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"Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. The measure of the gift of Christ is "all the fulness of the Godhead bodily." This is true whether viewed as the measure of the gift which God made in giving Christ or as the measure of the gift which Christ Himself gave. For the gift that God gave is His only begotten Son, and in "him dwelleth all the fulness of the Godhead bodily." Therefore, from this standpoint the measure of the gift of Christ being only the measure of the fulness of the Godhead bodily and this being only the measure of the grace that is given to every one of us, it follows that unto every one of us is given grace without measure, simply boundless grace.

Viewed from the measure of the gift in which Christ Himself gives to us, it is the same, because "he gave himself for us." He gave Himself for our sins, and in this He gave Himself to us. And as in Him dwelleth all the fullness of the Godhead bodily, and as He gave Himself, then the measure of the gift of Christ on His own part is also only the measure of the fullness of the Godhead bodily. It therefore follows that from this standpoint also the measure of grace that is given to every one of us is only the measure of the fullness of the Godhead; that is, simply immeasurable.

Thus in whatever way it is viewed, the plain word of the Lord is that unto every one of us He has given grace to the measure of the fullness of the Godhead bodily; that is, boundless, immeasurable

grace--all the grace He has. This is good. But it is just the Lord; it is just like the Lord to do that, for He is good.

And this boundless grace is all given, given freely, to "every one of us." To us it is. To you and me, just as we are. And that is good. We need just that much grace to make us what the Lord wants us to be. And He is just so kind as to give it all to us freely that we may be indeed just what He wants us to be.

The Lord wants every one of us to be saved, and that with the very fullness of salvation. And therefore He has given to every one of us the very fullness of grace, because it is grace that brings the salvation. For it is written, "The grace of God that bringeth salvation hath appeared to all men." (Titus 2:11) Thus the Lord wants all to be saved and therefore He gave all of His grace, bringing salvation to all. The marginal reading of this text tells it that way, and it is just as true as the reading in the verse itself. Here it is: "The grace of God that bringeth salvation to all men, hath appeared." All the grace of God is given freely to every one, bringing salvation to all. Whether all or any one will receive it, that is another question. What we are studying now is the truth and the fact that God has given it. Having given it all, He is clear, even though men may reject it.

The Lord wants us to be perfect, and so it is written: "Be ye therefore perfect, even as your Father which is in heaven is perfect." Desiring that we shall be perfect, He has given us, every one , all the grace that He has, bringing the fullness of His salvation, that every man may be presented perfect in Christ Jesus. The very purpose of

this gift of His boundless grace is that we may be made like Jesus, Who is the image of God. Even so it is written: "Unto every one of us is given grace according to the measure of the gift of Christ. ... for the perfecting of the saints. ... till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Do you want to be like Jesus? Then receive the grace that He has so fully and so freely given. Receive it in the measure in which He has given it, not in the measure in which you think you deserve it. Yield yourself to it, that it may work in you and for you the wondrous purpose for which it is given, and it will do it. It will make you like Jesus. It will accomplish the purpose and the wish of Him who has given it. "Yield yourselves unto God." "I beseech you also that ye receive not the grace of God in vain."

September 1, 1896

It can never be repeated too often, that under the reign of grace it is just as easy to do right, as under the reign of sin it is easy to do wrong. This must be so, for if there is not more power in grace than there is in sin, then there can be no salvation from sin. But there is salvation from sin. This no one who believes Christianity can deny.

Yet salvation from sin certainly depends upon there being more power in grace than there is in sin. Then, there being more power in grace than there is in sin, it cannot possibly be otherwise than that wherever the power of grace can have control, it will be just as easy to do right as without this it is easy to do wrong.

No man ever yet naturally found it difficult to do wrong. His great difficulty has always been to do right. But this is because man naturally is enslaved to a power--the power of sin--that is absolute in its reign. And so long as that power has sway, it is not only difficult but impossible to do the good that he knows and that he would. But let a mightier power than that have sway, then is it not plain enough that it will be just as easy to serve the will of the mightier power, when it reigns, as it was to serve the will of the other power, when it reigned?

But grace is not simply more powerful than is sin. If this were indeed all, even then there would be fullness of hope and good cheer to every sinner in the world. But this, good as it would be, is not all. It is not nearly all. There is much more power in grace than there is

in sin. For "where sin abounded, grace did much more abound." And just as much more power in grace than there is in sin, just so much more hope and good cheer there are for every sinner in the world.

How much more power, then, is there in grace than there is in sin? Let me think a moment. Let me ask myself a question or two. Whence comes grace? From God, to be sure. "Grace be unto you, and peace, from God our Father, and from the Lord Jesus Christ." Whence comes sin? From the devil, of course. Sin is of the devil, for the devil sinneth from the beginning. Well, then, how much more power is there in grace than there is in sin? It is as plain as ABC that there is just as much more power in grace than there is in sin, as there is more power in God than there is in the devil. It is therefore also perfectly plain that the reign of grace is the reign of God, and that the reign of sin is the reign of Satan. And is it not therefore perfectly plain also that it is just as easy to serve God by the power of God as it is to serve Satan with the power of Satan?

Where the difficulty comes in, in all this, is that so many people try to serve God with the power of Satan. But that can never be done. "Either make the tree good and his fruit good, or else make the tree corrupt and his fruit corrupt." Men cannot gather grapes of thorns nor figs of thistles. The tree must be made good, root and branch. It must be made new. "Ye must be born again." "In Christ Jesus neither circumcision availeth anything nor uncircumcision, but a new creature." Let no one ever attempt to serve God with anything but the present, living power of God that makes him a new creature,

with nothing but the much more abundant grace that condemns sin in the flesh and reigns through righteousness unto eternal life by Jesus Christ our Lord. Then the service of God will indeed be in "newness of life." Then it will be found that His yoke is indeed "easy" and His burden "light." Then His service will be found indeed to be with "joy unspeakable and full of glory."

Did Jesus ever find it difficult to do right? Everyone will instantly say, No. But why? He was just as human as we are. He took flesh and blood the same as ours. "The Word was made flesh and dwelt among us." And the kind of flesh that He was made in this world was precisely such as was in this world. "In all things it behooved him to be made like unto his brethren." "In all things!" It does not say, In all things but one. There is no exception. He was made in all things like as we are. He was of Himself as weak as we are, for He said, "I can of mine own self do nothing."

Why, then, being in all things like as we are, did He find it always easy to do right? Because He never trusted to Himself, but His trust was always in God alone. All His dependence was upon the grace of God. He always sought to serve God, only with the power of God. And therefore the Father dwelt in Him, and did the works of righteousness. Therefore it was always easy for Him to do right. But as He is, so are we in this world. He has left us an example, that we should follow His steps. "It is God which worketh in you both to will and to do of his good pleasure," as well as in Him. All power in heaven and in earth is given unto Him, and He desires that you may be strengthened with all might, according to

His glorious power. "In him dwelleth all the fullness of the Godhead bodily," and He strengthens you with might by His Spirit in the inner man, that Christ may dwell in your heart by faith, that you may be "filled with all the fullness of God."

True, Christ partook of the divine nature and so do you if you are a child of promise and not of the flesh, for by the promises ye are partakers of the divine nature. There was nothing given to Him in this world and He had nothing in this world that is not freely given to you or that you may not have.

All this is in order that you may walk in newness of life, that henceforth you may not serve sin, that you may be the servant of righteousness only, that you may be freed from sin, that sin may not have dominion over you, that you may glorify God on the earth, and that you may be like Jesus. And therefore "unto every one of us is given grace according to the measure of the gift of Christ. ... Till we all come in the unity of the faith, and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." And I "beseech you also that ye receive not the grace of God in vain."

September 22, 1896

Can every believer have grace enough to keep him free from sinning? Yes. Indeed, everybody in the world can have enough to keep him from sinning. Enough is given, and it is given for this purpose. If anyone does not have it, it is not because enough has not been given, but because he does not take that which has been given. For "unto every one of us is given grace according to the measure of the gift of Christ." (Eph. 4:7) The measure of the gift of Christ is Himself wholly, and that is the measure of "all the fullness of the Godhead bodily." To the fullness of the Godhead there is, indeed, no measure; it is boundless. It is simply the infinity of God. Yet that is the only measure of the grace that is given to every one of us. The boundless measure of the fullness of the Godhead is the only thing that can express the proportion of grace that is given to everyone who is in this world. For "where sin abounded, grace did much more abound." This grace is given in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord," and in order that sin shall not have dominion over you, because you are under grace.

It is given also "for the perfecting of the saints." The object of it is to bring each one to perfection in Christ Jesus--to the perfection too, that is fully up to God's standard, for it is given for the building up of the body of Christ, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." It is given to "every one of us," "till we all come" to perfection, even by the

measure of the stature of the fullness of Christ. Again, this grace is given to every one where sin abounds and it brings salvation to everyone to whom it is given. Bringing salvation in itself, the measure of the salvation which it brings to everyone is only the measure of its own fullness, which is nothing less than the measure of the fullness of the Godhead.

As boundless grace is given to every one bringing salvation to the extent of its own full measure, then if any one does not have boundless salvation, why is it? Plainly it can be only because he will not take that which is given.

As boundless grace is given to everyone in order that it shall reign in him against all the power of sin, as certainly as ever sin reigned and in order that sin shall not have dominion, then if sin still reigns in anyone, if sin yet has dominion over anyone, where lies the fault? Clearly, it lies only in this, that he will not allow the grace to do for him and in him that which it is given to do. By unbelief he frustrates the grace of God. So far as he is concerned, the grace has been given in v ain.

But every believer, by his very profession, says that he has received the grace of God. Then if in the believer grace does not reign instead of sin, if grace does not have dominion instead of sin, it is plain enough that he is receiving the grace of God in vain. If grace is not bringing the believer onward toward a perfect man in the measure of the stature of the fullness of Christ, then he is receiving the grace of God in vain. Therefore the exhortation of the

Scripture is, "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain." (2 Cor. 6:1)

The grace of God is fully able to accomplish that for which it is given, if only it is allowed to work. We have seen that grace being altogether from God, the power of grace is nothing but the power of God. It is plain enough therefore that the power of God is abundantly able to accomplish all for which it is given--the salvation of the soul, deliverance from sin and from the power of it, the reign of righteousness in the life, and the perfecting of the believer unto the measure of the stature of the fullness of Christ--if only it can have place in the heart and in the life to work according to the will of God. But the power of God is "unto salvation to everyone that believeth." Unbelief frustrates the grace of god. Many believe and receive the grace of God for the salvation from sins that are past but are content with that and do not give it the same place in the soul to reign against the power of sin, that they did to save from sins of the past. This, too, is but another phase of unbelief. So as to the one great final object of grace--the perfection of the life in the likeness of Christ--they do practically receive the grace of God in vain.

"We then, as workers together with him, beseech you also that ye receive not the grace of God in vain. (For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation.) Giving no offense in anything, that the ministry be not blamed." Nor does this word "ministry" refer simply to the ordained ministry of the pulpit. It includes everyone who receives the grace of

God or that has named the name of Christ. For "as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." Therefore he does not want anyone to receive the grace of God in vain, lest that grace and its blessed working be misrepresented to the world and so men be further hindered from yielding to it. He does not want His grace to be received in vain, because when it is, offense is given in many things, and the ministry of grace itself is blamed. Yet when the grace of God is not received in vain but is given the place that belongs to it, "no offense" will be given "in anything," and the ministry will not only be not blamed but will be blest.

And now to show how complete and all-pervading the reign of grace will be in the life where it is not received in vain, the Lord has set down the following list, embracing "all thing," and in which we shall approve ourselves unto God. Read it carefully:

In all things approving ourselves unto God,
In much patience,
In afflictions,
In necessities,
In distresses,
In stripes,
In imprisonments,
In tumults,
In labors,
In watchings,
In fastings;

By pureness,
By knowledge,
By longsuffering,
By kindness,
By the Holy Ghost,
By love unfeigned,
By the word of truth,
By the power of God,
By the armor of righteousness on the right hand and on the left,
By honor and dishonor,
By evil report and good report;
As deceivers, and yet true;
As unknown, and yet well known;
As dying, and, behold, we live;
As chastened, and not killed;
As sorrowful, yet always rejoicing;
As poor, yet making many rich;
As having nothing, and yet possessing all things.

This list covers all the experiences that can ever enter into the life of any believer in this world. It shows that where the grace of God is not received in vain, that grace will so take possession and control of the life, that every experience that enters into the life will be taken by grace and turned to making us approved unto God and building us up in perfection unto the measure of the stature of the fullness of Christ. "We then, as workers together with him, beseech you also that ye receive not the grace of God in vain."

September 26, 1896

From the list that the Lord has drawn (2 Cor. 6:1-10), it is plain that there is nothing that can ever come into the life of the believer in Christ but that the grace of God will take it and turn it to the good of the believer and make it serve only to his advancement toward perfection in Christ Jesus. This the grace of God will do always and nothing but this if only the believer will allow the Lord to have His own way in his life; if only he will allow grace to reign. Thus it is that "all things are for your sakes" and this is how "all things work together for good to them that love God." This is grand. It is indeed glorious. It is salvation itself. This is how the believer is enabled "always" to "triumph in Christ."

This however is but half the story. The Lord proposes not only to save him who now believes, but he will use him in ministering to all others the knowledge of God, that they also may believe. We are not to think that the Lord's grace and gifts to us are only for us. They are for us first, that is true. But they are for us first in order that not only we ourselves shall be saved but that we may be enabled to benefit all others in communicating to them the knowledge of God. We ourselves must be partakers of salvation before we can lead others to it. Therefore it is written, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God." And "all things are of God, who hath reconciled us to himself by Jesus Christ and hath given to us the ministry of reconciliation."

Thus every man who receives the grace of God at the same time receives with it the ministry of that grace to all others. Everyone who finds himself reconciled to God receives with that reconciliation the ministry of reconciliation to all others. Here also the exhortation applies, "We ... beseech you also that ye receive not the grace of God in vain." Are you a partaker of grace? Then "minister the same" to others; do not receive it in vain. Are you reconciled to God? Then know that He has given to you also the ministry of reconciliation. Have you received this ministry in vain?

If we do not receive the grace of God in vain, if only we will allow grace to reign, the Lord will cause it to be that "in all things" we shall approve "ourselves as the ministers of God." This is the truth. The Lord says it, and it is so. "In all things approving ourselves as the ministers of God." That is, in all things we shall be conveying to others the knowledge of God. And thus the Lord proposes not only to cause us always "to triumph in Christ" on our own part, but also to make "manifest the savor of his knowledge by us in every place." That is, he proposes to make known to others by us and in every place the knowledge of himself.

We cannot do this of ourselves. He is to do it by us. We are to cooperate with Him. We are to be workers together with Him. And when we do thus cooperate with Him, then as certainly as we do so, so certainly will He cause us always to triumph in Christ and will also make manifest the knowledge of Himself by us in every place. He can do it; thank the Lord. Do not say, do not even think, that He cannot do this by you. He can do it by you. He will, too, if only you

will not receive His grace in vain. If you will only let grace reign; if you will be a worker together with Him.

It is true that there is a mystery about how this can be. It is a mystery how God can make manifest the knowledge of Himself by such persons as you and I are, in any place, much less in every place. Yet mystery though it be, it is the very truth. But do we not believe the mystery of God? Assuredly we do believe it. Then never forget that the mystery of God is God manifest in the flesh. And you and I are flesh. Then the mystery of God is God manifest in you and me who believe. Believe it.

Do not forget, either, that the mystery of God is not God manifest in sinless flesh, but God manifest in sinful flesh. There could never be any mystery about God's manifesting Himself in sinless flesh--in one who had no connection whatever with sin. That would be plain enough. But that He can manifest Himself in flesh laden with sin and with all the tendencies to sin, such as ours is--that is a mystery. Yea, it is the mystery of God. And it is a glorious fact, thank the Lord! Believe it. And before all the world, and for the joy of every person in the world, in Jesus Christ He has demonstrated that this great mystery is indeed a fact in human experience. For "as the children are partakers of flesh and blood, he also himself likewise took part of the same." "In all things it behooved him to be made like unto his brethren." And therefore God "made him to be sin for us." "He hath laid on him the iniquity of us all." Thus, in our flesh, having our nature laden with iniquity and Himself made to be sin, Christ Jesus lived in this world, tempted in all points like as we

are and yet God always caused Him to triumph in Him and made manifest the savor of His knowledge by Him in every place. Thus God was manifest in the flesh--in our flesh, in human flesh laden with sin--and made to be sin in itself, weak and tempted as ours is. And thus the mystery of God was made known to all nations for the obedience of the faith. O, believe it.!

And this is the mystery of God today and forever--God manifest in the flesh, in human flesh, in flesh, laden with sin, tempted and tried. In this flesh God will make manifest the knowledge of Himself in every place where the believer is found. Believe it and praise His holy name!

This is the mystery which today in the third angel's message is again to be made known to all nations for the obedience of the faith. This is the mystery of God, which in this time is to be "finished,"--not only finished in the sense of being ended to the world, but finished in the sense of being brought to completion in its grand work in the believer. This is the time when the mystery of God is to be finished in the sense that God is to be manifest in the flesh in every true believer, in every place where that believer shall be found. This is, in deed and in truth, the keeping of the commandments of God and the faith of Jesus.

"Be of good cheer; I have overcome the world," I have revealed God in the flesh. Our faith is the victory that has overcome the world. Therefore, and now, "Thanks be unto God, which always

causeth us to triumph in Christ and maketh manifest the savor of his knowledge by us in every place."

October 13, 1896

In the Christian life everything depends upon the word of God. It is true that God is able and desires to keep us from sinning, but this must be done through His word. So it is written, "By the word of thy lips I have kept me from the paths of the destroyer." "Thy word have I hid in my heart that I might not sin against thee." This is the way that God has appointed and there is no other way to have this thing accomplished.

Nor is this way appointed merely because He arbitrarily chose that this should be the way and then laid it upon men that this must be the way that they should go. His word is the way of salvation and the way of sanctification (Christian living) because this is the way that the Lord does things, because this is the way that He manifests Himself. It was by His word that He created all things in the beginning. It is by His word that He creates men anew, and it will be by His word that He will recreate this world and all things pertaining to it. "By the word of the Lord were the heavens made and all the host of them by the breath of his mouth. ... For he spake, and it was done; he commanded, and it stood fast." "Being born again ... by the word of God." "And he that sat upon the throne said, Behold I make all things new. ... And he said unto me, It is done."

It is not only that the worlds were created by the word of God, but they are also sustained by the same word. "By the word of God the heavens were of old, and the earth standing out of the water and in the water; whereby [by the word of God] the world that then was,

being overflowed with water, perished. But the heavens and the earth, which are now, by the same word are kept in store." So also it is not only that the Christian is created by the word of God, but by that same word He is sustained, nourished, and caused to grow. God holds up "all things" by His powerful word. And the Christian is among this "all things" no less than any or all the worlds.

There can be no question whatever that all the worlds are held up and held in their places by the Lord. But it is not only all the worlds, it is "all things" that are held up and held in place by the Lord. And it is as true of the Christian as it is of any star in the firmament or any world on high. Nor can there be any question that the stars and the worlds are held up and held in their courses by the word of the Lord. And no less than this can there be any question that the Christian is held up and held in his right course by the word of the Lord.

This is to be believed and depended upon by everyone who professes the name of Christ. You and I can no more hold ourselves up and in the right way than can the sun or the earth. And as certainly as the worlds are dependent upon His word, so certainly is the Christian to depend upon His word. And when this is so, the Christian is kept in the way of the Lord as certainly and as easily as is any planet in the universe. It is written that He "is able to keep you from falling." And He says, "I will uphold thee with the right hand of my righteousness." "Yea, he shall be holden up: for God is able to make him stand."

O struggling, failing Christian, is not that word which holds up great worlds able also to hold up you? Trust that word. Depend implicitly upon it. Rest wholly upon it, and then you will find rest in it. Trust the Lord to hold you up, just as you trust Him to hold up the sun. His word holds up the sun, and His word is over and over to you, "Fear thou not; for I am with thee." "I will uphold thee." I will keep thee, thou art mine. "I will never leave thee nor forsake thee." I will never leave thee till I have done that thing which I have spoken to thee of.

"The word of God is quick ['living,' R. V.] and powerful." "Powerful" means "full of power." the word of God is living and full of power, to do for you, with you, and in you, all that that word says. Believe that word, trust it, for it is the word of the living God. It is the word of the pitying Saviour. "Receive with meekness the engrafted word, which is able to save your soul." "I commend you to God and to the word of his grace, which is able to build you up." "Let the word of Christ dwell in you richly." You "are kept by the power of God through faith." The power of God is manifested through His word and therefore it is His powerful word. Faith comes by hearing the word of God; therefore, it is the faithful word, the word full of faith. Therefore when He says, you "are kept by the power of God through faith," it is only saying in another way, You are kept by the word of God, "unto salvation ready to be revealed in the last time." Believe that word, trust it, and find its keeping power.

October 20, 1896

"As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

The earth can bring forth vegetation only because of the moisture that comes upon it by the rain or the snow from heaven. Without this, everything would fade and perish. So also is it with the life of man and the word of God. Without the word of God the life of man is as barren of power and of good as is the earth without rain. But only let the word of God fall upon the heart as the showers upon the earth; then the life will be fresh and beautiful in the joy and peace of the Lord, and fruitful with the fruits of righteousness which are by Jesus Christ.

Notice, too, it is not you who are to do that which he pleases; but, "It shall accomplish that which I please," You are not to read or hear the word of God, and say, I must do that, I will do that. You are to open the heart to that word, that it may accomplish the will of God in you. It is not you who are to do it, but it. "It", the word of God itself, is to do it, and you are to let it. "Let the word of Christ dwell in you."

This is stated in another place thus: "When ye receive the word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe." Thus it is the word of God that must work in you. You are not to work to do the word of God: the word of God is to work in you to cause you to do. "Whereunto I also labor, striving according to his working, which worketh in me mightily."

The word of God being living and full of power, when it is allowed to work in the life, there will be powerful work wrought in that individual. As this word is the word of God, the power, of which is full, is only the power of God; and when that word is allowed to work in the life, there will be the work of God manifested in the life-it is his power working mightily. And thus it is God that worketh in you, both to will and to do of his good pleasure. "It shall accomplish that which I please." Let it.

From these scriptures it is plain that we are expected to look upon the word of God only as self-fulfilling. The word of God is self-fulfilling. This is the great truth presented everywhere in the Bible This is the difference between the word of God and the word of men. And this is just the difference emphasized in the passage that says, "When ye received the word of God, ... ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe."

There is no power in the word of a man to do what it says. Whatever may be the man's ability to accomplish what he says, there

is no power in the man's word itself to accomplish what he says. A man's word may express the easiest possible thing for him to accomplish, and you may thoroughly believe it, yet it is altogether dependent upon the man himself to accomplish it apart from his word. It is not his word that does it. It is he himself that must do it; and this just as really as though he had spoken no word at all. Such is the word of men.

It is not so with the word of God. When the word is spoken by the Lord, there is at that moment in that word the living power to accomplish what the word expresses. It is not needed that the Lord employ any shadow of any other means than that word itself to accomplish what the word says. The Bible is full of illustrations of this, and they are written to teach us this very thing, -that we shall look upon the word as the word of God, and not as the word of men; and that we may receive it thus as it is in truth, the word of God, that it may work effectually in us the will and good pleasure of God.

"By the word of the Lord were the heavens made; and all the host of them by the breath of his mouth. ... For he spake, and it was." "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." At first there were no worlds at all. More than this, there was none of the materials of which the worlds are made. There was nothing. Then God spoke, and all the worlds were in their places. From whence came the worlds, then? Before he spoke, there were none; after he spoke, there they were. Whence, then, did they come? What produced them? What produced the

material of which they are composed? What caused them to exist? It was the word which was spoken that did it all. And this word did it all, because it was the word of God. There was in that word the divinity of life and spirit, the creative power, to do all that the word expressed. Such is the word of God.

"And this is the word which by the gospel is preached unto you." The word of God in the Bible is the same,-the same in life, in spirit, in creative power,-precisely the same, as that word that made the heavens and all the host of them. It was Jesus Christ who spoke the word at creation; it is he who speaks the word in the Bible. At creation the word which he spoke made the worlds; in the Bible the word which he speaks saves and sanctifies the soul. In the beginning the word which he spoke created the heavens and the earth; in the Bible the word which he speaks creates in Christ Jesus the man who receives that word. In both places, and everywhere in the work of God, it is the word that does it.

Let the word of Christ dwell in you richly. Receive it, not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you. Then, "as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it." "To you is the word of this salvation." "And now, brethren, I commend you to God and to the word of his grace, which is able

[literally, 'full of power'] to build you up, and to give you an inheritance among all them which are sanctified."

October 27, 1896

We have seen that the power abiding in the word of God is sufficient, only upon the speaking of that word, to create worlds. It is likewise sufficient, now that it is spoken to men, to create anew, in Christ Jesus, everyone who receives it.

In the eighth chapter of Matthew it is related that a centurion came to Jesus, "beseeching him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof: but speak the word only, and my servant shall be healed. ... And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour."

Now what was it that the centurion expected would heal His servant? It was "the word only," which Jesus would speak. And after the word was spoken, what did the centurion depend upon--to what did he look for the healing power? It was "the word only." He did not look for the Lord to do it in some ways apart from the word. No. He heard the word, "So be it done unto thee." He accepted that word as it is in truth the word of God and expected it, depended upon it, to accomplish that which it said. And it was so. And that word is the word of God today as certainly as in the day that it was originally spoken. It has lost none of its power, for that word "liveth and abideth forever."

Again it is related how a certain nobleman whose son was sick at Capernaum came to Jesus at Cana of Galilee and "besought him that he would come down and heal his son; for he was at the point of death. (John 4:46-52) Then said Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. And as he was now going down, his servants met him and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth."

This is the power of the word of God to the man who receives it as it is in truth the word of God. This is the power that "effectually worketh also in you that believe." This is the way that the word of God accomplishes that which He pleases, in those who will receive it and let it dwell in them. Notice that in both instances the thing was accomplished at the very time when the word was spoken. Notice also that the sick ones were not in the immediate presence of Jesus but some distance away--the latter was at least a day's journey away from where Jesus was spoken to by the nobleman. Yet he was healed at once when the word was spoken. And that word is living and full of power today, as certainly as it was that day, to every one who receives it as was done that day. It is faith to accept that word as the word of God and to depend upon it to accomplish the thing

that it says. For of the centurion when he said, "Speak the word only and my servant shall be healed," Jesus said to them that stood around, "I have not found so great faith, no, not in Israel." Let Him find it now everywhere in Israel.

Jesus says to every one of us, "Now ye are clean through the word which I have spoken unto you." It is through the word that this cleansing is wrought. The Lord does not propose to cleanse you in any way apart from His word, but through the word which He has spoken. There and there alone are you to look for the cleansing power, receiving it as it is in truth the word of God which effectually worketh in you and accomplishes that which He pleases. He does not propose to make you pure except by the power and indwelling of His pure words.

A leper said to Jesus, "Lord, if thou wilt, thou canst make me clean." And Jesus answered Him, "I will; be thou clean. And immediately his leprosy was cleansed." Are you mourning under the leprosy of sin? Have you said or will you now say, "Lord, if thou wilt, thou canst make me clean"? The answer is now to you, "I will; be thou clean." And "immediately" you are cleansed as certainly as was that other leper. Believe the word, and praise the Lord for its cleansing power. Do not believe for that leper away back there; believe it for yourself here, now, immediately. For the word is to you now, "Be thou clean." Accept it as did those of old and immediately it worketh effectually in you the good pleasure of the Father.

Let all who have named the name of Christ receive His word today as it is in truth the word of God, depending upon that word to do what the word says. Then as Christ loved the church and gave Himself for it, "that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle or any such thing; but that it should be holy and without blemish," even so it will be now to the glory of God.

November 10, 1896

"Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God."

The righteousness of God is that which every man is to seek first of all. "Seek ye first the kingdom of God and his righteousness." And in the way of righteousness there is life. It is impossible to separate the life of God from the righteousness of God. As certainly as you have the righteousness of God, so certainly you have the life of God.

And "now the righteousness of God is made known." Now is at this time, at this very moment, even while you read. At this very moment, then, the righteousness of God is manifested "unto all, and upon all them that believe." Do you believe in Jesus Christ now, at this moment? Do you? If you say, Yes, then "now," at this very moment, the righteousness of God is made known to you and upon you. Do you believe it? The word of God says that it is; do you say that it is? And if you do not say that it is, then do you believe the word? When the Lord says plainly to you that His righteousness is "now" manifested unto you and upon you and you do not say that it is now manifested unto you and upon you, then do you really believe the Lord? When He plainly says a thing to you and you will not say that that thing is true to you, then do you really believe Him?

The Lord wants you to say that what He says is so; that it is so "now," at this moment, and that it is so to you and in you. "A new commandment I write unto you, which thing is true in him and in you." When the Lord says a thing, it is true, even though nobody in the world ever believes it. It would be true in Him, but not in them. But He wants it to be true in you as well as in Himself. And when you acknowledge that what He says is true to you "now," at this moment, then that thing is true in Him and in you. This is believing God. It is believing His word. This is having His word abiding in you. And, "If ye abide in me and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

Many people are ready to admit, in a general way, that what the Lord says is so; they will admit that it may be so to other people, but that it is so to themselves, just now, they will not say. Such people do not really know that the word of God is true. "Hast thou faith? Have it to thyself before God." If you do not have faith for yourself, faith of your own, you do not have faith at all. If you do not believe the word of the Lord as being true to you personally and now, you do not believe it at all; for as you are not living yesterday nor tomorrow but just now, while it is now, so if you do not believe now, you do not believe at all. Therefore the word of God is that now is the accepted time; now is the day of salvation; and, "Now the righteousness of God ... is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe."

Do you believe in Jesus Christ as your personal Saviour now? You can answer that in one moment; you know that you do. Then this moment thank the Lord that His righteousness is manifested unto you and upon you. He not only says it but He gives you witnesses to the fact--it is witnessed by the law and the prophets. That law which you have transgressed, that law that has shown you guilty before God, that very law "now," in view of the manifestation of the righteousness of God, witnesses that you have a just claim to this righteousness and that you are thereby justified through the faith of Jesus Christ. The prophets likewise witness to this blessed fact. "The moment the sinner believes in Christ, he stands in the sight of God uncondemned; for the righteousness of Christ is his; Christ's perfect obedience is imputed to him." Is not this, then, sufficient to cause you to say now, at this moment if never before, that "now the righteousness of God is manifested" unto you and upon you who now do believe in Jesus?

"Being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." Would you rather have the righteousness of God now than to have your sins? You say, Yes. Very good. God has "now" set forth Christ Jesus "to declare" to you "his righteousness for the remission of sins that are past." Will you let the sins go now, this moment; and take the righteousness which He is set forth purposely to give and which He now, this moment, freely gives? "Being justified freely." "Being" is present tense. "Was" is past; "shall be" is future; but "being" is

present. Therefore the Lord says to you and of you who believe in Jesus, "Being [now, at this moment] justified freely by his grace through the redemption that is in Christ Jesus ... through the forbearance of God."

But the Lord does not drop the subject yet. He emphasizes the present power and blessing of this infinite fact. "To declare, I say, at this time his righteousness." First He says that it is "now" that the righteousness of God is manifested unto all and upon all them that believe; then He speaks of all such as "being justified freely", and next He emphasizes it all thus: "To declare, I say at this time his righteousness." O poor, trembling, doubting soul, is not this assurance enough that now, at this moment, the righteousness of God is yours? That now you are being justified freely by His grace? that now, "at this time," righteousness is declared to you for the remission of all your sins that are past?

Is not this enough? It is enough to satisfy the Lord, for He says, "To declare, I say, at this time, his righteousness; that he might be just and the justifier of him that believeth in Jesus." Then as it is all-sufficient to satisfy the Lord, is it not enough to satisfy you? Will you now take the fullness of this blessed "gift of righteousness," which is life, so that the Lord, by seeing the fruit of the travail of His soul, shall be satisfied again, and so, by your rejoicing, be doubly satisfied? This is all He asks of you. For "to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Here is the word of God, the word of righteousness, the word of life, to you "now," "at this time." "Will you be made righteous by it now? Will you live by it now? This is justification by faith. This is righteousness by faith. It is the simplest thing in the world. It is simply whether the word of God shall be true in you "now" or not. God spoke to Abraham, "Tell the stars, if thou be able to number them. ... So shall thy seed be." And "Abraham believed God, and it was accounted to him for righteousness." "Now it was not written for his sake alone that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up our Lord Jesus from the dead; who was delivered for our offenses and was raised again for our justification. Therefore being justified by faith, we have peace with God through our Lord Jesus Christ."

"Now," "at this time," it is true; it is true in him. Now, at this time, let it be true in you.

November 29, 1898

Without faith it is impossible to please God. The reason for this is that "whatsoever is not of faith is sin" (Rom. 14:23), and of course sin cannot please God.

This is why it is that, as stated by the Spirit of Prophecy on the first page of the Review, Oct. 18, 1898, "The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

And for this cause we shall hereafter, in this place in each number of the Review give a Scripture lesson on faith--what it is, how it comes, how to exercise it--that every reader of this paper may have this knowledge that "is more essential than any other knowledge that can be acquired."

December 6, 1898

In order to be able to know what the Scripture means when urging upon us the necessity of cultivating faith, it is essential to know, first of all, what is faith.

Plainly, it must be to little purpose to urge upon a person the necessity of cultivating faith, while that person has no intelligent idea of what faith is. And it is sadly true that, though the Lord has made this perfectly plain in the Scriptures, there are many church-members who do not know what faith is. They may even know what the definition of faith is, but they do not know what the thing is. They do not grasp the idea that is in the definition.

For that reason the definition will not be touched now, but rather there will be cited and studied an illustration of faith-an instance which makes it stand out so plainly that all can see the very thing itself.

Faith comes "by the word of God." To the Word, then, we must look for it.

One day a centurion came to Jesus and said to him, "Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed ... When Jesus heard it, he marveled, and said to them that

followed, Verily I say unto you, I have not found so great faith, no, not in Israel." (Matt. 8:6-10)

There is what Jesus pronounces faith. When we find what that is, we have found faith. To know what that is, is to know what faith is. there can be no sort of doubt about this, for Christ is "the Author ... of faith," and He says that that which the centurion manifested was "faith"--yes, even "great faith."

Where, then, in this is the faith? The centurion wanted a certain thing done. He wanted the Lord to do it. But when the Lord said, "I will come" and do it, the centurion checked Him, saying, "Speak the word only," and it shall be done.

Now what did the centurion expect would do the work? "The word ONLY." Upon what did he depend for the healing of his servant? Upon "the word ONLY."

Now, brother, sister, what is faith?

December 27, 1898

Faith is the expecting the word of God to do what it says and the depending upon that word to do what it says.

As that is faith and as faith comes by the word of God, it is plain that the word of God, in order to inculcate faith, must teach that the word has in itself power to accomplish what itself says.

And such is precisely the truth of the matter: the word of God does teach just this and nothing else, so that it is truly "the faithful word"--the word full of faith.

The greater part of the very first chapter of the Bible is instruction in faith. That chapter has in itself no fewer than six distinct statement that definitely inculcate faith; with the essential connective of the first verse, there are seven.

The inculcation of faith is the teaching that the word of God itself accomplishes the thing which is spoken in that word.

Read, then, the first verse of the Bible. "In the beginning God created the heaven and the earth." How did He create them? "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth.

"For he spake, and it was." (Ps. 33:6-9) Before He spoke, it was not; after He spoke, "it was." Only by speaking, it was. What caused it to be? The word only.

But darkness was upon all the face of the deep. God wished light to be there, but how could there be light when all was darkness? Again He spoke. "And God said, Let there be light; and there was light." Whence came the light? The word which was spoken, itself produced the light. "The entrance of thy words giveth light." (Ps. 119:130)

There was no firmament, atmosphere. God wished that there should be a firmament. How could it be produced? "God said, Let there be a firmament ... and it was so." Another translation for "it was so" is, "And thus it came to pass." What caused the firmament to be? What caused this thus to come to pass? The word only. He spoke, and it was so. The word spoken, itself caused the thing to exist.

God next desired that there should be dry land. How could this be? Again He spoke. "God said, Let the waters under the heaven be gathered together unto one place and let the dry land appear; and it was so."

Then there was no vegetation. Whence should this come? Again God spoke. "And God said, let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit after his kind, whose seed is in itself, upon the earth, and it was so."

Again He spoke. "And God said, let there be lights in the firmament of heaven ... and it was so."

Again He spoke. "And God said, Let the earth bring forth the living creature ... and it was so."

Thus it was that "by the word of the Lord" all things were created. He spoke the word only, and it was so. The word spoken, itself produced the thing.

Thus it was in creation. And thus it was in redemption. He healed the sick; He cast out devils; He stilled the tempest; He cleansed the lepers; He raised the dead; He forgave sins--all by His word. In all this, also, "He spake and it was."

And so He is the same yesterday and today and forever. Always He is the Creator. And always He does all things by His word only. And always He can do all things by His word, because it is the very characteristic of the word of God that it is possessed of the divine power by which itself accomplishes the thing which is spoken.

This is why it is that faith is the knowing that in the word of God there is this power, the expecting the word itself to do the thing spoken and the depending upon that word itself to do that which the word speaks.

The teaching of faith is the teaching that such is the nature of the word of God; the teaching of people to exercise faith is the teaching them to expect the word of God to do what it says and to depend upon it to do the thing which is by it spoken; the cultivating of faith is by practice to cause to grow confidence in the power of the word of God itself to do what in that word is said and dependence upon that word itself to accomplish what the word says.

And "the knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

Are you cultivating faith?

January 3, 1899

Faith is the expecting the word of God itself to do what the word says and depending upon that word itself to do what the word says.

When this is clearly discerned, it is perfectly easy to see how it is that "faith is the substance of things hoped for, the evidence of things not seen."

Since the word of God is imbued with creative power and so is able to produce in very substance the thing which that word speaks and since faith is the expectation that the word itself will do what the word says and depending on the word only to do what that word says, it is plain enough that faith is the substance of things hoped for.

Since the word of God is in itself creative and so is able to produce and cause to appear what otherwise would never exist nor be seen, and since faith is the expecting the word of God only to do just that thing and depending upon "the word only" to do it, it is plain enough that faith is "the evidence of things not seen."

Thus it is that "through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear."

He who exercises faith knows that the word of God is creative and that so it is able to produce the thing spoken. Therefore, he can understand, not guess, that the worlds were produced, were caused to exist, by the word of God.

He who exercises faith can understand that though before the word of God was spoken, neither the things which are now seen nor the substances of which those things are composed, anywhere appeared, simply because they did not exist; yet when that word was spoken, the worlds were, simply because that word itself caused them to exist.

This is the difference between the word of God and the word of man. man may speak, but there is no power in his words to perform the thing spoken. If the thing is to be accomplished which he has spoken, the man must do something in addition to speaking the word--he must make good his word.

Not so the word of God.

When God speaks, the thing is. And it is, simply because He has spoken. It accomplishes that which He was pleased to speak. It is not necessary that the Lord, as man, must do something in addition to the word spoken. He needs not to make His word good; it is good. He speaks "the word only," and the things is accomplished.

And so it is written: "For this cause also thank we God without ceasing, because, when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe"--in you that exercise faith. (1 Thess. 2:13)

This also is how it is that it is "impossible for God to lie." It is not impossible for God to lie only because He will not, but also because He cannot. And He cannot lie, just because He cannot. It is impossible. And it is impossible, because when He speaks, the creative energy is in the word spoken, so that "the word only" causes the thing to be so.

Man may speak a word and it not be so. Thus man can lie, for to speak what is not so is to lie. And man can lie, can speak what is not so, because there is no power in his word itself to cause the thing to be. With God this is impossible; He cannot lie, for "he spake, and it was"; He speaks, and it is so.

This is also how it is that when the word of God is spoken for a certain time, as in a prophecy for hundreds of years to come when that time actually has arrived, that word is fulfilled. And it is then fulfilled, not because, apart from the word, God does something to fulfill it, but because the word was spoken for that time, and in it is the creative energy which causes the word at that time to produce the thing spoken.

This is how it was that if the children had not cried, "Hosanna to the Son of David," the stones would have immediately cried out; and this is how it was that when the third day had come, it was "impossible" that He should be any longer holden of death.

O, the word of God is divine! In it is creative energy. It is "living and powerful." The word of God is self-fulfilling, and to trust it and depend upon it as such, that is to exercise faith. "Hast thou faith?"

January 10, 1899

"The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

Notice that it is the knowledge of what the Scripture means as to the "necessity of cultivating faith"--not particularly having faith but cultivating it.

There is not much said in the Scriptures about any necessity of our having faith, while very, very much is said about our cultivating faith.

The reason of this is that to all people there is given faith to begin with, and all they need to do is to cultivate faith. Nobody can have more faith than is already given him without cultivating the faith that is already given. And there is nothing known to man that will grow so fast as faith, when it is cultivated--"faith groweth exceedingly."

Faith is the expecting that the word of God itself will accomplish what that word says, and the depending upon "the word only" to accomplish what the word says. To cultivate dependence on the word of God, "the word only," itself to do what the word says is to cultivate faith.

Faith is "the gift of God" (Eph. 2:8), and that it is given to everybody is plainly stated in the Scriptures. "God hath dealt to every man the measure of faith." (Rom. 12:3) This measure of faith which "God hath dealt to every man" is the capital with which God endows and starts "every man that cometh into the world," and every man is expected to trade upon this capital--cultivate it--to the salvation of his soul.

There is no danger of ever lessening this capital when it is used; as certainly as it is used at all, it will increase. It will grow exceedingly. And as certainly as it grows, the righteousness, the peace, the joy, of the Lord, are assured to the full salvation of the soul.

Again, faith comes by the word of God. Therefore, it is written, "The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." (Rom. 10:8) Thus faith, the very word of faith, is in the mouth and in the heart of every man.

How is this? Thus: When the first pair sinned in the garden, they wholly believed Satan. They gave themselves wholly to Satan. They were taken completely captive by him. Then there was perfect agreement and peace between them and Satan. But God did not leave it so. He broke up this agreement; He spoiled this peace. And He did it by His word, saying to Satan, "I will put enmity between thee and the woman and between thy seed and her seed." (Gen. 3:15)

"It is God alone that can continually put enmity between the seed of the woman and the serpent's seed. After the transgression of man, his nature became evil. Then was peace between Satan and fallen man. Had there been no interference on the part of God, men would have formed an alliance against heaven, and in the place of warfare among themselves, carried on nothing but warfare against God. There is no native enmity between fallen angels and fallen men. Both are evil and that through apostasy, and evil, wherever it exists, will always league against good. Fallen angels and fallen men join in companionship. The wise general of fallen angels calculated that if he could induce men, as he had angels, to join in rebellion, they would stand as his agents of communication with men to league in rebellion against heaven. Just as soon as one separates from God, he has no power of enmity against Satan. The enmity on earth between man and Satan is supernaturally put there. Unless the converting power of God is brought daily to bear upon the human heart, there will be no inclination to be religiously inclined, but men will choose to be the captives of Satan rather than to be free men in Jesus Christ. I say God will put enmity. Man cannot put it. When the will is brought into subject to the will of God, it must be through man's inclining his heart and will to be on the Lord's side." Unpublished Testimony.

This enmity against Satan, this hatred of evil, which God puts in every person by His word, causes each soul to long for deliverance, and the deliverance is found alone in Jesus Christ. (Rom. 7:14-25)

Thus this word of God, which plants in each soul enmity against Satan, this hatred of evil that calls for deliverance which is found alone in Jesus Christ, this is the gift of faith to men. This is "the measure of faith" which God has dealt to every man. This is the "word of faith," which is in the mouth and in the heart of every person in the world.

This "is the word of faith, which we preach: That if thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." (Rom. 10:8-10)

Therefore say not in thine heart, Who shall ascend into heaven, to bring faith to us? Neither say, Who shall descend into the deep, or, Who shall go far off to find faith and bring it to us? For "the word is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith, which we preach." (Deut. 30:11-14; Rom. 10:6-8)

Say that--and exercise the faith which God has given to you, as to every other person in the world, for "understanding how to exercise faith, this is the science of the gospel."

January 17, 1899

Faith is the depending upon the word of God only, and expecting that word only to do what the word says.

Justification by faith, then, is justification by depending upon the word of God only and expecting that word only to accomplish it.

Justification by faith is righteousness by faith, for justification is the being declared righteous.

Faith comes by the word of God. Justification by faith, then, is justification that comes by the word of God. Righteousness by faith is righteousness that comes by the word of God.

The word of God is self-fulfilling, for in creating all things, "he spake and it was." And when He was on earth, He stilled the raging sea, cleansed the lepers, healed the sick, raised the dead, and forgave sins, all by His word: there, too, "he spake, and it was."

Now the same One who, in creating, "spake, and it was", the same One who said, "Let there be light, and there was light," the same One who on earth spoke "the word only," and the sick were healed, the lepers were cleansed, and the dead lived--this same One speaks the righteousness of God unto and upon all that believe.

For though all have sinned and come short of the righteousness of God, yet we are "justified freely by his grace through the

redemption that is in Christ Jesus, whom God hath set forth ... to declare his righteousness for the remission of sins that are past, through the forbearance of God."

In creating all things in the beginning, God set forth Christ to declare the word which should cause all things to exist. Christ did speak the word only, and all things were. And in redemption, which is creation over again, God set forth Christ to declare the word of righteousness. And when Christ speaks the word only, it is so. His word, whether in creating or in redeeming, is the same.

"The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Once there were no worlds, nor was there any of the material which now composes the worlds. God set forth Christ to declare the word which should produce the worlds, and the very material of which they should be composed.

"He spake, and it was." Before He spoke, there were no worlds; after He spoke, the worlds were there. Thus the word of God spoken by Jesus Christ is able to cause that to exist which has no existence before the word is spoken, and which, except for that word, never could have existence.

In this same way precisely it is in man's life. In man's life there is no righteousness. In man there is no righteousness from which righteousness can appear in his life. But God has set forth Christ to declare righteousness unto and upon man. Christ has spoken the

word only, and in the darkened void of man's life there is righteousness to everyone who will receive it. Where, before the word is received, there was neither righteousness nor anything which could possibly produce righteousness, after the word is received, there is perfect righteousness and the very Fountain from which it springs. The word of God received by faith--that is, the word of God expected to do what that word says and depended upon to do what it says--produces righteousness in the man and in the life where there never was any before; precisely as, in the original creation, the word of God produced worlds where there never were any worlds before. He has spoken, and it is so to everyone that believeth: that is, to everyone that receiveth. The word itself produces it.

"Therefore being justified (made righteous) by faith (by expecting and depending upon the word of God only) we have peace with God through our Lord Jesus Christ." (Rom. 5:1) That is so, bless the Lord! And feeding upon this blessed thing is cultivating faith.

January 24, 1899

"The knowledge of what the Scripture means when urging upon us the necessity of cultivating faith is more important than any other knowledge that can be obtained."

Faith is the expecting the word of God to do the thing which that word speaks and the depending upon the word only to accomplish the thing which that word speaks.

Abraham is the father of all them which be of faith. The record of Abraham, then, gives instruction in faith--what it is and what it does for him who has it.

What shall we say, then, that Abraham our father, as pertaining to the faith, has found? What saith the Scripture?

When Abram was more than eighty years old and Sarai his wife was old and he had no child, God "brought him forth abroad and said, Look now toward heaven, and tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be."

And Abram "believed in the Lord; and he counted it to him for righteousness." (Gen. 15:5,6) Abram accepted the word of God and expected by the word what the word said. And in that he was right.

Sarai, however, did not put her expectation upon the word of God only. She resorted to a device of her own to bring forth seed.

She said to him, "The Lord hath restrained me from bearing: I pray thee, go in unto my maid; it may be that I may obtain children by her." (Gen. 16:2)

Abram, for the moment, swerved from the perfect integrity of faith. Instead of holding fast his expectation and dependence upon the word of God only, he "harkened to the voice of Sarai."

Accordingly, a child was born, but the whole matter proved to be so unsatisfactory to Sarai that she repudiated her own arrangement. And God showed His repudiation of it by totally ignoring the fact that any child had been born. He changed Abram's name to Abraham and continued to talk about making him the father of nations through the seed promised and of making his covenant with Abraham and the seed that was promised. He also changed Sarai's name to Sarah, because she should "be a mother of nations" through the promised seed.

Abraham noticed this total ignoring of the child that had been born and called the Lord's attention to it, saying, "O, that Ishmael might live before thee!"

But "God said, Sarah thy wife shall bear thee a son indeed, and thou shalt call his name Isaac, and I will establish my covenant with him for an everlasting covenant and with his seed after him. And as for Ishmael, I have heard thee: behold, I have blessed him, and will make him fruitful and will multiply him exceedingly; twelve princes shall he beget, and I will make him a great nation. But my covenant

will I establish with Isaac, which Sarah shall bear unto thee at this set time in the next year." (Gen. 17:15-21)

By all this both Abram and Sarai were taught that, in carrying out the promise, the fulfilling of the word of God, nothing would answer but dependence upon that word only. Sarai learned that her device brought only trouble and perplexity and delayed the fulfillment of the promise. Abram learned that in harkening to the voice of Sarai, he had missed the word of God, and that now he must abandon that whole scheme and turn again to the word of God only.

But now Abraham was ninety-nine years old and Sarah was eighty- nine. And, if anything, this seemed to put farther off than ever the fulfillment of the word and called for a deeper dependence upon the word of God--a greater faith than before.

It was perfectly plain that now there was no possibility of dependence upon anything whatever, but the naked word only; they were shut up absolutely to this for the accomplishment of what the word said. All works, devices, plans, and efforts of their own were excluded, and they were shut up to faith alone--shut up to the word alone and to absolute dependence upon that word only for the accomplishment of what that word said.

And now that the way was clear for "the word only" to work, that word did work, effectually, and the promised "seed" was born. And so "through faith," through helpless, total dependence upon the

word only--"Sarah herself received strength to conceive seed and was delivered of a child when she was past age, because she judged him faithful who had promised."

And "therefore sprang there even of one, and him as good as dead, so many as the stars of the sky in multitude, and as the sand which is by the seashore innumerable." (Heb. 11:12)

And thus was fulfilled the word spoken to Abram, when God "brought him forth abroad, and said, Look now toward heaven, and tell the stars, if thou be able to number them. ... So shall thy seed be."

This is a divine lesson in faith. And this is what the Scripture means when urging upon us the necessity of cultivating faith. For this was imputed to Abraham for righteousness, even the righteousness of God, which is by faith.

Yet "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 offenses and was raised again for our justification." (Rom. 4:23-25)

And all "they which be of faith are blessed with faithful Abraham." All they who, excluding--yea, repudiating--all works, plans, devices, and efforts, of their own, depend in utter helplessness upon the word of God only to accomplish what that word says--

these are they which be of faith and are blessed with faithful Abraham with the righteousness of God.

O, "understanding how to exercise faith: this is the science of the gospel"! And the science of the gospel is the science of sciences. Who would not strain every nerve to understand it?

January 31, 1899

When Abraham and Sarah had cleared themselves of all the scheme of unbelief which had produced Ishmael and had stood upon faith alone--dependence on the word of God alone--Isaac, the true child of the promise, was born.

In harkening to the voice of Sarai (Gen. 16:1), Abram had swerved from the line of strict integrity to the word of God, from the strictness of true faith, and now that he had returned to the word only, to true faith, he must be tested before it could be certainly said of him that his faith was counted for righteousness.

He had trusted the naked word of God as against Ishmael and had obtained Isaac, the true child of the promise of God. And now, having obtained Isaac, the question must be determined whether he would trust the naked word of God as against even Isaac himself.

Accordingly, God said to Abraham, "Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah; and offer him there for a burnt offering upon one of the mountains which I will tell thee of."

Abraham had received Isaac from God by trusting the word of God only. Isaac alone was the seed promised by the word of the Lord. After Isaac was born, God had confirmed the word by declaring, "In Isaac shall thy seed be called." (Gen. 21:12) And now

came the word of God, Take thy son, thine only son Isaac, and offer him for a burnt offering.

God had declared to Abraham, Thy seed shall be as th stars of heaven for multitude. "In thy seed shall all the nations of the earth be blessed." "In Isaac shall thy seed be called," and now, Offer Isaac for a burnt offering!

But, if Isaac is offered for a burnt offering, if Isaac is burned up, what will become of the promise of the blessing of all nations in him? What will become of the promise, Thy seed shall be as the stars of heaven innumerable? Yet there stood the word, Offer Isaac for a burnt offering. Abraham had trusted the word of God only, as against Ishmael, but this is more than trusting the word of God as against Isaac--it is trusting the word of God as against the word of God!

And Abraham did it, hoping against hope. God had said: Thy seed shall be as the stars of heaven; In Isaac shall thy seed be called. Offer Isaac for a burnt offering. Abraham did not insist that God should "harmonize these passages." It was all sufficient for him to know that the statements were all the word of God. Knowing this, he would trust that word, would follow that word, and would let the Lord "harmonize these passages," or "explain these texts," if any such thing were needed.

Said Abraham: God has said, Offer Isaac for a burnt offering. That I will do. God has said, "In Isaac shall thy seed be called."

And, Thy seed shall be as the stars of heaven for multitude. I interfered once in the promise and hindered it till I repudiated all that I had done and came back to the word only. Then, by a miracle, God gave me Isaac, the promised seed. Now He says, Offer Isaac, the promised seed, for a burnt offering. I will do it. By a miracle God gave him at the first, and by a miracle God can restore him. Yet when I shall have offered him for a burnt offering, he will be dead, and the only miracle that can then restore him is a miracle that will bring him back from the dead. But God is able to do even that, and He will do it, for His word is spoken, Thy seed shall be as the stars of heaven for multitude, and In Isaac shall thy seed be called. And even the bringing back of Isaac from the dead will be to God no more than He has already done, for, as to offspring, both my body and Sarah's were as good as dead, and yet God brought forth Isaac from us. He can raise Isaac from the dead, and He will. Bless the Lord!

It was settled. He arose and took his servants and Isaac and went three days' journey "unto the place of which God had told him." And when on the third day he "saw the place afar off," "Abraham said unto his young men, Abide ye here with the ass; and I and the lad will go yonder and worship and come again to you." (Gen. 22:5) Who will go? "I and the lad will go." And who will come again? "I and the lad will go ... and come again to you." Abraham expected to have Isaac come back with him as certainly as that he went with him.

Abraham expected to offer Isaac for a burnt offering and expected then to see Isaac rise from the ashes and go back with him. For the word of God had gone forth, In Isaac shall thy seed be called, and, Thy seed shall be as the stars of heaven for multitude. And Abraham would trust that word only, that it could never fail. (Heb. 11:17-19)

This Is Faith. And thus "the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness." (James 2:23) But yet above this, "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 offenses and was raised again for our justification." (Rom. 4:23-25)

To trust the word of God only, to depend upon the word of God only, to depend upon the word of God, even as against the word of God--this is FAITH. This is the faith which brings the righteousness of God.

This is what it is to exercise faith. This is "what the Scripture means when urging upon us the necessity of exercising faith. And "understanding how to exercise faith," this is the science of the gospel. And the science of the gospel is the science of sciences.

February 7, 1899

"To Him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." (Rom. 4:5)

This is the only way that anybody in this world can ever become righteous. First admit that he is ungodly, then believe that God justifies, counts righteous, the ungodly, and he is righteous with the very righteousness of God.

Everybody in the world is ungodly. "Ungodly" means "unlike God." And it is written, "All have sinned and come short of the glory [the goodness, the character] of God."

Anybody, therefore, who will admit that he ever came short of being like God in anything, in that confesses that he is ungodly.

But the truth is that everybody, in everything, has come short of being like God. For "they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one." (Rom. 3:9-18)

Then, as there is not one on earth who is not ungodly, and as God justifies the ungodly, this on God's part makes justification--righteousness, salvation--full, free, and sure to every soul on earth.

And all that anybody needs to do to make it all sure to himself on his own part, is to accept it--to believe that God does justify, personally and individually, him who is ungodly.

Thus, strange as it may sound to many, the only qualification, and the only preparation, for justification is for a person to acknowledge that he is ungodly.

Then, having such qualification, having made such preparation, all that is required of him to obtain justification, full, free, and sure, is to believe that God justifies him, the ungodly one.

It is quite easy for many to believe that they are ungodly and even to acknowledge it, but for them to believe that God justifies them--that is too much.

And the sole reason why they cannot believe that God justifies them, is that they are ungodly, so ungody.

If only they could find some good in themselves or if only they could straighten up and do better, they might have some courage to hope that God would justify them. Yes, they would justify themselves by works and then profess to believe in justification by faith!

But that would be only to take away all ground for justification, for if a man can find good in himself, he has it already, and does not

need it from anywhere else. If he can straighten up and do better of himself, he does not need any justification from anywhere else.

It is, therefore, a contradication in terms to say that I am so ungodly that I do not see how the Lord can justify me. For if I am not ungodly, I do not need to be made righteous; I am righteous. There is no half-way ground between godliness and ungodliness.

But when a person sees himself so ungodly as to find there no possible ground of hope for justification, it is just there that faith comes in; indeed, it is only there that faith can possibly come in.

For faith is dependence on the word of God only. So long as there is any dependence on himself, so long as there is any conceivable ground of hope for any dependence upon anything in or about himself, there can be no faith, so long there is no place for faith, since faith is dependence on "the word only."

But when every conceivable ground of hope of any dependence on anything in or about himself is gone and is acknowledged to be gone; when everything that can be seen is against any hope of justification, then it is that, throwing himself on the promise of God, upon the word only, hoping against hope, faith enters and by faith he finds justification full and free, all ungodly though he be.

For forever it stands written, "To him that worketh not but believeth on him that justifieth the ungodly, his faith is counted for righteousness." "Even the righteousness of God which is by faith of

Jesus Christ." "Whom God hath set forth ... to declare his righteousness for the remission of sins that are past."

This is what it is to exercise faith. Are you exercising faith? For "understanding how to exercise faith: this is the science of the gospel."

February 14, 1899

"Being justified by faith, we have peace with god through our Lord Jesus Christ." (Rom. 5:1)

Since faith is the depending upon the word of God only, for what that word says, being justified by faith is simply being accounted righteous by depending upon the word only.

And since the word is the word of God, dependence upon the word only is dependence upon God only, in the word. Justification by faith, then, is justification--being accounted righteous by dependence upon God only, and upon him only because he has promised.

We are all altogether sinners--sinful and ungodly. We are, therefore, all subject to the judgment of God. (Rom. 3:9-19) Yet for all of us there is escape from the judgment of God. But the only way of escape from the judgment of God is to trust in God.

When David had sinned in numbering the people and so had incurred the exemplary judgement of God, the Lord gave him his choice as to whether there should be seven years' famine or he should flee three months before his enemies or there should be three days' pestilence. But David would not choose at all. He deferred it all to the Lord, for Him to choose, saying, "Let us fall now into the hand of the Lord, for his mercies are great." (2 Sam. 24:11-14)

When depending upon God alone, in His word, for righteousness, we have peace with God, because thus we really obtain righteousness and "the work of righteousness shall be peace, and the effect of righteousness quietness and assurance forever." (Isa. 32:17)

When depending upon God alone in His word, for righteousness we have peace through our Lord Jesus Christ, because "He is our peace, who hath made both" God and man "one," "having abolished in his flesh the enmity" "for to make in himself of twain--of God and man--"one new man, so making peace." (Eph. 2:14,15)

Further: when depending upon God alone, in His word, for righteousness, we have peace with God through our Lord Jesus Christ, because God has "made peace through the blood of his cross, by him to reconcile all things unto himself ... whether they be things in earth or things in heaven. And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death to present you holy and unblameable and unreproachable in his sight: IF ye continue in the faith"--if you continue to depend only upon God alone is His word. (Col. 1:20-23)

When He has made the way so plain, the justification so complete, and the peace so sure to all, and asks all people only to receive it all by simply accepting it from him and depending upon

him for it, why should not every soul on earth be thus justified and have the peace of God through our Lord Jesus Christ?

This is "what the Scripture means when urging upon us the necessity of exercising faith." Are you exercising faith? Are you justified by faith? Have you righteousness by faith? Have you peace with God through our Lord Jesus Christ?

"Have faith in God." (Mark 11:22)

February 21, 1899

Faith is complete dependence upon the word of God only for the accomplishment of what that word says.

This being so, it must never for a moment be forgotten that where there is no word of God, there cannot be any faith.

This is shown also in the truth that "faith cometh by hearing, and hearing by the word of God." (Rom. 10:17) Since faith thus comes indeed by the very word of God itself, it is perfectly plain that where there is no word of God, there can be no faith.

This is beautifully illustrated by an instance in the life of David, because David had it in his heart to build a house unto the Lord, the Lord spoke to him by the prophet Nathan, saying, "The Lord telleth thee that he will make thee an house. ... And thine house and thy kingdom shall be established forever before thee: thy throne shall be established forever."

Then David prayed and said, "Now, O Lord God, the word that thou hast spoken concerning thy servant and concerning his house, establish it forever and do as thou hast said. And let thy name be magnified forever, saying, The Lord of hosts is the God over Israel, and let the house of thy servant David be established before thee.

"For thou, O Lord of hosts, God of Israel, hast revealed to thy servant, saying, I will build thee an house: therefore hath thy servant found in his heart to pray this prayer unto thee.

"And now, O Lord God, thou art that God, and thy words be true and thou hast promised this goodness unto thy servant; therefore, now let it please thee to bless the house of thy servant, that it may continue forever before thee: for thou, O Lord God, hast spoken it: and with thy blessing let the house of thy servant be blessed forever." (2 Sam. 7:11-29)

His prayer was altogether of faith, because it was altogether of the word of God: the word of God was the cause of it; the word of God was the basis of it; and the word of God was all the hope of David that the prayer would ever be answered.

He asked according to the will of God, because the will of God was expressed in ther word of God. Having asked according to the plainly stated will of God, David knew that his prayer was heard. And knowing that his prayer was heard, David knew that he had the petition which he desired of him. (1 John 5:14) Therefore he said, So let it be. And therefore also the answer to that prayer was, and is, and forevermore shall be, sure unto David.

And this was written for our learning: that we might know how to pray in faith and how in prayer to cultivate faith. Therefore, Go and do thou likewise. Because "the knowledge of what the Scripture

means when urging upon us the necessity of cultivating faith is more essential than any other knowledge that can be acquired."

February 21, 1899

I am going to speak this afternoon on the subject of evolution. I want you to pay close attention and find out for yourselves whether or not you are evolutionists. First of all, I will read to you what evolution is; then as we follow along, you can see whether or not you are an evolutionist. These statements are all copied from a treatise on evolution, written by one of the chief evolutionists; therefore, they are all correct, so far as they go, as definitions:

"Evolution is the theory that represents the course of the world as a gradual transition from the indeterminate to the determinate, from the uniform to the varied, and which assumes the cause of these processes to be immanent in the world itself that is to be thus transformed."

"Evolution is thus almost synonymous with progress. It is a transition from the lower to the higher, from the worse to the better. Thus progress points to an increased value in existence, as judged by our feelings."

Now notice the particular points in these three sentences: evolution represents the course of the world as a gradual transition from the lower to the higher, from the worse to the better; and assumes that this process is immanent in the world itself thus to be transformed. That is to say, the thing gets better of itself; and that which causes it to get better is itself. And this progress marks "an increased value in existence, as judged by our feelings." That is to

say, you know you are better, because you feel better. You know there has been progress, because you feel it. Your feelings regulate your standing. Your knowledge of your feelings regulates your progress from worse to better.

Now in this matter of progress from worse to better, have your feelings anything to do with it? If they have, what are you? Everyone here this afternoon who measures his progress, the value of his experience, by his feelings, is an evolutionist: I care not if he has been a Seventh-day Adventist for forty years, he is an evolutionist just the same. And all his Christianity, all his religion, is a mere profession without the fact, simply a form without the power.

Now I read what evolution is, in another way; so that you can see that it is infidelity. Then, if you find yourself an evolutionist, you know at once that you are an infidel: "The hypothesis of evolution aims at answering a number of questions respecting the beginning, or genesis, of things." It "helps to restore the ancient sentiment toward nature as our parent and the source of our life."

One of the branches of this sort of science, that has come most toward the establishment of the doctrine of evolution, is the new science of geology, which has instituted the conception of vast and unimaginable periods of time in the past history of our globe. These vast and unimaginable periods, as another one of the chief writers on this subject--the author of it indeed--says, "is the indispensable basis for understanding man's origin" in the process of evolution. So that the progress that has been made has been through countless ages.

Yet this progress has not been steady and straight forward from its inception until its present condition. It has been through many ups and downs. There have been many times of great beauty and symmetry; then there would come a cataclysm or an eruption and all would go to pieces, as it were. Again the process would start from that condition of things and build up again. Many, many times this process has been gone through, and that is the process of evolution--the transition from the lower to a higher, from the worse to the better.

Now what has been the process of your progress from the worse to the better? Has it been through "many ups and downs?" Has your acquiring of the power to do the good--the good works which are of God--been through a long process of ups and downs from the time of your first profession of Christianity until now? Has it appeared sometimes that you had apparently made great progress, that you were doing well, and that everything was nice and pleasant; and then, without a moment's warning there would come a cataclysm, or an eruption, and all be spoiled? Nevertheless, in spite of all the ups and downs, you start in for another effort: and so through this process, long-continued, you have come to where you are today, and in "looking back" over it all, you can mark some progress, you think, as judged by your feelings--is that your experience? Is that the way you have made progress?

In other words, are you an evolutionist? Don't dodge; confess the honest truth, for I want to get you out of evolutionism this afternoon. There is a way to get out of it, and everyone who came

into this house an evolutionist can go out a Christian. So if, when I am describing an evolutionist, so plainly that you see yourself, just say so, admit that it is yourself, and then follow along the steps that God will give you, and that will bring you out of it all. But I say plainly to you that, if that which I have described has been your experience, if that has been the kind of progress that you have made in your Christian life, then you are an evolutionist, whether you admit it or not. The best way, however, is to admit it, then quit it, and be a Christian.

Another phase of it: "Evolution, so far as it goes, looks upon matter as eternal." And "by assuming" this, "the notion of creation is eliminated from those regions of existence to which it is applied." Now if you look to yourself for the principle which would assure that progress that must be made in you as certainly as ever you reach the kingdom of God; if you suppose that that is immanent in yourself and that if you could get it rightly to work, and superintend it properly when it had been thus got to work, it would come out all right. if thus you have been expecting, watching, and marking your progress, you are an evolutionist. For I read further what evolution is: "It is clear that the doctrine of evolution is directly antagonistic to that of creation. ... The idea of evolution, as applied to the formation of the world as a whole, is opposed to that of a direct creative volition."

That is, evolution, as defined by those who made it--that the world came, and all there is of it, of itself, and that the principle that has brought it to the condition in which it is, is immanent in itself,

and is adequate to produce all that is. This being so, in the nature of things "evolution is directly antagonistic to creation."

Now as to the world and all there is of it. You do not believe that it all came of itself. You know that you are not an evolutionist as to that, because you believe that God created all things. Every one of you here this afternoon would say that you believe that God created all things--the world and all there is in it. Evolution does not admit that; it has no place for creation.

There is, however, another phase of evolution that professedly is not absolutely antagonistic to creation. Those who made this evolution that I have read to you did not pretend to be anything but infidels--men without faith--for an infidel simply is a man without faith. Even though a person pretends to have faith and does not actually have it, he is an infidel. Of course the word "infidel" is more narrowly confined than that nowadays. The men who made this evolution that I have read to you were that kind of men, but when they spread that kind of doctrine abroad, there were a great number of people who professed to be Christians, who professed to be men of faith, who professed to believe the word of God, which teaches creation. These men, not knowing the word of God for themselves, not knowing it to be the word of God, but their faith being a mere form of faith without the power--these men, I say, being charmed with this new thing that had sprung up and wanting to be popular along with the new science and really not wanting to forsake altogether the word of God and the ways of faith, were not ready to say that they could get along without God, without creation

somewhere, so they formed a sort of evolution with the Creator in it. That phase of it is called theistic evolution; that is, God started the thing, whenever that was, but since that it has been going on of itself. He started it and after that it was able of itself to accomplish all that has been done. This, however, is but a makeshift, a contrivance to save appearances, and is plainly declared by the true evolutionists to be but "a phase of transition from the creational to the evolutional hypothesis." It is evolution only, because there is no half-way ground between creation and evolution.

Whether you are one of this kind or not, there are many of them, even among Seventh-day Adventists--not so many as there used to be, thank the Lord!--who believe that we must have God forgive our sins and so start us on the way all right, but after that we are to work out our own salvation with fear and trembling. Accordingly, they do fear, and they do tremble, all the time, but they do not work out any salvation, because they do not have God constantly working in them, "both to will and to do of his good pleasure." Phil. 2:12, 13.

Now it is recorded that it is through faith that we understand that the worlds were framed--put together, arranged, built--"by the word of God: so that things which are seen were not made of things which do appear." (Heb. 11:3) The earth which we have was not made of rocks; men were not made of monkeys, apes, and "the missing link," and apes and monkeys and "the missing link" were not made of tadpoles, and tadpoles were not made of protoplasm originally away back at the beginning. No! "The worlds were

framed by the word of God, so that things which are seen were not made of things which do appear."

Now why is it that things which are seen were not made of things which do appear? Simply because the things of which these are made did not appear. And the reason those things did not appear is because they were not at all. They did not exist. The worlds were framed by the word of God, and the word of God is of that quality, it has that property about it, which, when the word is spoken, not only causes the thing to be, but causes to exist the material out of which the thing is made and of which the thing consists.

You know also the other scripture, that "by the word of the lord were the heavens made, and all the host of them by the breath of his mouth ... for he spake and it was." (Ps. 33:6-9) Upon this I will ask you a question: How long after He spoke, before the things were? How much time passed after He spoke, before the thing was? [Voice: "No time."] Not a week? No. Not six long periods of time? No. Evolution even that which recognizes a Creator, holds that indefinite countless ages or "six long, indefinite periods of time," passed in the formation for the things which are seen, after he spoke. But that is evolution, not creation. Evolution is by long processes. Creation is by the word spoken.

When God, by speaking the word, had created the worlds, for this one He said, "Let there be light." Now how much time passed between the words, "Let there be light," and the time when the light came? I want you to understand this matter aright so that you can

find out whether you are an evolutionist or a creationist. Let me ask this again. Were there not six long periods of time between the time when the word was spoken and the accomplishment of the fact? You say No. Was it not a week? No. Not a day? No. Not an hour? No. Not a minute? No. Nor even a second? No, indeed. There was not a second between the time when God said, "Let there be light," and the existence of the light. [Voice: "Just as soon as the word was spoken, the light was."] Yes, that is the way it was. I go over it thus minutely, so as to get it firmly fixed in your mind, for fear you will let it go presently when I ask you something further. Now is it settled that when God said, "Let there be light," there was not a second of time between that and the shining of the light? [Voice: "Yes."] All right. Then the man who allows that any time at all passed between God's speaking and the appearing of the thing, is an evolutionist. If he makes it countless ages upon countless ages, he is simply more of an evolutionist than the one who thinks it took a day; he is the same thing, but more of it.

Next, God said, "Let there be a firmament." And what then? It was so. Then from the time that God spoke, "Let there be a firmament ... and let it divide the waters from the waters," how long before a firmament was there? Was that done instantly? Yes. Then the man who holds that there was an indefinite, a very long, period of time between the speaking of the word and the existence of the fact--what is he? An evolutionist. If he allows that there was a day or an hour or a minute between the speaking of the word and the existence of the thing itself, that man does not recognize creation.

When the Lord said, "Let the waters under the heaven be gathered together unto one place and let the dry land appear," also when he said, "Let the earth bring forth grass, the herb yielding seed, and the fruit-tree yielding fruit ... it was so." Then God set two great lights in the heavens and made the stars also, and when He spoke the word, "it was so." He said, "Let the waters bring forth abundantly the moving creature that hath life, the fowl that may fly above the earth in the open firmament," and it was so. When God said, "Let the earth bring forth the living creature after his kind, cattle, and creeping thing, the beast of the earth after his kind," it was so. When he spoke, it was always so. That is creation.

You see, then, that it is perfectly logical and reasonable enough too for the evolutionist to set aside the word of God and have no faith in it, for evolution itself is antagonistic to creation. When evolution is antagonistic to creation and creation is by the word of God, then evolution is antagonistic to the word of God. Of course the genuine or original, sound evolutionist did not have any place for that word, nor for the half-and-half evolutionists--those who bring in creation and the word of God to start things. It takes so long a time, such indefinite and indeterminate ages for evolution to accomplish anything that it does away with creation.

The genuine evolutionist recognizes that creation must be immediate, but he does not believe in immediate action, and therefore does not believe in creation. Do not forget that creation is immediate or else it is not creation, if not immediate, it is evolution. So touching again the creation at the beginning, when God speaks,

there is in His word the creative energy to produce the thing which that word pronounces. That is creation, and that word of God is the same yesterday and today and forever; it lives and abides forever; it has everlasting life in it. The word of God is a living thing. The life that is in it is the life of God--eternal life. Therefore it is the word of eternal life, as the Lord Jesus said, and in the nature of things it abides and remains forever. Forever it is the word of God; forever it has creative energy in it.

So when Jesus was here, He said, "The words that I speak unto you, they are spirit and they are life." The words that Jesus spoke are the words of God. They are imbued with the life of God. They are eternal life, they abide forever, and in them is the creative energy to produce the thing spoken.

This is illustrated by many incidents in the life of Christ, as narrated in the New Testament. I do not need to cite them all, but I will refer to one or two, so you can get hold of this principle. You remember that after the sermon on the mount, Jesus came down, and there met him a centurion, saying, "My servant lieth at home sick of the palsy, grievously tormented. Jesus saith unto him, I will come and heal him." The centurion said, "I am not worthy that thou shouldest come under my roof, but speak the word only, and my servant shall be healed." Jesus turned to those standing about and said, "I have not found so great faith, no not in Israel."

Israel had the Bible; they knew the word of God. They boasted of being the people of the Book, the people of God. They read it;

they preached in their synagogues, "My word ... shall accomplish that which I please." They said, when they read that word, That is all right, the thing ought to be done. We see the necessity of it and will do it. We will accomplish what it says. Then they did their best to accomplish it. It took them a long while, so long indeed, that they never did it. Their real doing of the word was so far away that the greatest of them were led to exclaim, "If but one person could only for one day keep the whole law and not offend in one point--nay, if but one person could but keep that one point of the law which affected the due observance of the Sabbath--then the troubles of Israel would be ended, and the Messiah at last would come." So, though they started in to do what the word said, it took them so long that they never got to it. What were they?

There was the word of God, which said, "It shall accomplish that which I please." It was spoken thus of the creative power. And though they professed to recognize the creative energy of the word of God, yet in their own lives they left that all out, and said, We will do it. They looked to themselves for the process which would bring themselves to the point where that word and themselves would agree. What were they? Are you afraid to say, for fear you have been there yourself? Do not be afraid to say that they were evolutionists, for that is what they were, and that is what a good many of you are. Their course was antagonistic to creation; there was no creation about it. They were not made new creatures; no new life was formed within them; the thing was not accomplished by the power of God; it was all of themselves; and so far were they from believing in creation that they rejected the Creator and crucified

Him out of the world. That is what evolution always does, for do not forget that "evolution is directly antagonistic to creation."

Now these were the people upon whom Jesus looked when He made this statement about faith in Israel. Here was a man who was a Roman, who had grown up among the people who were Jews, and who set at naught the teachings of Jesus. That centurion had been around where Jesus was, and seen him talking, had heard His words and had seen the effect of them, until he himself said, Whatever that man speaks is so; when He says a thing, it is done. Now I am going to have the advantage of it. So he went to Jesus and said what is written. Jesus knew perfectly well that the man had his mind upon the power of His word to do that thing, and He replied, Very well, I will come and heal your servant. O no, my Lord, you do not need to come. You see this man was testing the matter to see whether or not there was any power in the word. Therefore he said, "Speak the word only, and my servant shall be healed." Jesus replied, "As thou hast believed, so be it done unto thee. And his servant was healed." When that word went forth, "so be it done unto thee," how long before their man was healed? Twenty years? No. Didn't he have to go through many ups and downs before he was certainly healed? Honest, now? No, no! When the word was spoken, the word did the thing that was spoken, and it did it at once.

Another day Jesus was walking along and a leper some distance from Him saw and recognized Him. He, too, had got hold of the blessed truth of the creative energy of the word of God. He said to Jesus, "If thou wilt, thou canst make me clean." Jesus

stopped and said, "I will; be thou clean. And as soon as He had spoken, immediately the leprosy departed from him, and he was cleansed." (Mark 1:41, 42) We are not allowed to put a moment of time between speaking of the word and the accomplished fact: "Immediately" the leper was cleansed.

Now you see that the word of God at the beginning of creation had in it the creative energy to produce that thing which the word pronounced. you see that when Jesus came into the world to show men the way of life, to save them from their sins, He demonstrated, over and over again, here and there and everywhere, to all people and for all time, that that same word of God has that same creative energy in it yet; so that when that word is spoken, the creative energy is there to produce the thing.

Now are you an evolutionist or are you a creationist? That word speaks to you. You have read it; you profess to believe it. You believe in creation, as against the other evolutionists; now will you believe in creation as against yourself? Will you put yourself upon that platform today where you will allow nothing to come between you and the creative energy of that word--no period of time whatever?

Jesus said to a certain person, "Thy sins are forgiven." How long before it was so? There was no length of time whatever between the word "forgiven" and the thing. That same word, "Thy sins are forgiven," is spoken to you today. Why do you let any time pass between this word, which is spoken to you and the

accomplishment of the thing? You said a while ago that anybody who let a minute, or even a second, pass between the speaking of the word of God and the production of the thing is an evolutionist. Very good; that is so. Stick to it. Now I ask you, Why is it that when He speaks forgiveness to you, you let whole days pass before forgiveness gets to you, before it is true in you? You said the other man is an evolutionist. What are you, I want to know? Are you going to stop being evolutionists and become creationists?

This day will be one of special importance to many here, because it is a time when many will decide this question one way or the other. If you go out of this house an evolutionist, you are in danger. It is to you a matter of life or death just now. You said that evolution is infidelity and that is so; therefore, if you go out of this house an evolutionist, where do you stand? What is your choice? And if you go out of this house without the forgiveness of sins, you are an evolutionist, because you allow time to pass between the speaking of the word and the accomplishment of the fact.

From what I have read, you see that whoever lets any time pass between the word spoken and the thing done, is an evolutionist. The word of God to you is, Man, "thy sins are forgiven thee." Woman, "thy sins are forgiven thee." [Elder Corliss: "Didn't it say, Thy sins shall be forgiven?"] No, sir. "Thy sins are forgiven thee"--present tense, with an emphasis. "Thy sins are forgiven." I thank God this is so, because the creative energy is in that word "forgiven" to take away all sin and create the man a new creature. I believe in creation. Do you? Do you believe in the creative energy that is in the word

"forgiven" spoken to you? Or are you an evolutionist and do you say, I cannot see how that can be, because I am so bad? I have been trying to do right, but I have made many failures. I have had many ups and downs and have been down a good many more times than up. If that is what you say, you are an evolutionist, for that is evolution.

Many people have been longing and longing for a clean heart. They say, "I believe in the forgiveness of sin and all that and I would take it all, if I was sure that I could hold out, but there is so much evil in my heart and so many things to overcome that I do not have any confidence." But there stands the word, "Create in me a clean heart." A clean heart comes by creation and by no other means; and that creation is wrought by the word of God. For He says, "A new heart also will I give you and a new spirit will I put within you." Are you a creationist now or are you an evolutionist? Will you go out of this house with an evil heart or with a new heart created by the word of God, which has in it creative energy to produce a new heart? It speaks to you a new heart. To everyone it speaks just that way, and if you allow a moment to pass between the speaking of the word and the new heart, you are an evolutionist. When you allow any time to pass between the word spoken and the fulfillment of that thing in your experience, then you are an evolutionist.

There are those in this house who have said, Yes, I want it. I am going to have it. I believe the word will accomplish it, but they have lengthened out the time until the next meeting and on and on,

passing over years, and so they are just this much evolutionists. "While so many are hovering about the mystery of faith and godliness, they could have solved the matter by proclaiming [speaking abroad, telling it out], "I know that Jesus Christ is my portion forever." The power to produce this is in the word of God, and when this is accepted, the creative energy is there producing the thing that is spoken. So you can settle the whole matter of the mystery of faith and godliness by proclaiming that you know that Christ is your portion forever.

There is a mystery in how God can be manifest in such sinful flesh as yours. But, mind you, the question is not now about the mystery; the question is, Is there such a thing as creation? Is there such a thing as a Creator, who can create in you a clean heart? Or is the whole thing simply evolution? Just now and among Seventh-day Adventists, the question from this day until the end of the world must be, Do you believe in the Creator? And when you believe in the Creator, how is it that He creates? Of course you say, it is by the word of God. Very good. Now does He create things for you by His word? Are you a creationist for the other evolutionists and then an evolutionist for the other creationists? How is it?

Another thing. The word says, "Be ye clean." He said, back yonder, "Let there be light, and there was light." He said to the leper, "Be thou clean," and "immediately" he was clean. He says now to you, "Be ye clean," and what now? Every one of you--what do you say? [Voice: "It is so."] Then for your soul's sake put yourself upon that creative word. Recognize the creative energy in the word of

God which comes to you in the Bible, for this word of God in the Bible is the same here to you today that it was when it spoke into space the worlds on high and brought light out of darkness and cleansing to the leper. That word spoken to you today, if received, creates you new in Christ Jesus. That word, spoken in the dark waste and voice space of your heart, if received, produces there the light of God; that word spoken today to you afflicted with the leprosy of sin, if received, immediately cleanses you. Let it. Let it.

How shall I be clean? By the creative energy of that word, "Be ye clean." Therefore it is written, "Now ye are clean through the word which I have spoken unto you." (John 15:3) Are you? Will you from this moment be a creationist? Or will you go on being an evolutionist?

See what a blessed thing this is. When you read the word, receive the word, and think upon the word, what is it to you all the time? O, it is creation! The creative energy is in you producing the things which the word speaks, and you are living in the very presence of the power of creation. Creation is going on in your life. God is creating in you righteousness, holiness, truth, faithfulness--every good and gracious thing.

And when this is so, your Sabbath-keeping will amount to something, because the Sabbath is a memorial of creation--the sign that He who observes it knows the Creator and is acquainted with the process of creation. But as certainly as you are an evolutionist, your Sabbath-keeping is a fraud.

Unless you recognize the word of God day by day as a creative energy in your life, your Sabbath-keeping is a fraud, because the Sabbath is a memorial of creation. It is "a sign between me and you, that [by which] ye may know that I am the Lord your God," the Creator of all things.

In the second chapter of Ephesians, eighth to tenth verses, we read, "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."

You need not expect to get any good works out of yourself. You have been trying. The evolutionist tries and is always trying without accomplishing it. Why go about trying to do good works, when you know you fail? Listen. There will never be any good thing in you of any kind whatever from now till the world's end, except it is created there by the Creator Himself, by His word, which has in it the creative energy. Do not forget that. Do you want to walk in good works when you go out of this house? It can be done only by being created in Jesus Christ unto those good works. Stop trying. Look to the Creator and receive His creative word. "Let the word of God dwell in you richly," then those good works will appear; you will be a Christian. Then, because you live with the Creator and are in the presence of the creative energy, you will have that pleasant,

quiet peace and genuine strength and building up that belong to a Christian.

When He tells you that "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them," then recognize the Creator, recognize only the good works that are created in you, paying no attention whatever to any work that is not crated there, because there is nothing good but what is created by the Lord.

Now you are created new in Christ Jesus. He says so. Thank Him that it is so. What! Will you be an evolutionist on that verse? That is the present tense, "We are his workmanship." We are created in Christ Jesus unto good works. Are you? The word is spoken. It is the creative word. How much time are you going to allow between that word of God and your being created new? Of the creation in the beginning, you said that any man who allows even a minute to pass between the word and the thing is an evolutionist. What are you now as to this word of God, which creates men in Christ Jesus unto good works? Are you an evolutionist here? Come, let us all be creationists.

Do you not see that in this way it will not require a long, tedious wearing process to be made ready to meet the Lord in glory? So many people are looking at themselves. They know that, in the nature of things it must take them an exceedingly long time to get fully ready to meet Him. If it is done by evolution, it will never be done. But when it is done by creation, it will be both surely and

quickly done. That word I have before referred to is the word everyone here may take to himself. "While so many are hovering about the mystery of faith and godliness, they could solve the matter by proclaiming abroad [by telling it out], 'Jesus Christ is my portion forever.'"

Do you see how much we have been evolutionists? shall we quit? Come now, let us be creationists and be done with it. Let us be Sabbath-keepers truly. Let us believe the Lord. He speaks forgiveness. He speaks a clean heart. He speaks holiness; He creates it. Let Him create it in you. Stop being an evolutionist and let that creative word work for you, let that creative energy work in you, that which the word pronounces, and before you leave this house, God can get you ready to meet Him. Indeed, in that very thing you do meet Him. And when you have thus met Him and do thus meet Him every day, are you not then ready to meet Him? Do you believe that? You believe He made the worlds when He spoke, that light came by His word when He spoke, and that the leper was "immediately" cleansed when he spoke, but with yourself you think considerable time must elapse between the time when the word is spoken and the fact is accomplished. O, why will you be an evolutionist? Creation, creation--that is the thing.

You and I are to call people to the supper; we are to say to all people, "Come, for all things are now ready." How can I call to a man that all things are now ready, when I myself am not ready? It is a falsehood to start with. My words will not reach him. They are but an empty sound. But O, when there is in that call the creative energy

of the word that has made us ready, that has cleansed us from sin, that has created us unto good works, that holds us as the sun is held in the course which God has marked out--then when we go forth and say to the world lying in wickedness, "Come, for all things are now ready," they will hear. They will hear in the call the tones of the voice of the Good Shepherd, and will be cheered to come to Him for creative energy for themselves, to make them new creatures and prepare them for the supper to which they have been called.

This is where we are in this world's history. God's mark is being set upon the people. But remember, He will never set His mark upon one who is not cleansed from every defilement. God will not set His seal to something that is not true, that is not good. Would you ask Him to set His seal to righteousness that is altogether unrighteousness? You would not have the face to do that. You know that He is too righteous to do such a thing. Then He must cleanse you so that He can put His seal to His own work. He cannot put His seal to your work. His seal belongs only to a document which He Himself has approved. Let Him write His character upon your heart and then He can set His seal there. He can write His seal of approval upon your heart, only when His creative word has accomplished its purpose in your heart.

You can see in what a Presence we are; you can see in a measure how long it would take half to exhaust such a subject as this. But, brethren, when we do stop, let us stop in the presence of creation. Let us be no more evolutionists. Let not a moment pass between the word of God spoken to you and the accomplishment of

the thing in you. Thus, living in the presence of creation, walking with the Creator, upheld by creative power, inspired by the creative energy--why, with a people such as that, God can move the world in a little while.

If at the beginning you thought this was a queer subject for such an occasion as today [it was the closing service of the week of prayer] you can now see that it is a strictly present truth. There are only the two ways. There is no halfway ground. Every man and woman in the world is either a creationist or an evolutionist. Evolution is infidelity; it is death. Creation is Christianity; it is life. Choose Creation, Christianity, and Life, that you may live. Let us be creationists only and creationists forever. And let all the people say, Amen.

February 28, 1899

Faith comes by hearing and hearing by the word of God.

Therefore the word of God is the only means of faith.

Therefore, where there is no word of God there cannot be any faith.

And where the word of God is, faith is entire dependence upon that word for the accomplishment of what that word says.

From all this, which is the truth, it is perfectly plain that in order for anyone to ask in faith, he must first of all be sure that he has the word of God for what he asks.

Having the word of God for what he asks, he, like David, can find it in his heart to pray with perfect confidence, which is only in perfect faith.

He who thus prays knows that he is asking according to the will of God, for he knows that he has the plain word of God for it.

Therefore he knows that God hears him, and knowing that God hears him, he knows that he has the thing for which he has asked, because the sole basis of his hope for it is the word which has spoken it, and which is the sole basis of his asking.

The Lord tells us thus to pray, and thus he has made provision for the steady, strong, and continuous growth of faith.

Many people pray but do not know whether it is the will of the Lord that they should have what they pray for and so do not know whether they can certainly claim it; and not knowing whether they can claim it, they are all at sea as to whether their prayers are answered or not.

The Lord does not want anybody to move uncertainly. Therefore, He has given His word, which thoroughly furnishes every one unto all good works and by which are given all things that pertain unto life and godliness.

And anyone who seeks in the word of God the things which God has there provided for all and upon that specific word prays for that thing, thus asking according to the plainly expressed will of God, knows that his prayer is heard and that he has the thing for which he prayed.

So doing, the prayers will be always certain, the life will be filled with the direct gifts of God, and the faith will be sure and strong and will be ever increasing in strength.

Many pray the prayer of the disciples, "Lord, increase our faith." This is well. Yet along with this, it must never be forgotten that faith comes only by the word of God. Therefore, as certainly as your faith shall be increased, it can be only by there being in you an

increase of the word of God. And the only way that there can be in you an increase of the word of God is by your harkening to that word, praying to the Lord for the thing which that word says, depending wholly upon that word for that thing and thanking him that you have received it. Then and thus that word is received by you and lives in you.

Thus while we can pray, "Lord, increase our faith," at the same time we must remember that we are to build up ourselves on our most holy faith. Jude 20.

This is how to exercise faith. Faith can be exercised only on the word of God, for where there is no word of God, there cannot be any faith.

And "understanding how to exercise faith, this is the science of the gospel."

March 7, 1899

"The just shall live by faith."

Who are the just?--They are only those who are of faith, because men are justified only by faith.

For though we all "have sinned and come short of the glory of God," yet we are justified freely by his grace through the redemption that is in Christ Jesus."

For "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."

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Those who are of faith and those alone are the just in the earth.

Now faith is entire dependence on the word of God, that that word shall accomplish what that word says. "It shall accomplish that which I please." (Isa. 55:11)

To be justified by faith, then, is to be justified by entire dependence upon the word of God. The just are those who are of the word of God. This is how men become just.

Men must not only become just by faith--by dependence upon the word of God--but being just, we must live by faith. The just man lives in precisely the same way and by precisely the same thing that he becomes just.

We become just by faith; faith is entire dependence on the word of God. We, being just, must live by precisely the same thing by which we become just; that is, by entire dependence upon the word of God.

And this is exactly what Jesus said: Man shall live "by every word that proceedeth out of the mouth of God." When Jesus said that, it is perfectly plain that He simply said, in other words, Man shall live by faith.

There is no other way truly to live than by faith, which is simply living by the word of God. Without faith, without the word of God, men only die.

Indeed, without the word of God everything only dies, for in the beginning everything came by the word of God. The word of God is the origin and life of everything, for, "He spake, and it was."

All things animate and inanimate--sun, moon, and stars, animals and men--all are entirely dependent upon the word of God for existence. Only in the case of men God has bestowed upon them the wondrous gift of choice as to whether they will do so or not. This gift opens the door of faith. And when a man does choose to

live by the word of God, which is the only means of life, faith--entire dependence upon the word of God--is the means by which he lays hold on the means of life.

Thus "the just shall live by faith," and thus "whatsoever is not of faith is sin," which is simply to say, The just must live by the word of God, and whatsoever is not of the word of God is sin.

"We cannot have a healthy Christian experience, we cannot obey the gospel unto salvation until the science of faith is better understood and until more faith is exercised."

"Hast thou faith?" Have the faith of God. Here are they that keep "the faith of Jesus."

March 14, 1899

The righteousness of God is revealed to faith. (Rom. 1:17)

Faith is complete dependence upon the word of God, expecting that word to do what the word itself says.

Is there, then, righteousness spoken by the word of God, so that people can depend completely upon that word, that the word shall accomplish what the word says?

There is. Indeed, that is the very object of the gift of Christ. For him "God hath set forth ... to declare his righteousness for the remission of sins that are past, through the forbearance of God." (Rom. 3:25)

Seeing then that God hath set forth Christ expressly to declare, to speak, the righteousness of God, it is certain that the word of God has been spoken, upon which there can be complete dependence, expecting that word to do what that word says. In other words, there is righteousness that can be received by faith.

Wherein is this word spoken? It is spoken in the word "forgiveness." "He is faithful and just to forgive us our sins"; "there is forgiveness with thee."

Now what is the meaning of forgive"? The word "forgive" is composed of "for" and "give," which otherwise is give for. To

forgive, therefore, is simply to give for. For the Lord to forgive sin is to give for sin. But what does the Lord give for sin? He declares "his righteousness for the remission of sins."

Therefore when the Lord forgives--gives for--sin, He gives righteousness for sin. And as the only righteousness that the Lord has is his own, it follows that the only righteousness that God gives, or can give, for sin is the righteousness of God.

This is the righteousness of God as a gift. As all men have only sinned and if they are ever clear must have forgiveness entirely free, and as the forgiveness of sin--the righteousness of God given for sin--is entirely free--this is the righteousness of God as a free gift "upon all men unto justification of life." (Rom. 5:18)

Every soul, therefore, whoever asks God for forgiveness of sin, in that very thing asks God to give him righteousness for sin. Every soul who asks God for forgiveness asks it solely upon the word of God, which speaks forgiveness. And faith is entire dependence upon the word for what the word speaks. Thus righteousness is altogether of faith.

"Every one that asketh receiveth." You have asked the Lord many a time to forgive your sins; that is, you have asked him to give for your sin. But when you ask the Lord to give for your sin, in that you ask him to give the only thing that He does or can give for sin, which is righteousness. That is what it is to ask forgiveness of the Lord.

And He does forgive--He does give for--your sins when you ask Him. He says He does, and He does. "He is faithful"--that is, He will never fail--"and just to forgive us our sins." And the only thing He gives for sins is His righteousness.

Then why not thank Him for the righteousness that He freely gives for your sins when you ask Him to?

Do you not see that righteousness by faith is just as plain and simple as the asking God for forgiveness of sin? Indeed, it is just that.

To believe that righteousness is given for your sin, when you ask forgiveness, and thankfully to receive that righteousness as the gift of God--this is what it is to exercise faith.

Yet how true it is that "we suffer much trouble and grief because of our unbelief and of our ignorance of how to exercise faith."

"Hast thou faith?" Have the faith of God. "Here are they that keep ... the faith of Jesus."

March 14, 1899

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh." (Gal. 5:16)

What a blessed promise! And as sure as it is blessed, to everyone who believes.

Think of the lust of the flesh. How all-pervading it is! How stern are its dictates! How oppressive its rule! How dismal is the slavery that it lays upon man!

Everybody has experienced it--longing to do the good that he would, yet doing only the evil that he hated; having ever a will to do better, but how to perform it, finding not; delighting in the law of God after the inward man, yet finding in his members another law, warring against the law of his mind and bringing him into captivity to the law of sin which is in his members; and at last, crying out, "O wretched man that I am! Who shall deliver me from the body of this death?" (Rom. 7:14-24)

Thank the Lord, there is deliverance. It is found in Christ Jesus and in the Spirit of our God. (Rom. 7:25; 8:1,2) And the law of the Spirit of life in Christ Jesus having made you free from the law of sin and death, then "walk in the Spirit, and ye shall not fulfill the lust of the flesh." There is not only deliverance from the bondage of corruption; there is also the glorious liberty of the children of God for every soul who receives the Spirit and walks in the Spirit.

"Walk in the Spirit, and ye shall not fulfill the lust of the flesh."

See the list of the workings of the lust of the flesh: "Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like." None of these shall you fulfill, over all these things you have the victory, when you walk in the Spirit. It is the faithful word of God.

Is not that a most desirable prospect? Is not such a thing as that worth having? And when it is hard for the asking and the taking, then is it not worth asking for and taking?

Accept the deliverance that Christ has wrought out for you. Stand, and stand fast, in the liberty wherewith Christ has made us free.

"Ask, and it shall be given you." "For everyone that asketh receiveth." "Receive ye the Holy Ghost." "Be filled with the Spirit," yea, "Walk in the" "Holy Spirit of God, whereby ye are sealed unto the day of redemption."

March 28, 1899

"In Jesus Christ neither circumcision availeth anything nor uncircumcision, but faith which worketh by love." (Gal. 5:6)

With those who were in mind when this scripture was originally written, circumcision was everything, and it was everything simply because of what it represented.

And what circumcision represented to those people was works and works only. It was the greatest of all works--greater than creation itself--because, as the rabbis put it, "So great is circumcision, that but for it the Holy One, blessed be He, would not have created the world." "It is as great as all the other commandments," "equivalent to all the commandments of the law."--Farrar's "Life of Paul," chapter 22, para. 5, note; chapter 35, para 4, note.

Yet this which to them was so great, the Lord sweeps away, as with a blast, in the words, "Circumcision is nothing," and in Christ Jesus, circumcision avails nothing. And, in view of what circumcision meant to them, this was simply to say that works are nothing and in Christ Jesus works avail nothing.

Then to all the others who, in view of this, might be inclined to boast in their lack of works and thus excuse sin, the word is given with equal force: "And uncircumcision is nothing." "In Jesus Christ neither ... uncircumcision availeth anything," which, in its connection, was simply to say that the absence of works is nothing and in Christ Jesus the absence of works avails nothing.

So then works are nothing and the absence of works is nothing. In Christ Jesus neither works nor the lack of works avails anything.

This word of the Lord, therefore, utterly and forever excludes both classes from all merit and from all ground of merit in themselves or in anything they ever did or did not do.

And this is all as true today as ever. Today, whether persons are out of Christ or in Christ, neither works nor no works avail anything. For it is written: "Are you in Christ? Not if you do not acknowledge yourselves erring, helpless, condemned sinners. ... Your birth, your reputation, your wealth, your talents, your virtues, your piety, your philanthropy, or anything else in you or connected with you, will not form a bond of union between your soul and Christ."--Testimony for the Church, No. 31, pages 44, 45.

What then? Is everybody left in utter emptiness? No, no! Thank the Lord there is something which avails for all and avails forever. Though it be the everlasting truth that "in Jesus Christ neither circumcision availeth anything nor uncircumcision, neither works nor no works avail anything; yet it is also the eternal truth that "in Jesus Christ ... Faith Which Worketh" does avail.

Notice that it is not faith and works that avail; it is "faith Which worketh." It is faith which itself is able to work and does work--it is this and this alone that avails for anybody anywhere at any time.

Faith is only of God and working; it works only the works of God. Thus he who, in Christ Jesus, has the "faith which worketh," has that which avails to show God manifest in the flesh, working the

works of God. And thus "this is the work of God, that ye believe on him whom he hath sent."

And so, while you are in Christ, "if there is any good in you, it is wholly attributable to the mercy of the compassionate Saviour. ... Your connection with the church, the manner in which your brethren regard you, will be of no avail unless you believe in Christ. It is not enough to believe about Him; you must believe in Him. You must rely wholly upon His saving grace."--Id., pages 44, 45.

"Hast thou faith?" Have the faith of God. "Here are they that keep ... the faith of Jesus."

April 18, 1899

There is a serious and very bothersome mistake which is made by many persons.

That mistake is made in thinking that when they are converted their old sinful flesh is blotted out.

In other words, they make the mistake of thinking that they are to be delivered form the flesh by having it taken away from them altogether.

Then when they find that this is not so, when they find that the same old flesh, with its inclinations, its besetments, and its enticements is still there, they are not prepared for it and so become discouraged and are ready to think that they never were converted at all.

And yet, if they would think a little, they ought to be able to see that that is all a mistake. Did you not have exactly the same body after you were converted that you had before? Was not that body composed of exactly the same material--the same flesh and bones and blood--after you were converted as that of which it was composed before? To these questions everybody will promptly say Yes. And plainly that is the truth.

And now there are further questions: Was not that flesh also of exactly the same quality as before? Was it not still human flesh,

natural flesh, as certainly as it was before? To this also everybody will say Yes.

Then also a still further question: It being the same flesh and of the same quality--it still being human flesh, natural flesh--is it not also still just as certainly sinful flesh as it was before?

Just here is where creeps in the mistake of these many persons. To this last question they are inclined to think that the answer should be "No," when it must be only a decided "Yes." And this decided "Yes" must be maintained so long as we continue in this natural body.

And when it is decided and constantly maintained that the flesh of the converted person is still sinful flesh and only sinful flesh, he is so thoroughly convinced that in his flesh dwells no good thing that he will never allow a shadow of confidence in the flesh. And this being so, his sole dependence is upon something other than the flesh, even upon the Holy Spirit of God. His source of strength and hope is altogether exclusive of the flesh, even in Jesus Christ only. And being everlastingly watchful, suspicious, and thoroughly distrustful of the flesh, he never can expect any good thing from that source, and so is prepared by the power of God to beat back and crush down without mercy every impulse or suggestion that may arise from it, and so does not fail, does not become discouraged, but goes on from victory to victory and from strength to strength.

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

The Scripture does not say, Let this flesh be upon you which was also upon Christ, but it does say, "Let this mind be in you, which was also in Christ Jesus." (Phil. 2:5)

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

The Lord Jesus took the same flesh and blood, the same human nature, that we have, flesh just like our sinful flesh, and because of sin, and by the power of the Spirit of God through the divine mind that was in Him, "condemned sin in the flesh." (Rom. 8:3) And therein is our deliverance (Rom. 7:25); therein is our victory. "Let this mind be in you, which was also in Christ Jesus." "A new heart will I give you, and a new Spirit will I put within you."

Do not be discouraged at sight of sinfulness in the flesh. It is only the light of the Spirit of God, and by the discernment of the

mind of Christ, that you can see so much sinfulness in your flesh, and the more sinfulness you see in your flesh, the more of the Spirit of God you certainly have. This is a sure test. Then when you see sinfulness abundant in you, thank the Lord that you have so much of the Spirit of God that you can see so much of the sinfulness and know of a surety that when sinfulness abounds, grace much more abounds in order that "as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord."

July 18, July 25, August 1, 1899

"Be ye therefore perfect." And the song, "Saved to the uttermost," which has just been sung, is sufficient ground for the "therefore"--"Be ye therefore perfect." (Matt. 5:48) You know that such is the word of God. You know that we are exhorted to "go on unto perfection." (Heb. 6:1) You know that the gospel, the very preaching of the gospel which you and I preach, is to "present every man perfect in Christ Jesus." (Col. 1:28) Then it is not for us to say that perfection is not expected of us. It is expected of us. You must expect it of yourself. I must expect it of myself. And I must not accept anything in myself or of myself that does not meet in perfection the standard of perfection which God has set. What could possibly prevent us from attaining perfection more than to think that it is not expected? I say again, What could possibly prevent you and me from attaining unto perfection more than for us to say that it is not expected that we should be perfect?

Then, as it is settled that the Word says that you and I are to be perfect, the only thing for you and me to consider is the way. That is all. Let it be settled by you and by me that perfection, nothing short of perfection as God has set it, is to be expected of you and me, and that you and I will not accept anything in ourselves, in what we have done, nor anything about us, that is a hair's breadth short of perfection as God has set it--let this be settled by each one and settled forever--then inquire only the way, and the thing will be accomplished.

What is the standard, then? What is the standard which God has set? "Be ye therefore perfect, even as your Father which is in heaven is perfect." The perfection of God is the only standard. And you and I must set ourselves right there and stand face to face with ourselves, always demanding of ourselves that there shall be perfection such as God's is in us and that we will not look with a particle of allowance upon, we will not apologize for nor excuse, anything in ourselves that is in any conceivable degree short of that perfection.

It is plain enough that we cannot be perfect in greatness as God is nor in omnipotence as He is nor in omniscience as He is. God is character, and it is perfection of character as His is that He has set for you and me to which we shall attain, which alone we are to expect and which alone we are to accept in ourselves. Then when it is God's own perfection which you and I must have and which alone we will accept of ourselves and we hold ourselves to that standard always, you can see at once that that will be for you and me only to hold ourselves constantly in the presence of the judgment of God. There is where every one of us expects to stand, whether we are righteous or wicked. Why not stand there, then, and be done with it? It is settled that you and I are to stand at the judgement seat of Christ and there every one of us shall be measured by that standard. God "hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained; where of he hath given assurance unto all men, in that he hath raised him from the dead." (Acts 17:31)

The resurrection of Christ is God's pledge to the world that every man shall stand before the judgement seat of Christ. That is settled. You and I expect it; we preach it; we believe it. Then why not put ourselves there and stand steadily there? Why wait? Those who wait and continue to wait will not be able to stand there. The ungodly cannot stand in this judgment, but those who put themselves before the judgment seat of God, facing the standard of judgment and hold themselves there constantly in thought, word, and deed are ready for the judgment any moment. Ready for it? They have it; they are there; they are passing it; they are inviting the judgment, and all that the judgment brings; they stand there expecting to be passed upon, and only He who does this is safe. The very blessing that comes in that thing is all the reward that any person needs for putting himself just now before the judgment seat. And standing there what has he to fear? Nothing. And when all fear is cast out, what is it that does it? Perfect love. But perfect love can come only by our meeting that perfect standard of the judgment, in the judgment, and can be kept only by standing there.

That being settled, let us inquire the way--the way, that is all. It is settled, then, that mine is not the standard. Think of it! "Be ye therefore perfect, even as your Father which is in heaven is perfect." His perfection is the only standard. Then whose measurement of the standard, whose estimate of the standard, is the proper one? Not mine. I cannot measure God's perfection. You remember the verse--perhaps it occurs to you this moment: "I have seen an end of all perfection: but thy commandment is exceeding broad." (Ps. 119:96)

No finite mind can measure God's perfection. Then it is settled, so far, that we are to be perfect; our perfection is to be as His perfection is and according to His own estimate of His own perfection. Then that takes entirely away from you and me the whole plan and everything about it as to the doing of it. For when I cannot measure the standard, how should I attain to it, even if it were given me to do? Then let it be settled also that as to the doing of it, it is put utterly beyond you.

This also was said long, long ago: "I know it is so of a truth, but how should man be just with God? If he will contend with him, he cannot answer Him one of a thousand. ... If I speak of strength, lo, he is strong; and if of judgment, who shall set me a time to plead?"

And when I should come to plead, what then? "If I justify myself, mine own mouth shall condemn me." If I can measure up myself to the satisfaction of myself and pronounce the balance settled, when it is set alongside of his estimate, my own estimate is so far short that it condemns me utterly. There is in it no basis of justification. "If I say, I am perfect, it [my own mouth] shall also prove me perverse."

"Though I were perfect, yet would I not know my soul: I would despise my life." My own standard of perfection, when set in the presence of His and seen in the light of His, would be so far short that I myself would despise it. "If I wash myself with snow-water

and make my hands never so clean; yet shalt thou plunge me in the ditch and mine own clothes shall abhor me." (Job 9:1,2 19-21,30,31)

That is as near as we could come to the standard, if it were given to us to do. Then let us forever abandon all idea that perfection is anything that we are to work out. Perfection is that to which we are to attain, nothing but that. God expects it, and He has made provision for it. That is what we were created for. The only object of our existence is to be just that--perfect with God's perfection. And remember that we are to be perfect with His character. His standard of character is to be ours. Yea, His character itself is to be ours. We are not to have one made like it; it itself is to be ours. And that alone is Christian perfection.

Now that we must have that, the whole story is told in three texts. The first one is in the first chapter of Ephesians, beginning with the third verse in order correctly to get the story in the fourth 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: according as he hath chosen us in him before the foundation of the world [now notice what He chose us for; this is the object He had before the foundation of the world, in choosing you and me, and bringing us to this hour. Then let us face the issue], that we should be holy and without blame before him in love."

That is His only thought concerning us. That is all that he made us for; that is all we exist for. Then another word right there: When that is so, why shall we not face it? Why shall we not just now meet the object of our existence and be holy and without blame before Him in love?

"It pleased the Father that in him should all fullness dwell, and having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. (Col. 1:19-22) And you, that were sometime alienated and enemies in your mind by wicked works yet now hath he reconciled in the body of his flesh through death, to present you holy and unblameable and unreprovable in his sight."

First, He made us for that purpose. By sin we were swung entirely out of that purpose, the whole purpose was frustrated, but He endured the cross. It pleased God thus to do and it pleased Christ thus to do it, that His original purpose might be fulfilled. The point is, that by His cross He reconciled us, in order that this original purpose might be met in us--the purpose that He had before the foundation of the world, that we should be holy and without blame before Him in love. The blood of Christ, the reconciliation of peace which is brought to the world by Jesus Christ, is in order that He might present us holy--that He might do that very thing that He had in mind before the foundation of the world--that He might present you and me "holy and unblameable and unreprovable in his sight."

The way to Christian perfection is the way of the cross, and there is no other way. I mean there is no other way for you and me. The way to bring it to us, the only way, was by way of the cross. He came that way and brought it and the only way for you and me to get it is by the way of the cross. He has made provision that He Himself shall do this; we do not come into it at all, for the doing.

Now notice (Eph. 4:7-13) what is really done in this, how fully He has supplied the need.

"Unto every one of us is given grace according to the measure of the gift of Christ." No think. What did the gift of Christ do, so far in our study? It "made peace through the blood of his cross," and reconciled all to God. And it did it to make us what, before the foundation of the world, He designed we should be--"holy and unblameable and unreprovable in his sight." That is the measure of the gift of Christ in this thing. And it accomplished the purpose for all so far that it opened the way for all. And unto every one of us, just now, is given grace according to the same measure. Then what the cross brought to us and put within our reach, the grace of God gives us and accomplishes in us.

Now let us read right on and you will see that this is all so, right up to the very word perfection itself: "Unto every one of us is given grace according to the measure of the gift of Christ. Wherefore He saith, When he ascended up on high, he led captivity captive and gave gifts unto men. And he gave some apostles and some prophets and some evangelists and some pastors and

teachers." What for? "For the perfecting of the saints." Brethren, when those gifts are given for that purpose, what are we doing when we do not face the fact and long for the gifts and pray for the gifts and receive the gifts which accomplish the purpose? What are we doing otherwise?

"For the perfecting of the saints for the work of the ministry, Till"--given for an object; brought to us for a purpose, a defined, distinct, definite purpose and Until that purpose is accomplished. It is given "for the perfecting of the saints" and it is given "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ."

Thus perfection is the only aim. God's standard is the only one. "Be ye therefore perfect, even as your Father which is in heaven is perfect." We cannot measure it and could not attain to it, if it were given us to do. It is the object of our creation, and when that object was frustrated by sin, He made it possible to all by the blood of His cross and makes it certain to every believer by the gifts of the Holy Spirit.

Then again I ask, Why should we not constantly face Christian perfection and accept nothing of ourselves but that?

The 24th of Jude connects directly with what has been read and said, "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, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever.

He chose us before the foundation of the world, "that we should be holy and without blame before him in love." By the cross He made it possible to every soul, even when by sin we had lost all chance. And by the cross he bought the right "to present you holy and unblameable and unreprovable in his sight." The right to do this belongs only to Him. You and I could not do it if it were given to us to do, but the right to do it does not belong to us. When we had lost it, nothing but the cross of Calvary could restore it. And no one could pay the price of Calvary but He who did pay it. Then as certainly as only He who paid the price could pay the price that must bring this to us, so certainly the right belongs only to Him by right of the cross of Calvary. And no one who has not endured the literal wooden cross of Calvary can ever have any right to take up that task to accomplish it. Only He endured the cross; to Him alone belongs the task. And there stands the word: He "is able." He "is able ... to present you faultless before the presence of his glory." He who is able to endure the cross is able to accomplish all that the cross made possible. So He "is able ... to present you faultless before the presence of his glory with exceeding joy"--When? That is the question. When?

[Voices: "Now."]

Precisely. He is the same yesterday, today and forever. He is as able just now as He was then or as He will ever be.

Yet bear in mind that it is ever true that only by the way of the cross does it come to you and to me just now or ever. Let us study the Word that you may see this. Read Rom. 5:21, and then glance through the sixth chapter, for it is occupied with this one story. The last two verses of the fifth chapter of Romans read thus: "Moreover the law entered, that the offense 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."

Now the comparison or rather the contrast--for it is a comparison that amounts to a contrast--"as" and "even so." "As sin hath reigned." You know how sin reigned. Everyone here knows how sin has reigned. some may know even yet how it reigns. When sin reigned, the reign was absolute, so that it was easier to do wrong than it was to do right. We longed to do right, but "the good that I would I do not, but the evil which I would not, that I do." (Rom. 7:19) That is the reign of sin. Then when sin reigned, it was easier to do wrong than it was to do right.

"Even so might grace reign through righteousness." When grace reigns, it is easier to do right than it is to do wrong. That is the comparison. Notice: As sin reigned, even so grace reigns. When sin reigned, it reigned against grace; it beat back all the power of grace that God had given, but when the power of sin is broken and grace reigns, then grace reigns against sin and beats back all the power of sin. So it is as literally true that under the reign of grace it is easier

to do right than to do wrong, as it is true that under the reign of sin it is easier to do wrong than to do right.

So then the way is clear, isn't it? Let us go that way. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ our Lord. What shall we say then? Shall we continue in sin that grace may abound?"

[Voices: "God forbid."]

You say, "God forbid." That is right. Now God has put His forbid and you endorse it, against sinning that grace may abound. Then has not God put His forbid against sinning at all? Do you endorse that? Do you put your endorsement upon God's forbid that you shall sin at all under the reign of grace?

[Voices: "Yes."]

Then doesn't He intend that you and I shall be kept from sinning? And when we know that He intends it then we can confidently expect it. If we do not expect it, it will never be done.

So then the first verse of the sixth chapter of Romans shows that God intends that we shall be kept from sinning, doesn't it?

What does the second verse say? "How shall we, that are dead to sin, live any longer therein?" Well, how shall we? Then what does that verse intend? That we shall not continue at all in sin. Then

being dead brings in the burial. Buried with Him by baptism into death and raised to walk in newness of life. "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." There is the course laid out before us, and it is the way of the cross.

Now notice three things there: Knowing this, that our old man is crucified with Him. What for? "That the body of sin might be destroyed." And what is that for? "That henceforth we should not serve sin." Unless the body of sin is destroyed, we will serve sin. Unless the old man is crucified, the body of sin is not destroyed. Then the way to be kept from sinning is the way of crucifixion and destruction.

The only question, then, for us each to settle is, Would I rather be crucified and destroyed than to sin? If with you it is everlastingly settled that you would rather be crucified and rather meet destruction this moment than to sin, you will never sin. "Crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Then freedom from the service of sin lies only through crucifixion and destruction. Do you choose sin or do you choose crucifixion and destruction. Will you choose destruction and escape sin? Or will you choose sin and destruction too? That is the question. It is not an alternative. He who would evade destruction, to escape destruction, meets destruction. He who chooses destruction escapes destruction.

Well, then, the way of destruction by the cross of Christ is the way of salvation. Jesus Christ went to destruction on the cross to bring salvation to you and me. It cost the destruction of the Son of God in the cross, to bring salvation to you and me. Will we give destruction for salvation? Will you? Anybody who fixes it and holds it in his hand as an everlasting bid, that he gives destruction, every moment of his life, for salvation, will never lack salvation.

But there is where the trouble comes. Destruction is not pleasant; it is not easy--that is, to the old man. To the natural choice, it is not easy to be destroyed, but to him who does it, it is easy. It is easy when it is done and it is easy to continue it forever when it is done.

When is it that we are to do this? When is it that He presents us faultless before the presence of His glory? Now. And the only way is the way of destruction. Now is the time to choose destruction. Now is the time to deliver up yourself forever to destruction. But if I hold myself back, if I shrink from destruction, then what am I shrinking from? Salvation. For "our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Then if I meet some experience that puts me into a pressure that seems like destruction, that is all right; for destruction is what I have chosen, that I may not serve sin. Such a surrender brings Christian pleasantness into the life for the joy, the lasting peace, and the satisfaction of being kept from sinning is worth all the

destruction that can ever come to you and me. It is worth it. So it is not a hard bargain that is driven; it is the grandest one that ever came to men.

Crucifixion, destruction, and then henceforth not serving sin--there, then, is the way to Christian perfection. Why? "For he that is dead is freed from sin." (Rom. 6:7) Thank the Lord, he that is dead is freed from sin. Then the only question that can ever come in my life or yours is, Am I dead? And if I am not and something occurs that accomplishes it, freedom from sin is the only consequence; and that is worth all that it costs.

See also the next verse: "Now, if we be dead with Christ, we believe that we shall also live with him." The first verse intends that we shall be free from sin. The second verse intends that we shall be free from sin. The sixth verse says that we are not henceforth to serve sin; the seventh verse says he that is dead is freed from sin; the eighth verse says if we be dead with Christ, we shall also live with Him. Where does He live--in righteousness or in sin?

[Voices: "In righteousness."]

Very good. Then it is plain that the first, the second, the sixth, the seventh, and the eighth verses of the sixth chapter of Romans all intend that we shall be kept from sinning.

How about the ninth verse? "Knowing that Christ being raised from the dead dieth no more; death hath no more dominion over

him." How was it that death ever had dominion over him at all? Because of sin--not his own, but ours, for He was made "to be sin for us, who knew no sin." Then death hath no more dominion over Him. He has victory over sin and all its consequences forever. Then what does that verse tell you and me? We are risen with Him. "For in that He died, He died unto sin once, but in that He liveth, He liveth unto God." Then both the ninth and tenth verses also intend that we shall be kept from sinning.

The eleventh verse: "Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord. Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof." And thus again He intends that we shall not sin.

"Neither yield ye your members as instruments of unrighteousness unto sin: but yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God. For sin shall not have dominion over you: for ye are not under the law, but under grace." The reign of grace lifts the soul above sin, holds it there, reigns against the power of sin, and delivers the soul from sinning.

"What then? shall we sin because we are not under the law but under grace? God forbid." Thus from the first verse to the fourteenth of the sixth chapter of Romans, there is preached, over and over, deliverance from sin and from sinning. That is great, but there is something still in advance of that. "Let us go on unto perfection."

Listen: "Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Delivered from the power of sin, to whom did ye yield yourselves? To God. Then you are His servants, set free to the service of righteousness. God does not intend there shall be a blank life in His keeping us from sinning. He intends that there shall be active, intelligent service and that only righteousness shall be the result. It is a wonderfully great thing to be made free from sin and to be kept from sinning; it is another wonderfully great thing upon that to be made the servants of righteousness so that our service is unto righteousness.

Therefore let every soul echo, "God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which has delivered you. Being then made free from sin, ye became the servants of righteousness. Thank the Lord for that! He says you are, and when He says you are, it is so. Thank Him for it. Thank Him that you are delivered from sin, and thank the Lord that you are the servant of righteousness. He has made you so, for He says so.

But that is not all yet. "I speak after the manner of men because of the infirmity of your flesh, for as ye have yielded your members servants to uncleanness and to iniquity unto iniquity, even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness." The Lord in this appeals to your experience and mine. "When ye

were the servants of sin, ye were free from righteousness." You know that that is so. Take now the complement of it: "What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin and become servants to God, ye have your fruit unto holiness and the end everlasting life."

We are not the servants of sin, free from righteousness, but we are the servants of righteousness, free from sin. As I have dwelt upon this and the Lord has fed my soul upon the whole of it, I am reminded every once in a while of an expression of Milton's where he speaks of the songs of the angels as notes of "measured sweetness long drawn out." This sixth chapter of Romans is one of those notes of measured sweetness long drawn out.

It begins with freedom from sin; that is a great thing. Next upon that, freedom from sinning, and that is a great thing. Next upon that, servants to righteousness, and that is a great thing. Next upon that, unto holiness, and that is a great thing. And upon all, the end, everlasting life, and that is a great thing. Isn't that a note, then of the Lord's, of measured sweetness long drawn out? Oh, receive it, dwell upon it, catch the sweet tones, and let them linger in the soul day and night. It does the soul good.

And there is the way to Christian perfection. It is the way of crucifixion, unto destruction of the body of sin, unto freedom from sinning, unto the service of righteousness, unto holiness, unto perfection in Jesus Christ by the Holy Ghost, unto everlasting life.

Let us look again at the statement that the gifts are for the perfecting of the saints, "till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." There is the pattern. The way that Christ went in this world of sin and in sinful flesh--your flesh and mine, burdened with the sins of the world, the way He went in perfection and to perfection, is the way set before us.

He was born of the Holy Ghost. In other words, Jesus Christ was born again. He came from heaven, God's first-born, to the earth, and was born again. But all in Christ's work goes by opposites for us: He, the sinless one, was made to be sin in order that we might be made the righteousness of God in Him. He, the living One, the Prince and Author of life, died that we might live. He whose goings forth have been from the days of eternity, the first-born of God, was born again in order that we might be born again.

If Jesus Christ had never been born again, could you and I have ever been born again? No. But He was born again, from the world of righteousness into the world of sin; that we might be born again, from the world of sin into the world of righteousness. He was born again and was made partaker of the human nature that we might be born again and so made partakers of the divine nature. He was born again, unto earth, unto sin, and unto man, that we might be born again unto heaven, unto righteousness and unto God.

Brother Covert says that makes us as brethren. It does certainly make us as brethren. And He is not ashamed to call us His brethren, either.

Then He was born again, by the Holy Ghost, for it is written and was spoken to Mary, "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee, therefore also that holy thing which shall be born of thee shall be called the Son of God."

Jesus, born of the Holy Ghost, born again, grew "in wisdom and stature," unto the fullness of life and character in the world, to where He could say to God, "I have glorified thee on the earth: I have finished the work thou gavest me to do." God's plan and mind in Him had attained to perfection.

Jesus, born again, born of the Holy Ghost, born of flesh and blood, as we were, the Captain of our salvation, was made "perfect through sufferings." For "though he were a Son, yet learned he obedience by the things which he suffered;; and being made perfect, he became the author of eternal salvation unto all them that obey him." (Heb. 2:10; 5:8,9) Jesus thus went to perfection in human flesh, through suffering; because it is in a world of suffering that we in human flesh must attain perfection.

And while growing all the time, He was perfect all the time. Do you see that? There is where many people misconceive the whole thought of Christian perfection--they think the ultimate is the only

measure. It is in God's plan, but the ultimate is not reached at the beginning. Look again at the fourth of Ephesians. This is a suggestion, thrown out to you and me, how we may attain to this perfection, "the measure of the stature of the fullness of Christ." "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up into him in all things, which is the head, even Christ."

This is to be accomplished in you and me by growth; but there can be no growth where there is no life. This is growth in the knowledge of God, growth in the wisdom of God, growth in the character of God, growth in God; therefore it can be only by the life of God. But that life is planted in the man at the new birth. He is born again, born of the Holy Ghost; and the life of God is planted there, that he "may grow up in to him"--in how much? "In all things."

You remember that "the kingdom of heaven is likened unto a man which sowed good seed in his field." And "the seed is the word of God." The seed is planted. He realizes that night and day it grows, he knows not how. But that seed is what? It is perfect, for God made it. It sprouts presently. What of the sprout?

[Congregation: "Perfect, too."]

Is it?

[Voices: "Yes."]

But it is not a head of grain. It is not a stalk standing full and strong. It is a mere sprout peeping through the ground. But what of it? Is it not perfect?

[Congregation: "Yes."]

According to the rate of its progress it is as perfect at that point as it will be when its course is finished, at the point of maturity. Do you not see? Let not that misconception abide anymore. Away with it!

When that sprout peeps through the ground, you stoop to look at it. It is a thing to be admired. It is charming, because it is perfect. That is as perfect a blade as ever appeared on earth, but it is a mere spindling thing, barely peeping through the ground. That is all there is of it, but it is perfect. It is perfect, because it is as God made it. God is the only one that had anything to do with it. Do you not see? It is all right. So you and I, born again of that good seed of the word of God---born by the word of God and the Holy Ghost, born of the perfect seed--when that seed sprouts and grows and begins to appear among men, people see the characteristics of Christ. And what is He? Perfect. Then what is the Christian right there?

[Congregation: "Perfect."]

If we be born again through the power of Jesus Christ, and God Himself directs the work, what will that be which appears? It will be perfect. And that is Christian perfection at that point. Jesus Christ presents you holy, unblameable, and unreprovable, before the throne at that point.

That sprout grows and stands above the ground, presently another blade shoots off. There are two of them, and each is just as handsome as the other. The third one appears. It is now a stalk, and still grows. It now presents another picture altogether from that which it presented at first. Another picture indeed, but no more perfect than before. It is nearer to ultimate perfection, nearer to God's accomplished purpose, but though nearer to ultimate perfection, it is no more perfect, as it stands now, than it was the moment that it peeped through the ground.

In time it grows to its full height. The head is full-formed. The bloom appears upon it. It is more beautiful on account of it. And at last appears the full head of grain, perfect; and the grains of wheat, each one perfect. The work, God's work, is finished upon it. It is perfected. It has attained unto perfection according to God's mind when He started it.

That is Christian perfection. It comes by growth. But the growth can be only by the life of God. And the life of God being the spring, it can grow only according to God's order. Only He can

shape the growth. Only He knows, in perfection, the pattern. Christ is the pattern. God knows perfectly the pattern, and He can cause us to grow in perfection according to that pattern, because the same power, the same life, is in this growth that was in the growth of the original pattern, Jesus Christ.

And as Jesus began, at His birth, as a little child in human flesh and grew up and finished the work that God had given Him to do, so you and I, born again, growing up in Him in all things, come presently to the day when we, as did He, shall say and say in righteousness, "I have glorified thee on the earth: I have finished the work thou gavest me to do." For it is written, "In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished." We are in that day. We have that mystery given to us to give to the world. It is to be finished for the world, and it is to be finished in those who have it.

But what is the mystery of God? "Christ in you, the hope of glory." "God ... manifest in the flesh." Then in these days that mystery is to be finished in one hundred and forty-four thousand people. God's work in human flesh, God being manifested in human flesh, in you and me, is to be finished. His work upon you and me is to be finished. We are to be perfected in Jesus Christ. By the Spirit we are to come unto a perfect man, unto the measure of the stature of the fullness of Christ.

Is not that worth having? Is not the Lord's way a good way unto perfection? Oh, then, "leaving the principles of the doctrine of

Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms and of laying on of hands and of resurrection of the dead and of eternal judgment." He has freed us from the unstable foundation that we had when in sin. Let the only foundation be that of the service of righteousness unto holiness and the end, everlasting life.

And to every soul who will face the judgment and hold himself in the presence of the Judgment, surrendering himself to crucifixion and destruction, that thing will be accomplished in God's own way and in the short time in which He has promised to bring us unto righteousness. Then it is only God, God's estimate, His standard, and Christ the pattern, and His the work, always, in all things, everywhere and forever! Then be of good cheer. Let it be Christ first, last, and all the time.

August 29, 1899

"Grace be to you and peace from God the Father and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father: to whom be glory forever and ever. Amen."

"Grace be to you and peace from God the Father, and from our Lord Jesus Christ." Such is the salutation in every epistle by Paul, except that to the Hebrews; and, slightly varied, in both by Peter.

Yet it is not by any means a mere form. These epistles have come to us as the word of God, which they are in truth. This salutation, then, though often repeated--yea, even because often repeated---comes to us as the word of God in greeting and full assurance of His favor and peace everlastingly held forth to every soul.

Grace is favor. This word of God, then, extends His favor to every soul who ever reads it or who hears it.

His very name is Gracious--extending grace. His name is only what He is. And what He is, He is "the same yesterday, and today, and forever." With Him is "no variableness, neither shadow of turning." Therefore by Him grace, boundless favor, is always extended to every soul. Oh, that all would only believe it!

"And peace." He is the "God of peace." There is no true peace, but that of God. And "there is no peace, saith my God, to the wicked." "The wicked are like the troubled sea, which cannot rest."

But all the world lieth in wickedness, yet the God of peace speaks peace to every soul. For Christ, the Prince of peace, "our peace," hath made both God and man one, having abolished in His flesh the enmity, to make in Himself of two--God and man--one new man, so making peace--"making peace through the blood of his cross." (Eph. 2:14,15; Col. 1:20) "And, having made peace through the blood of his cross," He "came and preached peace to you which were afar off and to them that were nigh," peace to you all. Therefore, always and forevermore, His salutation to every soul is, Peace to thee. And all from God the Father, and from our Lord Jesus Christ!

Oh, that every one would believe it; so that the peace of God which passeth all understanding could keep his heart and mind through Christ Jesus.

"Let the peace of God rule in your hearts." Let it; that is all He asks of you. Don't refuse it and beat it back; let it.

"Who gave himself for our sins." O brother, sister, sinner, whosoever you be, laden with sins through you be, Christ gave Himself for your sins. Let Him have them. He bought them--your sins--with the awful price of His crucified self. Let Him have them.

He does not ask you to put all your sins away before you can come to Him and be wholly His. He asks you to come, sins and all, and be wholly His, sins and all; and He will take away from you, and put away forever, all your sins. He gave Himself for you, sins and all; He bought you, sins and all; let Him have what He bought; let Him have His own; let Him have you, sins and all.

He "gave himself for our sins, that he might deliver us from this present evil world." Notice that to deliver us from this present evil world He gave Himself for our sins. That shows that all that there is of this present evil world to each one of us, is in our sins.

And they were "our sins." They belonged to us. We were responsible for them. And so far as we were concerned, this present evil world lay in our own personal selves, in our sins. But, bless the Lord, He gave Himself for us, sins and all; He gave Himself for our sins, ourselves and all, and this He did in order that He might deliver us from this present evil world.

Would you like to be delivered from this present evil world? Let Him have yourself, sins and all, which He bought and which therefore by full right belong to Him. Please do not rob Him of what is His own and so still remain in this present evil world when at the same time you would like to be delivered from this present evil world. Please do not commit the additional sin of keeping what does not belong to you.

As they were our sins and He gave Himself for them, it follows plainly enough that He gave Himself to us for our sins. Then when He gave Himself for your sins, your sins became His, and when He gave Himself to you for your sins, He became yours. Let Him have your sins, which are His, and take for them Him, who is yours. Blessed exchange, for in him you have, as your very own, all the fullness of the Godhead bodily, and all "according to the will of God." Thank the Lord.

Why should there not be to Him "glory forever and ever"? And why should not you and all people say, Amen?

October 24, 1899

"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."

It may not be amiss to emphasize what this scripture does say, by noting what it does not say.

It does not say, I want to be crucified with Christ. It does not say, I wish I were crucified with Christ, that He might live in me. It does say, "I am crucified with Christ."

Again, it does not say, Paul was crucified with Christ; Christ lived in Paul, and the Son of God loved Paul and gave Himself for Paul. All that is true, but that is not what the scripture says nor is that what it means, for it means just what it says. And it does say, "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."

Thus this verse is a beautiful and solid foundation of Christian faith for every soul in the world. Thus it is made possible for every soul to say, in full assurance of Christian faith, "He loved me." "He gave himself for me." "I am crucified with Christ." "Christ liveth in me." (Read also 1 John 4:15)

For any soul to say, "I am crucified with Christ," is not speaking at a venture. It is not believing something on a guess. It is not saying a thing of which there is no certainty. Every soul in this world can say in all truth and all sincerity, "I am crucified with Christ." It is but the acceptance of a fact, the acceptance of a thing that is already done, for this word is the statement of a fact.

It is a fact that Jesus Christ was crucified. And when He was crucified we also were crucified, for He was one of us. His name is Immanuel, which is "God with us"--not God with Him, but "God with us." When His name is not God with Him, but "God with us," then who was He but "us"? He had to be "us" in order that God with Him could be not God with Him but "God with us." And when He was crucified, then who was it but "us" that was crucified?

This is the mighty truth announced in this text. Jesus Christ was "us." He was of the same flesh and blood with us. He was of our very nature. He was in all points like us. "It behooved him to be made in all points like unto his brethren." He emptied Himself, and was made in the likeness of men. He was "the last Adam." and precisely as the first Adam was ourselves, so Christ, the last Adam, was ourselves. When the first Adam died, we, being involved in him, died with him. And when the last Adam died, we, being involved in Him, died with Him. And when the last Adam was crucified, He being ourselves and we being involved n Him, we were crucified with Him. As the first Adam was in himself the whole human race, so the last Adam was in himself the whole human race, and so when the last Adam was crucified, the whole

human race--the old, sinful human nature--was crucified with Him. And so it is written, "Knowing this, that our old man IS Crucified With Him, that the body of sin might be destroyed, that henceforth we should not serve sin."

Thus every soul in this world can truly say, in the perfect triumph of Christian faith, "I am crucified with Christ"; my old sinful human nature is crucified with Him that this body of sin might be destroyed, that henceforth I should not serve sin. (Rom. 6:6) Nevertheless I live, yet not I but Christ liveth in me. Always bearing about in my body the dying of the Lord Jesus--the crucifixion of the Lord Jesus, for I am crucified with Him--that the life also of Jesus might be made manifest in my body. For I who live am always delivered unto death, for Jesus' sake, that the life also of Jesus might be made manifest in my mortal flesh. (2 Cor. 4:10,11) And therefore 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.

In this blessed fact of the crucifixion of the Lord Jesus, which was accomplished for every human soul, there is not only laid the foundation of faith for every soul, but in it there is given the gift of faith to every soul. And thus the cross of Christ is not only the wisdom of God displayed from God to us, but it is the very power of God manifested to deliver us from all sin and bring us to God.

O sinner, brother, sister, believe it. Oh, receive it. Surrender to this mighty truth. Say it; say it in full assurance of faith and say it forever. "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." Say it, for it is the truth, the very truth and wisdom and power of God, which saves the soul from all sin.

December 19, 1899

Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The curse of the law, all the curse that ever was or ever can be, is simply because of sin. (Zech. 5:1-4) The prophet beheld a "flying roll; the length thereof ... twenty cubits and the breadth thereof ten cubits." Then the Lord said to him, "This is the curse that goeth forth over the face of the whole earth." That is, this roll represents all the curse that is upon the face of the whole earth.

And what is the cause of this curse over the face of the whole earth? Here it is, "For every one that stealeth shall be cut off as on this side according to it, and every one that sweareth shall be cut off as on that side according to it." That is, this roll is the law of God and one commandment is cited from each table, showing that both tables of the law are included in the roll. Everyone that stealeth--everyone that transgresseth the law in the things of the second table--shall be cut off as on this side of the law according to it, and everyone that sweareth--everyone that transgresseth in the things of the first table of the law---shall be cut off as on that side of the law according to it.

Thus the heavenly recorders do not need to write out a statement of each particular sin of every man, but simply to indicate on the roll that pertains to each man the particular commandment which is violated in each transgression. That such a roll of the law does go with every man wherever he goes and even abides in his house is plain from the next words: "I will bring it forth, saith the Lord of hosts and it shall enter into the house of the thief and into the house of him that sweareth falsely by my name and it shall remain in the midst of his house." And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house "with the timber thereof and the stones thereof"; that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For "the strength of sin" and the curse "is the law." (1 Cor. 15:56)

But thanks be to God, "Christ hath redeemed us from the curse of the law, being made a curse for us." All the weight of the curse came upon Him, for "the Lord hath laid on him the iniquity of us all." He was made "to be sin for us, who knew no sin." And whosoever received Him, receives freedom from all sin and freedom from the curse because free from all sin.

So entirely did Christ bear all the curse, that, whereas, when man sinned, the curse came upon the ground, and brought forth thorns and thistles (Gen. 3:17,18), the Lord Jesus, in redeeming all things from the curse, wore the crown of thorns and so redeemed both man and the earth from the curse. Bless His name. The work is

done. "He hath redeemed us from the curse." Thank the Lord. He was made a curse for us, because He did hang upon the tree.

And since this is all an accomplished thing, freedom from the curse by the cross of Jesus Christ is the free gift of God to every soul on the earth. And when a man receives this free gift of redemption from all the curse, that roll still goes with him; yet, thank the Lord, not carrying a curse any more, but bearing witness to "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference." (Rom. 3:21,22) For the very object of his redeeming us from the curse is "that the blessing of Abraham might come on the Gentiles through Jesus Christ." That blessing of Abraham is the righteousness of God, which, as we have already found in these studies, can come only from God as the free gift of God, received by faith.

And "as many as are of the works of the law are under the curse"; and as "Christ hath redeemed us from the curse of the law," then He has also redeemed us from the works of the law, which, being only our own works, are only sin, and has, by the grace of God, bestowed upon us the works of God, which, being the works of faith, which is the gift of God, is only righteousness, as it is written: "This is the work of God, that ye believe on Him whom He hath sent." (John 6:29) This is rest indeed--heavenly rest--the rest of God. And "he that entered into his rest, he also hath ceased from his own works, as God did from his." (Heb. 4:10)

Thus "Christ hath redeemed us from the curse of the law" and from the curse of our own works that the blessing of Abraham, which is the righteousness and the works of God, "might come on the Gentiles through Jesus Christ." And all this in order "that we might receive the promise of the spirit through faith." And "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." And "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." (Rom. 8:1-4)

Thanks be unto God for the unspeakable gift of His own righteousness in place of our sins and of His own works of faith in place of our works of the law, which has been brought to us in the redemption that is in Christ Jesus, who "hath redeemed us from the curse of the law, being made a curse for us."

August 21, 1900

"For I testify again to every man that is circumcised, that he is a debtor to do the whole law."

"Debtor to do the whole law." It is curious that many, in considering this statement, have made it mark a distinction between two laws and have made it exclude the law of God from the the subject under consideration by allowing to the word "debtor" only the sense of "obligation."

They know, by the scripture, that it is the whole duty of man to fear God and keep His commandments. They know that there cannot be any other scripture to contradict that. They know that every man is under obligation to keep the whole law of God, whether he is circumcised or uncircumcised. And, allowing that this term implies only obligation--that if he is circumcised, he is under obligation to do the whole law, they conclude that this must exclude the law of God; they conclude that it must be some law that no person is under any obligation to do unless he be circumcised and that therefore the "whole law" here under consideration must be only the whole ceremonial law of sacrifices and offerings.

On the other hand, there are those who hold themselves under no obligation whatever to keep the law of God, who bring in this text to support them in their disobedience and opposition. They will have it that only those who are circumcised are under any obligation to keep the law of God, and that it is only by being circumcised that

the obligation comes, and they know that they are not under any obligation to be circumcised. From this they argue that they are under no obligation to keep the ten commandments.

But both of these are wrong; both of them fail to see the thought that is in this verse. And the cause of this failure is in their allowing to the word "debtor" only the sense of "obligation."

It is true that the word signifies "obligation." But in this place and in every other place in its connection with men's moral obligations, the word has a meaning so much broader and deeper than that of mere obligation that the sense of mere obligation becomes really secondary.

The word "debtor" (Gal. 5:3) signifies not only that a person is in debt and under obligation to pay but that, beyond this, he is overwhelmingly in debt, with nothing at all wherewith to pay. If a man is debtor and so under obligation to pay one thousand dollars and yet has abundance or even only the ability to pay the one thousand dollars that is easy enough. But if a man is debtor and so under obligation to pay fourteen millions of dollars ($14,000,000) and has not a single cent wherewith to pay and is in prison besides and has no ability whatever to make a cent wherewith to pay his debt to that man the word "debtor" signifies a great deal more than mere "obligation to pay."

And that is precisely the case here. That is the thought in this verse. That is the meaning embodied here in the word "debtor." This

because the word "debtor," when used in connection with morals, implies and can imply only sin, that the man is a sinner.

This word "debtor" (Gal. 5:3) is precisely the word that is used in (Luke 13:4). "Those eighteen, upon whom the tower of Siloam fell and slew them, think ye that they were sinners above all men that dwelt in Jerusalem?"--where the word "sinners" in the text is "debtors" in the margin.

It is the word used in the Lord's prayer (Matt. 6:12), "Forgive us our debts as we forgive our debtors," and which in Luke's version of the prayer plainly expresses the thought of sin in the words: "Forgive us our sins, for we also forgive everyone that is indebted to us." (Luke 11:4)

It is the same word also that is used by the Saviour: "There was a certain creditor which had two debtors, the one owed five hundred pence and the other fifty. And when they had nothing [with which] to pay, he frankly forgave them both." (Luke 7:41,42)

It is the same word also that is used in the parable (Matt. 18:23-35). Indeed, from the verse (Luke 13:4), where the word "sinners" is used in the text and "debtors" in the margin, the reference is direct to this parable in Matthew 18. That is the parable in which it is said that when a certain king "had begun to reckon" with his servants, "one was brought unto him, which owed him ten thousand talents"--about fourteen million four hundred thousand dollars--and he had nothing with which to pay. Then the Lord "forgave him the debt."

But when the servant found one of his fellow servants who owed him about fifteen dollars, he would not forgive him the debt but cast him into prison until he should pay the fifteen dollars. Then the king called up his debtor "and delivered him to the tormentors till he should pay all that was due unto him. So likewise shall my Heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." (Matt. 18:23-35)

That thought of delivering the debtor to the tormentors until he should pay all that was due to his lord belongs with the word, for "the use of the word involves the idea that the debtor is one that must expiate his guilt." And "sin is called 'opheilema,' because it involves expiation and the payment of it as a debt, by punishment and satisfaction."

From these scriptures the attentive reader can begin to see that in the words--"he is debtor to do the whole law"--(Gal. 5:3)there is far more suggested than that he is merely under obligation to accept the claims of the law upon him and do his best to meet them. All this shows that he is not only under obligation to recognize the binding claims of the law of God but that he is actually debtor to render to that law all the claims that it has upon him. And in this it is further shown that, of himself, he must everlastingly be debtor, because he has absolutely nothing wherewith to pay, and of himself has no means of acquiring anything with which to pay. And this indebtedness lies not only in his obligation to do the law from this time forward; it also lies in obligation to make satisfaction for all

that is past--for all the accumulations of the past up to the present time.

Accordingly, of himself, every man is everlastingly as debtor in all that is implied in this thought in (Gal. 5:3) and the kindred texts that we have here cited, because "all have sinned and come short of the glory of God." And whosoever would be circumcised in order to be saved and thus seek to be saved by works of self-righteousness, thereby takes upon himself the obligation to pay to the law of God his whole debt from the beginning of his life unto the end of it. And in that he also takes upon himself the obligation to expiate all the guilt attaching to his transgressions and accumulated thereby.

That is what it is to be "debtor to do the whole law." That is what is stated in the words, "I testify again to every man that is circumcised that he is a debtor to do the whole law." He is not only debtor but by that transaction he himself voluntarily assumes of himself to discharge all that is involved in his indebtedness.

Now it is true that every man in the world is, of himself, that kind of a debtor. It is also true that any man today who seeks justification by his own works, even in the doing of the ten commandments or of anything else that the Lord has commanded does thereby assume and bind himself to pay all that is involved in the indebtedness. But he cannot pay. There is not with him the first element of any possibility, in himself, to pay any of the debt. He is overwhelmed and lost.

But thanks be to God, whosoever has the righteousness of God which is by faith of Jesus Christ, whosoever depends only on the Lord Jesus and that which Jesus has done, though he be of himself debtor just like any other man, yet, in Christ, he has wherewith abundantly to pay all the indebtedness. Christ has expiated by punishment and satisfaction all the guilt of every soul and by the righteousness of God which he brings, Christ supplies abundance of righteousness to pay all the demands that the law may ever make in the life of him who believes in Jesus.

Thanks be unto God for His unspeakable gift of the unsearchable riches of Christ. Oh, believe it! Oh, receive it! Poor, overwhelmed, lost "debtor," "buy of me gold tried in the fire that thou mayest be rich and white raiment that thou mayest be clothed." "Yea, come, buy ... without money and without price."

September 18, 1900

"This I say then, Walk in the Spirit, and ye shall not fulfill the lust of the flesh. For the flesh lusteth against the Spirit and the Spirit against the flesh and these are contrary the one to the other, so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law."

"If ye be led of the Spirit, ye are not under the law," because "as many as are led of the Spirit of God, they are the sons of God." As sons of God, these have the mind of the Spirit, the mind of Christ, and so with the mind they "serve the law of God."

Accordingly, whosoever is led of the Spirit of God and thus has the mind of Christ fulfills the law, because by that Spirit there is shed abroad in the heart the love of God, which in itself is the fulfilling of the law, in whomsoever has it.

On the other hand, whosoever is led of the flesh and so has the mind of the flesh does the works of the flesh and so serves the law of sin.

And the two ways, the way of the Spirit and the way of the flesh are always open before every man. As certainly as the flesh is there, it "lusteth against the Spirit" and as certainly as the Spirit is there it "lusteth against the flesh." Whosoever is led of the flesh cannot do the good that he would. He serves the law of sin and so is under the law. But whosoever is "led of the Spirit is not under the law."

And every man is always free to choose which shall be his way-- the way of the Spirit or the way of the flesh. "If ye live after the flesh, ye shall die, but if ye through the Spirit do mortify the deeds of the body, ye shall live." (Rom. 8:13)

Note that, in the text of Galatians now under consideration and its kindred texts in Romans and also in Colossians, it is stated in words and constantly held in view that the flesh, in its true fleshly sinful nature, is still present with him who has the Spirit of God and that this flesh is warring against the Spirit.

That is, when a man is converted and is thus brought under the power of the Spirit of God, he is not so delivered from the flesh that he is actually separated from it with its tendencies and desires so that by the flesh he is no more tempted and that with it he has no more contest. No, that same degenerate, sinful flesh is there with its same tendencies and desires. But the individual is no longer subject to these. He is delivered from subjection to the flesh with its tendencies and desires and is now subject to the Spirit. He is now subject to a power that conquers, brings under, crucifies, and keeps under, the flesh, sinful as it is, with all its affections and lusts. Therefore, it is written that "ye through the Spirit do mortify the deeds of the body." "Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, and covetousness, which is idolatry." Col. 3:5. Note that all these things are there in the flesh and would live and reign if the flesh were to rule. But since the flesh itself is brought into subjection to the power of God, through the Spirit, all these evil things are killed at the root and thus prevented from appearing in the life.

This contrast between the rule of the flesh and the rule of the Spirit is clearly shown in (Rom. 7:14-24; 1 Cor. 9:26, 27). In the seventh of Romans is pictured the man who is under the power of the flesh, "carnal, sold under sin," who longs to do good and wills to do good but is subject to a power in the flesh that will not let him do the good that he would. "For the good that I would I do not, but the evil which I would not, that I do." "I find then a law, that, when I would do good, evil is present with me. For I delight in the law of

God after the inward man; but I see another law in my members warring against the law of my mind and bringing me into captivity to the law of sin which is in my members. O wretched man that I am! Who shall deliver me from the body of this death?" That describes the man who is subject to the flesh, "to the law of sin" that is in the members. And when he would break away from the power of the flesh and would do good, that power still brings him into captivity and holds him under the dominion of the flesh, the law of sin, which is in his members.

But there is deliverance from that power. Therefore, when he cries out, "O wretched man that I am! who shall deliver me from the body of this death?" there is given instantly the answer: "I thank God through Jesus Christ our Lord." There is the way of deliverance, for Christ alone is the Deliverer.

And now this man, though he is thus delivered, is not delivered from a contest; he is not put into a condition where he has no fighting to do with the flesh. There is a fight still to be carried on and it is not a make-believe fight. It is not the fighting of a phantom. Here is the man: "So fight I, not as one that beateth the air." (1 Cor. 9:26,27) What does he fight? What does he beat? Read: "But I keep under my body and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway."

Thus, in the battle that the Christian fights is his body, is the flesh with its affections and lusts. The body is to be, by the Christian, kept under and brought into subjection by the new power

of the Spirit of God to which he is now subject and to which he became subject when delivered from the power of the flesh and the law of sin.

This is made yet more expressive by the fuller rendering of the Greek word translated "keep under": "I keep under my body." (1 Cor. 9:27) It means, literally, "to strike under the eyes, hit and beat the face black and blue." Accordingly, Conybeare and Howson translate this passage thus: "I fight not as the pugilist who strikes out against the air, but I bruise my body and force it into bondage."

Thus the seventh of Romans shows the man subject to the power of the flesh and the law of sin that is in the members, but longing for deliverance. the ninth of first Corinthians shows the flesh subject to the man through the new power of the Spirit of God. In the seventh of Romans, the flesh is ruling and the man is under. In the ninth chapter of first Corinthians, the man is ruling and the flesh is under.

And this blessed reversal of things is wrought in conversion. By conversion the man is put in possession of the power of God and under the dominion of the Spirit of God so that by that power he is made ruler over the flesh with all its affections and lusts and through the Spirit he crucifies the flesh with the affections and lusts in his fighting "the good fight of faith."

Men are not saved by being delivered utterly from the flesh but by receiving power to conquer and rule over all the evil tendencies

and the desires of the flesh. Men do not develop character (in fact, they never could) by being delivered into a realm of no temptation, but by receiving power in the field of temptation exactly where they are to conquer all the temptation.

If men were to be saved by being delivered utterly from the flesh just as it is, then Jesus need never have come to the world. If men were to be saved by being delivered from all temptation and set in a realm of no temptation, then Jesus need not have come into the world. But never, by any such deliverance as that, could man have developed character. Therefore, instead of trying to save men by delivering them utterly from the flesh just where they were, Jesus came to the world and put himself In The Flesh just where men are and met that flesh Just As It Is, with all its tendencies and desires, and by the divine power which he brought by faith, He "condemned sin in the flesh" and thus brought to all mankind that divine faith which brings the divine power to man to deliver him from the power of the flesh and the law of sin, just where he is, and to give him assured dominion over the flesh, just as it is.

Instead of Jesus' trying to save men in a way in which they would be limp and characterless by setting them in a realm of no temptation, He came to man just where man is in the midst of all his temptations. Jesus came in the very flesh such as man has and in that flesh He met all the temptations known to that flesh and conquered every one of them, and by that conquest brought victory to every soul in the world. Bless His name.

And every soul can have in its fullness that victory, who will receive and keep "the faith of Jesus." For "this is the victory that overcometh the world, even our faith."

October 2, 1900

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. And they that are Christ's have crucified the flesh with the passions and lusts. If we live in the Spirit, let us also walk in the Spirit. Let us not be desirous of vainglory, provoking one another, envying one another."

We have seen somewhat of the essential evil and deceitfulness of the works of the flesh. But, thank the Lord, there is a better picture.

The Spirit of God, which, in His fullness, is freely given to every believer, lusteth against the flesh, so that in Him who is led by the Spirit of God the flesh cannot do the things that it would. In such the Spirit of God rules, and causes to appear in the life "the fruit of the Spirit," instead of "the works of the flesh."

And though it be true "that they which do such things" as are described in the list of the works of the flesh, "shall not inherit the kingdom of God," yet in the gift of the Holy Spirit, through the grace of Christ, God has made full provision by which every soul, in spite of all the passions, lusts, desires, and inclinations of the flesh, can "inherit the kingdom of God."

In Christ the battle has been fought on every point, and the victory has been made complete. He was made flesh itself--the same

flesh and blood as those whom He came to redeem. He was made in all points like these; He was "in all points tempted like as we are." If in any "point" he had not been "like as we are," then, on that point he could not possibly have been tempted "like as we are."

He was "touched with the feeling of our infirmities," because He "was in all points tempted like as we are." When He was tempted, he felt the desires and the inclinations of the flesh, precisely as we feel them when we are tempted. For "every man is tempted when he is drawn away of his own lusts [his own desires and inclinations of the flesh] and enticed." (James 1:14) All this Jesus could experience without sin, because to be tempted is not sin. It is only "when lust hath conceived," when the desire is cherished, when the inclination is sanctioned--only then it is that "it bringeth forth sin." And Jesus never even in a thought cherished a desire or sanctioned an inclination of the flesh. Thus in such flesh as ours He was tempted in all points as we are and yet without a taint of sin.

And thus, by the divine power that he received through faith in God, He, in our flesh, utterly quenched every inclination of that flesh and effectually killed at its root every desire of the flesh and so "condemned sin in the flesh." And in so doing He brought complete victory and divine power to maintain it to every soul in the world. All this He did "that the righteousness of the law might be fulfilled in us, who walk not after the flesh but after the Spirit."

This victory in its fullness is free to every soul in Christ Jesus. It is received by faith in Jesus. It is accomplished and maintained by

"the faith of Jesus," which He has wrought out in perfection and has given to every believer in Him. For "this is the victory which overcometh the world, even our faith."

He "abolished in His flesh the enmity" that separated mankind from God. (Eph. 2:15) In order to do this, He took the flesh and must take the flesh in which that enmity existed. And he abolished in his flesh the enmity," "for to make," in order to make, "in himself of twain," God and the estranged man, "one new man, so making peace."

He "abolished in his flesh the enmity," in order "that he might reconcile both" Jew and Gentile--all mankind who are subject to the enmity--"unto God in one body by the cross, having slain the enmity in himself." (Eph. 2:16, margin) "The enmity" was "in himself" by being "in his flesh." And there "in his flesh" He slew it and abolished it. And He could do this only by its being indeed "in his flesh."

Thus Jesus took upon Him the curse in all its fullness, precisely as that curse is upon mankind. This He did by "being made a curse for us." but "the curse causeless shall not come" and never came. The cause of the curse is sin. He was made a curse for us, because of our sins. And to meet the curse as it is upon us, He must meet sin as it is in us. Accordingly, God "hath made him to be sin for us, who knew no sin." and this "that we might be made the righteousness of God IN HIM." (2 Cor. 5:21)

And though He thus placed Himself entirely at the same great disadvantage as are all mankind--made in all points like us and so "in all points tempted like as we are"--yet not a single tendency or inclination of the flesh was ever allowed the slightest recognition, even in thought; but every one of them was effectually killed at the root by the power of God, which, through divine faith, He brought to humanity.

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

And this victory which Christ wrought out in human flesh is brought by the Holy Spirit to the rescue of everyone in human flesh who today believes in Jesus. For by the Holy Spirit the very presence of Christ Himself comes to the believer, for it is His constant desire to "grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend with all saints what is

the breadth, and length, and depth, and height, and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God." (Eph. 3:16-19)

Thus the deliverance from the guilt of sin and from the power of sin which holds the believer in triumph over all the desires, the tendencies and inclinations of his sinful flesh, through the power of the Spirit of God--this is wrought today by the personal presence of Christ Jesus in human flesh in the believer, precisely as it was wrought by the personal presence of Christ in human flesh eighteen hundred and seventy years ago.

Christ is ever the same--"the same yesterday and today and forever." The gospel of Christ is ever the same--the same yesterday and today and forever. The gospel of Christ today is the same that it was eighteen hundred and seventy years ago. Then it was "God manifest in the flesh," and today it is the same--"God manifest in the" same flesh, the flesh of sinful men, human flesh, just as human nature is.

That gospel is "Christ in you, the hope of glory,"--Christ in you just as you are, sins, sinfulness, and all; for He gave Himself for our sins and for our sinfulness. And you, just as you are, Christ has bought and God "hath made accepted" in Him. He has received you just as you are and the gospel, "Christ in you, the hope of glory," brings you under the reign of the grace of God and through the Spirit of God makes you so subject to the power of Christ and of

God that "the fruit of the Spirit" appears in you instead of "the works of the flesh."

And the fruit of the Spirit is--

Love-the love of God which is shed abroad in the heart by the Spirit of God. And instead of hatred or any of its kin ever being allowed, even in thought, no man can possibly do anything to you that can cause you to do anything but love him. For this love, being the love of God, is "the same yesterday and today and forever" and loves not for reward but for the mere sake of loving; it loves simply because it is love and being only that, it cannot do anything else.

Joy is "ardent happiness arising from present or expected good." But in this case, the alternative "or" is excluded, for this joy is ardent happiness arising from present And expected good, for the cause of it is eternal. Accordingly, it is everlastingly present and is everlastingly to be expected. And therefore it is "exultant satisfaction."

Peace--perfect peace that rules in the heart--"the peace of God which passeth all understanding," and which "keeps the heart and mind"' of him who has it.

Longsuffering, Gentleness, Goodness, Faith--This faith-- pistis, Greek--is "firm persuasion; the conviction which is based upon trust, NOT upon knowledge [the faith of "the heart," not of the head; the faith of Christ, not of the creed]; a firmly relying confidence

cherished by conviction and bidding defiance to opposing contradictions."

Meekness, Temperance--Temperance is self-control. Thus, the Spirit of God delivers the man from subject to his passions, lusts and habits, and makes him a free man, master of himself.

"Against such there is no law." The law of God is against nothing but sin. In human lives the law of God is against everything that is not the fruit of the Spirit of God. Therefore it is certain that everything in human life that is not the fruit of the Spirit of God is sin. And this is but stating, in another way, the eternal truth that "whatsoever is not of faith is sin."

Therefore "if we live in the Spirit, let us also walk in the Spirit." And because we do live in the Spirit and walk in the Spirit, "let us not"--yea, we shall not; yea, we cannot "be desirous of vainglory, provoking one another, envying one another."