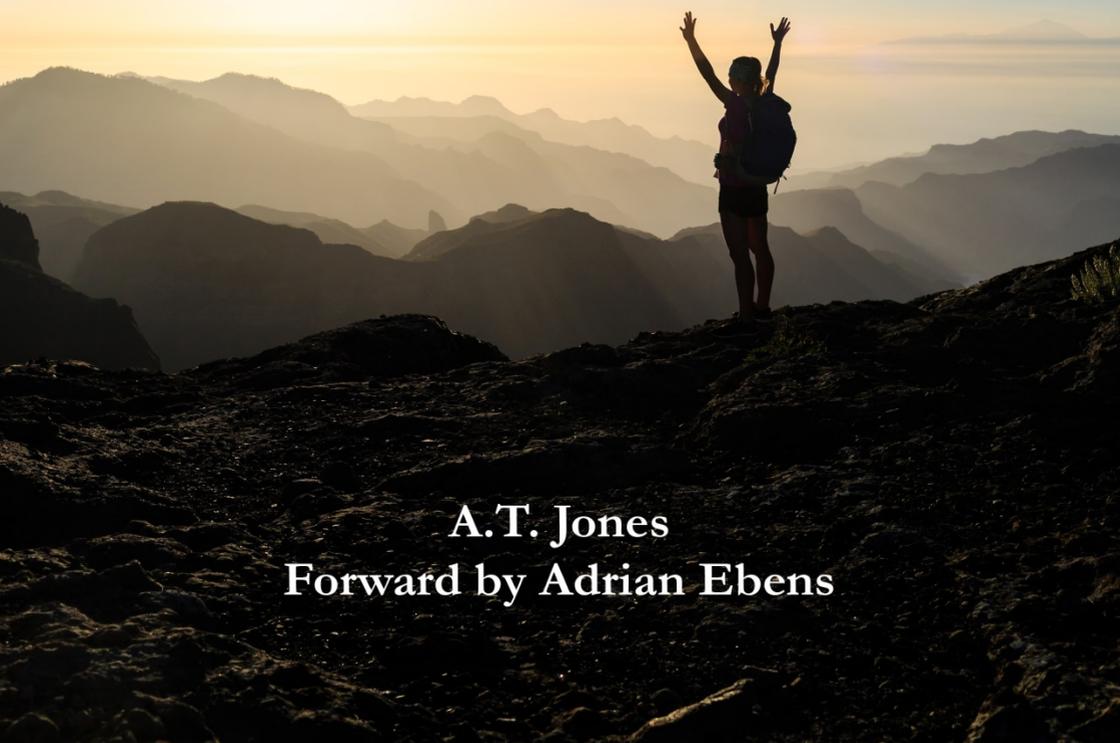


# Christ, The Sabbath and the Heights of The 1888 Message



A.T. Jones  
Forward by Adrian Ebens



Christ, the Sabbath  
and the Heights of the 1888 message

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## Foreword

Towards the end of 1892, Ellen White made a wonderful announcement to those who were earnestly seeking for the truth and a warning to those who were wavering.

*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. RH, November 22, 1892 par. 7*

Three months later at the 1893 General Conference Session, the teacher of righteousness according to righteousness sent a most precious message through Elder A.T. Jones. His sermons 17-20 reveal a precious sequence of the work of the Spirit to convict us of sin, righteousness and judgment culminating in the seal of God through the Sabbath.

The preparatory work had been done in the message of E.J. Waggoner showing the grace of everlasting covenant commencing from Genesis forward. This message revealed the Law of God more completely as the perfect school master to bring us to Christ. Dispensational views of the covenants had been cutting short this work but now in the light of the everlasting covenant the roadway was cleared for the Spirit of God to be poured out from the very heart of the law of God – the Sabbath. The Sabbath is the sign of sanctification because during this very time the Spirit of Christ is poured forth in abundance to the poor in Spirit who mourn for their sins and yet trust in the merits of Christ. The law of God convicts deeply of sin but in the very place that sin abounds, grace does much more abound and it abounds most perfectly in the rest found in the Sabbath which work was completed from the foundation of the world.

I pray you will follow carefully the sequence of thought in these sermons and take hold of the Sabbath Spirit in all its fullness after recognising your great need in all its fullness in the face of the eternal law of God in all its fullness. These sermons were a central part of the beginning of the loud cry just over 120 years ago. Now that we have passed the third and fourth generation of the rejection of that message then surely it is time to heed this message and be sealed by the Spirit of God through the Sabbath. May we hear in these messages the voice of the bridegroom to our souls the second time.

## THE THIRD ANGEL'S MESSAGE – Sermon 17

### *The Blessing of Abraham and the Object of the Law*

By A. T. Jones. Feb 26, 1893.

The last verse that we had before us in the previous lesson was in the third chapter of Galatians, verses 13 and 14. Now whether that be the promise of the Spirit to the individual in his own individual experience, or the promise of the Spirit in its outpouring on the whole church, it is all the same. Nobody can have it without having the blessing of Abraham first. Whoever has not the blessing of Abraham cannot have the Holy Spirit. Because we read in Rom. 4, "He received the sign of circumcision, a seal of the righteousness of the faith which he had yet being uncircumcised." What circumcision really is, you will find by turning to the 30th chapter of Deuteronomy and the 6th verse:

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

To "love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "with all thy strength" is the first of all the commandments: "And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Circumcision of the heart is that condition of the heart by which we will "love the Lord" our God, "with all the heart and with all the soul." Then you see that that which this circumcision in the flesh was to Abraham, was simply a sign, a token, that they could see in the time when God was teaching them by object lessons--a token which they could see, signifying that which they could not see. And therefore, that circumcision in the flesh being the sign, "a seal of the righteousness of the faith which he had," before he was circumcised. It was simply the sign, outwardly, of the work of the Holy Spirit, which circumcised the

heart. The Holy Spirit sheds abroad the love of God in the heart, but no man can receive the promise of the Spirit who has not the blessing of Abraham--the righteousness of God, which is by faith.

Then, the man who knows that he believes God can ask with perfect confidence for the Holy Spirit. Not the man who thinks that he believes God; a part of the time he does, a part of the time he does not; a part of the time he thinks he does; a part of the time he does not know whether he does or not. That is not believing God at all, but the Lord wants you and me to know that we believe God. He wants us to know that and to have that thing as firmly settled and fixed as that we live. Then, I say that the man who knows that he believes God can ask with perfect confidence for the Spirit of God, and receive it by faith, for "if ye ask, ye shall receive." He said so. But we must ask according to His will. But it is not according to His will to give the Holy Spirit to anybody who has not the blessing of Abraham, and just as with the individual, so with the church: When the people of God reach that place where they know that they believe God, they can ask with perfect confidence for the [400] outpouring of the Holy Spirit and wait in perfect confidence and faith that they shall receive it and they will. That is a fact. Now let us study a little further tonight, how we may know that the blessing of Abraham is our own and how we may know that with perfect confidence we may ask the Lord to give us His Holy Spirit and then just simply wait His own good time and we receive it according to His own wish--we have not anxiety about whether we are going to receive it or not. We want to learn how all that anxiety as to whether we can receive the Holy Spirit or not--learn how that can be taken away from us and then we can present our petitions to the Lord in faith, expecting to receive it, expecting just that and expecting nothing else and simply waiting for Him to give it in His own good time, while we still ask and still seek Him that it may be so.

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

Of course, if the work of the Lord should call us away from some meeting in the order of our work and the order of the Lord, and the Holy Spirit should be poured out while

we were away, we would get it anyhow, wherever we were. But it will not be so with those who are away from the meeting from their own inclinations. I am afraid to be away from any of our meetings here. I am afraid to be away from these morning meetings. For I can't tell at what meeting the Spirit may be poured upon us. I cannot risk being absent.

Now let us take up the Scriptures and read just how the Lord has led us and will lead every one right through to that place tonight, if you will go. If you will start where I begin to read, the Lord will lead you and me right straight through. Let us not question how that can be. When the Lord speaks, that is the end of the whole story, no difference what He says; that is the end of it, and we say "Lord, that's so." Now, let us go together tonight and we will arrive at that place where every one of us can know that we believe God and that we have the blessing of Abraham and then we can ask God for His Spirit in perfect confidence and wait to receive it, as He gives it in His own good time.

Let us see what the Lord has done and how He works and how He brings us up to that place. Let us begin where He began. We will read first from Eph. 1:3-6. That takes us to the point where God began concerning us, and that will be as far back as we need to go. The third verse:

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

Well, then, when you and I believe in Jesus Christ, are we not blessed? Have not we all the blessing that the Lord has? Then what is going to bother us? A person that is blessed like that, is he going to be anything else than happy? [Congregation: "No."] Can he have the blues? [Congregation: "No."] Can he get into the sulks because things don't go just right? [Congregation: "No."] They are going just right any way. However things go they can't take his blessings away. "All things work together for good to them that love God."

But the fourth verse is the one particularly that I want to read: "According as He hath chosen us." Will choose us? [Congregation: "Hath chosen us."] Has He?

[Congregation: "Yes."] When did He do it? [Congregation: "'Before the foundation of the world.'"] Thank the Lord! "Before the foundation of the world" He chose you and me. [Congregation: "Praise the Lord!"] Now, will you say "amen" to that every time? [Congregation: "Amen!"] I do not mean just now. Will you say it all the time? [Congregation: "Yes."]

How long is that Scripture going to remain there? [Congregation: "Forever."] Then how long is it going to be true that "he hath chosen you before the foundation of the world?" [Congregation: "Always."] Then how long are you going to be bothered to know whether you are the Lord's or not? Hasn't He chosen you? Hasn't He chosen you? [Congregation: "Yes."] What did He do it for? Because He wanted us? Did He? [Congregation: "Yes."] He chose me because He wanted me and He shall have me. I am not going to rob Him and disappoint His choice. He has chosen us, hasn't [401] He? [Congregation: "Yes."] "Before the foundation of the world." Now the rest of that verse: "That we should be holy and without blame before Him in love." His blessed purpose is, He wants us to "be holy and without blame before him in love." Then we can let Him have His own way, because it is our everlasting salvation to let Him do it.

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

Verse 6: "To the praise of the glory of His grace wherein he hath made us accepted in the beloved." Now what do you say to that? [Congregation: "Amen."] When did He do that? [Congregation: "Before the foundation of the world."] Precisely. "Before the foundation of the world." That answers all this idea about whether we can do anything in order to be justified or not. He did it all before we had any chance to do anything--long before we were born--long before the world was made. Don't you see that the Lord is the one that does things, in order that we may be saved and that we may have Him?

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

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

He hath given us all the blessings He has in Christ. Christ says, "I am with you." Brethren, let us feed on the blessings. We have them, and they are our own. Then we can be sure all the time that we have all spiritual blessings. We can be sure all the time that He has chosen us. He says He has. We can be sure all the time that He has predestinated us unto the adoption of children.

We can be sure all the time that He has made us accepted in the Beloved. We can be sure of all these things, for God says so and it is so. Then isn't that a continual feast itself? Now He has done all that and has done it freely. For how many people did He do this? [Congregation: "All."] Every soul? [Congregation: "Yes, sir."] Gave all the blessings He has to every soul in this world; He chose every soul in the world; He chose Him in Christ before the foundation of the world, predestinated him unto the adoption of children and made him accepted in the Beloved, did He not? [Congregation: "Yes."] Of course He did.

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

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

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

Now we want each individual to know where he stands. "He gave himself for me." That is stated in Gal. 2:20: "The life which I now live in the flesh I live by the faith of the Son of God, who loved [402] me, and gave himself for me." How many people in the world can read that and say that means me? [Congregation: "Every one."] "Loved me and gave himself for me. That was the price that was paid. Then He bought me, did He? [Congregation: "Yes."] He bought you? [Congregation: "Yes.]"

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

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

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

Well, then, He has bought you, has He? [Congregation: "Yes."] Do you want to be the Lord's [Congregation: "Yes."] Now, friends, let us make this a real practical, tangible thing. He has bought us, has He not? He has paid the price for us. We are His by His will. Now then, when our will is there, whose are we then? [Congregation: "The

Lord's."] He has shown His will on that subject by paying the price, has He not? And when we make known our will on the subject by saying, "Lord, that is my choice, too; that is the way my will goes, too, then I want to know how in the universe anything is going to keep us from being His. Then can you know that you are the Lord's? [Congregation: "Yes, sir."] Can you, now? [Congregation: "Yes, sir."]

Well, suppose you get up in the morning with a headache and your digestion has not worked very well during the night and you feel rather bad all over and don't feel just right. How do you know you are the Lord's? [Congregation: "Because He says so."] But suppose you get up in the morning and feel bright and hilarious and feel pretty good generally. How do you know you are the Lord's? [Congregation: "Because He says so."] Sometimes people say when we ask them, "Have your sins been forgiven?" "Yes, I was convinced that they were for awhile." "What convinced you?" "I felt as though they were forgiven." They did not know anything about it. They did not, in that, have a particle of evidence that their sins were forgiven. Why, brethren, the only evidence that we can have that these things are so is that God says so. That is the evidence. Don't look to feelings. Feelings are as variable as the wind. You know that is so. Never pay a particle of attention to them. It is none of your business how you feel. When God says so, it is so, whether I feel so or not.

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

Now that is not saying that there will be no experience as the fruit of this, but it is saying that if you look for feelings as an evidence, you will never find the evidence, but if you look to the word of God for the evidence, then you will get the evidence which God gives in His word; that is, His own divine power in that word effectually working in the man who believes.

Well then, the Lord has bought us, has He not? Now as far as you and I are concerned, we need not have any more doubt as to whether we are the Lord's; that is so? [Congregation: "Yes."] But there are some people in the world who are not, really, in real experience and as a matter of fact so far as the consummation of the bargain is concerned; they have not submitted themselves to the Lord and are not practically His. He has made them His by purchase; now how can they know that they are His [403]

practically and indeed? By His word. By choosing for themselves to have it just that way. By choice. Page 44 in Steps to Christ gives the whole philosophy of it; it tells how to make the surrender of ourselves to God. It says that your promises and resolutions are like ropes of sand, and the knowledge of your broken promise and forfeited pledges, weakens your confidence in your own sincerity. And finally:

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

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

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

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

But now we sometimes hear people talk as though that was going to sanction sin. No. It will not do that. No. It will save you from sinning. When a man gets into that place and his choice is there to be the Lord's, then God works in him both to will and to do of his own good pleasure, and he is a Christian. God will make him a Christian. That is the divine power there is in this thing. There is no sanction of sin about it. In fact, it is the only way to keep from sanctioning sin. Any other profession does sanction sin. Any other profession does do just what the Lord complains of--that men have made Him to serve with their sins. What does the Lord say? "You have made me to serve with your sin." Isa. 43:24. Let us stop it. Let our will and our choice be the Lord's every moment of our conscious days, and then it is a fact.

Let us turn and read that verse that says so. 1 Cor. 6:19 and the last words of the verse: "Ye are not your own." That is so, is it not? I don't care who the man is, is he his own? [Congregation: "No, sir."] The Lord has bought him and if he does not let the Lord have him, he is robbing the Lord of that which is the Lord's own. That is the mischief

of it. Though he be not consciously and practically the Lord's, yet the Lord has bought every one and any man who refuses to let the Lord have him, he is robbing the Lord of that which he bought and for which he paid the price and he is counting the price which bought him as worth less than himself. Is not that the same satanic spirit that sought to put itself above God in heaven? The Lord gave Himself for us; then when I will not let Him have me, in that very thing I count myself worth more than the price that was paid--that is, worth more than the Lord, and that is the same self that puts itself above God all the time. Oh let this mind be in us that was in Christ, who emptied Himself that God and man might again be united in one.

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

Well now we have read the verses, "He gave himself for us." He bought us. How much of us? [Congregation: "All of us."] When was it that he did it? [Congregation: "Before the foundation of the world."] What kind of folks were we before the foundation of the world? What kind of folks were we when God bought us? We were just ourselves; just as we were in this world. And He bought us, sinners, just as we are? [Congregation: "Yes."] Now did He? Honestly now? We are coming to another thought here. Now did He pay that price and buy us just as we were? Sinners? [Congregation: "Yes."] Evil beings and willing to go into evil ways? Willing to do the evil thing? Making no profession of religion and not particularly wanting to? Did He buy us then? [Congregation: "Yes."] What did He buy just then? He bought us, and all there was of us. And as He bought what there was of us; He bought our sins. Isaiah describes it--wounds and bruises and putrefying sores; no soundness at all. Is that so?

Here is another text--Titus 3:3-7: "For we ourselves also were sometimes foolish, disobedient, [404]serving divers lusts and pleasures, living in malice and envy, hateful and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saves us, by the washing to regeneration and renewing of the Holy Ghost; which he shed on us abundantly through Jesus Christ our Saviour: that being justified by his grace, we should be made heirs according to the hope of eternal life." He did it; He says so. Then do you know that that is so? [Congregation: "Yes."]

Well now let us carry that a little further. He gave Himself for our sins, but the same thought goes through all. He will not take our sins--although He bought them--without our permission. Look at it a little further, carrying the same thought forward. "He gave himself." for whose sins? [Congregation: "Ours."] Whose were they? [Congregation: "Ours."] He gave Himself for them. They being ours, to whom did He give Himself when He bought them? [Congregation: "To us."] He gave Himself to me, for my sins? [Congregation: "Yes."] Then the choice is forever with me as to whether I would rather have my sins than to have Him, isn't it? [Congregation: "Yes."] That is the living choice before me, is it? [Congregation: "Yes."] Is that the choice before you? [Congregation: "Yes."] Which would you rather have, your sins or Christ? [Congregation: "Christ."] Then from this time henceforth can there be any hesitation about letting anything go that God shows is sin? Will you let it go when it is pointed out? When sin is pointed out to you, say, "I would rather have Christ than that." And let it go [Congregation: "Amen."] Just tell the Lord, "Lord, I make the choice now. I make the trade. I make Thee my choice. It is gone, and I have something better." Thank the Lord! Then where in the world is the opportunity for any of us to get discouraged over our sins?

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

Isn't that too bad? Isn't it too bad that a person whom the Lord has loved so much as to give Himself for Him at all, should act that way with the Lord when the Lord wants to reveal more of Himself? Brethren, if any of you have got into discouragement, let us quit. If the Lord has brought up sins to us that we never thought of before, that only shows that He is going down to the depths and He will reach the bottom at last and when He finds the last thing that is unclean or impure and that is out of harmony with His will and brings that up and shows that to us and we say, "I would rather have the Lord than that," then the work is complete and the seal of the living God can be fixed upon that character. [Congregation: "Amen."] Which would you rather have, a character--[Someone in the congregation began praising the Lord and others began to look around.] Never mind. If lots more of you would thank the Lord for what you have got, there would be more joy in this house tonight.

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

Then He gave Himself to us for our sins. Then I say again and you see that it is simply with you and me a living choice, as to whether we will have the Lord or ourselves, the Lord's righteousness or our sins, the Lord's say or our say? Which will we have? [Congregation: "The Lord's way."] There is no difference in making the choice when we know what the Lord has done, and what He is to us. The choice is easy. Let the surrender be complete. And when these sins come up--why, they were surrendered long ago. That is all they are brought up for, that we can make the choice. This is the blessed work of sanctification. And we can know that that work of sanctification is going on in us. If the Lord should take away our sins without [405] our knowing it, what good would it do us? That would simply be making machines of us. He does not propose to do that; consequently, He wants you and me to know when our sins go, that we may know when His righteousness comes. It is when we yield ourselves that we have Him.

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

Then He gave Himself for our sins, and now He comes and says, there is sin. What then? "Lord, it is sin." That is confession. The root idea of confession is to speak the same thing. The root idea of the Greek word translated confession is to speak the same thing. That is confession. The Lord said to David, "You have sinned and done this evil." David said, "I have sinned." That is confession. The Bible says, "If we confess

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

Now you folks have confessed your sins since you have been here, haven't you? All that the Lord has shown you, have you? [Congregation: "Yes, sir."] Everyone who has done that, his sins are forgiven. The Lord has said so. What do you say? [Congregation: "Amen."] But Satan says, "It is not so." He is a liar. But some folks here have been saying that Satan tells the truth upon that point. People in this house have been telling Satan that he told the truth upon that very point. Satan says, "They are not forgiven," and they say, "No, they are not." Let us quit that. We confess our sins that they may be forgiven, and the Lord says they are forgiven, and when they are forgiven why then in the Lord's name, let us say so.

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

Micah 7:19: "He will turn again, he will have compassion upon us; he will subdue our iniquities; and thou wilt cast all their sins into the depths of the sea." Then where are they? [Congregation: "In the depths of the sea."] How do you know? [Congregation: "He says so."] Then you know that, don't you? Then how in the world is anybody going to bother you about getting your sins back to you?

Ps. 103:12: "As far as the east is from the west, so far hath he removed our transgressions from us." How far are they away from you now, you who have confessed them? How far are they away? [Voice: "As far as the east is from the west."] Why don't you say so then? Satan comes and says, "They are not forgiven; every sin is right there before your face; don't you see them?" Are they? [Congregation: "No."] Says one, "I have seen them there." It is nothing of the kind. Satan is a magician and can make things appear so that are not so. But you look at them and say, "Yes, that is so." It is not so. The Lord says they are as far from us as the east is from the west. They are in the depths of the sea, and they are as white as snow. Thank the Lord. {February 26, 1893 ATJ, GCDB 405.6}

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

Can we know these things? Can we know that we know them? How can we know that we know them? The Lord says so. When He says so, and we believe it, that is faith. Satan says, "They are not." We say, "I know they are." Satan says, "No, there they are." We say, they are not there. They are in the depths of the sea. [Voice: "Praise the Lord."]

When the man stands there, there is something that God can put His seal on. When the Lord says, "Thy sins are forgiven," that he has "cast them behind His back" and the man will not believe it, is [406] there anything there that God can put His seal on? No.

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

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

When we believe that, then God will give you and me the circumcision of the heart, the seal of the righteousness of the faith that we have and He can do it, because there is something there that He can put His seal upon. And when a man does that as an individual, he receives the seal of righteousness. And when we as a whole body, as a church, believe that, we can ask with perfect confidence for the outpouring of His Holy Spirit and wait patiently and confidently, knowing that it will surely come in His own good time.

## THE THIRD ANGEL'S MESSAGE – Sermon 18

### *Where Sin Abounds Grace Does Much More Abound*

By A. T. Jones, Feb 27, 1893.

Our study last night was in order to know for ourselves and how we may know that we have the blessing of Abraham, and thus be prepared to be sure, that with confidence we may ask for the Spirit of God. There is more of that yet. The Lord has given us yet further evidence, yet further proof, upon which to base our perfect confidence in Him, in His [410] righteousness; that that is our own--that we have the righteousness which is by faith, so that we can ask in perfect confidence for His Holy Spirit and thank the Lord that it is our own. For remember the verse reads: "Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is everyone that hangeth on a tree: That the blessing of Abraham might come on the Gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith."

The blessing of Abraham is the righteousness of faith; that we are to have in order to receive and that we may have, the promise of the Spirit--and that also through faith. Well then when we have the evidence, the proof, the perfect work of God demonstrating to our complete satisfaction, that we can ask in perfect confidence for the Holy Spirit, then is it not ours to receive that by faith? Is it not ours to thank God that that is our own? And that it simply remains for Him to manifest it at His own will, whenever occasion may require and as occasion may need?

Well, let us study, then, some other evidence that He has given us--study this tonight in connection with what we had last night, so that we may have before us fresh what the Lord Himself has opened for us, upon which to base our confidence before Him, upon which we may be sure where we stand and upon which we may ask with the full assurance of faith. And when we ask according to His will and ask that we may have that which He has promised, then He heareth us. "This is the confidence that we have in Him that, if we ask anything according to His will, He heareth us: and if we know that he hear us," then "we know that we have the petitions that we desired of him." 1 John 5:14, 15. And then we can thank Him that that is our own.

Let us begin with the fifth chapter of Romans, twentieth verse. The real point, or we might say, one of the main points of the study tonight is to see what place the law of God occupies in the subject of righteousness by faith; what place the law of God occupies in our obtaining righteousness alone by Jesus Christ, and this is simply another phase of the same thought we had last night, as to what proof the Lord has

given us to give us confidence that we can claim by faith the promise of the Holy Spirit.

"Moreover the law entered, that the offense might abound." In other words, Rom. 3:20, the last words--words with which you are all familiar---"by the law is the knowledge of sin." What was the law given for on tables of stone--the first purpose of its given? [Congregation: "To show us what sin is."] To make sin abound; to give the knowledge of sin. So, "the law entered that the offense might abound"; that sin might appear; that it might appear as it is. Paul, speaking in the 7th chapter of Romans, says how it appeared to him, 12th and 13th verses:

"Wherefore the law is holy and the commandment holy and just and good. Was then that which is good made death unto me? God forbid. But sin, that it might appear sin, working death in me by that which is good; that sin by the commandment might become exceeding sinful." Then to make sin abound and make it appear as it is, exceeding sinful--that is the first object of the giving of the law, isn't it?

Now let us read right on in Rom. 5: "Moreover the law entered, that the offense might abound. But where sin abounded, grace did much more abound." Then did the law come alone, making sin to appear alone, and that alone? [Congregation: "No."] It is simply the means to another end--the means to an end by which to attain another object beyond the knowledge of sin. Is that so? [Congregation: "Yes."] So then, where sin abounds--where is it that grace abounds? [Congregation: "In the same place."] Right there? [Congregation: "Yes."] But does it read that way, "Where sin abounded grace abounded"? [Congregation: "No. 'Much more.'"] That would be pretty good wouldn't it, if it was only where sin abounds there grace abounds? That would be pretty good, but that is not the way the Lord does things, you know. He does things absolutely well--entirely good, just as good as God could do.

Well then, "where sin abounded, grace did much more abound." [Congregation: "Amen."] Then, brethren, when the Lord, by His law, has given us the knowledge of sin, just at that very moment, at that very point, grace is much more abundant than the knowledge of sin. Is that so? [Congregation: "Yes."]

Now another word: "By the law is the knowledge of sin"; and we have found this much: that when the law gives the knowledge of sin, at that particular moment, in that very place and at that very point, in that very thing, the grace of God is much more abundant than the knowledge of sin. But when the law gives the knowledge of sin, what puts the conviction there? [Congregation: "The Spirit of God."] Before we read the passage which says so, however, let us see what we are to get so far, from what we

have read--what are you and I henceforth to get from the knowledge of sin? [Congregation: "Abundance of grace."]

Then there is no possible place for discouragement at the sight of sins any more, is there? [Congregation: "No."] No possibility of that. It is impossible, you see, for you or me to get discouraged or under a cloud any more at the knowledge of sin. [411]

Because, no difference how great the knowledge is, no difference how many sins are revealed to us and brought to our knowledge, why, right there, at that very moment, in those very things, and at that very time in our experience, the grace of God much more abounds than all the knowledge of sins. Well then, I say again, how is it possible for us ever to be discouraged? Brethren, isn't it so, that the Lord wants us to be of good cheer? [Congregation: "Amen!"] Be of good cheer.

Well, now, this verse that we have before us brings the same thing to view. John 16:7,8: "Nevertheless I tell you the truth." What is He telling us? [Congregation: "Truth."] Good! And He told us also that "Ye shall know the truth and the truth shall make you free." That is it then, isn't it? "Nevertheless I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you." Who will not come? [Congregation: "The Comforter."] The Comforter? Is that His name? Is that what He is--the Comforter? [Congregation: "Yes."]

"But if I depart, I will send him unto you. And when he is come," Who has come? [Congregation: "the Comforter."] Who? [Congregation: "The Comforter."] "And when he is come, he will reprove [or convince] the world of sin." Who is it that does it? [Congregation: "The Comforter."] Is it the Comforter that convinces of sin? [Congregation: "Yes."] Is He the Comforter when He does it? [Congregation: "Yes."] Now, each one wants to get hold of that. Is not He the reprover when He does it and the Comforter some other time? [Congregation: "No."] It is the Comforter that reproves, thank the Lord! The Comforter reproves, thank the Lord! Then what are we to get out of the reproof of sin? [Congregation: "Comfort."] Whose comfort? [Congregation: "The Lord's comfort."] The comfort we get, comforts just at the time when it is needed. Then where is the room for our getting discouraged any more at the knowledge of sin? Isn't that the very thought that we have read in the fifth chapter of Romans?

Don't you see, then, that when we bear in mind just at the moment and at the time and at the place that where sin abounds there grace much more abounds, and just at the time when the Holy Spirit is giving conviction of sin, He is the Comforter that does it. Don't you see that in all that--remembering all that--we have an everlasting victory

over Satan? Does Satan get the advantage of that man who believes God right then? No. Satan comes and says, "See what a sinner you are." Thank the Lord, "Where sin abounds, grace does much more abound." [Congregation: "Amen!"] "Well," says another, "I have such a deep conviction of sin. It seems to me I was never convicted of sin so deeply before in all my life." Thank the Lord, we have got more comfort than ever before in our lives. Don't you see, brethren, that that is so? [Congregation: "It is so."] Well, then, let us thank the Lord for that. [Congregation: "Amen!"] I should like to know why we should not praise the Lord right along.

But there is some more in that Rom. 5:20. What is this all for? First, we found that the law makes sin abound in order that grace may abound so that we may have the grace to lead us to Christ. Now what are the two things together for? The law making sin abound in order that more grace may abound. What are they both together for? "That as sin hath reigned unto death." We know that's so, don't we? Now that is so. The law makes sin abound, that we may be lead to more abundance of grace, in order "that as sin hath reigned unto death, even so might grace reign."

What does "even so" mean? Just as certainly. Just so. Then, isn't it so that God will make that abundance of grace to reign in our lives just as certainly as ever sin did in the world? [Congregation: "Yes, sir."] But, mark you, when the grace much more bountifully reigns, then what is the comparison between freedom from sin now and the slavery to it before? The freedom is much more abundant even than the slavery was. "That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life by Jesus Christ."

Now let us see the whole story. "The law entered that the offense might abound," in order that we might find the more abundant grace abounding right there in all those places, and the grace abounds "through righteousness unto eternal life by Jesus Christ our Lord." Then what did the law enter for? [Voice: "To bring us to the Lord."] What did the law enter for? [Voice: "To bring us to Christ."] Yes. Don't you see? Then whenever anybody in this world uses the ten commandments--when any sinner in this world uses the ten commandments for any other purpose than to reach Jesus Christ, what kind of a purpose is He putting them to? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't He? [Congregation: "A wrong purpose."] He is perverting the intent of God in giving the law, isn't he? [Congregation: "Yes, sir."] To use the law of God with men for any other purpose, therefore, than that they may reach Christ Jesus, is to use the law in a way that God never intended it to be used.

Well, the law then brings us to Christ. That's certain. What for? [Congregation: "That we may be justified."] What does the law want of you and me? Does it make any demands of us before we reach Jesus Christ? When the law finds us, does it want anything from us? [Congregation: "It [412] wants righteousness."] What kind? [Congregation: "Perfect righteousness."] Whose? [Congregation: "God's."] God's righteousness? [Congregation: "Yes."] Just such righteousness alone as God manifests in His own life, in His own way of doing things? [Congregation: "Yes."] Will that law be content with anything less than that from you and me? Will it accept anything less than that, a hair's breadth less? [Congregation: "No."] If we could come within a hair's breadth of it--that's too far short; we miss it.

Turn to Timothy, and Paul tells us what the law wants out of you and me and what it wants in us, too. 1 Tim. 1:5: "Now the end (the object, the aim, the intent, the purpose) of the commandment is charity." What is charity? [Congregation: "Love."] What kind of love? [Congregation: "The love of God."] "Out of a pure heart." What kind of a heart? [Congregation: "A pure heart."] "And of a good conscience." What kind of a conscience? [Congregation: "Good."] "And of faith unfeigned." That is what the law wants to find in you and me, isn't it? Will it accept you and me with anything less than that which it demands--perfect love, manifested "out of a pure heart, a good conscience, and of faith unfeigned"? No, never. Well, that is simply perfection, that it demands.

Well, now, have we--has any man in the world--any of that kind of love to offer to the law of God? [Congregation: "No."] Has any man naturally that kind of a conscience? [Congregation: "No."] No, sir. Well, then, the law makes that demand of every man on the earth tonight, no difference who he is. He makes it of you and me; he makes that demand of people in Africa and of all the people on the earth, and he will not accept anything less than that from anyone of them. But, we are talking about ourselves tonight. So, the law comes to you and me tonight and says: "I want charity; I want perfect love--the love of God. I want to see it in your life all the time. And I want to see it manifested out of a pure heart and through a good conscience and unfeigned faith." That is where we are.

"Well," says one, "I have not got it. I have done my best." But the law will say, "that is not what I want. I don't want your best. I want perfection. It is not your doing I want anyhow; it is God's I want. It is not your righteousness I am after; I want God's righteousness from you. It is not your doing I want. I want God's doing in your life." That is what the law says to every man. Then, when I am shut off thus at the very first question and even then when I said I did my best, then I have nothing more to say. Is

that not what the scripture says: "That every mouth may be stopped." It does just that, does it not?

But there comes a still small voice saying, "Here is a perfect life; here is the life of God. Here is a pure heart; here is a good conscience. here is unfeigned faith." Where does that voice come from? [Congregation: "Christ."] Ah, the Lord Jesus Christ, who came and stood where I stand in the flesh in which I live. He lived there. The perfect love of God was manifested there. the perfect purity of heart manifested there. A good conscience manifested there, and the unfeigned faith of the mind that was in Jesus Christ is there.

Well, then, He simply comes and tells me, "Here, take this." That will satisfy, then, will it? [Congregation: "Yes."] The life manifested in Jesus Christ, that will satisfy the law. The purity of heart that Jesus Christ gives--that will satisfy the law. The good conscience that He can create, that will satisfy. The unfeigned faith which He gives--that will satisfy. Will it? [Congregation: "Yes."]

Well then is that not what the law wants all the time? It is Jesus Christ that the law wants, is it not? [Congregation: "Yes."] That is what the law wants: that is the same thing which it calls for in the fifth of Romans, is it not? But why does it call for it in connection with me? It calls for Christ in me, because the law wants to see that thing in me. Then is not the object of the law of God, the gospel of Christ alone? "Christ in you the hope of glory?" Ah, that is so.

Rom. 5:1, 5. "Justified by faith we have peace with God through our Lord Jesus Christ, and the love of God is shed abroad in our hearts by the Holy Ghost which is given unto us." And that is charity. Supreme love. Acts 15:8, 9, "And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us, and put no difference between us and them purifying their hearts by faith." There is the love of God out of a pure heart.

Heb. 9:14: "How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" There is a clean conscience, brethren, and there is the love of God out of a good conscience.

Then that faith which He gives, which He enables us to keep--the faith of Jesus which enables us to keep the commandments of God--there is the love of God by a faith unfeigned.

Oh then the message of the righteousness of God which is by faith in Jesus Christ, brings us to, and brings to us, the perfect fulfillment of the law of God, does it not? [Congregation: "Yes."] Then that is the object and the aim and the one single [413] point of the third angel's message, is it not? [Congregation: "Yes."] That is Christ. Christ in His righteousness. Christ in His purity. Christ in His love. Christ in His gentleness. Christ in His entire being. Christ and Him crucified. That is the word, brethren. Let us be glad of it; let us be glad of it. [Congregation: "Amen."]

So then when we have Jesus, when we have received Him by faith and the law stands before us or we stand before it and it makes its wondrous demand of charity, we can say, "Here it is. It is in Christ and He is mine!" Out of a pure heart--"Here it is in Christ, and He has given it to me--a good conscience." The blood of Christ has created it in me. Here it is. "Faith unfeigned," the faith in Jesus. He has given it to me. Here it is. Then, just as Steps to Christ tells us, we can come to Jesus now and be cleansed and stand before the law without one touch of shame or remorse. Good. Brethren, when I have that which makes me at perfect agreement with the law of God, then I am satisfied, and cannot help but be glad that I am satisfied.

Now let us turn and read the third chapter of Romans. That tells the whole story without any further study than simply to read the texts. Rom. 3:19-22. We can say amen to every word of it now, right straight along. "Now we know." And that is so. "That what things soever the law saith it saith to them who are under the law. That every mouth may be stopped and all the world may become guilty before God." And is it not that? That which tells me that I am a sinner cannot tell me that I am righteous. "But now"--good. When? [Congregation: "Now."] All right, let us say so, brethren. "But now the righteousness of God without the law is manifested." That is so, is it not? [Congregation: "Yes."] The law cannot manifest it in us, because we cannot see it there. It is there, but we are so blind that we cannot see it there. Sin has so blinded and corrupted us that we cannot see it in the law. And if we could see it there, we could not get it there, because there is not anything in us to start with that is fit for it. We are utterly helpless.

So now "the righteousness of God without the law is manifested. . . . even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe." What does that word "believe" mean when God speaks it? [Congregation: "Faith."] And what is genuine faith? Submission of the will to Him, a yielding of the heart to Him, a fixing of the affections upon Him. That is what He means here to those who will receive Him, because believing is receiving when God speaks. He says so in the first chapter of John, 12th verse. "But as many as received him, to them gave he power to become the sons of God, even to them that believe on his name." "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." Then we can every one here have it tonight? Can have it? Have it, because we believe it.

Well now that is the object of the law then, is it not? To bring us to Jesus Christ that we may be justified by faith, made righteous by faith, that His righteousness--the righteousness of God in Christ--may be ours? That is it. Well, when that is true, when we have got there, then what is the use of the law? Then what is the law for? [Congregation: "It witnesses."] Exactly. Let us read now that part of the twenty-first verse that I did not read: "But now the righteousness of God without the law is manifested, being witnessed by the law." That is as far as we need to read just now. The other belongs there, though. Then, when the law gives a knowledge of sin, in order that we may have the knowledge of the abundance of grace to take away the sin, then grace reigns through righteousness unto eternal life by Jesus Christ--and this righteousness of God by faith in Christ is our own through the working of the law, and this knowledge of sin has brought us to Christ, and we have Him, and the law is satisfied in all its demands that it has made upon us.

Now when it is satisfied in all its demands it has made upon us, then will it stick to that and keep on saying that it is satisfied. That that is all right? When the law has made demands upon us that we cannot satisfy by any other possible means except by Jesus Christ being present in ourselves, then, will the law of God, as long as we stay there, stand right there and say, "That is right, and I am satisfied with it"? [Congregation: "Yes."] Then if anybody begins to question it and says, "It is not so," then we have witnesses to prove it, have we?

Now you see this: that it is necessary for several reasons that we should have witnesses. One in our own connection and in our own personal experience is this: When God speaks and we believe it, then we know, each one for himself that the righteousness of God is our own, that we are entitled to it, that it belongs to us and that we can rest in perfect peace upon it. But there are other people that need to know this, too. Can they know it by my saying so? [Congregation: "No."] Can they know it by my saying that I assent to this and that I say that is so and therefore it is so? Will that convince them? Is that proof enough to them? [Congregation: "No."] They need something better even than my word. Don't you see, the Lord has met that very demand and has given us witnesses to which they can appeal and they can go and ask these witnesses whenever [414] they please whether this that we have is genuine or not. Is that so? [Congregation: "Yes."]

They need not come and inquire of us; if they inquire of us, of course we can tell them what the Lord has told us to say and if that is not enough, they can go and ask those witnesses. We can say, There are some friends of mine. They know me from my birth till now. They know me better than I do myself and if you want any more than this that I say, go and ask them. They will tell you. How many of them are there? [Congregation: "Ten."] is their word worth anything? Do they tell the truth? Ah, they are truth itself. They are the truth. Psalm 119:142. Well then it is impossible for them to testify otherwise in bearing witness than that. When they say that that demand is satisfied, "This life is well pleasing to me," that is enough for anybody in the universe, is it not? [Congregation: "Yes."]

So then the man who claims to believe in Jesus and claims the righteousness of God which comes to the believer in Jesus, is his claiming it enough for this world? [Congregation: "No."] Or is our word in regard to it enough? [Congregation: "No."] Well, they will say and there are lots of them that will say it, "Why yes, we believe in the Saviour. I have a right to claim, too, the righteousness that He has, the perfect holiness and perfect sanctification and that I have not sinned for ten years and am above all temptation, even, and I know it." Well, how do you know it? "Why, I feel it in my heart. I feel it in my heart and have for several years." Well, that is no evidence at all, for "the heart is deceitful above all things and desperately wicked." Deceitful above how many things? [Congregation: "All things."] All things? [Congregation: "Yes."] Above Satan even? [Congregation: "Yes."] Is the heart actually deceitful above all things? [Congregation: "Yes."] He says so, whether we can understand it or not. It is more deceitful than Satan himself, isn't it? [Congregation: "Yes."] The heart will deceive me quicker and more often than Satan will.

Well then when that person feels in his heart is that a good kind of evidence? When my heart says that I am good, then what is it doing? [Congregation: "It is deceiving."] Solomon said, "He that trusteth his own heart is a fool." And he is not only a fool, but he is fooled in this thing, is he not? [Congregation: "Yes."] It is bad enough for a wise man to be fooled, but when a fool is fooled, what in the world is the thing coming to? Therefore, we cannot afford to trust such things as that on such an important question as this. No, sir. We need better evidence than a man's heart that he has got the righteousness of God and that he is all right and is fit for the judgment and that he has not sinned for ten years, holy and sanctified and above temptation, etc., etc. We need something better than that, and the fact of the matter is, Jesus was here in this world a good while, and He never was above temptations while He was here. Christians are not, either, while they live.

Well then that evidence is not enough. We want something more than that. And if that person who claims to have the righteousness of God by faith in Jesus Christ has only that for a witness, and his testimony can go only that far, then what is his claim worth! [Congregation: "Nothing at all."] Just nothing at all. It is a deceptive claim. He never can realize upon it. So the Lord has not left us there. Last night we found in our lesson that when we want to know that these things are so in our experience we are not to look within to find out whether it is so, but to look at what God says to see whether it is so. When we have found Jesus Christ and have Him then the Lord does not want us to look within to see whether He is there. He has furnished us witnesses, whose testimony will tell us all the time that He is there and these will tell everybody else that He is there. The righteousness of God is now manifested which is by faith of Jesus Christ and when it is, it is witnessed by the law.

Then the law is, first, to bring us unto Christ and after it has led us to Christ and we have found Him, then it witnesses that that is just the thing. First, to give the knowledge of sin and second to witness to the righteousness of God which is by faith. Well then anybody who uses the law of God for any other purpose than these two purposes at any time, what is He doing with the law of God? [Congregation: "Perverting it."] He is perverting the whole thing. He is using it for purposes that God never intended at all. So then, though a man or an angel use the law of God in any other way or for any other purpose than those two things--a man can use it for both, but angels can use it for one--He has perverted the law of God.

Where is our righteousness from? [Congregation: "God."] "Their righteousness if of me, saith the Lord." 2 Cor. 4:6. "For God, who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Where do we find the knowledge of the glory of God? [Congregation: "In the face of Jesus Christ."] In the face of Jesus Christ.

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: [415] "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.

Do we look to the law for righteousness? [Congregation: "No."] Even after we have been brought to Christ, do we look there for righteousness? [Congregation: "No."] Where do we look for righteousness? In the face of Jesus Christ. There "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," from righteousness to righteousness, from character to character, from goodness to goodness, even as by the Spirit of the Lord.

Then don't you see how the righteousness of God and the Holy Spirit go hand in hand? Don't you see that when we obtain the righteousness which is by faith of Jesus Christ, the blessing of Abraham indeed, that then the Holy Spirit cannot be kept away from us. You cannot separate the two. They belong together. Then when we have that and know that we have that by the faith in His word, then He says we have a right to ask for the Holy Spirit and to receive it too.

Why, look at it. Gal. 4:5: He came "to redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of his Son into your hearts." He sends it. He does not want to hold it back. He sends it into the heart. It is a free gift.

Then I say, don't you see that it is impossible to keep the righteousness of God and the Holy Spirit separate? So then, "changed into the same image from glory to glory, even as by the Spirit of the Lord" and when the image of God in Jesus Christ is found in us, what then? There is the impress, the seal of God. You have heard that in the other lessons. When by looking into the face of Jesus Christ, and there alone, having received the righteousness of God which is by faith in Him and looking ever into His glorious face that reflects the glory of God, the effect of that is to change us into the same image, to perfect the image of God, and restore it in us, by the working of the Spirit of God upon the soul. And when that is done, then the same Spirit of God is there to affix the seal of the living God, the eternal impress of His own image.

So then after we have come to Christ, after we have found Him, then we do not look into the law for righteousness. Where do we look? [Congregation: "In the face of Jesus Christ."] Into the face of Jesus Christ, and while we look there what does the law say? [Congregation: "That is right."] The law testifies, "That is the place to look. That is what I want you to have. That is satisfactory. We are perfectly agreed." Where in heaven do the angels look? Don't they look into the law to see whether they are right or not? [Voice: "Always beholding the face of our Father."] "Their angels do always behold the face of my Father which is in heaven." Then where does the righteousness of the angels come from? [Congregation: "God."] From God through Jesus Christ, is it not? And what does the law in the throne of God, the foundation of His throne, what

does the original copy of His law do there? When the angels look into the face of Him who sits upon the throne, what does the law, that never was touched by man, and never could be, what does it do there? It witnesses to the righteousness of God which they obtain without the law.

This was always the true idea of the uses of the law of God. When the people had sinned and done anything against the commandments of the Lord concerning things which ought not to be done and were guilty, then they were to bring the sacrifice they were forgiven. Lev. 4. And then as now the commandments witnessed to the righteousness which they obtained by faith in Jesus. And therefore the Tabernacle was called "The Tabernacle of witness." Acts 7:44 and Numbers 17:7, 8; 18:2. The tabernacle of the testimony is the same thing, because testimony is the evidence given by a witness. So that the tabernacle was the tabernacle of witness or testimony, the ark was the ark of the testimony or witness, because it contained the tables of the testimony. The tables of stone, the tables of the law, were the tables of the testimony, because they were the evidence of the witness, which God appointed to witness to the righteousness of God, which comes without the law, by faith of Jesus Christ alone. Then it is everlastingly true throughout the universe that "If righteousness come by the law, then Christ is dead in vain." Gal. 2:21. Forever and everywhere it is true that "Their righteousness is of me, saith the Lord." And the law witnesses to the righteousness which all obtain from God without the law, but by Jesus Christ.

Then isn't it true, as I said, awhile ago, that whether man or angel, if he uses the law of God for any other than one, or both of these two purposes, he perverts the law of God entirely from what God ever intended. Well then the righteousness of God which is by faith of Jesus Christ, that [416] satisfies everything, does it not? Everything now, and how long? [Congregation: "Forever."] Now and evermore it satisfies everything. Well then we may know for our own selves that it is ours by the evidences that God gave us last night and they are everlastingly sure, and everybody in this world may know that we are entitled to it, by the witnesses that God has given.

Well, this is to fit us for the seal of God, the righteousness of God, in order that through this we may be changed from glory to glory, into the same image, and when that is completed what then? What witnesses to that? [Congregation: "The Sabbath of the Lord."] It will witness to that finished completed work all the way through.

As Professor Prescott gave us in his sermon, it is the presence of Christ that makes holy and sanctifies the place where it is. And when the presence of Christ is there in its fulness, then what is that place? That is sanctified. What is the sign of sanctification? [Congregation: "The Sabbath."] And sanctification complete is God's

complete work in the soul. Then when the work of God is completed in the soul, the law of God will witness to it all the way. But what particular part of the law of God is a witness to that particular thing, the complete sanctification of His people? [Congregation: "The Sabbath of the Lord."] It stands there as the witness and as the chief witness and the two coming together testify and the seal is affixed. That work is completed.

Brethren, how can we get away from the seal of God? Then are we not right now in the time of the sealing? [Congregation: "Yes."] And it is through the righteousness of God which is by faith of Jesus Christ, is it not? Yes, sir. And then when that seal is received; when that is affixed there, then these can stand through the time of the plagues, through all the temptations and trials of Satan when he works with all power and signs and lying wonders. For the promise is "as thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth."

And when that is past--then entrance into the heavenly city. Entrance into the heavenly city. Thank the Lord. There are the tests that we are to pass through, but, brethren, when we have this righteousness of Jesus Christ, we have that which will pass through every test.

And in that day there are going to be two parties there. There are going to be some there when the door is shut, and they will want to go in, and they say, "Lord, open to us. We want to come in." And someone comes and asks, "What have you done that you should come in? What right have you to enter the inheritance here? What claim have you upon that?" "Oh, we are acquainted with you. We have eaten and drunk in thy presence, and thou hast taught in our streets. Yes, besides that we have prophesied in thy name. In thy name we have cast out devils and in thy name we have done many wonderful works. Why, we have done many wonderful things. Lord, is not that evidence enough? Open the door."

What is the answer? "Depart from me, ye that work iniquity." What did they say? "We have done many wonderful works. We have done them. We are all right. We are righteous. We are just. Exactly right. Therefore we have a right to be there. Open the door." But "we" does not count there, does it?

There is going to be another company there that day--a great multitude that no man can number--all nations and kindreds and tongues and people, and they will come up to enter in. And if anyone should ask them that question, "What have you done that you should enter here? What claim have you here?" The answer would be:

"Oh, I have not done anything at all to deserve it. I am a sinner, dependent only on the grace of the Lord. Oh I was so wretched, so completely a captive and in such a bondage that nobody could deliver me but the Lord Himself; so miserable that all I could ever do was to have the Lord constantly to comfort me, so poor that I had constantly to beg from the Lord; so blind that no one but the Lord could cause me to see; so naked that no one could clothe me but the Lord Himself. All the claim that I have is what Jesus has done for me. But the Lord has loved me. When in my wretchedness I cried, He delivered me. When in my misery I wanted comfort, He comforted me all the way. When in my poverty I begged, He gave me riches. When in my blindness I asked Him to show me the way, that I might know the way, He led me all the way and made me to see. When I was so naked that no one could clothe me, why, He gave me this garment that I have on, and so all I can present, all that I have to present as that upon which I can enter, any claim that would cause me to enter, is just what He has done for me. If that will not pass me, then I am left out, and that will be just too. If I am left out, I have no complaint to make. But, oh, will not this entitle me to enter and possess the inheritance?"

But he says, "Well, there are some very particular persons here. They want to be fully satisfied with everybody that goes by here. We have ten examiners here. When they look into a man's case and say that he is all right, why then he can pass. Are you willing that these shall be called to examine into your case?" And we shall answer, "Yes, yes, because I want to enter in, and I am willing to submit to any examination, because even if I am left out I have no complaint to make. I am lost anyway when I am left to myself. [417]"

"Well," says he, "we will call them then." And so those ten are brought up and they say, "Why, yes, we are perfectly satisfied with him. Why, yes, the deliverance that he obtained from his wretchedness is that which our Lord wrought; the comfort that he had all the way and that he needed so much is that which our Lord gave. The wealth that he has, whatever he has, poor as he was, the Lord gave it, and blind, whatever he sees, it is the Lord that gave it to him. And he sees only what is the Lord's. And naked as he was, that garment that he has on, the Lord gave it to him. The Lord wove it, and it is all divine. It is only Christ. Why, yes, he can come in."

[Here the congregation began singing:--

"Jesus paid it all,  
All to him I owe;  
Sin had left a crimson stain:  
He washed it white as snow."]

And then, brethren, there will come over the gates a voice of sweetest music, full of the gentleness and compassion of my Saviour--the voice will come from within, "Come in, thou blessed of the Lord." [Congregation: "Amen."] "Why standest thou without?" And the gate will be swung wide open, and we shall have "an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Oh, He is a complete Saviour. He is my Saviour. My soul doth magnify the Lord. My soul shall rejoice in the Lord, brethren, tonight. Oh, I say with David, come and magnify the Lord with me and let us exalt His name together. He has made complete satisfaction. There is not anything against us, brethren. The way is clear. The road is open. The righteousness of Christ satisfies. That is light and love and joy and eternal excellence.

Isn't it true, then, of Isa. 60:1: "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." Brethren, He can do it. He wants to. Let us let Him. [Congregation: "Amen."] And let us praise Him while He is doing it.

Now can't we praise the Lord. Then everybody in this house that wants to do it, you just go right ahead now. I will say amen to every word of it, for my soul magnifies Him, too, brethren. My soul praises Him, too brethren, because He is my Saviour. He has completed the work. He has done His gracious work. He has saved me. He saves all. Let us thank him forevermore.

Professor Prescott: The times of refreshing are here, brethren. The Spirit of God is here. Open the heart, open the heart. Open the heart in praise and thanksgiving.

THE THIRD ANGEL'S MESSAGE – Sermon 19

*Sabbath as the Sign of the Creator*

A. T. Jones, – March 1, 1893

We will begin tonight with the first verse of Revelation 14:--

"And I looked and lo a Lamb stood on the mount Sion and with him a hundred forty and four thousand, having his Father's name written in their foreheads." This same number is referred to in the 7th chapter and 4th verse, but I read from the first verse, however: "And after these things I saw four angels standing on the four corners of the earth, holding the four winds of the earth that the wind should not blow on the earth, nor on the sea, nor on any tree. And I saw another angel ascending from the east, having the seal of the living God: and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, Saying, Hurt not the earth, neither the sea, nor the trees, till we have sealed the servants of our God in their foreheads. And I heard the number of them that were sealed: and there were sealed a hundred and forty and four thousand." [438]

All we read these two scriptures for is to get the connection, which shows that the seal of God and the name of God are inseparably connected. The 144,000 had the name of their Father in their foreheads, and they were sealed with the seal of the living God in their foreheads. Then, when we find out what the name of God is, we shall know what the seal of God is, for that which will bring to us His name and put in our minds His name and put upon us and in us His name will be the seal of God.

Now turn to Exodus 3:13, 14. This refers to the time when the Lord appeared to Moses in the burning bush. He sent Him to deliver the people of God from Egypt: "And Moses said unto God, Behold, when I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you, and they shall say to me, What is his name? what shall I say unto them? and God said unto Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you." The Lord had said to Him so far only this, as we read in the sixth verse, "I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob."

Now, Moses asks, "When I come unto the children of Israel, and shall say unto them, the God of your fathers hath sent me unto you; and they shall say to me, What is his name? what shall I say unto them? and God said unto Moses, I AM THAT I AM: and he said, thus shalt thou say unto the children of Israel, I AM hath sent me unto you.

and God said moreover unto Moses, **Thus shalt thou say unto the children of Israel, The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you: this is my name forever, and this is my memorial unto all generations.**"

But what is His name? "I AM THAT I AM." He had said, and they knew, that he was the God of Abraham, the God of Isaac, and the God of Jacob," and the God of their fathers. They knew their fathers had a God whom they worshiped. These folks had heard of the God of their fathers. They remembered, though dimly now, the God of their fathers, **but now he reveals to them that the God of their fathers is the God whose name is 'I AM THAT I AM,' and "this is my name forever, and this is my memorial unto all generations."**

**Then the name of God and His memorial go together. Do you see? But, what is His name? "I AM," only? No. His name is not simply 'I AM,' BUT 'I am' what? "I AM." That is the idea of "that"; "I AM" that which, or what, "I AM." Now it is not enough you see for the Lord to state to men that He is, but we need to now that He is what He is, for the knowledge of Himself to do us any good.** Existence is to us not enough to know of God--it is not enough for us to know that He exists, but we need to know what He is and what He exists for in respect to us. Therefore He did not say simply, "'I AM,' that is my name." No, but "I AM" what 'I AM.' That is His name and if we will know God truly, we must know not only that He is, but that He is what He is and until we know what he is, we do not know Him.

The same thought is expressed in Heb. 11:6: "Without faith it is impossible to please Him (God): for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." **Well, what is the reward which God gives to those who seek Him? It is Himself; Himself, all He is, and all that He has. But, if we had all that He has without having Himself, what good would that do us? You see, if we had all that He has, and were still ourselves, we would be simply supreme--well the next thing to devils, would we not? To give a man all that God has and he still remaining the man that He is, it would be a fearful thing. Therefore it is nothing to us that God gives us all that He has, unless He gives us what He is, unless He gives us Himself. Therefore, when He gives us what He is, giving us Himself, His character, His nature and His disposition, then we can use what he is as well as what He has, in his fear and to His glory. Consequently the same thought is there, not only that He is, but He is what He is, and "He that cometh to God must believe that he is" and that He is what He is.**

Well, then, to follow this thought, what is God first of all to all things and all persons in the universe? [Congregation: "Creator."] Assuredly! The first thing that He is to anything, animate or inanimate is Creator; for by Him all things exist. He is author of all things. Then the first thing for men, for angels, or intelligences is to know Him as Creator. Now, He says, "I AM THAT I AM." Then the first that comes to any creature as to what He is; that is, understanding His name, is that He is Creator. So we have found that in connection with His name His memorial stands inseparable. And therefore "this is my name forever, and this is my memorial unto all generations."

Turn to Ezekiel 20:20. You are familiar with the scripture: "And hallow my Sabbaths, and they shall be a sign between me and you, that ye may know that I am the Lord your God." What is the Sabbath a sign of, then? A sign that He is the Lord God. But that He is the Lord God in point of existence, that is not His name. It is more than that, but the Sabbath being the sign that He is Lord God, is it not the sign that He is what He is, as well as that He is? [439]

[Congregation: "Yes."] Now, think of that. Is it? [Congregation: "Yes, sir."] The Sabbath being the sign that He is the true God--and He having told us that He is what He is, therefore the Sabbath is the sign of what God is as well as the sign that He is. See? [Congregation: "Yes."] Then that being His name, "I AM" what "I AM," and the Sabbath being the sign that He is what He is, don't you see how that is His name forever, and that is His memorial forever? Then, He has given the Sabbath. "Remember the Sabbath day to keep it holy." He has given that as the memorial that He is the Lord. Consequently, "that is my name forever." That is His memorial.

[Voice: "Please repeat that."] All right. Let us go back and take the thought at the beginning. The Sabbath, He says "ye shall hallow," and it shall be a sign. Saturday is not a sign of the true God. Saturday is not anything. A man who keeps Saturday can do so without knowing the Lord just as He can keep Sunday without knowing the Lord, but He can't keep the Sabbath without knowing the Lord. There are three classes of observers of a day in the world: There are Saturday-keepers, Sunday-keepers, and Sabbath-keepers. What God wants is Sabbath-keepers. But there has been too many Saturday-keepers pretending to be Sabbath-keepers. That is the mischief of these last days.

"Hallow my Sabbaths, and they shall be a sign." That is the thing to start with. Then the Sabbath is a sign which He has set for us, which He Himself has given, "that ye may know that I am the Lord your God." The Sabbath being the sign that He is the

Lord God, He is not only God in point of existence, but He is, and He is what He is, for that is His name. See? "I AM" what "I AM," The Lord God. The Sabbath is a sign that He is the Lord God. The Sabbath, therefore, is a sign that He is, and that He is what He is. But His name, He says, is "I AM THAT I AM." "This is my name forever, and this is my memorial unto all generations." The sign that He is what He is is what? [Congregation: "The Sabbath."] But He says, "The Sabbath is my memorial." "He hath made a memorial for His wonderful works," and so on. Then, don't you see that that which is the sign that He is what He is, that being His name forever, that is His memorial forever? Now, shall I say it over? [Voice: "No, I can see that."] Have you got that now? [Congregation: "Yes, sir."]

Well, now let us go on with it. The Sabbath being the sign that He is, and that He is what He is, and the first thing that He is is Creator, the first thing that the Sabbath then must signify is Creator. But, is that the only thing that it will signify? No, because He is more than that not more than that in the sense of being different from that--because all things are in that, but what He is in that is more largely expressed in other places, so that we can know more fully what He is in that. Well then Exodus 31:17: "**It is a sign between me and the children of Israel forever: for in six days the Lord made heaven and earth, and on the seventh day He rested and was refreshed.**" Now, it is a sign "that ye may know that I am the Lord your God." And wherein is it this sign? Is it not because "in six days the Lord made heaven and earth and on the seventh day he rested and was refreshed." It being a sign of that because He did that, it is a sign of Himself in the doing of that. Is that so? [Voice: "Yes."]

Now put the two together: It is a sign that He is the Lord, because "in six days" He "made heaven and earth." Then, as we have found, the first thing that God is is Creator. The first thing that the Sabbath signifies is Creator, in signifying what He is. But the Sabbath commandment is, "Remember the Sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day and **hallowed it.**"

**Now remember the Sabbath day. What is the Sabbath day? As we have already read in the twentieth chapter of Ezekiel: "A sign that ye may know that I am the Lord." Remember that thing which signifies that I am God. We are to remember that thing which signifies that He is God. Then is not that the memorial which brings Him to people's remembrance?** For that is what a memorial is for, to bring to remembrance. He wants to be brought to the remembrance of His creatures and has

given that which will do it. And now He tells us "remember that thing which will do it."

**Now a thought right there: We are to remember the thing that brings Him to remembrance, or, in another word, brings Him to mind. When He is brought to mind, He is not only brought there as He who exists, but as what He is. And when He for what He is, is brought to our minds, that is His name, is it not? Where is the name? [Congregation: "In the forehead."] "With the mind I serve the law of God." See? Then God wants to be in people's minds? And the Sabbath is that which brings Himself--not a theory of Him--but Himself, to bring Him to the remembrance, to bring Him to mind, because the Sabbath is the sign "that I am the Lord your God." And now remember the sign, remember that which signifies and brings to mind Myself, brings to mind the Lord thy God. And He is what He is. To bring Him and what He is to your mind. That is the thought. Then is not that His memorial? [440]**

**The very purpose of a memorial, the very object of it is to bring the thing that is touched upon to mind. So you can see that that being the case, the name of God and His memorial, His Sabbath, cannot be separated at all. Consequently when He told Moses that "I am that I am," that is His name forever, and that is His memorial to all generations; because the memorial brings Him to mind, and bringing Him to mind, as what He is, that puts God into the mind in His real name, and so the Father's name in the minds of those people who are mentioned is the seal of the living God in their foreheads.**

The first thing, then, that is signified thus in the Sabbath is Creator, creative power, but that is brought to mind through the things which are made. It is a sign that He is the Lord because He made all these things. Consequently the Sabbath is the sign, the memorial of the Lord our God as manifested in creation.

Now let us study a moment how He manifested Himself in creation. Heb. 1:1,2: "God, who at sundry times and in divers manners spake unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also he made the worlds."

And the first verses of John: "In the beginning was the Word, and the Word was with God and the Word was God. The same was in the beginning with God. All things were made by him, and without him was not anything made that was made." Now the 14th verse: "And the Word was made flesh and dwelt among us."

There is another verse we will read right upon the same thing, which tells it in a different way. Eph. 3:9, and the last words of the verse: "God, who created all things by Jesus Christ."

**Then God in creation manifested Himself in and through Jesus Christ. Is that so? [Congregation: "Yes."] Then the man who does not know Jesus Christ, will he get right ideas of created things, of creation? [Congregation: "No."] He will not find God there; he will not find the ideas of God there, because God is manifested in Christ in creation.**

Now further: How did He manifest Himself in Christ in creation? In creating, we had better say, perhaps, because we are at the origin of all things now. **How, then, did He manifest Himself in Christ in creating? Ps. 33:6, 9: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth." "For he spake, and it was; he commanded, and it stood fast." I was there.**

Heb. 11:3: "Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear." So far we have found that God manifested in creation is the first thing in which what He is can be known. But God is manifested in creating, in Jesus Christ; and God is manifest in creating in Jesus Christ, by His word. And that word by which He created all things has in it the power to make a thing appear which before could not be seen at all, because it was not. See? "The worlds were framed by the word of God, so that things which are seen were not made of things which do appear." Then after God spoke, things were seen which before He spoke did not appear at all. Nobody could see them. **Then there is power in the word which God in Jesus Christ speaks, that is able to make a thing; in other words, able to produce the thing which He names in the word He speaks.** That is, God can call those things which be not as though they were and not lie. A man can speak of those things which be not as though they were, but there is no power in His word to produce the thing which He speaks, and consequently He lies.

And there are many people who do that thing. They speak of those things that are not as though they were, but it is a lie. And the reason that it is a lie is that there is no power in them or their word to produce the thing. They would willingly have it that way, they would willingly have what they are speaking to be real; but it is not so, and they speak of it as though it were, yet it is a lie, however much they would like to have it be real. There is no power in their word to produce the thing desired in their minds when they speak the word.

But God is not such. **The thought that is in His mind, expressed in a word, the word produces the thing that was in the thought. The creative energy, the divine power, is in the word which God speaks. Consequently, when there were no worlds that appeared at all, God in Jesus Christ spoke, and there the worlds were, and there they are yet, because He spoke then.**

Now let us read two verses that have these thoughts in them. **Not only does the word of God which He speaks, produce the thing that is in the thought, but it keeps that thing in existence after it is produced, and in the place where God wants it, after it is produced.** I want you to see that the word which God shall speak has all that power in it.

Now turn to Col. 1:14. **He is speaking of Christ the Son of God, "in whom we have redemption through his blood, even the forgiveness of sins: who is the image of the invisible God, the firstborn of every creature:** for by him were all things created, that are in heaven and that are in earth, visible and invisible whether they be thrones or dominions or principalities or powers: all things were created by him and [441] for him and he is before all things and by him all things consist." Or by Him all things hold together. But what made them? What made this world as it is? The power of His word. [Voice: "He commanded and it stood fast."] The world is quite large. There are a good many ingredients in it, but when He spoke, it came, with all the ingredients in it. The word, then, that produced it holds it together in the shape that it is.

Well then, now the other thought in the third verse of Heb. first chapter: "God, who at sundry times and in diverse manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the express image of his person, and upholding all things by the word of his power." **What holds these up since they were made? [Congregation: "The word of His power."]** Has he been compelled to keep on talking since He spake that time, in order to keep these things in place? [Congregation: "No."] Is it necessary that He should keep on talking to the world every day, to hold it together? [Congregation: "No."] Is it necessary that He should keep on talking all the time to the worlds and the planets to keep them in their courses and in their places? No. **the word which produced them in the beginning has in it the creative power which holds them together and holds them up.**

**2 Peter 3:1-7: "This second epistle, beloved, I now write unto you; in both which I stir up your pure minds by way of remembrance; that ye may be mindful of the**

**words which were spoken before by the holy prophets." Mindful of what? The words which were spoken before by the holy prophets. Why are we to remember them? Because He wants us to find out what those words are worth, and, remembering the words, to obtain in our minds, in our lives, the strength and the force of the words. Because the words which were spoken by the prophets were the words of God, which they spake by "the Spirit of Christ which was in them, when it testified beforehand the sufferings of Christ and the glory that should follow."**

Mindful of those words, then; "and of the commandment of us the apostles of the Lord and Saviour: knowing this first, that there shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. For this they willingly are ignorant of" --that is, people that talk that way, that all things continue as they were from the beginning, are willingly ignorant--"that by the word of God the heavens were of old, and the earth standing out of the water and in the water: whereby the world that then was, being overflowed with water, perished."

By what did the world overflow with water? [Congregation: "The word of God."] God spoke. "But the heavens and the earth, which are now, by the same word are kept in store, reserved unto fire." What does he call our attention to there, in respect to the word which he wants us to remember. **He wants us to be fully minded of the words of God, because that word at the first produced the worlds; that word holds them there; that word brought the flood; that word rescued the earth from the flood, and still keeps it. Then that word that can produce worlds and recover worlds; that word he would have us to keep fully in mind, that we may know the power of that word.**

Well, then you see in all this there is the same thought still, that that word which produced all, holds all together, holds all up, and preserves all, until God speaks again. When He speaks again, then everything goes to pieces; for when that day comes in which there comes "a great voice out of the temple of heaven, from the throne, saying, It is done," then there are thunderings and lightnings and voices and an earthquake, such as was not since men were upon the earth, so mighty an earthquake and so great, and "every island fled away, and the mountains were not found"; and the cities of the nations fall; the heaven itself splits open and rolls away. I tell you when that day comes the man who is fully minded of the word that does it all, he is perfectly safe. Because when that word which produces these things is my confidence, when that word is my foundation, when that word itself is my trust, why, no difference if the earth does go, His word remains; that is all right.

**So then God was manifest in Christ by His word in creating and is still manifest thus, in the created things--in creating, in preserving, holding together, and holding up.** So that gravitation is God in Jesus Christ. Science tells us that the law of gravitation holds things up, you know; but what is gravitation? "Why, that is what holds things up." There is a better answer than that. That answer is gravitation, the law of gravitation, holds all these things up and in their places. But what is gravitation? It is the power of God manifested in Jesus Christ in creation; that is gravitation.

Cohesion, in science, is to hold together. But what is cohesion? All the answer that science can give is, The word "cohesion" is from two Latin words, co and haerere, signifying to hold together; in other words, cohesion is cohesion; that is the answer. There is a better answer than that. There is God's answer, and He tells us that cohesion is the power of God manifested in Jesus Christ in creation; for by Him all things consist, cohere, hold together; that is cohesion.

The origin of all things is not spontaneous generation; it is not evolution. It is God manifest, the power of God manifested in Jesus Christ by His word producing all things that are seen, which before did not appear at all. Then God in Jesus Christ is the origin of all things; that is creation. God in Jesus Christ is the preserver of all things; that is cohesion. God in Jesus Christ is the upholder of all things, and that is gravitation.

## THE THIRD ANGEL'S MESSAGE – Sermon 20.

### The Spirit of Christ through the Sabbath

A. T. Jones. March 2, 1893.

Beginning just where we stopped last night--the thought last night and what we wanted to dwell upon particularly last night, was to find God in Christ in His word in creation; in creating, preserving, holding together and holding up, all things.

Six days He employed in creating, and then the record is (Gen. 2:1-3): "Thus the heavens and the earth were finished and all the host of them. And on the seventh day God ended his work which he had made. And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work which God created and made." And this made it the Sabbath day for man; but the thought still before us is that the Sabbath is the sign that He is what He is, in creating, and in all things else that He is; at the same time, however, that all things that He is, is in the fact that He is Creator.

Then, when He had finished creating, He rested and was refreshed, that is, took delight in the reflection in the created things, of the thought of His mind, the completion of the purpose, as it was manifested in the finished creation. That is the thought in the word "refreshed" in Exodus 31:17. Six days He employed in making the heavens and the earth, and "the seventh day he rested and was refreshed," took delight, rejoiced in his completed purpose, in the creation--the purpose that was in his mind before creation was spoken into existence. Then He blessed the day, made it holy and sanctified it. Therefore the commandment tells us: "Remember the Sabbath day," that is, the rest day, "to keep it holy; six days shalt thou labor, and do all thy work: But the seventh day is the" rest--"the Sabbath"--the rest "of the Lord thy God." Whose rest is it? [Congregation: "God's."] Whose rest is it then that we should take and enjoy on the Sabbath day? [Congregation: "God's."] Then the man who takes his own rest and enjoys his own rest and not the Lord's rest, does he keep the Sabbath? [Congregation: "No."] He keeps Saturday, doesn't he? [Congregation: "Yes."] A man who takes his own rest on Saturday, even though he enjoys his rest on that day, is not keeping the Sabbath, the Lord's rest, and even though he enjoys it, he keeps Saturday only and not Sabbath.

The man who receives and enjoys the Lord's rest on the seventh day, he keeps the Sabbath, because it is God's rest that he keeps. That is what he does. It is God's rest day. "Six days shalt thou labor, and do all thy work: But the seventh day is the" rest of the LORD thy God, not yours. It is His; His rest, and when we remember the rest day, whose rest day is it we remember? Ours or His? [Congregation: "The Lord's."] Yes,

the Lord's. It is altogether God's rest, and the idea of God's rest in the thought of the Sabbath commandment, and the reasons that are given in the commandment, are the same. We are to work six days. The reason is: because the Lord in making heaven and earth worked six days and rested the seventh. And we are to rest the seventh day, because the Lord rested, and blessed it, and sanctified it and hallowed it.

What kind of rest was that, or is that, which is in the seventh day? [Congregation: "Refreshing."] Whose refreshing? [Congregation: "God's."] What is God? [Congregation: "Spirit."] God is Spirit. The only kind of rest which He could possibly have is spiritual rest. Then the man who does not obtain and enjoy spiritual rest in the seventh day, he does not keep the Sabbath, because Sabbath rest is spiritual rest; it is God's rest, and that alone. It is spiritual rest, and the sabbath is a spiritual thing, and God's rest is in the day; spiritual rest is in the day. And by observing the day by faith--"spiritual things are spiritually discerned" by observing the day by faith, that spiritual rest comes to him who observes the Sabbath. That spiritual rest which God put into the day, which became a part of the day, that spiritual rest which is there, comes to a man and is enjoyed and known by him who keeps the Sabbath, the only way it can be kept, by faith in Jesus.

Then He blessed the day. Then the blessing of God is also in the day; the rest of God is in the day, and the joy that we have found, the refreshing, the delighting, the joy of the Lord is also in the day. The blessing of the Lord is in it, too; for He blessed the day. Now, is that blessing in the day yet? [Congregation: "Yes."] If a man does not observe it or pays no attention to it, is the blessing in it? [Congregation: "Yes."] But it does not reach the man, if he does not believe.

Now the thought we had last night--the force of the word of God--the word of God, which spoke the worlds into existence, what effect has it on the worlds and has it had since that day? [Congregation: "It upholds them."] That word that He spoke then keeps the worlds together and in their courses ever since. How long will it do so? [Congregation: "Forever."] "The word of our God abideth forever."

Now there is the word of God, that He blessed the seventh day. What is the effect of that blessing which, away back there, He put upon the day? It is there yet, and it will always be there, because to all eternity it will be a fact that God did bless the seventh day; that He Himself cannot contradict, you [451] see. He Himself cannot say that He did not bless the seventh day, for He says He did. Even if He should blot out the whole of creation, it would still be a fact that He blessed the seventh day when it was there. Wouldn't it? [Congregation: "Yes."] Then that is settled. Then to all eternity it will remain a fact that God did bless the seventh day. And just as long as it remains a

fact that He did it, so long will it remain a fact that the blessing of God is in it and so long it will remain a fact that the man who observes it as only the Sabbath can be observed--by faith in Jesus--he will get the blessing of God out of it and enjoy it as such.

Now referring to the first chapter of Genesis, there we read in the twenty-seventh and twenty-eighth verses: "God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them." What day was that? [Congregation: "The sixth day."] Then God blessed the man before He blessed the seventh day. That is settled, is it not? [Congregation: "Yes."] Now is it as much of a certainty that He blessed the day as it is that He blessed the man? [Congregation: "Yes."] Is the blessing with which He blessed the day, as real as the blessing with which He blessed the man? [Congregation: "Just the same."] It is as real. What was the blessing? Whose blessing was it that He put upon the man? [Congregation: "The blessing of God."] Whose blessing did He put upon the day? [Congregation: "God's blessing."] Well, then, **when that blessed man came to that blessed day, did he receive additional blessing in the day beyond what he had, before he came to the day?** [Congregation: "Yes."]

Then the Sabbath was intended to bring to the man, who was already blessed of God with spiritual blessings--**the Sabbath was to bring to man additional spiritual blessings?** Well, is that so still? [Congregation: "Yes."] **"The word of God liveth and abideth forever." It is so now.**

Well then He made the day holy. But what made the day holy? Now I need not go through the texts on this; you have had these in Brother Prescott's talk Sabbath before last. **What was it that made the day holy?** [Congregation: "The presence of God."] **The presence of God makes things holy. It makes a place holy. It makes a man holy. The presence of God made the day holy. Then the holiness of God is attached to the day. The presence of God, the holy presence of God, is attached to the seventh or Sabbath day. Well then when the man comes to that day, as only man can come to it, spiritually-minded--with the mind of the Spirit of God--and receives the spiritual rest, the spiritual refreshing that is in it, the spiritual blessing that is in it, does he not also receive that presence, become a partaker of that presence, in which is the holiness of God to transform him? He does indeed. And that is Sabbath-keeping.**

Well then He sanctified the day, but I need not rehearse those texts either. **What is it that sanctifies?** [Congregation: "The presence of God."] Then the presence of God, His sanctifying power is in the seventh day. Is that so? [Congregation:

"Yes."] Then the man who comes to the Sabbath of the Lord according to the Lord's idea of the Sabbath of the Lord, and his intent, obtains spiritual rest. He finds that there. He finds spiritual refreshing, delight; he finds spiritual blessing. He finds the presence of God and the holiness which that presence brings to transform him. And he finds that sanctifying power in that presence which sanctified the day to sanctifying him.

For what purpose was all this done? Why was the sabbath made? [Congregation: "For man."] It was made for man. Well then, God rested and put His spiritual rest upon the day for man, did He? [Congregation: "Yes."] God's refreshing, His rejoicing in that day was for man. The blessing with which He blessed it was for man. The holiness which His presence brought to it and which His presence gave to it, was for man. His presence sanctifying it was for man. **Well then was it not that man through the Sabbath might be a partaker of His presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. And he knows it too. He knows it and he is delighted to know it.**

Now another thing: Who was the real present agent in creating? [Congregation: "Christ."] Who was it that rested? [Congregation: "Christ."] Who was refreshed? [Congregation: "Christ."] Who blessed? [Congregation: "Christ."] Whose presence made it holy? [Congregation: "Christ's"] Whose presence is in the day? [Congregation: "Christ's."] Then the man whom the presence of Jesus Christ does not sanctify, and does not make holy and does not bless and to whom it does not bring rest, why, he can't keep the Sabbath. Don't you see, it is only with Christ in the man that the Sabbath can be kept; because the Sabbath brings and has in it the presence of Christ.

So you see when God set up the Sabbath, He had set creation all before man to start with and man could see God in creation. But the Lord wanted to get nearer to man than that. Man could study creation and find a knowledge about God. But God wanted him to have the knowledge of God. **In [452] creation he could know about Him. In the Sabbath he would know Him, because the Sabbath brings the living presence, the sanctifying presence, the hallowing presence, of Jesus Christ, to the man who observes it indeed.** Therefore we see the creation was before man and he could study God in creation and thus know about him. But God came nearer than that and set up that which signifies that God is what He is, and when the man would find what God is

there, then he would not only know about Him from the created things, but would know Him in Himself.

**So then the original purpose of God in creation and the Sabbath as the sign of it was that man might know God as He is and what He is to the world in and through Jesus Christ.** Is not that so? [Congregation: "Yes."] Do you see that? [Congregation: "Yes."] What is it for now, then? [Congregation: "The same."]

Now another thought here. The Sabbath was thus made at the end of creation and the real thing that made creation week. **The Sabbath then was a sign of the power of God manifested in Jesus Christ and the sign of a finished creation--the sign of God as manifested in Jesus Christ in a completed and finished creation.** He saw all that He had made in the five days and behold it was good, but when it comes to the sixth day, He saw all things, and behold it was very good. Gen. 1:31. And His purpose stood completed. "thus the heavens and the earth were finished, and all the host of them," and there they were, the expression of the thought that was in His mind, that the word expressed when He spoke them into existence. Then **the Sabbath--the sign "that I am the Lord your God," because in six days He made heaven and earth and on the seventh day He rested and was refreshed--is the sign of the finished and completed work of God in creation.**

Now let us go on from that. Did man, at that time, in the garden of Eden, standing as God made him, know all of God that he ever could know? [Congregation: "No."] **Then as each Sabbath day came, it would bring to him additional knowledge and presence of God. But who is this? [Congregation: "Christ."] Additional knowledge and presence of Christ in Himself. Then if he had remained faithful, he would still have grown in the knowledge of God, in Himself, in His own experience, growing more and more in all that the nature of God is.** But he didn't stay there. He didn't remain faithful. The creation was completed as God finished it, and all the host of them, and they were according to His own mind. That is so. But **Satan came in and swung man and all this world clear out of God's purpose entirely. Didn't he? [Congregation: "Yes."] Reversed God's order, so that, where God was reflected to man's mind in all things above and in man himself before, now Satan is reflected in man and that puts a blur upon the reflection of God in anything, so that the natural man does not see God, even in nature.**

Well, then, when Satan had swung this out of God's purpose, and turned it about and reversed God's order, the Lord did not leave it then. He said, "I will put enmity between thee and the woman, and between thy seed and her seed." That broke the power of Satan over man to that extent that it released him from total depravity; set

him free to find God. But in whom was that done? [Congregation: "Christ."] Christ again. God in Christ wants to bring man and the world back again into His original purpose. And was it not the same power in Christ and by the same means--His word--that He would bring back men and the world into His purpose, that produced them in the first place? [Congregation: "Yes."]

**It was God in Christ, by His word, that produced the world and man, in the first place. Now Satan has taken it all away from God and turned it contrary to God's purpose. Now it is God in Christ, by His word, that brings men and the world back into His purpose. Then is not the work of salvation simply the power of God in another way than that which brought all things in the first place? In other words, is not salvation creation? Assuredly.**

Now another thought on that to see it still more plainly, if need be. Is God's original purpose in creation completed now? [Congregation: "No."] It was completed, but is it now? [Congregation: "No."] No, sir. When the salvation of mankind is completed will His original purpose then be completed? [Congregation: "Yes."] **Then what is the work of salvation but God's carrying out and completing His original purpose in creation? [Voices: It is the same thing."] "My Father worketh hitherto and I work." Then what can the work of salvation be but original work of creation? The same God, in the same Son, by the same means, to accomplish the same purpose. Well, then isn't the sign of this work in salvation the same as the sign of that work in creation? To be sure it is.**

**Then the Sabbath of the Lord is just as certainly the sign of the creative power of God manifested in Jesus Christ through His word, in the salvation of my soul as it was in the making of this world in the first place.**

But God is revealed everywhere in Christ, in all places, you see. That is the thought before us continually. Then His name is I AM WHAT I AM. But what He is can be known only in Jesus Christ. Therefore to men, to all intents and purposes, to men [453] in this world, Jesus Christ is God Himself and what He is, isn't He? [Congregation: "Yes."] I say to all intents and purposes--not that it is making them one, identical and the same individual, but as no man can know the Father save the Son, and he to whom the Son will reveal Him, no man can know God except as He is revealed in Jesus Christ; consequently, to man, Christ is God and all that He can know of God is in Christ. And therefore Christ becomes practically, to all intents and purposes, God to us; and God said when He was born, He is "God with us."

Well then the Sabbath is the sign that He is the Lord our God. But it is the sign that He is what He is. Then Christ being God to us, is not the Sabbath the sign of what Jesus Christ is to the man who believes in Him. [Congregation: "Yes."] At creation it was the sign of what Jesus Christ is in creation. And now as Christ has to carry on His own work in salvation in order through this means to finish His original purpose in creation, the Sabbath is the same sign of the same creative power, in the same one, Jesus Christ. So it is still the same thing right along. Only now the power is manifested in a different way from what it was before, because of the reversal of the order, but it is the same creative power from the same Person in the same One by the same means, and accomplishing the same purpose. And therefore the same sign is the only one that ever could be attached to it. You cannot have any other sign of it. It is impossible. So that it is literally true that the Sabbath of the Lord, the seventh day, the blessed seventh day, is God's own sign of what Jesus Christ is to the man who believes in Jesus Christ.

Now let us study that a little further. "All have sinned, and come short of the glory of God." "The wages of sin is death; therefore death passed upon all men, for all have sinned." All are dead. Is that so? [Congregation: "Yes."] They are all gone out of the way. They are gone from God's original purpose entirely. **What is the first thing that Jesus Christ is to the man who believes in Him?** [Congregation: "Creator."] **"Created anew in Christ Jesus." God in Christ unto the sinner is still Creator, the very first thing, because God speaks and he lives. By the word of God we live. And "we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them." Eph. 2:10.** Then God made man to walk in good works, but man walked the other way. Now in Christ God brings man up to the place where He started him. **So salvation is only the accomplishing of the original purpose of God in Christ in creation.**

Well, therefore, "if any man be in Christ he is a new creature." **The first thing that Christ is to anybody and the first thing that God is to anybody--to the sinner--in this world is Creator, making him a new creature.** "Create in me a clean heart, O God; renew a right spirit within me." Then the work of God in salvation is creation.

Well, when we have thus found Jesus Christ as our Creator and been made new in Him, then what is the first thing we find in Jesus? [Congregation: "Rest."] Yes, rest, of course. And there is the first thing that He did in the beginning. He rested. So first thing we find in the manifestation of His power in us is rest. What kind of rest? [Congregation: "Spiritual rest."] That is the invitation: **"Come unto me all ye that labor and are heavy laden, and I will give you rest."** Then He says, "I am with you." I am with you. "I will never leave thee nor forsake thee." And when

He spoke to Moses in the wilderness, **"My presence shall go with thee, and I will give thee rest." Ex 33:14. What does His presence give? [Congregation: "Rest."]**

And when that man has become a new creature in Christ and finds that rest what then does He do? [Voice: "Works the works of God."] No. He rejoices first, and he goes to work rejoicing. What did God do? Rejoiced. What does the man do? He rejoices in the purpose of God accomplished in himself. But is that all the rejoicing there is? No. "I say unto you that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance." Then God rejoices again in the rest which He gives to us and which we obtain in Him. And again He is refreshed; again He delights in His people.

**Well then the next thing that belongs to the Sabbath day and the next thing that belongs all through this is blessing. Last verse of Acts, third chapter: "Unto you first, God, having raised up his Son Jesus, sent him to bless you, in turning away from every one of you from his iniquities." Then Christ is a blessing to the sinner, isn't He? He is a blessing to the man who believes in Him. But further: That text that we have studied here so deliciously, Eph. 1:3; "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus." God has given to us all the spiritual blessings He has. They are given to us in Christ, though.**

**But the Sabbath brings to us spiritual blessing. Where did the Sabbath get the spiritual blessing? [Congregation: "From Christ."] Yes, from Jesus Christ. Then in the matter of spiritual blessing which the Sabbath brings to us, it brings it to us from Jesus Christ only and through Jesus Christ only, so that in that respect, the Sabbath is a channel through which spiritual blessing flows from Jesus Christ to the people of God. That is a fact; [454] because all spiritual blessings are given to us in Christ, and the Sabbath has the spiritual blessing of God in it, and therefore it being spiritual blessing it could not get it in any other place or way than in, by, and from Jesus Christ. Consequently the Sabbath is one of those links that Brother Prescott referred to awhile ago that binds us to Christ, that we may have spiritual blessing.**

Then further: "My presence shall go with thee." His presence makes holy the person where he is. And further: Another thought, to come up to the same point another way. "I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." What is the gospel? [Congregation: "The power of God."] What is manifested in Christ? [Congregation: "The power of God."] What is manifested in the gospel? [Congregation: "The power of God."] To what purpose?

[Voice: "Creation."] But the power of God unto salvation is the same power in the creation. It is the power of God in both places. Then whatever the sign of the power of God is in one place, it is the sign of the power of God in every place and in every way, because it is the power of God alone all the time, and you cannot set the power of God against the power of God. So you do not need any other sign of the manifestation of the power of God. You cannot have it; it is impossible.

**Well then the gospel is the "power of God unto salvation," and the gospel is "Christ in you, the hope of glory." Then the man who believes in the gospel of Jesus Christ, Christ dwells in him. Christ's presence is there, and Christ's presence makes holy. That is what made the Sabbath holy. Then the Sabbath, in the point of the matter of holiness, is exactly the sign of what Christ is to the man who believes in Him.**

Further, the presence of Christ sanctifies. Then in sanctification the Sabbath is the sign of what Christ is to the believer. Don't you see. **So unto the believer in Jesus, God in Christ creates anew; to him God is rest, refreshing, delight, rejoicing, blessing, holiness, sanctification. That is what Christ is to the believer, but that is what He was to the Sabbath long ago, for the believer.**

He made the Sabbath for man, as we found, at creation. He made it there, at creation, that the man, even though he had remained faithful to God and had never sinned at all, it would have been to man the sign of what God was to man in Jesus Christ and the presence of Christ in the man. And now in the new creation it is the same thing. In the work of salvation it is the same thing.

Then another thing: Christ is made unto us wisdom, righteousness, sanctification, and redemption. He is our sanctification. He sent Paul to preach the gospel, you remember. To preach to the Gentiles, "to open their eyes and to turn them from darkness to light and from the power of Satan unto God that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me." But sanctification and its ultimate purpose, accomplished purpose, is the complete work of Christ finished in the individual. The image of Christ completely formed in the believer, so that when Christ looks upon the believer He sees Himself. That is so. That is sanctification.

**The Spirit of prophecy has defined sanctification for us in these words: "Sanctification is the keeping of all the commandments of God." 3SM 205. --not trying to keep them, or doing our best to keep them. It is the keeping of all the commandments of God. No man will be the keeper--the keeper as God expects and**

calls a keeper--of all the commandments, in whom Jesus Christ is not completely formed, His own image impressed there, and when He looks upon that man, He sees Himself. That is so.

Now the righteousness of God in Jesus Christ is that which makes us righteous, which saves us, which sanctifies us, which is all in all to us. When we have obtained that righteousness, and that righteousness is there according to righteousness, God's idea of righteousness, what is it that witnesses to the righteousness of God in the believer in Jesus? [Congregation: "The law."] The law of God. But here is this work of Christ growing up in the individual, that progressive work; that is the work of sanctification--the work of sanctifying; for that is the thought, the work of sanctifying. It is the growth of Christ in the individual. When Christ has grown to the fulness there, then that is the completed work of sanctification.

**What is the sign that God sanctifies? [Congregation: "The Sabbath."] What is the sign, then, that the presence of Christ is sanctifying the individual? [Congregation: "The Sabbath."] When the work is completed, what will witness to that? [Congregation: "The law."] What part of the law, particularly? [Congregation: "The fourth commandment."] Just as the whole law will witness to the complete work of the righteousness of God in a man, but the Sabbath stands there as God's sign of a completed work. It is the sign of a completed work at creation, isn't it? But when that was undone, and God's order reversed, now the Lord has to carry on His work through this means in order to finish that original purpose of creation. Then the Sabbath stands there in this finished work of God in salvation--the Sabbath stands there at the pinnacle of the law itself, as the witness of the sanctification completed, so that the Sabbath is the sign of the completed work of God in the original creation, and in [455] this secondary creation, which is the carrying out of the original purpose of creation.**

**Now another thought: The Sabbath being the sign of what Christ is to the believer, will the believer know fully what the Sabbath is until he knows fully what Christ is? [Congregation: "No."] So then when the knowledge of God in Jesus Christ has absorbed all of the mind itself, then the Sabbath will be also known fully to the mind itself. But the Sabbath is the sign of what God is in Christ, and when that is brought fully to the mind itself, what is that but the image of God, the name of God, in the mind of the believer, and that the seal of the living God, through the Sabbath of the Lord?**

Well, then, you see at every step of the way, every line of thought, brings us only face to face with that, that **the Sabbath as it is in Jesus Christ, and as the believer in**

**Jesus observes it, that alone is the seal of the living God. Saturday keeping is not the seal of God. Christ as He is reflected in the Sabbath of the Lord, through the Sabbath of the Lord, and in it, in the mind and heart of the believer, in the living image of God completed--that is the seal of the living God. Then there is written in the foreheads of that people the name of the Father.**

Now see here. Turn to Numbers 6:23-27: "Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, **The Lord bless thee, and keep thee: the Lord make his face shine upon thee: the Lord lift up his countenance upon thee and give thee peace. And they shall put my name upon the children of Israel, and I will bless them.**" Now that is the blessing with which the high priest blessed when the Day of Atonement was over. When the work of atonement was finished and the priest came out of the temple to sanctify and bless the people, that is the blessing. **And in that blessing what did he put upon them? He "shall put my name upon the children of Israel." The judgment was passed, and they were secure. That was in the figure.**

Now turn to Rev. 3:9-12: "Behold, I will make them of the synagogue of Satan, which say they are Jews and are not but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Behold, I come quickly: hold that fast which thou hast, that no man take thy crown." **That message was the message that was given when the Day of Atonement began, was it not, our Day of Atonement?**

**That was fulfilled when the Day of Atonement began.**

Now: "Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out: **and I will write upon him the name of my God, and the name of the city of my God, which is New Jerusalem, which cometh down out of heaven from my God: and I will write upon him my new name.**" Then when His work of atonement is finished, the name of God is completed in the mind, and He pronounces the work finished; for what God is there, in the believer and in the Sabbath, is the sign of a finished work in sanctification.

**Now Isa. 58:13, 14: "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day, and call the Sabbath a delight, the holy of the Lord, honorable, and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the"**

**Sabbath. [Congregation: "No. 'Delight thyself in the Lord.'"] Why not in the Sabbath? Doesn't it say you are to call the Sabbath a delight? That you are to call it the holy of the Lord? honorable? Not doing thine own ways. Then why not delight yourself in the Sabbath? Ah, there is that meaning there, you see. You do that to the Sabbath, and you delight yourself in the Lord, because the Sabbath is the sign of what the Lord is to the man.**

**Therefore he put that just right. You do that with respect to the Sabbath, and you will delight yourself in the Lord, because it is the sign of what the Lord will be to you and what you will be to the Lord. Well, then, I want to know how in the world anybody is going to compromise with any other rival institution, when the Sabbath is the sign of what Christ is to him. The man to whom the Sabbath is the sign of what Christ is to him, will he be asking whether he shall work or not on Sunday? [Congregation: "No, sir."] Why, no.! He knows well enough that that does not come into it. He knows he cannot compromise and have half of Christ and half of something else, and besides, Christ is all in all, and the Sabbath is the sign of what Christ is to him, and Christ is all in all to him, and to suggest anything else is to insult him.**

Then those people who are asking these questions do not know what Christ is, anyway. They might as well keep Sunday as not. They are not keeping Sabbath.

**But there is the thing. The Sabbath has the living image of Jesus and the presence of Jesus Christ in it. He put it there. He put it there for the man, and the man who believes in Jesus Christ can get it there. In addition to the blessing he has of the Lord when [456] he comes to the Sabbath day, he gets additional blessing from the Lord. It matters not how much the presence of Christ is with him, when he comes to the Sabbath day, additional presence of Christ comes to him. He knows it.**

**No difference how much of the rest of the Lord he is enjoying, when he comes to the Sabbath, which is the sign of what Christ is to the believer, and has the presence of Christ in it, it brings to him additional rest in the Lord. No difference how much holiness of Christ he has in him, when he comes to the Sabbath more of it is revealed in him from observing it in the fear of Christ and by faith in him. No difference, though he be completely sanctified and all of self is gone and none but Christ there, even then, when he comes to the Sabbath day, in the depths of eternity it will reveal to him still more of the wonderful knowledge and the sanctifying, growing power there is in Jesus Christ to the man who believes in him.**



## *Christ, the Sabbath And the Heights of The 1888 message*

For over 120 years the Church of Christ has been search for her beloved after He knocked on the door between 1888 and 1895/96. Since that time the church has had countless meetings and prayer sessions in order to reignite the promised gift of the Holy Spirit in Pentecostal power.

We have looked and high and low for the precious gift of the Spirit of Christ not realising that He has been there waiting all along. In the gift of the Sabbath, Christ is waiting to give Himself fully to His bride.

The bride's longing for her Groom has been stifled by an incorrect understanding of the law and the covenants. When the church accepts the law in all its fullness then the law will fully enter and sin will fully abound so that in that very place grace will fully much more abound through the seal of God manifested in the Sabbath. As Jones expresses it at the height of the 1888 message:

*For what purpose was all this done? Why was the Sabbath made?  
[Congregation: "For man."] It was made for man. Well then, God rested and put His spiritual rest upon the day for man, did He? [Congregation: "Yes."]  
God's refreshing, His rejoicing in that day was for man. The blessing with which He blessed it was for man. The holiness which His presence brought to it and which His presence gave to it, was for man. His presence sanctifying it was for man. Well then was it not that man through the Sabbath might be a partaker of His presence and be made acquainted by living experience with the spiritual rest of God, the spiritual blessing, the holiness, the presence of God to make holy, the presence of God to sanctify him? Is not that what God intended the Sabbath to bring to man? Well, the man who gets all that in the Sabbath is the man who is a Sabbath-keeper. And he knows it too. He knows it and he is delighted to know it. A.T. Jones Sermon 20, March 2, 1893*