

**Five Sermons on Righteousness
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May 11, 1889

"The Sabbath Morning Sermon, No. 1"

By A. T. Jones

Matt. 6:33—"Seek ye first . . . his righteousness," is the subject today. We notice first whose righteousness we are to seek. It is God's. We must seek and find it or we will not be saved. Nothing else will avail. We must know, however, where to seek for it and how, because we often seek for it in the wrong place; for instance, as many do, in the law of God, and through keeping it. We will never find it there. That is not the place to seek for it. This is not saying that the righteousness of God is not there. The commandments are the righteousness of God, but we will never find it there. In Rom. 2:17-18, we see that the law is clearly pointed out, through which, if we are instructed, we are called of God. Then they, being the will of God, it would be impossible for the Lord himself to be better than the ten commandments require us to be. The Lord's will must be the expression of what he is himself; hence it is impossible he should be better than his law. To keep his commandments, then, means that we shall be as good as God is, so we read in 1 John 3:7: "He that doeth righteousness, is righteous even as he is righteous." Now see Psalms 119:138, Deuteronomy 6:35, Isaiah 59:7—the people who do the law of God are righteous, even as God is righteous, then to keep them means that man must be like God in character. Then the righteousness of God is in his law, but it is not revealed to men by the law. Romans 1:16-17, the righteousness of God is revealed in the gospel to

men, and not in the law. It is in the law, but it is not revealed there to us because we are sinners, and sin has so darkened our mind that we can not see it there, and therefore our vision has to be lightened by some other means, which is the gospel, where we must seek for it, Romans 3:21. The righteousness of God is made known without the law. How? By faith in Jesus Christ, through the gospel, and not by the law. Now read again Romans 1:16-17, and this will be clear. To show this further, Romans 10:4. Christ is the end of the law for righteousness to everyone that believeth. Does not this say the same as the others? We have lost often the real point in this text to use it against those who claim the commandments are abolished, who claim Christ ended the law, and we claiming it means "the purpose of" the law, but the point in this text is that Christ is the purpose of the law "for righteousness" to us, as we can not get it by the law, Romans 8:3. The law was ordained to life, righteousness, holiness, justification, but because of sin it cannot be this to us, so what it cannot do Christ does for us. Then, if we seek it in the wrong place we lose the righteousness of Christ. Now, righteousness must come from the same source as does life; they are inseparable. Romans 8:3. Moses uses the terms here interchangeably, so also Gal. 3:21 showing that righteousness must come to us from the same source as life, and that is Christ. Romans 6:23: this we have always preached, but he said before this the wages of sin is death but the gift of God is eternal life, and so we have always claimed eternal life to be a gift, but we have not claimed the same for righteousness as being a gift through Jesus Christ. Why was it necessary that something was given to have life? Because the wages of sin was death. If a law could give life, it would be by the law. If the law was a secondary form and God could have made another, and better, it would not suffice because if men could not keep an inferior law they could not keep a superior, consequently no law could give the life. Therefore Christ came to be the purpose of the law to everyone that believeth. Now we

want to see what righteousness there is in the law for us, and we will become convinced it is our own, which is the very best we can ever get out of the law. If I take the highest and most comprehensive view of the law I can, and live up to it, is that a satisfying of the law? No, because it is not a high enough view of it, because the mind is all darkened by sin, and man's comprehension is not broad enough to grasp the height and breadth of it, and so does not meet the requirements of the law. It is our own righteousness then, and not God's we see in the law and we see ourselves (the extent of our vision) and not the face of God. Often we think we do right and afterwards see it was not so. If it was God's righteousness at that time, God would be imperfect. It is only in Christ that we can ever see the righteousness of God. But God is the gospel and the gospel is Christ, and so by the law can no man be accounted righteous. We must then have something more than the law to enable us to understand God's righteousness and to comprehend the law. That something "is Christ Jesus in whom is the fullness of the Godhead bodily." I read now Romans 10:13; here we have a people seeking earnestly for righteousness. Where? Their own. Did they find it? No. Romans 9:31-32, being ignorant of Christ's righteousness. They would not believe Christ or Paul, but sought it by the works of the law. Now read verse 30; the Gentiles found it having faith, and not being satisfied with their own righteousness, as did the Pharisees who trusted in themselves that they were righteous. This, too, is where the law will bring us if we try to obtain righteousness through it, but when having faith in Christ, a man sees his sins and longs for the righteousness of God, knowing that it is the goodness, purity and righteousness of Christ that makes him so, he will become righteous.

Philippians 3:4-9: here was a Pharisee who lived up to the broadest view of the law of God he could obtain and was blameless, yet he gave it all up for Christ. Galatians 2:2; if "righteousness come by the law then Christ is dead in vain," our own righteousness is all then we can get out of

the law, and that the righteousness of God can come only by Jesus Christ. What is our own righteousness? Isaiah 64:5. Our righteousness is as filthy rags. We have all sinned and come short of the glory of God. What is sin? When Israel came out of Egypt, they knew not God, remembering only that Abraham, Isaac, and Jacob had a God, but knew nothing more. To make them understand their condition and what sin was he took one of their own words and applied it to his purpose. He took a word meaning "missed its mark" and used it to express sin. Now we have all sinned and come short—that is what Paul means—we have "missed the mark." Then the more righteousness of the law a man has the worse he is off—the more ragged is he. Now turn to Zech. 3:1-8. Mrs. White declares this chapter to be a prophecy of this present time. Here we have Joshua standing clothed in his own righteousness and Christ takes it off and clothes him with the righteousness of God. Now Joshua had been doing the best he could, but would he have been saved? No. How often we hear people say "I do the best I can," and believe they will be saved. Joshua was reclothed and was to stand with the angels. If then our righteousness is all taken away and Christ clothes us with God's righteousness, then to walk in his law, we will stand with the angels. So then read Isa. 54:17, first part. Christ, in all his references in the New Testament, repeats only what God had already spoken. Now Isa. 61:10, that is the song we are to sing, therefore righteousness is the gift of God as surely as is life, and if we try to get it in any other way we shall fail. In Rom. 5:12-18, we read that as sin came by one, the righteousness of one brought the free gift of life upon men. So also Rom. 3:21-26, it was to declare God's righteousness that Christ came. Now taking Rom. 5:13-17 we find here a free gift and notice particularly verse 17. Righteousness is the gift of life to everyone who believeth, and Jesus Christ will ever be the purpose of the law to everyone who believeth. It is Christ's obedience that avails and not ours that brings righteousness to us. Well then let us stop trying to do the will of God in our own strength.

Stop it all. Put it away from you for ever. Let Christ's obedience do it all for you and gain the strength to pull the bow so that you can hit the mark. Why did the Saviour come as an infant instead of a man? To die on the cross would have met the penalty. Because he lived a child and met all the temptations a child meets and never sinned—so that any child can stand in his place and resist in his strength; and he lived also as a youth, a man full grown, weaving for us a robe of righteousness to cover us (not to cover our filthy garments as that would be a mixture), takes the filthy garment away and puts his own in their place, so that all may have it if they will. Now if the righteousness is the gift of God, and comes by the gospel, then what is the use of the law? There are several, but they may be used wrongfully. The law entered that the offence might abound, Rom. 3:19—the law speaks to sinners that all may become guilty before God to show people their guilt. Now verse 20, the law is to reveal sin to us—unrighteousness, not righteousness—Christ reveals the latter, the law the former. The law of God cannot allow a single sin in any degree whatever. If it did and condoned even a single thought that was not perfect it would sink a soul into perdition. The law is perfect. If it accepts imperfection the Lord must accept it and admit that he is imperfect, because the law is the representation of his character. In the fact that the law demands perfection lies the hope of all mankind, because if it could overlook a sin to a single degree, no one could ever be free from sin, as the law would never make that sin known and it could never be forgiven, by which alone man can be saved. The day is coming when the law will have revealed the last sin and we will stand perfect before him and be saved with an eternal salvation. The perfection of the law of God is that it will show us all our sins, and then a perfect Saviour stands ready to take them all away. When God makes known all our sins it is not to condemn us, but to save us, so it is a token of his love for us, therefore, whenever a sin is made known to you, it is a token of God's love for you because the Saviour stands ready to take it

away. That is why God has given us a Saviour and the gospel. He wants us all to believe in him, come to him and be saved. Read Matthew 5:6. Are there not many here who hunger and thirst for righteousness? Do you want to be filled? Look not then at the law, but the cross of Christ. Read Ephesians 3:14-19: rooted and grounded in faith through his love in our heart. Colossians 2:9-10, for we will be complete in Christ. There is a completeness, joy, peace, goodness, righteousness forever.

May 12, 1889
"Sunday Sermon on Righteousness, No.
2"

By A. T. Jones

The subject is how to obtain that righteousness of which we read yesterday, the righteousness of God which only will avail. Rom. 3:24, justified means accounted righteous. How? Freely. By what means? Grace. What is grace? Favour. Let us ever believe this text, holding fast to it forever. In regard to grace we read Romans 11:6, which means we are justified freely by his grace without works otherwise it is not grace. Another reference, Ephesians 2:8-9-5. Now turn to Romans 4:4 with Romans 11:4. You see then why if it be our works it is no more of grace. If we have to work to obtain grace, then we bring the Lord in debt to us, and if he does not pay he does us injustice. To pay is not a favour, it is paying a debt. We are accounted righteous freely by his grace and that not of works. I read now Romans 9:1-2. Abraham was the father of all them that believe—the spiritual father. Can we expect to receive more than he did? If he was justified by works, he gloried in himself. Now put Romans 9:2 with 1 Corinthians 1:27-31. The Lord has arranged it that all should glorify him and not themselves because to glorify a sinner, a rebel, would not be proper for a government, allowing them to come back in harmony with it glorifying themselves. All the woes in the world came through Satan attempting to glorify himself. "I will be like the Most High." To allow a sinner then to glorify himself would force pardon being extended to Satan, also. Now, Christ is made unto us righteousness and sanctification, and we glory in Christ and not ourselves. If we believe on him our faith is counted to us for righteousness. But can the Lord justify the ungodly? Yes, Christ came to justify sinners, so read carefully this

verse, Romans 4:5. The first thing then to learn is that we are ungodly and confess it, and God will count him righteous. The Lord cannot justify and save any who cannot see their true condition. There is joy in heaven over one sinner that repenteth, more than over ninety and nine that need no repentance. The Saviour came not to call righteous but sinners to repentance, then none but sinners will be saved. Now Romans 4:16, "therefore it is of faith." Why? That it might be by grace, "to the end that it may be sure.

Faith is the easiest and most natural thing in the world. There is nothing wonderful about faith, as some think, and say "I try to believe and if I can't then how can I." But we can believe God with the same faculties we believe others. Don't try to believe—quit it—and believe. We either believe or don't believe—then why not believe? Believe as a child, don't reason it out. Faith goes in advance of reason, knowledge and all else. At school the teacher pointed out a letter and told us "That is A," and that is all the evidence we have of it. We believed it; now let us receive the kingdom of heaven as we did when a child the words of your teacher. If we reason on faith we can never believe, because to reason faith is unreasonable because the effort of reason always produces doubt. It begins and ends with a "how." Because faith is the simplest and easiest thing for all, God put his salvation in the surest place, that we might have it and know that he has it. Now, Romans 5:6-8-10, Christ died for you because you are ungodly, and he died for the ungodly, and you can be counted righteous right now if you will believe it. Christ's death reconciled the world unto God but it never saved any or ever can. His death met the penalty of the law, but we are saved by Christ's life. Read Romans 4:25. By his death then we have reconciliation, by his life justification, and by the second coming we have salvation—all these being necessary to complete the plan of salvation. The law of God shows a man to be ungodly—and as by the law is the knowledge of sin which is ungodliness (we will call it now sin). So turn to Prov. 28:13 (mercy being treating one better than he

deserves). Remember, believe this fully; our habit has been to confess our sins and then doubt the forgiveness and carry them all away with us, obtaining no peace because we doubted. "God never appointed us to wrath."—1 Thess. 5:9. He shows the laws to save us from them, the knowledge of them being a token of his love, that there is Jesus to take them all from us. He calls us to obtain salvation. So do not take the knowledge of your sins as a token of his wrath. "Whoso confesses his sins shall be saved."—Rom. 4:6-7. Now 1 John 1:9, 5:17, "If we confess our sins he will forgive and cleanse us from all our sins." Believe this fully and go free. How many go to the soul confessing and never believe they are forgiven? To believe part of the word and not all is infidelity. "Man shall live by every word that proceedeth out of the mouth of the Lord." To confess a sin and not believe in its forgiveness is infidelity. Don't wait for feeling—that has nothing to do with faith. How can anyone know how he ought to feel when sins are forgiven? If you trust to feeling you are like a wave of the sea tossed by the winds to and fro. Often revivalists tell mourners how he felt when he was forgiven, and they try to feel as he did and fail, as no two can ever feel just alike and so no one can tell if converted. Faith does not rest on evidence. If it rests on the reasonableness of a thing, it rests on reason and not faith. If it rests on the confidence we have in the person, and that person contradicts himself, then where is faith? If one says, I will do some great thing, and I believe him; if he comes again and says something that uproots all he previously said, what am I to do? Now let me prove this: Abraham was justified by faith and it was counted to him for righteousness. Read the account of it, Gen. 15:5 and onward. Sometime after that Isaac was born and growing up Abraham was told to offer him up, directly against the promise. Where did his faith come in? By believing the promise independent of appearances. That was faith furnishing its own evidence. Abraham believed it until all came right because God had promised it would. Now turn to Romans 4:16-22; Abraham against hope believed in

hope, his faith furnishing the hope, confidence and evidence. Never let our feelings, then, have any control over our faith. Feelings belong to Satan. Relegate them to him. "The just shall live by faith." Brethren, let us live that way. When we believe it puts Christ in place of the sin and when Satan comes to attack us he finds only Christ, and then we have the victory over Satan, not delivering us from temptation, but giving us power to conquer temptation, and gaining the victory so that particular temptation never comes again. We are conquerors there forever. If you want feeling about this, praise the Lord because he ever pardons your sin and because you believe his promise, and there will be feeling enough within you to be satisfactory. Look for God, and he will put a song in your mouth. Now, do you believe my opening text, that we are justified freely. Often we sin and feel so ashamed and bad over it we wait a few days to get a little better before we go to the Lord for forgiveness. We try to make ourselves good first. There is a tendency in every soul to this. That is justification by works the same as fasting or punishing oneself first. This is the root of monkery and all the penances in the Catholic church. Then, if we do not want to be papists, let us quit. We have done no better, but the sin has lost the horror before us, and we are better in our own eyes, and then confess only our surface sin, so the Holy Spirit shows us again the sin that was covered up. Now the only way to get rid of it is to confess it at once, because the Lord shows us a sin just as it is, and right then, so that he can forgive it fully and completely. When we try to catch up our sin by doing better, we are putting on more and more of the filthy rags spoken of by Isaiah, which is our own righteousness. Let us read Revelation 3:11-18. Let us trust the Lord and believe his promises.

May 13, 1889
"A Sermon on Righteousness, No. 3"

By A. T. Jones

This morning we will study some texts that speak to us of faith, what we are to do with it and what it will do for us. Romans 5:1 to be justified is to be accounted righteous and this by faith. Romans 4:5; Romans 3:22. This righteousness is to take the place of all our sins, remember. Now see what the Lord will do with our sins, Isa. 1:18. The latter condition is just the opposite of the first—the sins no matter how deep the colour will be made white as snow. We are to be clothed with white raiment, our scarlet sins to be changed, our filthy stained garments to be changed like wool, white as snow. When we ask to have our sins taken away it is asking to be cleansed. What does it mean to be made white as snow? Mark 9:3. That is the garment that is to be put upon us—whiter than any fuller can make them. This is the blessed promise. Faith says that this is so, Isa. 44:22. The Lord has paid the ransom by the death of Christ, now he says return unto me, I have redeemed thee. All the thick, black clouds have gone—blotted out. Micah 7:18, 19 passed by the transgression of what? The remnant? Those who keep the commandments and have the faith of Jesus. That is a promise to us. He is fixing them up for Himself. He is taking their sins from them. He delights in treating them better than they deserve. He delights in us when we believe in Him. All our sins are to go into the depths of the sea, the deepest depth we can conceive of. Is not that a blessed promise? Psalm 103:11,12. Who can conceive the distance of heaven from us, so great is God's goodness and mercy towards us. Don't we want to worship such a Lord as that? Do we want to offend such a God as that? No, we want to be like Him. Now how far is the east from the west? Suppose we walk out looking for the west, how long

shall we seek it? Eternally. Then so far are sins to be from us, as long as we believe it. Have faith then and keep them eternally away from you. Why should we not have peace? Faith then gives us peace. God gives us the Holy Spirit as a seal of his righteousness. We must ask for the Holy Spirit to receive it. Luke 11 9-13. How must we ask? James 1:6, Gal. 3:13, 14, the blessing of Abraham was righteousness through faith, Rom. 4:21-25.

What does God promise us in reference to our sins? They shall be white as snow. Then we are righteous. He says he will blot out the thick clouds of our sins. If we believe it then, we are righteous. By Micah he says our sins shall go into the sea. Do we believe it? Then we are righteous. Our sins are to go from us an eternal distance. Do we believe God can do this? Then we are righteous. Now the promises were not written out for Abraham's sake alone, but for our sakes to whom it shall be imputed, if we believe on Him who raised the Lord Jesus from the dead. Romans 10:10. Then how are we to have righteousness? By faith. Therefore being justified by faith we have peace with God—now read Galatians 3, again. We receive the seal of it by faith. Another step we want to take when we receive the promise by faith. Romans 5:1-5, we get into the grace of God by faith (whatsoever is not of faith is sin), and we must rejoice. Why should we not? What have we to complain of? What have we to do but rejoice? The Lord is good. Rejoice anyhow. Rejoice in tribulations also, because the Holy Ghost sheds abroad the love of God in our hearts. Don't get a wrong turn here. It is not love for God (though that will be there), but the Holy Spirit puts God's love in our hearts. God gave his Son when man was enmity toward him, because he loved them, and when his love is in our hearts they will go out towards mankind in love as his great heart has done. The evidence we want is to have the love of God in our heart.

Now Gal. 5:22. How shall we be good? Have the spirit of God in our hearts. Do we want the other virtues? These are all the fruit of the spirit of God. We can't have the fruit

unless we have the tree—for it is God that works within us both to will and to do of his good pleasure. John 14:21-28. The Lord went away but promised to send the Holy Spirit to manifest him. Is that not what we learned yesterday? Where do we abide? At our homes. We are sojourning here. "We will come unto him and abide with him." Eph. 3:14-21. We begin, then, at the 16th verse, which speaks of the family of God, not two, but only one, some in heaven, the balance on earth—this is a prayer for us—that we be strengthened by the spirit, that Christ may dwell with us by our faith. How can we know that which passeth knowledge? Why, only by faith and then we know it. Now verse 20. Paul could not find words to tell what he wanted to, and failed to express it all. The Lord says he will do all we ask or think. Do we believe it? Then we can get from him all we ask or think, further exceedingly abundantly beyond what we can ask for or think, according to what power? The power working within us. And what is this? Our faith. Well, then, that is all the limit put upon God—the power of God being limited only according to the measure of our faith. Then, brethren, let us have faith. God is able to do all he promises. Romans 1:16-17. Many do not know what this expression "from faith to faith" means. We begin with faith, and the exercise of that faith will develop the capacity to exercise faith tomorrow—so that we grow from faith to faith, from today's to tomorrow's —therefore we grow in faith, and from grace, favour, power with God, to grace, and in knowledge of Jesus Christ our Lord. Let us exercise our faith then, and it will develop power—the power of God unto eternal salvation. Why, then, should we not rejoice? Now faith works, Galatians 5:6. Here is where the work comes in, and is the only work acceptable to God, for it is of God, but works without faith are our own. James 2:18. Well let it do this for it is true, the man who has the most faith will do the most acceptable work to God. Work is of no value except it have faith, and faith without works is valueless. Works will tell the amount of faith we possess, 1 Thessalonians 1:3; 2 Thessalonians 1:11. Now comes

obedience. Where? Romans 16:25-26, all made manifest for the obedience of faith—then all short of this faith is sin, that is, "comes short" of the perfection of the law of God, according to the view of God—not intentional sin, perhaps, but short of the glory of God, and is not obedience—for without faith it is impossible to please God. So, then, our obedience comes in after we have faith, and God's spirit is dwelling within us. Do you not see now that we have to be made good before we can do good? If then you want to do better get more of Jesus Christ in your heart. It is all well enough to want to do better, but go first to Jesus to be made better. Romans 1:5, margin, also Timothy 6:12.

A battle is to be fought, and the beauty of it all is there is a victory to be won, 1 John, 4:4. Mark what "overcome" means; "to conquer," "*veni, vide, vici.*" I came, I saw, I conquered, is what Caesar wrote home to the senate. I came, I overcame, I conquered is the literal translation. Then to overcome is to conquer—but it does not protect from temptation and battles, but it fits us up and enables us to fight, and gives us the victory, all through faith. Is not faith, then, a glorious thing? Ephesians 6:10-18. After having conquered be able to stand when the battle is over (see margin of verse 13), having the righteousness of God as our armour, and above it all the shield of faith to not only stop the fiery darts of the enemy (which if they strike us create a flame within us), but it quenches them—puts them out. Hebrews 2:5 to Hebrews 2:1-3 (sic). Paul says Christ partook of our suffering and took upon him the bondage of death to rescue us from death, and took upon him our nature that he might be a merciful and faithful high priest, so that having stood in our place, remember that he stood there before we did, and if we put him between us and the temptation, it vanishes, and we conquer in him. That is the shield of faith. Another thing, brethren, the heart is purified by faith and the pure shall see God. Matthew 5:8; Acts 5:8-9. It is made pure and kept pure by him. How is it done? There is no "how" to faith; but let us read Luke 8:13-18. Why did he not say before this who touched him?

Because the touch of the woman was the touch of faith and drew virtue from Him. Faith reaches out to Christ and virtue comes in response as surely as it did on that woman, and this is not all. Luke 6:19: Touch him by faith and virtue will come to all and make you faithful, i.e., full of faith.

Christ was faithful; his faithfulness comes to us in answer to our faith and that makes us faithful. It is only by his obedience that we are made righteous. Then when I have anything to do, let my faith reach out to him and bring faithfulness from him to enable me to do it. Faithfulness, that only can do it. If we want to be good let our faith touch him, and goodness comes to us and makes us good; if we want to be righteous, in answer to our faith, power comes to us and makes us righteous. In answer to our faith as it grows, more and more of his power and goodness will come to us, and just before probation closes we shall be like him indeed, and then we shall be keeping the commandments of God in fact, because there will be so much of him in us that there will be none of ourselves there. That is when we get to the place where we keep the commandments of God, and there is the beautiful promise, "Here are they that keep the commandments of God and have the faith of Jesus." We must reach that place yet. There is too much self glorification, too much self confidence, but let our faith come to him. Then that is sanctification, that is what the 26th chapter of Acts tells us, verse 18; also John 17:19. That is genuine sanctification. When that comes it will be all right. Get all that kind of sanctification you can. Faith is actually a something, a reality, and when it touches Jesus Christ, in response to it virtue comes from him and makes us what we want to be. Get that into your minds, brethren, and let us understand what faith is. Let our faith touch him and draw from him virtue, goodness, righteousness, and every good and perfect gift will come to us. Then the glory, the praise and the honour is Christ's, and let us give it to him. Then if there be any virtue at all it is Christ's virtue that makes us acceptable to God in any way whatever. A text to sum up this matter is

Heb. 10:37, 38.

May ?, 1889
"The Evening Sermon, No. 4"

By A. T. Jones

1 John 5:4, "And this is the victory that overcometh the world, even your faith." Faith is victory. There is a warfare before us, a conflict to engage in, but I am glad we may have victory. The eleventh of Hebrews is all on faith and seems to be written with especial reference to Christ's second coming as shown by the last of the preceding chapter. "For yet a little while and he that shall come will come, and will not tarry.

We believe that the coming of the Lord is near. We have believed this for a long time, and as time passes and the evidences of this event multiply we are confirmed in this belief, "that he who shall come will come quickly, and will not tarry." To the people living at this time it is said, "now the just shall live by faith." It is faith that saves, but works come in as the result and fruit of faith. Your faith will be shown by your works. It is the connecting link between God and man. We read the promises of God and become partakers of the divine nature. God speaks, faith claims, and we become possessors of that which God promises, and without it we cannot please God. We cannot honour God with our own ways. Faith is that which takes hold of present truth and acts upon it. There is much that people call faith that is not faith at all. To believe what God has not said is not faith at all. I may believe it but not by faith, because faith must have God's word to rest upon. Abel offered a more acceptable sacrifice than Cain. Cain's was rejected because he did not offer that which expressed a faith in the Christ. Abel brought a lamb, the blood of which was offered in expression of his faith in the blood of Christ. We can worship, we can pray, and not have faith. Noah

became heir to righteousness by faith. When the Lord told him that he was going to destroy the world, did it look reasonable? Do you suppose the learned men, the D.D.'s, looked upon those things as reasonable? All arose and rejected the message of warning, but on the word of God Noah built the ark, preached the truth and was saved by faith while those who reasoned were lost. Faith keeps apace with the progression of the truth of God. "Abraham went out not knowing whither he was going." Was not that very foolish? He went on a thus saith the Lord. He was just simple enough to do as God commanded, and to believe that when God had more instruction for him he would receive it.

Moses in the midst of darkness and apostasy stands a monument of his faith. Satan did not want a delivery of Israel, but he cannot hinder the work of God. Although educated in the courts of Pharaoh Moses chooses rather to suffer the reproach of Christ than to command the riches of Egypt. Unbelief does not make such choices. Moses knew of the promises God had made to the fathers and by faith he cast his life among his own people. So again we see that faith takes hold of the word of God.

Coming to our own time. A great majority of people in all ages have made the sad mistake of not understanding the times in which they lived. This is shown by the time of Noah and the time of Christ. Christ said on one occasion: "If thou hadst known, even thou, at least in this thy day the things which belong unto thy peace. But now they are hid from thine eyes. . . . because thou knowest not the time of thy visitation." The Jews prided themselves on being the children of Abraham, the sons of God; yet they did not understand their own time. In their day we would think by the great professions of faith that the world would be filled with it; but we read: "When the Son of man cometh shall he find faith in the earth?" We trace the lines of prophecy down through Daniel and Revelation and we find we are always brought face to face with the fact that we are on the brink of the eternal world. This knowledge brings upon

every man a solemn responsibility. Most of my audience believe this. Then our works should correspond. Faith is victory. Abel triumphed, and died a martyr to his faith. Noah was victorious, and his faith carried him over the waters of the flood to this side. The Israelites conquered at the Red Sea, by marching straight up to the waters without knowing how they were to pass. God's word never fails. May he forgive us for all our doubting which makes his word a lie.

If we live in the last days of the world's history, has he a work for this day? He doeth nothing in secret. Turn to Rev. 14:6, and we have three messages. The first angel proclaims the preaching of the gospel to all peoples because of the coming of the day of judgement. The second announce the fall from grace of God's church, and the third angel warning against the work of the apostate power that shall seek to deceive the people of God. What is the nature of this message? "To every nation, kindred, tongue, and people." Has this message been given? In 1844 we have the work of William Miller and others leading out in this country, the work of Irving and Wolff in Europe, and in all countries we find the same work done. In northern Norway we find people who remember well the preaching of that time from this text. In Denmark we find the same. So the whole world has received the message. Afterward comes the second message: "Babylon is fallen." All acknowledge this to be the fall of the popular churches and the coldness and corruption of the churches. Take the third message and we find the prophecy of the making of an image to the Papacy. We have preached this for forty years, and the time was when people laughed us to scorn for doing so; for preaching what we now see fulfilling in the national reform movement. Our own presence here tonight proves the fulfilment of that prophecy which says: "Here are they that keep the commandments of God and the faith of Jesus." To deny this truth is to deny your own existence. "The gospel of the kingdom must be preached in all nations as a witness; then shall the end come." The same work which is

going on in this country is going on in Europe, and we there witness the power of the truth. In Russia the work is going on in spite of their stringent laws. God is in this work and may we believe it. But we are not to the end yet. There are millions that have not received the good news of salvation. When I sense it, I say, "God, tarry yet a little time, that these souls may be warned.

Noah, in the eyes of the world, built a monument to his folly when he built the ark, but he believed God, and I thank God for his faith. His faith deserves an eternal monument. We want more missionary spirit, that we may act like living men, living Christians, real and genuine. We want the victory, and pray that we may be faithful. God help us to be faithful, and to consecrate all to the work of God. Let us have some of the consecration of the martyrs and be ready to lay all on the altar of God. Shall we not make the truth we believe a living reality? We have a warning to give; many of us have laboured, prayed and sacrificed for the work, but let not our courage fail till our ark is built. May God help the work and bless the people in Kansas, that with others we may at last come off victorious.

May ?, 1889
"Keeping the Commandments, No. 5"

By A. T. Jones

2 Corinthians 5:17. We have seen how we are brought into Christ and how this says if any man is brought into Christ he is a new creature. Gal. 6:15; 5:6, nothing avails but this and faith that works by love of God, being made a new creature by faith. Romans 5:1, 2, 5; 1 John 5:3—then keeping the commandments comes in after we are new creatures, so then we must be made good, be made righteous, before we can do good or do righteousness; 1 Corinthians 7:19—that is the aim set before us in Christ Jesus. Ephesians 2:8-10. We are created unto good works; made new creatures in him, his righteousness counting for our unrighteousness. The good works God's creatures are created in Christ to do are the good works we could not do before. So a new creature will aim constantly to keep the commandments. James 2:1, 9. We do not have the faith of Christ with the transgression of the law. Christ did not come to set us free for that, because if we turn from a single point of the law our faith will not avail. But our intent is accepted and ignorant sins are forgiven, yet wilful refusal to accept points of truth presented will cause us to lose all the righteousness we ever had. This explains the fast-growing evil in the popular churches of today. Years ago the churches were religious—even when the third angel's message started they were accepted of God but when they refused to comply with the requirements of the message, then they lost all the righteousness they had and have had to invent all manner of means by which to keep the congregations together, by entertainments. This is the philosophy of the degeneration of the churches. James 2:14. No more does faith profit unless it is kept alive by these

works. God has provided, Num. 18, let us show our faith by our works. Faith is the anchor that holds the craft in the right place to work and the storms beat us nearer home. Verses 21, 23. Abraham was counted righteous when he believed and without works, the other righteousness came in twenty-five years after, so he was not counted righteous by works, that scripture was spoken when he believed and more than twenty-five years after James says the scripture was fulfilled. If he had refused to offer Isaac, his former righteousness would have disappeared, so the obedience of his faith completed his righteousness that he had by faith. Then our keeping of the commandments is not to become righteous, but because we are righteous. Romans 8:26 shows that we cannot even pray aright, but the spirit does it for us, so our prayers are acceptable only through the intercession of Christ and the merits of his blood. Rev. 8 :3, 4. Here is the intercession in the sanctuary making intercession for us and God looks upon Christ, his wounds and his sacrifice and accepts them. Christ was perfect before he came to earth, and his absence makes our prayers acceptable, God imputing his prayer for us to us. How is his righteousness imputed to us? Are our acts righteous as far as they go and is his righteousness applied to finish out the work? No. Christ's righteousness starts at the beginning and makes the action what it ought to be. Romans 1:16. Is not our faith greater than when we came here? Do we not see more of his righteousness than we did? How is it we have more faith and see more of his righteousness? Why our faith has grown. So it is day by day. We came daily for greater supply of faith. And we finally have so much of Christ's divine nature in us that we can draw the bow strongly enough to hit the mark, and then we will be keeping the commandments of God. Then is it not Christ's work from the beginning and all his divine power? Where, then, do our works come in? Nowhere. Why then do we strive so hard to keep the commandments, if it avails not? It is only by faith in Christ that we can say we are Christians. It is only through being one with him that we can be

Christians, and only through Christ within us that we keep the commandments—it being all by faith in Christ that we do and say these things. When the day comes that we actually keep the commandments of God, we will never die, because keeping the commandments is righteousness, and righteousness and life are inseparable—so, "Here are they that keep the commandments of God and faith of Jesus," and what is the result? These people are translated. Life, then, and keeping the commandments go together. If we die now, Christ's righteousness will be imputed to us and we will be raised, but those who live to the end are made sinless before he comes, having so much of Christ's being in them that they "hit the mark" every time, and stand blameless without an intercessor, because Christ leaves the sanctuary sometime before he comes to earth. Now some say, "I will live better; I will try to build myself up into that place where God can accept me." If a child tries to do something to build up himself that you may think more of him, and falls, you say it was selfishness and pride, and serves him right; but if a child tries to do something simply to please you, even though bunglingly done, you commend him and praise him. So with us, if we strive to please our God, no matter how bunglingly we do it, he is so glad to put Christ's righteousness upon us and all heaven rejoices over it. How often a child tries to help mother and she lets it go on, although mother has to do it all over again—yet she delights in the effort of the child to please her. Now like as a father pitieth his children so the Lord pitieth them that fear him.

So then we can say with David: "I delight to do thy law, oh, my God." Why? Because the love of God was shed abroad in his heart. Now let me read a few texts about pleasing God: Hebrews 11:6. The aim of faith is to please God, because he is so good. Romans 8:8. Again 2 Cor. 5:14. The love of Christ draws us and we get that love through faith. But can we love God if we cannot keep the commandments of God? No. We can do neither until we become new creatures. 1 John 3:21-22. Now let us read Col.

1:9-10. We should be able to walk pleasingly before him. 1 Thess. 4:1. This then is the root and motive in keeping the commandments—to please God, and not to make ourselves righteous. God makes and keeps us righteous and then we keep the commandment to please God who has done so much for us. As then it is the power of Christ through which we keep the commandments now, and it will be his power through which we shall live forever in the new earth. His name to us is what? Jeremiah says it is "the Lord our Righteousness." Jer. 23:5-6.☞