

The background of the entire image features two men in 19th-century attire. On the left, a man with wavy blonde hair and glasses, wearing a grey suit and a blue bow tie, holds a closed Bible with 'BIBLE' embossed on the cover. On the right, a man with a dark mustache, wearing a brown suit and a brown bow tie, holds an open Bible. The background is a blurred purple and white pattern.

THE GLORY OF GOD SINCE 1888

Articles and quotes by
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Introduction

*"But **the path** of the just is **as the shining light**, that shineth **more and more** unto the perfect day." (KJV+ Prov 4:18)*

At the end of the 19th century, a special message emerged within Adventism, marked by the influence of two prominent pastors: Ellet J. Waggoner and A.T. Jones. In 1888, during the General Conference in Minneapolis, these men presented a life-changing message that resonated in the hearts of many believers. The light that was meant to increase until the day was perfect, ceased to grow.

*"The light which is given to shine brighter and brighter unto the perfect day, **burns dimly**. The church no longer sends out the clear bright rays of light amidst the moral darkness that is enveloping the world as a funeral pall. **The light of many does not burn or shine**. They are moral icebergs" (Letter 1f, 1890). { 3BC 1156.7 }*

The message that would have ignited the hearts of those in the Adventist movement did not produce the expected effects. They did not appreciate the message, they rejected it and let it grow cold. They let their light go out. Just being part of the visible people of God and having responsibilities in the work did not warrant a deeper and broader experience in the knowledge of God.

*"Those who are engaged in service for the Master need an experience much higher, deeper, broader, than many have yet thought of having. Many who are already members of God's great family **know little of what it means to behold His glory and to be changed from glory to glory**. Many have a twilight perception of Christ's excellence, and their hearts thrill with joy. They long for a fuller, deeper sense of the Saviour's love. **Let these cherish every desire of the soul after God**. The Holy Spirit works with those who will be worked, molds those who will be molded, fashions those who will be fashioned. **Give yourselves the culture of spiritual thoughts and holy communings**. You have seen but the first rays of the early dawn of His glory. **As you follow on to know the Lord, you will know that "the path of the righteous is as the light of dawn, that shineth more and more unto the perfect day."** Proverbs 4:18, R.V., margin. { MH 503.2; MC.403.2 }*

Few knew what it meant to behold His glory. Do we know what it means today? Can we say that we are in a better condition than the pioneers of the Adventist

movement? What was the message they let grow cold? Why was it important for their time? Is it still important for us today? Why? What are its implications?

“The Lord in His great mercy sent a most precious message to His people through Elders [E.J.] Waggoner and [A. T.] Jones. This message was to bring more prominently before the world

- [1.] *the uplifted Saviour, the sacrifice for the sins of the whole world.*
- [2.] *It presented justification through faith in the Surety;*
- [3.] *it invited the people to receive the righteousness of Christ,*
- [4.] *which is made manifest in obedience to all the commandments of God. { LDE 200.1; EUD.171.4 }*
- [5.] ***Many had lost sight of Jesus. They needed to have their eyes directed to His divine person, His merits, and His changeless love for the human family.***
- [6.] *All power is given into His hands, that He may dispense rich gifts unto men, imparting the priceless gift of His own righteousness to the helpless human agent.*

This is the message that God commanded to be given to the world. It is the third angel’s message, which is to be proclaimed with a loud voice, and attended with the outpouring of His Spirit in a large measure.—Testimonies to Ministers and Gospel Workers, 91, 92 (1895). { LDE 200.2; EUD.171.5 }¹

We have become so familiar with this quote that we accept the concepts without understanding them. Have we considered why these points are messages that the Adventist people needed to receive? Could it be that Adventism did not believe in Jesus as their Savior, as the sacrifice for their sins? How are we so sure that we do? Why did the message invite the people to receive the righteousness of Christ? Could it be that they did not know what it meant? Do we understand it? Why is it manifested in obedience to all His commandments? How are these concepts the Third Angel's Message? Where in the Third Angel's Message do we find, for example, the divine person of Christ and His righteousness? From each point in this quote, we could ask similar questions. Why is it that we do not ask these questions?

*“I inquire of those in responsible positions in Battle Creek, What are you doing? You have turned your back, and not your face, to the Lord. There needs to be a cleansing of the heart, the feelings, the sympathies, the words, in reference to the most momentous subjects—the Lord God, eternity, truth. **What is the message to be given at this time? It is the third angel’s message. But that light which is to fill the whole earth with its glory has been despised by some who claim to believe the present truth.** Be*

¹ The numerical listing was added by the author of the introduction.

*careful how you treat it. Take off the shoes off your feet; for you are on holy ground. **Beware how you indulge the attributes of Satan, and pour contempt upon the manifestation of the Holy Spirit.** I know not but some have even now gone too far to return and to repent. { TM 89.2; TM.89.2 }*

We would like to invite you to an adventure. The book you're holding in your hands is a search of the writings of Waggoner and Jones on what is the meaning of the message that God sent to us in His mercy. It is about a light that is to fill the earth with the glory of God.

*“The time of test is just upon us, for **the loud cry of the third angel has already begun in the revelation of the righteousness of Christ, the sin-pardoning Redeemer. This is the beginning of the light of the angel whose glory shall fill the whole earth.**” { 1SM 362.4; 1MS.425.3 }*

And what is the righteousness of Christ? In the first chapter of this book you will find that both Waggoner and Jones understood this concept, a message that lights the way to a correct understanding of what they began to present in 1888, and that would grow over the years.

In the following chapters, we will explore the definition of this concept by answering the following questions: what is the relationship between Christ mission and the character of God? How did Jones and Waggoner explained it? What are the implications of the way in which they define the righteousness of God? What was the enemy's plan? And although we have already presented the importance of this subject in the writings of Ellen White, we conclude the last chapter with quotations from both pastors as to why we should consider this subject.

For the present compilation we have used the software “EGW Comprehensive Research Edition 2008” available in the “White State” web site², section “Words of the Adventist Pioneers Menu”. As the citation data corresponds to that software, it is possible that there are differences in the citation indexing of the online library.

Finally, we have left out articles and citations that repeated the same concepts, reiterated similar ideas, or extended beyond 1900. For more information, we recommend reading “Lessons from History on Church Organization”³. However, we are aware that there is still much to explore in their writings. As we searched for and continued reading the paragraphs in their context, we found amazing things that we would have never found through the search engine. And as we dug deeper, we found that their objective was clear: to plainly present a correct understanding of the character of God, reminding us that the Jesus of the Old Testament is the

² <https://whiteestate.org/resources/cdrom/>

³ <https://maranathamedia.com/book/view/lessons-from-history-on-church-organisation>

same Christ revealed in the New Testament: a Savior full of grace and truth, who never did violence, testifying that in seeing Him, we would see the Father.

***"⁸ For inquire, I pray thee, of the former age, and prepare thyself to the search of **their fathers:** ⁹ (For we are but of yesterday, and know nothing, because our days upon earth are a shadow:) ¹⁰ Shall not they teach thee, and tell thee, and utter words out of their heart?"** (KJV+ Job 8:8-10)*

Leandro Pena, August 30th, 2024.

Righteousness is the character of God

E. J. Waggoner

But Christ is the righteousness of God. Righteousness is the character of God. Therefore no one can know God without knowing His righteousness; and so the study of true science reveals the righteousness of God. And this is wisdom, for "the fear of the Lord is the beginning of knowledge." Prov. 1:7. **The knowledge of the righteousness of God is connected with the knowledge of the works of God that we see with our eyes;** for the Gospel is the power of God unto salvation, and the power of God is seen in the things that are made. Rom. 1:16, 20. Therefore when the Bible speaks of wisdom and knowledge, it means not only the wisdom and knowledge which would be counted as such by men, but also "all wisdom and spiritual understanding." {1893 EJW, HTGK 2.1}

God's Righteousness.-

The righteousness of God is something besides a name. It is something far different from a form of words, or even the mere statement of a law. It is nothing less than the life and character of God. As there cannot be sweetness apart from something that is sweet, so there is no such thing as abstract righteousness. Righteousness must necessarily be connected with some living being. But God

alone is righteous. See Mark x. 18. Therefore **wherever righteousness is, there God must be active.** Righteousness is the essential characteristic of God. {January 31, 1895 EJW, PTUK 67.2}

Righteousness and Life .-

But the ten commandments, whether engraved on tables of stone or written in a book, are only the statement of the righteousness of God. Righteousness means right doing. It is active. **The righteousness of God is God's right doing, His way.** And since all His ways are right, it follows that the righteousness of God **is nothing less than the life of God. The written law is not action, but is only a description of the action, but is only a description of the action. It is a picture of the character of God. The very life and character of God are seen in Jesus Christ, in whose heart was the law of God.** There can be no righteousness without action. And as there is none good but God, it follows that there **is no righteousness except in the life of God. Righteousness and the life of God are one and the same thing.** {July 5, 1894 EJW, PTUK 423.2}

The Wages of Sin.-

In the second chapter we learned that those who reject the goodness of God are treasuring up to themselves wrath. Now wrath comes only on the children of disobedience. Eph. v. 6. Those who sin are laying up wages for themselves. "The wages of sin is death." Sin has death in it, therefore "sin, when it is finished, bringeth forth death." There can be no other end to sin than death, **because sin is the absence of righteousness, and righteousness is the life and character of God.** Persistent and final choice of sin is therefore choice of complete separation from the life of God, and so from all life, since He is the only source of life. Christ, who is the wisdom of God, says, "All they that hate Me love death."

Prov. viii. 36. Those who suffer death at last will be only those who have worked for it. {November 8, 1894 EJW, PTUK 707.20}

In Deut. 6:25, after rehearsing the ten commandments, Moses says, "And it shall be our righteousness, if we observe to do all these commandments before the Lord our God, as He hath commanded us." This follows from the fact stated in Ps. 119:172, where the psalmist says: "My tongue shall speak of Thy Word; for all Thy commandments are righteousness." Since all the commandments of God are righteousness, it is evident that those who do them will be righteous; for "he that doeth righteousness is righteous, even as He [Christ] is righteous." 1 John 3:7. {October 22, 1891 EJW, PTUK 344.4}

But the ten commandments are not simply righteousness in the abstract. They are the expression of the righteous character of God. Says the Lord, through the prophet Isaiah:- {October 22, 1891 EJW, PTUK 344.5}

"Hearken unto Me, My people; and give ear unto Me, O My nation; for a law shall proceed from Me, and I will make My judgment to rest for a light of the people. My righteousness is near; My salvation is gone forth, and mine arms shall judge the people; the isles shall wait upon Me, and on Mine arm shall they trust. Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner; but My salvation shall be for ever, and My righteousness shall not be abolished. Hearken unto Me, ye that know righteousness, the people in whose heart is My law." Isa. 51:4-7. {October 22, 1891 EJW, PTUK 344.6}

Those who know righteousness are the ones in whose heart is the law of God; and this righteousness God calls "My righteousness." That the commandments of God are an expression of His righteousness, may be shown in another way. The apostle Peter says: "As He which hath called you is holy, so be ye holy in all manner of conversation [conduct]; because it is written, Be ye holy; for I am holy." 1 Peter 1: 15, 16. This is what God requires of us-to be holy, as He is. But the

wise man says: "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments; for this is the whole duty of man." Eccl. 12:13. Now since He requires holiness of all, and the keeping of the commandments is the whole duty of man, it follows that the keeping of the commandments constitutes holiness. {October 22, 1891 EJW, PTUK 344.7}

Man is fallen; the work of the gospel is to raise him to a place at the right hand of God. But can man lift himself from earth to heaven? A man can as easily raise himself from the ground to the sun, by placing his hands under the soles of his feet and lifting, as he can raise himself by his own actions to the height of the requirement of God's commandments. Everyone knows that when a man tries to lift himself by placing his hands under his feet, he is only holding himself down, and that the harder he lifts, the more he presses downward. So with all of a man's efforts to make himself what God's law demands. He is only adding to his guilt, for "all our righteousnesses are as filthy rags." Isa. lxiv. 6. That which man does himself is from self; that is, it is selfishness; and selfishness has no place in the plan of salvation. That which is of self is of Satan; it is wholly evil. See Mark vii. 21-23. The gospel proposes to save man from himself; therefore the man who proposes to do either wholly or in part by himself the work that God requires, proposes to do the best he can to thwart God's plan. Many do this ignorantly, but the result is the same. It was because the Jews were ignorant of God's righteousness that they went about to establish their own righteousness. Rom. x. 1-3. **Whoever realises the infinite depth and height and breadth of the character of God, which is summed up in His law, will readily see that nothing short of the power of God can produce that character in man. Only God Himself can do the works of God. For a man to assume that he himself is able to do God's righteous works, is to make himself equal with God; and that is the very "mystery of iniquity" itself.** {January 28, 1892 EJW, PTUK 24.5}

The Holy Spirit is the Spirit of God-the Spirit of the Father and of the Son. Therefore the righteousness revealed by it is the righteousness of God. Now it is only by looking at righteousness that we can know sin and its sinfulness. The law, by which is the knowledge of sin, is not sin, but is the expression of God's righteousness. A man may look at sin, and if he has never seen anything else he will think it is all right. Even one who knows the right, may lose the knowledge of it by looking at sin, so great is the deceitfulness of sin. So the Spirit must reveal the righteousness of God in His law, before the sinner can know sin as sin. The apostle says, "I had not known sin but by the law." Rom. vii. 7. So it is as the revealer of the perfect righteousness of God that the Spirit convinces of sin. {March 23, 1893 EJW, PTUK 81.5}

It is evident, therefore, that the closer one comes to God, thus getting a more perfect view of Him, the greater will be his sense of his own imperfections. He gets this knowledge of sin, not by studying himself, but by beholding God. As an illustration, take man in relation to the works of God. When does one ever feel his insignificance so much as when in mid-ocean, or by its side? Its vastness makes him feel his littleness. So when one stands amid the lofty mountains. On such an occasion one does not have to look at himself to realise how small he is. It is while looking up,-beholding the mighty works of God,-that he realises that in comparison he is nothing. The psalmist says, "When I consider Thy heavens, the work of Thy fingers, the moon and the stars which Thou hast ordained; what is man that Thou art mindful of him? and the son of man, that Thou visitest him?" Ps. viii. 3, 4. {March 23, 1893 EJW, PTUK 81.6}

If this is a result of contact with and beholding the works of God, what must be the result when considering the character of God Himself. "The Lord God is a sun." Ps. lxxxiv. 11. He is greater than all the heavens. "Thy righteousness is like the great mountains; Thy judgments are a great deep." Ps. xxxvi. 6. **As while beholding the visible works of God's hands one feels his own physical insignificance, so in contemplating the righteousness of God, one is made conscious of his own spiritual lack.** Now the message of comfort which God sends to His people, especially for the days immediately preceding His coming

is this, "Behold your God! See Isa. xi. 1-9. That means that as a necessary preparation for His coming, **He wants us to know our own lack of righteousness by beholding His righteousness.** {March 23, 1893 EJW, PTUK 81.7}

Love comprehends the all of the character of God. His justice and mercy are but constituent elements, perfectly blended. "God is love," and "he that loveth not, knoweth not God" (1 John 4:8); while "everyone that loveth is born of God and knoweth God." Verse 7. Therefore "love is the fulfilling of the law" (Rom. 13:10); that is, the doing of it: "for this is the love of God, that we keep his commandments; and his commandments are not grievous." 1 John 5:3. Love is often erroneously spoken of as one of the fruits of the Spirit; whereas it is the fruit. For "the fruit [singular] of the Spirit is love;" and "joy, peace, long-suffering, gentleness, goodness, faith [or, rather, faithfulness], meekness, temperance," are all but manifestations and characteristics of love. Such love, obedient love (and there is no other true love exercised by a loyal subject, servant, or son), will give boldness in the day of Judgment; for "there is no fear in love; but perfect love casteth out fear." It all comes through faith in our Lord Jesus Christ. "We love him because he first love us." {February 25, 1889 EJW, SITI 128.9}

A.T. Jones

"THE time has come when all who work in Christ's lines will have the mark of God, in words, in spirit, in character, in their honor of Immanuel." {December 20, 1898 ATJ, ARSH 814.1}

The man who was to set the mark of God upon the people "was clothed with linen." And "the fine linen is the righteousness of saints." Rev. 19:8. {December 20, 1898 ATJ, ARSH 814.2}

This mark, then, which he sets upon the people, is the mark of the righteousness, the character, of God, "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." Rom. 3:22. {December 20, 1898 ATJ, ARSH 814.3}

This mark is set alone by means of the Spirit of God. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death, . . . that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Rom. 8:2, 4. {December 20, 1898 ATJ, ARSH 814.4}

"The Third Angel's Message. The Faith of Jesus: What Is It?" Advent Review and Sabbath Herald 77, 46 , p. 728.

IN briefest outline we have studied the great central thought of the Third Angel's Message—"Here are they that keep the commandments of God, and the faith of Jesus." {November 13, 1900 ATJ, ARSH 728.1}

We have studied, What are the commandments of God that must be kept to keep the faith of Jesus? and have found them to be nothing else than the ten commandments, which God spoke from heaven with a voice that shook the earth, and which he twice wrote with his own hand on two tables of stone. {November 13, 1900 ATJ, ARSH 728.2}

We have studied, **What is the faith of Jesus** that must be kept to keep the commandments of God? and have found **it to be nothing else than the faith which brings into the life of the believer in Jesus the righteousness, the virtue, the very character, of God**—the faith that brings into the life of the believer the power of God to perform there the will of God. {November 13, 1900 ATJ, ARSH 728.3}

The power of God comes to us in no other way than through the righteousness of God. The gospel is "the power of God," only because that "therein is the righteousness of God revealed." This righteousness reaches the believer only through faith, because it is revealed only "from faith to faith." Rom. 1:16, 17. And

this faith is the faith of Jesus which he brought to the world, which he tested victoriously to the uttermost in every species of temptation that can ever be known to man, and which is freely given to every man in the world as the gracious gift of God. Eph. 2:8-10. {November 13, 1900 ATJ, ARSH 728.4}

The righteousness of God, being the character—the very quality—of God, is nothing apart from the very personality of God himself, and can not be had apart from the personality of God himself. Thus in Christ, by the faith which he exercised in the world, it was God who was manifest in the flesh, and who was reconciling the world unto himself. And in the believer in Jesus, in him who keeps the faith of Jesus, it is still God manifest in the flesh; for it is "Christ in you, the hope of glory," and it is only God that is found in Christ. {November 13, 1900 ATJ, ARSH 728.5}

Thus the faith of Jesus is that which brings God to men and men to God: it is that which joins the divine to the human, making men "partakers of the divine nature:" **it is that by which God dwells in the heart and works in the life,** "working in you that which is well pleasing in his sight;" working in you "both to will and to do of his good pleasure:" it is that by which "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." {November 13, 1900 ATJ, ARSH 728.6}

This, and this alone, is the faith of Jesus that must be kept in order for a person to be indeed a keeper of "the commandments of God, and the faith of Jesus," in order to be a true believer of the Third Angel's Message. {November 13, 1900 ATJ, ARSH 728.7}

Now 2 Cor. 3:18. "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord." Then what is it that we see in the face of Jesus Christ? Congregation: "The glory of the Lord." What is the glory of the Lord? We have read here, we have been told here, by the Spirit of God, that the message of the

righteousness of God which is by faith of Jesus Christ, that is the beginning of the glory that is to lighten the whole earth. **Then what is the glory of God? His righteousness; His character. Where do we find it? In Jesus Christ. There is the glory of God revealed in the face of Jesus Christ.** He said so, you see. That is where we look for it. {February 27, 1893 ATJ, GCDB 414.7}

The term, "the righteousness of God." We have already seen that it is an expression indicating God's character, and that His character is set forth in the Ten Commandments. They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. The gospel is the power of God unto salvation to everyone that believes, because it makes manifest the righteousness of God. The verse teaches that the righteousness of God is revealed from one degree of faith to a higher degree of faith, and consequently that righteousness must ever be on the increase. This is shown by the quotation which the apostle makes to prove his statement. It must be that the righteousness of God is revealed from faith to faith, he argues, because it is written, "The just shall live by faith." The force of this is found in the fact that the Christian life, which is the result of faith, is progressive. The Christian life is a continual growth. Peter says: "Ye therefore, beloved, seeing ye know these things before, beware lest ye also, being led away with the error of the wicked, fall from your own steadfastness. But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3:17, 18. The only way to keep from falling from that which we have, is to grow. David says of the righteous man that "he shall be like a tree planted by the rivers of water." Ps. 1:3. This means continual growth. {January 15, 1892 EJW, BEST 26.4}

Moreover, the fact that to do the law is simply man's duty shows that when he has come short in a single particular he can never make it up. The requirements

of each precept of the law are so broad,-the whole law is so spiritual,-that an angel could render no more than simple obedience. Yea, more, the law is the righteousness of God, a transcript of His character, and since His character cannot be different from what it is, it follows that even God Himself cannot be better than the measure of goodness demanded by His law. He cannot be better than He is and the law declares what He is. What hope, then, that one who has failed, in even one precept, can add enough extra goodness to make up the full measure? He who attempts to do that sets before himself the impossible task of being better than God requires, yea, even better than God Himself. {March 21, 1898 EJW, BEST 89.4}

MANIFESTING GLORY

It is evident that the Gospel is preached to us in this miracle, and through its teaching we may see how the Gospel is preached to us in every garden and field. The Gospel is "the Gospel of the glory of Christ, who is the image of God" (2 Cor. iv. 4), "the Gospel of the glory of the blessed God" (2 Tim. i. 11, R.V.), and this glory is His goodness (Ex. xxxiii. 18, 19), His character, His righteousness. "The Gospel is the power of God unto salvation unto every one that believeth . . . for therein is the righteousness of God revealed." And so when Jesus at Cana of Galilee "manifested forth His glory," by doing the work which He wrought that day, He was simply showing that the power which changes water into wine is the power which God uses with which to save believers. And the glory which was then manifested is the glory which brings life to the dead, for "Christ was raised from the dead by the glory of the Father" (Rom. vi. 1), and so recognising "the glory of His power" day by day as it is revealed to us in the true Vine, we who are "dead in trespasses" and sins, are quickened together with Christ and raised up together with Him and made to "sit together in heavenly places in Christ Jesus." But this is "the exceeding greatness of his power to usward who believe, according to the working of His mighty power which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in

the heavenly places." And so "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory." And this is the work of the Gospel, that those who "have sinned and come short of the glory of God," should once more be crowned with glory and honour. {July 7, 1898 EJW, PTUK 418.3}

The cause of the difficulty in understanding this text, is a failure to cling to the Bible definition of the term, **"the righteousness of God." We have already seen that it is an expression indicating God's character, and that his character is set forth in the ten commandments.** They sum up the whole duty of man, which is to be like God. The law, having been transgressed, cannot, as a matter of course, be perfectly represented in any person's life, and so the gospel was devised, that man might in Christ find the perfect righteousness of the law. **The gospel is the power of God unto salvation to everyone that believeth, because it makes manifest the righteousness of God.** Not only is the law, the righteousness of God, preached, and its majesty upheld, by the gospel, but by the gospel the fruits of righteousness are made to appear in the life of the believer. {April 1, 1889 EJW, SITI 199.4}

God makes His character known

E.J. Waggoner

The Apostle Paul affirms that God is "not far from every one of us." Acts xvii. 27. He is not so far away that He may not be found by anyone who will earnestly seek Him. The apostle says that God "hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him." He represents them as groping about in obscurity, with but a ray or two of light to guide them in the search; and yet, even under these circumstances they are able to find God, because He is not far away from everyone of us. He guides our steps to Him in the darkness and in the light. {August 17, 1893 EJW, PTUK 307.10}

But God does not will that man should live in darkness concerning Him. He would have them live in the light, where they can behold His divine presence, and rejoice in a clear view of His attributes of mercy and love. He ordained it so in the beginning, but men turned away from Him, because they "did not like to retain God in their knowledge," and they "became vain in their imaginations, and their foolish heart was darkened." Rom. i. 21, 28. They "have sought out many inventions" (Eccl. vii. 29) and their inventions, have turned their minds away from the things of God, and shut out His glory from their view. {August 17, 1893 EJW, PTUK 307.11}

And nowhere has human invention done more to darken the spiritual eyesight than in the very means which men employ to-day for the worship and service of God. Through the creeds and dogmas, the forms and ceremonies, the orders and offices which pertain to present modes of divine worship, men see God but dimly, if indeed they are able to see Him at all. They interpose before them an opaque theological body, by which the pure light of heaven is constantly kept in eclipse. The true character of God, and the nature of the plan which He has devised for man's salvation, have been lost to view, and all sorts of vague and erroneous ideas have sprung up, to waste and pervert the spiritual energies. {August 17, 1893 EJW, PTUK 307.12}

A.T. Jones

THE Chaldeans in the time of Abraham were idolaters. Abraham's own father served "other gods than the Lord." Joshua 24:14, 15. Thus Abraham was born and grew up among idolatrous influences; yet from the midst of this idolatry, and in spite of all these idolatrous influences, Abraham found the one true God, and worshiped him, and was recognized by the Lord as his friend. {February 11, 1896 ATJ, ARSH 88.1}

This demonstrates that every other person, though he be born of idolatrous parents, and grow up amidst idolatrous influences, can also find the one true God. Abraham is a witness to all the world that all the heathen can find God, and worship him truly and be accepted of him. Every one who seeks God truly will find him truly. For to every one who calls, God answers; every one who feels after Him, finds him (Acts 17:27); and to every one who finds God's existence, He reveals His character. {February 11, 1896 ATJ, ARSH 88.2}

It is written: "Canst thou by searching find out God? canst thou find out the Almighty unto perfection?" It is intended that the first of these questions shall be answered by "yes." It is only by its being answered "yes" that there can be any place for the second question. It would be meaningless to ask, "Canst thou find out the Almighty unto perfection?" if he cannot be found out at all. Therefore to

the question, "Canst thou by searching find out God?" every man must answer, "Yes"; for even "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse" who do not search and find him out. {February 11, 1896 ATJ, ARSH 88.3}

The second question must be answered by "no" as certainly as the first one must be answered by "yes." No man can, even by searching, find out the Almighty to perfection, because man himself is sadly imperfect, and imperfection attaches also to all that is before him; but God does not leave mankind here: **He reveals Himself in His perfection, and gives eternal life to all who will receive it, that they may spend eternity in finding out God in all His glorious perfection.** {February 11, 1896 ATJ, ARSH 88.4}

Thus it is true that every one who will find God's existence, to him God will reveal His character. So it was with Abraham. So it was with Cornelius; to him who had found out God's existence, the Lord even sent an angel to tell him where to send for a man to make known to him God's character. So also it was with the Greeks of Athens, so overwhelmingly sunken in idolatry—"art," it is called now. They had idolized, had made gods of all things that they could imagine, till they were brought at last to the contemplation of something of which they did not know what to think or to imagine, and therefore they set up an altar, and inscribed upon it, "To the Unknown God." And even to this faint call the Lord answered. Though they had discovered but a faint glimmer of His existence, even to this He gladly responded; and His apostle stood before them in their highest official place, and said to them all, "The Unknown God, . . . Him declare I unto you. God that made the world and all things therein, seeing that He is Lord of heaven and earth, dwelleth not in temples made with hands; . . . He giveth to all life, and breath, and all things; and hath made of one blood all nations of men for to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation; that they should seek the Lord, if haply they might feel after Him, and find Him, though He be not far from every one of us." {February 11, 1896 ATJ, ARSH 88.5}

Thus it is to all men everywhere and in all ages. They that seek Him, they that even feel after Him, find Him. And so easy is it to find Him; so quickly does He respond to the feeblest call; so fully does He reveal himself upon the faintest glimmer that is recognized of His existence, that when His wondrous work is finished, there is found standing before His throne, ascribing to Him their salvation, a great multitude that no man could number; and this vast host is composed of people "out of every kindred, and tongue, and people, and nation." These who are there "out of" every kindred and tongue and people and nation, are living and eternal witnesses that every one of every kindred and tongue and people and nation, who is not there, might just as well be there as these. The fact that one individual is there, of any single kindred or tongue or people or nations that was ever on the earth, is indisputable evidence that all the individuals of every kindred and tongue and people and nation could just as certainly and just as easily be there, as that this one is there; and the fact that one is there demonstrates that all the other are without excuse for not being there. {February 11, 1896 ATJ, ARSH 88.6}

O, it is not hard to find the Lord! for He is not far from every one of us; He is so near that but to feel after Him is to find Him. It is not hard to be saved; for "whosoever shall call upon the name of the Lord shall be saved." "Look unto me, and be ye saved, all the ends of the earth; for I am God." By doubts, and queries, and unbelief generally, people make it hard to be saved; but in the Lord's way it is not hard. "My yoke is easy." Take it upon you. {February 11, 1896 ATJ, ARSH 88.7}

Abraham is evidence that every heathen can find the Lord. Abraham, and that great multitude out of every kindred and tongue and people and nation, and even Jesus Christ himself,—the second Adam,—are all witnesses that God saves human beings—whosoever puts his trust in Him, whosoever is "willing" to be saved—with the salvation of the Lord. "Believe on the Lord Jesus Christ, and thou shalt be saved." Who can refuse?

A. T. J. {February 11, 1896 ATJ, ARSH 88.8}

God's character is love, and He wants men to have the same character that He has. Did you ever know any one of a very loving nature who did not want to be loved in return? This is the way it is with God. He is more loving than any of us, and He wants to be loved in return by all the human family. {September 9, 1897 ATJ, AMS 557.12}

So He wants love to be our character, the same as it is His. But if we should do right only because we had to, there would be no love in that. If you, my boy or girl, did what your father and mother wish you to do, from no choice of your own but only because you could not do differently, would they see in it any proof of your love for them? Of course not; and so we must have freedom of choice to show our love for God. {September 9, 1897 ATJ, AMS 557.13}

Chapter 3

Satan misrepresented His character

E. J. Waggoner

Satan the ruler of the darkness of this world, had done his utmost to deceive man as to the true character of God. He had made the world believe that GOD was like a man-cruel, vindictive, and passionate. Even the Jews, the people whom GOD had chosen to be the bearers of light to the world, had departed from GOD, and while professedly separate from the heathen, were enveloped in heathen darkness. Then CHRIST came, and "The people which sat in darkness sought a great light, and to them which sat in the region and shadow of death, to them did light spring up." Matt. 4:16. R.V. His name was EMANUEL, GOD with us. "GOD was in CHRIST." GOD refuted the falsehoods of Satan, not by loud arguments, but simply by living His life among men, so that all might see it. He demonstrated the power of the life of GOD, and the possibility of its being manifested in men. {October 15, 1892 EJW, BEST 314.1}

To interpose something between man and God, between the worshipper and the divine object of his worship, has been the constant aim of Satan in his opposition to the plan of salvation. He wants men to look to some earthly object instead of to Christ their Redeemer, or to look at Him through some medium of

human invention, which will darken and distort their view. He is pleased to have men believe that they cannot come to Christ directly, but must approach Him through some means devised by that Church. He does not care particularly what object that is brought between man and God, whether a priest, or a bishop, or a pope, or the Virgin Mary, or the "saints," or anything that is less than God, for all these serve his purpose of causing man to lose sight of the Being whom alone he professes to worship. **And when men have lost sight of God and of His character, Satan's aim is to insert himself into the place of God, and present his own character and requirements in the place of God's, so that in thinking to worship and serve God men will in reality be worshipping and serving him.** This is what will inevitably result when men allow their sight to be turned away from God and fixed upon something else. {August 17, 1893 EJW, PTUK 308.1}

It is the work of Satan to deceive. He does not go about openly and compel men to serve him, and to do evil and live a life of sin. He is not permitted to rule the world by force. He accomplishes his dark designs by means of deception. He began his work in this way, when he deceived the mother of the human race, and he has carried it on in the same way ever since. {September 7, 1893 EJW, PTUK 359.7}

Satan has persistently sought to misrepresent to the world the character of God; and sad to say, his efforts have been highly successful. He has succeeded in making men believe that God is a harsh, stern, inexorable Judge, that looks down from His throne in heaven only to discover the failings and sins of men, and punish them for their disobedience. He is represented as ever watching for something to find fault with, as if His thoughts towards the inhabitants of earth were only those of vengeance, and of the coming judgment day when He can pour out His wrath upon a wicked world. With this false conception in their minds, men have had little disposition to love God with all the heart, and

mind, and strength, which is the first and great commandment. {September 7, 1893 EJW, PTUK 359.8}

...

But the devil is not satisfied with misrepresenting the character and government of God. To facilitate his work of deception, he has also misrepresented himself. The devil cares nothing about how bad a name he has among men. He cares nothing for the appearance of being an object of universal aversion and abhorrence, if only he can be the "god of this world" and the one whom men honour and serve in reality. So he has painted himself in the blackest colours, and created a conception in the popular mind which pictures him as a hideous being with horns, hoofs and tail, and dragon wings, who is associated with scenes of murder, riot and debauchery, and other outbreaking crimes, but not with anything that has an appearance of morality and respectability. Men expect him to be in the drinking saloon, the gambling hell, and a dark alley where men lie in wait to rob and murder, but not in the drawing-room, or the pulpit, or at the head of an organisation composed of persons of education and refinement. So they are not on the lookout for him in such places, and his suggestions are received without any suspicion of the real source from which they come. {September 7, 1893 EJW, PTUK 360.3}

The truth is that there is no place on earth that enjoys immunity from the presence of his Satanic majesty, and no person or association of persons so refined and respectable as to shut out his visits from their midst, or cause him to be conspicuous in his disguise. In short, there is no one who can be more eminently refined and respectable in appearance than Satan himself. No one can talk more eloquently or learnedly, or make a greater profession of piety, than he. He is a ready quoter of Scripture. Of course he does not appear personally, himself; that is not necessary, for he can do his work through human agents. Here is what the Bible says about it. "For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing

if his ministers also be transformed as the ministers of righteousness." 2 Cor. xi. 13-15. Thus while men are thinking of Satan as a hideous being with the traditional horns, hoofs and tail, he is deceiving them in the guise of an angel of light. And so perfectly is he able to disguise himself that it is not possible to determine from appearances whether what seems to be an angel of light is such in reality, or whether it is Satan himself; and those who have no better method than this of ascertaining the truth will be certain to be deceived. {September 7, 1893 EJW, PTUK 360.4}

Satan is doubtless as black in character as human imagination has painted him; but his character is seldom shown in his appearance. Once a mighty angel in heaven, he is, though fallen, an angel still. There is but one way of detecting and escaping his deceptions, and that is to stand upon and be guided by the inspired word. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." Isa. viii. 20. That word, that testimony, is the word of God, the Bible. From whatsoever source a thing may seem to come, or however specious or plausible its appearance, or whatever may be its pretended aim, if it is not in harmony with the statements of God's word, it is but a lie, a deception of the great deceiver. {September 7, 1893 EJW, PTUK 360.5}

But what is the truth? This question is answered in the prayer of Jesus for His disciples, recorded in John xvii. 17: "Sanctify them through Thy truth; Thy word is truth." **There is a great controversy raging between truth and error, represented by the forces of God and of Satan.** The character of God and the justice of His dealings with His creatures, are on trial before the universe. **The rebellion of Satan is based on his assertion, persistently maintained ever since it was first uttered in heaven, that God is unjust and that His system of government is faulty.** Jesus Christ came into the world to demonstrate to all intelligences that "God is love," and that justice and judgment are the habitation of His throne. Ps. lxxxix. 14. Therefore it was that the heavenly choir sang at the

birth of Christ: "Glory to God in the highest; and on earth peace, goodwill toward men." {December 14, 1893 EJW, PTUK 578.1}

Of course the idea of a propitiation or sacrifice is that there is wrath to be appeased. But take particular notice that **it is we who require the sacrifice, and not God.** {PTUK August 30, 1894}

Well, we have left the matter of reconciliation just where the Scriptures have put it; and while they have much to say about the necessity for man to be reconciled to God, **they never once hint of such a thing as the necessity for God to be reconciled to man. To intimate the necessity for such a thing is to bring a grave charge against the character of God. The idea has come into the Christian Church from the Papacy, which in turn brought it from Paganism, in which the only idea of God was of a being whose wrath must be appeased by a sacrifice.** {PTUK, September 21, 1893}

God's character is now on trial. **He who is the accuser of the brethren is, above all, the accuser of God. He is a liar from the beginning, and in his first lie on earth he bore false witness against God.** Speaking in his insinuating way, he said to the woman, "Hath God said, Ye shall not eat of every tree of the garden?" His question implied an accusation of arbitrary power, of tyranny, and was calculated to awaken dissatisfaction and distrust in the mind of the woman. She replied: "We may eat of the fruit of the trees of the garden: but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it. lest ye die." "Ye shall not surely die," was the prompt response. In this temptation. **God's power was held up as arbitrary. He was represented as holding man in ignorance, lest he should assume some of the prerogatives that belong to Him.** Insinuation is the most cruel way in which a charge can be made. And even since that time, this charge has been raised

against God. Says the skeptic, If God has all power, why does He let people suffer? Why does He permit sin? And thus the character of God is continually impeached. {March 6, 1897 EJW, GCDB 54.5}

Unbelievers say it openly; but how many of God's professed people have been so influenced by that lie that they have not really known whether it were true or not? Notwithstanding that the whole earth is full of the goodness of God, **the charge of unfair and unjust use of power, and of arbitrary government, and the direct impeachment of God's character is continually raised against Him.** {March 6, 1897 EJW, GCDB 55.1}

But the work of John the Baptist was also in direct fulfilment of the prophecy of Isaiah, "The voice of him that crieth in the wilderness, Prepare ye the way of the Lord. . . . Behold your God." Isa. xl. 3-9. And the demand for this special message grew out of the fact that **in the multitude of forms and ceremonies, and through following the traditions of men, the true character of God was being altogether hidden or misrepresented, and that righteousness which is "conformity of the heart and life to the revealed will of God" was lightly esteemed.** So complete was this departure from God in John's day, and so little was His true character known even by those who professed to be His chosen representatives, that when Jesus appeared among them "the image of the invisible God," they did not recognise Him, and John said, "There standeth one among you, whom ye know not. . . . Behold the Lamb of God that taketh away the sins of the world." Prophecies were interpreted in harmony with their own ambitious desires for an earthly kingdom in which they should occupy the prominent places, and their religion degenerated into mere political scheming, a sort of "civic righteousness" or "Christian citizenship" affair, in which the Messiah could be made to serve their own selfish purposes. The leaders of the people, while professing to be loyal to the true God, had in reality gone after other gods just as surely as had king Ahab in the days of Elijah. And to them the message came: "Repent ye . . . And think not to say within yourselves, We have

Abraham to our father," "There cometh one mightier than I after me." "Behold the Lamb of God." {July 7, 1898 EJW, PTUK 419.14}

Lucifer said: "I will ascend into heaven; I will be like the Most High," and saying so, he fell to the lowest depths. {July 28, 1898 EJW, PTUK 480.1}

Is it not a good thing to desire to ascend into heaven? and should not men long to be like God? Certainly; God created man in His own image, to be like Him, and to be with Him as His companion. {July 28, 1898 EJW, PTUK 480.2}

Where then was the trouble with Lucifer? Simply this: He said: "I will ascend into heaven, I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation in the sides of the north [the uttermost north]; I will ascend above the heights of the clouds; I will be like the Most High." He assumed the task which only the Most High can accomplish, and failure was inevitable. {July 28, 1898 EJW, PTUK 480.3}

God wishes all to be with Him and like Himself; but if all could make themselves like God, then we are all God. None can come to God except He draws them. God is no respecter of persons, and so He draws all impartially; but the power with which He draws is love; whoever rejects love, refuses to be drawn. In rivalry and emulation there is no love; consequently the spirit that Lucifer manifested was calculated to take him away from God, instead of toward Him. {July 28, 1898 EJW, PTUK 480.4}

Moreover, Lucifer's attempt to be like God was based on an utter misconception of the character of God, and for this reason also failure was inevitable. "Thus saith the High and Lofty One that inhabiteth eternity, whose name is, Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. "Before honour is humility." God is great because He is "meek and lowly in heart." {July 28, 1898 EJW, PTUK 480.5}

That last word, "justified," turns our attention to the points in the case. **From the very beginning the character of God has been called in question.** Satan and his followers have sought to justify their rebellion against God by charging Him with injustice, indifference to the welfare of His subjects, cruelty, and harsh despotism. We see all this set forth in the temptation with which Satan induced Eve to take the forbidden fruit. The Hebrew of the words rendered in Gen. iii. 1, "Yea, hath God said, Ye shall not eat of every tree of the garden?" is not by any means fully expressed by that rendering. The serpent's question is accompanied by a covert sneer, a contemptuous sniff, as he says, "Is it so, that God has said, Ye shall not eat of every tree of the garden?" **The tempter affects to doubt that even God should be capable of doing so mean a thing as that, thus artfully implanting in the mind of Eve the idea that she has been unjustly dealt with.** Then when she repeats the prohibition, the serpent comes out boldly, and says, "Ye shall not surely die; for God knoweth that in the day that ye eat thereof, then your eyes shall be opened, and ye shall be like God, knowing good and evil." He made her believe that God had deceived them in telling them that they should die if they ate of that tree, and that He had told them that story merely to frighten them away from it, **because He knew that if they should eat from it they would be equal to Himself, and thus He would lose His prestige and authority over them.** By insinuating that God was exalting Himself at their expense, the adversary caused her to feel that she was abused, and to imagine that she had found in the serpent a friend who would help her to secure her rights. **From that day to this God has been maligned and willfully misunderstood.** Satan's charge of injustice has been repeated by men, and his insinuations have sunk so deeply into the minds of the world, that it does not seem so fearful a thing even for professed followers of the Lord to question His dealings with them. **Every doubt is but the echo of the words with which Satan tempted our first parents to sin.** {October 5, 1899 EJW, PTUK 628.2}

A.T. Jones

"They had received unsanctified and confused interpretations of the law given them by Moses: they had added tradition to tradition; they had restricted freedom of thought and action until the commandments, ordinances, and services of God were lost in a ceaseless round of meaning less rights and ceremonies. Their religion was a yoke of bondage." "The views of the people were so narrow that they had become slaves to their own useless regulations." "This confidence in themselves and their own regulations, with its attendant prejudices against all other nations, caused them to resist the Spirit of God, which would have corrected their errors." "Thus, in their earthliness, separated from God in Spirit, while professedly serving him, **they were doing just the work that Satan wanted them to do—taking a course to impeach the character of God, and cause the people to view Him as a tyrant.** In presenting their sacrificial offerings in the temple, they were as actors in a play. The rabbis, the priests and rulers, had ceased to look beyond the symbol of the truth that was signified by their outward ceremonies." They expected to derive righteousness acceptable to God from the performance of the ceremony of offering a symbol which, to them, was meaningless for any other purpose than as a means of gaining righteousness in the performance of the ceremony. The beginning and end, the all in all of the religion of the Pharisees, whether it related to the moral law, to the God-given ceremonial law, or to their own traditions, was ceremonialism, and ceremonialism alone. And Paul had been one of these Pharisees, of "the most straitest sect." {September 12, 1899 ATJ, ARSH 588.7}

TO reject the trust is to deny the Author of truth. **That he might lead men to deny God and his Word, Satan has sought, from the beginning, to bring the divine statutes into contempt.** This he has done by subtle perversion of truth; thus **establishing in the minds of men erroneous views of the character of**

God, and incorrect ideas of the teaching of Scripture. {May 3, 1894 ATJ, AMS 137.1}

THERE can be no peace between truth and error. That conflict admits of no armistice. The armies of truth carry no flag of truce. There can be no cessation of hostilities. The contest is to the end. It is a strife between the statutes of man and the divine law of Jehovah, between the religious truth of God's Word and the religious error of human fable and tradition. What will be the result? Truth will win. Error will be vanquished. The eternal ages of God will be ushered in. {May 3, 1894 ATJ, AMS 137.2}

His act of mercy did honor to the day, while those who complained of Him were by their many useless rites and ceremonies themselves dishonoring the Sabbath. {March 5, 1895 ATJ, GCB 472.14}

The Jews accused Christ of trampling upon the Sabbath, when He was only seeking to restore it to its original character. The interpretations given to the law by the rabbis, all their minute and burdensome exactions, were turning away the Sabbath from its true object, **and giving to the world a false conception of the divine law and of the character of God.** Their teachings virtually represented God as giving laws which it was impossible for the Jews, much less for any other people, to obey. Thus in their earthliness, separated from God in spirit while professedly serving him, **they were doing just the work that Satan desired them to do--taking a course to impeach the character of God and cause the people to view him as a tyrant; to think that the observance of the Sabbath, as God required it, made man hard-hearted, unsympathetic and cruel.** {March 5, 1895 ATJ, GCB 472.15}

Christ did not come to set aside what the patriarchs and prophets had spoken; for He Himself had spoken through these representative men. He Himself was the originator of all truth. Every jewel of truth came from Christ. But those priceless gems had been placed in false settings. Their precious light had been

made to minister to error. Men had taken them to adorn tradition and superstition. Jesus came to take them out of the false settings of error and to put them into the framework of truth. {March 5, 1895 ATJ, GCB 472.16}

Now we want to study for a moment what that ministration of death was. The English reads, "The ministration of death written and graven in stones was glorious." The German, the ministration that through the letter killed--the ministration of the letter which was death, would be, literally, in harmony with ours. The ministration of the letter, which was death, was glorious. Now if we know what that ministration of death was, then we can go on with the rest of the text and read the whole story. That we may the better understand what is the ministration of death, I will read again a few lines from the Testimony of Jesus. {April 1895 ATJ, GCB 490.8}

“The Jewish leaders were filled with spiritual pride. Their desires for the glorification of self manifested itself even in the service of the sanctuary.”

{April 1895 ATJ, GCB 490.9} { *DA.242.2* }

Then according to this what was their service of the sanctuary? What kind of ministration was it? It was a ministration of self, was it not? But what is self? It is of the enmity; it is sin. What is the end of it? Death. Then what was the ministration of death? What was the ministration of the letter of that thing without seeing what it meant? It was only death, there was no salvation in it. We will see that more fully as we go on. {April 1895 ATJ, GCB 490.10}

Thus in their earthliness, separated from God in spirit, while professedly serving him, they were doing just the work that Satan desired them to do. {April 1895 ATJ, GCB 490.11}

In the sanctuary, in their offering the sacrifices whom were they serving? Satan. What was the ministration then? It could be nothing else than a ministration of death. {April 1895 ATJ, GCB 491.1}

They were doing just the work that Satan desired them to do, taking a course to impeach the character of God and cause the people to view him as a tyrant. {April 1895 ATJ, GCB 491.2}

In their ministration, in their performance of the services, they were taking such a course and giving to the people the impression that God is a tyrant. And such ministry as that could be only a ministry of death, condemnation, the ministry of condemnation. {April 1895 ATJ, GCB 491.3}

In presenting their sacrificial offerings in the temple, they were as actors in a play. {April 1895 ATJ, GCB 491.4}

This is all from the Spirit of Prophecy. What was the worship then? What was the ministry? {April 1895 ATJ, GCB 491.5}

The rabbis, the priests, and rulers had ceased to look beyond that (the symbol) for the truth that was signified by their outward ceremonies. {April 1895 ATJ, GCB 491.6}

Christ reveals the Character of God

E. J. Waggoner

It has ever been the work of Satan to bear false witness against God, "He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it." John viii. 44. **It must be Satan, therefore, that has made so many people believe that God is harsh, and stern, and unapproachable; for the truth is that "God is love."** 1 John iv. 8. So approachable is He that we may "come boldly unto the Throne of Grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16. {June 1, 1893 EJW, PTUK 161.5}

It is a fact that no man can come to God except through Christ. "No man cometh unto the Father, but by Me." John xiv. 6. "Through Him we both have access by one Spirit unto the Father." Eph. ii. 18. But this is not because God is unapproachable, but because in Christ dwelleth "all the fulness of the Godhead bodily." Col. ii. 9. He is God, and the only manifestation of Divinity that can possibly be made to man. It is impossible to find God, except in Christ. They are one, so that where Christ is there God the Father is. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. "They shall call His name Emmanuel, which is being interpreted is, God with us." Matt. i. 23. When Christ was here on earth, "God was in Christ reconciling the world unto Himself." 2 Cor. v. 19. **This of itself**

should be enough to show all men that God the Father is the reverse of everything that is stern and forbidding. {June 1, 1893 EJW, PTUK 161.6}

Jesus said, "All things are delivered unto Me of My Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him." Matt. xi. 27. God was revealed in Christ, for Jesus said to Philip, when he had been asked to be shown the Father, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father, and how sayest thou then, Show us the Father?" John xiv. 9. {June 1, 1893 EJW, PTUK 161.7}

Immediately after saying that He alone could reveal the Father, because the Father was in Him, Jesus said, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart; and ye shall find rest unto your souls." Matt. xi. 28, 29. **Christ was meek and lowly in heart; but He was but the manifestation of the Father; therefore that is the character of God. It seems too wonderful to be true, that God, the great Creator is meek and lowly in heart, but it is true, nevertheless. One trouble is that we have so meagre an idea of what meekness is.** What Christ was, that He is still, for He is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. So God is now meek and lowly in heart, and that is why He can be a companion to men. {June 1, 1893 EJW, PTUK 161.8}

The character of Christ when He was in heaven, glorified the Father before the foundation of the world, was the same as when He came to this earth. He did not assume a character for the occasion. He came to the earth for the purpose of showing man what the Father always is. Paul says, "Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men." Phil. ii. 5-7. When was it that the mind was in Christ to make Himself of no reputation? It was when He was with the Father. The lowliness and meekness which He manifested on earth were His native characteristics. **The mind which He**

exhibited on earth was the mind which He had in heaven before He came; and that was the mind of the Father. {June 1, 1893 EJW, PTUK 161.9}

Taking upon Him the form of a servant, He served. "The Son of man came not to be ministered unto, but to minister." Matt. xx. 28. "I am among you as He that serveth." Luke xxii. 27. If He had come to earth clothed with the glory of heaven, He could not have come near enough to sinful man to serve them. All would have been afraid of Him. Therefore He took upon Him the form of a servant; **but He did not take upon Himself that character of a servant, for He had that before.** Although He is Lord of heaven and earth, **He lives for the service of His creatures.** So when He was here He "went about doing good; and healing all that were oppressed of the devil; for God was with Him." Acts x. 38. **Mark the expression, "for God was with Him." That is given as the reason why Christ went about doing good, and healing all that were oppressed. This shows the character of God. God with Him did those works.** See John xiv. 10. He associated with the poor of earth, and ate with publicans and sinners, for "the common people heard Him gladly." Thus He was illustrating the words of God, "For thus saith the high and lofty One that inhabiteth eternity, whose name is holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Isa. lvii. 15. And again: "Thus saith the Lord, The heaven is My throne, and the earth is My footstool; where is the house that ye build unto Me? and where is the place of My rest? For all those things hath Mine hand made, and all those things have been, saith the Lord; but to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at My word." Isa. lxvi. 1, 2. {June 1, 1893 EJW, PTUK 162.1}

What are we to learn from all this? That as Christ and the Father are one, and Christ is but the manifestation of the Father; and as Jesus Christ is the same yesterday and to-day and for ever, and God says, "I am the Lord, I change not;" therefore God will be the companion of men to-day, just as in Christ He was the companion of poor sinners eighteen hundred years ago, provided they will let Him. Of Enoch it is said that he "walked with God." And they were men of the

same nature as the men in this age of the world. The promise of Jesus is, "If a man love Me, he will keep My words; and My Father will love Him, and make our abode with Him." John xiv. 23. To those who are "wretched, and miserable, and poor, and blind, and naked," He says, "Behold, I stand at the door, and knock; if any man hear My voice, and open the door, I will come in to him, and will sup with him, and He with Me." Rev. iii. 17, 20. {June 1, 1893 EJW, PTUK 162.2}

"A Godly Life" The Present Truth 9, 15.

E. J. Waggoner

"For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Titus ii. 11, 12. **Godliness is of the character of God.** The Scriptures declare it to be "profitable unto all things, having promise of the life that now is, and of that which is to come." 1 Tim. iv. 8. {July 13, 1893 EJW, PTUK 228.12}

The character of God cannot be separated from His life. And the life of God is known only in Christ. Christ was good, for He "knew no sin;" (2 Cor. v. 21) He "did no sin, neither was guile found in His mouth." 1 Peter ii. 22. Yet to the young man who came to Him and called Him "Good Master," He said, "Why callest thou Me good? none is good save one, even God" (Mark x. 18), thus showing that He Himself was God. See also John i. 1, 14. To Philip, who said to Him, "Lord, show us the Father, and it sufficeth us," He replied, "Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father." John xiv. 8, 9. "God was in Christ, reconciling the world unto Himself." 2 Cor. v. 19. Of His work He said, "The Father that dwelleth in Me, He doeth the works." John xiv. 10. **His life, therefore, was in the fullest sense a godly life. It is the life of Christ that saves us. Rom. v. 10. Not the simple fact that He once lived on earth, but the fact of His now living in us. He is a present Saviour.** "Every spirit that confesseth that Jesus Christ is come in the flesh, is

born of God." 1 John iv. 2. Note well that it does not speak about confessing that Jesus has come or did come in the flesh, but that He is come in the flesh. Through Christ dwelling in the heart by faith, the life also of Jesus is to be manifested in our mortal flesh (2 Cor. iv. 11) that so we may be filled with the fulness of God. Eph. iii. 17-19. {July 13, 1893 EJW, PTUK 228.13}

Christ's life on earth was a life of obedience. Said He, "I have kept My Father's commandments." John xvi. 10. Again, "I honour My Father," and, "I know Him, and keep His saying." John viii. 49, 55. He was subject to His earthly parents." Luke ii. 51. He came to save life and not to destroy. Luke x. 56. So far was He from taking that which was not His own, or even from coveting, that He gladly gave up His own, and did not think it a prize to be retained. Phil. ii. 5-7. No guile was in His mouth, for He was the embodiment of truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John xviii. 37. {July 13, 1893 EJW, PTUK 229.1}

He also kept the Sabbath day, namely the seventh day of the week, the same day that the Pharisees professed to keep. Although they found fault with Him for His acts of mercy on that day, they well knew that He was not violating the Sabbath, but only disregarding their senseless and wicked traditions. They were constantly on His track seeking for something of which they might accuse Him to the rulers, yet they found nothing; and when at last He was betrayed into their hands, they had to bribe the false witnesses against Him. It was His custom to attend service on the Sabbath day. Luke iv. 16. As for Sunday, the first day of the week, no one has ever yet been found with the hardihood to claim that He ever paid any more attention to it than to any other working day. {July 13, 1893 EJW, PTUK 229.2}

Therefore the life of God, which Christ will live in us if we allow Him, will be a life of obedience to the commandments. There will be manifested in it obedience to parents, truthfulness, reverence, unselfishness, gentleness, together with Sabbath keeping not merely in form, but in fact. Since there was no Sunday observance in the life of Christ, it is impossible for Him to put any of it into the lives of His followers. Where that is exhibited in the life and it shows a lack of

perfect submission to the life of Christ, although that lack of submission may not be intentional, but may arise from failure to recognise Sabbath keeping as part of His life. {July 13, 1893 EJW, PTUK 229.3}

But some one says, "The keeping of the seventh-day Sabbath was part of Christ's life as a Jew, and we are not saved by Christ as a Jew." Listen: Jesus Himself said, "Salvation is of the Jews." John iv. 22. His truthfulness, obedience to parents, reverence, gentleness, etc., were also a part of His life as a Jew. Shall we cast them aside? If we do, we shall simply be denying Christ. {July 13, 1893 EJW, PTUK 229.4}

Just think what it means to say that we are saved by Christ's life, but not by His life as a Jew. **It charges Christ Jesus with having two different lives, that is, of having two characters; with being changeable.** Yet when a man is one thing in one place and another thing in another place, he is lightly esteemed. **Even so must Christ be held in light esteem by those who think He lived any differently on earth, saving His poverty, than He did or does live in heaven.** {July 13, 1893 EJW, PTUK 229.5}

No; Jesus Christ is "the same yesterday, and to-day, and for ever." Heb. xiii. 8. **The life which He lived on earth was the life of God, and with Him there is "no variableness neither shadow of turning."** James i. 17. **To say that every portion of Christ's earthly life is not necessary for us, is to say that a part of God is of no consequence.** {July 13, 1893 EJW, PTUK 229.6}

Christ lived on earth to give us a living example of the life of God, so that we may know to what we should submit, that He may live it in us. He left us an example, that we should follow in His steps. 1 Peter ii. 21. **Christ is not divided, and therefore we must take Him as a whole.** When we take Him we shall not at first know all that there is in His life. Indeed we shall never be able to fathom the depths of His character. But we have such confidence in Him that we take Him on trust for all that may be revealed to us in Him, as well as for what we see in Him. Who will make this complete surrender to Him, that He may fill them with the fulness of His life, and at last bring them to enjoy that life in immortality? {July 13, 1893 EJW, PTUK 229.7}

Jesus Christ came to destroy the works of the devil. He came to give men the truth. He came to reveal to them His Father. He did nothing of Himself, but declared that it was the Father who dwelt in Him, that did the works. Every act of mercy, every miracle performed, every truth uttered and every gracious invitation given, was but a manifestation of the love of God. Jesus said, "I came down from heaven, not to do Mine own will, but the will of Him that sent Me"; and "The Father that dwelleth in Me, He doeth the works." John xi. 28; xiv. 10. The life of Christ was a continual declaration that "God is love." It was God who "so loved the world, that He gave His only-begotten Son that whosoever believeth in Him might not perish, but have everlasting life." John iii. 16. The love of the Father and the Son for our fallen race, are equal. {September 7, 1893 EJW, PTUK 359.9}

God hates sin, but loves sinners; not because of the sin, but in spite of it. He is "the Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty." Ex. xxxiv. 6, 7. We sometimes hear about "the endless controversy between God and man"; but there is no such controversy, at least on the part of God. His controversy is with sin. **Men are often the enemies of God; but God is not the enemy of men.** The sacrifice of Jesus Christ was for all men, and now it only remains for all-all who will-to be reconciled to God. As the apostle says, "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God." 2 Cor. v. 20. **God not only is not our enemy, but He beseeches us to be reconciled to Him. If a person will not be reconciled to God,-will not accept the provisions God has made for his salvation,-will not have God for his ruler, will not accept God's laws as his laws, and God's ways as his ways, God can do nothing for him; and when sin is finally destroyed, the sinner upon whom it is found must go with it. God accepts the sinner through Christ, but if the sinner will not be reconciled to God through Christ, God cannot save**

him. But God does not what the sinner to die. "For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves, and live." "As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live." Eze. xviii. 32; xxxiii. 11. {September 7, 1893 EJW, PTUK 360.1}

You, reader, whoever you may be, do not have to do something to propitiate God and reconcile Him to you, that you may obtain salvation. You are "accepted in the Beloved." Eph. i. 6. Your part is to accept what Christ has done for you, to accept Christ and His righteousness, looking to God not with the fear that would be inspired by a stern, harsh judge, but in the Spirit of the apostle who wrote, "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." 1 John iii. 1. Then the harmony between yourself and God will be mutual and complete. {September 7, 1893 EJW, PTUK 360.2}

September 21, 1893

"Front Page" The Present Truth 9, 25.

E. J. Waggoner

Jesus said: "All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and He to whomsoever the Son will reveal Him." Matt. xi. 27. {September 21, 1893 EJW, PTUK 385.1}

Again we read, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. And accordingly, when Phillips said, "Lord, show us the Father, and it sufficeth us," Jesus answered, "Have I been so long time with you, and yet hast thou not known Me Philip? he that hath seen Me hath seen the Father; and how sayest thou then, show us the Father?" {September 21, 1893 EJW, PTUK 385.2}

Man cannot by searching find out God. It is true that God has promised to make known His ways to men, that they may know Him; but the ways of God cannot be found out by human reasoning. No one can find out anything about God, if he studies with a critical or a selfish spirit. "The secret of the Lord is with them that fear Him, and He will show them His covenant." Ps. xxv. 14. No man is understood except by his friends; who could expect to understand God except by loving Him? {September 21, 1893 EJW, PTUK 385.3}

But, more than this, it should be understood that God is known only in Christ. The life of Christ is the life of God, but the life cannot be studied critically, as an artist would study a picture. We can know the life of God only as it is lived in us. "For with Thee is the fountain of life; in Thy light we shall see light." Ps. xxxvi. 9. Christ is the Lamb slain from the foundation of the world; therefore we must, like Paul, determine to know nothing but Christ and Him crucified, if we would know the truth about the ways of God. **The cross of Christ reveals the deep things of God. Every conclusion arrived at outside the light of the cross, will be but a libel on the character of God.** {September 21, 1893 EJW, PTUK 385.4}

In this lesson the two things which are to be especially emphasised are first, the Lord's willingness to forgive us; and second, how we can avail ourselves of that willingness. When Jesus said to Peter, "I say not unto thee, Until seven times: but, Until seventy times seven," He was not setting up a standard for man which was in any way different from that which the Lord Himself follows in dealing with us. In fact His instruction to Peter grew out of His own spirit of compassion, for He was "full of grace," **and in this respect He was simply revealing the character of God, who is "merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin."** {April 14, 1897 EJW, PTUK 228.1}

Men do not and cannot lift themselves to the height of God's throne; but in Christ God is working to lift all men to "His own right hand in the heavenly places." Eph. i. 19, 30; ii. 4-6. "Whosoever humbleth himself shall be exalted." This is not an arbitrary regulation, but a necessary condition; for contrary to all mere human thought and practice, the way to the heights is through the depths. God Himself, who is on high, is also in the deep. It we would attain to the Highest, we must begin at the lowest. {July 28, 1898 EJW, PTUK 480.6}

"Have this mind in you, which was also in Christ Jesus; who being in the form of God, counted it not a prize to be on an equality with God, but emptied Himself; taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, He humbled Himself, becoming obedient even unto death, yea, the death of the cross. Wherefore also God hath highly exalted Him." Phil. ii. 5-9, R.V. "We behold Him who hath been made a little lower than the angels, even Jesus, because of the suffering of death, crowned with glory and honour." Heb. ii. 9. {July 28, 1898 EJW, PTUK 480.7}

Jesus Christ was on earth as the perfect Representative of God. He was God's perfect Representative, not because He put Himself in God's place, but because God was in Him in His fulness. It is God whom we see in Christ, not some one acting like God. He occupies the very place that Lucifer thought to occupy "in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come;" but it was God, not He Himself, who placed Him there. He is indeed "ascended up far above all heavens," and why?-"Now that He ascended, what is it but that He also descended first into the lower parts of the earth!" Eph. iv. 8, 9. {July 28, 1898 EJW, PTUK 480.8}

Christ is "the power of God," and consequently it is through Him that we have access unto the Father. So we get there in the same way that He did. There was no way for Him to get to heaven but by the cross. This was not an arbitrary requirement on the part of the Father, **but the only way to be like the One whose very Being is expressed in the cross-who gives Himself, His life, that others may live.** Whoever thinks to be like God by exalting himself, is bound to

fail, because God humbles Himself. He comes down, that others may come up. {July 28, 1898 EJW, PTUK 480.9}

That God, who dwells on high, is to be found only in the depths, is shown by the fact that Jesus died and went into the depths, "that He might bring us to God." We are in the depths already, and therefore God is "not far from everyone of us." If we will acknowledge and keep in mind our lowly condition, we shall find no difficulty in ascending to heaven; for God fills heaven and earth, and whoever abides in Him has the freedom of the universe. {July 28, 1898 EJW, PTUK 480.10}

It is in death that we are united with Jesus. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into His death?" Rom. vi. 3. That is the lowest possible place. So when self dies, since we cannot get any lower, and by our death we get Christ's life, to ascend with Him is inevitable. But we ascend with Him by keeping humble, for the Most High God is in the depths at the same time that He is on high. {July 28, 1898 EJW, PTUK 480.11}

"Blessed is the man whom Thou chooseth, and causeth to approach unto Thee, that he may dwell in Thy courts; we shall be satisfied with the goodness of Thy house, even of Thy holy temple." Ps. Ixv. 4. {July 28, 1898 EJW, PTUK 480.12}

Of course the only thing to be studied in the Scripture is the Gospel of Christ the Saviour, the Gospel of abundant life (John x. 10), imparted to us through our faith (John xx. 30-31). **But the character of God is inseparable from the power of His life, and so the Gospel is the Gospel of His character, freely given to man in the gift of His Son Jesus, "the Lord our Righteousness."** And the need of such a Gospel arises from the fact of man's unlikeness to God, even though originally made in His image, for all now lack His glory (character) through sin (Rom. iii. 23); and so the picture is complete only when we see man's lost and pitiable condition through his rebellion against God the Father, his utter inability to save himself by his own works, God's power and willingness to save even the vilest, and the results of accepting or rejecting this offered salvation.

Such a complete picture is presented in this first chapter of Isaiah. {January 19, 1899 EJW, PTUK 35.2}

LOWLINESS OF THE MOST HIGH

E.J. Waggoner

What an honour to be served by the King of glory! Yet just that honour we are all receiving every day; for the God of the universe has set and keeps all nature in operation to serve us. Day and night He waits to attend to every want. Every moment He watches, to see that we lack nothing. He gives to us life, and breath, and all things, and does service for us that no earthly servant could be hired to do, even if he had the power. **Remember that Jesus was the revelation of God to men. Whoever saw Him saw the Father.** John xiv. 9. Therefore the act of Jesus, in washing the feet of His disciples was designed to show us that the **Most High God is the servant of all.** Jesus Christ was "God manifest in the flesh." **When Jesus said, "Learn of Me, for I am meek and lowly in heart," He was declaring the character of God.** One does not ordinarily expect meekness and humility in kings' courts or in kings themselves; but the King of kings is meek and lowly in heart. Although He is "the high and lofty One," who dwells in "the high and holy place," He dwells also with him that is of a contrite and humble spirit. Isa. Ivii. 15. His meekness constitutes His greatness, and it is only His gentleness that makes us great. Ps. xviii. 37. {April 6, 1899 EJW, PTUK 211.9}

We call Him Lord and Master; do we mean it? Is He our Lord? If so, then we are, and acknowledge ourselves to be, servants. "As He is, so are we in this world." He is Lord of servants, for He is Lord simply because He is servant. He is not to us the Lord unless we, like Him, are servants. **He is Lord, not to domineer over His followers, but to lead them.** The very name "disciples" or "followers," indicates that He is leader. And this shows absolute unity of purpose and character between them. They are as He is. He is different from them in degree only, not in kind. **He is Lord, not because He rules while they serve, but**

because He does more service than they do. When we learn this, we shall know what our duty is in any position of authority in which we may be placed in the body of Christ. {April 6, 1899 EJW, PTUK 211.10}

But this was not an act of mere courtesy . It was the courtesy that naturally springs from perfect love. There was nothing "put on" with Jesus. He was just what He seemed to be. He did not force Himself to any line of action. In the world, the height of "good breeding" is manifested in the man who can maintain a calm exterior while boiling with indignation and rage within; but Jesus had that perfection of good breeding that the world never can know. It was the breeding that marks the oldest of "old families"-the family of God. He acted calmly, because He was calm within. He made no difference in His treatment of the disciples, because He felt none. **His was the character of God, who "maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."** Matt. v. 15. **"He is kind unto the unthankful and to the evil."** Luke vi. 35. Jesus treated Judas kindly, because He felt kindly toward him. In His heart there was not a trace of bitterness, no rising of anger, revenge, or what men delight in calling "righteous indignation." Yet Jesus "was in all points tempted like as we are." Heb. iv. 15. He had our nature, so that injustice would tend to arouse Him as much as us. The perfect love which He manifested to all is a proof of the power of the Divine nature to swallow up the human. God gave Him "power over all flesh," so that the same unselfish love may be manifested in us. {April 6, 1899 EJW, PTUK 212.3}

Some versions of the Bible insert in the margin, as an explanation of verse 2, the word, "Cyrus," meaning that he is the righteous one whom God has called. It is true that later on Cyrus is called by name, and that in his case the foreknowledge of God is displayed, "calling the generations from the beginning," but the text here is sufficient to show that Christ is the One referred to. **He is the One upon whom the responsibility of this case rests, for He is the One who declares God to man. God's character is in His keeping.** Cyrus was called by

name before his birth, but Christ "was foreordained before the foundation of the world." 1 Peter i. 20. {October 12, 1899 EJW, PTUK 644.2}

THE KNOWLEDGE OF GOD IS THE HIGHEST WISDOM

Christ is the great Teacher, in that He reveals God to men. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him." John i. 18. {April 26, 1900 EJW, PTUK 260.2}

The things that are hid from the wise and prudent are revealed unto babes; and this helps to make more clear the case just referred to. God does not do what men call "mighty works" before babes; they could not understand them if He did; but He does reveal Himself to them. And the fact that God is revealed to babes, is in itself the strongest possible proof of the justice of the condemnation of all who are lost, no matter how great their ignorance of the truth. For since the deep things of God are so plainly revealed that babes can comprehend them, there is certainly no excuse for any person in the world. {April 26, 1900 EJW, PTUK 260.3}

"All things are delivered unto Me of My Father; and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal Him." {April 26, 1900 EJW, PTUK 260.4}

Here is marvellous instruction in self denial, which is the highest wisdom. Everything is delivered into the hands of Christ, and He uses the power only to reveal the Father to men, while He Himself remains unknown. **We speak of knowing Christ, but in knowing Him we learn only the character of God.** In seeing Him, we see God. John xiv. 9. He "emptied Himself" that the Father might appear. In all the universe no one knows the Son, save the Father. Such was and is the sacrifice of Christ. Looking down upon fallen humanity, His heart was filled with love and pity, and He said to the Father, "I will declare Thy name unto My brethren." Heb. ii. 12. So He was content to be despised and unknown, to be misunderstood and rejected, without any complaint, knowing that the Father

understood Him. Is there not here instruction for us? Not His own claims, but those of the Father, would He press. **Nobody save the Father can know Him, but through Him every creature may know the Father.** {April 26, 1900 EJW, PTUK 260.5}

No one hath seen the Father. Christ is the shining out and glory; **and when the glory shines forth from Christ, it is the shining out of the glory of God.** Still further: **He is the express image of the Father. Express image;** now what word do we use quite commonly which might be a synonym of this, and which, although we hardly ever remember the fact, comes direct from the Greek? - **The word character.** What is the idea of character - what is the character of man? **Is it not just what he is?** Well, this is the word used here. {February 12, 1897 EJW, GCDB 8.8}

"Whom hath he appointed heir of all things? - Christ. Notice the next phrase, 'being the brightness of his glory, and the express image of his person.' Also, 'upholding all things by the word of his power.' He himself is the Word. He upholds all things by his powerful Word. Again, 'when he had by himself purged our sins.' Purging our sins - what synonym does it suggest to your minds?" {February 12, 1897 EJW, GCDB 9.1}

"Rinse. Cleanse. Wash." {February 12, 1897 EJW, GCDB 9.2}

Now let us read the third verse in the light of what we have learned this afternoon: **Who, because he is the shining of his glory, and the very imprinted character of his substance,** and upholds all things by the word of his power, by himself purged our sins, and sat down on the right hand of the Majesty on high. {February 12, 1897 EJW, GCDB 9.3}

"Now, does that convey a more striking thought to you than before? **He himself purged our sins because he is the Son of the Father; because he is the brightness, because he is the character of his Father;** because he upholds all things. Now take that word 'uphold.' Can you give an equivalent?" {February 12, 1897 EJW, GCDB 9.4}

"Holds up. Carries. Bears." {February 12, 1897 EJW, GCDB 9.5}

"Yes, bears or maintains, carries. 'Bears' is exactly the first definition of the word which is given there in the text in the Greek. Bears all things; that makes it more forcible to my mind. What is Christ?" {February 12, 1897 EJW, GCDB 9.6}

"The express image of God's person." {February 12, 1897 EJW, GCDB 9.7}

"What does he do?" {February 12, 1897 EJW, GCDB 9.8}

"He bears all things by the Word." {February 12, 1897 EJW, GCDB 9.9}

"He bears all things by the Word, or by himself. Because he does all that, what can he do?" {February 12, 1897 EJW, GCDB 9.10}

"Cleanse us from sin." {February 12, 1897 EJW, GCDB 9.11}

"This thing that is about to be sin in us; suppose we let him bear it, and let him bear us; then what will it be?" {February 12, 1897 EJW, GCDB 9.12}

"Righteousness to us." {February 12, 1897 EJW, GCDB 9.13}

"See? Because he himself bears all things, therefore by himself he purges us all of sin." {February 12, 1897 EJW, GCDB 9.14}

"Our time has expired. Now let our theme for study to-morrow afternoon be this first chapter, verse by verse, as we have begun. Question it; it is all right. If I should speak to you, and you do not understand, you say, 'Please repeat that sentence.' There is no other way in which you can find out. It is all right to question the Lord in like manner; and remember, we can come face to face with the Lord, and question him, and that is the only way we can hear him speak. Speak to him in his Word; talk to him; ask what he says, and get him to repeat that over and over again, until it becomes an unmistakable message to yourself. Study every expression that he uses, and then you will be able to look into it, and see the force of it." {February 12, 1897 EJW, GCDB 9.15}

We are therefore in the world for the same purpose that Jesus was, namely, to declare the name of God, to represent God's own character to the world.

Note the similarity of John i. 18 and 1 John iv. 12, 13. The first says, "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father,

He hath declared Him." The second is, "No man hath seen God at any time. If we love one another, God dwelleth in us, and His love is perfected in us. Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit." No one hath seen God at any time, but Christ came into the world to reveal Him. But now for "a little while" (John xvii. 17) **Christ is invisible, and therefore the world must learn God's character through Christ's followers.** As they abide in love, they also are "in the bosom of the Father," so that they also can declare Him. {September 16, 1897 EJW, PTUK 579.5}

A.T. Jones

There is a true moral science, a true knowledge of true character. **It is the knowledge of the character of God, as manifested in Christ Jesus our Lord.** The character of God is supreme. There can be no higher; there can be no better. This is the only true basis of character-knowledge. And the knowledge of God, the revelation of God, is the only true knowledge on the subject of this supreme character. Therefore, the only true text-book of this moral science, this character-knowledge, is the word of God, the Bible. {November 1, 1898 ATJ, ARSH 699.2}

Now let us glance again at a summary of the lessons we have had. We have found that there is nothing that will hold us up in this time but the power of God. We have found that nothing will satisfy us, nothing will do for us, but the character of God. We have found in the matter of means and business affairs so far as this world is concerned, that we cannot depend upon any of these any more, but only upon the things that God gives. We have found that as to life itself, we cannot count on that anymore; the only thing that will satisfy, the only thing that we can depend upon, the only thing that will meet our demand--the demand of the people who will now stand for the Lord--is that life that is better than this one--the life that is eternal, the life of God. {February 5, 1893 ATJ, GCDB 147.2}

Well, then, first, nothing will support us but the power of God. And where do we find the power of God? In Jesus Christ. "Christ the power of God and the wisdom of God"; that is what He is. **Where do we find the character of God? In Christ.** Where do we find all things, the great things of God? In Christ. Where do we find a better life than this? The life of God, in Christ. {February 5, 1893 ATJ, GCDB 147.3}

Well, then, what in the world have we to preach to the world, but Christ? What have we to depend upon but Christ? Then what is the third angel's message but Christ? **Christ the power of God; Christ the unsearchable riches of God; Christ the righteousness of God; Christ the life of God; Christ is God! That is the message that now we are to give to the world.** Is it not? Then what does the world need? Christ. Do they need anything else? No. Is there anything else? No. "In him dwelleth all the fullness of the Godhead bodily, and ye are complete in him." {February 5, 1893 ATJ, GCDB 147.4}

It is true He is holy; He is altogether holy. But His holiness is not that kind that makes Him afraid to be in company with people who are not holy for fear He will get His holiness spoiled. Anybody who has such a kind of holiness that they cannot be found in the company--in the name of Jesus Christ--of people who are fallen and lost and degraded, without spoiling it would better get rid of it as quickly as possible and get the right kind, because that kind of holiness is not worth having. It is already spoiled. {February 24, 1895 ATJ, GCB 311.8}

[Question: --What about the reputation?--The Christian has no reputation. He has character. The Christian asks no questions about reputation. **Character, character is all that the Christian cares for and that the character of God, revealed in Jesus Christ.**] {February 24, 1895 ATJ, GCB 311.9}

Chapter 5

God's character is also...

E.J. Waggoner

... Agape (Love)

In the thirteenth of 1 Corinthians the apostle Paul gives some of the qualities of love, which is nothing but the keeping of the commandments of God. "Charity love suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil." **All that God requires of us is conformity to his own character, yet we are exhorted to be "kind one to another, tender-hearted." In so doing we approach most nearly to the character of God, for he is the pattern of tenderness that is set before us.** We are to forgive one another even as God hath for Christ's sake forgiven us. {December 7, 1888 EJW, SITI 742.5}

"God is love." This does not mean that God has love for his creatures, but that he is love itself. Now since God is love, and his law is simply a transcript of his character, it follows that goodness is tenderness; and when people feel to shrink from God because of his incomparable goodness, it shows that they are yet strangers to true goodness. Take all the knowledge you have either by experience of imagination, of kindness, gentleness, tenderness, and love, and

multiply that by infinity, and you have the goodness of God which leads to repentance. {December 7, 1888 EJW, SITI 742.6}

Perhaps the words of the apostle in 2 Cor. 5:19 may make the matter plainer to some: "To wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them." The whole world unites in praising the gentleness of Christ. He "went about doing good, and healing all that were oppressed of the devil; for God was with him." Acts 10:38. **The character of God is a most lovable one.** How he sympathized with the suffering and the sinful! At the grave of Lazarus he wept; when he saw the multitude scattered as sheep having no shepherd, he was moved with compassion; when the loathsome leper came to him, he shrank not away, but touched him, imparting at once with that touch of sympathy and love both healing and forgiveness; and how wonderful is the tender compassion that is manifested in his dealing with the woman taken in adultery. Most of all does his love shine out at the close of his earthly career, when for those who had reviled him, mocked him, spit upon him, scourged him, mangled his head with thorns, and brutally crucified him, he prayed, "Father, forgive them; for they know not what they do!" Who that rightly considers his life and death can fail to be drawn towards him? **And yet, "God was in Christ." Christ was here simply as a representative of the Father; and so perfect was the resemblance that he could say, when asked to show the Father: "Have I been so long time with you, and yet hast thou not known me, Philip? he that hath seen me hath seen the Father; and how sayest thou then, Show us the Father?" John 14:9.** {December 7, 1888 EJW, SITI 742.7}

... Humility

"BEFORE HONOUR IS HUMILITY"

These are the words of the one to whom God gave wisdom, and they are repeated, to show that they are sure. Let us not make the mistake of supposing that humility will win honour, and that when the honour has come, we can

dispense with it. Humility is not cringing. It has nothing in common with the spirit of fawning upon a superior, in order to gain a favour. **Humility is the character of God, for He is meek and lowly in heart; and in His humility we find rest.** So we see that the lesson concerning humility goes naturally with the Sabbath. The word rendered "before" does not indicate preceding, but in the presence of. That is, humility always stands in the presence of real honour; humility accompanies honour. We must not think that the instruction to take the lowest place is obeyed if we take it as a mere form, thinking all the time in our hearts that we are really entitled to the highest place, and only waiting until somebody shall put us there, so that we can enjoy the applause or the envy of others. We all know by nature more or less of this false humility. True humility does not take the low place, with the inward feeling that the higher place is deserved, and feel hurt if the honour of the higher place is not given. The Spirit of Christ teaches us to take the lowest place with contentment and joy, as all that rightly belongs to us, and when we are invited to the higher place to occupy it with the same meekness that we did the lower. "Before honour is humility." That is, where humility is not, there is never any real honour. This lesson can be practically learned only from Christ, who occupied the very lowest place, and did the most menial service, with all the dignity of a King, and who fills the highest place with all the humility of a servant. {September 27, 1900 EJW, PTUK 612.2}

... Holiness

"Holy Places" The Present Truth 14, 31.

E. J. Waggoner

God is holy-the Holy One. The seraphim who are continually in His presence cry, "Holy, holy, holy, is the Lord of hosts." Isa. vi. 3. {August 4, 1898 EJW, PTUK 481.1}

His name is Holy. Isa. lvii. 15. Not only is He holy, but He is the Sanctifier, the One who imparts holiness. He is the standard of holiness, because He

comprehends in Himself all the holiness there is. "There is none good but one, that is, God." Matt. xix. 17. Whatever holiness, therefore, any person or thing has, must be God's holiness. {August 4, 1898 EJW, PTUK 481.2}

Since holiness is God's character, and that cannot be separated from Himself, it is evident that God sanctifies by His own presence. None can have His holiness without having Himself. Accordingly we read that whenever God specially manifested Himself to anybody, the announcement was made that the place was holy. {August 4, 1898 EJW, PTUK 481.3}

... Your Name

In Scripture, names are not given at random. Every name has meaning. **The true name indicates the character of the one to whom it belongs.** For instance, the name "Jacob" means "supplanter," and that was the character of the son of Isaac. He was a schemer, benefitting himself at the expense of somebody else. That was before he was converted. When the Lord met him, and, like Saul, he was "turned into another man," he was given the name "Israel," to indicate the character of the new man. He was a conqueror over his besetments. {July 26, 1894 EJW, PTUK 466.1}

So the name of God is the expression of His character. One may be familiar with the form and sound of the words which are used in His titles, without knowing the name of the Lord. His name is just what He is, and only those who are personally acquainted with Him know what His name is. {July 26, 1894 EJW, PTUK 466.2}

WHAT IS THE NAME OF THE LORD?

In the Bible we see that names have significance. Among us, names are merely a matter of convenience, but not so with God. **Whenever He gives a person a name, that name describes the person's character.** The name "Jesus" was given

to the Saviour, because the word signifies Saviour, and that is just what Jesus is. He is Saviour in His very being. He is a complete Saviour, and nothing but Saviour. He saves by His life, His very existence. Rom. v. 10. His name, therefore, signifies just what He is, so that we are saved by His name. Acts iv. 12. {September 16, 1897 EJW, PTUK 578.4}

Jacob received his name because the word signified "supplanter," that is, one who catches another by the heels, or by the soles of the feet, and trips him up, and Jacob took his brother by the heel in birth. The name fitted him exactly, for he well understood how to take advantage of his fellow-men, and that he did; but when he gained a complete victory over his evil disposition, God gave him the name "Israel," which signifies a warrior, a prince. {September 16, 1897 EJW, PTUK 578.5}

So the name of God indicates just what He is-His character. "The name of the Lord is a strong tower" (Prov. xciii. 10), because the Lord Himself is a "fortress" and a "high tower." Ps. xviii. 2. With God words are things, as is indicated by the fact that in the Hebrew Bible we have but one word for the two English words "word" and "thing." **The name of God is not a mere empty sound, but is God's own personality. Therefore when Christ says, "I will declare Thy name unto My brethren" it is the same as if He had said, "I will reveal to them Thy character."** The reason why people do not trust the Lord is that they do not know Him. Some will never consent to become acquainted with Him, but those who do will trust Him, for the Word says: "The Lord also will be a high tower for the oppressed, a high tower in times of trouble; and they that know Thy name will put their trust in Thee; for Thou, Lord, hast not forsaken them that seek Thee." Ps. ix. 9, 10, R.V. {September 16, 1897 EJW, PTUK 578.6}

... his own Spirit

"Editorial" The Advent Review and Sabbath Herald 75, 10 , p. 156.

Alonzo T. Jones

"IF any man have not the Spirit of Christ, he is none of his." {March 8, 1898 ATJ, ARSH 156.1}

Have you the Spirit of Christ?—Do you answer that you "do not know"? {March 8, 1898 ATJ, ARSH 156.2}

But if you do not know, then do you not certainly know? If you do not know that you have the Spirit of Christ, then you may certainly know that you have not. {March 8, 1898 ATJ, ARSH 156.3}

Do you suppose that a matter of such vast importance as that, upon which turns your eternal destiny, is left so vague and indefinite that you need be in any uncertainty whatever in regard to it? {March 8, 1898 ATJ, ARSH 156.4}

Such a supposition as that will never do. It is not true. **You may know that you have the Spirit of Christ, as certainly as you know that you are alive.** "We know that we have passed from death unto life, because we love the brethren." {March 8, 1898 ATJ, ARSH 156.5}

What is the Spirit of Christ?—It is the Spirit of God. It is the Spirit of the love of God. To have the Spirit of Christ is to have the disposition, the nature, the character of God imparted to you. And here it is: "Merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." {March 8, 1898 ATJ, ARSH 156.6}

"Merciful" is to be full of the disposition to treat offenders better than they deserve. Do you find this disposition in your experience? "Be ye therefore merciful, as your Father also is merciful." {March 8, 1898 ATJ, ARSH 156.7}

"Gracious" is extending favor to all people. Do you do so? or have you your likes and dislikes for people? Have you favorites? {March 8, 1898 ATJ, ARSH 156.8}

"Long-suffering." Do you find in your experience the disposition to bear injuries many and long-continued? or are you ready to resent everything that touches you? Are you ready to think that you are aimed at, that you are slighted, that you are hurt, and that you "will not stand it"? {March 8, 1898 ATJ, ARSH 156.9}

"Forgiving iniquity and transgression and sin." Do you find in your experience this disposition toward others? Are you forgiving those who trespass against you? or are you only "willing to forgive if they will first make it all right, and promise not to do it again"? {March 8, 1898 ATJ, ARSH 156.10}

All this is the Lord's disposition toward you: he is nothing but merciful to you; he is nothing but gracious to you; he is nothing but long-suffering and abundant in goodness and truth toward you; he is nothing but forgiving, now, just now, to you. This is his disposition toward you, and toward all people. What is your disposition toward others? Have you his Spirit or not? {March 8, 1898 ATJ, ARSH 156.11}

To impart to you this disposition, this "divine nature," is the object of the gift of the Holy Spirit? Have you the Spirit of Christ? {March 8, 1898 ATJ, ARSH 156.12}

Mark, we have not asked whether you find this spirit in yourself; but, **Do you find it in your experience? Do you find it in God, and from him imparted to your experience through the faith of Jesus Christ by his Spirit? Have you the Spirit of Christ? Are you his? "Receive ye the Holy Ghost."** {March 8, 1898 ATJ, ARSH 156.13}

"The heart of every church-member must be as humnble as the heart of a little child. All overbearing, accusing speech must be overcome, else we can never unite with the family above." {March 8, 1898 ATJ, ARSH 156.14}

What, then, are these seven characteristics of the Spirit of God? **If we can know how the Spirit was manifested in Christ, we shall know what are these characteristics; for he was filled with all the fulness of God.** {May 17, 1898 ATJ, ARSH 316.12}

Can we know this of Christ?—Read this: "And the Spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord." Isa. 11:2. {May 17, 1898 ATJ, ARSH 316.13}

There are just seven: count them:— {May 17, 1898 ATJ, ARSH 316.14}

1. **The Spirit of the Lord; that is, the spirit of mercy, and grace, and long-suffering, and abundance of goodness and truth, and forgiving iniquity and transgression and sin; for that is the Lord.** Ex. 34:5-7. {May 17, 1898 ATJ, ARSH 316.15}

2. "The spirit of wisdom. {May 17, 1898 ATJ, ARSH 316.16}

3. The spirit of "understanding." {May 17, 1898 ATJ, ARSH 316.17}

4. "The spirit of counsel." {May 17, 1898 ATJ, ARSH 316.18}

5. The spirit of "might." {May 17, 1898 ATJ, ARSH 316.19}

6. "The spirit of knowledge." {May 17, 1898 ATJ, ARSH 316.20}

7. The spirit of "the fear of the Lord." {May 17, 1898 ATJ, ARSH 316.21}

The gift of the Holy Ghost, therefore, is the bestowal of the disposition, the character, of the Lord; it is the bestowal of wisdom, of understanding, or counsel, of might, of knowledge, and of the fear of the Lord, upon all who receive the gift of the Holy Ghost. And as with Jesus, it will make the receiver "of quick understanding in the fear of the Lord." {May 17, 1898 ATJ, ARSH 316.22}

In the manifestation of the fulness of the Spirit in the church, he divides to every man severally as he will; for "to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit," etc. 1 Cor. 12:8. {May 17, 1898 ATJ, ARSH 316.23}

"Ask, and it shall be given you." "Receive ye the Holy Ghost." {May 17, 1898 ATJ, ARSH 316.24}

Let him divide to you as he will. Do not ask him to do it as you will. {May 17, 1898 ATJ, ARSH 316.25}

... Goodness

"TO him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness." Rom. 4:5. {February 7, 1899 ATJ, ARSH 88.1}

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. {February 7, 1899 ATJ, ARSH 88.2}

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.**" {February 7, 1899 ATJ, ARSH 88.3}

Anybody, therefore, who will admit that he ever came short of being like God in anything, in that confesses that he is ungodly. {February 7, 1899 ATJ, ARSH 88.4}

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. {February 7, 1899 ATJ, ARSH 88.5}

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. {February 7, 1899 ATJ, ARSH 88.6}

That simply illustrates the one grand fact that we are studying just now--what it is to glorify God. It is to be so entirely emptied of self that nothing but God shall be manifested and no influence go forth from the individual but the influence of

God--so emptied that everything, every word--all that is manifested--will be only of God and will tell only of the Father. {February 27, 1895 ATJ, GCB 377.5}

"I have glorified thee on the earth." **When He was upon the earth, He was in our human, sinful flesh, and when He emptied Himself and kept Himself back, the Father so dwelt in Him and manifested Himself there, that all the works of the flesh were quenched, and the overshadowing glory of God, the character of God, the goodness of God, were manifested instead of anything of the human.** {February 27, 1895 ATJ, GCB 377.6}

This is the same as we had in a previous lesson, that God manifest in the flesh, God manifest in sinful flesh, is the mystery of God--not God manifested in sinless flesh, but in sinful flesh. That is to say, God will so dwell in our sinful flesh today that although that flesh be sinful, its sinfulness will not be felt or realized, nor cast any influence upon others, that God will so dwell yet in sinful flesh that in spite of all the sinfulness of sinful flesh, his influence, his glory, his righteousness, his character, shall be manifested wherever that person goes. {February 27, 1895 ATJ, GCB 377.7}

... Your Name

For a person to be baptized in his name, signifies much more than merely to have the phrase recited over him and then to be buried in the water. **To be baptized in the name of the Lord, really signifies that just as the person is buried, overwhelmed, and lost sight of, in the water, so also is he buried, overwhelmed, and lost sight of, in the name, the character, the nature, of the Lord. It signifies that that person's old, original nature and character are no more to be seen in the world; but in their stead the nature and character of the Lord. It signifies that he is no more to be manifest in the world; but that God, instead of himself, is to be manifest in him in the world.** {October 1, 1895 ATJ, ARSH 633.3}

This is what baptism "in his name" signifies, both in the Greek words and in the doctrine of the Scripture. But how shall the people be baptized in his name, if they do not know his name! And how shall they know his name, if they are not instructed in his name, and to make manifest his name to the people? O, let the preaching be all "in his name" indeed, that the people may be truly baptized "in his name," that the promise may now be fulfilled, "My people shall know my name"!

A. T. J. {October 1, 1895 ATJ, ARSH 633.4}

Chapter 6

The law is a reflection of God's character

E.J. Waggoner

But let no one forget that as the Gospel was in full glory at Sinai, even so the law just as given at Sinai, is always present in the Gospel. If the law on the lifeless tables of stone was but a shadow, **it was nevertheless an exact shadow, of the living law on the living stone, Christ Jesus.** God would have all men know, wherever His voice is heard, that the righteousness which Christ's obedience imparts to the believer is the righteousness that is described in the law spoken from Sinai. Not one letter can be altered. **It is an exact photograph of the character of God in Christ.** A photograph is but a shadow, it is true; **but if the light is clear it is an exact representation of some substance.** In this case the light was "the light of the glorious Gospel of Christ, who is the image of God,"¹ so that we may know **the ten commandments to be the literal and exact form of God's righteousness.** They describe to us just what the Holy Spirit will print in living letters of light upon the fleshy tables of our hearts if they are but sensitised by living faith. {1900 EJW, EVCO 343.1}

The Law Can Not Justify

"By the works of the law shall no flesh be justified." Shall we say, Then we will do away with the law? That is what every confirmed criminal thinks. Persistent law-breakers would gladly do away with the law which declares them guilty and will not say that wrong is right. **But the law of God can not be abolished, for it is the statement of the will of God.** Rom.2:18. **In very fact it is the life and character of God.** "The law is holy, and the commandment holy, and just, and good." Rom.7:12. We read the written law, and find in it our duty made plain. But we have not done it; therefore we are guilty. "All have sinned, and come short of the glory of God." "There is none that doeth good, no, not one." Rom.3:23,12. Moreover, there is not one who has strength to do the law, its requirements are so great. Then it is very evident that no one can be justified by the works of the law, and it is equally evident that the fault is not in the law, but in the individual. **Let the man get Christ in the heart by faith, and then the righteousness of the law will be there also,** for Christ says, "I delight to do Thy will, O My God; yea, Thy law is within My heart." Ps.40:8. He who would throw away the law because it will not call evil good, would reject God because He "will by no means clear the guilty." Ex.34:7. But God will remove the guilt, will make the sinners righteous, that is, in harmony with the law, and then the law which before condemned them will witness to their righteousness. {1900 EJW, GTI 78.1}

To keep the commandments of God, therefore, is to be patient, cheerful, loving, kind, gentle, truthful, courteous, and meek. **In fact, it is to have every good quality, because it is to have the character of God.** It is too often thought that love takes the place of the law. Men sometimes get the idea that before Christ's first advent the law was the rule of life, but that since that time love has superseded it. That is a great mistake. The law is love, and was such from the beginning. {July 20, 1893 EJW, PTUK 242.5}

The Form of Knowledge and Truth.-

Although the ten commandments contain a statement of the will of God, which is the perfection of wisdom and truth, they are only a statement, and not the thing itself, just the same as a picture of a house is not a house, although it may be a perfect picture. Mere words written in a book or graven in stone have no life; but we know that the law of God is life everlasting. **Only in Christ can the living law be found, since He is the only manifestation of the Godhead.** Whoever has the life of Christ dwelling in him, has the perfect law of God manifest in his life. But he who has only the letter of the law, and not Christ, has only the form of knowledge and of truth. **Thus, the law is often rightly said to be a photograph of the character of God.** But a photograph or other picture is only the shadow of the reality; it is not the very substance. He who has Christ has both the form and the substance, since one can not have a thing without also possessing its form. But he who has only the statement of the truth, without Christ who alone is the truth has the form of godliness without the power thereof. {August 2, 1894 EJW, PTUK 483.8}

Since the law is the righteousness of God-a transcript of His character-it is easy to see that to fear God and keep His commandments is the whole duty of man. Eccl. xii. 13. Let no one think that his duty will be circumscribed if confined to the ten commandments, for they are "exceeding broad." "The law is spiritual," and comprehends a great deal more than can be discerned by an ordinary reader. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. ii. 14. The exceeding breadth of the law of God can be realised only by those who prayerfully meditate upon it. {June 24, 1897 EJW, PTUK 389.15}

This righteousness can be "fulfilled in us" only by the power of the indwelling Christ. By faith Christ dwells in the heart (Eph. iv. 17), and thus faith establishes the law in the life (Rom. iii. 31). This righteousness is the first thing to be sought for. It is the one object of Christ's work to bring men to the obedience of faith. His name is called Jesus Saviour, for "He shall save His people from their sins."

When men traduce the law of God, therefore, and, refuse to acknowledge it as the standard of righteousness, they cast reproach upon the character of God, and frustrate the Gospel of Christ. {June 24, 1897 EJW, PTUK 389.16}

The Use of a Likeness

One word further as to the shadow and the substance. As we have seen, the law delivered to the people in the wilderness of Sinai was **but the shadow of the real law, which is the life of God.** This is often urged in depreciation of the law; many people seem to think that since the law is but the shadow of good things, therefore we should choose that which is as opposite to it as possible. Not so do men argue in temporal matters. If we have a photograph--a shadow--of a man whom we wish to find, we do not light on a man whose features bear no resemblance to the likeness, and say, "This is the man." No; we find a man of whom the photograph is the exact likeness, and then we know that we have the one we seek. **Now the real law is the life of God, and the law delivered to the children of Israel--the shadow of good things--is the photograph of God's character.** {1900 EJW, EVCO 354.2}

Christ "the image of the Invisible God ."

The one man in all the world who in every particular meets the specifications of that photograph, is, "the Man Christ Jesus," in whose heart is the law. He is the image of the invisible God, but the living image--the Living Stone. Coming to Him in faith, we also become living stones, having the same law written in us that was in Him, for His Spirit transforms us into the same living image; and the law on the tables of stone from Sinai will be the witness that the resemblance is perfect. But if there is in any particular a deviation from the perfect photograph, lack of resemblance will show that we are not of the true family of God. {1900 EJW, EVCO 355.1}

But some one may say, "I do not see anything about the ten commandments worthy to be called a transcript of God's character. It seems like degrading God to say that they are his righteousness." That simply shows that you have not meditated upon them sufficiently to become acquainted with them. Paul says that the law is spiritual, and spiritual things are only spiritually discerned. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him." We see beauty only in that which we love; and Paul says that the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. 8:7. But when the carnal mind has been subdued, and the man has yielded to the requirement of the law, he can exclaim with Paul, "I delight in the law of God after the inward man;" Rom. 7:22; or with David, "O how love I thy law! it is my meditation all the day." Ps. 119:97. {June 26, 1884 EJW, SITI 392.7}

What an exalted idea of the law of God does this give us! To say that it is perfect may convey various ideas to different persons, for many would be apt to measure the law by their own standard of perfection; but when we learn that it is "the righteousness of God," we know that it must be infinite in its breadth. The law is a transcript of God's character, a photograph of character which is infinite in its perfection. It is his nature represented in words, for the benefit of his creatures, so that they may know what is required of them if they would be partakers of the divine nature. God says to man, "Be ye holy, for I am holy." 1 Pet. 1:16. But without some description of the holiness of God, it would be impossible for man to know how he should order his life; for "the way of man is not in himself; it is not in man that walketh to direct his steps." Jer. 10:23. {January 28, 1886 EJW, SITI 55.9}

From the nature of the law of God we know that it must of necessity cover every work or thought for which it is possible for God to call men to account.

1. It contains the whole duty of man.

2. "The law of the Lord is perfect, converting the soul." Ps. 19:7. If it is perfect, the man who obeys it strictly must also be perfect, and God requires nothing more than this. Matt. 5:48.

3. **Above all, it is the statement of God's character, which is perfect righteousness.** God himself calls his law "my righteousness." Isa. 51:5-7. It is the will of God. Rom. 2:17, 18.

Now since all God requires of men, in order that he may admit them into his eternal kingdom, is that they should do his will (Matt. 7:21), therefore there can be no duty for man outside of the ten commandments. It is utterly impossible to conceive of any sin which is not forbidden by some one of the commandments. {June 30, 1887 EJW, SITI 390.2}

A.T. Jones

IN the realm of morals, which is character, since men have forgotten the true morality, and have become altogether immoral; since "they have all gone out of the way," and have "together become unprofitable;" since "there is none that seeketh after God,"—unless God should abandon them utterly, it is essential that there should be set before men the true standard of character in such a way that they shall be drawn to the contemplation of it. {November 15, 1898 ATJ, ARSH 734.1}

Yet though man had become altogether immoral, God could not abandon him; because he is "the Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin." {November 15, 1898 ATJ, ARSH 734.2}

Therefore he formulated for man a transcript of his own character in such a form as to be particularly adapted to the condition and needs of man altogether as he is. {November 15, 1898 ATJ, ARSH 734.3}

This transcript of the character of God, this true standard of character, is formulated in the law of God, the ten commandments. And while "the God of nature has written his existence in all his works," he has also "written his law in the heart of man." And here are the ten commandments:– {November 15, 1898 ATJ, ARSH 734.4}

Since man is sold under sin, is the slave of sin, possessed of a mind that is enmity against God, and "is not subject to the law of God, neither indeed can be," everything that he does is, in its very nature, wrong. How, then, can the Lord get him into the right way when he is out of the way, and under a power and possessed of a nature, by which he does only wrong? That he might reach man where he is, the Lord formulated for man a transcript of his own character, in such a form as to be particularly adapted to the condition and needs of man altogether as he is. And this transcript of the character of God is formulated in the law of God–the ten commandments in written form, as given at Sinai on tables of stone, and in the Bible. {April 10, 1900 ATJ, ARSH 233.4}

It was necessary for the Lord to present his law, the transcript of his character, in this form, because of the essential sinfulness of mankind. For "from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21, 22. Since such is the nature and confirmed condition of all men, this is why it is that the law of God as it entered in written form "is not made for a righteous man, but for the lawless and disobedient, for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for manslayers, for whoremongers, for them that defile themselves with mankind, for menstealers, for liars, for perjured persons, and if there be any other thing that is contrary to

sound doctrine." 1 Tim. 1:9, 10. Here is included the principle of each one of the ten commandments, and the violation of it. {April 10, 1900 ATJ, ARSH 233.5}

Chapter 7

War, Freedom and the Character of God

E.J. Waggoner

God does not stand upon His dignity. He does not demand that everything shall be done to satisfy His wounded feelings. No; the mind of God in Christ showed itself in that He "made Himself of no reputation." The One who is sinned against takes the blame upon Himself, and makes the way very easy for the offending one to lay down his weapons. **He has no enmity against the sinner, nay, He does not fight the sinner; He is only love and perfect peace,** and His sole effort is to induce the rebel to accept His peace. {August 18, 1898 EJW, PTUK 519.1}

Let the people learn God's character before they talk about conducting war on Christian principles. War on Christian principles is just such war as Christ wages. **He has no hatred in His heart, and He does not kill His enemies.** On the contrary, **He is filled with infinite love and pity for them, and He gives His life for them.** "The Son of man is not come to destroy men's lives, but to save them." **Instead of taking life, He gives life, even His own life of righteousness, and peace, and joy in the Holy Ghost.** {August 18, 1898 EJW, PTUK 519.2}

"Therefore being justified by faith we have peace with God through our Lord Jesus Christ." Not simply are we at peace with Him, but we have His peace dwelling in our hearts, and sanctifying us. Then "let the peace of God rule in your hearts," and "the peace of God which passeth all understanding shall keep your hearts and minds through Christ Jesus." {August 18, 1898 EJW, PTUK 519.3}

A great many people who claim for themselves the promise that they shall never perish, show that they have no real appreciation of its meaning, and that they do not know it in the only way it can be known, by practical experience. Yet such generally claim for themselves that they have entered upon a plane of spiritual life, which is far above the average Christian experience. In many instances when the true Sabbath of the Lord is brought to their notice they refuse to listen to the voice which spoke from heaven the ten commandments, although they claim to be His sheep. If it be pointed out to them that disobedience to God's commands is sin (1 John iii. 4), and that the wages of sin is death (Rom. vi. 23), they reply that it will not be so with them, because they have been born again, and Christ has promised that they shall never perish. Thus they take the promises of Christ to strengthen themselves in continuing to transgress His commandment, after the sin has been brought to their knowledge. {March 16, 1899 EJW, PTUK 165.1}

Almost invariably the people who use these arguments hold also the view that a person who has once been saved can never be lost, and they base this idea on the words of Christ that no man shall pluck His sheep out of His hand. A young lady who believed thus said recently that it would take away all her peace of mind if she could not believe that whatever she did she would never be finally lost. {March 16, 1899 EJW, PTUK 165.2}

This shows a pitifully narrow view of God's character and great work of salvation. This is not of so precarious a commit nature that no one can rejoice in it unless he feels that God has somehow committed Himself, so that He cannot cast a person off even if, on account of subsequent developments, He should wish to. **There is assurance enough in God's own love to render salvation**

secure to anyone who can possibly be saved. The theories we have referred to are an invention of Satan to keep people selfishly content not to know the depth of God's love, which does not need to be tied down to the task of saving a person, but, freely and gladly, does more for men than they can ask or think. As usual, when men thus pervert the Scriptures, the comfort which they think they get so much more certainly by their own interpretation turns out to be no comfort at all. No one can deny that both in the Scriptures, and in private life, men who have once served God, turn from Him and die impenitent. You ask a believer in the theory of "once in grace, always it, grace," how he reconciles his views with these undoubted facts, and he will reply, "Oh, they were never really born again, or they could not have fallen away." "But while they were professing Christians, they themselves and all about them believed that they were born again. How can you be any more sure than they that you are not mistaken and that you also will not fall away? They were as positive as you are now that they were born again." The divine warning is given, "Let him that thinketh he standeth, take heed lest he fall." It is clear, therefore, that this certainty is no certainty at all, and can give no real comfort. {March 16, 1899 EJW, PTUK 165.3}

People who take such a position, in doing so give evidence that they are not born of the Spirit, for their very attitude springs from a carnal mind. **This same spirit is manifested in many who want to be saved, but who find in the world and the flesh attractions which exceed the drawing power of Christ over their hearts. They wish that the Lord would take them by force and save them all at once, in such a way that they would not have power to yield to temptation in the future.** They would give anything if this could be done for them. They would be willing to hand over their future to the Lord if He would deal with it by one operation. They do not like the process of being continually saved from sin, because often their own inclinations are uppermost, and **it means a struggle to them to allow the Lord to save them from the sin they want to commit.** {March 16, 1899 EJW, PTUK 165.4}

But there is perfect freedom with the Saviour. "Where the Spirit of the Lord is there is liberty." **The Son makes men free; there is no slavery of any**

description where He reigns, for He will reign by love or not at all. The Lord never presumes on anything that has gone before. He does not say to Christians, "No, I cannot allow you to commit this sin. I have taken too much pains with you, and suffered too much to think of allowing you to do as you please now, unless you do as I please. You promised to follow Me, and I intend to hold you to your promise now, whether you like it or not." If a Christian should say, "When I promised to follow you, I did not know how attractive the world could be. I really prefer in this instance to go my own way," **the Lord will not compel an unwilling obedience.** In the Lord's service **every soul is perfectly free to go on or turn back.** Jesus has the satisfaction of knowing that every soul who follows Him, does so simply and solely because He prefers His company to anything else. There are no vows to bind them, after the love has waxed cold. The one tie that unites Christ to His people is love. **In this freedom consists the joy of the relationship.** The gladdest thought of the redeemed is that they are the chosen of Christ, and as He looks over the hosts of the redeemed, His own infinite love finds satisfaction in the thought that there is not one among them who would not freely sacrifice all for Him. {March 16, 1899 EJW, PTUK 165.5}

A.T. Jones

"Civil Government and the Gospel" American Sentinel 13, 14 , pp. 209, 210.

"THE powers that be are ordained of God." Rom. 13:1. "The powers that be" represent civil government. In a fallen world, civil government—a government of force—is a necessity. {April 7, 1898 ATJ, AMS 209.1}

But civil government is not the only or the most important thing ordained of God for this world. Before civil government arose, it was ordained that fallen man should be restored to his lost estate by a plan of redemption—the gospel. {April 7, 1898 ATJ, AMS 209.2}

This was because "God is love," and the salvation of man—the object of that love—was in the sight of God the thing of primary importance. {April 7, 1898 ATJ, AMS 209.3}

There are then, in the world, two governments, both ordained of God; namely, civil government—a government of force—and a government of love, which is operative upon the earth through the gospel. {April 7, 1898 ATJ, AMS 209.4}

The government of love is God's government; for "God is love." This was ordained of God from the beginning, and must always continue, so long as the character of God remains what it is. Civil government, being not of love but of force, was not thus ordained, but became a necessity on account of sin. {April 7, 1898 ATJ, AMS 209.5}

These two governments being in the world, both ordained of God, it is evident that in the purpose of God they are to operate in harmony with each other. {April 7, 1898 ATJ, AMS 209.6}

The gospel—the government of love—demands that pardon be accorded the penitent transgressor. The government of force demands that the transgressor be punished, whether penitent or not. It is evident therefore that if these two governments are made to cover common ground, they will come into immediate conflict with each other. {April 7, 1898 ATJ, AMS 210.1}

This is why it is that civil government and religion must be kept separate. When civil government is carried into the sphere of religion, it begins at once to antagonize the work of the gospel. {April 7, 1898 ATJ, AMS 210.2}

God wants every person on the earth to form an upright character. And as character stands for free personal choice, it is necessary that man should not be coerced into the path of uprightness, but should be left free to choose between right principles and those of a contrary nature. {April 7, 1898 ATJ, AMS 210.3}

It is not the business of civil government, therefore, to coerce men into doing right; to force them into the paths of morality. In so doing it would only antagonize the gospel. Its sphere is limited to that of natural rights. To protect these is the only prerogative of force. {April 7, 1898 ATJ, AMS 210.4}

"Christians and War" American Sentinel 13, 14 , pp. 210, 211.

TWO bishops of the M. E. Church have given assurances that if war should come the Methodists will be "ready to answer the call as in days gone by." {April 7, 1898 ATJ, AMS 210.1}

How anybody can profess to be a Christian and profess to know the Scriptures, and yet talk war, is a mystery exceedingly difficult to explain. {April 7, 1898 ATJ, AMS 210.2}

The direct command of God, which all Christians who know the Bible profess profoundly to respect, is "Thou shalt not kill." Now how can any man sincerely respect that command and at the same time go to war. War means the killing of people. In war it is intended to kill people. In war every possible effort is made to kill people. Then, of all people, how much does a professed Christian who goes to war really believe in the command "Thou shalt not kill"? {April 7, 1898 ATJ, AMS 210.3}

Again: When John the Baptist came as the forerunner of Christ, preaching to people that they should believe on Christ when he should come, he was asked by those who were already soldiers, "What shall we do?" And the answer came direct, among other things, "Do violence to no man." Now how can any man go to war, and yet do violence to no man? War in itself is violence and only violence. War seeks only to do violence to men. **Christians profess to be loyal to the principles of Christianity. One of these fundamental principles is "Do violence to no man."** How then can by profess Christian be loyal to his profession and yet

go to war, which does violence and only violence to man. {April 7, 1898 ATJ, AMS 210.4}

Again: When the perfection of Christianity was ushered into the world by the birth of Jesus, the word which accompanied it was "Peace on earth, good will to men." War is not good will to men. It does not intend good will to men. When these promised Methodists go to war, they do not go to preach peace on earth, nor good will to men. These bishops in promising Methodists for war are not preaching unalloyed peace: true they use the word "peace," yet it is always peace with a "but." And peace with a "but," is about the same as war with a "but." {April 7, 1898 ATJ, AMS 210.5}

Again: One of the Lord's disciples in a perfect crisis, drew a sword to make war. Jesus said to him, "Put up thy sword." How then can any man really respect the word of Christ and yet take the sword and go to war? How can any man really respect this word of Christ, and yet promise that his brethren shall take the sword and make war? {April 7, 1898 ATJ, AMS 210.6}

Again: When two of the disciples of Jesus thought that some people ought to be wiped off the earth, he said to them, "Ye know not what manner of spirit ye are of; for the Son of man came not to destroy men's lives but to save them." War means the destruction of men's lives. War cannot be made without destroying men's lives. War is intended to destroy men's lives. But this is not Christianity. Christianity is not to destroy men's lives; but to save them. How then can any man have respect to Christianity or loyalty to its principles, and yet make war? {April 7, 1898 ATJ, AMS 211.1}

We are not here discussing any question as to whether there ought to be war between the United States and Spain. That is a question to be decided altogether by those who bear the sword and in whose province all such things lie. We are simply calling attention to the words of Christ and the principles of Christianity, and the contrast between these and the words and actions of professed Christians who talk war and promise to engage in it. {April 7, 1898 ATJ, AMS 211.2}

Christianity is one thing; war is another and far different thing. Christians are one sort of people: warriors are another and far different sort of people.

A. T. J. {April 7, 1898 ATJ, AMS 211.3}

Chapter 8

The most important Issue

E. J. Waggoner

It is evident that if God could be convicted of one act of injustice, He could not judge the world. In order that rebellion shall be put down for ever, never more to have any possibility of arising, **every creature in the universe must see and acknowledge the righteousness of God.** Few of the inhabitants of this world do that now; but the Judgment is to make it plain. **The great Judgment is not for the purpose of enabling God to judge of the character of men, but to cause all men to see the true character of God.** Men are now taking sides for and against Him. The time will come when every secret thing will be brought to light. **Then all will see that God has always been true and good.** Every knee will bow, and every tongue will confess. But it will be too late for those who have waited until then; they have taken sides against the Lord, and when He wins His case, they necessarily lose. **On the other hand, those who now put themselves on the side of the Lord, declaring that His way is right, which means that theirs is wrong, and who maintain their loyalty to Him against opposition, and even when they cannot explain some of His acts, will of course share in His triumph.** The details of this great case, the matter of witnesses, etc., will come in later on in our study; **what we wish to keep before our minds is that the great question at issue is the character of God.** He has infinitely more at stake than any man can possibly have. {January 5, 1899 EJW, PTUK 4.5}

This is our strong consolation. **God's righteousness is revealed in the forgiveness of sin.** "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John i. 9. Whoever declares that God will not forgive sins, no matter whose, charges Him with being unjust. He forgives by His righteousness, His justice, and when we confess our sins, we become partakers of His righteousness. This assures our standing in the Judgment. Now God challenges us to try the case in court, and calls upon heaven and earth to act as jury, **to see if there is a single case of acknowledged sin that He does not forgive.** "Though your sins be as scarlet, they shall be as wool; though they be red like crimson, they shall be as white as snow." **This is His case. He stakes His life upon that. That is the thing upon which He bases His claim to righteousness, and His right to judge the world.** If God is willing to risk His case upon that claim, cannot we? Our life stands with His if we do. **We will trust Him, believing that His character will stand every test.** Indeed, that is the only sensible thing to do; for if it were possible that we could prove Him unjust, we should gain nothing, since that would mean the end of His Government, so with that would go our lives and the life of all creatures. **So we see that it is the height of folly to try to pick flaws in God's character.** It is like a man trying to saw off the limb upon which he is sitting over an abyss. **But no fault can be found in God.** "There is no unrighteousness in Him." "Trust ye in the Lord for ever; for in the Lord Jehovah is everlasting strength." {January 5, 1899 EJW, PTUK 4.6}

A witness is supposed to know whereof he speaks; **then how important that every soul who essays to stand up for God and His truth, should know for himself what the character of God is.** How dare he be a witness when he knows not whereof he speaks? A witness for Christ will live a life of unselfish devotion to helping others. He will be willing to serve. There will be no dissension, no jealousy, no envying, no more striving for place and position than two blades of

grass growing side by side. When such a man goes forth to labour for others, his credentials will be of heaven, not of men; but all men will take knowledge of him that he has been with Jesus. Acts iv. 13. {June 1, 1899 EJW, PTUK 339.7}

The person who should say on a cloudy day that the sun had entirely ceased to shine, would be thought to have very little knowledge of the nature of the sun. So the person who thinks that God's love ceases every time a little gloom comes over the mind, either from natural causes or from Satan's malice, **shows but little knowledge of the character of God.** The psalmist says: "Lord, thou hast been our dwelling place in all generations. Before the mountains were brought forth, or ever thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God." Ps. 90:1, 2. And the apostle describes our Saviour as "Jesus Christ the same yesterday, and to-day, and forever." Heb. 13:8. **If God's love has been manifested toward us, we may be sure that a passing cloud cannot drive away that love. If he loved us yesterday, he loves us to-day.** {January 21, 1889 EJW, SITI 38.5}

It is not in reality, therefore, a sense of our own unworthiness that causes us to become discouraged, **but ignorance or forgetfulness of God's character. He who knows the Lord, must trust Him.** "They that know Thy name will put their trust in Thee." Ps. ix. 10. It is thought to be a terrible thing for the infidel to charge God with cruelty and indifference; but how much worse it must seem for a professed Christian to say what amounts to the same thing! **They who know the Lord will not become discouraged because they know that He does not forsake those who trust in Him.** {September 20, 1894 EJW, PTUK 593.6}

So much for the reality of God. Now how shall we worship him? He has described himself most perfectly, that we might learn what it is to worship him in spirit and in truth: "And the Lord descended in the cloud, and stood with him [Moses] there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Ex. 34:5-7. That is God, full of goodness and mercy. To be merciful is to treat an offender better than he deserves. "The Lord is not slack concerning his promise, . . . but is long-suffering to usward, not willing that any should perish, but that all should come to repentance." 2 Peter 3:9. That is God, and "God is love." He delights in mercy, and is "a very present help in time of trouble." Every possible expression is used to show his goodness and his mercy; and so when we conceive the notion that God is not love, and that he hates us, our impressions lead us away from him. God hates sin, because sin is the very opposite of what he is; but he loves the sinner, and wishes to redeem him from the curse of sin. When we believe he hates the children of men, we do not worship him, but worship another god instead. We must search the Scriptures, and believe what he there says he is, and then worship him for what he is; so shall we have no other gods before him. We do not want any other god when we have one who is absolute perfection, one who is all kindness, love, mercy, and long-suffering to usward. What need can we have for another? And God has revealed himself in this character for you and for me—not for angels, but for us. If, then, we do not take him for what he reveals himself to be, we have another god. Every worshiper becomes assimilated to that which he worships. **If we entertain wrong ideas of God, our worship will be wrong, and our character consequently wrong. God is pure, and he wants**

us to become so, and it is necessary that we understand him, that we may become as he is. {May 21, 1889 ATJ, ARSH 321.1}

Let us, then, from this time on, worship God in spirit and in truth. **Let us know what he is, that by the aid of his Spirit we may know whom we worship.** "Let us, who are of the day, be sober, putting on the breastplate of faith and love; and for a helmet the hope of salvation, for God hath not called us unto wrath, but to obtain salvation." 1 Thess. 5:8, 9. Our great trouble is that we commit sin, and then being ashamed of it and too proud to confess it, we hold God afar from us, and picture him as a stern judge instead of a merciful, long-suffering father. When we act thus, we worship a false god; and as we have no faith in the living God, we do not bring our sins to him, and thus begin a course of self-punishment; this is identically the way a heathen worships his false god. Every good and pure and tender word in the language of man has been used to express the goodness of God; and above all, the cross has been used to convince us of his tender compassion for us, God so loving the world that he gave his only begotten Son to die for us. This glorious Saviour who walked our earth, exemplifying all of these noble qualities, said: "He who hath seen me hath seen the Father." He was the manifestation of the Father whom we are to worship, and he the God revealed to us that we might be saved from our sins. Why, then, should we want another god? **If we want to become pure and perfect, we must worship the God who combines all these qualities. Unless we believe that God possesses these qualities, we can never possess them ourselves. It becomes us to lay aside every doubt as to God's goodness, and worship for what he is, that we may finally become like him.** And every man that hath this hope in him purifieth himself, even as he is pure." 1 John 3:3. We cannot be like him unless we worship him as he is. We must not doubt God, or have any idea that he is anything but perfection in love and goodness. We must draw from him that strength and power that will make us pure and good. From him, through Christ, comes righteousness; and when we stand before his throne, clothed with that

righteousness, then will we worship him as he is, and with all the heart. {May 21, 1889 ATJ, ARSH 321.2}

With the mind, the spiritual part, man serves God, and the Holy Spirit enlightening and guiding us in all the holy ways of the Lord, shows us how we can worship him in spirit and in truth. Then certainly we, of all people, ought to know who and what we worship. Paul said, "I know whom I have believed." 2 Tim. 1:12. Do we? To attempt to worship God, and to entertain false views of him is to worship another god; that is, our views of God become our god, because we can worship only according to our thoughts. As we think God to be, so will the god be which we worship. If our views of God are wrong, we do not worship him, but another god, as truly as does the heathen who carves his out of wood. He knows it is not God because he made it, yet it embodies his idea of God, so he worships it. **When we entertain wrong views of the character of God, we worship another god as really, though not as tangibly, as though we should embody that idea in the form of a perceptible image.** {May 21, 1889 ATJ, ARSH 321.4}

As we gain a living connection with God by his Spirit, we are guided into the truth according to the way we are to worship him, his word telling us what he is; so we must worship him as he has revealed himself in the Scriptures. What, then, has he said about himself? This question brings to mind the importance of the Saviour's words: "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Matt. 10:15. In coming to the Scriptures, then, we must not have our own ideas, because the carnal mind cannot picture to itself the true God. We must be willing to accept without question what the Scriptures say of him. Let us lay aside, then, all preconceived ideas, and try to find out who and what God is, and worship him as he is, and love him and him alone, and with all the heart. {May 21, 1889 ATJ, ARSH 321.5}

Is it too much, then, for us to think that sinful flesh, such as we, worthless dust and ashes, as are we--is it too much for us to think that such as we can manifest the glory of the Lord, which is refracted through Jesus Christ--the glory of the Lord shining from the face of Jesus Christ? It may be that you are clay; it may be that you are the lowest of the earth; it may be that you are sinful as any man is, but simply put yourself there and let that glory shine upon you as God would have it and then you will glorify God. O, how often the discouraged question is asked, "How can such a person as I am glorify God?" Why, dear brother or sister, it is not in you. It is in the glory. The virtue is not in you to make it shine any more than it is in the mud to make the rainbow shine. It is our art to furnish a place for the glory to fall, that it may shine in the beautiful reflected rays of the glory of God. The virtue is not in us, it is in the glory. That is what it is to glorify God. {February 27, 1895 ATJ, GCB 380.5}

It requires the emptying of self that God in Christ may be glorified. The mind of Christ does that, and then God is glorified. Though we have been sinful all our lives and our flesh is sinful flesh, God is glorified, not by merit that is in us but by the merit that is in the glory. **And that is the purpose for which God has created every being in the universe. It is that every being shall be a means of reflecting and making known the brightness of the glory of the character of God as revealed in Jesus Christ.** {February 27, 1895 ATJ, GCB 380.6}

What shall be the field, then, for the study of moral science? What character shall be the basis and subject of this knowledge? Shall it be the human character, or the divine character? That is to say, Shall it be human science, or shall it be divine science, that shall be studied in our schools? {November 1, 1898 ATJ, ARSH 698.6}

As these schools profess to be Christian, the only character-science that can there be consistently studied is Christian character-science. **Christian character is the character of Jesus Christ, and the character of Christ is the character of**

God; therefore, the only character-science that can be consistently studied in any Seventh-day Adventist school is science of the character of God. And as science is knowledge, this is to say that the only knowledge of character that is fit to be inculcated in any Seventh-day Adventist school is knowledge of the character of God. {November 1, 1898 ATJ, ARSH 698.7}

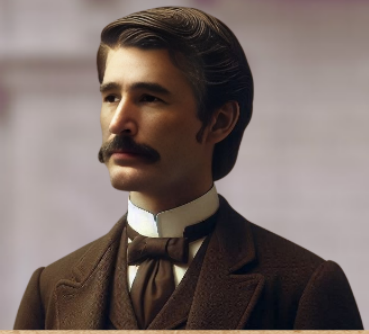
And "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge [the science] of the glory [the character] of God in the face of Jesus Christ." And "we all, with open face beholding as in a glass the glory [character] of the Lord, are changed into the same image from glory to glory [from character to character], even as by the Spirit of the Lord." 2 Cor. 4:6; 3:18. {November 8, 1898 ATJ, ARSH 715.10}

Here is a character that is entirely worthy of the most devoted contemplation. Here is the very perfection of morals. **Knowledge of this character is the truest moral science.** And the diligent, earnest, prayerful study of this blessed transformation of the soul, through the faith of Jesus Christ and the power of the Spirit of God, from evil to good, from wickedness to righteousness, from sin to holiness, from the human character to the divine character, from immorality to morality,—the study of this is the study of the true science of morals, and is the only true moral science. {November 8, 1898 ATJ, ARSH 715.11}

Shall not this, therefore, be the only character studied, or even referred to, in any Seventh-day Adventist school? If not, why? {November 8, 1898 ATJ, ARSH 715.12}



THE
GLORY
OF GOD
SINCE 1888



There is a beautiful promise in the Scriptures that, centuries after it was given, still awaits its fulfillment:

“Arise, shine; for thy light is come, And the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, And gross darkness the people: But the Lord shall arise upon thee, And his glory shall be seen upon thee.”
Isaiah 60:1-2.

1888 is a key year in Adventism history, and the message proclaimed at that time was the beginning of the latter rain. In that message were the first drops of showers of blessing, which would cause the message and the work to spread over the world like fire over the stubble. In that message, the righteousness of Christ was beginning to be presented, that every man might know his own condition, and at the same time know and receive God's ideal for him.

What did Jones and Waggoner write in those years? What did they say concerning God, His righteousness, Christ, the great controversy, the glory of God and His character? In this booklet we gather pearls from their writings, which reveal the glory that is yet to shine upon a lost world. A glorious destiny awaits the people of God, and as Christ was glorified by the Father that He might glorify Him, so Christ is to glorify His people just before His second coming that the life of Christ may be revealed in the lives of His followers.

“... Amen; even so, come, Lord Jesus.” Revelation 22:20

