justified by faith!

THE WHOLE WORLD UNDER GRACE

Since Christ died for our sins and granted legal pardon to all, the whole world is under grace and therefore not under condemnation.

By His incarnation, sinless life in our fallen human flesh, substitutionary death for our sins and by His resurrection, Christ took upon Himself the first condemnation, which Adam brought upon the entire human race. So even though we are born sinners, we are born under grace, born legally pardoned! This is wonderfully good news!

Just as the First Adam sold us out and legally condemned us without our individual choice and before we were born, so too the Last Adam had bought us back and legally justified us, before we were born and without our individual choice!

He paid the redemption price for every human soul. Hence, now, we can individually choose to give ourselves to Him, for we are His, He bought us! Or we can choose to reject Him and fall under a second condemnation!

LEGAL TERMINOLOGY

Putting it in legal terminology, we say that the broken law demanded the eternal death of the transgressor. Christ died that death for us all. Moreover, the unbroken law demands the perfect obedience of perfect faith and perfect love. Christ wrought out the perfect faith, perfect love, and perfect obedience for us all. He therefore put the human race, legally, at one with God. Therefore Christ is our AT-ONE-MENT!

ABSOLUTE TERMINOLOGY

The broken law is sin and sin produces death by separation from God who is the only Source of life. Jesus took Adam's sin and all our sins upon Himself and suffered the separation; and therefore the death, for us all! What love!

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

For the wages of sin [is] death; but the gift of God [is] eternal life through Jesus Christ our Lord. {Romans 6: 23} KJV

Moreover, God's righteousness, His law of Agape Love, can only be in harmony with perfect righteousness. Jesus wrought out a perfect righteousness for us. Therefore by His sinless and righteously mature, perfect life and sacrificial death He has reconciled Adam's race to God. This is the good news of the gospel!

And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him. {2 Corinthians 5: 18-21} KJV

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. {Romans 5: 8-11} KJV

Therefore as by the offence of one [judgment came] upon all men to condemnation; even so by the righteousness of one [the free gift came] upon all men unto justification of life. For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. Moreover the law entered, that the offence might abound. But where sin abounded, grace did much more abound: That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. {Romans 5: 18-21} KJV

For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: {1 Peter 3: 18} KJV

In the matchless gift of His Son, God has encircled the whole world with an atmosphere of grace as real as the air which circulates around the globe. All who choose to breathe this life-giving atmosphere will live and grow up to the stature of men and women in Christ Jesus. {S.C page 68 – paragraph 1}

It should be emphasized again that Christ's perfect faith, perfect obedience and perfect sacrifice accomplished universal legal justification for all mankind before we were individually born or before we could individually choose or believe. This universal legal pardon changed our status from illegal to legal and enabled us to survive physically through God's grace. It is therefore the basis upon which our individual salvation can occur. Though no individual is saved unto eternal life by the universal legal pardon, yet without the universal legal pardon no individual could have survived or could have even been physically born. Without this universal legal pardon, no individual could have had a right legal status before God to allow the Holy Spirit to draw that individual to Christ to be justified by faith!

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

All have been bought back or redeemed from the curse of the law and legally justified unto probationary life (Romans 5:18). Justification of life has resulted in this probationary grace period granted to the world so that any individual may choose to accept Christ and be justified by faith, which is justification unto eternal life.

THE LIGHT OF THIS LOVE EXPELS FEAR

For sin shall not have dominion over you: for ye are not under the law, but under grace. {Romans 6: 14} KJV

This wonderfully good news is the direct result of the corporate universal pardon and justification which Christ gave to Adam's lost race at Calvary.

We have all been set free from the condemnation into which Adam's disobedience plunged us. This is crucially important because if we believe that we are born under the condemnation of the law, fear will hold us in bondage, and sin will continue to have dominion over us. Moreover we will be forever seeking to free ourselves from that condemnation. This is the basis of old covenant and lukewarm spiritual disease, trying to save ourselves.

Only by believing the good news of the gospel, that Christ has died for our sins and given us legal pardon and corporate universal justification, can we be free from the fear of condemnation and the dominion that sin has over us.

But 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} KJV

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. For he hath made him [to be] sin for us, who knew no sin; that we might be made the righteousness of God in him.
{2 Corinthians 5: 19-21} KJV

CLOSING GEMS

“The kingdom of heaven,” He said, “is as a man traveling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey.”

The man traveling into a far country represents Christ, who, when speaking this parable, was soon to depart from this earth to heaven. The “bondservants” (R.V.), or slaves, of the parable, represent the followers of Christ. We are not our own. We have been “bought with a price” (1 Corinthians 6:20), not “with corruptible things, as silver and gold, . . . but with the precious blood of Christ” (1 Peter 1:18, 19); “that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again” (2 Corinthians 5:15).

All men have been bought with this infinite price. By pouring the whole treasury of heaven into this world, by giving us in Christ all heaven, God has purchased the will, the affections, the mind, the soul, of every human being. ***Whether believers or unbelievers, all men are the Lord's property.*** All are called to do service for Him, and for the manner in which they have met this claim, all will be required to render an account at the great judgment day.

But the claims of God are not recognized by all. It is those who profess to have accepted Christ's service who in the parable are represented as His own servants. {C.O.L Page 325-6}

He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. . . . {1 S.M Page 343}

Chapter 4

Salvation: Past, Present & Future

The Bible speaks of salvation in three distinct verb tenses: - past, present and future (or first, second and third phases).

PAST TENSE (FIRST PHASE OF SALVATION)

Before you were born as an individual person, before you could choose or believe, the Son of God paid the full redemption price for your soul. He bought you back from Satan's kingdom. Christ did this for all humanity. He legally reconciled Adam's lost race back to God and granted full legal pardon to all mankind.

Be not thou therefore ashamed of the testimony of our Lord, nor of me his prisoner: but be thou partaker of the afflictions of the gospel

according to the power of God; Who hath saved us, and called [us] with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: {2 Timothy 1: 8-10} KJV

Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) {Ephesians 2: 5} KJV

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

The word “saved” in the first two passages is in the past tense. The Greek tense is arist meaning that it happened once for all at a specific time in the past, with continuous efficacy!

Listen to the Spirit of Prophecy.

Christ is called the second Adam. In purity and holiness, connected with God and beloved by God, he began where the first Adam began. Willingly he passed over the ground where Adam fell, and redeemed Adam’s failure.

But the first Adam was in every way more favorably situated than was Christ. The wonderful provision made for man in Eden was made by a God who loved him. Everything in nature was pure and undefiled. Fruits, flowers, and beautiful, lofty trees flourished in the garden of Eden. With every needed blessing, Adam and Eve were abundantly supplied. Not a shadow interposed between them and their Creator. They knew God as their beneficent Father, and in all things their will was conformed to the will of God. And God’s character was reflected in the character of Adam. His glory was revealed in every object of nature. The invisible things of God were clearly seen, being understood by the things that were made, even his eternal power and Godhead.

But Satan came to the dwellers in Eden, and insinuated doubts of God's wisdom. He accused him, their Heavenly Father and Sovereign, of selfishness, because, to test their loyalty, he had prohibited them from eating of the tree of knowledge. "Hath God said, Ye shall not eat of every tree of the garden?" he said to Eve. "And the woman said, . . . We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die."

This was the smallest test that God could devise to prove the obedience of our first parents; but Eve fell under the temptation. Adam accepted the forbidden fruit from the hand of his wife; and by this act the flood-gates of woe were opened upon our world. Adam was endowed with a nature pure and sinless, but he fell because he listened to the suggestions of the enemy. His posterity became depraved; by one man's disobedience many were made sinners.

When Christ came, it was to a world disloyal to God—a world all seared and marred by the curse of rebellion. Since the fall, the arch-deceiver had carried on his work with intense vigor, until the curse of transgression had fallen heavily upon the earth. Men were corrupted by Satan's inventions. He had been leading them astray by his false representations of God's character. Claiming for himself the attributes of mercy, goodness, and truth, he had attributed his own character to God. These misrepresentations Christ knew he must meet in human nature, and prove to be false.

For this, he, the Commander of all heaven, one with God, clothed his divinity with humanity. He humbled himself, taking up his abode on the earth, that he might become acquainted with the temptations and trials wherewith man is beset. Before the heavenly universe he unfolded to men the great salvation that his righteousness would bring to all who accept it,—an inheritance among the saints and angels in the presence of God.

Christ was tempted by Satan in a hundredfold severer manner than was Adam, and under circumstances in every way more trying. The deceiver presented himself as an angel of light, but Christ withstood

his temptations. He redeemed Adam's disgraceful fall, and saved the world.

With his human arm, Christ encircled the race, while with his divine arm, he grasped the throne of the Infinite, uniting finite man with the infinite God. He bridged the gulf that sin had made, and connected earth with heaven. In his human nature he maintained the purity of his divine character. He lived the law of God, and honored it in a world of transgression, revealing to the heavenly universe, to Satan, and to all the fallen sons and daughters of Adam, that through his grace, humanity can keep the law of God. He came to impart his own divine nature, his own image, to the repentant, believing soul.

There is hope for all who will come to Christ and receive him as their personal Saviour. The faith that lays hold upon Christ will work by love and purify the soul. "If our gospel be hid," Paul declares, "it is hid to them that are lost: in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them. . . . For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ. {**Y.I June 2nd, 1898**}

With His own blood He has signed the emancipation papers of the race. {**M.H page 89**}

All men have been bought with this infinite price. {**C.O.L page 326**}

He took in His grasp the world over which Satan claimed to preside as his lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favour with God. {**I S.M page 343**}

This "past-tense" salvation is called justification of life by the Apostle in Romans 5: 18. It is corporate universal justification; legal pardon for all! This is the root of the gospel! It is also called the objective gospel!

Notice that in 2 Timothy 1: 8 – 10 Paul states that God “saved us” then he says He “called us”. Christ, by His death, changed our legal status from universal condemnation to universal pardon or justification. That act allowed the Holy Spirit to do His work of “calling all” to accept Christ as a personal Saviour.

God had purposed from all eternity to save Adam’s lost humanity in Christ through Christ’s righteousness and death. Listen with rejoicing to the Apostle Paul.

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

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. {Romans 5: 10- 11} KJV

Listen again to the Spirit of Prophecy:

“Christ’s death on the cross paid the ransom for every human being. All may overcome, because Christ has made an atonement for the sins of the whole world.” {E.G.W Manuscript 140, 1903}

“The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fullness of the exercise of grace, mercy, peace and love to the most guilty of Adam’s race.” {E.G.W Manuscript 92, 1899, 7SDA BC 65}

PRESENT TENSE (SECOND PHASE OF SALVATION)

When any individual, upon hearing the good news of the gospel, believes in Christ, accepts Christ as his personal Saviour and surrenders self to Christ in genuine repentance, such an individual becomes justified by faith. The righteousness of Christ is put to the believer’s account (imputed) and God accepts the believer in Christ and treats him as though he never sinned!

The process of being saved, in the present tense, begins. Justification by faith includes the new birth and produces spiritual growth and progressive victory over defects and weaknesses. We call this sanctification and it is life-long in duration. This present tense salvation requires our choice, response and cooperation and the exercise of faith.

Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law: for by the works of the law shall no flesh be justified. But if, while we seek to be justified by Christ, we ourselves also are found sinners, [is] therefore Christ the minister of sin? God forbid. {Galatians 2: 16-17} KJV

For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. {Romans 4: 3-5} KJV

Now it was not written for his sake alone, that it was imputed to him; But for us also, to whom it shall be imputed, if we believe on him that raised up Jesus our Lord from the dead; Who was delivered for our offences, and was raised again for our justification. {Romans 4: 23- 25} KJV

Other passages which describe present-tense salvation are 1Corinthians 1: 18 and 2 Corinthians 2: 15 but the verb tense may not be clearly seen by the reader of these texts in the KJV of the Bible.

Let us read these texts from the NKJV.

For the message of the cross is foolishness to those who are perishing, but to us who are being saved it is the power of God. {1 Corinthians 1: 18} NKJV

For we are to God the fragrance of Christ among those who are being saved and among those who are perishing. {2 Corinthians 2: 15} NKJV

This present-tense or second phase of salvation is also implied in Jude 1: 24, 2 Peter 2: 9 and Matthew 5: 48.

Now unto him that is able to keep you from falling, and to present [you] faultless before the presence of his glory with exceeding joy, {Jude 1: 24} KJV

The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished: {2 Peter 2: 9} KJV

Be ye therefore perfect, even as your Father which is in heaven is perfect. {Matthew 5: 48} KJV

All of these verses quoted here refer to salvation from sinning and the growth of Christian character to maturity and perfection. All this was encompassed in what the angel Gabriel announced to Joseph.

And she shall bring forth a son, and thou shalt call his name JESUS: for he shall save his people from their sins. {Matthew 1: 21} KJV

This present-tense or second phase of salvation is abiding in Christ by faith. In this phase the Holy Spirit by God's love reproduces in the character of the believer all that God has already accomplished in Christ. Through God's love, the believer claims and experiences by faith the death and resurrection of Christ and so becomes dead to self and sin. Moreover the believer claims and experiences by faith the victorious love and life of Christ and so experiences progressive spiritual growth in love unto perfection of Christian character. The Agape love of God revealed at Calvary melts the sinner's heart, producing genuine repentance, confession, conversion and transformation of character!

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. I do not frustrate the grace of God: for if righteousness [come] by the law, then Christ is dead in vain. {Galatians 2: 20-21} KJV

For ye are all the children of God by faith in Christ Jesus. For as many of you as have been baptized into Christ have put on Christ. {Galatians 3: 26-27} KJV

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. {Colossians 3: 1-3} KJV

Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry: For which things' sake the wrath of God cometh on the children of disobedience: In the which ye also walked some time, when ye lived in them. But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds; And have put on the new [man], which is renewed in knowledge after the image of him that created him: {Colossians 3: 5-10} KJV

Yea doubtless, and I count all things [but] loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them [but] dung, that I may win Christ, {Philippians 3: 8} KJV

And be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith: That I may know him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. {Philippians 3: 9-11} KJV

Whereas the past-tense or first phase salvation was accomplished entirely by Christ's death on the cross, the present-tense or second phase salvation requires, in addition, His intercessory High Priestly work in the Heavenly Sanctuary and the Holy Spirit's work of reproducing Christ's righteousness in the believer. All of this reveals God's amazingly wonderful character of Agape love.

The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ. The Lord can do nothing toward the recovery of man until, convinced of his own weakness, and stripped of all self-sufficiency, he yields himself to the control of God. Then he can receive the gift that God is waiting to bestow. From the soul that feels his need, nothing is withheld. He has unrestricted access to Him in whom all fullness dwells. "For thus saith the high and lofty One that inhabited eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isaiah 57:15." {D.A page 300 / paragraph 1}

FUTURE TENSE (THIRD PHASE) SALVATION

Those individual believers who finish their Christian experience victoriously by abiding in Christ by faith unto the end shall, by resurrection or by translation, enter the final phase of salvation which is called glorification.

This future-tense salvation is mentioned in the following passages.

And ye shall be hated of all [men] for my name's sake: but he that endureth to the end shall be saved. {Matthew 10: 22} KJV

But he that shall endure unto the end, the same shall be saved. {Matthew 24: 13} KJV

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. {Mark 16: 16} KJV

When Christ, [who is] our life, shall appear, then shall ye also appear with him in glory. {Colossians 3: 4} KJV

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: Who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. {Philippians 3: 20-21} KJV

And if children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with [him], that we may be also glorified together. {Romans 8: 17} KJV

Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. {Romans 8: 30} KJV

The glorified saints shall live and reign in HEAVEN with Christ during the 1000 year millennium (Revelations 20). Thereafter the glorified saints will live forever on the earth made new with full access to the entire universe!

This future-tense or third phase of salvation is the final and irrevocable phase of salvation. This third-phase is better referred to as eternally saved.

A SUMMARY OF THE THREE PHASES OF SALVATION

Please understand that these are three phases of salvation and not three phases of the gospel. There is one gospel. In Christ, we have been saved from the penalty of sin, this is a historical fact! All humanity has been bought back or redeemed from the curse of the law. This first phase or past-tense salvation, including all that God has already accomplished “in Christ”, is the gospel! The second phase of salvation, present-tense, is justification by faith which is unto eternal life and which produces sanctification. This is the fruit of the gospel (also called the fruit of the Spirit). The third phase of salvation is yet future and is called glorification which is the hope of the gospel.

So there is the gospel, the fruit of the gospel and the hope of the gospel.

REDEMPTION OF THE LOST INHERITANCE

Adam’s one act of disobedience caused the loss of:

1. Our Right Legal Standing in God’s Government
2. Our innocent character
3. Our perfect body
4. Our perfect planet

Through the plan of salvation our entire inheritance is bought back and glorified and will be restored in a specific order. The gospel firstly gave **LEGAL PARDON TO ALL MANKIND**; then secondly restores the believer's character now in the present tense; thirdly, at the Second Coming of Christ, the saved will receive the new glorified body; fourthly at the Third Coming of Christ, at the end of the 1000 year millennium, the saints will receive the earth made new!

So although Christ paid the redemption price for the entire inheritance at Calvary's cross, the actual accomplishments occur in the following order:

5. Corporate legal pardon for all, accomplished by the Faith of Christ through His Life, Death and Resurrection. (Past Tense Salvation)
6. Redemption of the believer's character accomplished by Christ's High Priestly Ministry.(Present Tense Salvation)
7. Redemption of the body accomplished by the SECOND ADVENT through resurrection/translation.(Future Tense Salvation)
8. Redemption of the Earth accomplished by the THIRD ADVENT through the creation of new heavens and new Earth after the destruction sin and the unsaved and Satan and his fallen angels. (Salvation of the inheritance)

And for this cause he is the mediator of the New Testament, that by means of death, for the redemption of the transgressions [that were] under the first testament, they which are called might receive the promise of eternal inheritance. {Hebrews 9: 15} KJV

Chapter 5

Traditional views of the Gospel

The 1888 message of Christ's righteousness presented the gospel in distinct and clear lines of truth thereby exposing the error of traditional views. Let us consider a crucial question.

The Good News leaves us with a serious question. If the price of our salvation has actually been fully paid at Calvary and Christ has actually died for all the sins of all mankind for all time, how can people also suffer and die for the same sins in the final executive judgement? Will the same sins be punished twice? Theologians call this “double jeopardy”. Does the plan of salvation involve “double jeopardy”? The true gospel, as presented in the 1888 message of righteousness by the faith of Jesus, gives a clear answer to this question. But before we look at the only right answer, let us consider three traditional views each of which attempts to answer the

question or solve the problem of “double jeopardy”. These three views or schools of theological thought are: UNIVERSALISM, CALVINISM and ARMINIANISM. In each of these schools of thought there are errors some more subtle than others.

UNIVERSALISM

Universalism believes the truth that Jesus fully paid the price for every human and actually died for everyone’s sins. But Universalism draws the wrong conclusion from that truth. The Universalist concludes that every individual person automatically will be eternally saved. The following texts show that such a conclusion is false:

Enter ye in at the strait gate: for wide [is] the gate, and broad [is] the way, that leadeth to destruction, and many there be which go in thereat: {Matthew 7: 13} KJV

And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth. {Matthew 8: 11-12} KJV

When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be gathered all nations: and he shall separate them one from another, as a shepherd divideth [his] sheep from the goats: And he shall set the sheep on his right hand, but the goats on the left. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: For I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungered, and fed [thee]? or thirsty, and gave [thee] drink? When saw we thee a stranger, and took [thee] in? or naked, and clothed [thee]? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done [it] unto one of the least of

these my brethren, ye have done [it] unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels: For I was an hungered, and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungered, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did [it] not to one of the least of these, ye did [it] not to me. And these shall go away into everlasting punishment: but the righteous into life eternal. {Matthew 25: 31-46} KJV

And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. {Revelation 20: 14-15} KJV

He that overcometh shall inherit all things; and I will be his God, and he shall be my son. But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death. {Revelation 21: 7-8} KJV

And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? {1 Peter 4: 18} KJV

Some Universalists even teach that Satan himself will ultimately be saved but a careful reading of Ezekiel 28: 18-19 shows such a teaching to be utterly false.

What Universalism fails to understand is that though Jesus has paid the redemption price for every soul and legally reconciled corporate humanity to God, for any individual to be eternally saved, that individual must believe the gospel and give himself fully to Jesus. This was explained in chapters 3 and 4.

CALVINISM

Calvinism asserts that God has predestined some people to be saved, these are called the Elect, and He also predestined some people to be lost. This is called the doctrine of double predestination. This doctrine teaches that Jesus did not die for the sins of those predestined to be lost. Therefore for the Calvinist there is no “double jeopardy”. Calvinism has many adherents including Presbyterians, Reformed Baptists, the Dutch Reformed Church and the Christian Reformed Church.

The following texts clearly show that the doctrine of double predestination is utterly false:

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

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

For [there is] one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. {1 Timothy 2: 5-6} KJV

The Lord is not slack concerning his promise, as some men count slackness; but is longsuffering to us-ward, not willing that any should perish, but that all should come to repentance. {2 Peter 3: 9} KJV

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. {John 3: 16} KJV

For this [is] good and acceptable in the sight of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth. For [there is] one God, and one mediator between God and men, the man Christ Jesus; Who gave himself a ransom for all, to be testified in due time. {1 Timothy 2: 3-6} KJV

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

ARMINIANISM

Arminianism is derived from the name of the former Dutch Reformed theologian Jacobus ARMINIUS (1560-1609). He opposed Calvin's doctrine of Double Predestination and asserted the importance of man's free will and free choice in responding to God's offer of salvation. Arminianism is much more correct in its teaching than Calvinism. The key point in Arminianism is that everyone is free to believe or disbelieve. There is no predestination of anyone to be saved or lost, whosoever will may come to receive salvation. Arminianism also rejects the false doctrine of once saved always saved which is part and parcel of Calvinism.

Most evangelical churches hold to the Arminianism position. Methodists, Wesleyan-Holiness, Baptists, Nazarenes, many Pentecostal churches and Seventh Day Adventists all claim to be Arminian.

Of course it is much better to be Arminian than Calvinist or Universalist. However, the error in Arminianism is subtle. It teaches that Christ's death on the cross does absolutely nothing for an individual unless that individual believes. It asserts that Christ's death was only provisional and only becomes efficacious to the individual who believes. In other words, the cross accomplishes nothing at all for an individual unless that individual believes. Arminianism sees no past-tense salvation, only present-tense and future-tense.

We explained in chapter 3 and 4 that before we were born, before we could choose or believe, Christ paid the redemption price for every single human soul and died for all our sins thereby effecting legal pardon and corporate legal justification for all mankind. His death changed our status from condemnation to acquittal, from illegal to legal and gave us probationary existence. All of this was actually done for every single human soul. This is the goodness of God that leads to repentance. It reveals an incredible love that convinces and convicts the individual sinner, drawing him to Jesus to be justified by faith which is unto eternal life for those who endure to the end.

Typical Arminian terminology includes statements like these: “God provided salvation,” “Jesus made provision,” “we have a part to play,” “we must respond.” All such terms are correct when used in reference to individual justification by faith, but make no mention of what God has done for all mankind in the legal pardon and probationary life given to all men.

The atonement is not a mere provision. It has accomplished something for all men.

But is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel: {2 Timothy 1: 10} KJV

All men have physical probationary existence because of Christ’s death. The condemnation which resulted from Adam’s sin has been reversed for all men.

Another major problem with Arminianism is that it does not deal with the problem of “double jeopardy.” It teaches that the unsaved will die for their sins, the same sins Christ died for. Therefore the Arminian position falls short of the gospel light that will lighten the earth with its glory in the Loud Cry of Revelation 18.

THE 1888 MESSAGE TRANSCENDS ARMINIANISM

The true gospel of the 1888 message corrects the errors of Arminianism. The 1888 message declared:

- (i) The objective gospel, what God has done for all mankind before they were born or before they chose or believe.
- (ii) The fruit of the gospel, justification by faith, which requires the individual’s free choice and exercise of faith and which produces sanctification by faith.
- (iii) The hope of the gospel, glorification.

Listen to Waggoner in “The Glad Tidings”:

“God has wrought out salvation for every man, and has given it to him, but the majority spurn it and throw it away. The judgement will reveal the fact that full salvation was given to every man and that the lost have deliberately thrown away their birthright possession.” (Waggoner, *The Glad Tidings*, page 14).

“Someone may lightly say, ‘Then we are all right; whatever we do is right so far as the law is concerned, since we are redeemed.’ It is true that all are redeemed, but not all have accepted redemption. 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”

Listen to A.T. Jones in Sermon 17, 1893 G.C Bulletin commenting on Ephesians 1:

“Now [Christ] has done all that freely. For how many people did He do this? Every soul? [Congregation: ‘Yes, sir.’] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved.

“Whether you or I let Him have us, that is not the question just now. Before the foundation of the world He bought me. Then whose are we? [Congregation: ‘The Lord’s.’]”

“How is it possible for one to get into doubt as to whether he is the Lord’s or not? ‘He that believeth not God, has made Him a liar.’ He may not do that in so many words, but when he gets into doubt as to whether he is the Lord’s, he has allowed unbelief to overthrow him and Satan to get the advantage and sweep everything away.

“But still the Lord will not take what He has bought without our permission. There is a line which God has set as fixing the freedom of every man and He Himself will never go over that line a hair’s

breadth without permission, but when permission is given, then He will come for all that He bought.”

“Well, suppose you get up in the morning with a headache and your digestion has not worked very well and you don’t feel just right. How do you know you are the Lord’s? [Congregation: ‘Because He says so.’] Sometimes people say when we ask them. ‘Have your sins been forgiven?’ ‘Yes I was convinced that they were, for awhile.’ ‘What convinced you?’ ‘I felt as though they were forgiven.’ They did not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. The only evidence that we can have that these things are so is that God says so. Don’t look to feelings. Feelings are as variable as the wind.

“We need not have any more doubt as to whether we are the Lord’s. But there are some people who have not submitted themselves to the Lord and are not practically His. He has made them His by purchase; now how can they know that they are His? By His word.

“But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. It will save you from sinning. When a man’s choice is to be the Lord’s, then God works in him both to will and to do of his own good pleasure. The divine power is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin.

“When was it that he bought us? [Congregation: ‘Before the foundation of the world.’] What kind of folks were we before the foundation of the world? Sinners, just as we are? Evil beings and willing to go into evil ways? Making no profession of religion and not particularly wanting to? Did He buy us then? [Congregation: ‘Yes.’] And He bought our sins. Isaiah describes it – wounds and bruises and putrefying sores; no soundness at all.

“Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn’t it? [Congregation: ‘Yes.’] When sin is pointed out to you, say, ‘I would rather have Christ than that’” {**Jones, General Conference Bulletin, 1893, sermon No. 17, condensed**}.

TWO KEY STATEMENTS

The first, by Waggoner in the quotation from Glad Tidings:

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

The second by A.T. Jones in the quotation from his sermon 17, 1893 G.C.B:

“Then the choice is forever with me as to whether I would rather have my sins than to have Him (Christ)... When sin is pointed out to you, say, ‘I would rather have Christ than that’”.

These two statements give us the clues we need to answer the question about “double jeopardy”. And they connect us to our next two (2) chapters when we look at the office work of the Holy Spirit and the unpardonable sin.

CLOSING GEM

As many as received him, to them gave he power to become the sons of God, even to them that believe on his name. John 1:12.

When Adam’s sin plunged the race into hopeless misery, God might have cut Himself loose from fallen beings. He might have treated them as sinners deserved to be treated. He might have commanded the angels of heaven to pour out upon our world the vials of His wrath. He might have removed this dark blot from His universe. But He did not do this. Instead of banishing them from His presence, He came still nearer to the fallen race. He gave His Son to become bone of our bone and flesh of our flesh. “The Word was made flesh, and dwelt among us, . . . full of grace and truth” (John 1:14). Christ by His human relationship to men drew them close to God. He clothed His divine nature with the garb of humanity, and demonstrated before the heavenly universe, before the unfallen worlds, how much God loves the children of men.

The gift of God to man is beyond all computation. Nothing was withheld. God would not permit it to be said that He could have done more or revealed to humanity a greater measure of love. In the

gift of Christ He gave all heaven.

Divine sonship is not something that we gain of ourselves. Only to those who receive Christ as their Saviour is given the power to become sons and daughters of God. The sinner cannot, by any power of his own, rid himself of sin. . . . But the promise of sonship is made to all who believe on His name.” Every one who comes to Jesus in faith will receive pardon.

God was to be manifest in Christ, “reconciling the world unto himself” (2 Corinthians 5:19). Man had become so degraded by sin that it was impossible for him, in himself, to come into harmony with Him whose nature is purity and goodness. But Christ, after having redeemed man from the condemnation of the law, could impart divine power to unite with human effort. Thus by repentance toward God and faith in Christ the fallen children of Adam might once more become “sons of God.”

When a soul receives Christ, he receives power to live the life of Christ. {A.G. Page 53}

Chapter 6

The Office Work of the Holy Spirit

In order to answer the question of “double jeopardy” and to understand what the unpardonable sin is, we need to examine the office work of the Holy Spirit. In St. John 16: 7-16, Jesus described the important work of the Holy Spirit.

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you. And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; Of righteousness, because I go to my Father, and ye see me no more; Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he

shall hear, [that] shall he speak: and he will show you things to come. He shall glorify me: for he shall receive of mine, and shall show [it] unto you. All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall show [it] unto you. A little while, and ye shall not see me: and again, a little while, and ye shall see me, because I go to the Father. {John 16: 7-16} KJV

IT IS EXPEDIENT FOR YOU THAT I GO AWAY

St. John 16: 7 seems puzzling to us at first glance but careful study allows us to understand what Jesus is saying. Jesus in human form could only be in any one place at any given time and therefore could not be accessible to all human beings at any given time. But the Holy Spirit whose personality is a mystery, but who is revealed to be infinitely dynamic in personality, can be everywhere at the same time! Therefore through the Holy Spirit, Christ would be freely accessible to all at any given time.

Before offering Himself as the sacrificial victim, Christ sought for the most essential and complete gift to bestow upon His followers, a gift that would bring within their reach the boundless resources of grace. “I will pray the Father,” He said, “and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him: but ye know Him; for He dwelleth with you, and shall be in you. I will not leave you orphans: I will come to you.” John 14:16-18, margin.

Before this the Spirit had been in the world; from the very beginning of the work of redemption He had been moving upon men’s hearts. But while Christ was on earth, the disciples had desired no other helper. Not until they were deprived of His presence would they feel their need of the Spirit, and then He would come.

The Holy Spirit is Christ’s representative, but divested of the personality of humanity, and independent thereof. Cumbered with humanity, Christ could not be in every place personally. Therefore it was for their interest that He should go to the Father, and send the Spirit to be His successor on earth. No one could then have any advantage because of his location or his personal contact with Christ.

By the Spirit the Saviour would be accessible to all. In this sense He would be nearer to them than if He had not ascended on high. {D.A 668-9}

THE SEVEN OFFICE FUNCTIONS OF THE HOLY SPIRIT

Let us first list the seven office functions of the Holy Spirit. St. John 17: 8 describes the first 3:

1. The Holy Spirit reproves the world of sin
2. He reproves the world of righteousness
3. He reproves the world of judgement

(The reasons are given in verses 8- 11)

Verse 13 mentions 2 other functions:

1. The Holy Spirit will guide us into all truth by speaking not about Himself but about Christ and the Father.
2. He will reveal the future (this is done through the prophetic gift).

Verses 14 and 15 reveal the other two (2) functions:

1. He shall glorify Christ
2. He shall receive all of Christ and make it known (intellectually and experientially) to us.

The first three (3) of these functions constitute the Spirit's primary work.

THE HOLY SPIRIT'S PRIMARY WORK – ST. JOHN 16: 8-11

What is meant by the words in the KJV: “reprove the world of sin and of righteousness, and of judgement?”

The world has its own definitions for these terms. Religion has its own definitions for these terms. But what are the definitions Jesus gave within the framework of the gospel and the Spirit's work?

Let us read St. John 16: 8-11 from the NIV.

When he comes, he will prove the world to be in the wrong about sin and righteousness and judgment: About sin, because people do not believe in me; About righteousness, because I am going to the Father, where you can see me no longer; And about judgment, because the prince of this world now stands condemned. {John 16: 8-11} NIV

REPROVING THE WORLD OF SIN

THE GOSPEL DEFINITION OF SIN

Our usual reference for the definition of sin is 1 John 3:4.

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. {1 John 3: 4} KJV

But this is not the definition Jesus gives when describing the office work of the Holy Spirit. He says the Holy Spirit will reprove the world of sin “because they believe not on Me.”

Sin is the transgression of the law (1 John 3: 4). All have sinned (Romans 3: 23).

God has laid the iniquity of us all on Christ (Isaiah 53: 6). Christ hath redeemed us from the curse of the law (Galatians 3: 13). All have been bought back by Christ’s infinite sacrifice on the cross. He died for our sins (1 Corinthians 15: 3). He tasted death for every human being (Hebrews 2: 9). Therefore , in the light of the gospel, the ultimate sin is the sin of not believing on Christ.

Let us now consider two very important but often overlooked or misunderstood texts, 1 John 5: 16- 17.

If any man see his brother sin a sin [which is] not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. {1 John 5: 16- 17} KJV

Let us also read those texts from the NIV.

If you see any brother or sister commit a sin that does not lead to death, you should pray and God will give them life. I refer to those whose sin does not lead to death. There is a sin that leads to death. I am not saying that you should pray about that. All wrongdoing is sin, and there is sin that does not lead to death. {1 John 5: 16- 17} NIV

Here we see two types of sin described. There are sins which are not unto death, and this could only mean the second death. And these can be forgiven. Then there is a sin unto death which cannot be forgiven!

In Mark 16: 15- 16 KJV, Jesus hit the nail on the head.

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

There we have it. The sin that is unto death is the sin of not believing the gospel, not believing on Christ. Persistent rejection of the gospel, until the mind is fixed in unbelief, is the unpardonable sin. The sin of not believing the gospel is the sin that produces a second condemnation and sends the unbeliever into the second death.

REPROVING THE WORLD OF RIGHTEOUSNESS

Of righteousness, because I go to my Father, and ye see me no more; {John 16:10} KJV

Speaking in legal terminology we say that the broken law (sin) produced complete separation from God and, therefore, the second death. Jesus died that death for all mankind. Moreover the law demands perfect righteousness. This the sinner cannot give. But Jesus developed the perfect faith, love, surrender to God and obedience. He did all that for all of us. He fulfilled all righteousness for us, therefore He is the LORD OUR RIGHTEOUSNESS!

And Jesus answering said unto him, Suffer [it to be so] now: for thus it becometh us to fulfil all righteousness. Then he suffered him. {Matthew 3: 15} KJV

No weapon that is formed against thee shall prosper; and every tongue [that] shall rise against thee in judgment thou shalt condemn. This [is] the heritage of the servants of the LORD, and their righteousness [is] of me, saith the LORD. {Isaiah 54: 17} KJV

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

Jesus could not return to the Father until He had produced a perfect, mature righteousness for all mankind. Once that was accomplished He could have ascended back to His Father after His death and resurrection.

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost.

To the angels and the unfallen worlds the cry, "It is finished," had a deep significance. It was for them as well as for us that the great work of redemption had been accomplished. They with us share the fruits of Christ's victory. {D.A chapter 79 - paragraph 1-2}

Therefore the second primary work of the Holy Spirit is to convince the world that Christ is our Righteousness! All the righteousness we need to be saved, to pass the judgement and to enter glory has been produced by Christ. This righteousness is imputed and imparted to the believing sinner. This is wonderfully good news! Listen to Paul.

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

his resurrection, and the fellowship of his sufferings, being made conformable unto his death; If by any means I might attain unto the resurrection of the dead. {Philippians 3: 8 – 11} KJV

REPROVING THE WORLD OF JUDGEMENT

Of judgment, because the prince of this world is judged. {John 16: 11} KJV

According to John 14: 30, John 12: 31 and Ephesians 2: 2, Satan is the prince of this world. When Satan induced our Adam and Eve to sin, we were all sold out to Satan's government of sin. Our planet was also sold out to Satan who thereby became the prince of this world. Adam's corporate sin led to corporate investigation (Genesis 3) and the pronouncement of judgement on Satan.

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. {Genesis 3: 15} KJV

At the cross Satan bruised Christ's heel whereas Christ bruised Satan's head. Christ, as the Second Adam, bought back, or redeemed, all that had been sold out. By His perfect faith, perfect righteousness and perfect sacrifice, Christ cast Satan out of his usurped position.

Now is the judgment of this world: now shall the prince of this world be cast out. And I, if I be lifted up from the earth, will draw all [men] unto me. {John 12: 31 -32} KJV

Christ did not yield up His life till He had accomplished the work which He came to do, and with His parting breath He exclaimed, "It is finished." John 19:30. The battle had been won. His right hand and His holy arm had gotten Him the victory. As a Conqueror He planted His banner on the eternal heights. Was there not joy among the angels? All heaven triumphed in the Saviour's victory. Satan was defeated, and knew that his kingdom was lost. {D.A chapter 79 - paragraph 1}

So we clearly see that at the cross the prince of this world was judged and cast out! The Last Adam, Christ, won the victory and reversed the condemnation which resulted from Adam's disobedience. Since Christ has redeemed Adam's failure every individual will be judged on the matter of whether or not he or she has accepted or rejected Christ.

The investigative judgement of the righteous, which started at the end of the 2300 year prophecy in Oct. 1844, will give the Kingdom to all who have accepted Christ and His victoriously redemptive work.

During the millennium, the judgement of the unsaved will show that the lost ones deliberately rejected Christ's redemptive work.

And yet we are told that the Ten Commandments Moral Law is the standard in the judgement. The Holy Spirit uses the law to point out sins and to give us no ease of conscience until the Spirit through law by God's love brings us to Christ to be justified. And therefore as A.T Jones pointed out (in Sermon 17, 1893 which we quoted earlier):

"...the choice is forever with me as to whether I would rather have my sins than to have CHRIST...when sin is pointed out to you, say, I would rather have Christ than that sin."

So the law will be used in the judgement to show whether we have chosen Christ rather than sin or sin rather than Christ. But we will be saved or lost based on whether we have accepted or rejected Christ!

No one will die the Second Death for sins of law transgression but for the sin of unbelief of the gospel, the sin of rejecting Christ, of clinging to some cherished idol and rejecting Christ and His redemptive work!

A DIFFICULT CONCEPT?

This concept of a second condemnation, a condemnation which is the result of fixing the mind in rejection of Christ and His redemptive atonement at the Cross, is difficult for some to grasp. Tradition has taught us that those who will be lost and who will die the second death will do so as punishment for their own sins. But if Christ has already exhausted the punishment for all the sins of all mankind for all time, how could these same sins be punished again?

A careful study of scripture shows us the true gospel teaching of this matter. Let us examine a number of scripture passages.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God the Father sealed. Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. {John 6: 26 - 29} KJV

Notice verse 29, the Jews, with the Old Covenant tradition of salvation by works, asked Jesus what work should they do, the answer of Jesus must have surprised them.

Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. {John 6: 29} KJV

Let us now examine John 8: 24.

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins. {John 8: 24} KJV

The message is clear. The issue is belief or unbelief in Jesus.

Consider also John 3: 17-19.

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

Notice again that Jesus took care of the first condemnation, the one which resulted from our fall in Adam and its resultant individual sins. The second condemnation is clearly defined as:

- (i) Unbelief (he that believeth not is condemned already)
- (ii) Loving darkness rather than light and therefore rejecting the light. And Jesus is the light.

[That] was the true Light, which lighteth every man that cometh into the world. {John 1: 9} KJV

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

Finally, John the Baptist, and John the Apostle, both state the matter very clearly.

He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him. {John 3: 36} KJV

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. {1 John 5: 11- 12} KJV

The second death will be the result of not believing, not having, (i.e. rejecting), the Son of God.

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]; {Hebrews 2: 3} KJV

CLOSING GEMS

Jesus placed the cross in line with the light coming from heaven, for it is there that it shall catch the eye of man. The cross is in direct line with the shining of the divine countenances, so that by beholding the cross men may see and know God and Jesus Christ, whom he hath sent. In beholding God we behold the one who poured out his soul unto death. In beholding the cross the view is extended to God, and his hatred of sin is discerned. But while we behold in the cross God's

hatred of sin, we also behold his love for sinners, which is stronger than death. To the world the cross is the incontrovertible argument that God is truth and light and love. {S.T March 7th, 1895}

The whole world stands condemned before the great moral standard of righteousness. In the great day of judgment every soul that has lived on the earth will receive sentence in accordance as to whether his deeds have been good or evil in the light of the law of God. Every mouth will be stopped as the cross with its dying Victim shall be presented, and its real bearing shall be seen by every mind that has been sin blinded and corrupted. Sinners will stand condemned before the cross, with its mysterious Victim bowing beneath the infinite burden of human transgression. How quickly will be swept away every subterfuge, every lying excuse! Human apostasy will appear in its heinous character. Men will see what their choice has been. They will then understand that they have chosen Barabbas instead of Christ, the Prince of Peace. {S.T March 7th, 1895}

Chapter 7

The Unpardonable Sin

In our last chapter we listed the seven functions of the Holy Spirit as described in John 16: 7- 16 and we examined the first three of those seven, called the three primary functions of the Holy Spirit.

In 1 Corinthians 2: 9- 16, the Apostle Paul informs us that we cannot even see or understand or comprehend the truth of the gospel and the deep things of God apart from the work of the Holy Spirit. And of course this is an amplification of John 16: 13- 15.

Let us read 1 Corinthians 2: 9- 16.

But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed [them] unto us by his

Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. For who hath known the mind of the Lord, that he may instruct him? But we have the mind of Christ. {1 Corinthians 2: 9- 16} KJV

HOW MANKIND LOST THE HOLY SPIRIT

When Adam, our first representative man, disobeyed God, he sold out the human race and the whole world to Satan. Humanity, right there and then, forfeited the right to have the Holy Spirit and in reality lost the Holy Spirit. It would have been illegal for the Holy Spirit to work on the human mind and heart while the race was sold out to another government and another spirit. God never transgresses the law of freedom or any other principle of righteousness.

HOW THE HOLY SPIRIT WAS GIVEN BACK TO MANKIND

As we have seen before, the moment Adam sinned, the Son of God “stepped” into the gap of separation from God which sin has produced. This prevented Adam and mankind from being annihilated (dying the second death), and allowed the Holy Spirit to do its office work. When the fullness of time arrived, the incarnate Son of God actually died the second death for all mankind.

So we see then that the sacrifice of the Son of God was the price that had to be paid for mankind to again have access to the Holy Spirit. The price was infinite.

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

Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned: {Romans 5: 12} KJV

THE SIN AGAINST THE HOLY SPIRIT

The Holy Spirit convinces and convicts us of the truth and glory of the gospel of Jesus Christ. The Holy Spirit reveals the fullness and clarity of gospel light to the soul. Therefore to willfully and persistently reject the gospel while the Holy Spirit is working upon the spirit and soul of the individual is to insult, despise, nullify and trample underfoot the Holy Spirit by rejecting Christ.

If a person does not accept a gospel truth because he or she does not see or understand it, or is not convinced or convicted of it by the Holy Spirit, that is not the unpardonable sin because we are told in 1 Corinthians 2: 14:

But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know [them], because they are spiritually discerned. {1 Corinthians 2: 14} KJV

And of course, since minds differ, the time period required by the Holy Spirit to convince, convict and enlighten souls will also differ.

During the loud cry of Revelation 18: 1- 4, the Holy Spirit in latter rain power will so lighten the world with the glory of the gospel and the love of God that every living person will be brought to the point of final decision. At that time rejection of the truth, as it is in Jesus, will constitute the unpardonable sin.

BLASPHEMY AGAINST THE HOLY SPIRIT

To blaspheme means: to treat with utter disrespect; to show violent contempt of; to treat with scornful disdain; to jokingly trivialize a matter of the highest import.

To reject the Spirit's work of guiding into all truth, (by progressively revealing Christ and His redemptive work), is to nullify the infinite price paid for our salvation. That is blasphemy.

Wherefore I say unto you, All manner of sin and blasphemy shall be forgiven unto men: but the blasphemy [against] the [Holy] Ghost shall not be forgiven unto men. And whosoever speaketh a word against the Son of man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the [world] to come. {Matthew 12: 31-32} KJV

A SECOND CONDEMNATION

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. {Mark 16: 16} KJV

To reject, with fixed finality, the work of the Holy Spirit is to throw away or nullify the infinite gift of salvation which is already given to us in Christ and to bring upon oneself a second condemnation. We already discussed in chapters 3 and 4 that all mankind was condemned in Adam; that was the first condemnation. All mankind was corporately justified in Christ. When Jesus says “he that believeth not shall be condemned” (Mark 16: 16), He is not referring to the first or Adamic condemnation but to a second condemnation which results from rejection of the gospel which is rejection of Christ and is the unpardonable sin or blasphemy against the Holy Spirit.

THE OTHER DIMENSIONS TO THE DEFINITION OF BLASPHEMY

1. The account in Matthew 12: 22- 31, of a miracle performed by Jesus in casting out demons and the reaction of the Pharisees to the miracle, is an interesting one. The Pharisees attributed this miracle of God, performed by the Holy Spirit through Christ, to Satan. To call a truth of God Satanic is utter disrespect and contempt for the Holy Spirit. The purpose of the miracle was to vindicate the validity of Christ’s claims to be the Messiah. The Pharisees rejected Christ in their rejection of the miracle and therefore blasphemed against the Holy Spirit.
2. *Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God. {John 10: 31- 33} KJV*

In this text we learn of another meaning of blasphemy. For any man to think, speak or act as if he were God is blasphemy. In this case the Jewish accusation against Christ was wrong because He is God the Son.

WHY THE UNPARDONABLE SIN CANNOT BE FORGIVEN

The Gospel is the Good News that Christ has died for all the sins of all mankind for all time. To put it in legal terminology, the penalty or punishment for our sins, the sins of all people, has been paid in full by the atoning sacrifice of Christ Jesus the Incarnate Son of God. Therefore God the Father has pardoned the human race; our condemnation has been fully revoked. The penalty for all the sins which have occurred as a result of Adam's fall has been paid in full by the death of Jesus the Son of God. All of this was accomplished by the faith in Jesus!

To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. {2 Corinthians 5: 19} KJV

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

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

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. {John 1: 29} KJV

This is the goodness of God that leads to repentance (Romans 2: 4) as the Holy Spirit reveals this in order to draw us to Christ to have sin removed from our hearts through faith in Christ. This is individual Justification by faith which produces sanctification.

Much more then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement.
{Romans 5: 9- 11} KJV

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

But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. {Romans 6: 22}
KJV

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

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

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon. {6 B.C page 1099}

It should be absolutely clear then that Jesus died for our sins and redeemed us from the curse of the law. He did this for all mankind. At Calvary's Cross our Saviour exhausted the penalty for all sin and sins, except one, and that one is the unpardonable sin. Since the penalty for all sin has been exhausted, none of that penalty is left to be executed on any of the

transgressions of any of Adam's offspring. Therefore the unsaved will die the second death because of a second condemnation for which there is no sacrifice or remedy. This is the condemnation that results from rejecting Christ and blaspheming against the Holy Spirit.

HOW THE APOSTLE PAUL DESCRIBES IT

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? {Hebrews 10: 26- 29} KJV

Let us list the salient points that the Apostle employs to describe the unpardonable sin.

- (i) It is willful
- (ii) It is done, not ignorantly, but after receiving the knowledge of the truth
- (iii) There is no sacrifice for this sin
- (iv) It involves trampling the Son of God underfoot
- (v) It counts the blood of the covenant as worthless
- (vi) It despises the Holy Spirit

Six key descriptive points are highlighted. The number six is the number of self and in this case implies choosing self and rejecting Christ. This is a terminally fixed mind-set of rejection of the Holy Spirit's revelation of the beauty and glory of Christ. For this sin of blasphemy against the Holy Spirit, there remains no sacrifice. It cannot be pardoned.

In the years that followed the 1888 General Conference Session, the Spirit of Prophecy gave warnings against doing despite to the Holy Spirit by rejecting the message. We close with this warning from R.H. October 21st, 1890.

It is not God that puts the blinder before the eyes of men or makes their hearts hard; it is the light which God sends to his people, to correct their errors, to lead them in safe paths, but which they refuse to accept,—it is this that blinds their minds and hardens their hearts. They choose to turn from the light, to stubbornly walk in sparks of their own kindling, and the Lord positively declares that they shall lie down in sorrow. When one ray of light which the Lord sends is not acknowledged, there is a partial benumbing of the spiritual perceptions, and the second revealing of light is less clearly discerned, and so the darkness will constantly increase until it is night to the soul. Christ said, “How great is that darkness!”

It is an astonishment to the whole universe that men do not see and do not acknowledge the bright beams of light that are shining upon them; but if they close their hearts to the light, and pervert the truth until it is interpreted to be darkness, they will imagine that their own criticism and unbelief is light, and will not confess their opposition to the ways and works of God. By pursuing a course like this, men who might have stood fast to the end, will place their influence against the message and messenger that God sends. But in the day of judgment, when the question is asked, “Why did you intercept yourself, your judgment and influence, between the people and the message of God?” They will have nothing to answer. If they open their lips then, it will only be to say that they now see truth as God sees it. They will confess that they were full of pride of opinion, trusted in their own judgment, and strengthened the hands that sought to tear down that which God had commanded to be built up. They will say, “Although the evidence was strong that God was working, I would not acknowledge it; for it was not in harmony with what I had taught. I was not in the habit of confessing any error in the past in my experience; I was too stubborn to fall upon the Rock and be broken. I determined to resist, and not be converted to the truth. I would not reveal the fact that I thought my course was wrong in any degree, and

my light went out in darkness.” To such the words apply, “Woe unto thee, Chorazin! Woe unto thee, Bethsaida! For if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes.”

As the prophet looked down the ages, and beheld the ingratitude of Israel, as he was shown in vision their unbelief, he also saw that which brought him joy of heart, and gave him a vivid sense of the goodness of God to Israel. He said, “I will mention the loving-kindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercies, and according to the multitude of his loving-kindnesses. For he said, Surely they are my people, children that will not lie: so he was their Saviour. In all their affliction he was afflicted, and the Angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them, and carried them all the days of old.” But through their own course of rebellion the blessing of God toward Israel was turned away from them. That which they had sown in questioning and unbelief, they had to reap. The record says, “But they rebelled, and vexed his Holy Spirit: therefore he was turned to be their enemy, and he fought against them.” May the Lord forbid that the history of the children of Israel in departing from God, in refusing to walk in the light, in refusing to confess their sins of unbelief and rejection of his messages, should be the experience of the people claiming to believe the truth for this time. For if they do as did the children of Israel in the face of warnings and admonitions, the same result will follow in these last days as came upon the children of Israel. The apostle admonishes, “Today if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness: when your fathers tempted me, proved me, and saw my works forty years. Wherefore I was grieved with that generation, and said, They do always err in their heart; and they have not known my ways. So I swear in my wrath, They shall not enter into my rest.” Now comes the warning of the apostle, sounding down along the lines to our time: “Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. But exhort one another daily, while it is called today; lest any of you be hardened

through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.”
{R.H. Oct. 21, 1890 – paragraphs 3- 5}

Chapter 8

Three Phases of Forgiveness

The three phases of salvation which we studied in chapter 4 are paralleled by three phases of forgiveness. These three phases are:

- (i) Universal Corporate Forgiveness – at the cross the whole human race was legally forgiven. This allowed probationary life for all individual persons. As we shall learn, this pardon is called CHARIZOMAI in the Greek. This forgiveness was pre-probationary.
- (ii) Individual Forgiveness in justification by faith where sin is removed from the heart of the individual who exercises genuine faith in Christ. As we shall also learn, this individual forgiveness is called APHIEMI in the Greek. This forgiveness occurs during a person's probation. It is intra- probationary.

- (iii) THE BLOTTING OUT OF SINS RECORDED IN THE HEAVENLY SANCTUARY – this occurs for each individual after the close of individual probation and therefore will be completed for all believers before the general closure of probation. Since this forgiveness occurs after the close of the individual's probation, it is therefore post-probationary for the individual.

Notice too that the second phase of forgiveness is the result of and depends on the first phase. And the third phase of forgiveness is the result of and depends on a completed second phase. In other words, the first phase is the gospel; the second phase is the fruit of the gospel; the third phase is the assurance of the hope of the gospel.

Having summarized for clarity and easy assimilation, let us now present our scriptural proof.

BIBLE PROOF FOR THE FIRST PHASE OF FORGIVENESS

Our key passage is 2 Corinthians 5: 18- 20.

And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. {2 Corinthians 5: 18- 20} KJV

This wonderful passage, in its first half, teaches us the first phase of forgiveness. Pay careful attention to these key points:-

- (i) God has (past tense) reconciled us to Himself by Jesus Christ (verse 18)
- (ii) God was (past tense) in Christ reconciling the world to Himself not imputing their trespasses to them (verse 19)

Although the entire human race has sinned, God did not impute those sins to us instead HE imputed them to CHRIST. This is the Gospel! This is

corporate universal legal pardon to Adam's race. The first condemnation is cancelled, our sins are not counted against us but against Christ our Substitute, Surety and Representative; our Second Adam, our Saviour, our Lord! And He exhausted the penalty that those sins incurred!

This is in complete agreement with Romans 3: 23- 24:-

“For all alike have sinned, and are deprived of the divine splendor, and all are justified by God's free grace alone, through His act of liberation in the person of Christ Jesus” {Romans 3: 23- 24} NEB .

And with Romans 5: 18:-

“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” {Romans 5: 18} NEB.

And with Romans 5: 10- 11

“For if, when we were God's enemies, we were reconciled to Him through the death of His Son, how much more, now that we are reconciled, shall we be saved by His life!” {Romans 5: 10- 11} NEB.

Remember, the first phase forgiveness, universal legal pardon, does not justify the individual by faith. But without this first phase forgiveness no individual would have had any probationary existence and therefore no individual could have been justified by faith.

The incredibly Good News is that before we were born, before we could choose, before we could believe, before we could repent, God graciously granted a legal pardon to all mankind. On what grounds? What were the conditions required? Jesus our Second Adam, was born for us, chose for us, believed for us, repented for us, obeyed for us, was baptized for us, died for us! He fulfilled all the required conditions! Therefore the universal corporate legal pardon is unconditional for us because Christ fulfilled all the conditions for us! Hallelujah!

For if, when we were enemies, we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. And not only [so], but we also joy in God through our Lord Jesus Christ, by whom we have now received the atonement. {Romans 5: 10- 11} KJV

The atonement of Christ sealed forever the everlasting covenant of grace. It was the fulfilling of every condition upon which God suspended the free communication of grace to the human family. Every barrier was then broken down which intercepted the freest fullness of the exercise of grace, mercy, peace and love to the most guilty of Adam's race. {7A SDA B.C page 465 paragraph 3}

The world does not acknowledge that, at an infinite cost, Christ has purchased the human race. They do not acknowledge that by creation and by redemption He holds a just claim to every human being. But as the redeemer of the fallen race, He has been given the deed of possession, which entitles Him to claim them as His property. {7A SDA B.C page 466}

He planted the cross between heaven and earth, and when the Father beheld the sacrifice of His Son, He bowed before it in recognition of its perfection. "It is enough," He said. "The atonement is complete." {R.H. September 24th, 1901 paragraph 11}

For every human being, Christ has paid the election price. No one need be lost. ALL HAVE BEEN REDEEMED. {7 SDA B.C page 944}

Adam listened to the words of the tempter, and yielding to his insinuations, fell into sin. Why was not the death penalty at once enforced in his case?--Because a ransom was found. God's only begotten Son volunteered to take the sin of man upon himself, and to make an atonement for the fallen race. There could have been no pardon for sin had this atonement not been made. Had God pardoned Adam's sin without an atonement, sin would have been immortalized, and would have been perpetuated with a boldness that would have been without restraint. {R.H. April 23rd, 1901}

BIBLE PROOF FOR THE SECOND PHASE OF FORGIVENESS

Let us go back now to our key text.

And all things [are] of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech [you] by us: we pray [you] in Christ's stead, be ye reconciled to God. {2 Corinthians 5: 18- 20} KJV

We have already studied the first half of this passage which deals with the universal legal pardon freely granted to all mankind by Christ's death. The second half of the passage deals with the individual response to what God has already done. When we accept God's corporate legal pardon and give ourselves to Him there occurs a change of heart, we are justified by faith and have peace with God and have experiential access by faith into the grace already given.

Therefore being justified by faith, we have peace with God through our Lord Jesus Christ: {Romans 5: 1} KJV

In this second phase of forgiveness, the love of Christ in the Holy Spirit draws us to Christ. As we appreciate the infinite price He paid for our redemption and the legal pardon already given, His love in the Holy Spirit gives us repentance and motivates and enables us to confess and repent and receive that forgiveness which takes away sin from our hearts and imparts the righteousness of Christ. This is justification by faith and it requires our free choice to surrender self to Christ and to accept the already given gift! 1 John 1: 9 refers to this second phase of forgiveness and should not be used to nullify the first phase of universal corporate legal pardon granted to all mankind.

This second phase forgiveness, justification by faith, produces sanctification and holiness of life which is the fruit of the gospel. Our holiness of life has no redemptive merit before God; the only merit God accepts is the righteousness and sacrifice of Christ. But our holiness of life gives God glory, vindicates His government and proves Satan wrong in the great controversy.

Christ's righteousness imputed to us is the only merit we can carry to God! Yet holiness of life will be rewarded because it demonstrates faith and love.

We can now requote our last passage from 7 SDA B.C 944 in full and see both the first and second phases of forgiveness.

For every human being, Christ has paid the election price. No one need be lost. All have been redeemed. To those who receive Christ as a personal Saviour will be given power to become the sons and daughters of God. An eternal life insurance policy has been provided for all. {7 SDA B.C page 944}

DISCERNING CORPORATE REALITIES IN THE WORD

Most, if not all evangelical Christians including Seventh Day Adventists would have been theologically nurtured in the Arminian school of thought. Arminianism stresses the second phase of forgiveness and uses 1 John 1: 9 as its key text, but does not recognize the first phase of forgiveness. Therefore when we read certain passages of scripture we apply them only to individual justification by faith. It is therefore surprising to many when they study the 1888 message of Christ's righteousness and see the 1888 Reformers applying certain scriptures to what Christ has done for all mankind and not merely for believers only. One such passage is Ephesians 1: 3- 6.

Notice verse 3:

Blessed [be] the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly [places] in Christ:
{Ephesians 1: 3} KJV

According to Arminians, this passage refers only to believers. But listen to A.T. Jones in the 1893 G.C. Bulletin:

Now He has done all that and has done it freely. For how many people did He do this?

[Congregation: "All."] Every soul? [Congregation: "Yes, sir."] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved,

did He not? [Congregation: “Yes.”] Of course He did.

Another such passage is Colossians 2: 11- 14.

In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ: Buried with him in baptism, wherein also ye are risen with [him] through the faith of the operation of God, who hath raised him from the dead. And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; Blotting out the handwriting of ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his cross; {Colossians 2: 11- 14} KJV

It is important to highlight the representative, corporate achievements of Christ for all mankind in this passage:-

- (i) All humanity was circumcised when Christ was “cut off” (Daniel 9: 26). In dying the second death for mankind, all mankind died that death in Christ (2 Corinthians 5: 14).
- (ii) When Christ was baptized for us we were all baptized in Him and when He died for all, all died in Him.
- (iii) When Christ rose from the dead all humanity rose in Him, we were “quickened together with Him”.
- (iv) The first condemnation caused by Adam’s sin together with our collective corporate burden of sin, guilt and shame were forgiven. That first condemnation and all its resultant sins were nailed to the cross, blotted out! And notice that this corporate forgiveness occurred before the quickening or resurrection.

When Jesus was resurrected all trespasses were already forgiven because they were forgiven when He died for us and we died in Him.

And you, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses; {Colossians 2: 13} KJV

CHARIZOMAI: THE GREEK FOR FORGIVENESS IN COLOSSIANS 2: 13

In this text, the Greek word for forgiveness is **CHARIZOMAI**. This word is derived from the root word **CHARIS** which means grace. The Strong's Greek Dictionary of the New Testament tells us that: "**CHARIZOMAI**, as a verb means to bestow a favour unconditionally, it is used of the act of forgiveness, whether divine or human."

At the Cross, God gave **CHARIZOMAI** freely to all mankind. It was unconditional to mankind because Christ fulfilled all the necessary conditions!

APHIEMI: THE GREEK FOR FORGIVENESS IN 1 JOHN 1:9

If we confess our sins, he is faithful and just to forgive us [our] sins, and to cleanse us from all unrighteousness. {1 John 1: 9} KJV

The Greek word translated as "forgive" in 1 John 1:9 is **APHIEMI**, this word does not mean unconditional pardon, it means literally to "send away from", it is derived from two root words:- **apo** and **hiemi**. **Apo** means "from" and **hiemi** means "send away". (**APHIEMI** is the word for "send away" or "put away" in Matthew 13: 36 and 1 Corinthians 7: 11 respectively).

Therefore we now understand that in 1 John 1: 9, the word translated "forgive", **aphiemi**, really means to "put away" or "send away" or "separate our sins from us".

We see then that Colossians 2: 13 is speaking of pardon while 1 John 1: 9 is speaking of heart cleansing.

All sins were pardoned unconditionally at the cross. This is **charizomai**.

Only those who believe this good news, and accept the already given gift and confess and repent, experience the removal of sin from their heart. This is **aphiemi**.

The sins removed by **aphiemi** (1John1:9) are transferred to the Heavenly Sanctuary and remain there until the individual's mind is fixed one way or the other. Those who lose faith and choose their sins rather than choosing

Christ, their sins will return to them and will indicate that they have rejected Christ and brought the second condemnation on themselves.

Those who abide faithful to the end indicate that they are fixed in their acceptance of Christ and their rejection of Satan's government. Their sins will be blotted out of the Sanctuary and put on the Scapegoat. Why? Because those sins represent unbelief in and rejection of Christ, and Satan was the instigator of unbelief in, and rejection of Christ. And he must bare that guilt because he rejected the Son of God irreversibly at the beginning of the great controversy.

Both charizomai and aphiemi are essential for individual salvation. Neither one is to be neglected or ignored. Both go together. And there could be no aphiemi if there was no charizomai.

BIBLICAL PROOF FOR THE THIRD PHASE OF FORGIVENESS

Those who believe and accept God's **CHARIZOMAI**, (unconditional pardon), will, through repentance and confession experience **APHIEMI**, (heart cleansing in justification by faith). This produces spiritual growth in sanctification and holiness. Those who abide in Christ by faith to the end of their probation will have their names retained in the Book of Life and the record of their sins blotted out of the Heavenly Sanctuary as explained above. (John 15: 1- 10, Matthew 24: 13, Acts 3: 19, Revelation 3: 5).

CLOSING GEM

Christ, the way, the truth, and the life, gave himself for a fallen world, and in him are hid all the treasures of wisdom and knowledge. No greater gift can be bestowed upon man than that which is comprehended in Christ. And yet men wait, refusing to give to God the allegiance of the heart. But let the impenitent look to the plan of redemption, and ask themselves, "How shall we escape, if we neglect so great salvation?" It is perilous to neglect to render to God the full consecration of all our powers, for he has given them to man in trust. Will you not ask yourself, "How is it with my soul?" The great gift of salvation has been placed within our reach at an infinite cost to the Father and the Son. To neglect salvation, is to neglect the knowledge of the Father and of the Son whom God hath sent in

order that man might become a partaker of the divine nature, and thus, with Christ, an heir of all things. A neglect to lay hold of the priceless treasure of salvation, means the eternal ruin of your soul. The peril of indifference to God and neglect of his gift, is measured by the greatness of salvation. God has done to the uttermost of his almighty power. The resources of infinite love have been exhausted in devising and executing the plan of redemption for man. God has revealed his character in the goodness, the mercy, compassion, and love manifested to save a race of guilty rebels. What could be done that has not been done in the provisions of the plan of salvation? If the sinner remains indifferent to the manifestation of the goodness of God, if he neglects so great a salvation, rejects the overtures of divine mercy, refuses the gift of life purchased by the precious blood of Christ, what could be done to touch his hard heart? If the wonderful achievement wrought out by our Creator and Redeemer, into which he threw all his power and love, does not move the proud human heart, when man sees that his soul was thought of such value that the Son of the infinite God, the Majesty of heaven, was willing to lay down his life in order that we might be saved, then there is nothing that will move him. Christ left the royal courts, and accepted a life of shame, reproach, and suffering, and did not shrink even from the death of the cross, in order that he might unite humanity with divinity. Are you so infatuated with the love of self, with the suggestions of Satan, that these considerations do not move you to a life of humility, and of submission to God? Will not the love and compassion of him who gave in one gift all that heaven afforded, awaken a response in your heart? “How shall we escape, if we neglect so great salvation?”

Those who do neglect the great gift of salvation, will have no second probation provided for them, but will be left without hope. The Son of the infinite God was the author of our salvation. He covenanted from the first to be man’s substitute, and he became man that he might take upon himself the wrath which sin had provoked. The plan of redemption called forth the amazement of the heavenly hosts. The angels looked with wonder to see the mystery wrought out before them in the life of the Son of God. They saw the Redeemer take step after step down the path of humiliation. They saw him rejected, denied, insulted, abused, and crucified, and yet it was something

beyond all finite intelligence to comprehend the full mystery of redemption.

The only way in which salvation could be provided for man was through the union of divinity with humanity. Christ in human flesh alone could bridge the gulf that sin had made. With his humanity he was prepared to touch humanity. The greatness, the breadth, of the plan of salvation invests it with incomparable grandeur; but it can only be spiritually discerned, and it increases in greatness as we contemplate it. Looking to Jesus dying upon the cross, and knowing that it was our sin that placed the innocent Sufferer there, we are bowed down before him in wonder and love. The greatness of this salvation proves the peril of its neglect.

Satan constantly seeks to make of none effect the great work of redemption. What importance, what magnitude, it gives to the theme of redemption, that he who has undertaken the salvation of man was the brightness of the Father's glory, the express image of his person. How, then, can heaven regard those who neglect so great a salvation, wrought out for man at such infinite cost? To neglect to lay hold on the rich blessings of heaven, is to refuse, to set at naught, him who was equal with the Father, the only one who could save fallen man. O, shall we through neglect of Christ throw away our one chance for eternal life? Shall we scorn divine mercy, and trample underfoot the Son of God, and count the blood of the covenant an unholy thing?

The divine Author of salvation left nothing incomplete in the plan; every phase of it is perfect. The sin of the whole world was laid upon Jesus, and divinity gave its highest value to the suffering of humanity in Jesus, that the whole world might be pardoned through faith in the Substitute. The most guilty need have no fear but that God will pardon, for because of the efficacy of the divine sacrifice the penalty of the law will be remitted. Through Christ the sinner may return to allegiance to God. How wonderful is the plan of redemption in its simplicity and fullness. It not only provides for the full pardon of the sinner, but also for the restoration of the transgressor, making a way whereby he may be accepted as a son of God. Through obedience he may be the possessor of love and peace and joy. His faith may

unite him in his weakness to Christ, the source of divine strength; and through the merits of Christ he may find the approval of God, because Christ has satisfied the demands of the law, and he imputes his righteousness to the penitent, believing soul. The spotless robe woven in the loom of heaven, covers the contrite one, and he wills to be obedient, taking the yoke of Christ, suffering as Christ suffered when he walked a man among men.

What love, what wonderful love, was displayed by the Son of God. The death we deserved was suffered to come upon him, that immortality might be given to us, who could never merit such a reward. Is not salvation great in its simplicity, and wonderful in its comprehensiveness? Christ takes the sinner from the lowest degradation, and purifies, refines, and ennobles him. By beholding Jesus as he is, the sinner is transformed, and elevated to the very summit of dignity, even to a seat with Christ upon his throne. Contemplating the fullness of the provision that God has made, whereby every son and daughter of Adam may be saved, we are led to exclaim with John, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." The angels are amazed at the manifestation of divine love for the fallen race. The fact that angels look with wonder upon the marvelous display of love on the part of God for man, shows how terrible a thing it is to neglect the salvation he has provided. The plan of redemption provides for every emergency, and for every want of the soul. If it were deficient in any way, the sinner might find some excuse to plead for neglect of its terms; but the infinite God had a knowledge of every human necessity, and ample provision has been made to supply every need. Thereby our sin can be pardoned, and eternal life secured; for the righteousness of Christ may be imputed unto us, to bear the test and meet the approval of a holy God. What, then, can the sinner say in the great day of final judgment, as to why he refused to give attention, the most thorough and earnest, to the salvation proffered him? {**R.H., March 10, 1891**}

Chapter 9

Pardon Precedes Repentance & Confession

Languages differ in the variety of words used to describe or define certain concepts. For example, there is only one word in English for the several modalities of affection; that word is LOVE. In the Greek language there are three words which are employed to describe various affections. These words are Agape, Phileo and Eros and they are all translated into the one English word LOVE.

Similarly we have learnt that there is more than one word in the Greek which is translated “FORGIVE” in English. The true Greek word for pardon is CHARIZOMAI and is translated “FORGIVE” in Colossians 2: 13. The other word also translated as “FORGIVE” in 1 John 1: 9 is APHIEMI which does not mean pardon but means to “send away from” or remove sin from the heart.

God pardoned all mankind at the Cross! That is CHARIZOMAI!

Those who genuinely believe and accept this pardon (CHARIZOMAI), receive the gift of repentance and are motivated and enabled by God's Agape Love to confess their sins and receive "APHIEMI" which is not pardon but is the removal of sin from the heart.

So we see that "CHARIZOMAI" precedes repentance and repentance precedes "APHIEMI".

Forgiveness in the New Testament coming from two different Greek words when applied to the individual includes the unconditional pardon (charizomai) and not merely this pardon but also heart cleansing (aphiemi). As pointed out before, whereas no individual person can be saved into eternal life by "charizomai" (corporate legal pardon) alone, no individual person could be saved eternally without "charizomai" which when accepted produces the faith and repentance necessary for the experience of "aphiemi".

Here now are two Spirit of the Prophecy quotations which apply forgiveness to the individual, and explains that such forgiveness is not only or merely the judicial pardon (charizomai) but also the heart cleansing and renewal (aphiemi).

But forgiveness has a broader meaning than many suppose. When God gives the promise that He "will abundantly pardon," He adds, as if the meaning of that promise exceeded all that we could comprehend: "My thoughts are not your thoughts, neither are your ways My ways, saith the Lord. For as the heavens are higher than the earth, so are My ways higher than your ways, and My thoughts than your thoughts." Isaiah 55:7-9. God's forgiveness is not merely a judicial act by which He sets us free from condemnation. It is not only forgiveness for sin, but reclaiming from sin. It is the outflow of redeeming love that transforms the heart. David had the true conception of forgiveness when he prayed, "Create in me a clean heart, O God; and renew a right spirit within me." Psalm 51:10. And again he says, "As far as the east is from the west, so far hath He removed our transgressions from us." Psalm 103:12. {**M.B page 114**}

Mere forgiveness of sin is not the sole result of the death of Jesus. He made the infinite sacrifice not only that sin might be removed, but that human nature might be restored, rebeautified, reconstructed from its ruins, and made fit for the presence of God. . . . {3 S.M page 154}

JESUS SHOWS HOW PARDON PRECEDES CONFESSION

The account is given in John 8: 3- 11. Let us read it. Notice how the passage ends. Jesus told the woman: - “neither do I condemn thee...”

Then he exhorted her: - “...go and sin no more”

The removal of condemnation (charizomai) precedes and produces the resultant transformation and cleansing (aphiemi).

After Jesus told her “neither do I condemn thee” she confessed her sins and received heart cleansing. Pardon (charizomai) preceded and produced (aphiemi) heart cleansing and renewal.

A group of Pharisees and scribes approached Him, dragging with them a terror-stricken woman, whom with hard, eager voices they accused of having violated the seventh commandment. Pushing her into the presence of Jesus, they said, with a hypocritical display of respect, “Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned: but what sayest Thou?” Verses 4, 5.

Their pretended reverence veiled a deep-laid plot for His ruin. Should Jesus acquit the woman, He might be charged with despising the law of Moses. Should He declare her worthy of death, He could be accused to the Romans as one who assumed authority belonging only to them.

Jesus looked upon the scene—the trembling victim in her shame, the hard-faced dignitaries, devoid of even human pity. His spirit of stainless purity shrank from the spectacle. Giving no sign that He had heard the question, He stooped and, fixing His eyes upon the ground, began to write in the dust.

Impatient at His delay and apparent indifference the accusers drew nearer, urging the matter upon His attention. But as their eyes, following those of Jesus, fell upon the pavement at His feet, their voices were silenced. There, traced before them, were the guilty secrets of their own lives.

Rising, and fixing His eyes upon the plotting elders, Jesus said, “He that is without sin among you, let him first cast a stone at her.” Verse 7. And, stooping down, He continued writing.

He had not set aside the Mosaic law nor infringed upon the authority of Rome. The accusers were defeated. Now, their robes of pretended holiness torn from them, they stood, guilty and condemned, in the presence of infinite purity. Trembling lest the hidden iniquity of their lives should be laid open to the multitude, with bowed heads and downcast eyes they stole away, leaving their victim with the pitying Saviour.

Jesus arose and, looking upon the woman, said, “Where are those thine accusers? hath no man condemned thee? She said, No man, Lord. And Jesus said unto her, Neither do I condemn thee: go, and sin no more.” Verses 10, 11.

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

This was to her the beginning of a new life, a life of purity and peace, devoted to God. In the uplifting of this fallen soul, Jesus performed a greater miracle than in healing the most grievous physical disease; He cured the spiritual malady which is unto death everlasting. This penitent woman became one of His most steadfast followers. With

self-sacrificing love and devotion she showed her gratitude for His forgiving mercy. For this erring woman the world had only contempt and scorn, but the Sinless One pitied her weakness and reached to her a helping hand. While the hypocritical Pharisees denounced, Jesus bade her, “Go, and sin no more.” {M.H page 87 – 89}

Yes the woman was pardoned before she confessed and the pardon led to repentance, confession and cleansing. It is clear then that God’s charizomai (unconditional corporate legal pardon) leads to heart reconciliation, cleansing and renewal (aphiemi)! We should never ask anyone to confess in order to be pardoned. Teach them that God has already pardoned them so that they can confess (let go of) their sin and be cleansed.

It must be emphasized too that CHARIZOMAI, unconditional corporate legal pardon for all mankind, was accomplished at the Cross by Christ’s sacrifice. But APHIEMI, individual heart cleansing (the forgiveness of 1 John 1: 9) is accomplished by Christ’s High Priestly Ministry in the Heavenly sanctuary for those who respond to the Spirit’s drawing.

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

Jesus does not desire those who have been purchased at such a cost to become the sport of the enemy’s temptations. He does not desire us to be overcome and perish. He who curbed the lions in their den, and walked with His faithful witnesses amid the fiery flames, is just as ready to work in our behalf to subdue every evil in our nature. Today He is standing at the altar of mercy, presenting before God the prayers of those who desire His help. He turns no weeping, contrite one away. Freely will He pardon all who come to Him for forgiveness and restoration. He does not tell to any all that He might reveal, but He bids every trembling soul take courage. Whosoever will, may take hold of God’s strength, and make peace with Him, and He will make peace.

The souls that turn to Him for refuge, Jesus lifts above the accusing and the strife of tongues. No man or evil angel can impeach these souls. Christ unites them to His own divine-human nature. They stand beside the great Sin Bearer in the light proceeding from the throne of God.

The blood of Jesus Christ cleanses “from all sin.” 1 John 1:7.

“Who shall lay anything to the charge of God’s elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.” Romans 8:33, 34. {M.H page 89 – 90}

The pardoning love of God (charizomai), revealed at Calvary, draws the sinner to Christ. While he is coming to Christ, that same love gives him repentance so that he repents and confesses his sin in order to receive the heart cleansing (aphiemi) and new birth in justification by faith. In justification by faith, Christ’s righteousness including His sacrifice is imputed to the believer. The more we appreciate the infinite love of God revealed at the Cross in the pardon given to us by Christ’s death, the more will we love God and surrender to Him. The believer is justified by Christ’s imputed righteousness.

LOVE AND FORGIVENESS

We should all read and carefully study Luke 7: 37- 47 in conjunction with Romans 5: 8 and 1John 4: 19.

Jesus’ message is powerful and clear. He who is forgiven much loves much! The woman’s love was the grateful response of a soul that fully appreciates that God’s love has already forgiven her. When we appreciate the cost of our redemption and the infinite love that paid the price to give us an unconditional pardon (charizomai), we will love much because we have been pardoned much. This love will lead us to repent and confess in order to receive justification by faith and heart cleansing (aphiemi).

LESSONS FROM THE EARTHLY SANCTUARY

Now this [is that] which thou shalt offer upon the altar; two lambs of

the first year day by day continually. The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer at even: {Exodus 29: 38- 39} KJV

And thou shalt say unto them, This [is] the offering made by fire which ye shall offer unto the LORD; two lambs of the first year without spot day by day, [for] a continual burnt offering. The one lamb shalt thou offer in the morning, and the other lamb shalt thou offer at even; {Numbers 28: 3- 4} KJV

These passages describe the continual morning and evening sacrifices which were selected and presented by the priests on behalf of the entire nation and by extension the whole world. These continual sacrifices were types of the charizomai or corporate legal pardon granted to all.

On the other hand, individuals brought their sacrifices daily to the temple to receive individual forgiveness of known sins (aphiemi).

CLOSING GEM

If you would stand through the time of trouble, you must know Christ, and appropriate the gift of his righteousness, which he imputes to the repentant sinner. Human wisdom will not avail to devise a plan of salvation. Human philosophy is vain, the fruits of the loftiest powers of man are worthless, aside from the great plan of the divine Teacher. No glory is to redound to man; all human help and glory lies in the dust; for the truth as it is in Jesus is the only available agent by which man may be saved. Man is privileged to connect with Christ, and then the divine and the human combine; and in this union the hope of man must rest alone; for it is as the Spirit of God touches the soul that the powers of the soul are quickened, and man becomes a new creature in Christ Jesus. He was manifested to bring life and immortality to light. He says, “The words that I speak unto you, they are spirit and they are life.” The psalmist declares, “The entrance of thy words giveth light; it giveth understanding unto the simple.”

Then let us study the word of God, that we may know him in whom there is no darkness at all. Jesus says, “He that followeth me shall not walk in darkness, but shall have the light of life.” The theme that

attracts the heart of the sinner is Christ, and him crucified. On the cross of Calvary, Jesus stands revealed to the world in unparalleled love. Present him thus to the hungry multitudes, and the light of his love will win men from darkness to light, from transgression to obedience and true holiness. Beholding Jesus upon the cross of Calvary arouses the conscience to the heinous character of sin as nothing else can do. It was sin that caused the death of God's dear Son, and sin is the transgression of the law. On him was laid the iniquities of us all. The sinner then consents unto the law that it is good; for he realizes that it condemns his evil deeds, while he magnifies the matchless love of God in providing for him salvation through the imputed righteousness of Him who knew no sin, in whose mouth there was found no guile. {R.H. November 22nd, 1892}

Chapter 10

Avoiding Errors in our Gospel Understanding

Most of the denominations of professed Christianity would classify their understanding of the plan of salvation as ARMINIAN, Seventh Day Adventists included. ARMINIANISM is certainly preferable to UNIVERSALISM and CALVINISM, as mentioned in an earlier chapter. But ARMINIANISM, in avoiding the errors of UNIVERSALISM and CALVINISM, does not teach corporate legal justification and legal pardon for all mankind. Arminianism sees the gospel not as the good news of what God has done for all mankind in giving salvation to all but as merely a provision. Therefore the “in Christ” concept of the gospel is limited in Arminian theology.

THE “IN CHRIST” CONCEPT

We already explained in the chapter on “The Two Adams” that the Son of God in the incarnation became the Last Adam, i.e. He became a corporate, representative Man embracing all mankind. The entire human race was “in

Christ”, what He did, He did for all and all have it in Him as an accomplished fact. Paul explains this in 2 Corinthians 5: 14.

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

This was one of the highlights of the 1888 message of righteousness by faith but was foreign to Arminian, and therefore, to Adventist theology.

The other aspect of being “in Christ” is well known to all of us because it is the only aspect which is emphasized in Arminian theology. The individual who responds to God’s love revealed in what Christ has done for all mankind and who gives himself in full surrender to Jesus is said to be “in Christ” by faith.

There are therefore two aspects or phases of the “in Christ” concept.

1. All mankind was, and is in Christ as a “physical-spiritual” reality. So what Christ did for all, all did it and have it in Him, whether or not they know or believe it.
2. Only those who believe the Good News and accept Christ as their personal Saviour are “in Christ” by faith and have all that He did for them as a practical character experience which gives victory over sin and produces heart-obedience to God’s word.

Both the 1888 message and the Spirit of Prophecy present both phases and not one to the neglect of the other. Consider the three (3) passages.

By his obedience to all the commandments of God, Christ wrought out a redemption for man. This was not done by going out of himself to another, but by taking humanity into himself. Thus Christ gave to humanity an existence out of himself. To bring humanity into Christ, to bring the fallen race into oneness with divinity, is the work of redemption. Christ took human nature that men might be one with him as he is one with the Father, that God may love man as he loves his only begotten Son, that men may be partakers of the divine nature, and be complete in him.

The Holy Spirit, which proceeds from the only begotten Son of God, binds the human agent, body, soul, and spirit, to the perfect, divine-human nature of Christ. This union is represented by the union of the vine and the branches. Finite man is united to the manhood of Christ. Through faith human nature is assimilated with Christ's nature. We are made one with God in Christ. {**R.H. April 5th, 1906**}

Ever since Adam's sin, the human race had been cut off from direct communion with God; the intercourse between heaven and earth had been through Christ; but now that Jesus had come "in the likeness of sinful flesh" (Romans 8:3), the Father Himself spoke. He had before communicated with humanity through Christ; now He communicated with humanity in Christ. Satan had hoped that God's abhorrence of evil would bring an eternal separation between heaven and earth. But now it was manifest that the connection between God and man had been restored. {**D.A. Page 116**}

The parable of the merchantman seeking goodly pearls has a double significance: it applies not only to men as seeking the kingdom of heaven, but to Christ as seeking His lost inheritance. Christ, the heavenly merchantman seeking goodly pearls, saw in lost humanity the pearl of price. In man, defiled and ruined by sin, He saw the possibilities of redemption. Hearts that have been the battleground of the conflict with Satan, and that have been rescued by the power of love, are more precious to the Redeemer than are those who have never fallen. God looked upon humanity, not as vile and worthless; He looked upon it in Christ, saw it as it might become through redeeming love. He collected all the riches of the universe, and laid them down in order to buy the pearl. And Jesus, having found it, resets it in His own diadem. "For they shall be as the stones of a crown, lifted up as an ensign upon His land." Zechariah 9:16. "They shall be Mine, saith the Lord of hosts, in that day when I make up My jewels." Malachi 3:17. {**COL 118.2**}

But Christ as the precious pearl, and our privilege of possessing this heavenly treasure, is the theme on which we most need to dwell. It is the Holy Spirit that reveals to men the preciousness of the goodly pearl. {**C.O.L. Page 118**}

THE ADAMIC CONDEMNATION REVERSED FOR ALL MANKIND

Another problem with Arminianism is that it does not teach that the condemnation which came upon all mankind because of Adam's disobedience has been atoned for and therefore reversed by Christ's death.

But the Apostle Paul is clear on this matter.

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

This verse exposes Calvinist and Arminian error. Calvinism restricts the gift only to the "predestinated elect". Arminianism restricts the gift only to believers. Paul declares that the free gift was given to all men! That is the reason we have physical life and physical blessings whether we know it or not. Of course only those who believe, receive the gift of eternal life!

And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. {1 John 5: 11- 12} KJV

Consider these quotations:

He took in his grasp the world over which Satan claimed to preside as His lawful territory, and by His wonderful work in giving His life, He restored the whole race of men to favor with God. {Manuscript 50, 1900}

The world has been committed to Christ, and through Him has come every blessing from God to the fallen race. He was the Redeemer before as after His incarnation. As soon as there was sin, there was a Saviour. He has given light and life to all, and according to the measure of light given, each is to be judged. {D.A. Page 210}

A ransom has been provided at infinite cost, and it is not because there is any flaw in the title which has been purchased for lost souls that they do not accept it. It is not because the mercy, the grace, the

love of the Father and the Son are not ample, and have not been freely bestowed, that they do not rejoice in pardoning love, but it is because of their unbelief, because of their choice of the world, that they are not comforted with the grace of God. {S.T. June 6th, 1895}

ARMINIANISM AND LEGALISM

Unless we see and appreciate the amazing love of God, revealed at Calvary, in giving all mankind free legal pardon (charizomai), our motivation for obedience will be self-centered rather than God-centered. The love of God must be our motivation for obedience. If God's love is not our motivation then subtle forms of legalism, motivated by some aspect of self, will characterize our experience. One such aspect of legalism is fear of judgement and of punishment and, or, hope of reward. Another aspect of subtle legalism is salvation by faith and works. These subtle forms of Arminian legalism are the major causes of lukewarmness and are not easily discerned except by the eye salve of the Holy Spirit through the true gospel.

The overwhelming emphasis of Arminianism is on what we must do in order to get God to save us. Therefore what is commonly called "faith" boils down to nothing more than egocentric effort to get salvation and security for the judgement. But true faith must be rooted in God's love. We love Him because He first loved us and love produces trust. Nothing reveals God's love as fully as the price paid for the cost of our salvation. Study carefully the following texts and Spirit of Prophecy quotations:

Herein is love, not that we loved God, but that he loved us, and sent his Son [to be] the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son [to be] the Saviour of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect, that we may have boldness in the day of judgment: because as he is, so are we in this world. There is no fear in love; but perfect love casteth out fear: because fear hath torment. He

that feareth is not made perfect in love. We love him, because he first loved us. {1 John 4: 10- 19} KJV

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

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

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. {D.A. page 480 – paragraph 3}

After presenting the goodness of God toward Israel, Joshua called upon the people, in the name of Jehovah, to choose whom they would serve. The worship of idols was still to some extent secretly practiced, and Joshua endeavored now to bring the people to a decision that they would banish this sin from Israel. "If it seem evil unto you to serve the Lord," he said, "choose ye this day whom ye will serve." Joshua desired to lead them to serve God, not by compulsion, but willingly. Love to God is the very foundation of religion. To engage in his service merely from the hope of reward or the fear of punishment, would avail nothing. Open apostasy would not be more offensive to God than hypocrisy and mere formal worship. {Y.I. June 20th, 1901- paragraph 3}

THE MOTIVE FOR TRUE OBEDIENCE

It should be clear then that God's pardoning agape Love in CHARIZOMAI produces true obedience in the true Christian life. This obedience is the fruit of faith and, though our good works will be rewarded, they have no redemptive merit. We are not justified by faith and works but by faith which works.

What shall we say then that Abraham our father, as pertaining to the flesh, hath found? For if Abraham were justified by works, he hath

[whereof] to glory; but not before God. For what saith the scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. {Romans 4: 1- 5} KJV

The world's Redeemer was treated as we deserve to be treated, in order that we might be treated as he deserved to be treated. He came to our world and took our sins upon his own divine soul, that we might receive his imputed righteousness. He was condemned for our sins, in which he had no share, that we might be justified by his righteousness, in which we had no share. The world's Redeemer gave himself for us. Who was he?—The Majesty of heaven, pouring out his blood upon the altar of justice for the sins of guilty man. We should know our relationship to Christ and his relationship to us. We are to trust God fully, and ask him to supply the least as well as the greatest want. The Lord encourages our confidence; and the great proof of our union with Christ, and the best manifestation of our love to him, is in yielding obedience to his claims. If you have love to Jesus Christ, which is an expression of the life of Christ in the soul, then you will do what he commands you. This is practical religion. Redeemed by the ransom money paid for your souls, you will go forth and show how much you love Jesus by obedience to his commandments. You are to bring forth fruit by doing his commandments, because you are branches of the living Vine. It is his prayer that his joy might remain in you, and that your joy might be full. {**R.H. March 21st, 1893**}

The faith that justifies always produces first true repentance, and then good works, which are the fruit of that faith. There is no saving faith that does not produce good fruit. God gave Christ to our world to become the sinner's substitute. The moment true faith in the merits of the costly atoning sacrifice is exercised, claiming Christ as a personal Saviour, that moment the sinner is justified before God, because he is pardoned.—Ms 46, 1891. ("Justified by Faith," January 6, 1891.) {**8 M.R. No. 629**}

CHARIZOMAI AND APHIEMI

Our studies so far have shown us clearly that our sins have already been pardoned (charizomai). What is therefore the reason and motivation for confession and repentance at the individual level? The Bible teaches that every time we sin, we hurt Jesus, we give a poor witness to unbelievers and we give Satan opportunity to accuse us and God before the universe. An appreciation of the love of God revealed in the infinite price paid for our salvation will motivate us to stop hurting Jesus by ceasing to sin and also to give to the world, by our good works, an effective witness about God's government.

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

For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and [in his] Father's, and of the holy angels. {Luke 9: 26} KJV

For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as [we are, yet] without sin. {Hebrews 4: 15} KJV

Satan claims that no one really serves God out of pure love, but rather as a tradeoff, that is, we serve God out of self-centered motives for what we can get (Job 1: 6-11). The Apostle Paul declares that self-centeredness was given up to the second death at the Cross. Therefore we confess and repent so as to receive the heart cleansing (aphiemi) of 1 John 1: 9. Selfless loyalty to God will demonstrate the power of the gospel and vindicate the character of God.

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

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

In the final generation God will have a people whose primary concern will not be the salvation of themselves but ensuring that God wins the great controversy with Satan. By their sinless, selfless and mature loyalty to God, demonstrated in perfect obedience, they will prove the power of the gospel to make believers sinlessly righteous through the imputed and imparted righteousness of Christ!

Here is the patience of the saints: here [are] they that keep the commandments of God, and the faith of Jesus. {Revelation 14: 12} KJV

And the dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ. {Revelation 12: 17} KJV

And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. {Revelation 12:11} KJV

Righteousness within is testified by righteousness without. He who is righteous within is not hard-hearted and unsympathetic, but day by day he grows into the image of Christ, going on from strength to strength. He who is being sanctified by the truth will be self-controlled, and will follow in the footsteps of Christ until grace is lost in glory. The righteousness by which we are justified is imputed; the righteousness by which we are sanctified is imparted. The first is our title to heaven, the second is our fitness for heaven. {R.H. June 4th, 1895}

Indeed CHARIZOMAI reveals the love that produces APHIEMI and vindicates God's character through a victorious remnant!

Chapter 11

The Second Condemnation: Clearing up Difficulties

DEFINING THE SECOND CONDEMNATION

The Eternal Son of God became flesh; He became the Second Adam, and thereby also became our Substitute and Surety. He died for our sins i.e. all the sins which flowed from Adam's fall, all the transgressions of all mankind for all time. Christ redeemed us from the curse of the law. He did this for all mankind. At Calvary's Cross, our Saviour exhausted the penalty for sin.

Moreover, brethren, I declare unto you the gospel which I preached unto you, which also ye have received, and wherein ye stand; By which also ye are saved, if ye keep in memory what I preached unto you, unless ye have believed in vain. For I delivered unto you first of all that

which I also received, how that Christ died for our sins according to the scriptures; And that he was buried, and that he rose again the third day according to the scriptures: {1 Corinthians 15: 1- 4} KJV

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

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

Justice demands that sin be not merely pardoned, but the death penalty must be executed. God, in the gift of His only-begotten Son, met both these requirements. By dying in man's stead, Christ exhausted the penalty and provided a pardon. {S.D.A. BC vol. 6}

The penalty for the first condemnation and for all the sins which resulted from Adam's fall, has been exhausted. That fact means at least three (3) things:

- (i) The whole world is legally under the jurisdiction of the Second Adam
- (ii) Therefore, to terminally reject Christ's redemptive work is to incur a second condemnation for which there is no sacrifice
- (iii) No penalty remains to be executed for sins which fall under the jurisdiction of the first or Adamic condemnation.

The first condemnation, and the fall and all human transgressions resulted from Adam's disobedience. The penalty for all of that has been exhausted by our Saviour's suffering the second death and dying the second for us. (Romans 5: 18)

The second condemnation is produced or caused by a final and fixed rejection of Christ by rejecting the Holy Spirit's work of revealing the truth and beauty and glory of the gospel.

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

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

I said therefore unto you, that ye shall die in your sins: for if ye believe not that I am [he], ye shall die in your sins. {John 8: 24} KJV

The penalty for all the sins of the first condemnation has been exhausted so there is no more left to execute upon any such sins. The unsaved will die the second death because of a second condemnation which is caused by rejecting the gospel and thereby blaspheming against the Holy Spirit. This is the sin that is unto death.

If any man see his brother sin a sin [which is] not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin: and there is a sin not unto death. {1 John 5: 16- 17} KJV

For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, But a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses: Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? {Hebrews 10: 26- 29} KJV

For [it is] impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, And have tasted the good word of God, and the powers of the world to come, If they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put [him] to an open shame. {Hebrews 6: 4- 6} KJV

How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard [him]; {Hebrews 2: 3} KJV

AN IMPORTANT DISTINCTION

Do not confuse the natural consequences of the fall and of sin with the PENALTY FOR SIN. For example, smoking tobacco may cause a person to develop lung cancer, but lung cancer is not the penalty for sin. Sodom and Gomorrah were destroyed by a fiery destruction occasioned by their sins but that was not the penalty for sin. The first death is not the penalty for sin.

And fear not them which kill the body, but are not able to kill the soul: but rather fear him which is able to destroy both soul and body in hell. {Matthew 10: 28} KJV

The penalty for sin is the separation of the soul from God when God completely withdraws from the person. We call it the Second Death. Only one Person, Jesus Christ, has so far died that death, and He died it for all mankind. It was not the physical suffering inflicted on Christ by Satan and man that constituted the penalty for sin. It was the Father's complete withdrawal from Christ's soul.

He was bearing the penalty of transgression for a sinful world. This proceeded not from Satan nor from man. It is best described in the words of the prophet, "Awake, O sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of hosts." Christ was realizing his Father's frown. He was now suffering under divine justice. {S.T. December 2nd, 1897}

Upon Christ as our substitute and surety was laid the iniquity of us all. He was counted a transgressor, that He might redeem us from the

condemnation of the law. The guilt of every descendant of Adam was pressing upon His heart. The wrath of God against sin, the terrible manifestation of His displeasure because of iniquity, filled the soul of His Son with consternation. 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. {D.A. Page 753}

A DIFFICULT CONCEPT?

The concept of a second condemnation is apparently new to many and seems difficult to understand or accept. Let us consider a quotation which some have difficulty understanding.

The wicked receive their recompense in the earth. Proverbs 11:31. They "shall be stubble: and the day that cometh shall burn them up, saith the Lord of hosts." Malachi 4:1. Some are destroyed as in a moment, while others suffer many days. All are punished "according to their deeds." The sins of the righteous having been transferred to Satan, he is made to suffer not only for his own rebellion, but for all the sins which he has caused God's people to commit. His punishment is to be far greater than that of those whom he has deceived. After all have perished who fell by his deceptions, he is still to live and suffer on. In the cleansing flames the wicked are at last destroyed, root and branch—Satan the root, his followers the branches. The full penalty of the law has been visited; the demands of justice have been met; and heaven and earth, beholding, declare the righteousness of Jehovah. {G.C. Page 673}

COME LET US REASON TOGETHER

In order to correctly understand the above passage we need to understand some important gospel principles. For easy assimilation, let's list ten (10) important principles:-

1. Man cannot, by any good works, merit salvation. It is wholly of God's grace, received by man as a sinner because he believes in and receives Jesus.
2. It was the faith of Jesus that won our salvation.
3. Eternal life is a free gift in Christ. It is not the reward for our good works.
 - *Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. {Romans 4: 4- 5} KJV*
 - *And this is the record, that God hath given to us eternal life, and this life is in his Son. He that hath the Son hath life; [and] he that hath not the Son of God hath not life. {1 John 5: 11- 12} KJV*
 - *For by grace are ye saved through faith; and that not of yourselves: [it is] the gift of God: Not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. Wherefore remember, that ye [being] in time past Gentiles in the flesh, who are called Uncircumcision by that which is called the Circumcision in the flesh made by hands; That at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world: {Ephesians 2: 8- 12} KJV*
4. Yet the Bible informs us that all shall be judged according to their works, all will be rewarded according to works.
 - *And I saw the dead, small and great, stand before God; and the books were opened: and another book was opened, which is [the book] of life: and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. {Revelation 20: 12- 13} KJV*

- *And, behold, I come quickly; and my reward [is] with me, to give every man according as his work shall be. {Revelation 22: 12} KJV*
5. Notice that it says: judged or rewarded according to works, not for works!
 6. Faith works by love (Galatians 5: 6), so it is not faith and works but faith which works!
 7. Since faith works, we conclude that good works are directly proportional to faith and evil works (sins) are directly proportional to unbelief.
 8. Therefore we are saved by grace through faith but rewarded according to good works. The reward according to good works is distinct from the gift of salvation and eternal life.
 9. Similarly, unbelievers are damned into a second condemnation by unbelief (Mark 16: 16) but suffer according to their evil works. The second death will be the penalty for unbelief. This is distinct from suffering according to works.
 10. The Son of God speaking under the personification of Eternal Wisdom summarizes it beautifully in Proverbs 8: 36. And the apostle Paul reiterates it! (Hebrews 2: 3 – first part). The justice of God stands fully vindicated when He withdraws completely from those who reject His Son and His Son’s redemptive work and choose Satan’s government of sin.

WHY SOME WILL BURN LONGER THAN OTHERS

The quantity of suffering is the product of the intensity of suffering and the length of time the suffering lasts for.

The quantity of suffering is directly proportional to the degree of guilt; the greater the guilt, the greater the quantity of suffering.

The degree of guilt is directly proportional to the amount of light rejected. In other words, the more light and evidence rejected, the greater the guilt and the greater the punishment.

And that servant, which knew his lord's will, and prepared not [himself], neither did according to his will, shall be beaten with many [stripes]. But he that knew not, and did commit things worthy of stripes, shall be beaten with few [stripes]. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him they will ask the more. {Luke 12: 47- 48} KJV

To put it in even more clearly, the greater the light, the greater the unbelief and stubbornness required to reject that light. And the greater the unbelief and stubbornness, the greater the guilt and the greater the punishment!

That is why some of the unsaved will suffer longer than others.

Satan, of course, will suffer the longest because He deliberately developed unbelief in the full light of God's glory and became the first creature to completely reject the Son of God and blaspheme against the Holy Spirit.

But even as a sinner, man was in a different position from that of Satan. Lucifer in heaven had sinned in the light of God's glory. To him as to no other created being was given a revelation of God's love. Understanding the character of God, knowing His goodness, Satan chose to follow his own selfish, independent will. This choice was final. There was no more that God could do to save him. But man was deceived; his mind was darkened by Satan's sophistry. The height and depth of the love of God he did not know. For him there was hope in a knowledge of God's love. By beholding His character he might be drawn back to God. {D.A. Page 761}

Scripture is clear that the amount of wrath 'treasured up' is in proportion to the hardness of heart i.e. to the degree of stubborn unbelief.

And thinkest thou this, O man, that judgest them which do such things, and doest the same, that thou shalt escape the judgment of God? Or despisest thou the riches of his goodness and forbearance and longsuffering; not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart treasurest up unto thyself wrath against the day of wrath and revelation of the

righteous judgment of God; Who will render to every man according to his deeds: {Romans 2: 3- 6} KJV

We see therefore that the wrath will be according to the degree of hardness of heart which will be directly proportional to the depth of unbelief! And the depth of unbelief would have produced the evil deeds! Hence, “suffering according to evil deeds” means suffering for the stubborn, unbelieving heart in rejecting Christ and His salvation.

THE NEW COVENANT DEFINITION OF SIN

Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. {1 John 3: 4} KJV

This oft quoted text is not completely understood by most who quote it. It says that whosoever commits sin also transgresses the law. This means that law transgression is an addition to, and flows from a more basic transgression. In fact this text tells us that sin is the transgression of two (2) things and second thing is the law. What then is the first? A careful study of scripture gives us the answer. Let us examine some texts:

1. ...whatsoever is not of faith is sin {Romans 14: 23} KJV
2. Read Romans 3: 26- 28

These passages of scripture introduce us to the law of faith and clearly teach that sin is, fundamentally, a transgression of the principle or law of faith!

3. Read Romans 3: 31
4. Since faith establishes the law, if faith is lost, there can be no establishing of the law in a person’s character. Therefore the first principle that is transgressed is the principle or law of faith and once faith collapses, law transgression is inevitable!

We can now more fully understand and appreciate the definition of sin Jesus gave in describing the primary functions of the Holy Spirit. Jesus said that the Holy Spirit reproves the world of sin because they believe not on Him!

And when he is come, he will reprove the world of sin, and of righteousness, and of judgment: Of sin, because they believe not on me; {John 16: 8- 9} KJV

So we can now understand the meaning of 1 John 3: 4. This is what it means:-

“Whoever breaks the law of faith will also break the moral law of ten commandments.”

The sins of law transgression are recorded as evidence of unbelief but it is the unbelief which, if not remedied, will send us into the second condemnation and the second death.

THE RECORD AND BLOTTING OUT OF SINS

The sinner who believes the Good News of all that God has already accomplished for us in Christ, gives to Christ all that He bought, i.e. self and sins. Faith works by love to purify the soul. When sin is pointed out, the believer says I would rather have Christ than that sin. The sin is removed (aphiemi) from the soul. Christ bore it. Its record in the Sanctuary is to give evidence of faith in Christ. When the believer's mind becomes ultimately fixed in Christ, the sins will undergo another removal from Christ and the Sanctuary onto Satan the Scapegoat. Why? The sins were the result of unbelief and the unbelief of God's people has been changed to belief. Therefore, Satan, the originator of unbelief must carry ultimate blame for the unbelief which caused those sins.

For the unsaved the matter is different; they deliberately rejected Christ and endorsed Satan's original unbelief. Therefore they are accountable for their own disbelief. The record of sins which stands against them, is evidence of their disbelief. They die the second death not for the sins recorded but for the unbelief, the rejection of Christ and His redemptive work.

Remember we are in a great controversy. Satan had laid a number of charges against God and His government. At the Cross Christ vindicated God's character and government and defeated Satan. Christ also exhausted the penalty for all the sins which flowed from the Adamic condemnation. Therefore clinging to sin is evidence of unbelief.

God is on trial in the great controversy, He must present clear evidence to the universe. Unbelief in the mind is not a tangible entity that can be read by other creatures but the evidence of unbelief is CHERISHING sin.

Therefore, the whole matter of judgement, the record of sins, sins either returning upon one's head or blotted out and put on the scapegoat, all of that has to do with the evidence for and consequences of belief or unbelief.

EVIDENCES FROM THE TWO RESURRECTIONS

For since by man [came] death, by man [came] also the resurrection of the dead. For as in Adam all die, even so in Christ shall all be made alive. {1 Corinthians 15: 21- 22} KJV

Adam's disobedience condemned humanity to eternal death. If there was no plan of salvation there would have been only one death – eternal death with no resurrection. But thanks be to God, He had a plan of redemption from all eternity past and He implemented it the moment Adam sinned. The efficacy of Christ's sacrifice extended backward and forward in time to cover the entire period of human history.

Christ died the death that humanity should have died and therefore rescued all mankind from the Adamic condemnation and the eternal death which that condemnation caused. Because Christ died for all the death which Adam (and all humanity) would have died if there was no plan of salvation, all humans will be resurrected. Therefore an incontrovertible proof that all mankind received legal pardon (*charizomai*) and legal justification by Christ's sacrifice is the fact that all will be resurrected from the death caused by Adam's disobedience. Those who reject Christ and His salvation will then die an eternal death, not because of Adam's sin or their sins but because of unbelief in or rejection of Jesus Christ. That is why there are now two deaths: the first and the second deaths.

When the saved will be resurrected from the first death at Christ's second coming they will receive the glorified immortal body and enter the kingdom of glory.

When the unsaved will be resurrected from the first death at Christ's third coming they will be clearly shown their rejection of the salvation which was

given to them in Christ. They will then enter eternal death which we call the second death because they rejected CHRIST.

THE CROSS ESTABLISHES FAITH

When Jesus died on the Cross, He took away the sins of the world and fully revealed God's agape love.

The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. {John 1: 29} KJV

But God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. {Romans 5: 8} KJV

This agape love of God produces faith and faith produces hope. God's love revealed at the Cross is the goodness that leads us to repentance – Romans 2: 4. We clearly see then that the death of Jesus, through revealing God's love, gives faith and repentance. To reject this faith is to reject Christ's redemptive work. Therefore, to fix one's mind in unbelief is the greatest sin, it is the sin which incurs a second condemnation.

He that believeth and is baptized shall be saved; but he that believeth not shall be damned. {Mark 16: 16} KJV

THE BEAUTIFUL TRUTH OF 2 CORINTHIANS 5: 19

Do we really believe 2 Corinthians 5: 19? God did not impute our trespasses unto us. He imputed all our trespasses unto Christ who died for them. Therefore no one will die the second death for any of these trespasses because they are not imputed unto us. It is terminal unbelief, neglect or rejection of Christ and His salvation which will incur a second condemnation for which there is no sacrifice.

A DEEPER LOOK AT THE SECOND CONDEMNATION

Adam's one act of disobedience caused the condemnation of all mankind. That was the first condemnation.

Jesus, the Christ, the Second Adam, by His righteousness and infinite sacrifice on the Cross produced acquittal, corporate legal justification, pardon

(charizomai) for all mankind thereby cancelling the first condemnation. He exhausted the penalty for all the sins of all mankind for all time, which flowed from the first condemnation.

Before the fall, humanity was under the representation of the First Representative Man, Adam. And he sold out the entire human race!

Since the fall, by virtue of the efficacy of Christ's sacrifice, humanity has been and is, under the representation of the Second Representative Man, Christ Jesus our Saviour and Lord. And He has bought back or legally redeemed the entire human race!

Therefore the crucial and critical issue now is acceptance by faith or rejection by unbelief of Christ Jesus as Saviour and Lord. To IRREVERSIBLY neglect or reject Christ and His redemptive work (after light has shone into the heart by the Holy Spirit) is to incur a second condemnation for which there is no more sacrifice.

This brings us now to a very important truth. Since Christ was our Last Representative Man (the Last Adam), the way the Jews treated Him was representative of how all mankind would have treated Him! The Jewish rejection (mankind's rejection) of Jesus was motivated by two things. Firstly, ignorance of whom He was and secondly by an unconscious enmity against the Son of God which had been injected into mankind's mind by Satan. Let us now read the scripture proof.

Howbeit we speak wisdom among them that are perfect: yet not the wisdom of this world, nor of the princes of this world, that come to nought: But we speak the wisdom of God in a mystery, [even] the hidden [wisdom], which God ordained before the world unto our glory: Which none of the princes of this world knew: for had they known [it], they would not have crucified the Lord of glory. {1 Corinthians 2: 6- 8} KJV

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

And when they were come to the place, which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them; for they know not what they do. And they parted his raiment, and cast lots. {Luke 23: 33- 34} KJV

The whole world was guilty of the sin of the crucifixion and rejection of the Son of God. But because it was a sin of ignorance and also because it had an unconscious Satanic motivation of hatred and murder of God's Son, Jesus prayed for forgiveness for all mankind. Only the Holy Spirit can remove the ignorance by showing mankind who Christ really is. And only the Holy Spirit can shine the light of God's love, revealed at Calvary, into the innermost recesses of the soul to expose the deep seated enmity against God. When the Holy Spirit does this work, the sinner is convinced and convicted. If repentance occurs the believer is covered by the prayer of Jesus. If the sinner rejects this convincing, convicting work of the Holy Spirit, he rejects the forgiveness for which Jesus prayed and thereby incurs the second condemnation.

The world was stirred by the enmity of Satan, and when asked to choose between the Son of God and the criminal Barabbas, they chose a robber rather than Jesus. The ignorant multitudes were led, by the deceptive reasonings of those in high position, to reject the Son of God, and choose a robber and murderer in His stead. Let us all remember that we are still in a world where Jesus, the Son of God, was rejected and crucified, where the guilt of despising Christ and preferring a robber rather than the spotless Lamb of God still rests. Unless we individually repent toward God because of transgression of His law, and exercise faith toward our Lord Jesus Christ, whom the world has rejected, we shall lie under the full condemnation that the action of choosing Barabbas instead of Christ merited. The whole world stands charged today with the deliberate rejection and murder of the Son of God. The word bears record that Jews and Gentiles, kings, governors, ministers, priests, and people—all classes and sects who reveal the same spirit of envy, hatred, prejudice, and unbelief manifested by those who put to death the Son of God—would act the same part, were the opportunity granted, as did the Jews and people of the time of Christ. They would be partakers of the same spirit that demanded the death of the Son of God. {T.M. Page 38}

The Saviour made no murmur of complaint. His face remained calm and serene, but great drops of sweat stood upon His brow. There was no pitying hand to wipe the death dew from His face, nor words of sympathy and unchanging fidelity to stay His human heart. While the soldiers were doing their fearful work, Jesus prayed for His enemies, "Father, forgive them; for they know not what they do." His mind passed from His own suffering to the sin of His persecutors, and the terrible retribution that would be theirs. No curses were called down upon the soldiers who were handling Him so roughly. No vengeance was invoked upon the priests and rulers, who were gloating over the accomplishment of their purpose. Christ pitied them in their ignorance and guilt. He breathed only a plea for their forgiveness,— "for they know not what they do."

Had they known that they were putting to torture One who had come to save the sinful race from eternal ruin, they would have been seized with remorse and horror. But their ignorance did not remove their guilt; for it was their privilege to know and accept Jesus as their Saviour. Some of them would yet see their sin, and repent, and be converted. Some by their impenitence would make it an impossibility for the prayer of Christ to be answered for them. Yet, just the same, God's purpose was reaching its fulfillment. Jesus was earning the right to become the advocate of men in the Father's presence.

That prayer of Christ for His enemies embraced the world. It took in every sinner that had lived or should live, from the beginning of the world to the end of time. Upon all rests the guilt of crucifying the Son of God. To all, forgiveness is freely offered. "Whosoever will" may have peace with God, and inherit eternal life. {D.A. Page 744- 745}

Chapter 12

Danger of False Ideas on Justification by Faith

During the years following 1888, the mixed, confused ideas held by many continued to blind their eyes to the truth. The 1888-1895 message of righteousness by faith presented the gospel in clear distinct lines of coherent truth as it is in Jesus. That message was the clearest gospel teaching ever presented not only in Adventism but in the world since the Apostolic Era. It transcended all three prevalent schools of gospel theology: Calvinism, Universalism and also Arminianism.

Yet, notwithstanding the clarity and beauty of the message, there were some of the leading brethren who not only opposed but made sport of, and trivialized the message and messengers. Furthermore, many held on to their legalistic views advocating creature merit and salvation by good works.

In 1890, the Lord's Servant Sister E. G. White penned a manuscript entitled 'The Danger of False Ideas on Justification by Faith' (MS. 36, 1890). This manuscript appears in the E.G.W. 1888 Materials, chapter 104. We now present it for careful study.

Can we not understand that the most costly thing in the world is sin? It is at the expense of purity of conscience, at the cost of losing the favor of God and separating the soul from Him, and at last losing heaven. The sin of grieving the Holy Spirit of God and walking contrary to Him has cost many a one the loss of his soul.

Who can measure the responsibilities of the influence of every human agent whom our Redeemer has purchased at the sacrifice of His own life? What a scene will be presented when the judgment shall sit and the books shall be opened to testify the salvation or the loss of all souls! It will require the unerring decision of One who has lived in humanity, loved humanity, given His life for humanity, to make the final appropriation of the rewards to the loyal righteous, and the punishment of the disobedient, the disloyal, and unrighteous. The Son of God is entrusted with the complete measurement of every individual's action and responsibility. To those who have been partakers of other men's sins and have acted against God's decision, it will be a most awfully solemn scene.

The danger has been presented to me again and again of entertaining, as a people, false ideas of justification by faith. I have been shown for years that Satan would work in a special manner to confuse the mind on this point. The law of God has been largely dwelt upon, and has been presented to congregations, almost as destitute of the knowledge of Jesus Christ and His relation to the law as was the offering of Cain. I have been shown that many have been kept from the faith because of the mixed, confused ideas of salvation, because the ministers have worked in a wrong manner to reach hearts. The point which has been urged upon my mind for years is the imputed righteousness of Christ. I have wondered that this matter was not made the subject of discourses in our churches throughout the land, when the matter has been kept so constantly urged upon me, and I have made it the subject of nearly every discourse and talk that I have given to the people.

In examining my writings fifteen and twenty years old [I find that they] present the matter in this same light—that those who enter upon the solemn, sacred work of the ministry should first be given a preparation in lessons upon the teachings of Christ and the apostles in living principles of practical godliness. They are to be educated in regard to what constitutes earnest, living faith.

Many young men are sent forth to labor, who do not understand the plan of salvation and what true conversion is; in fact they need to be converted. We need to be enlightened on this point, and the ministers need to be educated to dwell more particularly upon subjects which explain true conversion. All who are baptized are to give evidence that they have been converted. There is not a point that needs to be dwelt upon more earnestly, repeated more frequently, or established more firmly in the minds of all, than the impossibility of fallen man meriting anything by his own best good works. Salvation is through faith in Jesus Christ alone.

When this question is investigated, we are pained to the heart to see how trivial are the remarks of those who ought to understand the mystery of godliness. They speak so unguardedly of the true ideas of our brethren who profess to believe the truth and teach the truth. They come far short of the real facts as they have been laid open before me. The enemy has so entangled their minds in the mist and fog of earthliness and it seems so ingrained into their understanding, that it has become a part of their faith and character. It is only a new conversion that can change them, and cause them to give up these false ideas—for this is just what they are shown to me to be. They cling to them as a drowning man clings to a life preserver, to keep them from sinking and making shipwreck of faith.

Christ has given me words to speak: “Ye must be born again, else you will never enter the kingdom of heaven.” Therefore all who have the right understanding of this matter should put away their controversial spirit and seek the Lord with all their hearts. Then they will find Christ and can give distinctive character to their religious experience. They should keep this matter—the simplicity of true godliness—distinctly before the people in every discourse. This will come home to the

heart of every hungering, thirsting soul who is longing to come into the assurance of hope and faith and perfect trust in God through our Lord Jesus Christ.

Let the subject be made distinct and plain that it is not possible to effect anything in our standing before God or in the gift of God to us through creature merit. Should faith and works purchase the gift of salvation for anyone, then the Creator is under obligation to the creature. Here is an opportunity for falsehood to be accepted as truth. If any man can merit salvation by anything he may do, then he is in the same position as the Catholic to do penance for his sins. Salvation, then, is partly of debt, that may be earned as wages. If man cannot, by any of his good works, merit salvation, then it must be wholly of grace, received by man as a sinner because he receives and believes in Jesus. It is wholly a free gift. Justification by faith is placed beyond controversy. And all this controversy is ended, as soon as the matter is settled that the merits of fallen man in his good works can never procure eternal life for him.

The light given me of God places this important subject above any question in my mind. Justification is wholly of grace and not procured by any works that fallen man can do. The matter has been presented before me in clear lines that if the rich man has money and possessions, and he makes an offering of the same to the Lord, false ideas come in to spoil the offering by the thought he has merited the favor of God, that the Lord is under obligation to him to regard him with special favor because of this gift.

There has been too little educating in clear lines upon this point. The Lord has lent man His own goods in trust—means which He requires be handed back to Him when His providence signifies and the upbuilding of His cause demands it. The Lord gave the intellect. He gave the health and the ability to gather earthly gain. He created the things of earth. He manifests His divine power to develop all its riches. They are His fruits from His own husbandry. He gave the sun, the clouds, the showers of rain to cause vegetation to flourish. As God's employed servants you gathered in His harvest, to use what your wants required in an economical way and hold the balance for

the call of God. You can say with David, “For all things come of thee, and of thine own have we given thee.” 1 Chronicles 29:14. So the satisfaction of creature merit cannot be in returning to the Lord His own, for it was always His own property to be used as He in His providence should direct.

By rebellion and apostasy man forfeited the favor of God; not his rights, for he could have no value except as it was invested in God’s dear Son. This point must be understood. He forfeited those privileges which God in His mercy presented him as a free gift, a treasure in trust to be used to advance His cause and His glory, to benefit the beings He had made. The moment the workmanship of God refused obedience to the laws of God’s kingdom, that moment he became disloyal to the government of God and he made himself entirely unworthy of all the blessings wherewith God had favored him.

This was the position of the human race after man divorced himself from God by transgression. Then he was no longer entitled to a breath of air, a ray of sunshine, or a particle of food. And the reason why man was not annihilated was because God so loved him that He made the gift of His dear Son that He should suffer the penalty of his transgression. Christ proposed to become man’s surety and substitute, that man, through matchless grace, should have another trial—a second probation—having the experience of Adam and Eve as a warning not to transgress God’s law as they did. And inasmuch as man enjoys the blessings of God in the gift of the sunshine and the gift of food, there must be on the part of man a bowing before God in thankful acknowledgement that all things come of God. Whatever is rendered back to Him is only His own who has given it.

Man broke God’s law, and through the Redeemer new and fresh promises were made on a different basis. All blessings must come through a Mediator. Now every member of the human family is given wholly into the hands of Christ, and whatever we possess—whether it is the gift of money, of houses, of lands, of reasoning powers, of physical strength, of intellectual talents—in this present life, and the blessings of the future life, are placed in our possession as God’s treasures to be faithfully expended for the benefit of man. Every gift is stamped

with the cross and bears the image and superscription of Jesus Christ. All things come of God. From the smallest benefits up to the largest blessing, all flow through the one Channel—a superhuman mediation sprinkled with the blood that is of value beyond estimate because it was the life of God in His Son.

Now not a soul can give God anything that is not already His. Bear this in mind. “All things come of thee, and of thine own have we given thee.” 1 Chronicles 29:14 This must be kept before the people wherever we go— that we possess nothing, can offer nothing in value, in work, in faith, which we have not first received of God and upon which He can lay His hand any time and say, They are Mine—gifts and blessings and endowments I entrusted to you, not to enrich yourself, but for wise improvement, to benefit the world.

The creation belongs to God. The Lord could, by neglecting man, stop his breath at once. All that he is and all that he has pertains to God. The entire world is God’s. Man’s houses, his personal acquirements, whatever is valuable or brilliant, is God’s own endowment. It is all His gift to be returned back to God in helping to cultivate the heart of man. The most splendid offerings may be laid upon the altar of God, and men will praise, exalt, and laud the giver because of his liberality. In what? “All things come of thee, and of thine own have we given thee.” No work of man can merit for him the pardoning love of God, but the love of God pervading the soul will lead him to do those things which were always required of God and that he should do with pleasure. He has done only that which duty ever required of him.

The angels of God in heaven, that have never fallen, do His will continually. In all that they do upon their busy errands of mercy to our world, shielding, guiding, and guarding the workmanship of God for ages— both the just and the unjust—they can truthfully say, “All is thine. Of Thine own do we give Thee.” Would that the human eye could catch glimpses of the service of the angels! Would that the imagination could grasp and dwell upon the rich, the glorious service of the angels of God and the conflicts in which they engage in behalf of men, to protect, to lead, to win, and to draw them from Satan’s snares. How different would be the conduct, the religious sentiment!

Discussions may be entered into by mortals strenuously advocating creature merit, and each man striving for the supremacy, but they simply do not know that all the time, in principle and character, they are misrepresenting the truth as it is in Jesus. They are in a fog of bewilderment. They need the divine love of God which is represented by gold tried in the fire; they need the white raiment of Christ's pure character; and they need the heavenly eyesalve that they might discern with astonishment the utter worthlessness of creature merit to earn the wages of eternal life. There may be a fervor of labor and an intense affection, high and noble achievement of intellect, a breadth of understanding, and the humblest self abasement, laid at the feet of our Redeemer; but there is not one jot more than the grace and talent first given of God. There must be nothing less given than duty prescribes, and there cannot be one jot more given than they have first received; and all must be laid upon the fire of Christ's righteousness to cleanse it from its earthly odor before it rises in a cloud of fragrant incense to the great Jehovah and is accepted as a sweet savor.

I ask, How can I present this matter as it is? The Lord Jesus imparts all the powers, all the grace, all the penitence, all the inclination, all the pardon of sins, in presenting His righteousness for man to grasp by living faith—which is also the gift of God. If you would gather together everything that is good and holy and noble and lovely in man, and then present the subject to the angels of God as acting a part in the salvation of the human soul or in merit, the proposition would be rejected as treason. Standing in the presence of their Creator and looking upon the unsurpassed glory which enshrouds His person, they are looking upon the Lamb of God given from the foundation of the world to a life of humiliation, to be rejected of sinful men, to be despised, to be crucified. Who can measure the infinity of the sacrifice!

Christ for our sakes became poor, that we through His poverty might be made rich. And any works that man can render to God will be far less than nothingness. My requests are made acceptable only because they are laid upon Christ's righteousness. The idea of doing anything to merit the grace of pardon is fallacy from beginning to end. "Lord, in my hand no price I bring, simply to Thy cross I cling."

Man can achieve no praiseworthy exploits that give him any glory. Men are in the habit of glorifying men and exalting men. It makes me shudder to see or hear of it, for there have been revealed to me not a few cases where the homelife and inner work of the hearts of those very men are full of selfishness. They are corrupt, polluted, vile; and nothing that comes from all their doings can elevate them with God for all that they do is an abomination in His sight. There can be no true conversion without the giving up of sin, and the aggravating character of sin is not discerned. With an acuteness of perception never reached by mortal sight, angels of God discern that beings hampered with corrupting influences, with unclean souls and hands, are deciding their destiny for eternity; and yet many have little sense of what constitutes sin and the remedy.

We hear so many things preached in regard to the conversion of the soul that are not the truth. Men are educated to think that if a man repents he shall be pardoned, supposing that repentance is the way, the door, into heaven; that there is a certain assured value in repentance to buy for him forgiveness. Can man repent of himself? No more than he can pardon himself. Tears, sighs, resolutions—all these are but the proper exercise of the faculties God has given to man, and the turning from sin in the amendment of a life which is God's. Where is the merit in the man to earn his salvation, or to place before God something which is valuable and excellent? Can an offering of money, houses, lands, place yourself on the deserving list? Impossible!

There is danger in regarding justification by faith as placing merit on faith. When you take the righteousness of Christ as a free gift you are justified freely through the redemption of Christ. What is faith? "The substance of things hoped for, the evidence of things not seen." Hebrews 11:1. It is an assent of the understanding to God's words which binds the heart in willing consecration and service to God, who gave the understanding, who moved on the heart, who first drew the mind to view Christ on the cross of Calvary. Faith is rendering to God the intellectual powers, abandonment of the mind and will to God, and making Christ the only door to enter into the kingdom of heaven.

When men learn they cannot earn righteousness by their own merit of works, and they look with firm and entire reliance upon Jesus Christ as their only hope, there will not be so much of self and so little of Jesus. Souls and bodies are defiled and polluted by sin, the heart is estranged from God, yet many are struggling in their own finite strength to win salvation by good works. Jesus, they think, will do some of the saving; they must do the rest. They need to see by faith the righteousness of Christ as their only hope for time and for eternity.

God has given men faculties and capabilities. God works and cooperates with the gifts He has imparted to man, and man, by being a partaker of the divine nature, and doing the work of Christ, may be an overcomer and win eternal life. The Lord does not propose to do the work He has given man powers to do. Man's part must be done. He must be a laborer together with God, yoking up with Christ, learning His meekness, His lowliness. God is the all-controlling power. He bestows the gifts; man receives them and acts with the power of the grace of Christ as a living agent.

"Ye are God's husbandry." 1 Corinthians 3:9. The heart is to be worked, subdued, ploughed, harrowed, seeded to bring forth its harvest to God in good works. "Ye are God's building." You cannot build yourself. There is a Power outside of yourself that must do the building of the church, putting brick upon brick, always cooperating with the faculties and powers given of God to man. The Redeemer must find a home in His building. God works and man works. There needs to be a continual taking in of the gifts of God, in order that there may be as free a giving out of these gifts. It is a continual receiving and then restoring. The Lord has provided that the soul shall receive nourishment from Him, to be given out again in the working out of His purposes. In order that there be an outflowing, there must be an income of divinity to humanity. "I will dwell in them, and walk in them." 2 Corinthians 6:16.

The soul temple is to be sacred, holy, pure, and undefiled. There must be a copartnership in which all the power is of God and all the glory belongs to God. The responsibility rests with us. We must receive in thoughts and in feelings, to give in expression. The law of the human and the divine action makes the receiver a laborer

together with God. It brings man where he can, united with divinity, work the works of God. Humanity touches humanity. Divine power and the human agency combined will be a complete success for Christ's righteousness accomplishes everything.

The reason so many fail to be successful laborers is that they act as though God depended on them, and they are to suggest to God what He chooses to do with them, in the place of their depending on God. They lay aside the supernatural power, and fail to do the supernatural work. They are all the time depending on their own and their brethren's human powers. They are narrow in themselves and are always judging after their finite human comprehension. They need uplifting for they have no power from on high. God gives us bodies, strength of brain, time and opportunity in which to work. It is required that all be put to the tax. With humanity and divinity combined you can accomplish a work as enduring as eternity. When men think the Lord has made a mistake in their individual cases, and they appoint their own work, they will meet with disappointment.

“By grace are ye saved through faith; and that not of yourselves; it is the gift of God.” Ephesians 2:8. Here is truth that will unfold the subject to your mind if you do not close it to the rays of light. Eternal life is an infinite gift. This places it outside the possibility of our earning it, because it is infinite. It must necessarily be a gift. As a gift it must be received by faith, and gratitude and praise be offered to God. Solid faith will not lead any one away into fanaticism or into acting the slothful servant. It is the bewitching power of Satan that leads men to look to themselves in the place of looking to Jesus. The righteousness of Christ must go before us if the glory of the Lord becomes our reward. If we do God's will we may accept large blessings as God's free gift, but not because of any merit in us; this is of no value. Do the work of Christ, and you will honor God and come off more than conquerors through Him that has loved us and given His life for us, that we should have life and salvation in Jesus Christ. {E.G.W. 1888 **Materials, chapter 104**}

Chapter 13

Righteousness by Faith & the Promise of the Spirit – Part One

The gospel of the New Testament transcends Arminianism. This gospel was rediscovered and presented within the framework of the closing work of our High Priest in the Most Holy Place of the Heavenly Sanctuary, in the 1888- 1895 Jones-Waggoner message on righteousness by faith.

Indeed that message was the beginning of the latter rain and “Loud Cry”. One of the key lectures of the “righteousness by faith” studies was, and is, The Third Angel’s Message – Lecture no. 17 by Elder A. T. Jones.

It is Sunday night February 26th, 1893, the last lecture is about to be given by Elder A. T. Jones. Let us in our imagination now join the congregation, take our seats and listen to the Reformer expound the word through the Holy Spirit.

THE THIRD ANGEL'S MESSAGE. - NO. 17.

1893 GENERAL CONFERENCE

The last verse that we had before us in the previous lesson was in the third chapter of Galatians, verses 13 and 14. Now whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same.

Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. Because we read in Rom. 4:11 “He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised.” What circumcision really is, you will find by turning to the 30th chapter of Deuteronomy and the 6th verse:

“And the Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart and with all thy soul that thou mayest live.” Now, put right with that Rom. 5:5. After telling that we are justified by faith and that “we have peace with God through our Lord Jesus Christ: By whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God”; then he says, (verse 5): “And hope maketh not ashamed; because the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.” Now, unto us, the Holy Ghost sheds abroad in the heart the love of God; but he said here, I “will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all the soul.” The only way that we can love the Lord with all the heart and with all the soul, is by the love of God implanted in the heart and in the soul, converting the person to God. And “love is the fulfilling of the law.”

To “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind,” and “with all thy strength” is the first of all the commandments: “And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.”

Circumcision of the heart is that condition of the heart by which we will “love the Lord” our God, “with all the heart and with all the soul.” Then you see that that which this circumcision in the flesh was to Abraham, was simply a sign, a token, that they could see in the time when God was teaching them by object lessons—a token which they could see, signifying that which they could not see. And therefore, that circumcision in the flesh being the sign, “a seal of the righteousness of the faith which he had,” before he was circumcised. It was simply the sign, outwardly, of the work of the Holy Spirit, which circumcised the heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham—the righteousness of God, which is by faith.

Then, the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Not the man who thinks that he believes God; a part of the time he does, a part of the time he does not; a part of the time he thinks he does; a part of the time he does not know whether he does or not. That is not believing God at all, but the Lord wants you and me to know that we believe God. He wants us to know that and to have that thing as firmly settled and fixed as that we live. Then, I say that the man who knows that he believes God can ask with perfect confidence for the Spirit of God, and receive it by faith, for “if ye ask, ye shall receive.” He said so. But we must ask according to His will.

But it is not according to His will to give the Holy Spirit to anybody who has not the blessing of Abraham, and just as with the individual, so with the church: When the people of God reach that place where they know that they believe God, they can ask with perfect confidence for the outpouring of the Holy Spirit and wait in perfect confidence and faith that they shall receive it and they will. That is a fact.

Now let us study a little further tonight, how we may know that the blessing of Abraham is our own and how we may know that with perfect confidence we may ask the Lord to give us His Holy Spirit and then just simply wait His own good time and we receive it according to His own wish—we have not anxiety about whether we

are going to receive it or not. We want to learn how all that anxiety as to whether we can receive the Holy Spirit or not—learn how that can be taken away from us and then we can present our petitions to the Lord in faith, expecting to receive it, expecting just that and expecting nothing else and simply waiting for Him to give it in His own good time, while we still ask and still seek Him that it may be so.

I tell you, brethren, when we get into that place it will not be difficult for us all to be “with one accord in one place.” Now, at this meeting, when we reach that condition—that place where we know that we believe God and know that we may ask with perfect confidence for the Holy Spirit, it will be an easy thing for every one of us—and it will be so, too—to be with one accord in one place, every time there is a meeting. The fact of the matter is, each one will be afraid to be away, because if he should be away from any one of these meetings and the promise of the Holy Spirit be fulfilled, he would miss it. Every one will be here waiting and watching for the Lord to do what He says, just when He gets ready.

Don’t you see how that will bring all with accord into one place? It will do it.

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can’t tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us and will lead every one right through to that place tonight, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what He says; that is the end of it, and we say “Lord, that’s so.” Now, let us go together tonight and we will arrive at that place

where every one of us can know that we believe God and that we have the blessing of Abraham and then we can ask God for His Spirit in perfect confidence and wait to receive it, as He gives it in His own good time.

Let us see what the Lord has done and how He works and how He brings us up to that place.

Let us begin where He began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse:

“Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ.” What is it He “hath” done? [Congregation: “Blessed us.”] Is it so? [Congregation: “Yes.”] Has done it? [Congregation: “Yes.”] He has blessed us with how many blessings? [Congregation: “All spiritual blessings.”] All the blessings He has? He has given us all? [Congregation: “Yes.”] How? [Congregation: “In Christ.”] In Christ. Then in giving Christ, what did God give? [Congregation: “All spiritual blessings.”] All the spiritual blessings that He had.

Well, then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: “No.”] Can he have the blues? [Congregation:

“No.”] Can he get into the sulks because things don’t go just right? [Congregation: “No.”] They are going just right any way. However things go they can’t take his blessings away. “All things work together for good to them that love God.”

But the fourth verse is the one particularly that I want to read: “According as He hath chosen us.” Will choose us? [Congregation: “Hath chosen us.”] Has He? [Congregation: “Yes.”] When did He do it? [Congregation: “Before the foundation of the world.”] Thank the Lord! “Before the foundation of the world” He chose you and me.

[Congregation: “Praise the Lord!”] Now, will you say “amen” to that every time? [Congregation: “Amen!”] I do not mean just now. Will you say it all the time? [Congregation: “Yes.”]

How long is that Scripture going to remain there? [Congregation: “Forever.”] Then how long is it going to be true that “he hath chosen you before the foundation of the world?” [Congregation: “Always.”] Then how long are you going to be bothered to know whether you are the Lord’s or not?

Hasn’t He chosen you? Hasn’t He chosen you? [Congregation: “Yes.”] What did He do it for? Because He wanted us? Did He? [Congregation: “Yes.”] He chose me because He wanted me and He shall have me. I am not going to rob Him and disappoint His choice. He has chosen us, hasn’t He? [Congregation: “Yes.”] “Before the foundation of the world.” Now the rest of that verse: “That we should be holy and without blame before Him in love.” His blessed purpose is, He wants us to “be holy and without blame before him in love.” Then we can let Him have His own way, because it is our everlasting salvation to let Him do it.

Next verse: “Having predestinated”—appointed the destiny that He wants us to reach, long before hand. The destiny that God fixes for man is worth having. “Having predestinated us unto the adoption of children by Jesus Christ to Himself, according to the good pleasure of His will.” Why did He do it then? Not because we were so good, but because He is so good; not because we were so well pleasing to Him, but because of the good pleasure of His own will. It was just Himself to do it. That’s why He did it.

Verse 6: “To the praise of the glory of His grace wherein he hath made us accepted in the beloved.” Now what do you say to that? [Congregation: “Amen.”] When did He do that?

[Congregation: “Before the foundation of the world.”] Precisely. “Before the foundation of the world.”

That answers all this idea about whether we can do anything in order

to be justified or not. He did it all before we had any chance to do anything—long before we were born—long before the world was made.

Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have Him?

Now see what He has done:

1. "He hath blessed us with all spiritual blessings" in Christ.
2. "He hath chosen us in him before the foundation of the world."
3. "He hath predestinated us unto the adoption of children by Jesus Christ."
4. And "He hath made us accepted in the beloved." Well, I am glad of it. I know that that is so. [Congregation: "Amen."] Don't you? [Congregation: "Yes."] For He says so. He says so. Here then are four things that we can be everlastingly sure of.

A word further about those blessings the Lord hath given us. We have all the blessings that God has, when we believe Jesus Christ. Then they are our own. We don't need to be so very particular about praying for blessings. Would we not do better, think ye, to spend our time in thanking Him for the blessings that we have, than in asking Him for blessings? How does that look? Which do you think looks the better, to thank the Lord for the blessings He has already given, or to ask Him to give us some, when He hasn't any more to give? Now which is the better? [Congregation: "To thank Him."]

He hath given us all the blessings He has in Christ. Christ says, "I am with you." Brethren, let us feed on the blessings. We have them, and they are our own.

Then we can be sure all the time that we have all spiritual blessings.

We can be sure all the time that He has chosen us. He says He has.

We can be sure all the time that He has predestinated us unto the adoption of children.

We can be sure all the time that He has made us accepted in the Beloved.

We can be sure of all these things, for God says so and it is so. Then isn't that a continual feast itself?

Now He has done all that and has done it freely. For how many people did He do this?

[Congregation: "All."] Every soul? [Congregation: "Yes, sir."] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved, did He not? [Congregation: "Yes."] Of course He did.

We will read other verses on that presently. The thought I am after just now is that no one can have these things and know they are his without his own consent. The Lord will not force any of these things upon a man, even though He has given them already, will He? [Congregation: "No."] This is a cooperation, you see. God pours out everything in one wondrous gift, but if a man will not have it, the

Lord will not compel him to have a bit of it. Every man that will take it, it is all his own. There is where the cooperation comes in. The Lord has to have our cooperation in all things.

Now let us turn to Titus 2:14, speaking of the Lord it says, "who gave himself for us." That is the past tense too is it not? That is done. He did give Himself for how many people? [Congregation: "All."] How many people on the earth can read that text and "say that means me"? Every soul on the earth. Wherever we go, then, on this earth and find a man, we can read to him that "Christ gave himself for you," can we not? [Congregation: "Yes."] He gave himself for you, then. That is the price that Peter refers to in 1 Pet. 1:18-20: "Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers: but with the precious blood of Christ, as of a lamb without blemish

and without spot: Who verily was foreordained before the foundation of the world.”

Now we want each individual to know where he stands. “He gave himself for me.” That is stated in Gal. 2:20: “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.” How many people in the world can read that and say that means me?

[Congregation: “Every one.”] “Loved me and gave himself for me. That was the price that was paid.

Then He bought me, did He? [Congregation: “Yes.”] He bought you? [Congregation: “Yes.”]

Whether you or I let Him have us, that is not the question just now. What has He done? What did He do? [Congregation: “Paid the price.”] Before the foundation of the world He bought me, did He not? And you? Then whose are we? [Congregation: “The Lord’s.”]

Well, then, is there any prospect of your getting into doubt as to whether you are the Lord’s?

How is a man who wants to be the Lord’s and has confessed his sins—how is it possible for him to get into doubt as to whether he is the Lord’s or not? It is only by going back on the word of God altogether and not believing it at all and saying the Lord has lied. Is not that the only way he can do it? “He that believeth not God has made him a liar.” Then the only way a man can doubt as to whether he is the Lord’s or not is by going back on the word of God and saying that the Lord lies. That is the only way he can do it. Because for a man to doubt is to do that; he may not do that in so many words, but when he gets into doubt as to whether he is the Lord’s that is what he has done. He has allowed unbelief to overthrow him and Satan to get the advantage and sweep everything away. That is so.

But still though the Lord has bought us, He will not take what He has bought without our permission. There is a line which God has set as

fixing the freedom of every man and He Himself will never go over that line a hair's breadth without our permission. He respects the freedom and dignity which he has given to intelligent creatures, whether man or angel. He respects it and He Himself will not transgress the limit. He will not go over the limits without the permission of that person. But when the permission is given, then He will come for all that He is. Then that opens the flood gates and the Lord flows in. That is so.

Well, then, He has bought you, has He? [Congregation: "Yes."] Do you want to be the Lord's

[Congregation: "Yes."] Now, friends, let us make this a real practical, tangible thing. He has bought us, has He not? He has paid the price for us. We are His by His will. Now then, when our will is there, whose are we then? [Congregation: "The Lord's."] He has shown His will on that subject by paying the price, has He not? And when we make known our will on the subject by saying, "Lord, that is my choice, too; that is the way my will goes, too, then I want to know how in the universe anything is going to keep us from being His. Then can you know that you are the Lord's? [Congregation: "Yes, sir."] Can you, now? [Congregation: "Yes, sir."]

Well, suppose you get up in the morning with a headache and your digestion has not worked very well during the night and you feel rather bad all over and don't feel just right. How do you know you are the Lord's? [Congregation: "Because He says so."] But suppose you get up in the morning and feel bright and hilarious and feel pretty good generally. How do you know you are the Lord's?

[Congregation: "Because He says so."] Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for awhile." "What convinced you?" "I felt as though they were forgiven." They did not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that God says so. That is the evidence. Don't look to feelings. Feelings are as variable as the wind. You know that is so. Never pay a particle of attention to them. It is none of your business how you feel.

When God says so, it is so, whether I feel so or not.

I will give that illustration again. I have given it before but it emphasizes this point, that feeling has nothing to do with facts. Twice two is four, is it not? You know that is so, but there are some people in the world who do not know that twice two is four. But suppose you should tell someone, and he should believe it, how do you think he would feel? Do you suppose he would feel as though he had been picked up and whirled in a sort of half somersault and set down in a new place? No. What in the world has feeling got to do with that? Then what does he care how he feels?

Now that is not saying that there will be no experience as the fruit of this, but it is saying that if you look for feelings as an evidence, you will never find the evidence, but if you look to the word of God for the evidence, then you will get the evidence which God gives in His word; that is, His own divine power in that word effectually working in the man who believes. {1893 G.C.B – A. T. Jones Sermon no. 17}

Well that is more than enough spiritual food for one spiritual feast. We shall continue with this same lecture in our next chapter.

Chapter 14

Righteousness by Faith & the Promise of the Spirit – Part Two

We continue now with the remainder of A.T. Jones Lecture 17, 1893.

*W*ell then, the Lord has bought us, has He not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's; that is so? [Congregation: "Yes."] But there are some people in the world who are not, really, in real experience and as a matter of fact so far as the consummation of the bargain is concerned; they have not submitted themselves to the Lord and are not practically His. He has made them His by purchase; now how can they know that they are His practically and indeed? By His word. By choosing for themselves to have it just that way. By choice.

Page 44 in *Steps to Christ* gives the whole philosophy of it; it tells how to make the surrender of ourselves to God. It says that your promises

and resolutions are like ropes of sand, and the knowledge of your broken promise and forfeited pledges, weakens your confidence in your own sincerity. And finally:

“What you need to understand is the true force of the will. You cannot save yourself; you cannot change your heart, but you can choose to serve Him.”

When the man chooses to put his will on the side where God’s will is, then the thing is accomplished. Then it is at a man’s choice that he practically, in his own experience, becomes Lord’s indeed. Then is it not by the man’s own permission in choosing the Lord’s way that the man becomes the Lord’s in practical experience?

Then having done that, don’t you see that so long as your choice is there, so long as your wish is there to be the Lord’s don’t you see that you are the Lord’s indeed? Do you see that? Whenever we deliver ourselves up to Him, that is so. But some of you delivered yourself up long ago, but then, since that, you have been discouraged and wondering whether you were the Lord’s or not.

We want people tonight to get that doubt and question forever out of the way so that whatever comes up, you will not be bothering about whether you are the Lord’s. Just as certainly as your choice is there to be His, you are His, for He bought you long ago. That is the thing I am after. Is that what you are after? You are to take it if you ever get it. [Congregation: “Amen.”] Then we can know that we are the Lord’s.

But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will save you from sinning. When a man gets into that place and his choice is there to be the Lord’s, then God works in him both to will and to do of his own good pleasure, and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession does sanction sin. Any other profession does do just what the Lord complains of—that men have made Him to serve with their sins. What does the Lord say? “You have made me to serve with your sin.”

Isa. 43:24. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days, and then it is a fact.

Let us turn and read that verse that says so. 1 Cor. 6:19 and the last words of the verse: "Ye are not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No, sir."] The Lord has bought him and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief of it. Though he be not consciously and practically the Lord's, yet the Lord has bought every one and any man who refuses to let the Lord have him, he is robbing the Lord of that which he bought and for which he paid the price and he is counting the price which bought him as worth less than himself. Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave Himself for us; then when I will not let Him have me, in that very thing I count myself worth more than the price that was paid—that is, worth more than the Lord, and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied Himself that God and man might again be united in one.

"Ye are not your own," are you? [Congregation: "No."] Are you not glad of it? Are you not glad you are not your own? He says so, and it is so, is it not? Why is it? "For ye are bought with a price." He bought us, therefore, we are not our own, and before all people in the world who are not their own, is the man who has yielded himself to the Lord who has bought him. "Therefore glorify God in your body and in your spirit which are God's." Whose are they? [Congregation: "God's."] But I need not dwell longer on these verses, brethren. You do that, will you? You dwell on them.

Well now we have read the verses, "He gave himself for us." He bought us. How much of us?

[Congregation: "All of us."] When was it that he did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And He bought us, sinners, just as we are? [Congregation: "Yes."]

Now did He? Honestly now? We are coming to another thought here. Now did He pay that price and buy us just as we were? Sinners? [Congregation:

“Yes.”] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion and not particularly wanting to? Did He buy us then? [Congregation: “Yes.”]

What did He buy just then? He bought us, and all there was of us. And as He bought what there was of us; He bought our sins. Isaiah describes it—wounds and bruises and putrefying sores; no soundness at all. Is that so?

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

He says so. Then do you know that that is so? [Congregation: “Yes.”]

Well now let us carry that a little further. He gave Himself for our sins, but the same thought goes through all. He will not take our sins—although He bought them—without our permission. Look at it a little further, carrying the same thought forward. “He gave himself.” for whose sins?

[Congregation: “Ours.”] Whose were they? [Congregation: “Ours.”] He gave Himself for them.

They being ours, to whom did He give Himself when He bought them? [Congregation: “To us.”] He gave Himself to me, for my sins? [Congregation: “Yes.”] Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn't it?

[Congregation: “Yes.”] That is the living choice before me, is it? [Congregation: “Yes.”] Is that the choice before you? [Congregation:

“Yes.”] Which would you rather have, your sins or Christ? [Congregation: “Christ.”] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, “I would rather have Christ than that.” And let it go [Congregation: “Amen.”] Just tell the Lord, “Lord, I make the choice now. I make the trade. I make Thee my choice. It is gone, and I have something better.” Thank the Lord!

Then where in the world is the opportunity for any of us to get discouraged over our sins?

Now some of the brethren here have done that very thing. They came here free, but the Spirit of God brought up something they never saw before. The Spirit of God went deeper than it ever went before and revealed things they never saw before and then instead of thanking the Lord that that was so and letting the whole wicked business go and thanking the Lord they had ever so much more of Him than they ever had before, they began to get discouraged. They said, “Oh what am I going to do? My sins are so great.” There they let Satan cast a cloud over them and throw them into discouragement and they get no good out of the meetings day after day.

Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give Himself for Him at all, should act that way with the Lord when the Lord wants to reveal more of Himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last and when He finds the last thing that is unclean or impure and that is out of harmony with His will and brings that up and shows that to us and we say, “I would rather have the

Lord than that,” then the work is complete and the seal of the living God can be fixed upon that character. [Congregation: “Amen.”]

Which would you rather have, a character--[Someone in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy in this house tonight.

Which would you rather have, the completeness, the perfect fulness of Jesus Christ or have less than that with some of your sins covered up that you never know of? [Congregation: "His fulness."]

But don't you see, the Testimonies have told us that if there be stains of sin there, we cannot have the seal of God. How in the world can that seal of God, which is the impress of His perfect character revealed in us, be put upon us when there are sins about us? He cannot put the seal, the impress of His perfect character, upon us until He sees it there. And so He has got to dig down to the deep places we never dreamed of, because we cannot understand our hearts. But the Lord knows the heart. He tries the conscience. He will cleanse the heart, and bring up the last vestige of wickedness. Let Him go on, brethren; let Him keep on His searching work. And when He does bring our sins before us, let the heart say, "Lord, thou gavest thyself for my sins. Oh, I take thee instead of them." They are gone, and I rejoice in the Lord. Brethren, let us be honest with the Lord, and treat Him as He wants us to.

Then He gave Himself to us for our sins. Then I say again and you see that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's righteousness or our sins, the Lord's say or our say? Which will we have? [Congregation: "The Lord's way."] There is no difference in making the choice when we know what the Lord has done, and what He is to us.

The choice is easy. Let the surrender be complete. And when these sins come up--why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that;

consequently, He wants you and me to know when our sins go, that we may know when His righteousness comes. It is when we yield ourselves that we have Him.

It is true that the Scriptures say we are instruments of God, and don't you forget that we are always intelligent instruments—not like the instrument, a pick or a shovel, that a man would use. That is utterly senseless. That is not it, but we are intelligent instruments. We will be used by the Lord at our own living choice. Our own living choice upon His side, choosing that He will do that with us and then it is done, because His almighty power carries on the work.

Then He gave Himself for our sins, and now He comes and says, there is sin. What then?

“Lord, it is sin.” That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession is to speak the same thing. That is confession. The Lord said to David, “You have sinned and done this evil.” David said, “I have sinned.” That is confession.

The Bible says, “If we confess our sins he is faithful and just to forgive us our sins.” What does God show them for anyway? The only thing that He shows men their sins for, is that He may take them away. When He shows me sins, I say, “Lord, they are sins.” And what then? They are forgiven. They are gone.

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, have you? [Congregation: “Yes, sir.”] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: “Amen.”] But Satan says, “It is not so.” He is a liar. But some folks here have been saying that Satan tells the truth upon that point.

People in this house have been telling Satan that he told the truth upon that very point. Satan says,

“They are not forgiven,” and they say, “No, they are not.” Let us quit

that. We confess our sins that they may be forgiven, and the Lord says they are forgiven, and when they are forgiven why then in the Lord's name, let us say so.

“Abraham believed God, and it was counted to him for righteousness.” “And he received the sign of circumcision, a seal of the righteousness of the faith which he had.” The Lord says, “Come now, let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool.” What do you say? [Congregation: “It is so.”] How do you know? [Congregation: “The Lord says so.”] Very good. Then you know that is so, do you?

Micah 7:19: “He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea.” Then where are they?

[Congregation: “In the depths of the sea.”] How do you know? [Congregation: “He says so.”] Then you know that, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: “As far as the east is from the west, so far hath he removed our transgressions from us.” How far are they away from you now, you who have confessed them? How far are they away?

[Voice: “As far as the east is from the west.”] Why don't you say so then? Satan comes and says,

“They are not forgiven; every sin is right there before your face; don't you see them?” Are they?

[Congregation: “No.”] Says one, “I have seen them there.” It is nothing of the kind. Satan is a magician and can make things appear so that are not so. But you look at them and say, “Yes, that is so.” It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord.

Isa. 38:17, and that verse is the last one we need tonight. “Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption: for thou hast cast all my sins behind thy back.” How many? [Congregation: “All.”] Behind his back. Where are they, then? [Congregation: “Behind his back.”] We are before his face and the sins are behind his back; who is between us and them? [Congregation: “God.”] And He is upon His throne, isn’t He? Then when I have confessed my sins to the Lord, He and His living eternal throne stand between me and those sins, and Satan and everybody else in this universe cannot bring them back; for he has got to get the Lord and His throne out of the way before they can get those sins back to me again. And I am going to be glad of it.

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When He says so, and we believe it, that is faith. Satan says, “They are not.” We say, “I know they are.” Satan says, “No, there they are.” We say, they are not there.

They are in the depths of the sea. [Voice: “Praise the Lord.”]

When the man stands there, there is something that God can put His seal on. When the Lord says, “Thy sins are forgiven,” that he has “cast them behind His back” and the man will not believe it, is there anything there that God can put His seal on? No.

[Someone asked that Isaiah 43:25 be read, which Elder Jones did.] “I, even I, am he that blotteth out thy transgressions for mine own sake and will not remember thy sins.”

There are many other texts like that which we might notice. One is found in Heb. 8:15: “Their sins will I remember no more,” and another in Ezekiel 33:16: “None of his sins that he hath committed shall be mentioned unto him.” Here the Lord says, He will not remember our sins. the Lord will never mention them. It is Satan’s work to do that. Brethren, let us believe the Lord.

When we believe that, then God will give you and me the circumcision

of the heart, the seal of the righteousness of the faith that we have and He can do it, because there is something there that He can put His seal upon. And when a man does that as an individual, he receives the seal of righteousness. And when we as a whole body, as a church, believe that, we can ask with perfect confidence for the outpouring of His Holy Spirit and wait patiently and confidently, knowing that it will surely come in His own good time. {1893 G.C.B – A. T. Jones Sermon no. 17}

Chapter 15

The Sabbath & the Gospel

A KEY QUESTION

The glorious Gospel of what God has done and accomplished and given to mankind in Jesus Christ is wonderfully good news indeed! The question is usually asked, what is the relevance of the Sabbath, or what is the connection of the Sabbath to the everlasting Gospel?

The final gospel invitation of Revelation 18: 1- 4 will be given at the time of Sabbath-Sunday controversy over the enforcement of Sunday sacredness by civil law. Therefore there must be the preaching of the gospel in the preaching of the Sabbath and the preaching of the Sabbath in the preaching of the gospel! But how could that be?

THE CORE PRINCIPLE OF THE GOSPEL

The Apostle Paul gives us our springboard texts in Romans 4: 4- 5.

Now to him that worketh is the reward not reckoned of grace, but of debt. But to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. {Romans 4: 4- 5} KJV

These two texts contrast the false gospel of righteousness by works with the true gospel of the free gift of salvation by the faith of Jesus to be received by faith in Jesus.

Romans 4: 4 describes one who works for his salvation, in which case his reward would have to be payment owed to him for work done.

Romans 4: 5 describes one who works not, that is, he is resting! (worketh not = rest) in which case his reward is freely given by God's grace!

THE SAME PRINCIPLE IN CREATION

Let us now apply this gospel principle to the creation of our world and its Solar System.

The Creator created all that Adam and Eve needed and then created Adam and Eve last of all on the latter part of the sixth day. Adam did not have to work in order to earn the paradise Earth. The Creator did all the work and gave Adam the entire perfect plant Earth as a free gift. Adam's first full day was the Seventh Day Sabbath on which he rested and received, enjoyed and celebrated all of God's free gifts!

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

THE CREATION SABBATH CONTAINS THIS CORE PRINCIPLE

It should be very clear then, that from its very beginning, the Creation Sabbath contained the core principle of the gospel, namely: that God's infinite, unconditional love, freely gives all things without our having to work to earn any of His gifts! God does the working and the giving, we do the believing and receiving through the restfulness of complete surrender to Him.

Then said they unto him, What shall we do, that we might work the works of God? Jesus answered and said unto them, This is the work of God, that ye believe on him whom he hath sent. {John 6: 28- 29} KJV

We see right away then, that the creation Seventh Day Sabbath has nothing to do with legalism but everything to do with faith's resting in God's finished work and receiving His free gifts and celebrating His unfathomable love! This was how Adam spent that very first Sabbath!

Now for those who say that the Creation Sabbath was only God's rest and He gave no command for us to keep it, Jesus proves them wrong when He said that the Sabbath was made for mankind!

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

THE LORDSHIP OF THE SABBATH

Moreover, Jesus says that He is Lord of the Sabbath. The most absolute kind of Lordship is ownership of something by virtue of having created that thing. The Son of God is absolute Lord of the Sabbath because He made it and therefore owns it! How do we know this? Well first of all, it is Jesus who informs us that the Sabbath was made, therefore someone would have had to make it. The scriptures inform us that all things that were made were made by the Son of God!

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

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

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

The fact that Jesus is Lord of the Sabbath reveals the fact that He is the Creator of all created things. The Seventh Day Sabbath is the memorial of His finished work of creation and of His creative power! So another crucially important fact has been established by the word of God, namely, that the creation Seventh Day Sabbath belongs to the Son of God. He made the Sabbath day. He made all created entities. After making our Solar System, our world and everything in it, He made the Sabbath by resting on, blessing and setting apart the Seventh day for holy use.

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

NOT A SHADOW BUT A MEMORIAL

Therefore, right away we see that the Creation Sabbath was never a “shadow” of anything to come but a memorial of a finished work. The Creation Sabbath is the memorial of the Creator’s completed work of creation of our planet. It is also the memorial of the fact that He gave that finished creation to Adam as a free gift. The Sabbath days which were shadows were the 7 annual Sabbaths of the ritual or sacrificial system which pointed forward to Christ and ended at the Cross. Colossians2:16,17.

Therefore, the creation Seventh Day Sabbath is the eternal memorial of the following facts:

1. The Son of God is the one who created the universe including our Solar System and our planet Earth.
2. He **did** the work of creating our world. He completed it to perfection.
3. He gave the completed and perfect planet Earth, to mankind in Adam.
4. He, the Son of God, made the Sabbath:
 - By resting from all His work on the seventh day
 - By blessing the seventh day
 - By sanctifying the seventh day, and all this because He had created and made.

THE DEITY OF CHRIST

Since the Son of God created all created entities, He Himself must have been uncreated.

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

And if He, the Son of God is uncreated, He must be beginningless! God the Father, His Son and their Spirit are beginningless, i.e. absolutely eternal and INFINITE. This is what God meant when He told Moses His name: I AM THAT I AM which means I AM WHAT I AM. And what is God? He is the Infinite, Eternal Creator who is beginningless and endless and who is infinite in Power, Wisdom (Righteousness) and Love! Only an Infinite Creator could have made a universe without depending on pre-existing matter. The name I AM WHO I AM and the Sabbath are both memorials of the Creator's Infinity! The Sabbath **declares** what His name describes, namely, His Infinite Power, Wisdom and Love.

THE SABBATH AND GOD'S NAME

Therefore, the Creation Seventh Day Sabbath and the Name of the Godhead are inseparably linked together. Any attempt to remove the Seventh Day Sabbath is an attempt to remove God's Name!

THE SON OF GOD – THE ONLY SOURCE OF REST

According to Paul in Colossians 1: 16- 17, all things were made by the Son of God and all things 'hold together' in the Son of God. The reason for these facts is that the Son of God is the Word or Wisdom or Righteousness of God. He is described as such in Proverbs chapter 8. All created powers and systems need perfect righteousness in order to function perfectly. Therefore, all created things must be held together in Christ who is the Wisdom or Word (Logos) of God. Read John 1: 1- 3, Colossians 1: 16- 17, Colossians 2: 3.

Rest is the result of righteousness. Only when created things are working righteously will there be harmony, order, peace and REST!

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

Since the Son of God is the Lord (YAHWEH) our **RIGHTEOUSNESS**, He is the source of rest, Jeremiah 23: 6. Before the entrance of sin, the creation was at perfect rest because all things were held together in the Son of God. The creation Sabbath rest was the indication that the creation was in perfect harmony with the Creator through the righteousness of the Son of God! The Creation Seventh Day Sabbath was and is the immutable sign and memorial of the righteousness of God in His Son as Creator and as the One who holds all things together!

SIN AND UNREST

Sin separated our planet from the Son of God and therefore produced unrest. Unrest is the direct result of sin.

REST RESTORED IN THE PLAN OF REDEMPTION

In order to restore righteousness and rest to the fallen creation on Earth, the Son of God became flesh. He endured on Calvary's Cross the separation from God, the unrest and death which sin causes. He exhausted the wages of sin and gave eternal righteousness and rest to humanity. And so He invites us sinners to come to Him to receive rest.

Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. {Matthew 11: 28} KJV

REST RESTORED

The Creation Sabbath Rest which sin fractured is fully restored in Christ. We receive righteousness and rest by receiving Christ. We are complete in Him. The number seven (7) is the number of completeness. The rest we have in Christ is the same rest that the creation enjoyed before the entrance of sin and it is celebrated on the same seventh day!

For in him dwelleth all the fulness of the Godhead bodily. And ye are complete in him, which is the head of all principality and power: {Colossians 2: 9- 10} KJV

Come unto me, all [ye] that labour and are heavy laden, and I will give you rest. {Matthew 11: 28} KJV

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

There remaineth therefore a rest to the people of God. For he that is entered into his rest, he also hath ceased from his own works, as God [did] from his. {Hebrews 4: 9- 10} KJV

THE NEW CREATION

The Sabbath is the unchanging eternal memorial of the Son of God as Creator, Sustainer and Redeemer. Salvation and redemption include the new creation in Christ. Salvation power is creation power and therefore, the Sabbath is the memorial of both the original creation and the new creation in Christ.

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

CHRIST RESTED ON THE SABBATH IN THE TOMB

When Christ cried out it is finished on the cross, He then rested in the tomb on the Seventh Day Sabbath just as He had rested on the Seventh Day Sabbath after finishing creation. Therefore, His death established the Seventh Day Sabbath as the sign of a finished work of redemption.

THE SABBATH IS ALL ABOUT CHRIST

Many people have been brain washed by false religion into linking the Sabbath with Old Covenant legalism. Indeed, the Jews perverted all that God gave into Old Covenant legalism. But true Sabbath keeping is all about Christ and His Righteousness! The Sabbath is all about Christ, not about legalism but about Creation and Salvation!

Chapter 16

The Sabbath and the Covenants

The Apostle Paul was the inspired Bible writer who, more than any other, has left on record the clearest explanations of the covenants. These explanations are found in Galatians chapter 3 and 4; in Romans chapter 10; in Hebrews chapter 8 and 2 Corinthians chapter 3.

In Galatians 3: 16- 18, Paul equates God's covenant with Abraham to God's promises to Abraham. A covenant is a promise or a collection of promises. God's covenant with Abraham was God's promises to Abraham and to Abraham's seed which is Christ!

In Galatians 4: 22- 26, Paul explains that Abraham experienced both covenants in his family life. The birth of Ishmael, which occurred before the birth of Isaac, was the result of Sarah's promise which was based on

unbelief of God's promise to give them a son. Later on, when their faith laid hold on God's promise, Isaac was born. The two sons could not remain together in the family; Ishmael the son who represented the Old Covenant had to be cast out. Notice that Sarah's promise to Abraham, that he should go in to Hagar and get a son, appeared to work. He got a son but it was not the son which God promised or required. So too the Old Covenant produces a righteousness but it is not the righteousness which God promised or required!

Paul calls the birth of Ishmael, from Abrahams's union with Hagar, the covenant from Mount Sinai in Galatians 4: 24. This is a very important piece of interpretation. It means that just as God had nothing to do with Ishmael's birth, so He had nothing to do with the formation of the Old Covenant at Sinai! At Sinai, Israel went into their own carnal mind (the flesh) and came up with their own promise to obey, their own promise to establish their own righteousness by trying to get righteousness from the moral law written on stone. And of course they produced their own righteousness but not the righteousness of God in Christ! And this is exactly what Paul explains in Romans 10: 1- 4.

In Hebrews 8: 6- 8, Paul calls the New Covenant the better covenant because it was established on better promises, obviously the promises of God. But he explains that the Old Covenant (or first) covenant was faulty and the fault was with the people. Now if the New Covenant was better in its promises and the Old Covenant was faulty and the fault was with the people, IT MUST HAVE BEEN THEIR PROMISES WHICH WERE AT FAULT. Therefore, the Old or First or Sinaitic Covenant was established, not by God, but, by the promises of the people to obey without believing or accepting God's promise of the Saviour made in the Abrahamic or New Covenant!

In the New Covenant, faith in God's promise of the Saviour means believing and receiving Christ who is YAHWEH TSIDKENU: The LORD Our Righteousness. When we believe all that God has already done for us (CHARIZOMAI) and surrender to Jesus in full faith to receive (APHIEMI) heart cleansing, the Holy Spirit writes God's law of love in our hearts, (Hebrews 8: 10). If we feel we must do something to obtain CHARIZOMA, we will be locked into Old Covenant bondage. We must be freed from the

Old Covenant Arminian emphasis of having to do something to get God to save us. When we believe that He has already pardoned (charizomai) us, His Agape Love will melt our hearts and enable us to repent and confess and receive the imputed and imparted righteousness of Christ which produces genuine obedience.

Going back now to Galatians chapter 3, Paul explains in verse 17 that the giving of the moral law of Ten Commandments at Sinai, could not, and was never intended to cancel the Abrahamic Covenant. Paul emphasizes that the inheritance was given to Abraham by God's promise and therefore, it could not be received by another arrangement such as by external compliance to a set of written rules. Then Paul asks in Galatians 3: 19, a serious question. Why then was the moral law given in written form at Mount Sinai? The answer: it was given because of transgressions; for the purpose of pointing out and defining transgressions and therefore to show all mankind our need of God's righteousness in and through the Saviour, Jesus Christ (Galatians 3: 22). Paul argues that the law is not against the promises, it shows us our need of the promises (Galatians 3: 21). And all the promises of God are Yes and Amen in Christ (2 Corinthians 1: 20). The law was never given to be a source of righteousness or life but to bring us to Christ to receive the free gift of righteousness which produces genuine obedience.

Yet it is important to know that the moral law is a basic summary of God's righteousness as applied to human character. Therefore the righteousness we receive in Christ is not different in its specifications from the Ten Commandment moral law. In other words the law written in our hearts in the New Covenant is the same law that was written by God's finger at Sinai, (Romans 8: 1- 4).

The moral law of love was reestablished in the mind of humanity by the faith of Christ Jesus our Saviour. Therefore the only way any individual can establish the law of God in his heart is by faith in Christ. Faith does not abolish or change the moral law, it establishes it! (Romans 3: 31).

Whereas only the letter of the law could be written on stone, the spirit of the law, which is love, can be written on the heart. To try to obtain righteousness from the written code apart from Christ is equivalent to rejecting Christ and will lead to the Second Condemnation. Paul calls this the ministration

of death and condemnation in 2 Corinthians 3: 5- 18 (see verse 7 and 9 respectively).

A classic example of this is mentioned in John 5: 39- 40. The Jews searched the scriptures for eternal life but did not realize that the scriptures testified of Christ and they refused to come to Christ to receive eternal life. They held on to the letter and rejected the spirit of the law which is love and which can be received only by receiving Christ.

Similarly, REST is not found in a day but in Christ (Matthew 11: 28- 29). Only by abiding in Christ, only by being complete in Him by faith can we have REST! The number seven (7) is the number of completeness. When Christ's righteousness completely covers us and fills us we have Seventh Day Sabbath REST. Therefore REST is the SEAL of righteousness! Sabbath Rest is the Seal of the moral law!

The Creation Seventh Day Sabbath is the memorial of the Creator's finished creation and is the reminder that righteousness and REST are New Covenant gifts found only in Christ and experienced only in Him by faith.

God has promised us and given us REST in Christ. We enter this rest by faith. (Hebrews 4: 1- 3).

The covenants are not dispensations of time but conditions of the heart. Abraham experienced both covenants in his day. Today anyone who tries to earn God's favour by doing anything is in the Old Covenant. True New Covenant experience believes God's promises and receives God's promises by receiving Christ. The Old Covenant is SELF and produces UNREST. The NEW COVENANT is Christ and gives REST.

Old Covenant experience is depending on self to fulfil God's requirements. In New Covenant experience self is crucified with Christ and this death of self is a reality only by abiding in Christ. Read again 2 Corinthians 5: 14- 17 and Galatians 2: 20.

It is the love of self that produces unrest, it is the LOVE of God that gives REST. Seventh Day Sabbath Rest is New Covenant Rest.

“ It is the love of self that brings unrest. When we are born from above, the same mind will be in us that was in Jesus, the mind that led Him to humble Himself that we might be saved. Then we shall not be seeking the highest place. We shall desire to sit at the feet of Jesus, and learn of Him. We shall understand that the value of our work does not consist in making a show and noise in the world, and in being active and zealous in our own strength. The value of our work is in proportion to the impartation of the Holy Spirit. Trust in God brings holier qualities of mind, so that in patience we may possess our souls. “ {DA 330.4}

Those who argue for a change of the Day of rest from the Seventh Day to the First Day of the week are shown to be in error by the very Law of Covenants. Read Galatians 3:15 and Hebrews 9:15-17. The Apostle Paul explains that after a covenant has been confirmed nothing can be added or subtracted from it. Moreover the death of the Testator enforces the covenant. Therefore if Sunday keeping was added to the New Covenant it would have had to be added before the death of CHRIST!

And it was not! Sunday keeping was progressively incorporated into church tradition long after the death of Christ and His disciples. Christ kept the seventh -day sabbath (Luke 4:16, Mark 2 :27,28). His disciples kept the seventh-day sabbath, after the death of Christ. (Luke 23:52-56, Luke 24 :1; Acts 13:42-44; Acts 16:13; Hebrews 4: 4,9,10.).

Since it is the obedience of Christ that justifies the sinner (Romans 5:18.19) and establishes the New Covenant and since Sunday keeping was not part of the obedience of Christ, **then Sunday keeping cannot be part of the New Covenant. And it could not have been rightfully added after Christ’s death because** nothing can be added to a covenant after the death of the Testator!

TWO COVENANTS, TWO MINDS.(AT JONES)

Thus you see the mind which we have is the flesh’s mind; it is controlled by the flesh, and it came to us from whom?—Satan. Therefore it is enmity against God. And that mind of Satan is the mind of self, always self, in the place of God. Now Christ came to bring to us another mind than that. While we have Satan’s mind,

the flesh ruling, we serve the law of sin. God can reveal to us his law, and we can consent that that is good, and desire to fulfill it, and make resolutions to do so, and sign bargains and make contracts even; “but I see another law in my members [in my flesh], warring against the law of my mind [against that desire, that wish of my mind, that delights in the law of God], and bringing me into captivity to the law of sin which is in my members. O wretched man that I am!” But Christ comes and brings another mind,—the Spirit’s mind,—to us, and gives us that. He gives us a mind, and we have his mind, by his Holy Spirit. Then and therefore with the mind—the Spirit’s mind, the mind of Christ which he hath given us—the law of God is served. Thank the Lord.

So see the difference. In the seventh of Romans there is described the man in whom the flesh rules, and leads the mind astray, against the will of the man even. In the ninth chapter of 1 Corinthians, verses 26, 27, is described the man in whom the mind has control. This is the Christian; the mind has control of the body, and the body is under, and he keeps it under. Therefore it is written in another place (Rom. 12:2):— Be not conformed to this world: but be ye transformed by the renewing of your mind.

And the Greek word is the same word exactly as that: “If any man be in Christ, he is a new creation;” he is a new creature—not an old man changed over, but a new_made one. So this is not an old mind made over, but a new_created mind; that is the mind of Christ wrought in us by the Spirit of God, giving us the mind of Christ, and so making an entirely new mind in us and for us.

This is shown in Romans, eighth chapter: “They that are after the flesh do mind the things of the flesh,” because they do the works of the flesh; the mind follows sin that way. “But they that after the Spirit [mind], the things of the Spirit.” And “if any man have not the Spirit of Christ, he is none of his.” That which brings to us the mind of Jesus Christ is the Holy Ghost. Indeed, the Spirit of God brings Jesus Christ himself to us. By the Holy Ghost the real presence of Christ is with us, and dwells in us. Can he bring Christ to us without bringing the mind of Christ to us?— Assuredly not. So, then, in the nature of

things, there is the mind of Christ which he came into the world to give us.

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

We are here studying the same subject that we have been studying these three or four years; but God is leading us further along in the study of it, and I am glad. We have been studying for three or four years, “Let this mind be in you which was also in Christ Jesus,” who emptied himself.

That mind must be in us, in order for us to be emptied; for we cannot of ourselves empty ourselves. Nothing but divinity can do that; that is an infinite thing. Can the mind of Satan empty itself of self?—No. Can the mind that is in us, that minding of self, empty itself of self?—No; self cannot do it. Jesus Christ, the divine One, the infinite One, came in his divine person in this same flesh of ours, and never allowed his divine power, his personal self, to be manifested at all in resisting these temptations and enticements and drawings of the flesh.

What was it, then, that conquered sin there, and kept him from sinning? It was the power of God, the Father, that kept him. Now where does that touch us? Here: We cannot empty ourselves; but his divine mind comes into us, and by that divine power, we can empty ourselves of our wicked selves; and then by that divine power, the mind of Jesus Christ, of God, the Father, comes to us and keeps us from the power of temptation. Thus Christ, emptying his divine self, his righteous self, brings to us the power by which we are emptied of our wicked selves. And this is how he abolished in his flesh the

enmity, and made it possible for the enmity to be destroyed in you and me.

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

[Question: Did not Christ depend on God to keep him?

Answer: Yes, that is what I am saying. That is the point.]

Christ depended in the Father all the time. Christ himself, who made the worlds, was all the time in that sinful flesh of mine and yours which he took. He who made the worlds was there in his divine presence all the time; but never did he allow himself to appear at all, or to do anything at all that was done. That was kept back; and when these temptations come upon him, he could have annihilated them all with the assertion—in righteousness of his divine self. But if he had done so, it would have ruined us. To have asserted himself, to have allowed himself to appear, even in righteousness, would have ruined us, because we who are only wicked, never would have had anything before us then but the manifestation of self. Set before men who are only wicked, manifestation of self, even in divine righteousness, as an example to be followed, and you simply make men that much more confirmed in selfishness and the wickedness of selfishness. Therefore, in order that we in our wicked selves might be delivered from our wicked selves, the divine One, the holy One, kept under, surrendered, emptied all the manifestation of his righteous self. And that does accomplish it. He accomplished it by keeping himself back all the time, and leaving everything entirely to the Father to hold him against these temptations. He was Conqueror through the grace and power of the Father, which came to him upon his trust, and upon his emptying himself of self.

There is where you and I are now. There is where it comes to you and me. We are tempted, we are tried; and there is always room for

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

Yes, and perhaps you do. But what is that? That is self_defense; that is self_replying. No; keep back that wicked self; let God attend to the matter, “Vengeance is mine; I will repay, saith the Lord.” That is what Jesus Christ did. He was spit upon; he was taunted; he was struck upon the face; his hair was pulled; a crown of thorns was put upon his head; and in mockery the knee was bowed, with, “Hail King of the Jews.” They blindfolded him, and then struck him, and cried: “Prophecy, who is it that smote thee?” All that was put upon him. [331] And in his human nature he bore all that, because his divine self was kept back.

Was there any suggestion to him, suppose you, to drive back that riotous crowd? to let loose one manifestation of his divinity, and sweep away the whole wicked company?

Satan was there to suggest it to him, if nothing else. What did he do? He stood defenseless as the Lamb of God. There was no assertion of his divine self, no sign of it,—only the man standing there, leaving all to God to do whatsoever he pleased. He said to Pilate: “Thou couldst have no power at all against me, except it were given thee from above.” That is the faith of Jesus. And that is what the prophecy means when it says, “Here are they that keep the commandments of God, and the faith of Jesus.” We are to have that divine faith of Jesus Christ, which comes to us in the gift of the mind which he gives. That mind which he gives to me will exercise in me the same faith it exercised in him. So we keep the faith of Jesus. {1895 G.C.B – A. T. Jones Sermon no. 17}

In the final generation the seventh day Sabbath will be the sign of

being completely emptied of self , while the first day of the week will be the sign of exalting self in the place of God. There the battle lines will be drawn. The Old Covenant will declare final war against the New but ,as before, the Old will be defeated! The Old Covenant will employ force and will decree death upon God's New Covenant Sabbath keepers who will overcome not by force but by the principles of God's character: the principles of LOVE, TRUTH, LIBERTY, and RIGHTEOUSNESS!

NOTES

NOTES

NOTES

Neither do I Condemn Thee

Neither do I condemn thee,
O words of wondrous grace;
Thy sins were born upon the cross,
Believe, and go in peace.

Refrain

Neither do I condemn thee,
O sing it o'er and o'er;
Neither do I condemn thee,
Go and sin no more.

Neither do I condemn thee,
For there is therefore now
No condemnation for thee,
As at the cross you bow.

Refrain

Neither do I condemn thee,
I came not to condemn;
I came from God to save thee,
And turn thee from thy sin.

Refrain

Neither do I condemn thee,
O praise the God of grace;
O praise His Son our Savior,
For this His word of peace.

Refrain

Nothing But the Blood

What can wash away my sin?
Nothing but the blood of Jesus;
What can make me whole again?
Nothing but the blood of Jesus.

Refrain

*Oh! precious is the flow
That makes me white as snow;
No other fount I know,
Nothing but the blood of Jesus.*

For my pardon, this I see,
Nothing but the blood of Jesus;
For my cleansing this my plea,
Nothing but the blood of Jesus.

Refrain

Nothing can for sin atone,
Nothing but the blood of Jesus;
Naught of good that I have done,
Nothing but the blood of Jesus.

Refrain

This is all my hope and peace,
Nothing but the blood of Jesus;
This is all my righteousness,
Nothing but the blood of Jesus.

Refrain

Now by this I'll overcome—
Nothing but the blood of Jesus,
Now by this I'll reach my home—
Nothing but the blood of Jesus.

Refrain

Glory! Glory! This I sing—
Nothing but the blood of Jesus,
All my praise for this I bring—
Nothing but the blood of Jesus.

Refrain

No Righteousness of Mine

No righteousness of mine
Can stand before the Throne,
But Christ's own perfect works are now my very own!
In Christ I'm free!
The Cross of Christ made peace with God for even me!

The holy law of God
That once declared my death
Now whispers All is well with Jesus' dying breath!
Once dead, now raised!
His glorious Cross puts Death to death! Let Christ be praised!

Now Sinai holds no fear!
Its fiery curses fade,
Outshined by rays of grace in Calv'ry's love displayed!
In worship, fall!
Adore the Son of God whose outpoured blood heals all!

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