

Let There Be Light: The Evening and Morning Sacrifice

All throughout the Bible, Sanctuary language is used to convey the ideas of salvation. At the beginning of man's fall, we see the first evidence of this, when it says: "Unto Adam also and to his wife did the LORD God make coats of skins, and clothed them."



He requires no less of us than He did of the Jewish nation in sacrifices and offerings, but what does He require?

The first animal sacrifice was slain, foreshadowing the great Sacrifice of the Son of God at Calvary. From this time onward, every morning and evening was the time God declared they were to offer this sacrifice continually, until these shadows met their object, at which time, God purposed that there should be no more death by animal sacrifices, but inasmuch as there was no more animal sacrifices, there was to be, through the death of Christ, an abolition of death, which is "now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the gospel:" 1 Tim. 1:10

This was foretold in Daniel 9:27 when Christ should “cause the sacrifice and the oblation to cease”; that being said, sister White tells us “God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation...” Test. Vol. 2, pg. 573

So, if the sacrifices since the time of Adam, which continued throughout the time of the earthly sanctuary of the Jewish people until Christ, which sacrifices ceased at the death of Christ, there must be a better sacrifice God is desiring for us if He required no less of them, than He does of us in these last days. We’re going to look at:

- 1) The Sacrifice that God requires.**
- 2) Why it is so important.**
- 3) New light, that is precious old light, in the plan of redemption.**

The Sacrifice that God requires:

In the Scriptures, we are told of the sacrifice that God requires, and what He does not require.

Psa 40:6 Sacrifice and offering thou didst not desire; mine ears hast thou opened: **burnt offering and sin offering hast thou not required.**

Just like Jesus, at any time, if our ears are opened to what

God is teaching through these sacrifices, pointing to a much greater object, we will realize He never desired, nor REQUIRED, the death of animals. As we seen however, there was a sacrifice God did require of His people, even from the earliest times. Of the death of animal sacrifices, we are told:

“For it is **not possible** that the blood of bulls and of goats should **take away sins.**” Hebrews 10:4

And,

“For the law having a shadow of good things to come, and not the very image of the things, **can never** with those sacrifices which they offered year by year continually **make the comers thereunto perfect.**” Hebrews 10:1

The death of **animal sacrifices could not take away sins**, nor make those who offered them perfect, so we see that there must be **a better sacrifice**, accessible even in those times. Yet Jesus Christ, not being a shadow but the very object those shadows came from, was required even at those times. He is called the:

“**Lamb of God**, which **taketh away** the sin of the world.” John 1:29

It was only **this Sacrifice that could take away sins**, which **God required** of the Jewish nation, and even before this time. He is also called: “The Lamb slain **from the foundation of the world**” (Revation 13:8) indicating that His sacrifice was good from the foundation of the world. This required sacrifice, the Lamb of God, was necessary to take away sins **from the time of the very first animal sacrifice, which pointed to His death.** These “shadows” could never be disconnected from their true object, or else those who offered them would receive no more benefit than the object itself could offer. In the case of the spilled blood of lambs, it meant absolutely nothing, and for those who didn’t look to the sacrifice of Christ, this visual

aid could not help them in the least in bringing them to receive the blessings of His sacrifice. We are told of that Sacrifice available from the foundation of the world:

“after he had offered one sacrifice for sins for ever, sat down on the right hand of God...For **by one offering he hath perfected for ever them that are sanctified.**” Hebrews 10:12,14

So we see that **it is Christ**, not the blood of animal sacrifices **that God requires**, which can take away sins, and which can perfect forever. Some say that it was through the law before Christ died that men were made righteous, but nothing a man could do could make him righteous; such souls do not realize that even from the first sin, Christ offered Himself as their Lamb if in faith, they would look to Him as their sacrifice. We are told that Abel offered “**a better sacrifice**” (Hebrews 11:4) “**by faith**”, and this sacrifice was the sacrifice of **seeing Him who is invisible**, because faith is defined as “the substance of things **hoped for**, the evidence of **things not seen**” (v.1).

Yet with this required sacrifice in every dispensation of time, there was **a manifestation of that sacrifice** that was to be revealed in the continual evening and morning offering, as well as in the assemblies of God’s people:

“And to stand every **morning** to **thank** and **praise** the LORD, and likewise at **even**; And to offer all burnt sacrifices unto the LORD in the sabbaths, in the new moons, and on the set feasts, by number, according to the order commanded unto them, **continually** before the LORD:” 1 Chronicles 23:30-31

Every evening and morning offering, where they were to acknowledge the Lamb of God when bringing the animal sacrifices, was to be offered with praise and thanks. This hasn’t changed from the old testament, to the new. We are told in the epistle to the Hebrews, that the **continual sacrifice** of **praise** and **thanksgiving** are the sacrifices in the Lamb which

God requires:

“By Him (The Lamb of God) therefore let us offer the **sacrifice of praise** to God **continually**, that is, the fruit of our lips giving **thanks** to His name.” Hebrews 13:15

Even in heaven, we are told of this sacrifice from Ellen White and the book of Ezekiel:

“**The temple of God is opened in heaven**, and the threshold is flushed with the glory of God which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the **inner courts of the celestial temple**. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne. When Zion shall arise and shine, her light will be most penetrating, and precious songs of **praise and thanksgiving** will be heard in the assemblies of the saints. Murmuring and complaining over little disappointments and difficulties will cease. . . . We shall see our Advocate offering up the incense of His own merits in our behalf. . . .

God teaches that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in **praise and thanksgiving** to Him who sits upon the throne, and to the Lamb for ever and ever.”
(AG, pg. 79)

Read the above carefully. Here is the sacrifice that God requires. **Praise and thanksgiving by the Lamb of God** who sits upon the throne for ever and ever; the Lamb that was slain from the foundation of the world a perpetual reminder of what

has been accomplished for us. To praise God is to acknowledge His goodness, and to give thanks is to acknowledge the reception of something. As we see above, in the temple of God in heaven, **the inner courts are opened for assembling, and giving the sacrifice of praise and thanksgiving.** That continual faith in the Lamb, means that as He lives before God, we shall live also **by Him, and we become in Him, and all we do by Him, a living sacrifice.** This required Sacrifice manifested even in the inner courts in the celestial temple in heaven.

Now, we have seen that God requires a sacrifice, a continual testament to His goodness, which blessings were manifested towards God's people, not only since the first lamb that was slain as a shadow of the True Sacrifice, but even that True Sacrifice is carried into eternity. This is exactly what we see pictured in **Ezekiel's Temple vision:**

"Thus saith the Lord GOD; The gate of the **inner court** that looketh toward the east shall be shut the six working days; but **on** the sabbath it shall be **opened**, and in the day of the new moon it shall be **opened**...And **the burnt offering that the prince shall offer** unto the LORD in the sabbath day shall be six lambs without blemish, and a ram without blemish."
(Ezekiel 46:1,4)

The Lamb of God, the true Sacrifice, is the key to Ezekiel's Temple vision. It is BY HIM ("the prince") that we offer the sacrifices of praise and thanksgiving, and are made acceptable. Does this mean that we must sacrifice animal sacrifices which Christ caused to cease at the cross? No, it does not, because **God never required it.** God does require something though.

If you only take away the animal sacrifices, what about the evening and mornings they were tied to? As we'll continue to see even more, it does not take away the significance of God's appointed times for consecration and blessing because they

were required from the time which God ordained them and onward, because they were (and are) necessary for a living connection with Christ: necessary for the spiritual life of the people.



Giving Praise and Thanksgiving unto God that sitteth upon the Throne, and unto the Lamb forever and ever.

New Light that is Precious Old Light:

Since such a bold statement was made regarding the evening and morning sacrifices, I want to clarify, and address, a few points on the evening and morning sacrifice.

Each morning and evening, the Israelites **consecrated themselves** by the blood of Christ, and the shadow of these things they participated in (the slaying of the animal) was to point forward to that Good Thing (Jesus Christ, the Lamb of God which takes away their sins), but the receiving of that Good Thing did not hinge so much on the future timing of that sacrifice in the still-to-come year, month, day, or hour. We

almost wholly unanimously agree that Christ died to fulfill prophetically the specifications of both the morning and evening sacrifices, as well as the Passover, on 31 A.D. The timing of His Sacrifice, and the manner of it, were full of prophetic significance, and were essential to the plan of salvation. **However**, there are some who are teaching that such a sacrifice, which God requires for all men to be saved, wasn't available until Christ actually died, but Scripture clearly calls Christ "the Lamb slain from the foundation of the world." **That Sacrifice can be received by all who believe**, whether **before** the cross, or **after** the cross, because it is given to **all** who believe. Those prophetic fulfillments Jesus brought about wonderfully **ratified** these sacrificial blessings which all had received, but it did not hinder them from ever receiving them. It is not the physical blood of Christ that we need to touch, as though the timeframe of Christ's death could prevent those who were outside of that from receiving salvation, but it is not the time in which the shed blood of Christ occurred that makes salvation possible to some, and not possible to others. Past and future are nothing, but faith exercised in God's appointed manner will avail much. This is where many make a grave mistake, and many strange errors about God and the gospel take up residence into the minds of people.

The Scriptures tell us of this evening and morning consecration by the blood of Christ in a prophecy:

"Unto two thousand and three hundred days (evenings & mornings); then shall the sanctuary be cleansed."



"And the vision of the

evening and the morning
which was told is true..."
Daniel 8:26

The original word for "days" here is evening and mornings. And in the same chapter, we read: "And the vision of the evening and the morning which was told is true."

How long did the prophetic period of the 2300 evenings and mornings extend? Until 1844. From the beginning of the count of the restoration of God's people which was before Christ died, beyond the years of 31 A.D at the year of Christ's death and resurrection. extending into 1844, to lead us into the Day of atonement. This is symbolic of the continual offering, the daily ministrations that takes place for the salvation of men.

The lamb was "slain" every evening and morning, but surely we don't say that Christ died 2300 times to bring us to 1844. He **needed** to only **die once**, and the rest of the period of time is consecrated by the blood that speaketh better things than that of Abel. In the testimonies, we read the following:

"The typical shadows of the Jewish tabernacle no longer possess any virtue. A daily and yearly **typical atonement** is no longer to be made, but the **atoning sacrifice through a mediator is essential because of the constant commission of sin**. Jesus is officiating in the presence of God, offering up His shed blood, as it had been a lamb slain. Jesus presents the oblation offered for every offense and every shortcoming of the sinner." (Selected Messages Volume 1 page 343)

This however, is not to say that we become carnal again every morning; but that His mercies are new every morning, because by the Lamb we live, and can come before God, being kept alive in Christ by faith through the Lamb, and entrust what was the purchase of that most precious blood for us to God our Father to finish the work He has begun in us. It also says that in preparation for His translation, ignorant sins which come to

light, as He faithfully keeps us in the way, will be confessed, and cleansed of, and perfection of character will be wrought by the blood of the Lamb in it's fullness.

Jude 1:24 Now unto him that **is able** to keep you from falling, and to **present you faultless before the presence of his glory** with exceeding joy,

Jude 1:25 To the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen.

So let's review:

These evenings and mornings are for-

1) Manifesting faith in the blood of the Lamb slain from the foundation of the world.

2) Abiding a living sacrifice in Him, holy and acceptable.

4) By Him to offer the sacrifice of praise and thanksgiving.

5) A living connection with the risen Lamb.

6) Consecration unto perfection.

Moving Onto Perfection: A Glorious Revelation

So we see that continual faith in the blood of the Lamb is essential for our connection. Yet there is more light to be had upon this subject.

Remember that when saying that God did **not require** burnt sacrifice and offerings (which are a shadows of better things contained in the law, see Hebrews 10), He also says "Mine ears **hast Thou opened.**" (Psalm 40:6) Christ was speaking these

words, and was saying: I can truly hear what You are saying, and in these sacrifices, "it is written of Me" (Psalm 40:7) ; Christ understood His mission, and what God required of Him, yet He wants to open our ears also in Christ. The Scripture says:

"He wakeneth **morning by morning**, he wakeneth mine ear to hear as the learned. The Lord GOD **hath opened mine ear**, and I was **not rebellious**, neither turned away back." Isaiah 50:4-5

When He **opens our understanding** to the precious truths in **His law**, ("and I was not rebellious") as the gospel shines forth from it, it is "morning by morning".

Pro 8:17 I love them that love me; and those that **seek me early** shall find me.

The same words for morning are used for the morning sacrifice in the Hebrew. Also, the same words are used by Paul in the Greek form, "though our outward man perish, yet the inward *man* is renewed **day by day** (same word for morning sacrifice in Grk.)." 2 Corinthians 4:16

We see that in Hebrews (13:15), the apostle still believes in giving sacrifices of praise and thanksgiving, and we see that these were primarily the evening and morning sacrifices (1 Chron. 23:30), and that he also said we are renewed morning by morning. However, since that text from Paul seems inconclusive without more context, we'll look at a few more texts from Paul, as well as that chapter more in depth. What more is there?

He said:

1Co 15:31 "I protest by your rejoicing which I have in Christ Jesus our Lord, **I die daily.**"

Gal 2:20 I am crucified with Christ: nevertheless I live; yet

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



I die daily,
and follow the
Lamb
whithersoever
He goeth.

Therefore, he saw the daily evening and morning consecration as necessary to being consecrated in the continued outflowing of grace. It is true that we die once to sin, but yet to the flesh, we die daily, a continual dying to the way of the flesh, that the way of Christ might be manifested in us; "inwardly", we are "renewed" morning by morning. This is how we become that living sacrifice, holy and acceptable in Him.

Rom 12:1 I beseech you therefore, brethren, by the **mercies of God** (comp. Lam. 3:22-23), that ye present your bodies **a living sacrifice**, holy, acceptable unto God, which is your reasonable service.

Rom 12:2 And be not conformed to this world: but be ye **transformed** by the **renewing** of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God.

This is when we are connected with Christ's death, associating with it so fully, that the power of sin is broken, and a greater revelation is manifested in us.

Psa 51:17 The sacrifices of God are a broken spirit: a broken

and a contrite heart, O God, thou wilt not despise.

Ellen White explains the purpose of the consecration sacrifice like this:

“Consecrate yourself to God **in the morning**; make this **your very first work**. Let your prayer be, “Take me, O Lord, as wholly Thine. I lay all my plans at Thy feet. Use me today in Thy service. Abide with me, and let all my work be wrought in Thee.” This is **a daily matter**. Each **morning consecrate** yourself to God for that day. Surrender all your plans to Him, to be carried out or given up as His providence shall indicate. Thus **day by day** you may be giving your life into the hands of God, and thus **your life will be molded** more and more after the **life of Christ**.”SC, pg. 71

We are called to do this, that **“day by day”**, morning by morning, our lives **“will be molded more and more** after the life of Christ.” Thus, the evening and morning sacrifice will **pour out the life of Christ into us, and we are made into the image of God**. All this, by standing in the channel of blessing through the consecrations of our lives to the Lamb that sitteth upon the throne. What a wonder! This is the gospel, from the time of the first lamb’s sacrifice, to the perfection of the saints, and **it will be the continual sacrificial song upon our lips: the song of the Lamb**.

Now, because the **Lamb of God is that continual offering** by which we come unto God and are made “more and more” into His image, and He is also the Word of God by which all things **“were made”** (John 1:3) To see the ultimate, and **full significance of the evening and morning process**, we must understand these two points of His identity: that He is both

Creator (The Word), and **Redeemer** (The Lamb).

Creative power, and **redemptive power** are one in **the same power** in the Scriptures. This the Scriptures do abundantly testify. For example:

“For I am not ashamed of **the gospel** of Christ: for **it is the power of God** unto salvation to every one that believeth...”
Romans 1:16

“For **the invisible things of him** from the creation of the world **are clearly seen**, being **understood by the things that are made**, even **his eternal power** and Godhead; so that they are without excuse...” Romans 1:20

This word for power is the same word. But returning back to the chapter where Paul said “inwardly, we are renewed day by day”, the gospel can be very powerfully revealed as **the same power as creation**:

2Co 4:6 For God, **who commanded the light to shine out of darkness**, hath **shined in our hearts**, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

2Co 4:7 But we have this treasure in earthen vessels, that **the excellency of the power may be of God**, and not of us.

So it's the same power. What does this mean? This Lamb, with our consecration in Him every evening and morning, when the sacrifice of sin and the flesh for the heavenly substance of much greater worth is made in choosing to walk with God, it is at this time, we see the flowing forth of His lifeblood to our souls. Because the Redemptive and Creative power are one in the same power, that power found of the lifeblood of the Lamb of God every evening and morning is the very same creative power of the Spirit/Life in the Word that transforms us. Paul testified of God, who by His creative power “**commanded the light to shine out of darkness**” who in His creating, declared “**And the evening and the morning was the first day.**” It is this redemptive and creative power, this lifeblood from the

Word of God/the Lamb of God, that comes forth and **makes us new morning by morning**. As we awaken to the reality of the Lamb slain from the foundation of the world. He is our Redeeming Lamb, and Creative Word, and He rejoices over us, saying **"Behold, I make all things new!"** (Revelation 21:5)

We are told from the beginning, regarding that Word, that **"God spake, and it was done; He commanded, and it stood fast."** and that is to be our experience in Him, and it is why daily consecration is so vital to a living connection with Christ. Our experience therefore is now one of victory over sin; one of new life; one where the battles and the wars are won because **"The LORD thy God in the midst of thee is mighty; He will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing."** Zephaniah 3:17

We see the evidence of this Word at creation. And when He says **"And the evening and the morning were the first day"**, we see beginning the creative process continuing for six days, **the evening and the morning each one**, and man was **made in God's image** by the **molding** work of the hand of God, and then came the holy Sabbath rest. This is the gospel which we preach.

2Co 4:3 But if our gospel be hid, it is hid to them that are lost:

2Co 4:4 In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, **who is the image of God**, should shine unto them.

From the first Word of promise, accompanied with the first sacrifice, was to declare to all men who received His promise by faith: **"Behold, if any man be in Christ, he is a new creature."** This process is a daily process, a continual offering, that brings about a much **greater revelation**. This

dying daily in the Lamb of God to the will of the flesh, and being renewed and empowered daily spiritually, means that the more this process unfolds, and we receive the life in the blood by faith, pouring forth from the side of our Great High Priest, **the more and still more we will manifest His likeness in death**, as 'a sheep for the slaughter' (Psalm 44:22, Rom. 8:36), 'bearing in our body **the marks of the Lord Jesus**' (Gal. 6:17, *presenting our bodies a living sacrifice Rom. 12:1*), and thus will be manifesting the life of Jesus in us: it is thus, that we shall be a living **revelation of Jesus Christ** upon this earth to manifest His glory. By the evening and morning offering, He is not to ever be left without witnesses to His goodness upon this earth while He pleads His blood in heaven for the transgressors.

From the first Word of promise, accompanied with the first sacrifice, was to declare to all men who received His promise by faith: "Behold, if any man be in Christ, **he is a new creature.**" This process is **a daily process, a continual offering**, that brings about **a much greater revelation**. This dying daily in the Lamb of God to the will of the flesh, and being renewed and empowered daily spiritually, means that the more this process unfolds, and we receive the life in the blood by faith, pouring forth from the side of our Great High Priest, the more and still more we will manifest His likeness in death, as 'a sheep for the slaughter' (Psalm 44:22, Romans 8:36), 'bearing in our body the marks of the Lord Jesus' (Gal. 6:17), and thus will be manifesting the life of Jesus in us: it is thus, that we shall be a living **revelation of Jesus Christ** upon this earth to manifest His glory. There is coming a day, when every heart will be manifested: the crucified with Christ and the crucifiers of Christ: they will be known by their fruit. So we can take comfort in His power to save, that by the evening and morning offering, He is not to ever be left without witnesses to His goodness upon this earth while He

pleads His blood in heaven for the transgressors.

To clarify: All of this does not teach that Christ dies more than once, as some might be tempted to charge me with, but that at all times, man is dependent upon the blood of that One required sacrifice to make salvation possible, and to perfect us forever, and that that blood is available, while there is a Mediator between God and man, at any time, whether past or future. To put it more simply, His blood is the foundation of our new life, from Adam until the last soul saved at last, and the longer we continue in newness of life, this will always be the case: a continual testament to the infinite sacrifice of our God, and the Lamb, forever and ever. Amen.

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Let His power be revealed, His goodness displayed.

“I’m a Gentile, not a Jew...”

“I’m only human...” says the man who has fallen on his face, endeavouring to justify his frailties and sinfulness apart from God. A man who declares he has lost confidence in himself, having fallen back into the same entanglements of sin that have troubled him from his youth. His confession declares nothing of God, nothing of His might and power to save, and nothing more in faith than the athiest, because in confession he is practically athiest, although in profession he claims the name of Christ; thus placing him unawares into breaking the third commandment, “You shall not take My name in vain...”. What hope does such a man have? After all, is he only human? Running through the same vein of thought is her sister confession: “We are Gentiles, and not Jews.” Generally, professed Christians will use this as a basis for not keeping the law of God as instructed in Moses, but even this confession, “We are Gentiles...” is a confession little short of athiesm in it’s end result. Are you following? Let’s explain this confession, and it will not take long to unfold the oft-sincere but misguided confession of placing confidence in a man’s humanity.

The argument sounds pretty good to some. “I’m a Gentile, not a Jew” seems like a great description of one’s identity. And that’s exactly right. Both confessions in the above are confessions regarding their identity. So what does it mean that you are a Gentile? Have you thought it very far through? Most who, by saying so, are suggesting by their words the apparently quick-fix to the plague of supposed-Judaism. He who makes such a confession only sees an annoyance to his faith and practice; he who makes such a confession hold the perspective that the laws given by God to the Jews will naturally resulting in the Pharisaical Judaism that plotted to crucify Christ. And understandably so, because it was the self-righteous religious class of that day who were the chief

perpetrators of slaying the Lamb of God. Were they not given the law which made them so self-righteous? Why would someone want to be classed with a group of self-righteous men who claimed to love God so much that they hated Him? But as good as these arguments sound, we want to know what the Bible actually teaches, not just what "sounds good"- Are you "a Gentile"? What does that even mean according to the Bible?

Before looking briefly at this subject, it might be good to unsettle some prejudices from the outset. Let's be fair to note that all of the authors of the Scriptures of the 66 books contained in the Biblical canon had Hebrew roots. More than this, most of the strong spiritual leaders and shining examples of the Bible were at least Israelites, and in a majority of cases, they were of the tribe of Judah (Jews). Therefore when claiming to uphold the Bible, we may definitely say the book is a Hebrew book.

It also would be well to remember that the law that was given to Moses was a law which God Himself both gave and wrote(Exodus 24:12), and that He did not give it for the purpose of crucifying His Son, but gave it rather to reveal the sins hidden in the heart of those which crucified His Son (Romans 5:20). That thought about the law, and that thought alone, should be given time to digest and settle in your mind; because the difference between the two is as far as east is from the west. The logical conclusion of one means the abolition of the law, while the conclusion of the other means the exalting of the law's purpose in the plan of salvation.

So you are a Gentile. The main issue here is what was salvation of the Gentiles to mean? Was it to do away with the law of God so that the Gentiles could continue to practice the same way of life, while professing the salvation of God by grace through faith? Was grace to finally do away with that pestilence of a law that was faulty because man could not keep it, or else if he sought to bring his life in conformity to the precepts delivered by God to His people, he would become an enemy of God as a result? Interestingly enough, this was a strain of thinking that existed in the early church. This

doctrine, called "the doctrine of the Nicolaitans...", was not a doctrine of the apostles, but proceeded from a mingling of Alexandrian philosophy (Greek thinking) with the Christian term of salvation by grace [I say the "term" because the concept was wholly twisted to mean something the apostles or the Bible never actually taught]. This doctrine was reported by the apostles to have been "turning the grace of our God into filthiness" (Jude 1:4), "While promising them liberty, they themselves are the servants of corruption...For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them" (2 Peter 2:18-21). This grace which could do nothing for the Gentile, and had no association with the law of God whatsoever, was a base counterfeit which turned professed followers of Christ into the servants of Satan, and slaves of sin, while professing to be delivered. It should be good to note, that whenever this line of thinking was practiced by the professed people of God, God reproved them, saying, "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not; And come and stand before Me in this house, which is called by My name, and say, "We are delivered to do all these abominations"?" (Jeremiah 7:9-10)

Were you saved from your old life without Christ only to continue living in your old life, under a Christian disguise? Christian rap, Christian death metal, Christian fashion, Christian entertainment, Christian competition, Christian homosexuality? Would a Christian Gentile fit in that description? It would surely depend on what is meant by a Gentile.

We are told of a class of people saved from among the Gentiles, but the actual word for "Gentiles" is "heathen" or "foreigner". It means that they are foreigners of the government and citizenship of heaven, and of heaven's God. Scripture clearly says that a convert has a reformation in

heart and life, and the Gentiles "that were sometime alienated and enemies in [their] mind by wicked works, yet now hath He reconciled"

(Col 1:21).

Did you notice that? The Gentiles were alienated, separated, and enemies in their thinking, by wicked works. Did God reconcile the wicked works that separated the Gentile from God? Or did God reconcile the Gentile by separating them from those wicked works, saving them "from their sins" (Matt. 1:21)? We are told that we are saved from our sins, and not in them. We are told of those who were Gentile converts to Christ, "Wherefore remember, that you in time past were Gentiles in the flesh..." (Eph. 2:11). So than what are you when you come to Christ if you are not a Gentile? The answer might surprise you.

We are told much regarding the grace we receive by faith in Christ from the Scriptures. Nothing in the Scriptures, when read aright, would cause the law to work at war with grace, as though the Jew has only law, and the Gentile has only grace; both of these are extremes which men who have not known the truth have a tendency to take. Regarding the grace that saves, we're told that it is an effectual grace, that works righteousness in them that believe. "For by grace are ye saved through faith; and that not of yourselves: it is the gift of God: Not of works, lest any man should boast. For we are His workmanship, created in Christ Jesus TO good works, which God hath before ordained that we should walk in them.

" (Eph 2:8-10) While salvation is not by works, salvation produces the fruit of good works that "we should walk in". And what does this walking by grace look like? It looks like Christ. "And hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him...He that saith he abides in Him [Christ] ought himself also so to walk, even as He walked.

(1 John 2:3-6)

We are not Gentiles, we are Christians. We do not look like Gentiles, separated and alienated from God, we are to look like Christ, connected to Him as a branch to the vine, growing up and revealing His image and likeness.

The old metaphor of the cart and the horse is actually a very suitable one to better illustrate law and grace, and the extreme positions many are taking on one side or the other. Perhaps you have heard it said, "You've put the cart before the horse!" Many have put the cart before the horse when it comes to works. The horse is named Grace, and the cart is named Works. The cart, Works, is carried by the horse, Grace. Some have made the mistake of putting the cart before the horse, and wonder why they get nowhere in their Christian experience. It is because they need grace! Grace! But many today are sitting in the cart (glued to the seat, because a man will always work something, whether good or evil), and saying, "No cart thank you very much, only this horse...only grace"; this also gets them nowhere, because they are no further along in their Christian experience because they fail to grow in grace that produces the fruit of good works. Could you imagine sending your horse off without first strapping it to your cart? The horse runs away, and you are left sitting in your cart. You get nowhere. Both extremes lead to the same conclusion, and is it any wonder there are so many spiritual cripples professing Christ today? We are Gentiles they say, but in actuality, they are saying, "We don't keep the law because we are foreigners of the law." But if you are foreigners of the law, then you are foreigners to the kingdom to which that law pertains to also.

Yet still the old argument lingers, "I'm a Gentile, not a Jew" because you just feel it's dangerous to associate yourself with that law because of the Jews. After all, the Jews that have the law don't have the gospel, do they? Yet the tribe of Judah had the gospel foremost amongst the people of the earth, and it is their faith that the Gentile converts become part of. The Gentiles were expected to give up their sins for the

gospel, not the Jews give up their law for it. The Scripture doesn't teach that the Jews were to forsake their law, but rather, to understand their law in a right relation to the gospel.

So what was the issue of the Jewish people if they had the gospel all along? It was unbelief. Speaking of the Jews as branches of the tree, we are told: "If some of the branches are broken off, and you [A Gentile], being from a wild olive tree, were grafted in among them (the tree which God planted-The faith committed to the Hebrews), and with them partake of the root and fatness of the olive tree;

(Being fed and nourished by what the Hebrews were fed and nourished with), Boast not against the branches..." (Romans 11:17) Did God cast away His olive tree, the faith which He established and He planted, and plant a different wild olive tree instead? Did God give a new faith based on grace, because the first one he planted, based on law, was faulty? No. For that tree always had law and grace (Gen. 6:8, Exodus 33:13, Zech. 4:7).

He took the branches of a wild olive tree, a completely different faith, and planted them into His olive tree, and the fruitless branches that were dead and failing to receive the nourishment from the tree "because of unbelief were broken off". The nourishment they were to receive is now the vitalizing force of those branches that are grafted in- the branches from the wild olive tree have a new foundation. Therefore you are founded on the faith which God delivered to the Hebrews; Christianity was not a new religion based on Gentiles who disregarded the Scriptural law and foundation of Israel, but rather, Christianity is an old religion dating back to Adam and Eve, the first believers in the Messianic hope of salvation (Genesis 1:15).

But now because I say this, many are you conjure up pictures in your minds of draddles, stars of David, sacrificing animals, and waving palm branches in your hands, but this was not, and never has been, what constituted living faith in Christ; living faith in Christ was pure worship and honor of

the law of God in the order and manner revealed in the law. It consisted not in sacrificing animals, but "spiritual sacrifices"; not in outward observances of the flesh, but the inner-workings of the Spirit of Christ in the heart, producing an outward change of life; to say with David, "O how I love your law! It is my meditation all the day!" So you are not in fact a Gentile, but a spiritual Jew, which keeps the law from the heart [This includes the actual keeping of the Sabbath day- See the article The Jerusalem Council & the Law of Moses for more details].

If Christ came to do away with the law, then salvation would not require any change of life, but Christ Himself says, "Do not THINK that I have come to destroy the law or the prophets; I've come not to destroy, but to fulfill...whosoever therefore breaks one of the least of these commandments, and teaches men so shall be bidden very little into the kingdom of heaven..." (Matt. 5:19).

Many are thinking that Christ came to replace to religion instituted by God, simply because there is not the same outward ritualistic observances any longer, as were instituted by God to shadow forth the good things to come in Christ. I remember when discussing this issue with a sincere brother of mine about the issue. He said that regarding times of worship, God was insulted to be worshipped according to the times outlined in the law. When I cited the fact that the apostles were observing all the times of worship outlined in Scripture, he responded that I needed to remember that they were also Jews and did not fully understand what happened at the cross. He then said that unlike the Jewish apostles, we can see more clearly their error today. This confused me, so I asked him if he realized that the whole new testament basis for his arguments were written by the ones he said had a faulty understanding, thus making them teach something contrary to their profession and practice. He didn't respond. How could he? While this brother was sincere, there are many who I believe are sincerely reading into the Scriptures the idea that they are Gentiles, and have nothing to do with the law of

God any longer.

So Christ says not to think He came to destroy but to fulfill the law. What is the argument used by those who want to do away with the law, when Christ says those words? They say, "He fulfilled the law, so we do not have to, because we can't." They say, "We're only human..."... remember? This idea they are promoting actually teaches men that Christ does not have any more power to save men from their sins than they have to stop committing them. Thankfully nothing could be further from the truth for the Christian who is in close connection with Christ. Christ has all power in heaven and earth, and those in living connection with Him through faith in the gospel will find Him as the source of strength, and divine might to walk in a way that, in their own human strength, would be impossible. Christ came to fulfill, not just in the days of His flesh on earth, but He came to fulfill the law to the uttermost in all those He came to save. Through His Divine Spirit, He will do what divinity did in the days of His flesh, except it shall be in my flesh, "that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit...For to be fleshly minded is death; but to be spiritually minded is life and peace. Because the fleshly mind is enmity against God: for it is not subject to the law of God, neither indeed can be." His divinity meets my humanity, and thus in co-operation by His Spirit, man cannot say, "I'm only human" as an excuse to sin, but rather, "By Christ, I am a son of God." It is the privilege of Christians in deep connection with Christ to say, "When you've seen me, you've beheld Christ." Even as Christ said to Philip, "When you've seen Me, you have seen the Father. Believest not that I am in the Father, and the Father in Me?" The Divine Son of God who bound Himself to flesh, will through His Spirit, make His abode in our hearts, and so identify Himself with us that we may be called the sons of God (1 John 3:1); He calls us His brethren (Heb. 2:11-13), and calls His God our God, and His Father our Father (John 20:17).

Those who teach that Christ fulfilled the law because we can't

have not tasted of Christ fulfilling the law in us; they have not tasted of divine power indwelling the human vessel to enable us to walk in obedience to all of God's commandments. The Hebrews who held the word of God, His law, and His promises, also knew in part of His promise of salvation from sin. They knew what it meant to be saved by grace through faith and to believe in Christ for salvation; it was the Gentiles who "were without Christ, being aliens from the citizenship of Israel, and strangers from the covenants of promise, having no hope, and without God in the world;" (Eph. 2:12). They were WITHOUT CHRIST, and WITHOUT GOD, because they were ALIENS from the citizenship of Israel, but Israel were not without God or Christ, so long as they did not lose sight of the gospel.

Speaking of Israel, we are told that the gospel was given to them also, "For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." (Hebrews 4:2) It was unbelief in the gospel which cut them off from the tree, but having the gospel committed to them is what it meant to be part of the tree which God planted. Yet without faith in the gospel, they did not receive the Spirit which was to prepare them to receive Christ; all of their lawkeeping was filled with self, and all of their righteousness was human and tainted with sin. It did not meet the divine standard brought to view by the gospel, and for this cause they crucified Christ. The Jews, contrary to popular opinion, was not to be caught up in a round of Christless Jewish traditions and ceremonies. Christless as they were because of unbelief is actually the definition of what a Gentile is. And no wonder professed Christians don't want to be associated with such Jews- they were Jews outwardly, but inwardly, they were Gentiles without faith, and thus without God and Christ. Nevertheless, the tree which God planted was rooted firmly in the soil foundations of the God's Word (and still is), Christ Himself being the the root and Tree from which the branches ever received nourishment (John 15:1, Isaiah 11:10, Rom.

15:12). Those Hebrew branches who fought against Christ, and sought to keep the law apart from the grace of Christ were able to do no good thing, for Christ says, "Without Me, ye can do nothing." (John 15:5) It is little wonder that they sought to kill Christ if they were not cleansed inwardly from sin through faith in Him. They still had hatred and murder in their hearts- the gospel had not done it's work. The law of God which they observed outwardly had not traced His righteousness upon their hearts by the divine finger! The cart therefore, without the horse, was nothing, and the horse without the cart profits nothing. Those who claim either are without Christ as Gentiles indeed, stuck within a cart that will move no further until it recognizes the work of Christ in relation to both the law and grace. Whether it is the outward Jew (who is a Gentile in their heart), or the Gentile separated from the divine enabling of keeping the law, the results are the same. Separation from Christ one way or the other. The only true thing to say is "By grace, I'm a Jew inwardly, delighting in the law of God by Jesus Christ my Savior, who works in me both to will and to do of the Father's good pleasure." Amen.

The God of Peace: A Marriage of Faith & Works

"Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, Make you perfect in every good work to do his will, working in you that which is wellpleasing in his sight, through Jesus Christ; to whom be glory for ever and ever." (Heb. 13:20-21)

The above text will be our focus for this study; which we will open up more fully from the Scripture.

God is called the **"God of peace"**, and how He makes peace is of interest towards all of us is worthy of continual study, because not all are at peace with Him. Worthy because the man who has sinned is separated from His Spirit of peace; this causes a disconnect between God and man, "For to be carnally minded is death; but to be spiritually minded is life and peace." (Rom. 8:6)

Before man sinned, and after he is redeemed from sin, the life and peace of God through the Spirit of God is to be in us. It is further stated in the Scripture of the God of peace how that peace is brought about. It is **"through the blood of the everlasting covenant"** that this peace is established. That peace that is brought to us is to bring a definite work into the soul:

"And, having made peace through the blood of his cross, by him to reconcile all things unto himself... And you, that were sometime alienated and enemies in your mind by wicked works, yet now hath he reconciled."

(Col 1:20-21)

By that very blood, now you are reconciled to God, but before having this peace, you were counted as an enemy of God "by wicked works", "because the carnal mind is enmity [hatred, hostility] against God: for it is not subject to the law of God, neither indeed can be." (Rom. 8:7) Yet that same blood of Christ (who is our peace [Eph. 2:14] with God, and called the Prince of peace [Isaiah 9:6]) so fully brings us back into the presence of the God of peace, so that we might be called truly "peacemakers" (Matt. 5:9), the children of peace, having peace with God, and in Christ, peace with all those who partake of His Spirit. Moreover, that "everlasting covenant", the blood of which brings this peace, is called "the covenant of peace" between God & Christ (Zechariah 6:13). God says of "the Jerusalem above" (Gal. 4:26), His beloved nation that He is

married to: "For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the LORD that hath mercy on thee." (Isa 54:10)

The God of peace is truly merciful; seeking to reconcile all to Himself. There are many today who are professing to be children of peace, and part of the covenant of peace, and say they are citizens of that beloved heavenly nation that is at peace with God, but why are there so few that truly have any real peace at all?

The answer can be found in what happens when the God of peace brings us to covenant relationship with Him. It states that He will **"perfect in every good work to do His will, working in us that which is wellpleasing in His sight, through Jesus Christ..."**; this work that is worked in us by God, through Christ. What is "every good work" that He works in us? It is nothing less than His commandments. We are told that "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) The good works that we walk in, to reveal that we have peace with Him are the works which were "before ordained that we should walk in them." Only a few verses before, it contrasts the saved experience of walking in good works, with the condition of before our salvation appeared: "Wherein in time past **ye walked according to the course of this world**, according to the prince of the power of the air, the spirit that now worketh in the children of **disobedience**:...But God, who is rich in mercy, for his great love wherewith he loved us, Even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved;) And hath raised us up together, and made us sit together in heavenly places in Christ Jesus:" (Eph. 2:2,4-6)

Instead of walking in good works, we had walked in disobedience to God's law, being "dead in sins" (which is the transgression of God's law 1 John 3:4). But **"the God of peace,**

that brought again from the dead our Lord Jesus” has “quicken^d us together with Christ,...and has raised us up...” that we might now walk in good works, as the Spirit that raised up Christ Jesus dwells in our hearts working in us.

To all who believe in Christ as a personal Savior, and walk in His commandments, He gives us the assurance:

“Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid.” (John 14:27)

Peace can never be afforded from the world that doesn't know God or keep His commandments, but only to those who truly love God and truly walk in His commandments. The peace that the world offers is temporary, superficial, and outward; it seldom is true peace that reaches from our heart to the heart of God, and to one another. Thus He promises a true and abiding peace; heaven's peace is that which He works in us, and is called “the work of righteousness”:

“And the work of righteousness shall be peace; and the effect of righteousness quietness and assurance for ever.” (Isaiah 32:17)

What a beautiful promise! The work of righteousness produces the peace of God! Now, the only righteousness that can be worked is that which divine power in Christ, through His blood, can work, and apart from that there is no righteousness at all which a man can have. We need a divine peace, which comes from a divine righteousness; this is wholly a gift of God's grace, and not our own works, but receiving His works to be worked out in us. Man's standard of righteousness is to try and work to create peace with God, and with each other by their own strength independent of God; this is a very common for men to do this; to believe “I'm a good person”, but blind to the obligations of God's law, and what it means to have His righteousness. Anything less than His righteousness is

worldly; Christ declared the same: "Do not think that I've come to destroy the law...I've come not to destroy but to fulfill...Verily I say to you, that unless your righteousness exceeds that of the Scribes and Pharisees, you shall in no manner enter into the kingdom of God." (Matthew 5:19-21) Only through blood of Christ which cleanses us from all unrighteousness can this be made a reality in our lives. And His righteousness, which works peace can only be manifested in us by obedience to His commandments. "Hearken unto me, ye that know righteousness, the people in whose heart is my law..." (Isaiah 51:7)

Here is the secret to real peace. It is knowing the law's searching even the thoughts and intents of the heart, and being cleansed deeply; thus producing a depth of peace that few have realized in their walk with Christ. It is only when realizing the magnitude of the holiness of God's law to reveal His own righteousness, that Christ may work in us to truly establish peace in the soul. Such a peace is found in the holiness of the law engraved on the tables of the heart that keeps God's commandments. It is God's righteousness in His law, and the blood of Christ which binds our hearts to peace in that law that finds the words fulfilled in our lives: "Mercy and truth are met together; righteousness and peace have kissed each other." (Psalm 85:10)

It is evident by these passages of Scripture that if such a peace is in the heart, it is because the law is in the heart. Without the law in the heart, how can the soul be risen above stormy tempest, to heaven's atmosphere above the clouds, with the holiness of the Prince of peace? To such as who disregard His law as the basis of His righteousness, He says:

"O that thou hadst hearkened to my commandments! then had thy peace been as a river, and thy righteousness as the waves of the sea:...There is no peace, saith the LORD, unto the wicked." (Isa 48:18,22)

Yet, of the redeemed children of that beloved nation of the covenant of peace, something far different is said:

“All your children shall be taught of the LORD; and great shall be the peace of you children.” (Isaiah 54:13)

“Great peace have they which love Your law: and nothing shall offend them.” (Psalm 119:165)

There is good reason why many do not have such peace today, they think that Christ came to take away the law instead of taking away our sins (the transgression of that law), rather than coming to fulfill the law in us. Like a shallow reading of the law and not seeing the deep holiness of God within it's precepts, there are many who are not discerning Christ's works of coming to fulfill the law, or the righteousness of God. The Scripture tells us that “what the law could not do, because 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 after the Spirit.” (Rom. 8:3-4) Christ fulfills the law in us, He destroys our sins against that law, condemning them by His Spirit in our flesh; He restores order to the soul; He builds us anew.

It is not enough to have the law without Christ's blood (works). Nor is it enough to have Christ's blood without the law (dead, empty faith). Both can never produce peace. These are the two chief reasons that so few actually have peace today; they do not see Christ as inseparably connected to His law; they do not walk as Christ walked, though they claim to be in covenant relationship with Him. Both extremes the apostles frequently opposed and taught against, teaching the truth to be a narrow road between the two ditches.

FAITH APART FROM OBEDIENCE TO THE LAW

“He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. But whoso keepeth his

word, in him verily is the love of God perfected: hereby know we that we are in him. He that saith he abideth in him ought himself also so to walk, even as he walked.” (1Jn 2:4-6)

“Even so faith, if it hath not works, is dead, being alone.” (James 2:17)

Faith was alone, and James used starting words to declare the connection between faith and works. “For as the body without the spirit is dead, so faith without works is dead also.” (v. 26) Many are simply a body without the Spirit; if Adam’s body had been formed, but he received no breath of life, he could not walk, and live, and communicate. His soul was dead (non-existent) when he had an absence of life. The living soul of true Christianity is understanding the beautiful inseparable marriage between both the law and faith. It is true understanding when we realize that Christ did not die to divorce Himself, (or us) from the law, but to divorce man from sin, and it’s condemnation which brings death.

“Therefore being justified by faith, we have peace with God through our Lord Jesus Christ:…Much more then, being now justified by his blood, we shall be saved from wrath through him.” (Rom. 5:1)

THE LAW APART FROM CHRIST

“Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace.” (Gal. 5:4)

Man is justified by faith, and that of faith by Christ’s blood. It will forever change how we relate to the law; but does not justify walking in disobedience like we did before we knew Christ. “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.” (Rom. 3:20) The law reveals sin. To try and keep it after you have broken it already, is sin; it is like Adam and Eve once they sinned and their nakedness appeared. They were guilty, but tried to clothe themselves to hide their

guilt; but only Christ could clothe them by His sacrifice; God could accept nothing less. "For if I build again the things which I destroyed, I make myself a transgressor." (Gal. 2:18) Therefore, the law can only produce condemnation and never salvation, but true salvation in Christ, which is by grace through faith, can produce the good works required by the law which we had sinned against.

Moreover, that the children of God's covenant of peace are through-and-through commandment-keepers cannot be denied:

"And the dragon (Satan, the old serpent that deceived Eve into sin) was wroth with the woman (the beloved nation- the heavenly Jerusalem), and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ (the Spirit of God- Rev. 19:10)." (Rev 12:17)

And even though all the wicked, all the devils of hell and their agents shall come against us, yet the peace of God that is manifested to us will overcome and triumph over all of our enemies; the devil was cast out of heaven, and though we live on this earth and are not shielded from the tempter, we may be united with the power of heaven in Christ, being risen above the storm in the Spirit that dwells in our hearts, as we walk in obedience to His Word. This peace in God will unite us to a divine source of power, which is well able to rise above the most terrible of persecutions.

[The Faith of Jesus](#)

"Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus." Revelation 14:12.

In our study at this time we will reverse the order, and say, Here are they that keep the faith of Jesus and the commandments of God. Here is the patience of the saints. **The first experience necessary in order to keep a thing is to get it. So before we can keep the faith of Jesus we must get it.** Faith is the gift of God, and no one need say that he cannot have it. "For I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith." Romans 12:3. **No one need say that he cannot have faith; for God has given it to him. God gives faith, and our part is to exercise that faith,** and just as in the physical frame exercise causes growth, so exercising what faith we have will cause it to grow.

You will observe that this is a closing message; for the next thing John saw was one "like unto the Son of man, having on His head a golden crown, and in His hand a sharp sickle." What is seen just before the Saviour is revealed?—Those that keep the commandments of God. **The commandments and teaching of men have come in to take the place of the commandments of God; but here is to be a people on the earth just before Christ comes, who will keep the commandments of God, and who will not be carried away by the traditions and teaching of men.**

WHAT IS THE FAITH OF JESUS?

These people are also to have the faith of Jesus. In this time there is a great deal said about faith, but the subject is not worn out yet. **This is to be the faith of Jesus, in contrast with the faith of the devil.** Here are they that keep the commandments of God rather than the commandments of men, and **have the faith of Jesus rather than the faith of the devil.** What is the devil's faith? It is spoken of in James 2:19: "Thou believest that there is one God; thou doest well; the devils also believe and tremble." When Jesus was here in the flesh, the devils said to Him, "I know Thee who Thou art; the

Holy One of God.” The devil believes that God exists; he knows it is so, and he trembles at it; but he has not the faith of Jesus. He has the faith that assents to the truth of a certain fact. We may believe that Jesus Christ is the only begotten Son of God; we may believe that the blood of Jesus Christ is able to cleanse from all sin; we may believe that every statement made in the Bible is true; and yet not have the faith of Jesus. We may believe in the creed of the church, which says, “I believe in one God, the Father Almighty, Maker of heaven and earth, and in His only Son, Jesus Christ our Lord;” we may confess to all that, and believe it as a fact, and yet not have the faith of Jesus.

What is the faith of Jesus as contrasted with the faith of the devil? Let us find out from the word. When Jesus came to the tomb of Lazarus, and said to him that was dead, “Lazarus, come forth,” He knew that He was speaking the word of God. He was sure of that; for He spoke the words of God continually. “The word which ye hear,” He said, “is not Mine, but the Father’s which sent Me.” John 14:24. He knew that the word of God had power to accomplish that which He had spoken, and that Lazarus would come forth. That is, **the faith of Jesus is that faith which believes that God’s word will do what it says. It simply lets God’s word be true.**

But the word of God is true whether we believe it or not. John says, “Again, a new commandment I write unto you, which thing is true in Him and in you.” 1 John 2:8. **The purpose of the word of God is that it shall be true in us.** The word was true in Jesus Christ, and He was the true representative of the word. What the word said, He was. And **if the word of God is true in us, it will make us like Christ.** We have faith in the word of God when we believe that it is a living word, and that it has power to transform our characters, and to work in us that of which it speaks.

FAITH IN THE WORD

This is the kind of faith that Jesus commended. We read in Matthew's Gospel that "when Jesus was entered into Capernaum, there came unto Him a centurion, beseeching Him, and saying, Lord, my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. The centurion answered and said, Lord, I am not worthy that Thou shouldest come under my roof; but speak the word only, and my servant shall be healed. For I am a man under [not having] authority, having soldiers under me; and I say to this man, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. When Jesus heard it, He marvelled, and said to them that followed, Verily I say unto you, I have not found so great faith, no, not in Israel." Matthew 8:5-10. Here is the centurion, a commander of one hundred men in the Roman army. He says to Jesus, Speak the word; that is all you need to do.

We will say that the Roman authority is Caesar, that the centurion's name is Julius, and the soldier's, Alexander. Julius the man says to Alexander the man, "Go;" but Alexander the man says, "What right have you to command me to go? I shall go when I get ready." That is Julius the man talking to Alexander the man apart from any authority. But Julius the centurion says to Alexander the soldier "Go," and the soldier goes at once, because Julius is speaking as a representative of Caesar, and really, it is Caesar speaking. You see, then, the difference between the man talking to the man, and the centurion talking to the soldier. The soldier goes, because all the power of the Roman Empire is behind the word spoken by the centurion.

And the centurion said to Christ, I see that you, Jesus of Nazareth, are here, and that you are under authority, representing God. When you speak, it is not Jesus the son of Joseph speaking, but the Son of God; and **I know that the word you speak is the word of God, and that it has power in it. This is the kind of faith that Christ commends.** The centurion

had confidence that Christ was not simply the son of the carpenter, but the Son of the living God, and he believed that the whole authority of God was in the word spoken through Him.

“Faith cometh by hearing,” and it is no use for us to talk about faith apart from the word of God. The fact that we desire something with all our heart, is not the least evidence that it will be done. Faith is confidence in God’s word, dependence upon God’s word, letting God’s word be true. Faith is seeing Christ in His word as the power of the living God, and believing with all the heart that He will do what He says. Faith is not sentimentalism, not merely a belief that something is true; it includes submitting and yielding wholly to the word of God. See to it whether you have the faith of Jesus or the faith of the devil. He believes that the Bible is true, and believes it more fully than many who make a high profession! **He knows the Bible is wholly true. He knows it is true but he does not allow it to be true in him.** He is a lie; his whole life is a lie; he is a falsehood from the first to the last; and so is everyone whose character is like his, and whose faith goes no further than his. Our very characters are a lie if they are not in harmony with the word of God.

Before a person is converted, he has the choice of saying, “I am true; I am righteous,” and thus making God a liar, or of saying, “God only is true,” thus making himself a liar. The Scripture says, “Let God be true; but every man a liar.” Romans 3:4. **Every unconverted person must make his choice between calling God a liar, or admitting that he is one.** Sin is being false, and that is what makes the devil wholly false, because he is a sinner from the beginning; he is a liar, and the father of lies. God says, “All have sinned and come short of the glory of God.” We must let Him be true and say, “I have sinned.” But when we come to that experience in that way, there is something more to be said. When Nathan came to David to reprove him for his sin and said to him, “Thou art the man,” David answered, “I have sinned against the Lord. And

Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die." 2 Samuel 12:13. Let God's word be true. When the Lord says, "You have sinned and come short of the glory of God," answer, "I have sinned." When we make that confession, He says to us again, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." To this we must say, "It is so, and let God's word be true in us." And so we will keep saying, "Amen," not in word simply, but in our lives. That is faith, living, divine faith.

FAITH IN THE WORD BRINGS A REFORMATION

This faith brought the reformation of the sixteenth century, and it is the faith that is to work the reformation of the nineteenth century. In Luther's time the church had covered up God's word, and was giving the people its own teaching, just as it is doing to a large extent now. It was Luther's work to bring the word to the people and let them feed upon it. The word of God is seen constantly in Luther's writing. **Faith in God's word, that faith that believes God's word regardless of any outward circumstances whatever, brought the Reformation.** Our test will come on the same point. **The word tells us that miracles will be wrought to sustain falsehood. The people who depend upon outward circumstances for evidence of their acceptance with God, are the very ones who are preparing themselves to be taken captive by the devil at his will.** He can bring outward signs. The word says that he will make fire come down from heaven in the sight of men.

When the earth is removed, what shall we stand on? The word of God will be the only sure foundation, but if we do not learn how to stand steadfastly on that word, we will not be prepared to risk it in that day, and we will be of those that come before the Lord in fear. We need to become accustomed to living in the presence of God, to seeing Him who is invisible, and then, when He becomes visible, it will not frighten us in the least. This is the faith of Jesus,—the faith that believes

that God's word is true, that lets God's word work in its power in us, and that submits entirely to that working. No man can have faith in Jesus who is not willing to give up all for Him. He gave us everything, and He takes everything.

Making an acrostic of "faith" may help to impress these thoughts on our minds.

F-Forsaking.

A-All.

I-I.

T-Take.

H-Him.

The faith of Jesus means, Forsaking all, I take Him, and let Him be true in me. Being a saint is simply being a true man; being a sinner is simply being a liar. Christ is the faithful and true witness; Christ is the true vine; everything about Christ is true. To be like Christ is to be true; to be different from Christ is to be false.**KEEPING THE COMMANDMENTS** Now let us turn to the other thought. "Here are they that keep the commandments of God." **But it is just as true with the commandments, that we must get them before we can keep them, as it is with the faith.** How do we get the commandments?—In the same way that we get the faith,—God must give them to us. "For this is the covenant that I will make with the house of Israel after those days, saith the Lord: I will put My laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to Me a people." Hebrews 8:10. **He must give us the commandments before we can keep them, and He must give them to us in His own way, by writing them in our hearts.** "Forasmuch as ye are manifestly declared to be the epistle of Christ, ministered by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in the fleshy tables of the heart." 2 Corinthians 3:3. The commandments were first written with the

finger of God on the tables of stone, thus foreshadowing the work of writing them on the heart by the Spirit of God. Compare two scriptures: "But if I cast out devils by the Spirit of God, then the kingdom of God is come unto you." "But if I with the finger of God cast out devils, no doubt the kingdom of God is come upon you." Matthew 12:28; Luke 11:20. One says the "finger of God," the other the "Spirit of God." **God wrote with His own finger on the tables of stone, and He says He will write His commandments in our hearts, not with ink, but with the Spirit of the living God.** This was foretold when He wrote them on stone. Moreover, as He wrote them on stone, He writes them now,—with His Spirit; and **His writing in our hearts is to be just as eternal as His writing on stone.** He that doeth the word of God abideth forever. He that keepeth My sayings shall never die.

The word of God is the very life of God, and this word being in our hearts keeps us through eternity. The word of God, written with the Spirit of God on the tables of the heart, will never change. It is His character. But **God never puts anything into our hearts, and He never allows the devil to put anything into our hearts to stay there, unless we consent to it.** God will never write His law in our hearts unless we consent. **We will suppose now that God is going on with His work of writing His law in our hearts, and He writes, "Thou shalt have no other gods before Me," and you say, "I submit to that."** He writes again, "Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the waters under the earth; thou shalt not bow down thyself to them nor serve them; for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and showing mercy unto thousands of them that love Me and keep My commandments;" and you say, "That is all right." He writes the third commandment, and again you say, "I submit." **Then He begins to write the fourth, but you start and say, "O, no; do**

not write that; I cannot let that come in." What happens?—He writes no more; and by your refusal to let Him write the fourth commandment, you rub out what He has written, and the law of God goes out of your heart. He does not write one portion of His law in our hearts contrary to our consent. We are to study the law in Jesus Christ, who kept His Father's commandments, and then we are to submit to it, that the very life that was manifested in Jesus Christ shall be manifested in us. It is more a question of our submitting, and letting that life manifest itself, than of our manifesting it.

Christ the Living Law.

Writing the law in the heart is simply having Christ dwell in us. Christ was the living law, the law in life. Christ's Spirit is the Spirit of that divine-human life that lived in obedience to God's commandments. That is the Spirit He puts upon us, His other self dwelling in us. The law of God is ministered by the Spirit of God. When that comes into the heart, it is Christ Himself; it is "Christ in you the hope of glory." And when Christ comes into our hearts, He is the living law, the law of God worked out in character. Christ dwelling in our hearts, means bringing the character of God into our lives. Keeping the commandments of God is manifesting the character of Jesus Christ.

Now a word as to obeying the commandments of God. Keeping the commandments of God is obeying the commandments, but there is an infinite amount of attempting to obey the commandments that is not keeping them. But righteousness does not come by the law. Some people hang the law upon the wall, read it over, and then try to do what it says. They have a terribly hard time, and then do not do it. Why?—because they put it up there. That is not where God puts it. He says He will put it in your heart, and you are to keep it there. "Out of the heart are the issues of life." Do you suppose that out of a heart where the law of God is written, can come murders? God has told us what is in the natural heart. He says, "For from within, out of the

heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness." Mark 7:21,22. That is what God sees in the natural heart, but does man see all that? "The heart is deceitful above all things, and desperately wicked." Man says, I am no murderer; I am a very moral man. I go to church regularly, nothing of the kind is in my heart. But those very things are there. Unless Christ is there and has cast them out, they have come in and defiled the temple of the soul.

But when Christ, who is the living law comes in, the law is written on the tables of the heart. And when Christ comes in, all the evils of the natural heart are cast out by His holy presence. When we submit to Him, He writes His law in our hearts and lives. Religion cannot be communicated as a theory. Religion is life. When Christ writes His law in our hearts, it is by writing it in our lives, and when this is done, murder and deceit are cast out! That is writing the law in the heart; that is putting the very life of Christ as our life, so that our life manifests His life.

It is a terrible mistake to think that keeping the commandments of God means to take the law, look at it, and then make up our minds that we will do it. That means only failure and discouragement. It is when we see that Christ is the law of God which we are to receive, and when we receive Him, that the law is written in our hearts, and our lives are brought into harmony with that law. The law of the Lord is holy, just, and good. We cannot make our lives holy, but Christ can do it for us. Oh, that we might see in its true light the privilege of being in harmony with God's law. It is the privilege of being like Christ, the privilege of leading a true life, the privilege of communing with God, who created all things through Jesus Christ. It is the great privilege of humanity to be in harmony with God's law.

Object of Christ's Life on Earth.

The whole work of Christ was to show the perfection of God's law, and to make it possible for us to be in harmony with it. And when we have Christ's life and teaching to show us what the law of God is, it is perfectly amazing that so many will allow the devil to cheat them out of the privilege of being in harmony with that law. To be like Christ, to be like God, to lead a true life, to be exalted, to be brought into communion with God,—this is indeed a privilege. There are those that say, but if I live in harmony with the law of God, I will lose my situation, and what will my family do? But there is nothing that can happen to those who are in harmony with the law of God, except what God permits. If He takes away one thing, it is to give a better thing in its place. It may not mean more money, but what of that? Does not God care for His own? "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you." Matt. 6:33. That is what God says. Let God be true, and every man a liar. Faith makes God's word true, and believes what He says, and sees nothing except the word of God.

God Cares for Those Who Are True to Him.

God is caring for His people in these times. There is abundant proof that those who observe the seventh day, even in these hard times, are better situated financially than the average people. God will care for everyone who is true to Him. He spread a table in the wilderness to show us that, if necessary, He can bring bread from heaven and water from the rock. Trust God to do it. The time is right upon us when we shall need to trust Jesus Christ and His word to keep us in food and clothing, to keep us temporally and spiritually, and those only will be safe who are hidden in Jesus Christ. That is literally coming to pass, and those who do not trust in Jesus Christ will perish. God is warning us, trying to win people away from the destruction that is to come. Submission to Him in all things is our only safety now. "Here are they that keep the commandments of God and the faith of Jesus."

The Law Kept in Christ.

Although we cannot keep the commandments till we get them, that does not mean that the precepts of the law will not be lived out in our lives. That is just what will be done. No man can do it of himself; but we are to receive the law of God in Jesus Christ and to obey the law of God in Jesus Christ. Then it is that God dwells with us, and the law is written in our hearts.

"Here are they that keep the commandments of God and the faith of Jesus." It is because they keep the faith of Jesus that they keep the commandments. "Thy word have I hid in mine heart," said the psalmist, "that I might not sin against Thee." And "sin is the transgression of the law." Jesus Christ is the Alpha and Omega, the A to Z; and when we hide Him in the heart, we hide the Word of God in the heart; and what we keep as a living law turns about and keeps us.

"Behold, I come quickly; hold that fast which thou hast, that no man take thy crown." We are living just before the second coming of Christ. Through the faith of Jesus Christ, let God's word be true in our character. God wants us to keep His commandments because they are what will keep us. Christ said, "I know that His commandment is life everlasting," and that is why He could say, "If a man keep My saying, He shall never see death." John 12:50; 8:51. The work of Christ has changed into a sleep the death that came as the result of Adam's transgression. "If a man keep My saying he shall never see death;" for he has within him the living Word. "He that doeth the word of God abideth forever." He may fall asleep, but he will never see death. But those who do not keep God's commandments will see death from which there is no wakening.

The Patience of the Saints.

"Here is the patience of the saints." "For ye have need of patience, that, after ye have done the will of God, ye might receive the promise." Heb. 10:36. We have need of patience. "For yet a little while, and He that shall come, will come,

and will not tarry." Those that have been keeping His commandments and waiting for Him, have need of endurance, for there is yet a little while.

"The just shall live by faith." There are three places in the New Testament where this scripture is used, and the emphasis used in each case is different. "For therein is the righteousness of God revealed from faith to faith; as it is written, the just shall live by faith" Rom. 1:17. There the emphasis is placed on being righteous.

"But that no man is justified by the law in the sight of God it is evident; for, the just shall live by faith." Gal. 3:11. There faith is emphasised.

, the just shall live by faith." Gal. 3:11. There faith is emphasised. "Now the just shall live by faith; but if any man draw back, My soul shall have no pleasure in him." Heb. 10:38. Here living is the leading thought. The keeping of the commandments has been going on, yet here is a time when Christ seems to delay. If we live by faith, we shall live through all the destruction about us. "A thousand shall fall at thy side, and ten thousand at thy right hand; but it shall not come nigh thee." "The just shall live by faith." "Only with thine eyes shalt thou behold and see the reward of the wicked." That is the promise of God to us, but He also says, "Ye have need of patience." "Ye have heard of the patience of Job, and have seen the end of the Lord; that the Lord is very pitiful, and of tender mercy." Job endured, although he could not see the reason for it. But in that trial of Job God was working out before the universe the fact that His love can keep a man when all temporal blessings are taken away.

In the 18th chapter of Luke we have the case of the widow and the unjust judge recorded as instruction for us, with reference to the delay of the coming of the Lord. This is the time above all others, just before the coming of the Lord, when we are not to faint. "And he spake a parable unto them, to this end, that men ought always to pray and not to faint; saying, There was in a city a judge, which feared not God, neither regarded man. And there was a widow in that city; and

she came unto him, saying, Avenge me of mine adversary [or opponent]. And he would not for a while; but afterward he said within himself, Though I fear not God nor regard man, yet because this widow troubleth me, I will avenge her, lest by her continual coming she weary me." To get rid of her he would vindicate her of her opponent at law. "And shall not God avenge His own elect, which cry day and night unto Him, though He bear long with them? I tell you that He will avenge them speedily."

Distressing Times Ahead.

We are in the time of trouble foretold in God's word. These distressing times we see about us are but the beginning of these things. "This know also, that in the last days perilous [or hard] times shall come." 2 Tim. 3:1. Are we not seeing hard times, hard times financially and spiritually? And these times on which we have entered, though there may be times when they will brighten, will grow worse and worse. The slight revival financially in these colonies is not permanent. God has sent out His message to prepare a people for His coming, to gather out a people who will understand these things. Men's hearts are already failing them for fear; they are saying, What do these things mean? "But as the days of Noah were, so shall also the coming of the Son of man be." We shall see violence and murder. That is the devil's work. We shall see in this world a situation such as the human mind has never conceived of; we shall see a situation that will strike terror into every heart that does not know Jesus Christ and the power of His salvation. We can see it coming.

In that day God's people cry unto Him for deliverance; but He seems to put off the day of delivering them, because we shall have come to that time when the deliverance of God's people means the death of their adversaries. The deliverance of God's people from their foes can only be followed by the coming of the Lord Jesus and the destruction of their enemies. God is so slow to pour out His wrath upon those who have rejected Him,

that He seems almost to have deserted His people. But God will "avenge His own elect, which cry day and night unto Him, though He bear long with them."

"But when ye shall hear of wars and commotions, be not terrified; for these things must first come to pass; but the end is not by and by. Then said He unto them, Nation shall rise against nation, and kingdom against kingdom; and great earthquakes shall be in divers places, and famines and pestilences; and fearful sights and great signs shall there be from heaven. But before all these they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prison, being brought before kings and rulers for My name's sake." Luke 21:9-12. Notice what they are brought up for. Because a man is hated, it does not follow that he is a Christian. He must be hated for "My name's sake." Because the world does not like a man, it does not follow that he is a Christian. It must dislike him for the same reason that it disliked Christ. Those that are Christians will be reviled because they are in harmony with Christ's life and character. "And it shall turn to you for a testimony. Settle it, therefore, in your hearts, not to meditate before what ye shall answer; for I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for My name's sake. But there shall not an hair of your head perish. In your patience possess ye your souls." Verses 13-19. In your endurance acquire your lives. We are living just before the coming of the Lord. "For yet a little while, and He that shall come, will come, and will not tarry." It is in our endurance that we acquire our lives. Before the coming of the Lord, there will be a people who will be fulfilling His will. Our place is to be one of them. Our place is to be one of those of whom the Lord can say, "Here is the patience of the saints; here are they that keep the commandments of God and the faith of Jesus."

November 2, 1895, Armadale Camp Meeting

The Revelation: Lightened By His Glory I

Romans 1:16-17

“For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek. For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.”

The gospel is the power of God to everyone that believes. And what is the gospel? It is the revealed righteousness of God. It is His goodness, His mercy, His justice, His love. And since the revelation that is found in the gospel is a revelation of the righteousness of God, it can be said that in the gospel the glory of God is revealed. However, where the glory of God is not revealed in the gospel, there can be no gospel in any true sense, for the gospel is the character of God revealed to fallen man. Even so, it is the studied aim of Satan to blind the minds to this revelation:



2 Corinthians 4:3-4

“But if our gospel be hid, it is hid to them that are lost: In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious

gospel of Christ, who is the image of God, should shine unto them.”

It says that the glorious gospel is hidden to those who are

lost, who don't believe.

ANCIENT ISRAEL'S UNBELIEF

Anciently, the children of Israel were privileged with revelations of the dealings of God with them. For them, it was a continual revelation of the gospel to them, but we are told that the people did not believe.

Hebrews 4:2

"For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it."

To whom was the gospel preached? It was preached to the ancient Israelites. Why didn't it profit them? They "to whom it was first preached entered not in because of unbelief" (Hebrews 4:6)

God had raised up a deliverer for them, had protected them from the plagues that befell Egypt, saved them by the Passover lamb's blood, brought them out of the house of bondage, and fed them continually with bread from heaven. Yet for all of this, they still failed to see the gospel, and believe. And since the gospel is the revelation of the glory of God, they did not believe in the goodness and mercy of the One that was delivering them.

MOSES BELIEVED...

Yet among them was one who did believe. He saw the gospel clearly by faith.

Hebrews 11:27

"By faith Moses... endured, as seeing Him who is invisible."

By faith, Moses saw God's hand, and kept His commission, believing He would deliver His people. By this, he showed that he believed God's promise, being persuaded that he was faithful who had promised, and was justified by faith.

WHAT IS FAITH?

Now, we are told what faith is: "Faith is the substance of things hoped for, the evidence of things not seen." The "evidence of things not seen" were set before Moses and all of

Israel that God was gracious and merciful, even though it had not been plainly stated that way. It was practically revealed in His dealings with them, and it implied that He was with them to save them.

Romans 10:17

“So then faith cometh by hearing, and hearing by the word of God.”

How does faith come? It comes by hearing. But how does hearing come? It comes by the Word of God. Here is the secret to victorious faith. It is in understanding that God created all things by His Word, including the hearing that leads to faith. Then our faith will testify that God is our Creator, and His Word is powerful. The Scripture tells us of this Word:

Psalms 33:9

“He spake, and it was done; He commanded, and it stood fast.”

John 6:63

“It is the spirit that quickeneth; the flesh profiteth nothing: the words that I speak unto you, they are spirit, and they are life.”

Here are shown the secret of faith. Understanding that all God’s commandments toward us are mercifully declared to us in creative power, when He gives them “it stands fast”.

THE LAW AT SINAI: BELIEF & UNBELIEF

God drew near to Israel after all of His merciful dealings with them, and gave them His law. Yet the words which, in faith, would have promised life to them were not received because of unbelief.

Exodus 20:18-19

“And all the people saw the thunderings, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it, they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us, lest we die.

Instead of standing fast by the Word of God, they saw the Word

as no better than if they were spoken by flesh and blood, with no power whatever. Therefore, "they removed, and stood afar off." They saw His commandments as a mighty stone sent forth to to crush them. They saw God as a destroyer, and not as their Redeemer. In this, they saw only the justice of God, but failed to see the mercy He gave to them.

Exodus 20:21

"And the people stood afar off, and Moses drew near unto the thick darkness where God was."

Exodus 24:17

"And the sight of the glory of the LORD was like devouring fire on the top of the mount in the eyes of the children of Israel."

In fearing the stern justice of God, they did not desire to draw near to Him, seeing only that it would destroy them. Moses "endured, as seeing Him that was invisible" but the people "could not endure that which was commanded."

(Hebrews 12:20)

Yet Moses saw God by faith, and boldly drew near into His Presence. How did Moses draw near? The same way that we all draw near to God.

Hebrews 10:19-22

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus...Let us draw near with a true heart in full assurance of faith..."

Ephesians 2:13

"ye who sometimes were far off are made nigh by the blood of Christ."

MOSES DREW NEAR

Moses drew near to God, "And the LORD spake unto Moses face to face, as a man speaketh unto his friend." (Exodus 33:11)

Exodus 33:17-19



“And the LORD said unto Moses, I will do this thing also that thou hast spoken: for thou hast found grace in my sight, and I know thee by name. And he said, I beseech thee, shew me thy glory. And he said, I will make all my goodness pass before thee, and I will proclaim the name of the LORD before thee; and will be gracious to whom I will be gracious, and will shew mercy on whom I will shew mercy.”

Exodus 34:5-8

“And the LORD descended in the cloud, and stood with him there, and proclaimed the name of the LORD. And the LORD passed by before him, and proclaimed, The LORD, The LORD God, merciful and gracious, longsuffering, and abundant in goodness and truth, Keeping mercy for thousands, forgiving iniquity and transgression and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation. And Moses made haste, and

bowed his head toward the earth, and worshipped.”

By faith in the blood of the Lamb, Moses drew near to behold the glory of God, and God spoke with him face-to-face as to a friend. And “when Moses came down from mount Sinai...Moses knew not that the skin of his face shone while he talked with him.” Moses beheld his glory, and did not die.

BEHOLDING THE GLORY WITH UNVEILED FACE

Exodus 34:30

“And when Aaron and all the children of Israel saw Moses, behold, the skin of his face shone; and they were afraid to come nigh him.”

It had been sufficient that the people were afraid of God through unbelief, yet when Moses returned, his face shone with the glory of God, and they did just the same as they did

toward God. The Israelites, seeing that Moses had gone into the Presence of God and was alive, should have made that glory on his face shine upon theirs, because in it, they would have seen something of the goodness of God, but instead, once more, they feared and stood afar off.

Exodus 34:35

And the children of Israel saw the face of Moses, that the skin of Moses' face shone: and Moses put the vail upon his face again, until he went in to speak with Him. Moses put a veil upon his face because the Israelites were afraid of him. Thus the veil was but a manifest sign of their unbelief, and their blindness to the gospel, because all they saw in the glory which God gave was a "ministration of death" (2 Cor. 3:7), and could only see powerless words that could only damn them, and not transform them.

2 Corinthians 3:13

"And not as Moses, which put a vail over his face, that the children of Israel could not stedfastly look to the end of that which is abolished:"

And what was abolished that the Israelites could not steadfastly see?

2 Timothy 1:9-10

"Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, But is now made manifest by the appearing of our Saviour Jesus Christ, and hath brought life and immortality to light through the gospel:"

He had abolished death, but Israel was blinded through unbelief. Whereas they might have seen in Moses face the glory shining from the Throne of God, they saw but the face of a mere man who they dreaded. So Israel, through unbelief was lost, but Moses was lightened by the glory of God. And so it is with everyone who believes the gospel.

2 Corinthians 3:7-8

"But if the ministration of death, written and engraven in

stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance; which glory was to be done away: How shall not the ministration of the spirit be rather glorious?"

Moses saw the ministration of the Spirit, inasmuch as he believed. The others only saw a ministration of condemnation, a devouring fire upon them. As it was then, even so it is now.

2 Corinthians 3:14-16

"But their minds were blinded: for until this day remaineth the same vail untaken away in the reading of the old testament; which vail is done away in Christ. But even unto this day, when Moses is read, the vail is upon their heart. Nevertheless when it shall turn to the Lord, the vail shall be taken away."

The god of this world blinded their minds from seeing the gospel. Therefore, so important was that faith that Moses revealed, that it was to be an example for all of Israel. So important was this lesson, that the priesthood, especially the high priest who ministered directly in the Presence of God, was to speak the blessing over Israel:

Numbers 6:23-27

"Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel, saying unto them, The LORD bless thee, and keep thee: The LORD make his face shine upon thee, and be gracious unto thee: The LORD lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them."

THE VEIL SHALL BE TAKEN AWAY

Seeing as all the blessings of Moses in the Presence of God should upon those that believe, it is fitting that everyone who gives the Elijah message will give the message to behold His glory, even as John the baptist came in the Spirit of Elijah:

John1:29

"The next day John seeth Jesus coming unto him, and saith,

Behold the Lamb of God, which taketh away the sin of the world.”

Isaiah 40:3-9

“The voice of him that crieth in the wilderness, Prepare ye the way of the LORD, make straight in the desert a highway for our God... lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God!”

And since Elijah is to come before the great and terrible day of the Lord to prepare the hearts of His people, prophecy declares just such a message is to lighten the earth with that wonderful glory before that magnificent event:

Revelation 18:1

“And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory.”

That last grand move of the Spirit of God, the last great shining of His glory to a fallen world, given by those who believe the gospel is already shining forth.

2 Corinthians 3:17-18

“Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord.”

As we behold the glory of the Lord, we are changed, into the same image, being transformed by the creative power that is brought forth from the High & Lofty One that inhabiteth eternity. The Scripture testifies of Him that “upholds all things by the Word of His power”, (Heb.1:2-3) and that same word by which He created the worlds is the same which “effectually worketh also in you that believe.” (1 Thes. 2:13) And since the Word of God which reveals that glory works in all who believe, and Christ is that Word (John 1), it necessitates that this word of the gospel, from Adam, to Moses, to Daniel, to John, to us, is the “power of God to

everyone that believeth”, having worked effectually in them that believed, as well as in us, giving boldness for all to draw near to God, and by the which “we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” (Romans 5:2)

2 Corinthians 4:6

“For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.”



THE HIGH PRIESTLY BLESSING IS FOR US

The priestly blessing is to be spoken over us through our Great High Priest; much more than this now: the glory upon His face is to be revealed in and through us. It is not the glory shining upon the face of Moses of himself, but the glory that shines forth from the face of our Lord Christ Jesus who causes our faces to shine most gloriously, even as Moses' face shone. God will bless His children today, and “make His face to shine upon us”. Only “be not faithless, but believing.”