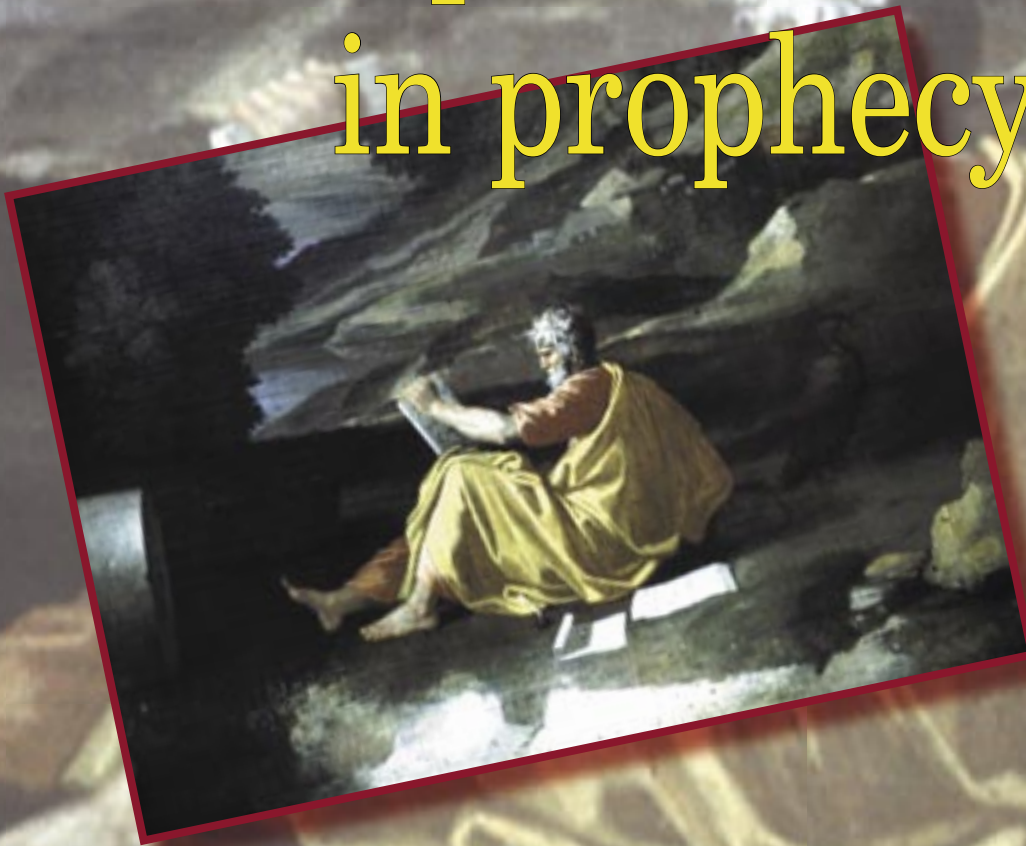


July 2006

# GLAD TIDINGS

“I will make you fishers of men”

## the Gospel in prophecy



*A Bible study on Daniel and Nebuchadnezzar*

(Part One of a Six Part Series) page 12

# prophecy and the 1888 message

**M**OST SEVENTH-DAY ADVENTISTS TODAY UNDERSTAND AND APPRECIATE the prophetic roots of the movement which became the church in which we fellowship today. The early pioneers joined a movement birthed in the study of the prophecies of Daniel and Revelation. The 2300 days, the three angels' messages, the significance of the mark of the beast—all of these and more brought both clarity and breadth to the understanding of where they were in history and of what their duty was to the society of their day.

The Minneapolis conference of 1888 is well known for its unique focus on “Christ Our Righteousness,” a lack of which had left many of the presentations of the movement “as dry as the hills of Gilboa.” In the ensuing controversy, one of the hitherto neglected “pillars” of Adventism was understood in the light of this “loud cry” message. This pillar was the “Faith of Jesus.” Both A. T. Jones and E. J. Waggoner brought heaven-borne insights on the representative humanity of Christ, the atonement, and the relationship of the law and gospel, as well as the practical impact of these truths within the life of the believer.

As we have shared in previous issues, W. W. Prescott, a well-respected Dartmouth-trained publisher and editor of his day, grasped the significance of the 1888 message and the powerful effect an explicitly Christ-centered approach would bring to evangelism. He applied these verities in his experience in Australia with the Armadale evangelistic sermons, several of which we have shared in previous issues. Ellen White gave glowing reports of what heaven was ordaining and accomplishing through Brother Prescott, and supported a push toward this new approach to evangelism. One is left to wonder what would have happened had the General Conference of that day approved and facilitated what the Australian evangelism committee was proposing in these lines.

Historically, the approach to Seventh-day Adventist evangelism had been (and continues to be) based on prophecy and doctrine, often starting with a detailed unfolding of the prophecies of Daniel and Revelation, concurrently bringing in one doctrine after another within this prophetic context. Perhaps the leaders of Ellen White’s and Prescott’s day were afraid of abandoning this approach.

We have previously noted that there is a sense today that the prophetic and doctrinal approach to evangelism are limited in their scope, giving rise to calls to develop new approaches which will reach a broader audience. But must the prophetic context and interest be abandoned? After all, we are living in the end of time, and this we understand through Bible prophecy. And if it is true that “Christ our Righteousness” is the truth around which all doctrines cluster, then would it not also be true that this message of special emphasis in 1888 would bring energy and power to our understanding and expositions of Bible prophecy?

We think that this is true, and for evidence, we explore with you in this issue both some historical resources from the 1888 era and some current thought on why the 1888 concepts are important to a people called to exercise and share the “Spirit of Prophecy” with the world. Both A. T. Jones and E. J. Waggoner share their thoughts on the significance of the Loud Cry message in the prophetic context. 🌿



# Comments from our readers ...



Dear Glad Tidings Publishers:

Greetings in the name of our heavenly father (creator) and our Saviour and friend Jesus Christ (greek) or Joshua Messiah (Hebrew).

First of all, thank you very much for our May 2006 *Glad Tidings* magazine. We were waiting anxiously for it—somehow feeling like too much time had gone by since the last one we'd received! ... May God bless and prosper your efforts ... our prayers are with you—and enclosed is a money order to help towards your various services and ministries.

—*Jeremiah, Jannah and Jesse Israel*

I feel very much obliged to express my heartfelt thanks for your magazine, especially the May issue which I would best describe as [a] blessing and inspiring ... with the article from and by A. T. Jones leading the pack. These are real materials worth sharing [for] those who are recipients of the magazine. May the gracious Lord bless you for the work you are doing for a reward is sure in Heaven.

—*Oscar Siziba*

Dear Brothers and Sisters in the Faith:

I have been so blessed by the articles that you have published in *Glad Tidings*. The most recent one that particularly brings me to my knees in repentance is the article by A. T. Jones (Creation or Evolution: Which?). I never thought of the dilemma between the two as being so subtle in how I thought about God's power in my life. I had in the past been convicted of the power of God's Word to transform my heart, but never attributed it to His divine power to create or even as a reason why we would worship Him as Creator on the day He commanded. I am so blessed in understanding yet another depth to which my Lord is asking me to believe in Him. I praise Him for this light that I have received.

Thank you for searching that which was old and making it new again. May God bless you richly for persevering in sharing the Gospel of Jesus.

—*Lorelei*

## Send Us Your Comments!

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*We would appreciate hearing from you.*

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The purpose of this magazine is to share the good news of Jesus Christ as the foundation of effective personal and public evangelism to the world, to encourage the use of and share more effective methods and resources.

This is a publication of:

Glad Tidings Publishers  
8784 Valley View Drive  
Berrien Springs, MI 49103

Contact Information:

Office: (269) 473-5850

Fax: (269) 473-5851

E-mail: info@gtpublishers.org  
Web site: www.gtpublishers.org

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*Evangelism Vice President:* Todd Guthrie

*Director of Evangelism:* Lloyd Knecht

*Publishing Director:* R. J. Gravell

*Editorial Board:* Gerald L. Finneinan,

Robert Hunsaker, Lloyd Knecht

*Layout and Design:* Gail Gravell



**A. T. JONES****O**

ON SEPTEMBER 24, 1897, A. T. JONES was appointed editor of the *Review and Herald* magazine for the Seventh-day Adventist Church. His editorship continued until 1901, when he was directed to more field evangelistic work. In addition to building readership by writing personally to each subscriber, he included many short inspirational series on topics such as educational reform, Christian patriotism, the third angel's message, current events in the light of prophecy, and the gospel in Galatians.

His early tenure by all accounts was a great success, although his articles occasionally matched his incisive and direct public speech, at times offending his readership. Ellen White counseled him that he needed, as all human agents, to be “worked by the Spirit of God,” and that his “entire being [needed] the divine touch” (From *1888 to Apostasy*, George Knight, p. 167).

In these introductory articles on the book of Galatians, Jones is bringing to us the conflict between the true and false gospels, between law-keeping through the faith of Jesus and the attempts of flesh and self. Especially the remnant, called of God to “keep the commandments of God and the faith of Jesus,” must be aware of the subtle deceptions of the “works of the law.” It is in the spirit of encouragement that we offer this resource as we seek to understand and live the faith of Jesus. ☞

# preliminary study— Galatians: law or gospel?

S

SEVERAL LETTERS HAVE BEEN RECEIVED ASKING WHAT LAW IS THE subject of consideration in the book of Galatians.

The answer is: Not any law at all; it is the gospel that is the subject, and the whole subject, under consideration in the book of Galatians.

So emphatically is this so, that in the very first part of the first chapter it is declared and repeated, “Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed. As we said before, so say I now again. If any man preach any other gospel unto you than that ye have received, let him be accursed” (verses 8, 9).

“I certify you, brethren, that the gospel which was preached of me is not after man. For I neither received it of man, neither was I taught it, but by revelation of Jesus Christ” (verses 11, 12).

In Galatians it is not a question of one law or another, the sole question is the truth of the gospel; for in telling what he had done, Paul says that he did it, “that the truth of the gospel might continue with you” (Gal. 2:5). He withstood Peter to the face at Antioch, because he [Peter] and those who followed his example “walked not uprightly according to the truth of the gospel” (verse 14).

It is not a question of one law or another, but of one gospel or another. See, the first words in the book, after the salutation, are these: “I marvel that ye are so soon removed from him that called you into the grace of Christ unto another gospel; which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that we have preached unto you, let him be accursed. As we said before, so say I now again, If any man preach any other gospel unto you than that ye have received, let him be accursed.”

In the book of Galatians, therefore, the question under consideration is not at all a question of two laws; but altogether a question of two gospels—the true gospel of Christ, as against a perversion of that gospel.

Now we ask you who are interested in the book of Galatians, to read that book through seven times with this thought in mind; then you will be prepared for some studies of that book, which we may give in these columns soon. Even at slow reading you can easily read the book of Galatians through in half an hour. ☞

—*Review and Herald*, July 25, 1899

# true gospel

**T**HE SUBJECT IN THE BOOK OF Galatians is the gospel (Gal.1:8, 9). In the way the subject is discussed, however, it is two gospels—the true gospel as against a false one—the true gospel as against a perversion of that gospel (verse 6, 7).

Now the true gospel is the gospel of the true way of salvation from sin. And as the subject in Galatians is the true gospel as against a false one, therefore the subject of the book of Galatians is the true way of salvation from sin as against a false way—the true way of salvation as against a perversion of that way.

Accordingly, we there read that when Peter and others “walked not uprightly according to the truth of the gospel,” and Paul withstood Peter to the face on account of it, these are the words with which he withstood him: “Knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law; for by the works of the law shall no flesh be justified. ... I do not frustrate the grace of God: for if righteousness come by the law, then Christ is dead in vain” (Gal. 2:16, 21).

And when his appeal is made directly to the Galatians themselves, it is in these words: “This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith” (Gal. 3:2)?

Again: “Are ye so foolish having begun

in the Spirit, are ye now made perfect by the flesh” (verse 3)?

Again: “He therefore that ministereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith” (verse 5)?

Again: “That no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith” (verse 11). And again: “Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace” (Gal. 5:4).

It is therefore perfectly plain that the subject of the book of Galatians is the true gospel—the gospel of salvation, of justification, of righteousness, by faith—as against a false gospel; as against a perversion of the gospel of Christ—a gospel of salvation, of justification, of righteousness, by works, by law, by the flesh.

The question in the book of Galatians is solely the question of salvation by grace, not by law; by faith, not by works; by the Spirit, not by the flesh; by Christ, not by self.

Now let all who are interested in “the law in Galatians,” or in the gospel in Galatians or anywhere else, read the book of Galatians through seven times with this thought in mind, and they will be better prepared for some studies in Galatians, which we may give in these columns soon. ☞

—*Review and Herald*, August 1, 1899

# law

**T**HOUGH IT IS TRUE THAT THE great subject in the book of Galatians is the true gospel as against the false gospel, salvation by faith of Jesus Christ and not by works of the law, still the question is asked, “What law is referred to in the phrase ‘works of the law,’ which is several times used?”

The answer is: It is not any particular law exclusive of all other laws; it is any law at all, all laws, in the general idea of law. Accordingly the Revised Version puts in the margin each time, “works of law,” and other translations render it directly “works of law,” as of the idea of law in general.

The Greek also sanctions this; for in each place where the expression, or a kindred one, is used, it is written without any article *ergon nomos*—works of law, or *nomos*—law (Gal. 2:16 three times; 3:2, 5, 10); while in other instances, such as Gal. 3:12, 13, 19, 21, 24, it is written each time with the definite article *tou nomos*—of the law, or *ho nomos*—the law.

The expression, then being that of the general idea of law, that men are justified by faith of Christ and not by works of law, in the nature of the case any law and all law would be comprehended, and therefore the highest of all law—the law of God—as well as all other: that there is no justification, no righteousness, no salvation, by any law whatever, nor by the works of any law whatever; but only by the faith of Jesus Christ.

And that more than one law is included in the argument is evident from the text itself.

(a) In chapter 5:14 it is written: “All the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself,” which is unquestionably a direct reference to the law of God, while in the same chapter, and even all through the book, the question, the law, of circumcision—the law of Moses (John 7:23)—is involved.

(b) In chapter 6:13 it is written, “For neither they themselves who are circumcised keep the law.” Here plainly both the law of Moses and the law of God, the ceremonial law and the moral law, are referred to; because it says that they who are circumcised do not keep the law. Now their being circumcised was in itself to keep the law of circumcision—the law of Moses. Therefore if only the one law were referred to, it could not be said that they who are circumcised do not keep the law. But when it is borne in mind that circumcision, both in the mind of God (Deut. 30:6) and in the scheme of these controversialists, was the sign that the law of God was kept, and these who were so tenacious of circumcision did not keep the law, then it is perfectly plain that both the law of circumcision and the law of God are referred to in the words, “Neither they themselves who are circumcised keep the law.”

(Continued on page 18)

# the last loud gospel cry

—Isaiah 40:1-11—

- C**
1. **COMFORT YE, COMFORT YE MY PEOPLE, SAITH YOUR GOD;**
  2. **Speak ye to the heart of Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned; for she hath received at the Lord's hand double for all her sins.**
  3. **A voice crieth: In the wilderness prepare ye the way of Jehovah! Make straight in the desert a highway for our God!**
  4. **Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places a smooth plain;**
  5. **And the glory of Jehovah shall be revealed; and all flesh shall see together the salvation of our God; for the mouth of Jehovah hath spoken it.**
  6. **A voice sayeth, Cry! and I said, What shall I cry? All flesh is grass, and all its glory like the flower of the field;**
  7. **The grass withereth, the flower fadeth, because the breath of Jehovah bloweth upon it; surely the people is grass.**
  8. **The grass withereth, the flower fadeth; but the Word of our God shall stand for ever.**
  9. **Get thee up upon a high mountain, O thou that tellest glad tidings to Sion. Exalt thy voice with strength, O thou that bringest glad tidings to Jerusalem. Lift it up; be not afraid; say to the cities of Judah, Behold your God!**
  10. **Behold, the Lord Jehovah shall come as a Mighty One, and His arm shall prevail for Him. Behold, His reward is with Him, and His work before Him.**
  11. **Like a shepherd shall He feed His flock; in His arm shall He gather up the lambs, and He shall bear them in His bosom; the nursing ewes shall He gently lead.**

In these first eleven verses of the fortieth chapter of Isaiah we have not followed any one translation, but have combined several, in order to present the best and most vivid rendering; for the passage is a very vivid one. The student can compare the variations with his own Bible. Nothing is given that is not strictly literal.



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Although we have printed eleven verses at this time, we shall not try to cover them in this lesson. All we propose to do in this lesson is to give an outline, so that we may be perfectly sure of the nature of the message, and the time to which it applies, and may know to whom it is addressed, and who is to give it. We therefore request all who may be using these lessons in Sabbath Schools to confine themselves at this time to these things; for the details of the verses will be considered in subsequent lessons.



Not a single reader of the Bible will have any difficulty in connecting this message with the work of John the Baptist, for the connection is plainly made in the Bible. John came preaching “the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make His paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth; and all flesh shall see the salvation of God” (Luke 3:3-6). Our lesson therefore has direct reference to the work of John the Baptist.



What was the work committed to him? To prepare the way of the Lord. “Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord” (Luke 1:16-17). Thus spoke the angel Gabriel. John’s father, filled with the Holy Ghost, spoke these words to him. “Thou child shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to

give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace” (Luke 1:76-79).



If anything were needed to convince any reader that we have the Gospel in Isaiah, we have it here. It is that Gospel which preaches the baptism of repentance for the remission of sins, and makes known salvation through this remission; it brings men from the darkness of death to the light of life, guides their feet in the way of peace and righteousness, and prepares them for the coming of the Lord. And that is just the Gospel for this time.



Then it would seem as though the work of John the Baptist did not end with his death. Most certainly it did not; and the scripture before us teaches us that it did not. Indeed, it was only begun when he died. Most people have obtained the idea that John’s work was simply to prepare the way for and announce the coming of Jesus as a Preacher and Teacher in Galilee and Judea; but it was much more than this. The same portion of scriptures which tells us of his work, to prepare the way of the Lord, says, “Behold, the Lord God will come with strong hand, and His arm shall rule for Him: behold, His reward is with Him, and His work before Him.” Now compare this with Rev. 22:12, where Christ says, “Behold I come quickly; and My reward is with Me, to give every man according as his work shall be,” and we cannot fail to see that the work of John the Baptist reaches to the second coming of Christ in glory; “for the Son of man shall come in the glory of His Father with His angels; and then shall He reward every man according to his works” (Matt. 16:27).



Notice that this message is to be given with a loud voice. The voice that cries is to be lifted up with strength, and the crier is to get up upon a high mountain, in order that the sound may reach to the furthest possible extent. Now read Rev. 14:6-7:

*(Continued on page 19)*



# preparing the way of the Lord

—Isaiah 40:3-5—

**A**

3. **A VOICE CRIETH: IN THE WILDERNESS PREPARE YE THE way of Jehovah! Make straight in the desert a highway for our God!**
4. **Every valley shall be exalted, and every mountain and hill be brought low; And the crooked shall become straight, and the rough places a smooth plain;**
5. **And the glory of Jehovah shall be revealed; And all flesh shall see together the salvation of our God; For the mouth of Jehovah hath spoken it.**

**Ps. 119:1-3: “Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep His testimonies, and that seek Him with the whole heart. They also do no iniquity; they walk in His ways.”**

**Ps. 125:5: “As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity; but peace shall be upon Israel.”**

**Ps. 103:7: “He made known His ways unto Moses, His acts unto the children of Israel.”**

**Ps. 25:9: “The meek will He guide in judgment; the meek will He teach His way.”**

**Ps. 18:30: “As for God, His way is perfect.”**

**Ps. 145:17: “The Lord is righteous in all His ways, and holy in all His works.”**

**John 14:6: “Jesus saith unto Him, I am the way, the truth, and the life; no man cometh unto the Father but by Me.”**

**Ps. 77:13: “Thy way, O God, is in the sanctuary; who is so great a God as our God?”**

**1 Cor. 3:16: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?”**

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Luke 1:76-79: “And thou, child, shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare His ways; to give knowledge of salvation unto His people by the remission of their sins, through the tender mercy of our God; whereby the dayspring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace.”

Luke 1:16-17: “Many of the children of Israel shall he turn to the Lord their God. And he shall go before Him in the Spirit and power of Elias, to turn the hearts of the father to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord.”

Mal 4:5-6: “Behold, I will send you Elijah the prophet before the coming of the great and terrible day of the Lord; and he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse,” or “utter destruction.”

Ps. 85:13: “Righteousness shall go before Him; and shall make His footsteps a way to walk in.” Revised Version.

Ps. 19:7-8: “The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord is pure, enlightening the eyes.”

Let us not forget, in studying this lesson, that while all Scripture is always true, and the Gospel is always applicable, this prophecy of Isaiah has special application in these last days. This message is one to make ready a people prepared for the coming of the Lord in glory, to give reward to His servants, and to give every man according as his work shall be. Do not make the mistake of thinking that because it was written twenty-five hundred years ago, it does not specially concern us. The Word of the Lord is living, and never loses any of its force. Its exhortations are more em-

phatic “as we see the day approaching.”

Remember also what we have learned concerning the message of John the Baptist. It reaches till the coming of the Lord in glory, and all who love the Lord and His coming are commissioned to proclaim it. John the Baptist therefore stood not as a single individual, having a work to do that ended with his death, but as the type of a great movement embracing tens of thousands of people, and reaching till the end of time.

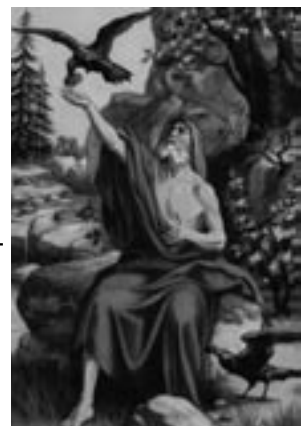
*The condition of His [Christ]  
professed followers hindered His  
advent ... the way of the Lord is  
prepared only by the  
preparation of His people ...*

The command to the voice is, “Prepare ye the way of Jehovah!” It is to prepare the way for the Lord’s coming. Well, what hinders His coming now? Why could He not have come at any time in the past? Simply because the people were not prepared for His coming. The condition of His professed followers hindered His advent. The way of the Lord is in the sanctuary, and His sanctuary is His people, therefore we see that the way of the Lord is prepared only by the preparation of His people—by the cleansing of the sanctuary.

The words “straight” and “right” are really the same. The Latin word *rectus*, from which we derive our word “right,” as seen in the word “rectitude,” the meaning of which everybody knows, means literally, “straight,” as can be seen from the word “rectilinear.” A “right” line is a straight line, just as a “rectangle” is a right or straight angle. To make the way of the Lord straight is therefore to make it right.

But all the ways of the Lord are right; His way is perfect. Therefore there is nothing about the Lord that needs correcting. Everything with which He has to do is as good as it can be. But we have refused to allow the Lord to have His way, for “we have turned every one to his own way”

*(Continued on page 22)*



# a Bible study on Daniel and Nebuchadnezzar

*The Discipline of High Position • Nebuchadnezzar, His Soothsayers and Astrologers  
• God Reveals Himself to the King • His Confession and Its Publication  
• A Public Proclamation • Belshazzar Ignores His Father's Experience  
• Contrast Between Alexander and Nebuchadnezzar*

**Y**ESTERDAY MORNING WHEN THE time closed we had just noted the phases of wickedness that ruined Jerusalem and Judea, and caused the desolation of the land and the captivity of the people—violation of all the commandments under the forms of godliness, even the forms which the Lord himself had appointed; the oppression of the people by the rich, robbing the poor and the hireling; disregard of the Sabbath; exaltation of sun-worship, and despising of prophesyings. These things were not simply carried on in the world with the people of God protesting, but they were practised among the professed people of God. These are the characteristic sins of the last days, too, that will cause the desolation of the land again, and the everlasting captivity of all the people, except those whose names are written in the book of life. The third chapter of Timothy gives you all manner of wickedness, practised under the form of godliness without the power. The fifth chapter of James shows the oppression of the hireling in his wages, and the robbery of the poor; and that is not all done outside the Seventh-day Adventist denomination.

Thus at the very beginning of the book of Daniel, we have one of the great reasons for giving the book, and especially giving it for this present time. I need

not go any further in the details of these phases of wickedness. Each one of them is important to be remembered by each one of us; because it was the religionists by whom these things were carried to such a height, and who swept away all the people.

I would call attention again, however, to the fact that even the forms of religion, which the Lord himself has ordained, are of no account whatever without the Spirit of Jesus Christ in the heart. A man may go straight to perdition practising all the forms of religion which God himself has ordained. These forms are worse than worthless unless the thing is in the life, of which the forms are the expression. All that the forms of religion are worth, all that they were ever ordained for by the Lord, is that they are to be expressions of something that is in the life, which comes into the life without the form, and independent of the form.

People speak of these as “means of grace;” they are no such thing. The only means of grace is the gift of God, and the faith which he has given to receive it. But when we have received the grace of God, the power of Jesus Christ in the life, the forms which God has appointed are beautiful expressions of that which is in the life. When these forms are but the means of expressing the grace, and the



power of the grace, that is in the life, then there is power in these things as means of witnessing to the people, and calling their attention to God. So what the Lord wants every Seventh-day Adventist to do is utterly to despise and hate every form of religion, unless the religion itself is in the life to begin with.

This is all expressed in that word of the Saviour: “Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt.” Jesus Christ would rather have nothing but a corrupt tree, making no pretensions to anything but corruption, than to have a crossing of things—being corrupt and pretending to be otherwise; being irreligious, and having the forms of religion that tell people that we are wonderfully pious.

We should dread such a thing as we dread the curse of God. We should utterly hate such things, because they subject us to the curse of God, because the iniquity in the life only incurs the curse; and these other things—the forms of religion, bolstering ourselves up with this, saying, The temple of the Lord, the temple of the

Lord, are we—all such are witnessing to a lie before the world. The Lord says, “Ye are my witnesses.” Witnesses testify to the truth, the whole truth, and nothing but the truth. Then the truth must be the first thing of all to receive. Nothing but the truth is ever to be looked for, nothing is to be used that does not minister the truth to us. Then when we have only the truth, the beautiful symbols and ordinances which the Lord has ordained are a means of conveying to people who do not know the Lord the goodness of God.

Nebuchadnezzar is one of the great characters of the Bible and of all history—one of the greatest characters of Christianity. We will now take a view of the kings of the book of Daniel, and see what the Lord teaches us by this—what we may gather from the great truth that “the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will,” and why he gives it to the people. This does not begin with Nebuchadnezzar. There are instances of it before his time; but his is the chief instance in which God’s purpose of bringing a man to a high place met its purpose to the full. The Lord



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brought Nebuchadnezzar to the kingdom for the only purpose for which he ever brings any man to the kingdom—that which he told Pharaoh, “That I might shew my power in thee.” Nebuchadnezzar did not know the Lord when this occurred. He was brought to the kingdom; but he was willing to know the truth and righteousness. And even though he had not been willing, the Lord would have given him the chance to know; for the object of the Lord in bringing men to high places is that they may know him, and that his power may be manifested in them. Whether it be in the church or in the world, whether in the organization of the church or in the organization of the state among wild nations, the only object God has in bringing a man to a high place is that he may know God, and that God and his power may be manifested in him.


[E. J. Waggoner: And that he may have a greater opportunity of making God known?]

Yes; That God brings a man to a high place is not evidence at all of the man’s goodness, but rather of his need of goodness.

I repeat: that the Lord brings a man to some high place is not evidence that the man is possessed of goodness, but that he has a great need of the goodness that he can get only by that means. The Lord wants that man to be saved; he employs the only means that will save him.

The Lord said to Pharaoh, “For this cause have I raised thee up, for to shew in thee my power.” Pharaoh would not let the Lord make known his power in him, and he made it known outside of him and upon him. But the Lord put Pharaoh in the channel

*The Lord chooses men; but these men make the mistake of their lives when they take to themselves credit, and say that it is because of their goodness that God chose them.*



in which God’s wisdom, power, and greatness could be revealed to him in a way that it could not possibly be otherwise, in order that he might know God and be saved; and Pharaoh would not have it. The power of God was manifested just the same; but Pharaoh lost all the good of it.

Saul was called to be king of Israel. He was another man whom God put in the channel to the fulness of the knowledge of the glory of God; but Saul made the mistake of thinking that because he was there, and God recognized him in that place, this was evidence that he was all right, and that he could get along without so very much of the Lord—that he need not follow the Lord particularly—and so he lost it.

The Lord appointed Jeroboam to be king of the ten tribes. The Lord had a design in separating the ten tribes from the two. We can never know what it was unless the Lord reveals it especially; it never was allowed to be made manifest back there. For the good of the world, and for the good of Israel, God separated the ten tribes from the two, and he called Jeroboam to be king of the ten. God had something for Jeroboam, for the ten tribes, for the church, and for the world; but neither the world, nor the church, nor the ten tribes, nor Jeroboam will ever know what this was until all

see it in the light of eternity, because Jeroboam made the mistake that thousands of men have made, of concluding that because the Lord had called him to that place, that was evidence that he was all right; that was evidence that the Lord chose him because of his goodness, and of his great wealth and understanding, and he exalted himself instead of the Lord.

Thus the Lord chose Jeroboam to be king of Israel. Solomon was yet alive. Jeroboam could not wait the Lord’s time, so he lifted up his hand against the king to seize upon the power. Solomon resented it, and Jeroboam had to flee to Egypt to save his life, and he dwelt there until Solomon died, when he came back. The division was already planned. It would have come out all right if everybody had let the Lord have his own way; but they could not wait. Jeroboam became king. That was right enough, but even then he could not let the Lord have his way: Jeroboam must usurp the place of God—take everything into his own hands, and carry it utterly contrary to everything the Lord ever designed; and forever after that, the record stands, “Jeroboam the son of Nebat; who sinned, and who made Israel to sin.” What a splendid thing it would have been if Jeroboam, like David, had awaited God’s time; and it might then have been written, Jeroboam, the son of Nebat, who glorified the Lord and taught the people to glorify God! That might a great deal better have been written than what is written.

That is the mistake that people make; the Lord chooses

men; but these men make the mistake of their lives when they take to themselves credit, and say that it is because of their goodness that God chose them.

David was also chosen of the Lord. Saul was yet king; but David waited, saying, God has made me king, and let him bring the kingdom to me himself. Saul hunted him for his life time after time; but always in that, David would flee like a partridge to the mountains, and dwell in dens and caves, right in the dominion which was all his own, waiting the Lord's own time.

At last, when David had fled, and fled, and fled, until he had exhausted every resource of Saul, and demonstrated that he simply would not move a finger in defense, nor try to resent this thing, and take the place for himself, then the Lord turned the tide, and tried him on the other hand: he put Saul into David's hands. Now the Lord simply turns the thing around, and after that, every time Saul was in David's hands. David was in a cave, and Saul came in and sat down, and the men in the cave whispered to David, Now is your time. This is what God said should come. He would give your enemy, into your hands, and you shall do what you will. God had said to him I will give your enemies into your hand, and you shall do what you will. And when God put Saul into his hand, David did exactly what he would; that is, doing kindness [Voices: Amen. Praise the Lord!], after God's own heart. Yes, sir. There is a blessing in that for every one of us. Brethren, let God do what he will with you and me. What will he do? Suppose I be wicked; suppose I be sinful; suppose I be overwhelmed altogether with evil-doings, let me fall into the hands of God, and let him do what he will. I am all right; for he will do only good.

There is more than one secret in that statement of Paul when he said he was chief of sinners. Then there was another step, and that was for the Lord to reveal himself; and when the king went to kill the wise men, and Daniel was counted among them, you know the outcome of that. Daniel was brought in before him, and

told the king that there is a God in heaven who reveals the secrets and makes known to King Nebuchadnezzar what shall be in the latter days; but he told him it was not by any wisdom that he had. In the great things of the second chapter of Daniel, God revealed himself to the king, and the king acknowledged him; but still he had not learned all. ...

- ***The Bible the Only Textbook***
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A. T. Jones: What did that say? Prove them. What for? To see what? To prove whether they will glorify God, or reveal the weakness of finite humanity. Precisely. When they reveal the wickedness of finite humanity, what do they reveal? Themselves.

[R. A. Underwood: Is not every discipline and every experience of every person in the world for just that same purpose?]

A. T. Jones: To be sure; but the men are called to places of immense responsibility, to meet discipline that the men in low places do not. Why are these men selected and called to meet these higher responsibilities? Because they need just that discipline and the revelation of God, which comes through that discipline to save them.

Daniel was brought before the king and told him that there is a God in heaven who reveals secrets, and makes known what shall be in the better days. The Lord had showed to Nebuchadnezzar in a dream that the gold was not to continue for ever; that it was to cease, and would be succeeded by silver; and that by the brass, and that by iron and clay, and then finally go to pieces, and be scattered as chaff. Nebuchadnezzar's idea was that it must continue forever, and therefore he embodied his idea in a great golden image of gold from head to foot; and that, according to him, is the true idea of the succession of things. He set up his idea against the Lord's and required that it should be accepted instead of the Lord's. All the people accepted it,



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but the three who would not; and these he declared should go into the fiery furnace, but they came out again. Then the Lord caused Nebuchadnezzar to resign his ideas of God, and to accept His ideas of what should be in the world, even to the latter days. In his confession Nebuchadnezzar glorified God, and said that the Lord had changed the king's word.

Nebuchadnezzar had learned three things: (1) That all the gods were nothing; (2) That the God of

*Every teacher who would teach anything, must inevitably be that very thing himself, or his teaching is nothing. ... If he is the thing himself which he would teach he can teach it to others, whether he has the book from which he got it, or not. He is the book.*

Daniel is the true God; (3) That he must resign all his own ideas—just the same thought as is in Isaiah—let the unrighteous forsake his thoughts, and take the Lord's thoughts. And that is what a good many people, even in this day, have not yet learned to do. That is the great thing in Christianity. Instead of trying to hold to our own thoughts, and bring God's ideas into our mold, the thing is to take God's thoughts and God's ideas instead of ours. This is the great difficulty with the people today—they hold to their own ideas; and when they do accept the Lord's idea, it has to take the

mold of their own ideas. But that is asking that my own ideas shall be accepted instead of those of God. And when I preach that, it is the same as Nebuchadnezzar did.

Nebuchadnezzar has yet a lesson to learn. He himself is there still. "Is not this great Babylon that I have built for the house of the kingdom by the might of my power, and for the honor of my majesty?" It was a great kingdom. The Lord speaks of it, the glory of kings, the beauty of the Chaldean excellency, the lady of the kingdoms, the golden city; and these terms are all correct. Of course Nebuchadnezzar was proud of them. The Lord then gave him a dream, as recorded in the fourth chapter, of a great tree whose top reached to the heavens; the fowls rested in its branches, and the beasts gathered under its branches. Then the holy Watcher was ordered to hew down the tree, and cut off the branches but leave the stump; and three times in that chapter is it stated that this all is to the intent that the living should know that the Most High rules in the kingdom of men. Then comes the king's own confession, and his publication of it to all the people. Now with him God is the only God; he is above all, and over all, and through all, instead of himself in the world. So Nebuchadnezzar was made a Christian by the Lord. That is what the Lord can do with man wherever he finds him. The Lord brought Nebuchadnezzar into that position, that he might know the Lord.

There is another thing that comes in here, but we will dwell upon this one thought this morning. Nebuchadnezzar now stands before the world,

proclaiming the glory of God; preaching the message of the Lord to all nations, kindreds, tongues, and peoples. The document, the fourth chapter of Daniel, went everywhere just as we have it. It was spread all over the world by Nebuchadnezzar, proclaimed publicly by his governors, princes, and captains in all parts of the world.

Nebuchadnezzar passed away. Other kings came, and their successors, until the time of Belshazzar. Nebuchadnezzar died in 561 B. C. Belshazzar's reign began in 538 B. C., about twenty-three years afterward. Belshazzar was out more than twenty-three years old when this occurred: but the history was all in the past. Belshazzar grew into the estate in which he was, a young man, and took the course he did. The handwriting was on the wall, and the word came to him. When it was explained, Daniel went over this experience of Nebuchadnezzar, and said that Nebuchadnezzar was so and so; that God did so and so with Nebuchadnezzar; that with him such and such things occurred. Belshazzar knew all this, and knew what consequences came when Nebuchadnezzar did certain things. He knew what blessings the Lord had brought to Nebuchadnezzar, and all about it. But he did not glorify God, or respect him. He did not humble his heart as did Nebuchadnezzar, but exalted himself; and now this handwriting has come. Thus Belshazzar, although he was born only about the time that Nebuchadnezzar died, and really came upon the stage of action a considerable time after Nebuchadnezzar had passed away, is held responsible for not conforming to that which was

taught to Nebuchadnezzar; and because he despised and ignored it, and passed it by, and took his own course, this handwriting was written, and this calamity came.

And today there are thousands of people who have all this before them just as really as Belshazzar had. They are Seventh-day Adventists, professedly, and the children of Seventh-day Adventists, who have had this all before them just as really as Belshazzar did; and they are doing precisely as Belshazzar did. Instead of receiving that truth into their lives, they despise it; they do not glorify God; they do not humble themselves; and the handwriting is written, and they are being weighed in the balances, and pronounced wanting. They are Belshazzars just as Belshazzar himself was Belshazzar. Any professed Seventh-day Adventist, any child of a Seventh-day Adventist, before whom these things have been set year after year, and who has lived in the presence of these things, and knows them just as really as Belshazzar did, and does not humble his heart, does not regard this, does not glorify God, is Belshazzar as really as Belshazzar was.

Darius the Mede came in. He did not know God. The Lord revealed himself to Darius the Mede through the experience of Daniel and the lion's den, and that scheme that was concocted to bring ruin to Daniel; and he acknowledged God when God revealed himself to him, and published his glory to the world in an official decree. He again published the message of God, just as Nebuchadnezzar had done.

After Darius came Cyrus, a heathen who had grown up in darkness. The Lord has called

him by name over a hundred years before his birth. He led him by the hand when he came to Babylon. But Cyrus did not know the Lord was doing this. But when he came to Babylon, Daniel brought these things to his notice which were written in the book of Isaiah, and read them to him—these prophecies written concerning him—and Cyrus acknowledged God. He said: "He is the God." Cyrus became a worshiper of God. Thus the Lord revealed himself to, and led, each one of these kings.

By and by Cambyses, Smerdis, Darius [the Persian], and Xerxes, in the direct book I mean, came upon the throne successively. This matter of the knowledge of God came before Cambyses, because Cyrus's decree, which was issued for the building of the temple in Jerusalem, was opposed by hired counselors at the court of the king of the Persians all the days of Cyrus, and of Cambyses, and of Smerdis. The message of God, which had been issued for the building of the temple of God and the re-establishing the work of God in the earth which Cyrus had proclaimed—this was opposed by those Samaritans and others in the court of Cyrus and Cambyses. And so the message of God was continually kept before them, even to the reign of Darius.

Then God raised up Haggai

and Zechariah, the prophets, and they kept at it, to have the temple built, until the matter was brought to the attention of Darius the Persian, who reviewed the whole matter and issued a decree by which they were compelled



to support all which has passed before. Thus the Lord's truth and message was brought before these kings, one by one, as they came up, down to Xerxes, and so on all the way through.

Then we come to the mighty king Alexander. When he began his career, he didn't know the Lord any more than any of the rest had known him, until he had fought the battles of Granicus and Issus, and had come to the siege of Tyre. Tyre was very difficult to take. It was supported by the Jews in the siege, and this made

*(Continued on page 24)*



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(c) The same thing is shown also in chapter two, verses 12-14 with 17-19.

(d) All this shows that in Galatians there is involved the same matter that was raised by the “Pharisees which believed,” and that was considered in Acts 15: “Except ye be circumcised after the manner of Moses, ye cannot be saved” (verse 1). They must be circumcised to be saved! They “must be circumcised and keep the law” to be justified, to be righteous, to be saved! Justification, righteousness, salvation, must be by works of law!

But there Peter showed that God had already settled the matter, saying, “Men and brethren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the gospel, and believe. 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. Now therefore why tempt ye God, to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear” (verses 7-10)?

And when the sentence was pronounced by James and the decree was framed and sent forth, it showed that it was the general idea of law—including all law—that was involved, rather than any specific law, exclusive of all others; for the sentence was that “they abstain from pollutions of idols (the moral law), and from fornication (the moral law) and from things strangled (the ceremonial law) and from blood (the

ceremonial law)” (verse 20).

And that it is not the merit of any law in itself, not even of the ceremonial, nor the relative merit of certain laws, that is involved; but solely of law as a means of justification, of righteousness, of salvation, is doubly emphasized by this fact: when certain in Jerusalem wanted Titus circumcised in accord with their views of justification, Paul would give “place by subjection, no, not for an hour; that the truth of the gospel might continue” (Gal. 2:4, 5). Yet when the question had been settled, and the decree proclaimed, and Paul and Silas went through the cities of Syria and Cilicia, and “delivered them decrees for to keep, that there were ordained of the apostles and elders which were at Jerusalem;” when they came to Derbe and Lystra and found there Timothy, whose father was a Greek, and whom Paul would have to go forth with him, Paul “took and circumcised him, because of the Jews that were in those quarters” (Acts 15:40, 41; 16:1-4). That is to say: So long as people clung to circumcision as essential, or as a means, to justification, Paul would not countenance such a thing for a moment. But when there was in it no question of justification, he would do it when entrance for the gospel could the better be gained by it. So long as law was held up as essential, or as a means, to justification, or as having any part in it, Paul would not recognize it at all. But when it was acknowledged that justification is by faith alone, without any deeds of any law whatever, then he would recognize and consider the merit, the purpose, and the place of any law and of every law.

Thus the subject of the book of Galatians is salvation by the

gospel, not by law; it is justification, righteousness, life, by faith of Christ, not by works of law. It is to show that as a means of justification, of righteousness, of salvation, any law of any kind, and all law of every kind, is absolutely excluded. “If righteousness come by law, then Christ is dead in vain” (Gal. 2:21).

As to what law is referred to, whether the moral, the ceremonial, or law in the abstract, in particular verses, this is easily discovered in and by the details of the argument, when the great thought—the two gospels—is held constantly in mind.

Now let all who are interested in the book of Galatians, read that book through seven times with the thought of this article in mind, and they will be prepared for some studies in Galatians, which we hope to begin next week. ☞

—*Review and Herald*, August 8, 1899



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(Continued from page 9)

“And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come; and worship Him that made heaven, and earth, and the sea, and the fountains of waters.” This message, as might be expected from its nature, is followed by the coming of the Son of man in the clouds of heaven to reap the harvest of the earth, which is the end of the world (Rev. 14:14-16; Matt. 13:39).

Every message of importance must be earnestly proclaimed. One cries with a loud voice in order to make many people hear; and this message preparing the way for the coming of the Lord is to be proclaimed so extensively that all the world shall hear. The Gospel of the kingdom is “for all people,” and is to be “preached in all the world, for a witness unto all nations; and then shall the end come” (Matt. 24:14; Luke 2:10). But the nearer one comes to the end, the louder must the message be proclaimed. If you saw a man approaching a precipice, you would cry out, to warn him of his danger. If he did not pay any attention, you would cry louder; and the nearer he approached, unconscious of his danger, the louder you would cry. Even so the nearer we come to the end of the world, which will be the destruction of those who are not looking for it, the louder and more clear must the Gospel message announcing it ring forth. So the scripture which we are studying has a more direct application to the people of this time than to any other people that ever lived. It is

emphatically present truth.

Who shall give this message? “Let him that heareth say, Come” (Rev. 22:17)! Remember that John the Baptist was but a voice. “The Word of God came unto John the son of Zacharias in the wilderness” (Luke 3:2). John was called “the prophet of the Highest.” A prophet is one who speaks for another. Compare Ex. 4:14-16 and 7:1. A prophet of God is therefore the mouthpiece of God, proclaiming the Word of God. Every one to whom the Word of the Lord comes is to sound it forth, that people may be saved from their sins, and be ready for the second coming of Christ.

From this it follows that the last message of the Gospel is pre-eminently a prophetic message. It is given by the power of the Spirit of God, which is the Spirit of prophecy. God’s people are “a kingdom of priests,” and the holy wish for them is that all the Lord’s people might be prophets, and that “the Lord would put His Spirit upon them” (Num. 11:26-29). Those who proclaim the Gospel and the coming of the Lord, must do so with authority as the oracles of God.

But there must be the most perfect unity, and there will be when the true message is given; for it is nothing but the unchangeable Word of God that is to be given. The voice is God’s; the people furnish only the mouth; so that although there be tens of thousands of mouths, only one voice is heard. In the days of the coming of the Lord the admonition of the Apostle Paul will be perfectly heeded: “Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the

same mind and in the same judgment” (1 Cor. 1:10). “Thy watchmen shall lift up the voice; with the voice together shall they sing; for they shall see eye to eye, when the Lord shall bring again Zion” (Isa. 52:8).

Let us now sum up what we have learned from this first part of the fortieth chapter of Isaiah.

1. It is the message of John the Baptist.
2. It is the Gospel of the kingdom, the Gospel of salvation.
3. It prepares the way for the coming of the Lord, even for His coming in glory, that is, to the end of the world.
4. This part of the scripture has special reference to the last days, because then the imminence of the coming of the Lord makes a loud cry especially imperative.
5. It consists simply of the preaching of the Word of God.
6. It is to be proclaimed by every one who hears it, if he will.
7. There are many mouths concerned in the proclamation, but only one voice.
8. The Spirit of prophecy is in it, and it goes with power.

Finally, let it be noted that the whole of the remaining portion of the book of Isaiah is but the continuation of this message. Therefore as we proceed in our study let us not forget the setting of any portion of the text. There is no part of Scripture more important at this time than this book, and none that can more thoroughly furnish the student to good works, and fit him for the presence of the King in His beauty. ❀

—*The Present Truth*, August 17, 1899

# The Faith of Jesus, the Testimony of Jesus, And the Spirit of Prophecy

**F** “FEAR GOD, AND GIVE GLORY TO HIM, FOR THE HOUR OF HIS judgment has come; and worship him who made heaven and earth, the sea and the springs of water” (Revelation 14:7).

“Here is the patience of the saints; here are those who keep the commandments of God and the faith of Jesus” (Revelation 14:12).

“I am your fellow servant, and of your brethren who have the testimony of Jesus. Worship God! For the testimony of Jesus is the spirit of prophecy” (Revelation 19:10).

“He who believes in the Son of God has the witness in himself; he who does not believe God has made Him a liar, because he has not believed the testimony that God has given of His Son. And this is the testimony: that God has given us eternal life, and this life is in His Son. He who has the Son has [the] life; he who does not have the Son does not have [the] life” (1 John 5:10-12).

“For I have not spoken on My own authority; but the Father who sent Me gave Me a command, what I should say and what I should speak. And I know that His command is everlasting life. Therefore, whatever I speak, just as the Father has told Me, so I speak” (John 12:49, 50).

“But God demonstrates His own love toward us, in that while we were yet sinners, Christ died for us. Much more then, having been justified by His blood, we shall be saved from wrath through Him” (Romans 5:8, 9).

“Therefore, as through one man’s offense judgment came to all men, resulting in condemnation, even so through one Man’s righteous act the free gift came to all men, resulting in justification of life” (Romans 5:18).

God has prophesied of a people, a remnant, which He will have for His end-time scenario. This remnant will be carried along, compelled to share what they know by the spirit of prophecy. They will also embody the spirit of prophecy themselves—they will understand and live the testimony of Jesus, including the commandments of God and the faith of Jesus. The only way they can do this is by understanding and believing the testimony of God, the testimony of who Jesus is and what God has accomplished for all men through Him. This is the Divine Spirit of Prophecy—what God purposed ahead of time for every member of the human race in Christ.

The end-time remnant are to bear a message, the prophetic message of the three angels of Revelation, which swells to a loud cry with the joining of the fourth angel of Revelation 18:1. The God of creation is proclaimed as the God of redemption—the only

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One to be worshipped. The imposter, who is a false prophet because he distorts and misrepresents the truth about God's accomplishments and plans for humanity, is to be rejected, and a clarion call is made to come out of the confusion before the inevitable everlasting destruction implodes on all who reject their only Source of life.

### *The Faith of Jesus*

The faithful of God who endure through the time of the three angels' messages are those who grasp the significance not only of the commandments of God, but also the faith of Jesus. That is, patient endurance requires a belief and an implicit trust in the goodness of God. We must believe and trust God with the faith of Jesus—with Jesus' faith. Jesus left His entire life and existence in the hands of His loving Father. He trusted His Father implicitly for all things, doing nothing but what His Father instructed Him to do, speaking only His Father's Word, letting His Father live out His human life according to the prophecies of the Messiah given long before.

How does one get this kind of faith? The Greek texts indicate that this faith is literally that possessed, or owned, by Jesus, as the case is in the genitive. It is His faith! Just as one does not actually possess the eternal life purchased for him or her until they "have the Son," so the remnant cannot possess the "faith of Jesus" unless they actually "have the Son." The indwelling Christ, the continual (daily) submission to His Word brought by His Spirit, is required for this experience. This is how the same trust and commitment to the Father's care that Jesus had is brought to the believer in Christ.

### *The Testimony of Jesus*

Since the testimony of Jesus, His witness to the world, was nothing other than what His Father gave Him to speak (John 12:49, 50), then the testimony of Jesus was and is the testimony of God. And what the remnant keep, or have in Revelation 14:12 (the commandments of God and the faith

of Jesus) could be understood to be equivalent to what they have in Revelation 19:10. That is to say, the message (testimony) they have to testify concerning Jesus and God the Father encompasses both the commandments of God and the faith of Jesus.

Having the faith of Jesus, believing what He and the Father are saying about all of humanity, does not lead to antinomianism—to throwing out the law. To the contrary, the faith of Jesus is the only way that any one *can* keep the commandments of God, for the indwelling Christ is the only source of true obedience. In and of ourselves, our obedience is impossible. This is the lesson of Israel at Sinai. We, too, must have "such a heart" as God was wanting for His people, so that they could obey Him and do the works of God (Deut. 5:29). This is to be the experience of the remnant.

But in order to have this heart, this "witness in themselves," they must believe "the testimony that God has given of His Son." Their testimony must be based upon the truth that God proclaimed, and continues to proclaim, about His Son. And what is that testimony? It is "that God has given us eternal life, and this life is in His Son." This is the same testimony that Jesus understood that God was giving to the world: "And I know that His command is everlasting life."

We could say it this way: God's Word has gone out to accomplish what it set out to do—to restore everlasting life, the right to live eternally, to all men. And His Word through and in Christ accomplished what He said it would, for "having been justified through His blood [past tense, accomplished at the cross]" (Rom. 5:9), "all men" have been given "justification unto life" (Rom. 5:18).

The only barrier to the effectiveness of this Word within mankind is a decision to believe. We must decide. We must believe that it is true, and that it is true in Christ, for "He who has the Son has [the] life; he who does not have the Son does not have [the] life." In addition to having personal peace and assurance, believing that it is true—that "all died" in the "One" brings

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## preparing the way

(Continued from page 11)

(Isa. 53:6). His rightful way is in us, but we have kept Him back by our unrighteousness. We have made our ways crooked. So the Lord sends His messengers to straighten us out—to make us right before Him, so that there may be nothing to hinder His complete possession of us.

God is light. The characteristic of light is that it proceeds in straight lines. So with God, who is “the Father of lights,” there “can be no variation, neither shadow that is cast by turning” (James 1:17, R.V.). Consequently all in whom He has His way must be sincere, that is, clear and transparent, so that the beams of the Sun of righteousness may not be hindered in their course. The work of this Gospel message is to “give light to them that sit in darkness and in the shadow of death.” “Ye were once darkness, but are now light in the Lord; walk as children of light” (Eph. 5:8).

“He made known His ways to Moses, His acts unto the children of Israel.” Ways and acts are the same. When we say of a person that we do not like his ways, we mean that we do not like his habits, his actions. So the way of the Lord is His manner of life. He made His ways or acts known to Moses and the children of Israel, in revealing to them His law. “Thou camest down also upon Mount Sinai, and spakest with them from heaven, and gavest them right judgments, and true laws, good statutes and commandments; and madest known unto them Thy holy Sabbath, and commanded them precepts, statutes, and laws, by the hand of Moses Thy servant” (Neh. 9:13-14). The law of the Lord is His way, as we learn from Ps. 119:1-3.

The way of the Lord is prepared, therefore, by putting His law into the hearts of the people.

When the Lord comes in the clouds of heaven, it will be with glory. “The hills melted like wax at the presence of the Lord, at the presence of the Lord of the whole earth. The heavens declare His righteousness, and all the people see His glory” (Ps. 97:5-6). Since God is light, and dwells in light, being clothed with light as a garment, it follows that wherever He

*His [Christ] coming means the restoration of the earth; but this cannot be until the new man is made ready for it ... before the coming of the Lord in the clouds of heaven, He must be fully revealed in His people.*

goes the glory must be revealed. So we read that when the way of the Lord is prepared, the glory of the Lord shall be revealed. This will be because that when His way is prepared He Himself will go in it.

The way of the Lord is in His sanctuary, and His sanctuary is His people. The idea prevails that the coming of the Lord is an arbitrary affair; that He will come when He is ready, regardless of the condition of people on this earth. That is a great mistake. The coming of the Lord is but the consummation, the crowning act, of a great work. It is the natural and inevitable result of what has preceded. Christ came to reveal God to men, so that they might know His will concerning them.

It is God’s will that men shall be like Him, so as to be fit companions for Him, and to this end Christ was once manifested, to reveal God to men, in man; and the possibility of this was secured by His death. His coming to this earth was the emptying of Himself, really His death, so that it is only by the death of Christ that God can be manifest in the flesh. The whole work of the Gospel is to secure this revelation of God in man. It is the work that God began at the creation, when He made man in His own image; and to restore this image is the work of the Gospel. The “new man” is after God “created in righteousness and true holiness” (Eph. 4:24). But the heavens must retain Christ “until the times of restoration of all things” (Acts 3:20-21). His coming means the restoration of the earth; but this cannot be until the new man is made ready for it—until it has a ruler—and so before the coming of the Lord in the clouds of heaven, He must be fully revealed in His people. The shining forth of the Lord from heaven is but the fullness of His revelation. “He shall come to be glorified in His saints” (2 Thess. 1:10). He cannot come, therefore, until in the church the ways of God are seen as perfectly as they were in Jesus of Nazareth.

When the way is prepared, the glory of the Lord will be revealed, and all flesh will see it. This is because as soon as the way is prepared, the Lord goes in it, and wherever He goes the glory must be revealed. But His way is in His people, therefore His glory is to be seen in them. “For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge

of the glory of God in the face of Jesus Christ" (2 Cor. 4:6). Why has God shined in our hearts? To give the light of the knowledge of His glory. To give the light of the knowledge of His glory to whom? To others, of course; for no candle shines for the purpose of giving light to itself. God shines in our hearts in order that others may take knowledge of His glory. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven" (Matt. 5:16). Good works are the light, according to these words of Christ. So again we see that God prepares the way by putting His law in our hearts by His Spirit; "for the commandment is a lamp; and the law is light" (Prov. 6:23). The preaching of the law

of God as revealed in the life and character of Christ, must precede the coming of the Lord. When the last message shall have been completed, these words will be uttered: "Here is the patience of the saints, here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

"And all flesh shall see it together." When the glory is revealed, it will be seen. That will be the testimony to the saving power of our God. In the inanimate things that God has made, His power and Divinity are seen (Rom. 1:20). Although man has proved unfaithful, and has even imposed his evil traits upon the creation that was given into his care, God has not left Himself without witness. "The heavens declare the glory of God

and the firmament showeth His handiwork" (Ps. 19:1). But that is not enough. Man, the highest creature of God, ought to give the most perfect testimony to His power and goodness, and this will be the case before the Lord comes. Not only must all the works of God praise Him, but His saints must bless Him. When the voice in the wilderness has completed its message, then will the work for which Christ ascended to heaven, namely, "that He might fill all things," be accomplished, and He will come. Then all creatures, animate and inanimate, will unite in saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth on the throne, and unto the Lamb, for ever and ever" (Rev. 5:13). ♣

—*The Present Truth*, August 31, 1899

## waiting

WHAT IS THIS WAITING ON THE LORD? IT IS VERY SIMPLE. IT IS THE CONSTANT ACTUAL acknowledgement that we are dependent on Him for everything, and that He alone is our rightful Ruler. It is to acknowledge in a practical manner that we belong absolutely to the Lord, to be used by Him according to His will. And it is to do this constantly. It is complete submission to Him. It is the attitude of waiting on Him, waiting for Him to speak to us, or to take us in hand to use us, and yielding absolutely to Him when He does proceed to use us. It is to have no will of our own, but to accept His will.

Do you say that this is too hard a requirement? That it is too difficult a thing to do? Why should it be so difficult? It requires no strength whatever. The Lord knows that we have no strength, and His way provides for such a case, by giving us His strength. All that is required of us is to let go, and rest. It is to be still, and know that the Lord is God. It is quite true that such self-effacement does not suit proud human nature, but it is evident that there can be nothing easier, if there be the willingness, since all that is involved is the letting go and holding still.

How much power will be imparted to the one who receives the Spirit? All power. This is the privilege of every person, and is at the demand of every believer. Nothing less will do for anybody. The Christian life is a new creation, and nothing but God's everlasting power can create. Infinite power is required for the creation of the smallest particle of matter, and nothing less than just that power is revealed in the smallest thing that God has made, and no greater power is required for the creation of the universe. So we see that the power which God gives by the Holy Ghost is for all circumstances, great as well as small. There are not two Gods, neither are there two powers. As God is one, so is His power one, and undivided. The same power that performs mighty miracles is the power that is required to enable a man to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. 1:10).

—E. J. Waggoner, *The Present Truth*, July 21, 1898



# Daniel and Nebuchadnezzar

(Continued from page 17)

the siege so much more difficult and prolonged. It was such a great task for Alexander that he became very wrathful against the Jews, so that he swore that Jerusalem should be made like Tyre. He started to Jerusalem for that purpose. The people heard he was coming; and the high priest proclaimed a fast, that they might know what to do. The Lord appeared to the high priest in the night, and told him what he should do—how that he should dress himself in his priestly robes, and go out with all the people, and meet Alexander and his army, and the rest would take care of itself.

And when the high priest understood that Alexander was not far from the city, “he went out in procession with the priests and the multitude of citizens. The procession was venerable, and the manner of it different from that of other nations. It reached to a place called Sapha, which name, translated into Greek, signifies a “prospect;” for you have thence a prospect both of Jerusalem and of the temple. And when the Phoenicians and the Chaldeans that followed him (Alexander) thought they should have liberty to plunder the city, and torment the high priest to death, which the king’s displeasure fairly promised them, the very reverse of it happened. For Alexander, when he saw the multitude at a distance, in white garments, while the priests stood clothed with fine linen, and the high priest in purple and scarlet clothing, with his miter on his head, having the golden plate whereon the name of God was engraved, he approached by himself and adored that name, and first saluted the high priest.

The Jews also did altogether with one voice salute Alexander and encompassed him about.

“Whereupon the kings of Syria and the rest were surprised at what Alexander had done, and supposed him disordered in his mind. However, Parmenio alone went up to him and asked him how it came to pass that when all others adored him, he should adore the high priest of the Jews. To whom he replied: ‘I did not adore him, but that God who hath honored him with his priesthood. For I saw this very person in a dream, in this very habit, when I was at Dios in Macedonia, who, when I was considering with myself how I might obtain the dominion of Asia, exhorted me to make no delay, but boldly to pass over the sea thither, for that he would conduct my army and give me the dominion over the Persians; whence it is that having seen no other in that habit, and now seeing this person in it, and remembering that vision, and the exhortation which I had in my dream, I believe that I bring this army under the divine conduct, and shall therewith conquer Darius, and destroy the power of the Persians, and that all things will succeed according to what is in my mind’” (*The Great Empires of Prophecy*, page 171).

Thus the Lord revealed himself to Alexander as certainly as he ever did to Nebuchadnezzar. But Alexander made the mistake of not following up the light. Nebuchadnezzar followed the light, and landed in the kingdom of God. Alexander had just as much light as Nebuchadnezzar, as Darius the Mede, as Cyrus; for when Alexander came into the city, the high priest took the prophecy of Daniel and read it to him in the temple; and he

gathered from the prophecy that he was the man intended in the prophecy. But Alexander did not follow the Lord. He made the mistake of Saul, of Jeroboam, and Pharaoh.

This sketch will give you a glimpse of what God has to do in the kingdoms of men, and bringing kings to high places. It is that they may know the Lord.

The book of Daniel fits the third angel’s message very well, all around, and we are not preaching the third angel’s message thoroughly unless we get into it the books of Daniel and Revelation. It was because of Daniel’s principles of health and temperance that he was enabled to stand in Babylon, and be not of it, in the midst of all the corruptions of Babylon for more than seventy years. But there is something else connected inseparably with that chapter, and that is education. It was because of the principles of health and education that Daniel stood as he did. It was because of these principles that he had the principles of health and temperance that he did. And these can not be separated in our work any more than in his. The principles of education which Daniel had, and taught, gave to him the principles of health and temperance which held him, and made him, though a slave in Babylon, the freest man in all Babylon. Though a servant in condition, he was in fact greater than the king—a king indeed; he was the guide of the king. And though a student in the schools, he was the teacher of all the teachers.

That is what these principles will do for everybody who gets them. And we are not, and shall not be what God intends us to be, until we become thoroughly

imbued with these principles. They are put in the book of Daniel, and the book of Daniel is brought to us for this express purpose.

It is principle, and principle only, that is the fiber, and all the fiber, of either the warp or the woof of character. Principles are the material, and the fiber of the material out of which character is manufactured. And when we have the principles, the character will be formed by the Former of all things.

Daniel was eighteen years old when he was carried to Babylon. He had already been taught principles that gave him a strength of character, and such integrity as held him steady at the first step that was taken with him after he was taken to Babylon. Thus at eighteen he had such an established character, and such a strength of principle, as now is generally expected only of mature men even among Christians. Daniel was taught in God's school, with God's methods and principles of education; and the word of God was the one great textbook.

The other day when this subject was before us for consideration, this question was raised: "What is meant by having the Bible as the only basis of all education, the only textbook? Does it mean just the Bible, and nothing more? Or does it mean the Bible and something else?" The request was made that this be answered by either Yes or No. That question can not be answered by either Yes or No. The answer must be both Yes and No. The answer to this question to one man would be Yes, while to another man at the same moment the answer would have to be No. It all depends. If the Lord

Jesus were here in human form, he could teach all things from that book alone, and make no reference whatever to any other book. And the reason of that is that he is the Bible.

This calls our attention to the principle that the teacher must himself be the thing he would teach, or else he can not teach it. The teacher who is nearest to being himself the Bible complete, is the teacher who can teach it most and best, and without any other book than the word of God. And the teacher who is, himself, least of the Bible—who has the least of the Bible in himself—has the most need of other books. So I say, again, that every teacher who would teach anything, must inevitably be that very thing himself, or his teaching is nothing. If the thing which he is teaching is in the book, even though that book be the Bible, and not in himself, his teaching of that thing is a piece of formalism. If he is the thing himself which he would teach, he can teach it to others, whether he has the book from which he got it, or not. He is the book. He must be the book from which he would teach, and which he would teach, or his teaching is nothing.

[A. F. Ballenger: Somebody might say, How will that apply to astronomy? We are not the stars. Tell us how that would be.]

Yes, that "How" of things. I will answer it. I and some others whom I could name have been many times asked the question, "How is a man justified by faith?" The only answer I have ever been able to give, or that any one can truly give, to this question is, "By faith." But, it is said: "That is not what we want; that is what you said before. We don't want you to preach us a sermon, or talk a long

while on the subject, but we want you to show us how. Tell us how a man is justified by faith." When a man is justified by faith, he knows how. And the only way he can know how to be justified by faith is just to be justified by faith.

Brethren, this whole thing is justification by faith. God's method of teaching God's principles of health and temperance, God's principles of education, the whole subject combined or separated, is all of faith. It can not be known without the faith that saves a man's soul; it can not be taught without that same faith that makes a man righteous with the righteousness of God, which is by faith of Jesus Christ. And for a man to ask "How," and "show me how"—that itself is simply how, and that is the only way. And that is not a mixing of things; it is not mystification. It is the mystery of God; but the blessedness of it is that the mystery of God is the plainest, clearest, and most blessed thing in the universe. The secret of all is for each one to have these things in himself. I must be this thing myself. Then it is easy. Then it is plain.

When I have this thing myself, and you have this thing yourself, even then it does not follow at all that the "How" by which you would teach that thing is identically the "How" by which I would teach that thing. You and I may have the same identical thing; but when you teach that thing, you must teach it with the ability which God gives you. When I teach that thing, I must teach with the ability which God gives me. We are not precisely alike. And you have not the same ability he gives me. We are not precisely alike. And when you receive that thing from God, and give it to another, and I receive that thing

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# faith of Jesus

(Continued from page 21)

a new heart motivation. The eternal, self-renouncing love is how we are compelled to become ambassadors for God, proclaiming His testimony. Here is His testimony: because of the sacrifice He has made in Christ—God has already “reconciled us to Himself through Jesus Christ” (2 Cor. 5:14, 18). This is the fundamental source of effective evangelism, personal or public. We must proclaim this motivating good news.

## ***How good is this good news?***

God has suspended condemnation on every man, woman, and child on the planet. He did this by experiencing the condemnation on behalf of, in the place of, indeed *as* humanity. He did this in Christ, experiencing with His Son the eternal death of separation which sin brings to humanity.

In effect, God has said to the entire race, “I have taken your sin upon Myself in Christ. He has carried your sinful humanity and in Him you have experienced the consequences of your sin. I have therefore cast your sin as it were into the depths of the sea. I am holding you now innocent of the guilt and punishment of sin. *You are presumed innocent, and I do not condemn you.* Go, and sin no more (John 8:11). You have already experienced sin’s consequences in Christ, and you will only be condemned if you reject the new identity I have prepared for you by having Jesus faithfully live and die as you.”

Thus, His testimony is that He has given us, *made a gift to us* of His commandments, which are His command of eternal life, through the faith of Jesus. Jesus was faithful in redeeming the human race,

just as He was with Israel in bringing them as a people out of Egypt. This is why the first commandment begins with an accomplished deliverance, “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage” (Ex. 20:2). He is saying, “Your deliverance is already complete! Here is what it looks like. This is how you will live with Me living in you.” And so the commandments, as promises, follow.

## ***The Spirit of Prophecy***

The testimony which the remnant people of God are to carry to the world is also called the spirit of prophecy. “The testimony of Jesus is the spirit of prophecy.” What is the spirit of prophecy if it is also the testimony of Jesus? We certainly understand it to include the unique ministry of Ellen G. White. But what was and is God setting out to accomplish through these messages which convey a special testimony to His goodness and love? And what does this have to do with predicting the future?

God has plans for the human race. And truly, as we have seen, His plans for each of us, His thoughts of the future, are nothing but good. “For I know the thoughts I think toward you, says the Lord, thoughts of peace and not of evil, to give you a future and a hope” (Jer. 29:11). The *prophetic future* for each man, woman, and child on the planet as designated by the Spirit of God is peace and hope, already prepared for each one in Christ.

The primary reason that the future remains a *mystery* to much of the world is that it needs to be proclaimed by the prophetic people who truly live the spirit of prophecy! These people will evangelize like Paul, understanding the gospel in the context of their prophetic role

in the exercise of the faith of Jesus:

“Now to Him who is able to establish you according to my gospel and the preaching of Jesus Christ, according to the *revelation of the mystery* kept secret since the world began, but now has been made manifest, and by the *prophetic Scriptures* has been made known to all nations, according to the *commandment of the everlasting God, for obedience to the faith*—to God, alone wise, be glory through Jesus Christ forever. Amen” (Rom. 16:25-27, emphasis supplied).

Notice—the Scriptures, especially the prophetic Scriptures, have been given in order to reveal the mystery of the gospel, the good news about God’s gift to humanity in Christ. This has practical implications when it comes to studying and sharing the truths of Daniel and Revelation.

## ***Prophecy and Evangelism***

The impetus for effective evangelism with the spirit of prophecy includes more than simply outlining prophecy and how it has been fulfilled in history, and more than showing how a prophetic movement has been called to proclaim the truths of the Sabbath, the state of the dead, and the health message.

In order to be effective evangelists, we must also proclaim the faith of Jesus. Indeed, *we must proclaim the creative faith of God*, who in Christ *already* accomplished the reconciliation of the world to Himself. We must have the understanding of the gospel that reveals to others how we already see them in Christ—what their inheritance is and who they are in Him, what God has already done for them, and what God is

already at work doing *in* them to promote His vision of their hopeful future. We must have the attitude toward all men that God has—the *presumption of innocence*—based on a settled conviction of what the death of Christ on the cross means for all men.

This does not mean that the special truths for this time will be pushed aside. Rather, they will become jewels of truth as they cluster around Christ Our Righteousness. It also means we will not use guilt and fear as prime motivators in our evangelistic efforts. The drawing power of agape love through the uplifted Christ as revealed in the prophetic Scriptures will transform the messages we glean from them to those primarily of hope and peace for all men, and of condemnation and judgment only to the extent that the listeners refuse to believe the goodness of God revealed in Christ.

We do not need to avoid Daniel and Revelation in order to carry the testimony of Jesus, the spirit of prophecy to the world. In fact, these prophetic Scriptures hold the key to understanding how the commandments of God find their fulfillment through the faith of Jesus. May the Spirit of God, the originator of the spirit of prophecy, enliven our evangelism, is our prayer. ❧

*The third angel's message is the proclamation of the commandments of God and the faith of Jesus Christ. The commandments of God have been proclaimed, but the faith of Jesus Christ has not been proclaimed by Seventh-day Adventists as of equal importance, the law and the gospel going hand in hand. I cannot find language to express this subject in its fullness.*

*“The faith of Jesus.” It is talked of, but not understood. What constitutes the faith of Jesus, that belongs to the third angel's message? Jesus becoming our sin-bearer that He might become our sin-pardoning Saviour. He was treated as we deserve to be treated. He came to our world and took our sins that we might take His righteousness. And faith in the ability of Christ to save us amply and fully and entirely is the faith of Jesus.*

—Selected Messages, volume 3, p. 172

*The soul-saving message, the third angel's message, is the message to be given to the world. The commandments of God and the faith of Jesus are both important, immensely important, and must be given with equal force and power. The first part of the message has been dwelt upon mostly, the last part casually. The faith of Jesus is not comprehended. We must talk it, we must live it, we must pray it, and educate the people to bring this part of the message into their home life. “Let this mind be in you, which was also in Christ Jesus” (Phil. 2:5).*

—Selected Messages, volume 3 p. 184

# Daniel and Nebuchadnezzar

*(Continued from page 25)*

from God, and give it to another, the “How” by which you do it will not be identically the “How” by which I do it; but the man who gets it will have the same thing, and he will know it.

[Mrs. S. M. I. Henry: It will appear different to him from what it did to either of his teachers.]

Precisely; and this simply brings us to that one grand truth that is over all, and in all, and through all—that “The things of God knoweth no man, but the Spirit of God,” and no man can get these things from a man. Each man must get these things from God by the Spirit of God. And this is what every one of us must have. We are ministers of the gospel in the field. We are teachers of the people; we must be what we teach, or our teaching is nothing. The teachers in the schools are ministers of the gospel; but they must be that thing; they must be the gospel, or their teaching is nothing. And when we become that, and teach—whether I be in the field, teaching a company in the backwoods in a log schoolhouse, or whether I am in Union College, or wherever I am, I am the same person, and I am to teach the same thing, and teach it the same way. When we all are all that, there will be more ministers in our schools, and more teachers in our ministry. And there will be no criticism at all. You remember that beautiful thought that Brother Lewis gave us the other day. God wants us to see eye to eye, not eye through eye.

[E. J. Waggoner: Literally, that is eye in eye; that is the Hebrew.]

That makes it a little more forcible—see eye in eye. But here

is a thought in that. Brother Lewis pictured it to you. See eye to eye; it is to stand facing one another, looking into one another’s eyes. When you look into my eye, what do you see? You see yourself always. You see yourself imaged there. You do not put much criticism or condemnation on yourself, do you? You see yourself there. Then simply love your neighbor as yourself there, and you are all right. And this same thought is here: I have set always the Lord before me, before my face. We are to look into his face. But what part of the face is it that gives the expression? The eye.

This principle of being what we are, of having right principles, and having these to make us what we should be, runs through everything. We are called upon to consider it right now, in all parts of the work of the third angel’s message. He has said there must be “an entire change of principles and methods of teaching in our schools.” In some places, some methods have been changed; in some schools some principles have been changed, but I know not of a single school among Seventh-day Adventists where there has yet been an “entire change of principles and methods.” When God calls for an entire change of principles and methods, of course it means a revolution; but it is his own, and neither you nor I, whether teacher or minister, whether General Conference Committee, or man in no office, are following the instruction of God until we find out what that entire change of principles and methods is, and are that.

God calls for “an entire change of principles” and practices in the publishing business. And no one connected

with the publishing houses, or with the General Conference, or the whole work of the Seventh-day Adventists, is doing his duty, and standing in his place, until he studies up that thing for himself, and knows what it means to him. When the principles change, of course the practices will be changed.

He calls also for an entire change in principles and practices in church, conference, and General Conference procedure. Then neither you nor any other Seventh-day Adventist is abreast of the message, unless each one for himself is studying and praying night and day to know what that entire change is, and to see it wrought.

But to see that entire change wrought, I must see it wrought in me; the managers of the publishing houses must have it wrought first in themselves. Every official, and every employee, of the publishing houses must see that that entire change of principles and practices is wrought in himself. Then, so far as he is concerned, the institution is reformed.

This is so in the educational work. Every teacher must see to it that this change is wrought in himself, or it will never come anywhere else, so far as he is concerned. If the Lord should make the change otherwise, and not in himself, he could not see it; he would be afraid of it.

In churches and conferences—General Conference and all—each one, from the president of the General Conference to the newest convert, must see that this change of God is wrought in him day by day, making him a new creature in Christ Jesus, actuated by the living principles of Jesus Christ, the practices following



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*Businessmen cannot read the book of Daniel and then do as Daniel did, unless they do it by the same power that he possessed. There is no way for our businessmen to reach that place except by that same Living Way. What God did for Daniel, He will do for every one of us. And the way to it is ever the one only true Way.*

accordingly; or he will not understand the change that even the Lord may make.

Maybe some of this is so new that you doubt it. That on education is not new; it has been published some time. Here is a passage written in direct reference to the publishing business, which says: "He calls for an entire change in principles that have come in to divert the mind, and draw away the heart to serve the plans of Satan." In order to do this, "A close investigation should be made of principles." Again: "Let every principle be considered."

Now as to churches and conferences: "This worldly policy has wrestled for the victory among the Seventh-day Adventists, and the principles which should have been kept pure and unadulterated have been overcome." What is it to overcome? To conquer. The true principles have been conquered among Seventh-day Adventists. Worldly policy has the victory. "This condition of things has been created in our conferences and churches under a religious cloak, which has existed in the world."

Reform is called for, brethren—reform of the whole thing—churches, conferences, schools, publishing houses, General Conference—everything. Each one of us is to be a reformer, but each must reform himself. I must reform myself, not my brethren. I am to put myself

under such discipline that I will hold myself face to face with God, day and night, and never allow myself to swerve a hair's breadth from principle, but put myself under the strictest discipline of the judgment of God. And anything that I do or say that will not meet to the full the perfection of the judgment of God, I am to put away. This is all—simply to be doing what we are told always to do. "For it; but the man who gets it will have getting the things that are behind, and reaching forth unto the things which are before."

Precedent is the ruin of everything. Principle is the life and the salvation of everything. Have nothing to do with precedent; study principle. Ask not what has been done; ask what ought to be done.

I am not off the subject yet. This was the education which Daniel had. This is what made Daniel what he was, where he was, and wherever he could have been; and only this will make you and me what we must be, wherever we may be.

The brethren sometimes say, "Well, that says that an entire change in principles must be made. I do not see where anything is wrong. You point it out to me." It is not my place to point it out; it is for you to search it out. If, for illustration, I should point out something, he would say, "Oh, well, I don't know about that; I don't see in that exactly what you

see; but if you say that is the thing to do, I will do it?" I am not God. I have nothing to do with what you are to do. You must find out for yourself what to do, and the how to do it; and then do it because God has told you to do it. If I point it out to you, and say that a certain course is right, and then you follow it, God has no place. You put me, and I allow myself to be put, in the place of God.

Plainly this calls for an entire change in everything, and for an entire conversion in everybody. Oh, then, it is asked, "Do you mean to say I never was converted?" No; I do not mean to say any such thing; but I do mean to say that though you or I have been converted forty times, we need to be converted just now. I must be converted just now, or I lose the whole thing.

[A. F. Ballenger: The Lord says that Judas betrayed his Lord because he failed to be converted every day.]

So will we all. I, today, will betray my Lord if I stand on the experience of yesterday. In this meeting, I shall miss my whole aim, the right aim, Christ's aim for me, if I have not an experience now. Yesterday's experience does not count today. If I have not that same experience renewed, and improved, I am losing something. That is Daniel. It is Christian education; it is health and temperance.

Daniel was educated in the

school of the prophets. How many of you, brethren, in your study of the book of Daniel, have searched out in the Bible what the schools of the prophets were, and what was taught there. We can all do this; but it has long been neglected. But however much time we have lost, we can redeem it. God's power is able to give to the man who comes in at the eleventh hour, all that we shall have obtained in all the season. God's power is able to enable us to redeem the time; so if in all this study you see something that you have neglected, and are sorry for, do not stand mourning, but start right in to revolutionize and reform everything in yourself; take hold of right principles and practices, and then ask God for the power of his Spirit.

How can you and I preach the book of Daniel unless we know the things which are in the book of Daniel? How can we know the things which are in the book of Daniel unless we search them out? The second step in the book of Daniel, is education: and God's principles of education are today where Daniel got them. You can find them; they are in the Bible. Who was the chief teacher of the schools of the prophets? The Holy Ghost. Who was principal in the schools of the prophets? The prophet. What was taught there? What was the textbook there? The Bible. But we can not understand either Daniel's attitude or his character unless we know what made him what he was. And when you know what made Daniel what he was, then you may know what will make you in your place what Daniel was in his place.

We live in the day of Babylon—in the midst of the corruptions that were in old Babylon. Licentiousness of every sort is becoming more and more

prevalent, and even creeping into the church of God. Belshazzar's feast is given to us to show what the characteristics of Babylon were. There was feasting, drunkenness, licentiousness, and defiance of God. These are all in the world today. The Babylon of the book of Daniel is simply the antecedent of the Babylon of the book of Revelation. The Babylon of Revelation is given to us that we may know that the same things that were in the days of Daniel are here for us to meet.

Daniel passed in and out among the multitude of Babylon for more than seventy years, at a time when the wink of an eye, or simply seeing nothing, would make a fortune. And when it came near the end of his life, an especial test was placed upon him. Day and night he was watched, that some defect, some fault, some error in the conduct of the business of the empire, might be found. And after all their efforts they had to confess their utter failure to find a single thing. Now it takes character to live in such a place as that as long as that. It takes the character which only God can create in a man, to be subject to such a test. There was no fault to be found in all his business, nor in any of his accounts—not one figure wrong. That shows not only integrity of character, but such discipline of mind, such precision of mental action, as can be only where the mind of Jesus Christ is in its completeness.

Daniel is given to us, and the book recording Daniel's life is given to us, and these proceedings are set before us, to show us what the mind of Christ will do in you and in me. It is to a character that will despise everything that is covered up, everything that must be secret or underhanded—a character that will abhor all

these—and to a mind of such precision of aim, and such perfect action in its aim, that it hits the mark every time.

That is a great thing; but it is the thing to which we are all to come. What is Daniel put before us for, unless it is for this time; and if what he had is not to be for every one of us?

Especially is this for our businessmen, who handle accounts, manage funds, and deal with the world. Daniel was not a preacher as we count preachers, neither was he a teacher; but he was a businessman, conducting perfectly the business of a world's empire. There is God's businessman, set forth as an ex-ample of what God will make of every businessman if he will let him.

I am not teaching you something here that I have framed myself, just for the occasion. If I were to go out from this General Conference to hold tent meetings, I would preach the book of Daniel just as I am doing here. The world needs the truths it contains; and when these things are given to the world, they will receive them. And when they begin to inquire, you can tell them the only way to it is the Way, Jesus Christ. Businessmen can not read the book of Daniel and then do as Daniel did, unless they do it by the same power that he possessed. There is no way for our businessmen to reach that place except by that same Living Way. What God did for Daniel, he will do for every one of us. And the way to it is ever the one only true Way. ☞

—*The Daily Bulletin*, published by the General Conference of Seventh-day Adventists [GCBD99], February 21, 1899, sections 55—56 and February 23,

# prophecy in the gospel

AFTER LEAVING PHILIPPI, Paul and Silas made their way to Thessalonica. Here they were given the privilege of addressing large congregations in the Jewish synagogue. Their appearance bore evidence of the shameful treatment they had recently received, and necessitated an explanation of what had taken place. This they made without exalting themselves, but magnified the One who had wrought their deliverance.

In preaching to the Thessalonians, Paul appealed to the Old Testament prophecies concerning the Messiah. Christ in His ministry had opened the minds of His disciples to these prophecies; “beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself” (Luke 24:27). Peter in preaching Christ had produced his evidence from the Old Testament. Stephen had pursued the same course. And Paul also in his ministry appealed to the scriptures foretelling the birth, sufferings, death, resurrection, and ascension of Christ. By the inspired testimony of Moses and the prophets he clearly proved the identity of Jesus of Nazareth with the Messiah and showed that from the days of Adam it was the voice of Christ which had been speaking through patriarchs and prophets. ...

To Abraham was given the promise that of his line the Saviour of the world should

come: “In thy seed shall all the nations of the earth be blessed.” “He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ” (Gen. 22:18; Gal. 3:16). ...

With convincing power Paul reasoned from the Old Testament Scriptures that “Christ must needs have suffered, and risen again from the dead.” Had not Micah prophesied, “They shall smite the Judge of Israel with a rod upon the cheek” (Micah 5:1)? And had not the Promised One, through Isaiah, prophesied of Himself, “I gave My back to the smiters, and My cheeks to them that plucked off the hair: I hid not My face from shame and spitting” (Isa. 50:6)? ...

Even the manner of His death had been shadowed forth. As the brazen serpent had been uplifted in the wilderness, so was the coming Redeemer to be lifted up, “that whosoever believeth in Him should not perish, but have everlasting life” (John 3:16).

“One shall say unto Him, What are these wounds in Thine hands? Then He shall answer, Those with which I was wounded in the house of My friends” (Zech. 13:6).

“He made His grave with the wicked, and with the rich in His death; because He had done no violence, neither was any deceit in His mouth. Yet it pleased the Lord to bruise Him; He hath put Him to grief” (Isa. 53:9, 10).

But He who was to suffer death at the hands of evil men

was to rise again as a conqueror over sin and the grave. Under the inspiration of the Almighty the Sweet Singer of Israel had testified of the glories of the resurrection morn. “My flesh also,” he joyously proclaimed, “shall rest in hope. For Thou wilt not leave My soul in hell [the grave]; neither wilt Thou suffer Thine Holy One to see corruption” (Ps. 16:9, 10).

... Paul told the Thessalonian Jews of his former zeal for the ceremonial law and of his wonderful experience at the gate of Damascus. Before his conversion he had been confident in a hereditary piety, a false hope. His faith had not been anchored in Christ; he had trusted instead in forms and ceremonies. His zeal for the law had been disconnected from faith in Christ and was of no avail. While boasting that he was blameless in the performance of the deeds of the law, he had refused the One who made the law of value.

But at the time of his conversion all had been changed. Jesus of Nazareth, whom he had been persecuting in the person of His saints, appeared before him as the promised Messiah. The persecutor saw Him as the Son of God, the one who had come to the earth in fulfillment of the prophecies and who in His life had met every specification of the Sacred Writings. ☞

—*Acts of the Apostles*, pp. 221-228

# EVANGELISM

## ITEM OF THE MONTH



[10161]

- Religious liberty champion, A. T. Jones gave this sermon in San Francisco on June 14, 1896.
- It reviews how the United States Constitution is based on the Gospel of Jesus Christ and His relationship with man, which *is* religious liberty.

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