

No. 1

THE THIRD ANGEL'S MESSAGE - THE FAITH OF JESUS'

IN the matter of the duty of keeping the commandments of God and the faith of Jesus, it is not to be understood that the two can for a moment be separated. The commandments can not be kept acceptably to God except by faith in Jesus Christ; and faith in Christ amounts to nothing—is dead—unless it is manifested, made perfect, in good works: and these good works consist in keeping the commandments of God.

Christ kept the commandments of God: "If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love" (John 15:10). By his obedience it is that many must be made righteous. "For as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous" (Rom. 5:19). But these are made righteous only by faith in him, thus having "the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe: for there is no difference: for all have sinned, and come short of the glory of God" (Rom. 3:22, 23).

All have sinned; and "sin is the transgression of the law." As all have thus transgressed the law, none can attain to righteousness by the law. There is righteousness in the law of God; in fact, the Word says, "All thy commandments are righteousness;" but there is no righteousness there for the transgressor. If righteousness ever comes to one who has transgressed the law, it must come from some source besides the law. And as all, in all the world, have transgressed the law, to whomsoever, in all the world, righteousness shall come, it must be from another source than from the law, and that source is Christ Jesus the Lord.

This is the great argument of Romans 3:19-21: "Now we know that what things so ever the law says, it says to them who are under the law: that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight: for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets."

Then the question comes in, "Do we then make void the law through faith? God forbid; yea, we establish the law." Notice, he had already said that although this righteousness of God is "without the law," and by faith of Christ, yet it is "witnessed by the law and the prophets." It is a righteousness that accords with the law; it is a righteousness to which the law can bear witness, it is a righteousness

with which the law in its perfect righteousness can find no fault: it is indeed the very righteousness of the law itself; for it is the righteousness of God, and the law is only the law of God. It is the righteousness of God, which in Christ is wrought out for us by his perfect obedience to the commandments of God, and of which we become partakers by faith in him; for "by the obedience of One shall many be made righteous." Thus we become the children of God by faith in Christ. By faith in him the righteousness of the law is met in us. And we do not make void, but we establish, the law of God, by faith in Christ. In other words, in Christ is found the keeping of the law of God.

This is shown again in Galatians 2:17: "But if, while we seek to be justified by Christ, we ourselves also are found sinners, is therefore Christ the minister of sin? God forbid." To be found sinners, is to be found transgressors of the law; for "sin is the transgression of the law." Then since the Lord has set his everlasting "God forbid" against any suggestion that Christ is the minister of the transgression of the law, it follows as certainly that Christ ministers the keeping of the law. The believer in Jesus finds in Christ the keeping of the commandments of God—the law of God. Whosoever therefore professes to be justified by faith in Christ, and yet claims the "liberty" to disregard the law of God in a single point, is deceived. He is only claiming that Christ is the minister of sin, against which the Lord has set his everlasting "God forbid." Thus faith, justification by faith, establishes the law of God; because faith, the faith of Jesus Christ, is the only means there is by which the keeping of the commandments of God can ever be manifested in the life of anybody in the world.

This is yet further shown in Romans 8:3-10: "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

What was it that the law could not do?

1. The law was ordained to life (Rom. 7:10), but it could not minister life, because "all had sinned"—transgressed the law, —and "the wages of sin is death." And this being so, all that the law can possibly minister is death.
2. The law was ordained to justification (Rom. 2:13), but it will justify only the doers of the law: but of all the children of Adam there have been no doers of the law: "all have sinned, and come short of the glory of God."
3. The law was ordained to righteousness (Rom. 10:5), but it can count as righteous only the obedient: and all the world is guilty of disobedience before God.

Therefore, because of man's failure, because of his wrong doings, the law could not minister to him life, it could not justify him, it could not accept him as righteous. So far as man was concerned, the purpose of the law was entirely frustrated.

But mark, "What the law could not do in that it was weak through the sinful flesh," God sent his Son to do, in the likeness of sinful flesh. What the law could not do, Christ does. The law could not minister life, because by transgression all had incurred its penalty of death; the law could not give justification, because by failure to do it, all had brought themselves under its condemnation; the law could not give righteousness, because all had sinned. But instead of this death, Christ gives life; instead of this condemnation, Christ gives justification; instead of this sin, Christ gives righteousness.

And for what? —That henceforth the law might be despised by us? —Nay, verily! But "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

"Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill," said the holy Son of God. And so "Christ is the end [the object, the aim, the purpose] of the law for righteousness to everyone that believeth" (Rom. 10:4). For of God, Christ Jesus "is made unto us wisdom, and righteousness, and sanctification, and redemption: that, according as it is written, He that glories, let him glory in the Lord" (1 Cor. 1:30, 31).

In Christ, by faith of Christ, the believer in Jesus finds the keeping of the commandments of God, which is the righteousness of God. Thus the keeping of the commandments of God is the gift of God: it is the "free gift" of the righteousness of God "which is by faith of Jesus Christ unto all and upon all them that believe." And this is the Third Angel's Message: "Here are they that keep the commandments of God, and the faith of Jesus" (Rev. 14:12).

No. 2

THE THIRD ANGEL'S MESSAGE - THE FAITH OF JESUS"

“THE law is spiritual,” and “the carnal mind [the natural mind, the minding of the flesh] is enmity against God; for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh can not please God” (Rom. 7:14; 8:7, 8).

How then shall we please God? How shall we become subject to the law of God? The Saviour says, “That which is born of the flesh is flesh;” and we have just read in Romans “they that are in *the flesh* can not please God.” But the Saviour says, further, “That which is born of the Spirit is spirit.”

Therefore it is certain that except we are born of the Spirit, we cannot please God; we cannot be subject to the law of God, which is spiritual, and demands spiritual service. This, too, is precisely what the Saviour says: “Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he can not enter into the kingdom of God.”

We know that some will say that the kingdom of God here referred to is the kingdom of glory, and that the new birth, the birth of the Spirit, is not until the resurrection, and that then we enter the kingdom of God. but such a view is altogether wrong. Except a man be born of the Spirit, he must still remain in the flesh. But the Scripture says, “They that are in the flesh can not please God,” And the man who does not please God will never see the kingdom of God, whether it be the kingdom of grace or of glory.

“Marvel not that I said unto thee, Ye must be born again.” “Verily, verily, I say unto thee, Except a man be born again, he can not see the kingdom of God.” The kingdom of God, whether of grace or of glory, is “righteousness, and peace, and joy in the Holy Ghost” (Rom. 14:17). Except a man be born again, he can not see, nor enter into, the peace of God, which passes all understanding; and except he be born of the Spirit of God, *how can he see*, or enter into, that “joy in the Holy Ghost”?

Except a man is born again—born of the Spirit—before he dies, he will never see the resurrection unto life. This is shown in Romans 8:11: “If the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwells in you.”

It is certain, therefore, that except the Spirit of Christ dwells in us, we can not be raised from the dead to life. But except his Spirit dwells in us, we are yet in the flesh. And if we are in the flesh, we cannot please God. And if we do not please God here, we can never see the kingdom of God, either here or hereafter.

Again: it is by faith that we are the children of the first Adam; and if we shall ever be children of the last Adam, it must be by a *new* birth. The first Adam was natural, and we are his children by natural birth; the last Adam is spiritual, and if we become his children, it must be by spiritual birth. The first Adam was of the earth, earthy, and we are his children by an earthly birth; the last Adam is the Lord from heaven, from above; and if we are to be his children, it must be by a heavenly birth, a birth from above.

"*As is the earthy, such are they also that are earthy.*" The earthy is "natural"—of the flesh. And "the natural man receives not the things of the Spirit of God;" "because they are spiritually discerned," and "they that are in the flesh can not please God." Such is the birthright, and all the birthright, that we receive from the first Adam.

But, thank the Lord, "as is *the heavenly*, such are they also that are heavenly." The heavenly is spiritual; he is "a life-giving Spirit;" and the spiritual man receives the things of the Spirit of God, because they are spiritually discerned. He can please God because he is not in the flesh, but in the Spirit; for the Spirit of God dwells in him. He is, and can be, subject to the law of God, because the carnal mind is destroyed, and he has the mind of Christ, the heavenly.

Such is the birthright of the last Adam, the one from above, and all the privileges, the blessings, and the joys of this birthright are ours when we are born from above. "Marvel not that I said unto thee, Ye must be born from above." "Verily, verily, I say unto thee, Except a man be born from above, he can not see the kingdom of God." (With the argument of this paragraph, please study 1 Cor. 15:45-48; John 3:3-8; 1 Cor. 3:11-16; Rom. 8:5-10).

"If any man be in Christ, he is a new creature" (2 Cor. 5:17). As a new creature he lives a new life, a life of faith. "The life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me." But it is a faith that works; for without works faith is dead.

In Christ nothing avails but a new creature; he lives by faith; it is a faith that works, and the work is *the keeping of the commandments of God*. Thus saith the Scripture: —

1. "In Christ Jesus neither circumcision avails anything, nor uncircumcision, but *a new creature*" (Gal. 6:15).
2. "In Christ Jesus neither circumcision avails anything, nor uncircumcision; but *faith which works by love*" (Gal. 5:6).
3. "Circumcision is nothing, and uncircumcision is nothing, but *the keeping of the commandments of God*" (1 Cor. 7:19).

Again: it is "faith which works by love," that avails; and "this is the love of God, that we keep his commandments" (1 John 5:3). And "love is the fulfilling of the law" (Rom. 13:10). Therefore, in Christ Jesus the faith that avails is the faith that keeps the commandments of God, the faith that fulfills the law of God.

Once more: "We are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:10). "Created in Christ Jesus," is to be made a "new creature" in Christ Jesus. But we are created in him "unto good works," and these good works are those which God had *before* ordained that we should walk in them.

That is to say, God before ordained good works in which we should walk. But we have not walked in them. Now he creates us anew in Christ, so that we may walk in these good works in which before we failed to walk. These good works are the commandments, the law, of God. These commandments express the whole duty of man, but man has failed to do his duty; "for all have sinned, and come short of the glory of God." But now Christ is manifested to take away our sins and to cleanse us from all unrighteousness, "that we might be made the righteousness of God in him" (2 Cor. 5:21).

We are made new creatures in him, that in him and by him we may perform acceptable service, and do the duty; keep the commandments of God, which before we failed to do, and which, out of him, all must ever fail to do. For he himself said, "Without me ye can do nothing." This is according to that which we have before shown: "What the law could not do," "God sending his own Son" did, "that the righteousness of the law *might be fulfilled in us*, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4).

Therefore when the Third Angel's Message calls, as it now does call, upon all men to "keep the commandments of God, and the faith of Jesus," it simply calls all men to the performance of the whole duty of man—as he now exists. And when, under this message, we urge men to keep the commandments of God strictly according to the letter, we mean that they must be kept strictly according to the spirit, too. When we press upon all the obligation of keeping the commandments of God, it is always the obligation of keeping them the only way in which they can be kept, that is, by faith of Jesus Christ; it is always the commandments of God, *and the faith of Jesus*; it is that all must be made perfect by his perfect righteousness; and that all our righteousness must be the righteousness of God which is by faith of Jesus Christ, and *that* righteousness witnessed by the law and the prophets.

No. 3

THE THIRD ANGEL'S MESSAGE

WHAT IS IT TO KEEP THE FAITH OF JESUS?ⁱⁱⁱ

WHEN the young man came to Jesus, asking, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered, "If thou wilt enter into life, keep the commandments," and cited the second table of the Ten Commandments. The young man replied: "All these things have I kept from my youth up: what lack I yet? Jesus said unto him, If thou wilt *be perfect*, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, follow me."

As the record says that Jesus "looking upon him loved him," and as Jesus asked him to follow him, it is evident that the young man was a person of good intentions and honesty of purpose, and he undoubtedly supposed that he had really kept the commandments. But it is not our own estimate that is the standard of what constitutes obedience to the law; it is God's estimate that is the standard. We might conform so strictly to the law that, according to our own estimate, we could see no point of failure; yet when our actions should be measured by God's estimate, weighed in the balances of the sanctuary, we should be found utterly wanting.

It is not according as *we* see, but according as *God* sees, that the question of our keeping the commandments of God is to be decided. And as God sees it, it has been recorded: "All have sinned, *and come short* of the glory of God." No doubt the young man, when measured by his own standard, stood at the full stature of moral character. But God's standard declares that he had "come short."

Even granting all the righteousness that the young man might claim by the keeping of the commandments alone, —and there are yet many like him, —yet to him to all who, like him, expect righteousness by the law, the word of Christ is, "One thing you lack yet." All such lack the justifying blood: they lack the sanctifying power of the perfect obedience of the Son of God. In short, they lack "the faith of Jesus;" and so must ever come short until, by accepting Christ, they attain to the righteousness of God, which is by faith.

It is in Christ alone that man can reach the full stature of moral character in the sight of God. "Till we all come in the unity of *the faith*, and of the *knowledge of the Son of God*, unto a perfect man, unto *the measure of the stature of the fullness of Christ*" (Eph. 4:13). However hard a man may strive for righteousness by keeping the law, yet, until he accepts Christ and finds in him the righteousness, which is of God by faith, against him the word, will ever stand, Thou hast "come short of the glory of God," "one thing you lack yet."

So we see that Jesus taught that those who would be his disciples must keep the commandments of God and the faith of Jesus.

Again: in his sermon on the mount, Jesus said, "Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed the righteousness of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven" (Matt. 5:19, 20).

Happily we have the record of the best Pharisee that ever lived, and in his experience we have the inspired illustration of these words of Jesus: Paul says of himself, "As touching the law, *a Pharisee*; ... touching *the righteousness* which is in the law, *blameless*." Yet this was not enough; for as he says in another place, "I know nothing against myself; yet am I not hereby justified: but he that judges me is the Lord" (1 Cor. 4:4). So even though he might, so far as he could see, be blameless, yet that was not proof that he was justified; for it is *God* who judges: it is *God's* standard of righteousness, and not our own, that we must meet, to be justified; and that standard is the righteousness of Christ, to which we can attain only by faith.

So Paul says, "But what things were gain to me, those I counted loss for Christ. Yea doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: ... and be found in him, not having mine own righteousness, which is of the law, *but that which is through the faith of Christ*, the righteousness *which is of God by faith*" (Phil. 3:7-9). This is a righteousness, which he had not when he was a Pharisee. This, then, is the righteousness, which exceeds the righteousness of the scribes and Pharisees: and this righteousness of faith we must have while *doing* and teaching the commandments. In his sermon on the mount, therefore, Christ positively taught the keeping of the commandments of God and the faith of Jesus.

James says, "My brethren, have not *the faith* of our Lord *Jesus* Christ, the Lord of glory, *with respect of persons*.... If ye fulfill the royal law according to the scripture, Thou shalt love thy neighbor as thyself, ye do well: but if ye have respect to persons, ye commit sin, and are convinced of the law as transgressors. For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said ["that law which said," margin], Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty.... What doth it profit, my brethren, thou a man *say* he hath faith, and

have not works? Can faith save him? ... Even so faith, if it hath not works, is dead, being alone."

Thus James shows that the faith of Jesus is manifested in works, and that these works are the keeping of the law of God. He excludes the very idea that anyone can have the faith of Jesus with respect of persons; and respect of persons he declares to be sin, the transgression of the law. Therefore the faith of Jesus cannot be held with the conscious breaking of the commandments of God, *even in a single point*. In other words, James teaches as strongly as it is possible to teach, that those who have the faith of Jesus keep the commandments of God *and* the faith of Jesus.

John says: "*Whosoever believeth that Jesus is the Christ* is born of God: and everyone who loves him that begat loves him also that is begotten of him. By this we know that we love the children of God, when we *love God*, and *keep his commandments*. For this *is* the love of God, *that we keep his commandments*: and his commandments are not grievous. For whatsoever is born of God overcomes the world: and this is the victory that overcomes the world, *even our faith*. Who is he that overcomes the world, but he that *believeth that Jesus is the Son of God?*" (1 John 5:1-5). The beloved disciple therefore also teaches that Christianity, the love of God, is the keeping of the commandments of God and the faith of Jesus.

The Lord Jesus himself, referring to God, said: "I am Alpha and Omega, the beginning and the end, the first and the last. Blessed are they that *do HIS [God's] commandments*, that they may have right to the tree of life, and may enter in through the gates into the city" (Rev. 22:13, 14). He also said, "God so loved the world, that he gave his only begotten Son, that *whosoever believeth in him* should not perish, but have everlasting life." Christ said, "If thou wilt enter into life, *kept the commandments*;" he also said, "*He that believeth on the Son* hath everlasting life."

The Third Angel's Message, the last message from God that the world will ever hear, embodies in a single sentence these sayings of Christ: "Here are they that keep the commandments of God, and the faith of Jesus."

The Third Angel's Message is the embodiment of the very gospel of Christ, wherein "is the righteousness of God revealed from faith to faith: as it is written, the just shall live by faith" (Rom. 1:16, 17).

When the Third Angel's Message shall be finished, then the mystery of God—the gospel—shall be finished, as he hath declared to his servants the prophets.

And those who truly obey the Third Angel's Message will get the victory over the Beast and over his Image, and over his mark, and over the number of his name; they will, at the last, stand on the sea of glass, having the harps of God; and they

will be without fault before the throne of God. And it will all be through "him that loved us, and washed us from our sins in his own blood." Unto him be glory and dominion forever and ever.

We thank God for the message, which calls upon all men to "keep *the commandments of God, and the faith of Jesus.*"

No. 4

THE THIRD ANGEL'S MESSAGE

THE FAITH OF JESUS: WHAT IS IT?^{IV}

IN briefest outline we have studied the great central thought of the Third Angel's Message—"Here are they that keep the commandments of God, and the faith of Jesus."

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

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

The power of God comes to us in no other way than through the righteousness of God. The gospel is "the power of God," only because that "therein is the righteousness of God revealed." This righteousness reaches the believer only through faith, because it is revealed only "from faith to faith" (Rom. 1:16, 17). And this faith is the faith of Jesus, which he brought to the world, which he tested victoriously to the uttermost in every species of temptation that can ever be known to man, and which is freely given to every man in the world as the gracious gift of God. (Eph. 2:8-10).

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

Thus the faith of Jesus is that which brings God to men and men to God: it is that which joins the divine to the human, making men "partakers of the divine nature:" it is that by which God dwells in the heart and works in the life, "working in you that which is well pleasing in his sight;" working in you "both to will and to do of his good pleasure:" it is that by which "I am crucified with Christ, nevertheless I

live; yet not I, but Christ lives in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me."

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

And now it comes before us to study this great and important question of How to Keep the Faith of Jesus.

Since the commandments of God can be kept only "by faith of Jesus Christ," the whole question of the Third Angel's Message as it is in truth, the whole question of the real keeping of the commandments of God and the faith of Jesus, turns indeed upon the keeping of the faith of Jesus.

And since the real keeping of the commandments of God and the faith of Jesus—the real keeping of the faith of Jesus—is God manifest in the flesh, is Christ in you the hope of glory, the great and important thing for every believer of the Third Angel's Message to know is, How is God manifest in the flesh? What is "Christ in you, the hope of glory"?

This is the great and important thing to know, because for anyone to be a true keeper of the commandments of God and the faith of Jesus, God must be manifest in his flesh: Christ must be in him the hope of glory.

And in order to know this great and important thing it is essential for us to "consider the Apostle and High Priest of our profession, Christ Jesus." He is the answer to those all-important questions; he is the solution of this great problem; for he is the revelation of the mystery of God; he is God manifest in the flesh; he trusted in God with a faith that wrought the keeping of the commandments of God. (Heb. 2:13; John 15:10).

Accordingly, next week we shall begin a study of the faith of Jesus as it is in Jesus himself, a study of God manifest in the flesh, as in Jesus himself.

And this is a study of the Third Angel's Message as it is in truth; it is the study of the mystery of God, which should be finished "in the days of the voice of the seventh angel, when he shall begin to sound" (Rev. 10:7).

Come; let us study it all together.

No. 5

THE THIRD ANGEL'S MESSAGE - THE FAITH OF JESUS^v

THE sum and the substance, the beginning and the ending, the all in all, of the faith of Jesus is in the following statement of scripture: —

“Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father” (Phil. 2: 5-11).

The Revised Version of the phrase translated “made himself of no reputation,” is “emptied himself.” This is in truth the literal meaning of the Greek word *eiknosen ekenosen*, from *ktnous keno-o* “to empty out.” It is the same word which in Romans 4:14 is translated “made void,” in the words: “For if they which are of the law be heirs, faith is *made void*, and the promise made of none effect;” and also translated “made void,” in 1 Corinthians 9:15.

“Let this mind be in you, which was also in Christ Jesus: who ... emptied himself.” This—the emptying of self—is the secret of all Christianity; for it is the exaltation of self that has made Christianity necessary.

It was through self-exaltation that sin entered the universe; for, of that “anointed cherub,” Lucifer, who sinned, and in whom iniquity was first found, it is written: “Thine heart was lifted up because of thy beauty, thou hast corrupted thy wisdom by reason of thy brightness” (Ezek. 28:17).

Being “perfect in beauty,” he looked at *himself* instead of to him who gave him this perfect beauty, and began to contemplate *himself*, and to admire *himself*. Then, as the consequence, he grew proud of *himself*, and began to think that the place he occupied was too narrow for the proper, profitable, and full display of the ability which he now gave himself the credit of possessing. He concluded that the place he occupied was not fully worthy of the dignity, which now in his own estimation merged in him.

True, he did have the perfection of beauty, fullness of wisdom, and height of dignity. But he had received it all from God, through Jesus Christ, who had created him. He had nothing, to his very existence itself, which he had not received. And when he would boast of it as if he had not received it; when he grew proud of his

beauty, and gave himself credit for it as if it were inherently of himself, —this, in itself, was but to ignore his Creator, and put himself in his place. Yea, more, when he boasted of that which he had received, as if he had not received it; when he exalted himself because of that which he was, as if it were inherently of himself, — this was only to argue for himself *self-existence*. And this was, in itself, only to make himself, in his own estimation EQUAL WITH GOD. And when it is in opposition to God, to claim equality with God is only to claim to be above God.

It is this mind which that self-exalted one gave to our first parents in Eden. Before the woman he set this same thought, and to her insinuated this same ambition. When she said to him, concerning the tree: "God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die," Satan replied, as expressed in the Hebrew, the Revised Version, and the Jews' translation: "God doth know, that, on the day ye eat thereof, your eyes will be opened and ye will *be as God*, knowing good and evil."

This is not only the literal reading, but the true meaning of the original words. This gives the very *thought* that was put before the woman. It was not that you shall be as gods, in the common acceptance of the plural term *gods*. It was literally the very thought and ambition of Lucifer himself which he now put before her—ye shall be *as God*. He would lead her away, and inspire her with this *mind, which was in him, to be equal with God*.

The woman accepted his statement, yielded to his insinuation, and accepted his ambitious aim: the man went the same way; and thus sin entered into this world by the entering into our first parents of the mind which is not of God, —the mind which is not in Christ Jesus, —the mind which is enmity against God, and which is not subject to the law of God, neither indeed can be, —the minding of self, self, and only self.

And that this is the universal mind of man as he is in the world, is shown in the exhortation of God to man, in the words: "He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to *humble thyself to walk with thy God?*" (Micah 6:8), margin. Thus it is shown that in order for a man to walk with God, it is, of all things, essential that he humble himself to do so. This of itself shows that in his own estimation, in the mind which is the natural man, he is above God.

Such is the natural mind; such is the mind of the natural man. But such is *not* the mind that is in Christ Jesus; such is not the mind, which alone is becoming to the Christian. This mind, instead of being the exaltation of self, is the *emptying* of self; it is the mind which willingly humbles self to be obedient unto God, even though it be at the cost of death, and that even the death of the cross.

This is yet further shown in the words of Jesus to all, forever, who will be his disciples: "If any man will come after me," the first of all things is "let him *deny himself*, and take up his cross daily, and follow me." The denying of self, the emptying of self, precedes the taking up of the cross; and the taking up of the cross precedes the following of the Lord Jesus. "For whosoever will save his life shall lose it: but whosoever will lose his life for my sake, the same shall save it" (Luke 9:23, 24).

This is precisely the course that Christ took. He denied himself, he emptied himself, and took up the cross, holding not back himself from death, even the death of the cross.

And this is the way of the Christian. "For the love of Christ constrains us; because we thus judge, that if one died for all, then were all dead: and that he died for all, that they which live should *not* henceforth live unto *themselves*, but unto *him which died for them*, and rose again" (2 Cor. 5:14, 15).

This is the faith of Jesus; this is the way of the faith of Jesus, who is "the Way."

"Let this mind be in you, which was also in Christ Jesus: who ... emptied himself."

No. 6

THE THIRD ANGEL'S MESSAGE THE FAITH OF JESUS^{VI}

“LET this mind be in you, which was also in Christ Jesus: who... emptied himself.”

He emptied himself so entirely that, in becoming the Saviour of the world, he did not set himself forth in a way to make himself prominent or to draw attention to himself. “For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins.... And no man takes this honor unto himself, but he that is called of God, as was Aaron. So also Christ glorified not himself to be made a high priest; but he that said unto him, Thou art my Son, today have I begotten thee. As he says also in another place, Thou art a priest forever after the order of Melchisedec” (Heb. 5:1, 4-6).

He emptied himself so entirely that, in coming to the world, he did not do it in a way to make himself conspicuous, or to draw attention to himself; but in a way in which he could say, truly: “I am not come of myself, but... He hath sent me” (John 7:28, 29).

He emptied himself so entirely that, even when he came not of himself, but was sent, he came not in his own name; not to represent himself; not to manifest himself; but in his Father's name, to represent his Father, to make manifest only his Father. (John 5:43). This is because “He who seeks the glory of the One who sent Him is true, and no unrighteousness is in Him” (John 7:18).

He emptied himself so entirely that, when he had come, he could truly say of himself: “I can of mine of self do nothing” (John 5:30). To men he says: “Without me ye can do nothing” (John 15:5). And of himself he said: “I can of mine own self do nothing.” This shows that he so entirely emptied himself that, in this world, he was of himself just as helpless to do righteousness, as is the man who is without God. And, accordingly, he could truly say: “The Son can do nothing of himself” (John 5:19); and, “I do nothing of myself” (John 8:48).

He emptied himself so entirely that he could truly say: “The words that I speak unto you I speak not of myself” (John 14:10). “The word which ye hear is not mine” (John 14:24).

He emptied himself so entirely that no influence went forth as from himself, that could draw anyone to himself; and, therefore, he could truly say: “No man can come to me, except the Father, which hath sent me draw him” (John 6:44).

He emptied himself so entirely that he could truly say, "no man ["no one," literally] knows the Son, but the Father" (Matt. 11:27).

This is "the faith of Jesus." This is the way of Christ. This only is Christianity. Therefore "let this mind be in you, which was also in Christ Jesus." Let this be your mind always, and only: that you are called of God; that you are sent of God; that you go not in your own name, but only in the name of him that sent you; that you seek not your own glory, but only his glory that sent you; that of your own self you can do nothing, not even to speak; that no influence shall go forth as from yourself that can draw anyone to yourself; that none can come to you, except the Father, who hath sent you, draw him; that none can know you but God, and that all that shall be known of you shall be of God.

This is what it is to let the mind, which is in Christ be in you. And this can be, only by letting the mind of Christ be in you. For it is not of the natural man, it is not of self, to do this. For the natural mind, the carnal mind, "is enmity against God; for it is not subject to the law of God, neither indeed can be." Therefore whether in Christ or in you, it is only the mind that was in Christ that can empty self of self. Therefore, "let this mind be in you, which was also in Christ Jesus; who ... emptied himself."

When Christ had thus emptied himself, he was immediately filled with God; so that "God was in Christ, reconciling the world unto himself" (2 Cor. 5:19); so that whereas of his own self he would do nothing, and did do nothing, yet God, who dwelt in him, did mighty works (John 14:10): so that, though he could not speak of himself, the words which he spoke were in very truth "the Father's," who sent him (John 14:24; 12:49, 50); so that, in a word, he in this world was God manifest in the flesh. (I Tim. 3:16).

"Let this mind be in you, which was also in Christ Jesus; who ... emptied himself." It will accomplish in you exactly what it did in him—it will empty yourself. And when thus you have emptied yourself, immediately you will be filled with God, even with all the fullness of God; so that while of yourself you can do nothing, God, who dwells in you, will work in you that which is well pleasing in his sight through Jesus Christ (Heb. 13:21; 2 Cor. 6:16); so that God will be in you, both to will and to do of his good pleasure (Phil. 2:13); so that you will not speak your own words, but the words of him that sends you (1 Cor. 2:12, 13; John 3:33, 34); so that, in a word, in you it shall still be God manifest in the flesh.

Oh, "let this mind be in you, which was also in Christ Jesus: who ... emptied himself." For this is the faith of Jesus. And "here are they that keep ... the faith of Jesus."

No. 7

THE THIRD ANGEL'S MESSAGE

THE FAITH OF JESUS^{VII}

“Let this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but emptied himself, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man,” etc. (Phil. 2:5-8).

When Jesus emptied himself, he became man, and God was found in the man. When Jesus emptied himself, on the one side man appeared, and on the other side God appeared. Thus, in him God and man meet in peace, and become one; “for he is our peace, who hath made both one.... having abolished in his flesh the enmity.... to make in himself of twain one new man, so making peace” (Eph. 3:14, 15).

He who was in the form of *God* took the form of *man*.

He who was equal with *God* became equal with *man*.

He, who was Creator and Lord, became *creature* and *servant*.

He, who was in the likeness of God, was made in the likeness of *man*.

He, who was God, and Spirit, was made *man*, and *flesh*. (John 1:1, 14).

Nor is this true only as to *form*: it is true as to *substance*. The text here quoted from Philippians 2:5-8 gives the truth as to the *form*, the *fashion*, of Christ: first *as God*, and then *as man*. In Hebrews, the first and second chapters, there is given the truth of this subject as to the *substance* of Christ: first *as God*, and then *as man*.

In Hebrews 1, Christ is set before us as *God*. (v. 8). In Hebrews 2, Christ is set before us as *man*. (vs. 6, 7, 9).

In Hebrews 1, Christ is shown to us as *God*, and so, *higher than the angels*. (vs. 4-8). In Hebrews 2, he is shown to us as man, and so, *lower than the angels*. (vs. 6, 7, 9).

In Hebrews 1, he is described as God: of the very *nature* of God. (vs. 4, 8, 10-12). In Hebrews 2, he is described as man: of the very *nature* of man. (vs. 6, 9, 16, 17).

In Hebrews 1, Christ, as God, is declared to be “the very impress of his [God’s] *substance*” (v. 3), R.V., margin. In Hebrews 2, Christ, as man, is declared to be of “the *same*” “*flesh and blood*” as is man: the very impress of man’s *substance*. (v. 14).

Thus, in Philippians 2:5-8 and Hebrews 1 and 2, are a series of contrasted parallels concerning Christ, —Philippians relating to *form, fashion*; Hebrews relating to *nature, substance*.

Thus his being in the likeness of God, and “made in the *likeness* of men,” is not likeness only as to form: it is not likeness as in a picture, or a representation; but is also likeness in the sense of really being *like*, of like quality, of like substance; like in quality or essence, as well as in form.

Please read carefully, and consider closely and carefully, Philippians 2:5-8 and Hebrews 1 and 2, from now until this time next week when we shall consider it further, and enter into it more fully.

No. 8

THE FAITH OF JESUS^{VIII}

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God: but emptied himself.”

The condescension of Christ, the position of Christ, and the nature of Christ, as He was in the flesh in the world, are given in the second chapter of Hebrews more fully than in any other one place in the Scriptures.

But the first chapter of Hebrews comes before the second chapter and is therefore, an essential precedent of the second chapter. The first chapter must be followed, and must be understood to the second chapter in order to be able to follow and understand the second chapter.

Yet in the first chapter of Hebrews, the exaltation, the position, and the nature of Christ, as He was in heaven before He came to the world, are more fully given than in any other single portion of the Scriptures.

Therefore it is perfectly plain that an understanding of the position and nature of Christ as He was in heaven, is essential to a proper understanding of His position and nature as He was on earth.

What, then, is this, as it is given in Hebrews 1?

First is introduced God, —God the Father, —as the speaker to men, who “in time past spoke unto the fathers by the prophets,” but who “has in these last days spoken unto us by His Son.”

Thus the Son of God is introduced. Then of Him and the Father together it is written: “Whom He [God] has appointed heir of all things, by whom also He [God] made the worlds.”

Then of Christ we read: “Who being the brightness of His [God’s] glory, and the express image of His [God’s] person [“the very impress of His substance”], and upholding all things by the word of His power, when He had by himself purged our sins, sat down on the right hand of the Majesty on high.”

This tells us that, in heaven, the nature of Christ was the nature of God; that He in His person, in His substance, is the very impress, the very character of the substance of God. That is to say that, in heaven as He was before He came to the world the nature of Christ was in very substance the nature of God.

Therefore it is further written of Him that He was “made so much better than the angels, as He has by inheritance obtained a more excellent name than they.”

This more excellent name is the name "God," which, in the eighth verse is given by the Father to the Son. "Unto the Son He [God] says Thy throne, O God, is forever and ever."

Thus, He is so much better than the angels as God is better than the angels. And it is because of this that He has that more excellent name; the name expressing only what He *is*, in His very nature.

And this name "He has by inheritance." It is not a name that was bestowed, but a name that is inherited.

Now it lies in the nature of things, as an everlasting truth, that the only name any person can possibly inherit is his father's name. This name of Christ's, which is more excellent than that of the angels, is the name of His Father; and His Father's name is *God*. The Son's name therefore, which He has by inheritance, is *God*. And this name, which is more excellent than that of the angels, is His because He is "so much better than the angels." That name being *God*, he is so much better than the angels as God is better than the angels.

Next, His position and nature, as better than that of the angels, is dwelt upon: "For unto which of the angels says He [the Father] at any time, Thou art my Son, this day have I begotten thee? and again, I will be to Him a Father, and He shall be to me a Son?" This holds the thought of the more excellent name spoken of in the previous verse. For He, being the Son of God, —God being His Father, —thus has "by inheritance" the name of His Father, which is God; and which is so much more excellent than the name of the angels, as God is better than they.

But this is dwelt upon yet further: "And again, when He brings in the first begotten into the world, He says, And let all the angels of God worship Him." Thus He is so much better than the angels that they worship him; and this according to the will of God, because He is in His nature, God.

This thought of the mighty contrast between Christ and the angels is dwelt upon yet further: "Of the angels He says, Who makes the angels spirits, and His ministers a flame of fire. But unto the Son He says, Thy throne, O *God*, is forever and ever ["From eternity to eternity," German translation]."

And again: "A scepter of righteousness is the scepter of thy kingdom. Thou hast loved righteousness, and hated iniquity; therefore God, *even thy* God, has anointed thee with the oil of gladness above thy fellows."

And yet again, the Father, in speaking to the Son, says: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of your hands: they shall perish; but thou remainest; and they all shall wax old as doth

a garment; and as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail."

Note the contrasts here, and in them read the nature of Christ. The heavens shall *perish*, but He *remains*. The heavens shall *wax old*, but His years shall *not fail*. The heavens shall be *changed*, but He is *the same*. That shows that He is God: of the nature of God.

Yet more of this contrast between Christ and the angels: "To which of the angels said He at any time, Sit on my right hand, until I make your enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?"

Thus, in the first chapter of Hebrews Christ is revealed higher than the angels as God; and as *much* higher than the angels as is God, because He is God.

In the first chapter of Hebrews Christ is revealed as God, of the *name* of God, because He is of the *nature* of God. And so entirely is His nature of the nature of God, that it is the very impress of *the substance* of God.

This is Christ the Saviour, Spirit of Spirit, substance of substance, with God.

And this it is essential to know in the first chapter of Hebrews, in order to know what is His nature, revealed in the second chapter of Hebrews, *as man*.

Study the first chapter of Hebrews over and over till this time next week, when we shall go further.

No. 9 THE FAITH OF JESUS^{IX}

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the *likeness of men*” (Phil. 2:5-7).

In the first chapter of Hebrews, Christ’s likeness *to God* is set forth in greater detail than in any other one portion of Scripture.

This likeness *to God* set forth in the first chapter of Hebrews is introductory to the setting forth of His likeness *to men* in the second chapter of Hebrews.

His likeness *to God* in the first chapter of Hebrews is the basis of true understanding of His likeness *to men* in the second chapter of Hebrews.

And this likeness *to God* as given in the first chapter of Hebrews, is likeness, —not in the sense of a mere picture, or representation; but is *likeness* in the sense of being actually *like* in very nature, —the very “impress of His substance,” Spirit of Spirit, substance of substance, with God.

And this is His likeness *to men*: not merely in shape, in picture, or representation, but in *nature*, in *very substance*. Otherwise, the whole first chapter of Hebrews, with all its detail of information, is, in that connection, utterly meaningless and misplaced.

What, then, is this truth of Christ made in the *likeness* of men, as given in the second chapter of Hebrews?

Bearing in mind the great thought of the first chapter, and the first four verses of the second chapter, —of Christ in contrast with the angels, *higher* than the angels, *as God*, —we begin with the fifth verse of the second chapter, where begins the thought of Christ in contrast with the angels: *lower* than the angels, *as man*.

So we read: “For unto the angels has he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man, that you visit him? Thou made him a little lower than the angels; thou crowned him with glory and honor, and didst set him over the works of thy hands: thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus” (Heb. 2:5-9).

That is to say, God has not put into subjection to the angels the world to come; but He *has* put it in subjection to *man*: yet not the man to whom it was originally put in subjection; for though it was so, now we see it not so. The man lost his dominion, and, instead of having all things in subjection under his feet, he himself is now in subjection to death. And he is in subjection to death only because he is in subjection to sin; for "by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned" (Rom. 5:12). He is in subjection to death because he is in subjection to sin; for death is the only wages of sin.

Nevertheless, it stands eternally true that *not* unto the *angels* hath He put in subjection the world to come, but unto *man*. And, *now*, JESUS CHRIST is THE MAN.

For, though having been put in subjection to man, and though now we see it not so; though man was given the dominion over all, and now we see that dominion lost to that particular man; yet we *do* "see Jesus," *as man*, come to regain that original dominion. We *do* "see Jesus," *as man*, come to have all things *put in subjection under Him*.

That man was the first Adam; this other Man is the last Adam. That first Adam was made a little lower than the angels; this last Adam, Jesus, we also see "made a little lower than the angels."

That first man did not remain in the position where he was *made*, "lower than the angels." He lost that and went *still* lower, and became subject to sin, and in that, subject to suffering, even to the suffering of death.

And the last Adam we see in *the same place*, in the *same condition*: "We see Jesus, who was *made a little lower than the angels* for the *suffering of death*." And again: "Both He that sanctifies and they who are sanctified are *all OF ONE*."

He which sanctifies is Jesus. They who are sanctified are men of all nations, kindreds, tongues, and peoples. And *one* man sanctified, out of any nation, any kindred, any tongue, or any people, is divine demonstration that *every* soul of that nation, kindred, tongue, or people might have been sanctified. And Jesus' having become one with these, that He might bring them to glory, is proof that He is one with mankind together; that He, as man, and all men themselves, are "all of *one*: for which cause He is not ashamed to call them brethren."

Therefore, as He was *in heaven*, He was higher than the angels, *as God*; so, as He was on earth, He was lower than the angels, *as man*. As when He was higher than the angels *as God*, He and God were *of one*; so when He was on the earth, lower than the angels *as man*, He and man are "*of one*." So that, just as certainly as,

on *the side of God*, Jesus and God are *of one*—of one Spirit, of one nature, of one substance; so, on *the side of man*, Christ and man are "*of one*"—of one flesh, of one nature, of one substance.

And so it is further written: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same." As *man*, Christ is of the same flesh as is that of men. As man, He is of the same blood as is that of men. He is of "the same" flesh and blood as are the children of men. They are "all of one."

And so it is further written: "Wherefore in *all things* it behoved Him to be made *like* unto his brethren."

The likeness of Christ *to God* is in *substance* as well as in form. And the likeness of Christ *to man* is in *substance* as well as in form. Otherwise, there is no meaning at all in the first chapter of Hebrews as introductory to the second chapter; no meaning at all in the parallels of contrast between the first and second chapters; and the first chapter is utterly out of place, and empty, as a basis of instruction to the second chapter.

Please think carefully on these two chapters till this time next week, when they will be considered further.

No. 10 THE FAITH OF JESUS^x

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the likeness of men” (Phil. 2:5-7).

In our studies of Christ as He is revealed in the first and second chapters of Hebrews, we have found that, as He was in heaven, His nature was the same as the nature of God; and that when He came to the earth, His nature was the same as the nature of man, that, whereas, on the side of God, Jesus and God are “of one”—of one flesh, of one nature, of one substance, —so, on the side of man, Jesus and man are “of one,—of one flesh, of one nature, of one substance. “For which cause He is not ashamed to call them brethren.”

And so it is written: “In all things it behoved Him to be made like unto His brethren.” The first chapter of Hebrews, in revealing that His likeness to God is not simply in form or representation, but also in very substance, in that demonstrates that His likeness to men is not simply in form or in representation, but also in very substance. It is likeness to men as they are in all things, exactly as they are. Wherefore, again it is written: “In the beginning was the Word, and the Word was with God, and the Word was God.... And the Word was made flesh, and dwelt among us” (John 1:1, 14).

And that is likeness to man as he is in his fallen, sinful nature, and not as he was in his original, sinless nature, is made certain by the word: “We see Jesus, who was made a little lower than the angels for the suffering of death.” Therefore, as man is since he became subject to death, this is what we see Jesus, in His place as man.

Therefore, just as certainly as we see Jesus lower than the angels, unto the suffering of death, so certainly it is by this demonstrated that, as man, Jesus took the nature of man as he is since death entered; and not at all the nature of man as he was before he became subject to death.

But death entered only because of sin: had not sin entered, death never could have entered. And we see Jesus made lower than the angels for the suffering of death. Therefore we see Jesus made in the nature of man, as man is since man sinned, and not as man was before sin ever entered. For this He did that He might “taste death for every man.”

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings” (Heb. 2:10). Thus, in becoming man, it became Him to become

such as man is. Man is subject to suffering. Therefore it became Him to come to the man where he is, in his sufferings.

Before man sinned, he was not in any sense subject to sufferings; and for Jesus to have come in the nature of man as he was before sin entered, would have been only to come in a way and in a nature in which it would be impossible for Him to know the sufferings of man, and therefore impossible to reach him to save him. But since it became Him, in bringing men unto glory, to be made perfect through sufferings, it is certain that Jesus, in becoming man, partook of the nature of man as he is since he became subject to suffering, even the suffering of death, which is the wages of sin.

And again: "Forasmuch then as the children are partakers of flesh and blood, He also himself likewise took part of the same" (v. 14). He, in His human nature, took the same flesh and blood that men have. All the words that could be used to make this plain and positive are here put together in a single sentence.

See: the children of men are partakers of flesh and blood. Because of this He took part of the same.

But this is not all: He also took part of the same flesh and blood as that of which the children are partakers.

Nor is this all: He also himself took part of the same flesh and blood as that of which the children of men are partakers.

Nor yet is this all: He also himself likewise took part of the same flesh and blood as that of which men are partakers.

Thus the Spirit of inspiration so much desires that this truth shall be made so plain and emphatic that it shall be understood by all, that He is not content to use any fewer than all the words that could be used in the telling of it. And, therefore, it is declared that just as, just as certainly as, the children are partakers of flesh and blood, He also himself likewise took part of the same flesh and blood.

And this He did in order "that through death He might... deliver them who through fear of death were all their lifetime subject to bondage." He took part of the same flesh and blood as we have in the bondage of sin and the fear of death, in order that He might deliver us from the bondage of sin and the fear of death.

And therefore again it is written: "Both He which sanctifies and they who are sanctified are all of one: for which cause He is not ashamed to call them brethren."

This great truth of the blood relationship, this blood brotherhood, of Christ with men, is taught in the gospel in Genesis. For when God made His everlasting covenant with Abraham, the sacrifices were cut in two, and He, with Abraham,

passed between the pieces. By this act the Lord entered into "the most solemn covenant known to the Oriental" or to all mankind, —the blood-covenant, —and thus became blood-brother to Abraham, "a relation which outranks every other relation in life."

This great truth of Christ's blood relationship to man is further taught in the gospel in Leviticus. In the gospel in Leviticus there is written the law of redemption of men and their inheritances. When any one of the children of Israel had lost his inheritance, or had been brought into bondage, there was redemption provided. If he was able to redeem himself or his inheritance, he could do it. But if he was not able of himself to redeem, then the right of redemption fell to his nearest of kin in blood relationship. It fell not merely to one who was near of kin among his brethren, but to the one who was nearest of kin, who was able. (Lev. 25:24-28, 47-29; Ruth 2:20; 3:12, 13; 4:1-12).

Thus in Genesis and Leviticus there has been taught through all these ages the very truth which we find here taught in the second chapter of Hebrews—the truth that man has lost his inheritance and is also in bondage. And as he himself cannot redeem himself nor his inheritance, the right of redemption falls to the nearest of kin, who is able. And Jesus Christ is the only one in all the universe who is able.

But to be the redeemer he must be not only able, but he must be a blood relative. And he must also be not only near of kin, but the nearest of kin; and the nearest of kin by blood relationship. Therefore, "as the children" of man—as the children of the one who lost our inheritance—"are partakers of flesh and blood, He also himself likewise took part of the same"—took part of flesh and blood in very substance like ours, and so became our nearest of kin. And therefore it is written that he and we "are all of one." For which cause He is not ashamed to call us brethren.

But the Scripture does not stop even yet with the statement of this all-important truth. It says, further: "For verily He took not on Him the nature of angels; but He took on Him the seed of Abraham. Wherefore in all things it behoved Him to be made like unto His brethren," whose blood brother He became in the confirming of that everlasting covenant.

And this He did, in order "that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted." "For we have not an high priest which can not be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin" (Heb. 4:15). Being made in His human nature, in all things like as we are, He could be, and He was, tempted in all points like as we are.

As in His human nature He is one with us, and as He "himself took our infirmities" (Matt.8:17), He could be "touched with the feeling of our infirmities." Being in all things made like us, He felt just as we feel, and knows all about it; and so can help and save to the uttermost all who will receive Him. As in His flesh, and as in himself in the flesh, He was as weak as we are, and of himself could "do nothing" (John 5:30); so when He "bore our grief's, and carried our sorrows" (Isa 53:4), and was tempted as we are, feeling as we feel, by His divine faith He conquered all, by the power of God which that faith brought to Him, which in our flesh He has brought to us.

Therefore, His name is called Immanuel, which is "God with us." Not God with Him only, but God with us. God was with Him in eternity, and could have been with Him even though He had not given himself for us. But man through sin became without God, and God wanted to be again with us. Therefore Jesus became us, that God with Him might be God with us. And that is His name, because that is what He is.

And this is "the faith of Jesus" and the power of it. This is our Saviour: one of God, and one of man: and therefore able to save to the uttermost every soul who will come to God by Him.

No. 11 THE FAITH OF JESUS^{XI}

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the *likeness of men*” (Phil. 2:5-7).

He was made in the likeness of men, as men are, just where they are.

“The Word was made flesh.” He “took part of *the same*” flesh and blood as that which the children of men are partakers, as they are since man has fallen into sin. And so it is written: “When the fullness of the time was come, God sent forth His Son, made... *under the law*.”

To be under the law is to be guilty, condemned, and subject to the curse. For it is written: “We know that what things so ever the law says, it says to them who are under the law: that... all the world may become *guilty* before God.” This, because “all have sinned, and come short of the glory of God.”

And the guilt of sin brings the curse. In Zechariah 5:1-4 the prophet beheld a “flying roll; the length thereof... twenty cubits, and the breadth thereof ten cubits.” The Lord said to him: “This is the curse that goes forth over the face of the whole earth.”

This roll represents the curse that is upon the face of the whole earth. And what is the cause of this curse over the face of the whole earth? This: “For every one that *steals* shall be cut off as on this side according to it; and every one that *swears* shall be cut off as on that side according to it.”

That is, this roll is the law of God, and one commandment it cited from each table, showing that both tables of the law are included in the roll. Every one that steals—every one that transgresses the law in the things of the second table—shall be cut off as on *this side* of the law according to it; and every one that swears—every one that transgresses in the things of the first table of the law—shall be cut off as on *that side* of the law according to it.

The heavenly recorders do not need to *write out* a statement of each particular sin of every man, but simply to indicate of the roll that pertains to each man, the particular commandment that is violated in each transgression. And that such a roll of the law does go with every man wherever he goes, and even abides in his house, is plain from the next words: “I will bring it forth, says the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that swears falsely by my name: and it shall remain in the midst of his house.”

And unless a remedy shall be found, there that roll of the law will remain until the curse shall consume that man, and his house, "with the timber thereof and the stones thereof;" that is, until the curse shall devour the earth in that great day when the very elements shall melt with fervent heat. For "the strength of sin" and the curse "is the law" (1 Cor. 15:56).

But, thanks be to God, "God sent forth His Son, made... under the law, *to redeem them that were under the law*" (Gal. 4:4, 5). By His coming He brought redemption to every soul who is *under the law*. But in order perfectly to bring that redemption to men under the law, He himself must come to men, just where they are, and as they are, *under the law*.

And this He did; for He was "made under the law;" He was made "guilty;" He was made condemned by the law; He was counted, "made," as guilty as any man *is* guilty who is under the law. He was counted, "made," under condemnation as fully as any man is under condemnation because of his violation of the law. He was counted, "made," under the curse as completely as any man in the world has ever been, or ever can be, under the curse. For it is written: "He that is hanged ["on a tree"] is accursed of God" (Deut. 21:23).

The Hebrew makes this stronger still; for the literal translation is: "He that hangs on a tree is *the curse of God*." And this is exactly the strength of the fact respecting Christ; for it is written that He was "made *a curse*." Thus, when He was made under the law, He was made all that it means to be under the law. He was made guilty; He was made condemned; He was made a curse.

But bear in mind forever that all this He "was made." He was none of this of himself, of native right; but all of it He "was *made*." And He was made it all *for us*: for us who are *under the law*; for us who are *under condemnation* because of transgressions of the law; for us who are *under the curse* because of swearing, and lying, and stealing, and committing adultery, and all the other infractions of the roll of God's law that goes with us and that remains in our house.

He was made under the law, *to redeem them that are under the law*. He was made a curse, *to redeem them that are under the curse* because of being under the law.

But for whomsoever it was done, and whatsoever is accomplished by the doing of it, there must never be forgotten the *fact* that, in order to the doing of that which was done, He had to be made that which those *already were* for whom the thing was done.

Any man, therefore, in all the world, who knows guilt, by that very thing, knows also what Jesus felt for him, and by this knows how close Jesus has come to him. Whosoever knows what is condemnation, in that knows exactly what Jesus felt for

him, and so knows how thoroughly Jesus is able to sympathize with him and to redeem him. Whosoever knows the curse of sin, "the plague of his own heart," in that can know exactly what Jesus experienced for him, and how entirely Jesus identified himself, in very experience, with him.

Bearing guilty, being under condemnation, and so under the weight of the curse, Jesus, *a whole lifetime in this world of guilt, condemnation, and the curse*, lived the perfect life of the righteousness of God, without ever sinning at all. And whenever any man knowing guilt, condemnation, and the curse of sin, and knowing that Jesus actually felt in His experience all this *just as man feels it*, then, *in addition*, that man can know in *his* experience the blessedness of the perfect life of God, in righteousness in *his* life, to redeem *him* from guilt, from condemnation, and from the curse; and manifested in *his* whole lifetime to keep *him* from ever sinning at all.

Christ was made under the law, to redeem them that were under the law. And that blessed work is accomplished for every soul who will accept of that redemption.

"Christ hath redeemed us from the curse of the law, being made a curse for us." His being made a curse is not in vain: it accomplishes all that was intended by it, in behalf of every man who will receive it; for it was all done "that the blessing of Abraham might come on the gentiles through Jesus Christ; that we might receive the promise of the Spirit through faith" (Gal. 3:14).

Still, whatever was intended by it, and whatever is accomplished by it, there must always be borne in mind by every soul the FACT that, in His condescension, in His emptying himself and being "made in the *likeness of men*," and "*made flesh*," He was made under the law, guilty, —under condemnation, under the curse, —as really and as entirely as is any soul that shall ever be redeemed.

Having passed through it all, He is the author of eternal salvation, and able to save to the uttermost from deepest loss all who come unto God by Him.

No. 12

THE FAITH OF JESUS^{xii}

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the *likeness of men*” (Phil. 2:5-7).

Christ was *like* God in the sense of being of the nature, in very substance, of God. He was made in the *likeness of men*, in the sense of being *like men*, in the nature and very substance of men.

Christ was God. He became man. And when He became *man*, He *was* man as really as He was God.

He became man in order that He might redeem man. He came to where man *is*, to bring man to where He *was*. And in order to redeem man from what man is, He was *made* what *man is*.

Man is flesh. (Gen. 6:3; John 3:6). “And the Word was made flesh” (John 1:14; Heb. 2:14).

Man is under the law. (Rom. 3:19). Christ was “made under the law” (Gal 4:4).

Man is under the curse. (Gal. 3:10; Zech. 5:1-4). “Christ was made a curse” (Gal. 3:13).

Man is sold under sin (Rom. 7:14), and laden with iniquity. (Isa. 1:4). And “the Lord hath *laid* on *Him* the iniquity of *us all*” (Isa. 53:6).

Man is “a body of sin” (Rom. 6:6). And God “has made Him to be *sin*” (2 Cor. 5:21).

Thus all things that man is, Christ was made. And all this *He was* as really as *man is*. And Christ became all this in order that the man might become what Christ was.

Christ was the Son of God. He became the Son of man that the sons of men might become the sons of God. (Gal. 4:4; 1 John 3:1).

Christ was Spirit. (1 Cor. 15:45). He became flesh in order that man, who is flesh, might become Spirit. (John 3:6; Rom. 8:8-10).

Christ is the righteousness of God. He was made to be *sin*, in order that *man*, who *is sin*, “might be made the *righteousness of God* in Him” (2 Cor. 5:21).

Thus, literally, “in *all things* it behoved Him to be made *like* unto His brethren.” Whatsoever man is in the flesh, that Christ became in the flesh. Man is “sinful” (Isa. 1:4), Christ, who knew no sin, was made as sinful as man is sinful. For God

sent His "Son in the *likeness of sinful flesh*"—in flesh that is *like*, in the sense of being like in nature, in substance. (Rom. 8:3). "Forasmuch then as the children are partakers of flesh and blood, He also himself *likewise* took part of *the same*." Christ, who was the *very righteousness of God*, was *made* the *very sinfulness of men*.

Yet, bear in mind that *none* of this was He *of himself*, in His own right. But *all* of it He "was *made*."

Christ was made what, before, He *was not*, in order that *the man* might be made *now* and *forever* what he *is not*.

Christ, who *knew no sin*, was *made to be sin*, even the sinfulness of man, in order that *we*, who knew no righteousness, might be made righteousness, even the righteousness of God.

And as the righteousness of God, which, in Christ, the *man is made*, is *real righteousness*, so the sin of men, which *Christ was made* in the flesh, was *real sin*.

As certainly as our sins, when upon us, are real sins to us, so certainly, when these sins were laid upon Him, they became real sins to Him.

As certainly as guilt attaches to these sins, and *to us* because of them, when they are *upon us*, so certainly this guilt attached to these same sins of ours, and *to Him* because of them, when they were *laid upon Him*.

As the sense of condemnation and discouragement of these sins was real to us, when these sins of ours were upon us, so certainly he realized this same sense of condemnation and discouragement when these sins of ours were laid upon Him.

So that the guilt, the condemnation, the discouragement, of the knowledge of sin were His—were a fact in His conscious experience—as really as they were ever such in the life of any sinner that was ever on earth.

And therein lies the fullness of our salvation from sin. He has gone the way of sin, in the very knowledge of it, to its very depths. It was all laid upon Him, and He was "touched with the feeling" of it.

And He did it all in order that *sinful men* might be made the very righteousness of God, and so be delivered to the glorious liberty of the children of God.

He who knew the height of the righteousness of God acquired also the knowledge of the depth of the sins of men. He knows the awfulness of the depths of the sins of men, as well as He knows the glory of the heights of the righteousness of God.

And so He became, and forever is, the author of eternal salvation to all who will receive Him, able to save to the uttermost all who come unto God by Him.

And blessed be His glorious name forever and ever!

No. 13

THE FAITH OF JESUS^{xiii}

“LET this mind be in you, which was also in Christ Jesus; who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the *likeness of men*” (Phil. 2:5-7).

“And the Word was made flesh” (John 1:14).

How was it that He was made flesh? How did He partake of human nature? — Exactly as do all of us, all of the children of men. For it is written: “As the children [of the man] are partakers of flesh and blood, He also himself likewise took part of the same” (Heb. 2:14).

Likewise signifies “in the like way,” “then,” “in the same way.” So He partook of “the same” flesh and blood that men have, in *the same way* that men partake of it. Men partake of it by birth. So “likewise” did He. Accordingly, it is written, “Unto us a Child is born.”

Accordingly, it is further written: “God sent forth His Son, *made of a woman*” (Gal. 4:4). He, being made of a woman in *this world*, in the nature of things He was made of the only *kind* of a woman that this world knows.

But why must He be made of a woman? why not of a man?—For the simple reason that to be made of a man would not bring Him close enough to mankind as mankind is, under sin. He was made of a woman in order that He might come, in *the very woman* in order that He might come, in *the very uttermost*, to where human nature is in its sinning.

In order to do this He *must* be made of a woman; because *the woman*, not the man, was *first*, and originally, in *the transgression*. For “Adam was not deceived, but the *woman* being deceived *was in the transgression*” (1 Timothy 2:14).

He was thus made of a woman in order that He might meet the great world of sin at its very fountainhead of entrance into this world. To have been made otherwise than of a woman would have been to come short of this, and so would have been only to miss the redemption of men completely from sin.

It was “the Seed of the woman” that was to bruise the serpent’s head; and it was only as “the seed of the woman,” and “made of a woman,” that He could meet the serpent on his own ground, at the very point of the entrance of sin into this world.

To have been made only of the descent of man, would have been to come short of the full breadth of the field of sin; because the *woman had sinned*, and *sin* was thus in the world, *before the man sinned*.

It was the woman who, in this world, was originally in the transgression. It was the woman by whom sin originally entered. Therefore, in the redemption of the children of men from sin, He who would be the Redeemer must go *back of the man*, to meet the sin that was in the world *before the man* sinned.

This is why He who came to redeem was "made of a woman." By being made of a woman, He could trace sin to the very fountainhead of its original entry into the world by the woman. And thus in finding sin in the world and uprooting it from the world, from its original entrance into the world till the last vestige of it shall be swept from the world, in the very nature of things He must partake of human nature as it is since sin entered.

Otherwise, there was no kind of need whatever that He *should* be "made of a woman." If He were not to come into closest contact with sin as it is in the world, as it is in human nature; if He were to be removed one single degree from it as it is in human nature, —then He need not have been "made of a woman."

But as He was made of a woman—not of a man; as he was made of the one by whom sin entered in its very origin in the world, and not made of the man, who entered into the sin after the sin had entered into the world, —**this demonstrates beyond all possibility of fair question that between Christ and sin in this world, and between Christ and human nature as it is under sin in the world, there is no kind of separation, even to the shadow of a single degree. He was made flesh; He was made to be sin. He was made flesh as flesh is, and only as flesh is in this world.**

And this must He do to redeem lost mankind. For Him to be separated in a single degree, or a shadow of a single degree, in any sense, from the nature of those whom He came to redeem, would be only to miss everything.

Precisely as He must be "made under the law, to redeem them that were under the law;" and must be "made a curse," to redeem them that are under the curse; and must be made "to be sin," to redeem them that are "sold under sin," so He must be made of a woman, to reach sin at its very root in this world, and must be made flesh, to redeem them that are flesh.

And precisely as He was made "under the law," *because they are under the law* whom He would redeem; and as He was made a curse, *because they are under the curse* whom He would redeem; and as He was made sin, *because they are sinners*; "sold under sin," whom He would redeem, —so He must be made flesh,

and "the *same*" flesh and blood, *because they are flesh* and blood whom He would redeem; and must be made of a woman, *because sin was in the world first* by and in the woman.

Consequently, it is true, without any sort of exception, that "*in all things* it behoved him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2:17, 18).

If He were not of the same flesh as are those whom He came to redeem, then there no use of His being made flesh at all. Since the only flesh that there is in this world which He came to redeem is just the poor, lost, human flesh that all mankind have; if this is not the flesh that all mankind have; then He never really came to the world which needs to be redeemed. For if He came in a human nature different from that which human nature in this world actually is, then even though He were in the world, yet, for any practical purpose in reaching man and helping him, He was as far from him as if He had never come; for, in that case, in His human nature He was just as far from man and just as much of another world, as if He had never come into this world.

It is thoroughly understood that in His birth Christ did partake of the nature of Mary. But the carnal mind is not willing to allow that God in His perfection of holiness could endure to come to men where they are in their sinfulness. Therefore endeavor has been made to escape the consequences of this glorious truth, which is the emptying of self, by inventing a theory that *the nature of the virgin Mary* was *different* from the nature of the rest of mankind; that her flesh was not exactly such flesh as is that of all mankind. This invention sets up that, by some special means, Mary was made different from the rest of human beings especially in order that Christ might be *becomingly* born of her.

This invention has culminated in what is known as the Roman Catholic dogma of the Immaculate Conception. Many Protestants, if not the vast majority of them, as well as other non-Catholics, think that the Immaculate Conception refers to the *conception of Jesus* by the virgin Mary. But this is altogether a mistake. It refers not at all to the conception of Christ by Mary, but to the conception of *Mary herself* by *her* mother.

The official and "infallible" doctrine of the Immaculate Conception, as solemnly defined as an article of faith, by Pope Pius IX, speaking *ex cathedra*, on the 8th of December, 1854, is as follows: —

"By the authority of our Lord Jesus Christ, of the blessed apostles Peter and Paul, and by our own authority, we declare, pronounce, and define, that the *doctrine*

which holds that the most blessed Virgin Mary, in the *first instant of HER* conception, by a *special grace and privilege* of Almighty God, in view of the *merits of Jesus Christ*, the Saviour of mankind, was *preserved free from all stain of original sin*, has been revealed by God, and, therefore, is to be firmly and steadfastly believed by all the faithful.

“Wherefore, if any shall presume, which may God avert, to think in their heart otherwise than has been defined by us, let them know, and moreover understand, that they are condemned by their own judgment, that they have made shipwreck as regards the faith, and have fallen away from the unity of the Church” (*“Catholic Belief,” page 214*).

This conception is defined by Catholic writers thus: —

The ancient writer, “De Nativitate Christi,” found in St. Cyprian’s works, says: Because (Mary) being “*very different from the rest of mankind*, human nature, but *not sin*, communicated itself to her.”

Theodore, patriarch of Jerusalem, said in the second council of Nice, that Mary “is truly the mother of God, and virgin before and after childbirth; and she *was created in a condition more sublime and glorious than that of all natures*, whether intellectual or corporeal.”—*Id.*, pages 216, 217.

This plainly puts the nature of Mary entirely beyond any real likeness or relationship to mankind or human nature as it is. Having this clearly in mind, let us follow this invention in its next step. Thus it is, as given in the words of Cardinal Gibbons: —

“We affirm that the Second Person of the Blessed Trinity, the Word of God, who in His divine nature is, from all eternity, begotten of the Father, consubstantial with Him, was in the fullness of time again begotten, by being born of the virgin, thus taking to himself from her maternal womb a human nature of *the same substance with hers*.

“As far as the sublime mystery of the incarnation can be reflected in the natural order, the blessed Virgin, under the overshadowing of the Holy Ghost, by communicating to the Second Person of the adorable Trinity, as mothers do, a true human nature of *the same substance with her own*, is thereby really and truly His mother” (*“Faith of Our Fathers,” pages 198, 199*).

Now put these two things together. First, we have the nature of Mary defined as being not only “very different from the rest of mankind,” but “more sublime and glorious *than all natures;*” thus putting her infinitely beyond any real likeness or relationship to mankind as we really are.

Next, we have Jesus described as taking from her a human nature of the *same substance* as hers.

From this theory it therefore follows as certainly as two and two make four, that in His human nature the Lord Jesus is "very different" from mankind; indeed, His nature is not human nature at all, but divine.

That is the Roman Catholic doctrine concerning the human nature of Christ. But Catholic faith is not the faith of Christ; it is the faith of Antichrist.

The Catholic doctrine of the human nature of Christ is simply that that nature is not human nature at all, but divine. It is that in His human nature Christ was so far separated from mankind as to be utterly unlike—a nature in which He could have no sort of fellow-feeling with—mankind.

But such is not the faith of Jesus. **The faith of Jesus is that "as the children are partakers of flesh and blood, He also himself likewise took part of *the same*."**

The faith of Jesus is that God sent "His own Son in the *likeness of sinful flesh*."

The faith of Jesus is that "in *all things* it behoved Him to be *made like unto His brethren*, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted."

The faith of Jesus is that He "himself took our infirmities," and was touched "with the feeling of our infirmities," being tempted in *all points like as* we are. If He was not like we are, He could not possibly be tempted "like *as* we are." But He was "*in all points tempted like as we are*." Therefore He was "in all points" "like as we are."

In the quotations of Catholic faith, which in this article we have cited, we have presented the faith of Rome as to the human nature of Christ and of Mary. In the second chapter of Hebrews and kindred texts of Scripture we have endeavored to reproduce as here presented, the faith of Jesus as to the human nature of Christ.

In former studies in these columns we considered the *commandments of God*; and in that connection we found that the *commandments of Rome* have been *substituted* for the commandments of God. In these latter studies we have considered *the faith of Jesus*; and in this connection **we find that the faith of Rome has been substituted for the faith of Jesus.**

But the scripture in God's last message of mercy to the world, the Third Angel's Message, calls to all mankind: "Here are they that keep *the commandments of God, and the faith of Jesus*" (Rev. 14:12).

Which do you take—the commandments of God or the commandments of Rome?
The faith of Jesus or the faith of Rome?

No. 14

THE FAITH OF JESUS

THE NATURE OF CHRIST^{XIV}

“AND the Word *was* made flesh” (John 1:14).

“When the fullness of the time was come, God sent forth His Son, made of a woman” (Gal. 4:4).

“And the Lord hath laid on Him the iniquity of us all” (Isa. 53:6).

We have seen that, in His being made of a woman, Christ reached sin at the very fountain head of its entrance into this world; and that He must be made of a woman to do this.

And thus all the sin of this world, from its origin in the world to the end of it in the world, was laid upon Him; both sin as it is in itself and sin as it is when committed by us; sin in its tendency, and sin in the act; sin as it is hereditary in us, *uncommitted* by us, and sin as it is *committed* by us.

Only thus could it be that there should be laid upon Him the iniquity of *us all*. Only by His subjecting himself to the law of heredity could He reach beyond the generation living in the world while He was here. Without this there could be laid upon Him our sins, which have been *actually committed*, with the guilt and condemnation that belongs to them. But, beyond this, there is in each person, in many ways, the *liability to sin inherited* from generations back, which has not yet culminated in the act of sinning, but which is ever ready, when occasion offers, but which is ever ready, when occasion offers, to blaze forth in the actual committing of sin. David’s great sin is an illustration of this. (Ps. 51:3; 2 Sam. 11:2).

In delivering us from sin, it is not enough that we shall be saved from the sins that we have actually committed; we must be saved from committing other sins. And that this may be so, there must be met and subdued this hereditary liability to sin: we must become possessed of power to keep us from sinning—a power to conquer this liability, this hereditary tendency that is in us, to sin.

All our sins, which we have actually committed, were laid upon Him, were imputed to Him, so that His righteousness may be laid upon us, may be imputed to us. And *also* our *liability to sin* was laid upon Him, in His being made flesh, in His being born of a woman, of the same flesh and blood as we are.

Thus He met sin *in the flesh which He took*, and triumphed over it, as it is written: “God sending His own Son *in the likeness of sinful flesh*, and for sin,

condemned *sin* IN THE FLESH.” And again: “He is our peace... having abolished *in His flesh* the enmity.”

And thus it is that for the sins, which we have actually committed, for the sins that are past, *His righteousness* is **imputed**^{xv} to *us* as *our sins* are imputed to *Him*. And to *keep us from sinning*, His righteousness is **imparted**^{xvi} to us in our flesh, as our flesh, with its liability to sin, was *imparted* to Him.

Thus He is the complete Saviour: He saves from all the sins that we have actually committed, and saves equally from all the sins that we might commit, dwelling apart from Him.

If He took not the same flesh and blood that the children of men have, with its liability to sin, then where could there be any philosophy or reason of any kind whatever in *His genealogy* as given in the Scriptures? He was descended from David; He was descended from Abraham; He was descended from Adam; and, by being made of a woman, He reached even back of Adam, to the beginning of sin in the world.

In that genealogy there are Jehoiakim, who for his wickedness was “buried with the burial of an ass, drawn and cast forth, beyond the gates of Jerusalem” (Jer. 22:19); Manasseh, who caused Judah to do “worse than the heathen;” Ahaz, who “made Judah naked, and transgressed sore against the Lord;” Rehoboam, who was born of Solomon, who was born of David and Bathsheba; there are also Ruth the Moabitess, and Rahab; as well as Abraham, Isaac, Jesse, Asa, Jehoshaphat, Hezekiah, and Josiah; the worst equally with the best. And the evil deeds of even the best are recorded equally with the good. And there is hardly *one* whose life is written upon at all of whom there is not some wrong act recorded.

Now it was at the end of such a genealogy as that that “the Word was *made flesh*, and *dwelt among us*.” It was at the end of such a genealogy as that that he was “made of a woman.” It was in such a line of descent as that that God sent “His own Son in *the likeness of sinful flesh*.” And such a descent, such a genealogy, meant something to Him, as it does to every other man, under the great law that the iniquities of the fathers are visited upon the children, to the third and fourth generations. It meant everything to Him in the terrible temptations in the wilderness of temptation, as well as all the way through His life in the flesh.

Thus, both by heredity and by imputation, He was “laden with the sins of the world.” And, thus laden, at this immense disadvantage, He passed over the ground where, at no shadow of any disadvantage whatever, the first pair failed.

By His death He paid the penalty of all sins actually *committed*, and thus can justly bestow His righteousness upon all who will receive it. And by condemning sin *in*

the flesh, by abolishing in His *flesh* the enmity. He delivers from the law of heredity; and so can in righteousness impart His divine nature and power to lift above that law, and hold above it every soul that will receive Him.

And so it is written: "When the fullness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons" (Gal. 4:4). And "God sending His own Son in the likeness of sinful flesh, and for [on account of] sin, condemned sin in the flesh: that *the righteousness of the law* might be fulfilled *in us*, who walk not after the flesh, but after the Spirit" (Rom. 8:3, 4). And "He is our peace, ... having abolished in His flesh the enmity, ... for to make in Himself of twain [God and man] one new man, so making peace" (Eph. 2:14, 15).

Thus "*in all things* it behoved Him to be made like unto His brethren, that He might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that He himself hath suffered being tempted, He is able to succor them that are tempted" (Heb. 2:17, 18).

Whether temptation be from within or from without, He is the perfect shield against it all, and so saves to the uttermost all who come unto God by Him.

No. 15

THE FAITH OF JESUS^{xvii}

“LET this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery [“a thing to be seized upon and held fast”] to be equal with God; but emptied himself, and took upon Him the form of a servant, and was made in the *likeness of men*” (Phil. 2:5-7).

“For it became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings” (Heb. 2:10).

“Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. For in that he himself hath suffered being tempted, he is able to succor them that are tempted” (Verses 17, 18).

Made “in all things” like unto us, He was in all points like as we are. So fully was this so that He could say, even as we must say the same truth, “I can of mine own self do nothing.”

Of Him this was so entirely true that, in the weakness and infirmity of the flesh, — ours, which He took, — He *was as is* the man who is without God and without Christ. For it is only without Him that men can do nothing. *With* Him, and *through* Him, it is written: “I can do all things.” But of those who are *without* Him, it is written: “*Without me ye can do nothing.*”

Therefore, when He said, of himself, “I can of mine own self do nothing,” this makes it certain forever that in the flesh, —because of our infirmities which He took; because of our sinfulness, hereditary and actual, which were laid upon Him, and imparted to Him, —He was of himself in that flesh exactly as is the man who, in the infirmity of the flesh, is laden with sins, actual and hereditary, and who is without God.

He came “to seek and to save that which was lost.” And in saving the lost, He came to the lost where they are. He put himself among the lost. “He was numbered with the transgressors.” He was “made to be sin.” And from the standpoint of the weakness and infirmity of the lost, He *trusted in God*, that He would deliver Him and save Him. Laden with the sins of the world, and tempted in all points like as we are, He hoped in God, and trusted in God to save Him from all those sins, and to keep Him from sinning.

And this is the faith of Jesus: this is the point where the faith of Jesus reaches lost, sinful man, to help him. For thus it has been demonstrated, to the very fullness of

perfection, that there is no man in the wide world for whom there is not hope in God: no one so lost that he can not be saved by trusting God. And this faith of Jesus, by which, in the place of the lost, He hoped in God, and trusted God for salvation from sin, and power to keep from sinning, —this victory of His it is that has brought to every man in the world divine faith, by which every man can hope in God, and trust God, and can find the power of God to deliver him from sin and to keep him from sinning. That faith which He exercised, and by which He obtained the victory over the world, the flesh, and the devil, —that faith is His free gift to every lost man in the world. And thus “this is the victory that overcomes the world, even our faith.”

This is the faith of Jesus that is given to men. This is the faith of Jesus that must be received by men, in order for them to be saved. This is the faith of Jesus, which, now in this time of the Third Angel’s Message, must be received and *kept* by those who will be saved from the worship of the Beast and his Image, and enabled to keep the Commandments of God. This is the faith of Jesus referred to in the closing words of the Third Angel’s Message: “Here are they that *keep* the Commandments of God, and *the faith of Jesus.*”

ⁱ Jones, Alonzo T. (1900, October 23). The Third Angel’s Message. The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 43, pp. 680, 681.

ⁱⁱ Jones, Alonzo T. (1900, October, 30). The Third Angel’s Message. The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 44, p. 696.

ⁱⁱⁱ Jones, Alonzo T, (1900, November 6). The Third Angel’s Message. What Is It to Keep the Faith of Jesus? *Advent Review and Sabbath Herald* 77, 45, pp. 712, 713.

^{iv} Jones, Alonzo T. (1900), November 13). The Third Angel’s Message. The Faith of Jesus: What Is It? *Advent Review and Sabbath Herald* 77, 46, p. 728.

^v Jones, Alonzo T. (1900, November 20). The Third Angel’s Message. The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 47, p. 744.

^{vi} Jones, Alonzo T. (1900, November 27). The Third Angel’s Message. The Faith of Jesus. *Advent Review and Sabbath Herald*, Vol. 77, 48, p. 760.

^{vii} Jones, Alonzo T. (1900, December 4). The Third Angel’s Message. The Faith of Jesus. *Advent Review and Sabbath Herald*, 77, 49, p. 776.

^{viii} Jones, Alonzo T. (1900, December 11). The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 50, p. 792.

^{ix} Jones, Alonzo T. (1900, December 18). The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 51, p. 808.

^x Jones, Alonzo T. (1900, December 25). The Faith of Jesus. *Advent Review and Sabbath Herald* 77, 52, p. 824.

^{xi} Jones, Alonzo T. (1901, January 1). The Faith of Jesus. *Advent Review and Sabbath Herald* 78, 1, p. 8.

^{xii} Jones, Alonzo T. (1901, January 8). The Faith of Jesus. *Advent Review and Sabbath Herald* 78, 2, p. 24.

^{xiii} Jones, Alonzo T. (1901, January 15). The Faith of Jesus. *Advent Review and Sabbath Herald* 78, 3, pp. 40, 41.

^{xiv} Jones, Alonzo T. (1901, January 22). The Faith of Jesus. The Nature of Christ. *Advent Review and Sabbath Herald* 78, 4, p. 56.

^{xv} Imputed: "For the sins that are past, *His righteousness* is imputed"

^{xvi} Imparted: "To *keep us from sinning*, His righteousness is imparted"

^{xvii} Jones, Alonzo T. (1901, January 29). The Faith of Jesus. *Advent Review and Sabbath Herald* 78, 5, pp. 72, 73.