

Preface

I dreamed that God, by an unseen hand, sent me a curiously wrought casket about ten inches long by six square, made of ebony and pearls curiously inlaid. To the casket there was a key attached. I immediately took the key and opened the casket, when, to my wonder and surprise, I found it filled with all sorts and sizes of jewels, diamonds, precious stones, and gold and silver coin of every dimension and value, beautifully arranged in their several places in the casket; and thus arranged they reflected a light and glory equalled only to the sun.

I thought it was not my duty to enjoy this wonderful sight alone, although my heart was overjoyed at the brilliancy, beauty, and value of its contents. I therefore placed it on a center table in my room and gave out word that all who had a desire might come and see the most glorious and brilliant sight ever seen by man in this life.

The people began to come in, at first few in number, but increasing to a crowd. When they first looked into the casket, they would wonder and shout for joy. But when the spectators increased, everyone would begin to trouble the jewels, taking them out of the casket and scattering them on the table.

I began to think that the owner would require the casket and the jewels again at my hand; and if I suffered them to be scattered, I could never place them in their places in the casket again as before; and felt I should never be able to meet the accountability, for it would be immense. I then began to plead with the people not to handle them, nor to take them out of the casket; but the more I pleaded, the more they scattered; and now they seemed to scatter them all over the room, on the floor and on every piece of furniture in the room.

I then saw that among the genuine jewels and coin they had scattered as innumerable quantity of spurious jewels and counterfeit coin. I was highly incensed at their base conduct and ingratitude, and reprov'd and reproach'd them for it; but the more I reprov'd, the more they scattered the spurious jewels and false coin among the genuine.

I then became vexed in my physical soul and began to use physical force to push them out of the room; but while I was pushing out one, three more would enter and bring in dirt and shavings and sand and all manner of rubbish, until they covered every one of the true jewels, diamonds, and coins, which were all excluded from sight. They also tore in pieces my casket and scattered it among the rubbish. I thought no man regarded my sorrow or my anger. I became wholly discouraged and disheartened, and sat down and wept.

While I was thus weeping and mourning for my great loss and accountability,

I remembered God, and earnestly prayed that He would send me help. Immediately the door opened, and a man entered the room, when the people all left it; and he, having a dirt brush in his hand, opened the windows, and began to brush the dirt and rubbish from the room. I cried to him to forbear, for there were some precious jewels scattered among the rubbish. He told me to «fear not» for he would «take care of them.»

Then, while he brushed the dirt and rubbish, false jewels and counterfeit coin, all rose and went out of the window like a cloud, and the wind carried them away. In the bustle I closed my eyes for a moment; when I opened them, the rubbish was all gone. The precious jewels, the diamonds, the gold and silver coins, lay scattered in profusion all over the room.

He then placed on the table a casket, much larger and more beautiful than the former, and gathered up the jewels, the diamonds, the coins, by

the handful, and cast them into the casket, till not one was left, although some of the diamonds were not bigger than the point of a pin. He then called upon me to «come and see.»

I looked into the casket, but my eyes were dazzled with the sight. They shone with ten times their former glory. I thought they had been scoured in the sand by the feet of those wicked persons who had scattered and trod them in the dust. They were arranged in beautiful order in the casket, every one in its place, without any visible pains of the man who cast them in. I shouted with very joy, and that shout awoke me. E. G. White, Early Writings, pp.81-83.

You have just read William Miller's dream. It is evident that the lesson to be learned from this dream is that many truths which have been scattered are to be gathered together to become the property of the remnant people of God, «those who will see and are

ready to understand.» Early Writings,
p.124.

We are invited to sit at the feet of the Saviour to learn of Him, old things in a new way and new things in a new way. Before we begin, it would be good to remember that «If anyone thinks that he knows anything, he knows nothing yet as he ought to know.» 1 Cor.8:2.

Whoever studies the Word of God with humility will be taught of God, especially if he is a minister. It doesn't matter if he is the highest minister in our ranks. He will learn more than any other if he comes to the Scriptures that way, saying, «Lord, I don't know anything; teach Thou me.» And who can teach like Him?

«However high any minister may have stood in the favour of God, if he neglects to follow out the light given him of God, if he refuses to be taught as a little child, he will go into darkness and satanic delusions

and will lead others in the same path.» Testimonies, Vol.5, 214.

«Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.» Mark 10:15.

«Before honour is humility.»
Prov.15:33.

Introduction

"At the age of six or seven," recalls an acquaintance of mine, "one evening, in the fall, my mother took me to the merry-go-round. Not far from there, at the crossroads, was a large wooden cross with a Christ on it. At every turn of the merry-go-round, I would look at Him and feel guilty to be having fun while Him was suffering..."

"In the preceding generations, everywhere was that cross, on the roofs of churches, on the walls, or standing at the crossroads. It was

exhibited during numerous ceremonies, attributing protecting values to it, which was rather superstitious. Few understood its true meaning. There is and there has been so many false ideas about the cross." Madeleine Vaysse.

The time has come to examine the larger picture of the cross of Christ, "the wisdom and power of God." 1 Cor.1:23,24.

The larger picture

For most of us, the crucifixion is no more and no less than an event which took place outside the walls of Jerusalem in 31 A.D. But there is a larger picture of the cross of Christ. During the General Conference meeting at Minneapolis in 1888, one of the speakers said: "Christ is larger than the man Jesus of Nazareth, whom the eyes of all men could see." E.J. Waggoner, *The Glad Tidings*, p.47.

The time had come for the Gospel to be presented in new settings:

«The sacrifice of Christ, so far as this world is concerned, dates from the foundation of the world. *The crucifixion is not a thing of a single day.* He is 'the Lamb that hath been slain from the foundation of the world,' (Apoc.13:8) and the pangs of Calvary will not be ended as long as a single sin or sinner exists in the universe. Even now Christ bears the sins of the whole world, for 'in Him all things consist.' Col.1:17.» E.G. Waggoner, *The Glad Tidings*, pp.47,44.

In other words, «If the cross of Christ is separated from us, and outside of us, even though it be but by so much as a moment of time and an hair's breadth of space, it is to us all the same as if He were not crucified.» *Ibid*,p.44.

Christ is crucified and risen in every man's flesh: «Whether they know it or not, all are weary and heavy-

laden. All are weighed down with burdens that only Christ can remove. The heaviest burden that we bear is the burden of sin. *If we were left to bear this burden, it would crush us.*» Desire of Ages, p.328. "Wherever there is sin, there is the Saviour" bearing it! Rom.5:20; Education, p.113.

We need the «eye-salve» that we may see the cross of Christ at every turn: «Not until one has seen Christ crucified before his eyes, and can see the cross of Christ at every turn, does one know the reality of the Gospel.» E.G. Waggoner, The Glad Tidings, p.53.

We can easily imagine the reaction of the delegates who, in 1888, had never heard words like these! It was one of prejudice and resistance. The larger picture of the cross of Christ was a "stumbling block" to those who heard:

«The prejudices and opinions that prevailed at Minneapolis are not dead by any means; the seeds sown there in some hearts are ready to spring up

into life and bear a like harvest.»
T.M.467.

This is a solemn warning to us. Will we repeat their history? Will we, like our forefathers, reject this stupendous truth? Will we follow in the footsteps of our forefathers who resisted the light that is to lighten the whole earth with its glory?

«The light that is to lighten the whole earth with its glory was resisted, and by the action of our own brethren has been in a great degree kept away from the world.»
Selected Messages, Vol.1, p.235.

«Not until one has seen Christ crucified before his eyes, and can see the cross of Christ at every turn, does one know the reality of the Gospel.»

God intended that this message should have come to His people as the latter rain! "No longer are the heathen to be wrapped in midnight darkness. The gloom is to disappear before the

bright beams of the Sun of Righteousness. From no sect, rank, or class of people is this light shining from Heaven's throne to be excluded." Christ's Object Lessons, p.418.

Looking down the ages, his eye fixed upon our time, Isaiah saw that «all flesh shall see it together.» Isa.40:5. The glory of the Lord will be revealed! The prophet saw that many will be captivated by the larger picture of the cross of Christ. The multitudes of earth are to see that «Above, beneath, beyond, abides infinite Love, working out all things to accomplish 'the good pleasure of His goodness.' 2 Thess.1:11.» Educ. P.134. This is the light of the glory of the cross of Jesus Christ!

Behold your God

«O Zion, that bringest good tidings, get thee up into the high mountain; O Jerusalem, that bringest good tidings, lift up thy voice with
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strength; lift it up, be not afraid; say unto the cities of Judah, *Behold your God!*» Isa.40:9.

«Here is a message that the one who proclaims it need not be afraid to declare. We often speak of the third angel's message going with power, or with a loud voice, 'the loud cry.' What have we here? 'Lift up thy voice with strength; lift it up, be not afraid.' Then this is the loud cry of the third angel's message. This is what we have here in the fortieth chapter of Isaiah. It is the last message going with a loud cry, saying, 'Behold your God!' Where? says one, I cannot see Him; where is He? *Get your eyes open then!* That is the last message. Behold your God. Where?--In the things which He has made. (Rom.1:20) Now, this is an essential part of the message.» E.J. Waggoner, 1897 G.C.B. p.86.

"The greatness of God is to us incomprehensible. The Lord's throne is in Heaven, (Psalm 11:4); yet by

His Spirit He is everywhere present." Education, p.132.

«The real evidence of a living God is not merely in theory; it is in the conviction that God has written in our hearts, illuminated and explained by His word. It is in the living power in His created works, seen by the eye which the Holy Spirit has enlightened. Those who judge of God from His handiwork, and not from the suppositions of great men, see His presence in everything.» Testimonies, Vol.8, p.325.

«Now we are to go to the world and say to them, *Behold your God!* But before we can do that, it will be necessary that we ourselves know Him. Suppose I go out with that message, and say, Behold your God, and some one asks, Where is He? but I do not see Him, what shall I do? We must be able to show God. Where can we see and learn of Christ? In the things which He has made. His eternal power and divinity are clearly seen in the things which He has made. (Rom.1:20)

So when we learn to see Him working in and through all, then we can say to the people, Behold your God.» E.J. Waggoner, 1897 General Conference Bulletin, p.100.

«In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, the spiritual realm, in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite. The effect of such communion on body and mind and soul is beyond estimate. In this communion is found the highest education. It is God's own method of development. 'Acquaint now yourself with Him,' (Job 22:21), is His message to mankind.

The method outlined in these words was the method followed in the education of the father of our race. When in the glory of sinless manhood Adam stood in holy Eden, it was Thus that God instructed him.» Education, p.14.

«The greatness of God is to us incomprehensible. His throne is in Heaven; (Ps.11:4); yet by His Spirit He is everywhere present.» Educ.132. And «The Lord is that Spirit.» 2 Cor.3:17. And since «in Him all things hold together,» (Col.1:17) He must necessarily bear the curse wherever it is found. The whole world will be given the opportunity to see for themselves the love and mercy of a longsuffering and gracious God! Men will be captivated by the glory of an ever-present God in Christ!

The marks of the crucifixion

«Therefore, all the curse, every trace of it, is borne by Christ, by Christ crucified. Wherever, therefore,
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we see any curse, or wherever there is any curse, whether we see it or not, *there is the cross of Christ.*» E.J. Waggoner, *The Glad Tidings*, p.44,45.

Waggoner explains:

«Thorns are the sign of the curse, the weakened, imperfect condition of the earth; and on the cross Christ bore the crown of thorns. Therefore, all the curse, every trace of it, is borne by Christ, by Christ crucified. Wherever, therefore, we see any curse, or wherever there is any curse, whether we see it or not, *there is the cross of Christ.* This can be seen again from the following. The curse is death, and death kills; the curse is in everything, yet everywhere we see life. *Here is the miracle of the cross!* Christ suffered the curse of death, and yet lived. He is the only one that could do it. Therefore, the fact that we see life everywhere, also in ourselves, in spite of the curse which is everywhere, is positive proof that the cross of the crucified

One is there bearing it. So it is that not only every blade of grass, every leaf of the forest, and every piece of bread that we eat has the stamp of the cross of Christ on it, but, above all, we have the same. Wherever there is a fallen, sin-scarred, miserable human being, there is also the Christ of God crucified for him and in him.» Ibid, p.44,45.

Every man may say: «I bear in my body the marks of the Lord Jesus.» Gal.6:17. This is a true confession of faith! Whether they realize it or not, all men bear in their own bodies, since the fall, the marks of the Lord Jesus. Since He alone can bear the curse and still live, it therefore follows that He is the life of everything that lives. Before Adam fell, the remedy for sin was in readiness:

«God's healing power runs all through nature. If a tree is cut, if a human being is wounded or breaks a bone, nature begins at once to repair the injury. Even before the need exists,

the healing agencies are in readiness; and as soon as a part is wounded, every energy is bent to the work of restoration. *So it is in the spiritual realm.* Before sin created the need, God had provided the remedy. Every soul that yields to temptation is wounded, bruised, by the adversary; but *Wherever there is sin, there is the Saviour.*» Education, p.113.

Mark these words with care: «Wherever there is sin, there is the Saviour.» Wherever there is sin, there is Christ bearing it! And not only does He bear it, but He is constantly at work to restore, to heal, to repair the ruin that sin has made. This is His strange work! «God's great and strange work is to redeem and save and thus repair the ruin that sin has made.» Review & Herald, Vol.3, p.583. «Where sin abounds, the grace of God -through Christ-much more abounds.» Rom.5:20. «And the Lord is that Spirit.» 2 Cor.3:17.

The Lord is at hand

Christ is not a Saviour afar off but very nigh, at hand! «The Lord is at hand.» (Phil.4:5) If the cross of Christ was separated from us even by so much as a moment of time, we would be instantly crushed under the burden of sin. «In Him we live and move and have our being.» Acts 17:28. Therefore, faith does not make Him come down to us. Faith simply acknowledges the testimony of Scripture, that He is our life (Col.3:4) and the life of everything that lives. "Not only is He the Originator of all, but He is the life of everything that lives." Education, p.197. «In Him all things consist.» Col.1:17.

What a longsuffering Saviour Christ is! «He is not in Heaven, that you should say, Who will go up for us to Heaven, and bring Him down unto us? Neither is He beyond the sea, that you should say, Who shall go over the sea for us, and bring Him to us? » Deut.30:12,13. «But the righteousness

which is of faith speaks on this wise, Say not in your heart, Who shall ascend into Heaven? (To bring Christ down from above) Or Who shall descend into the deep? (To bring Him back from the dead) What does it say? The Word-Christ-is near you, even in your mouth and in your heart; that is the word of faith which we preach.» Rom.10:6-8. Christ is crucified and risen in every man's flesh! 1 Cor.2:2 ; Gal.3:1.

This is one of the mysteries that have been hid from ages:

«The mechanism of the human body cannot be fully understood; it presents mysteries that baffle the most intelligent. It is not as the result of a mechanism, which, once set in motion, continues its work, that the pulse beats and breath follows breath. In God-Christ-we live and move and have our being. (Acts 17:28) The beating heart, the throbbing pulse, every nerve and muscle in the living organism, is kept in order and activity by the

power of an ever-present God.»
Ministry of Healing, p.417.

«The apostle Paul prayed that Christ may dwell in our hearts by faith. (Eph.3:17) Thus we see that Christ may dwell in our hearts. But in the tenth of Romans the words are addressed to those who do not know the Lord, but who are groping about, and asking, 'Where shall we find Him?' 'The Word is nigh thee, even in thy mouth and in thy heart.' (Rom.10:6-8) Then why did the Spirit, through the apostle Paul, pray that Christ may dwell in the heart? When speaking to sinners, he says, The Word, Christ, is in thy heart. But Paul prays that Christ may dwell in your hearts by faith. There is a difference, and that is a great difference. Before, Christ was in my heart, and I did not know it. Christ was in my flesh, He was my life; in Him I moved and had my being. It was His power that caused my blood to circulate; His life was all that I had, but I did not know it, I did not care anything about it. But do you

not see that as soon as a man recognizes the fact, believes that fact, and lives in daily conscious recognition of that fact, that Christ is in him, that Christ is his life, that he has no life or power whatever but the life and power of Christ, it makes a vast difference with that man's life? He will say, O, I do not belong to myself at all; I thought I had a right to do as I please, but I have not; this is not my power or strength.» Ibid, 103,104.

The heart, as well as the complicated system it is part of, is complex and deserving of respect.

«The cardiovascular system is made up of an intricate network of blood vessels that, if extended in a line, would stretch from New York to Los Angeles 20 times over. At the center of this vast network is the heart, a muscle about the size of your fist that, like a giant biological shipping firm, directs blood, laden with oxygen and vital nutrients, to every tissue in the body. It receives

the blood back once it has made its delivery, sending it to the lungs to be oxygenated and then back out again with a new shipment of oxygen and other vital substances that ensure the healthy functioning of every system in the body. It is no wonder that when something goes wrong, the result can be so devastating.» Newsweek, Feb.17, 2003, Heart Smarts, p.3.

«Every pulsation of the heart is an evidence of the care of Him in whom we live and move and have our being.» Education, p.131.

We have five hundred muscles in the body, and they are all controlled by the will, the mind. When you strike with your hand or beat with your fist, there is a will behind the hand and the fist. Your muscles do not act unless there is a command to contract. The thing that is efficient and all essential is the will, it is the commanding power. Your arm will contract and cause the fist to beat; but it beats only when your will

commands. But here is a muscle in the body that beats when you are asleep. It beats when your will is inactive and you are utterly unconscious. It keeps on beating all the time. What will is it that causes this heart to beat? The heart cannot beat once without a command!

To me it is a wonderful thing that a man's heart goes on beating. It does not beat by means of my will; for I can not stop the heart's beating, or make it beat faster or slower by commanding it by my will. But there is a will that controls the heart. It is the divine will that causes it to beat. In the beating of the heart that you can feel, as you put your hand upon the breast, or as you put your finger against the pulse, we have the evidence of the divine presence, a power, a will within, that is commanding the functions of our bodies and controlling them:

"All creatures live by the will and power of God. They are recipients of

the life of the Son of God." Selected Messages, Vol.1, p.301.

There is in nature and in man the working of infinite power. But the very fact that we live, in spite of the curse which is in us, is, in itself, the most positive proof that we are kept by "the power of an ever-present God." by which power God is able to even subdue all things unto Himself. 1 Cor.1:23,24; Phil.3:21; Eph.3:20; Rom.1:20.

Christ is not afar off, for «In Him we live and move and have our being.» Acts 17:28. "The Lord is at hand." Phil.4:5.

A practical question

«What we read yesterday in the tenth of Romans, we will look at again. 'The righteousness which is of faith, speaks on this wise, Do not say in your heart, Who shall ascend into Heaven? (that is, to bring Christ

down from above) or do not say, Who shall descend into the deep? (that is, to bring Him up again from the dead). But what does it say? The Word is near you, even in your mouth, and in your heart: that is the word of faith which we preach...

«When the gospel is preached, this message can be presented to every soul. Now you do not need to say, Where will I find Him? This is just where perhaps nine hundred and ninety-nine thousandths of the preaching of the gospel does not reach the people, because it fails to make the connection between God and the people. Yes, believe on the Lord. But, what? Where is He? Where may I find the Lord? How can I know about Christ crucified and risen? It does not say that. The Word is Christ. Now do not say, Who will bring the Word to us, or Christ to us, in order that we might be made righteous to keep the law. No; what does it say? "The Word-Christ-is near you even in your mouth and in your heart," literally! Rom.10:6-8.

«Have we not an illustration of that in the sermon of Paul before the Athenians? They were groping after God, feeling after Him in their ignorance. He said, God is not worshiped with man's hands. He is not far from every one of us. Did he mean by that that He was a little way off?—No; in Him we live and move and have our being. Acts 17:28. Then He is so near that He is identified with us. Now I say that when we can see that this is a living reality to us, there is courage and strength for us. Why, here I am, a sinner myself. I want to put my sins on the Lord. I want to be led of Him; not only the sins that I have committed, but this sinful disposition. How am I going to do it?—'Cast all your care upon Him.' How are we going to cast upon Him all our care? This is a practical question.» E.J. Waggoner, 1897 G.C. Bulletin, p.100.

«How many actually know how to cast their cares upon the Lord? Shall I try to gather them all up in a

bundle, and throw it on the Lord?-No, we cannot do that. If we remember the first words that we learned in the book of Hebrews, we have it-'upholding all things by the Word of His power.' Heb.1:3. He bears all things. All things are included. Sin is included; yes, He bears our sins; He bears all the sorrow and infirmities of the world. But suppose I do not believe that fact,-and there are many who do not,-does that make any difference? Now, there is the statement: He bears all things by the Word of His power. But if I do not believe that, will that make any difference with the fact? God is true, though every man is a liar. Who is a liar? He is a liar who does not believe the Word of God. That is the liar always, because whosoever does not believe God, makes Him a liar; that is, whosoever does not believe the Word of God, virtually says, God is a liar. When any one says, God is a liar, what is he doing?-He himself is lying. And who is it that says, God is a liar?-Every man that does not believe.» E.J.Waggoner, 1897

General Conference Bulletin,
p.85,100,101.

«But now He bears the sins of the whole world. Take ourselves, even before we were converted; did He bear our sins then? Yes. Well, did you ever commit a sin, or have a sin or a sinful habit that was somewhere off away from you? If that sin had even been one foot away from you, if there was a clear space between you and the sin, you could have gotten along pretty well. The trouble was, the sin was right in you all the time. And because we were sinful, there was sin in us, and we ourselves were sin. We had the burden of it; but all the time, what was true of Christ? He was bearing our sins. Where was He? in us; He was living in us-not in a general way. Christ is not in us in a general way, but personally and individually... "Wherever there is sin, there is the Saviour..."»
Education, p.113.

«We must find out for ourselves whether we believe the simplest

things which the gospel presents. Christ bears the sins of the world, and He has done so from the beginning. You have learned the story often about the man who was going along the road with a bag of corn on his shoulder, and a neighbour came along with a wagon, and asked him to come and ride. So he got up and sat in the seat behind; and pretty soon the driver looked around and saw the man with the bag of corn still on his shoulder, and he said, Why don't you lay that down?-O, it is too much for the horse. It is enough for him to carry me without my load.

Now, if we carry our sins, does that lessen the load from the Lord?-No; He still carries them. This is no speculation. We are trying to come to practical facts, and if we believe them, and do not hold them off we will find all the good there is in them. He bears the sins of the whole world. But now there are many people who never become rid of their sins. There may be some here...

«If there is one here who has never known what it is to get rid of sins, then I hope this lesson will help him to see clearly and understand how to let the sin go, and get rid of it; because I have no message whatever to the people to say in a general way, Come to the Lord and accept Him as your Saviour, and let your sins be on Him, and He will save you. It is easy to say that, but people do not understand it. Where is He, that I should come to Him? Where can I find Him? They do not see that. Poor people by the thousands, who are honest, and earnest, and eager to get rid of sin and to live righteous lives. The Lord in His infinite mercy takes the slightest whisper, the slightest impulse, even the thought that is afar off, and meets it, and works on account of it. But yet we know—I know, and you know from your own experience—that there are many people who confess Christ, profess to be Christians, who have no clearly defined idea what it is to know Him, and to be personally acquainted with Him.» E.J. Waggoner, Ibid, p.101,102.

«The greatest burden we bear is the burden of sin. If we were left to bear this burden, it would crush us.» D.A.328. «The soul that yields to temptation is wounded, bruised by the adversary. But wherever there is sin, there is the Saviour» bearing it! Education, p.113.

Here is Waggoner's own testimony as to how real Christ was to him:

"It has been a wonderful help to me to think that there is not a thing that touches humanity—there is not a thing that touches me, there is not anything that I feel, that oppresses me, that hurts me, or causes me pain, physical pain, or any other kind of pain,—there is nothing of which I am conscious, or that affects my system that I am unconscious of, but that it touches the Lord Jesus Christ. If I am sick, every pain that racks my body touches the Lord, and He feels it. *He is my life.* There is something in this that can lift a man up, and enable him who is weak to become

strong... "Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony.'" Desire of Ages, p.823.

"The sin that I have committed, He felt it more than I did, because I enjoyed it, and He did not. I loved the sin, but He did not love it, it was disgusting to Him, but He felt it all. Then I say, Lord, I have done this thing; if you will bear this thing, and you do bear it, just take it. Let it drop on Him; He will carry it. He came in the flesh in the person of Jesus of Nazareth, to show us how perfectly in the flesh He could bear and resist sin." E.J. Waggoner, 1897 General Conference Bulletin, p.104.

Christ says, «You have made Me to serve with your sins; you have worried Me with your iniquities.» Isaiah 43:24.

«It fills my heart with shame and regret, and at the same time, with a most wonderful love for the Lord, to think that in all the sins I have been committing all those years, I was making the Lord bear them; that I was worrying Him with them. Because He does not love sin. It is distasteful to Him; it is disgusting to Him; and yet He allowed His life to bear these sins, and was worrying with them. But it should fill everybody with love to think of His long-suffering, that in order to deliver us from these sins, He is willing to stay with us year after year, with these things that we are piling upon Him, and still remain there, waiting and waiting for us to recognize that fact, that He is here, so that we will let Him bear them and be freed from them.» Ibid, p.103.

«There is one God and Father of us all, who (through Christ, by the Spirit) is above all, and through all, and in you all. Eph.4:6. The best Greek translation, if I remember correctly, leaves that word 'you'

out, and reads, 'Who is above all, and through all, and in all.' Suppose we take as it reads. 'Who is above all, and through all, and in you all.' There is not half of us here that believe it even that way because we have that miserable Pharisaic idea that Christ is in us as soon as we are good enough for Him to come into us-God is in us because we are not like those sinners. Is that not the Pharisaical prayer?-Yes. But here it says that He is above all, and through all, and in you all. Is it true?-Yes; the Spirit of God standing here and speaking to us says, 'And in you all.' He is not in us all because we are good, because we can thank God that we are not as this poor sinner. He is above all, and through all, and in all.» Ibid, 103.

The failure to recognize that fact has led to much confusion and shame: «All the philosophies of human nature have led to confusion and shame when Christ has not been recognized as all in all.» E.G.

The purpose of God

«But while it is the truth that Christ is 'all in all,' (Col.3:11) He does not fill all things yet, because men are fighting against, and holding down, and opposing the truth. (Rom.1; 18) But the purpose of God, in the crucifixion and the ascension, is that He might fill all things as in the beginning, absolutely fill them. (Eph.4:10) But because of man's sin, Christ does not absolutely fill from creation, and the fullness of God is not seen. In the beginning, the absolute perfection of God was seen in everything He had made. Now it is not. But God's purpose is that they shall be restored, and He ascended on high so that He might fill everything as in the beginning.» Ibid, 103.

«God is the only One who has a right to control a man. And when Christ dwells in the heart by faith, (when

men live in daily conscious recognition that in Christ they live and move and have their being) then the petition will be fulfilled: 'That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, the length, the depth, and height, and to know the love of Christ, which passes knowledge, that ye might be filled with all the fullness of God.' (Eph.3:17-19) Instead of holding Him down in unrighteousness, (Rom.1:18) and simply allowing Him to give us enough of His life to sustain our daily physical lives, we will take enough of His life to keep us going, and allow Him to fill us with all His fullness. There is a vast difference.» E.J. Waggoner, 1897 General Conference Bulletin, p.103,104.

"Christ is crucified and risen in the flesh, in every man's flesh. I carry to the people that message. *Behold your God*, crucified and risen, not far from you, but in your mouth and in your heart (Rom.10:8); believe

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that He is your life.
(Col.3:4; Deut.30:20) When we
recognize that, then He will fill us.
If we do not, then the Scripture is
fulfilled, 'Man that is in honour,
and understandeth not, is like the
beasts that perish.'" (Ps.49:21)

«But God has made man for a higher position than that of the beasts. If we simply allow Him to live in us this physical life, we get no more from Him than the beasts get. But God did not make us to be beasts; He made men to be like Him. We are His offspring, His children, made to be associates, friends, and to be associated with Him--I do not know how to express it so that you will not get a wrong idea--but it is to be on terms of equality; and although He is so far above us, He does not make us feel that He is coming down or condescending to talk with us; and when we get into Heaven, although we may recognize to all eternity that He is infinitely beyond every other being in the universe, we will feel no more restraint in coming into His

presence than we would to go into the presence of our earthly parents. We will be as a child coming to its father, without any reserve or restraint. That is what He made us for. If we are content that He should give us no more of His life than He gives to the beasts, then our reasoning faculties become like those of the beasts.» Ibid, p.104.

Crucified before their eyes

Galatia was a province in Asia Minor, so called from the fact that it was inhabited by Gauls,--people who came from the country now known as France. They settled in the territory which took its name from them (Gaulatia--Galatia), in the third century before Christ. They were, of course, pagans. Paul was the one who preached Christianity to them, as we read in Acts 16:6; 18:23.

The Galatians had not witnessed the crucifixion of Christ outside the

walls of Jerusalem. However, the apostle Paul stated that they saw Christ crucified before their very eyes! Addressing them, he said, "O foolish Galatians, who did bewitch you, before whose eyes Jesus Christ was openly set forth among you as crucified?" Gal.3:1.

Here is Waggoner's 1888 commentary on this most startling passage of Scripture:

"Jesus was set forth before the Galatians, when Paul preached to them, as openly crucified before their eyes. So vivid was the presentation, that they could actually see Christ crucified. It was not skillful word-painting on the part of Paul, nor imagination on the part of the Galatians, for then it would have been only deception. No; it was an actual fact; Christ was there, crucified, before their eyes, and Paul by the Spirit enabled them to see Him.» E.J. Waggoner, The Glad Tidings, p.53.

«The experience of the Galatians in this matter was not peculiar to them. *The cross of Christ is a present thing.* Christ is crucified before us, and each blade of grass, each leaf in the forest, reveals the fact. Yea, we have the testimony in our own bodies, in that, although sinful and corruptible, we yet live. Not until one has seen Christ crucified before his eyes, and can see the cross of Christ at every turn, does one know the reality of the Gospel.» E.J. Waggoner, *The Glad Tidings*, p.53.

«Let those scoff who will; the fact that a blind man can not see the sun, and denies that it shines, will not deter one who sees it from talking of its glory. Many there are who can testify that it is something more than a figure of speech, when the apostle says that Christ was crucified before the eyes of the Galatians. They have had the experience. God grant that this study in Galatians, before it is finished, may be the means of opening the eyes of many more, so that they may see

Christ crucified before their eyes, and know Him crucified in them and for them.» E.J. Waggoner, The Glad Tidings, p.53.

«Although the curse is visible everywhere, 'Change and decay in all around I see,' yet things live, and men live. But the curse is death, and no man and no thing in creation can bear death and still live. Christ alone can bear the curse-death-and still live. Therefore, the fact that there is life on the earth and in man, in spite of the curse, is proof that the cross of Christ is everywhere. Every blade of grass, every leaf of the forest, every shrub and tree, every flower and fruit, even the bread that we eat, is stamped with the cross of Christ. In our own bodies is Christ crucified. Everywhere is that cross, and as the preaching of the cross is the power of God, which is the Gospel, so it is that the everlasting power of God is revealed in all the things that He has made. That is 'the power that worketh in us.' Rom.1:16-20 and

Eph.3:20 compared with 1 Cor.1:17,18, amounts to a plain declaration that the cross of Christ is seen in all the things that God has made—even in our own bodies.» E.J. Waggoner, The Glad Tidings, p.64,65.

Men will be captivated by the glory of an ever-abiding Christ!

The apostle Paul said to the Corinthians, «For I determined not to know any thing among you save Jesus Christ and Him crucified.» 1 Cor.2:2. Paul was anxious for every man to see Christ crucified in every man and not only in every man but wherever the curse is found. And where is it not found? And «No man and no thing in creation can bear the curse and still live.» E.J. Waggoner, The Glad Tidings, p.64.

Therefore, the fact that there is life on earth and in man, in spite of the curse, is proof that the cross of Christ is everywhere present.

«Our world is a vast lazar house, a scene of misery that we dare not allow even our thoughts to dwell upon. Did we realize it as it is, the burden would be too terrible. Yet God feels it all. He has put it in our power, through co-operation with Him, to bring this scene of misery to an end. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.» Education, p.264.

«Christ feels the woes of every sufferer. When evil spirits rend a human frame, Christ feels the curse. When fever is burning up the life current, He feels the agony.» D.A.823.

Thus it is written, «Those who think of the result of hastening or hindering the gospel think of it in relation to themselves and to the world. Few think of its relation to God. Few give thought to the suffering that sin has caused our Creator. All heaven suffered in

Christ's agony; but that suffering did not begin or end with His manifestation in humanity. The cross is a revelation to our dull senses of the pain that, from its very inception, sin has brought to the heart of God.» Education, p.263.

Whenever we do good to our neighbours or hurt them, whether we give a hand or mistreat the smallest of His creatures, Christ says «You have done it unto Me,» for «In Him all things consist.» Col.1:17.

In this world, the cross of Christ is an ever-present reality. Christ suffers in all creation. By cooperating with Him, man has the privilege to bring His sufferings to an end. Thus it is written, «This gospel of the kingdom shall be preached to all nations as a witness; and then shall the end come.» Matt. 24:14.

The life of everything that lives !

«Not only is Christ the Originator of all, but He is the life of everything that lives.» Education, p.197. «In Him all things--visible and invisible--hold together.» Col. 1:16,17.

«To those who thus acquaint themselves with Christ, the earth will nevermore be a lonely and desolate place. It will be their Father's house, filled with the Presence of Him who once dwelt among men." Education, p.120.

«The deepest students of science are constrained to recognize in nature the working of infinite power.» Education, p.134. «The same power that upholds nature is working also in man.» Education, p.99. It is nothing short of «infinite power» that is at work in man. «The beating heart, the throbbing pulse, every nerve and muscle in the living organism is kept in order and activity by the power of an ever-present God.» Ministry of Healing,

p.417. Thus the apostle Paul speaks of «Him who is able to do exceedingly abundantly above all that we ask or think, according to the power that works in us.» Eph.3:20. «Whereunto I also labour, striving According to His working which works in me mightily.» Col.1:29.

The kingdom of God

«It is not to be supposed that a law is set in motion for the seed to work itself, that the leaf appears because it must do so of itself. God has laws that He has instituted, but they are only the servants through which He effects results. It is through the immediate Agency of God that every tiny seed breaks through the earth, and springs into life. Every leaf grows, every flower blooms, by the power of God.» Selected Messages, Vol.1, p.294.

God's «*immediate Agency*» is the Spirit: «Fathers and mothers, teach your children of the wonderful working power of God. His power is manifest in every plant, in every tree that bears fruit. Take the children into the garden and explain to them how He causes the seed to grow. The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case enclosing it and springs up to develop and bear fruit.» Testimonies, Vol.8, p.326.

Could this statement be more plain? Is it not a precious jewel? «To him who learns thus to interpret its teachings, all nature becomes illuminated; the world is a lesson book, life a school.» Education, p.100. And «As the children study the great lesson book of nature, God will impress their minds. As they are told of the work that He-through His Spirit-does for the seed, they learn the *secret* of growth in grace. Rightly understood, these lessons lead to the

Creator, teaching those simple, holy truths that bring the heart into close touch with God.» Testimonies, Vol.8, pp.326,327.

"Thousands become infidels because their finite minds cannot comprehend the mysteries of God. They cannot explain the wonderful exhibition of divine power in His providences, therefore they reject the evidences of such power, attributing them to natural agencies which they can comprehend still less. *The only key to the mysteries that surround us is to acknowledge in them all the presence and power of God.*" Desire of Ages, p.606. «The divine Spirit that the world's Redeemer promised to send is the presence and power of God.» Signs of the Times, Nov.23,1891.

«Life is mysterious and sacred. It is the manifestation of God Himself, the source of all life.» M.H.397. «The heart not yet hardened by contact with evil is quick to recognize the *Presence* that pervades all created

things.» Education, p.100. «Nature in her work testifies of the *intelligent Presence* and active Agency of a Being who moves in all things according to His will.» Ministry of Healing, p.416.

The Spirit is the immediate Agency of God, the Agency of a Being who moves in all things according to His will!

"Those who judge of God from His handiwork, and not from the suppositions of great men see His presence in everything." Testimonies, Vol.8,p.325. They are constrained to acknowledge in nature «the working of infinite power.» Education, p.134.

And they also acknowledge that this unseen, mighty Intelligence is also working in them! «The same power that upholds nature, is working also in man.» Education, p.99.

«That Christ is moving in all men is evident from the fact that they live; but He is so held back and kept down

that it is difficult to discern Him. (Rom.1:18) Nay, in most men the opposite character is revealed, the mere fact of living and breathing being in many cases the only evidence that Christ is there. (Acts 17:28) Yet He is there, patiently waiting to be acknowledged and glorified. (Eph.3:17)» E.J. Waggoner, The Glad Tidings, p.16.

The true knowledge of God

«In a knowledge of God all true knowledge and real development have their source. Wherever we turn, in the physical, the mental, the spiritual realm, in whatever we behold, apart from the blight of sin, this knowledge is revealed. Whatever line of investigation we pursue, with a sincere purpose to arrive at truth, we are brought in touch with the unseen, mighty Intelligence that is working in and through all. The mind of man is brought into communion with the mind of God, the finite with the Infinite.

The effect of such communion on body and mind and soul is beyond estimate. In this communion is found *the highest education*. It is God's own method of development. 'Acquaint now yourself with Him,' (Job 22:21) is God's message to mankind. The method outlined in these words was the method followed in the education of the father of our race. When in the glory of sinless manhood Adam stood in holy Eden, it was *thus* that God instructed him.» Education, p.14.

But «When Adam and Eve in Eden lost the garments of holiness, they lost the light that had illuminated nature. No longer could they read it aright.» Testimonies, Vol.8, p.325.

And ever since, this has been the most difficult and humiliating lesson for man to learn:

«The most difficult and humiliating lesson that man has to learn is his own inefficiency in depending upon human wisdom, and the sure failure of

his own efforts to read nature correctly. Sin has obscured his vision, and of himself he cannot interpret nature without placing it above God. He cannot discern in it God, or Jesus Christ, whom He has sent. He is in the same position as were the Athenians, who erected their altars for the worship of nature.» Selected Messages, Vol.1, p.292.

The knowledge of God & false science

While it is true that «Nature is not God, nor was it ever God,» (1 S.M.292) it is also true that «Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook or refuse to acknowledge *the continual working of God in nature.*» Selected Messages, Vol.1, p.292.

There is a vast difference between the teachings of pantheism (nature is

God) and the fact that God, by His Spirit, is working in and through all. «The path of error often appears to lie close to the path of truth. But the mind enlightened by the Holy Spirit may discern that it is diverging from the right way. After a while the two are seen to be widely separated.» Testimonies, Vol.8, pp.290,291.

Nature is not God. It is the God of nature who is to be exalted. The Holy Spirit is God's immediate Agency, the unseen, mighty Intelligence that is moving in and through all things according to His will! Ministry of Healing, p.416.

The true knowledge of God and of His Son leads to an acknowledgment of the fact that they are, by the Spirit, perpetually at work in all created things:

"Nature testifies of an Intelligence, a Presence, an active Agency, that works in and through her laws. There is in nature the continual working of

the Father and the Son. Christ says, 'My Father worketh hitherto, and I work.'" Patriarchs and Prophets, p.114.

Like the Athenians in the days of Paul, many cannot discern between nature and the God of nature. They are worshiping nature instead of the God of nature, who, by His Spirit, is moving in all things according to His will! Education, p.14.

False science ascribes to nature that which belongs to God alone. Today the overwhelming majority of world scientists are much like the Athenians. They do not discern in nature the manifestation of God through Christ by the Spirit. As a result, subtle scientific names are given to every manifestation of power in nature. This is **FALSE SCIENCE**. It is thus that nature is deified!

«There was a time when men knew God but they did not like to retain Him in their knowledge, so they deified names. Everything known was a god;

and there was a god of the wind, and a god of the waves, and a god in the tree, etc. etc. Every manifestation of power was a different god. And we have gone on, and the world has gone on, for these hundreds of years, devising names, putting names in the place of God. Now what *true education* is, instead of giving these all names in the place of God, and deifying them as if the name did the thing,- cohesion, adhesion, gravity, magnetism, etc. etc.--it is to put there the Name that is above every name and worship that, and see God there.» E.J. Waggoner, 1899 General Conference Bulletin.

It is through the immediate Agency of God, the Holy Spirit, that the stars and the planets are kept in their movements of rotation. False science declares that it is something they call «gravity». *An impersonal force is thus deified!* But the laws of nature are not self-acting. The Scriptures declare that «In Christ all things hold together.» False science teaches

that «cohesion» is what holds all things together! But what is «cohesion»? The dictionary definition is: "The molecular force between particles within a body or substance that acts to unite them." The scientists recognize that there is a «force» in nature which "acts" to unite the particles within a body or a substance. Scientists are so infatuated by the laws of matter or the operations of nature that they overlook or refuse to acknowledge in nature the working of infinite power. This is how nature is made a deity! *This is false science!* Ellen White was called to rebuke those who were teaching this. She writes, "I was called to rebuke those who presented the doctrine of an impersonal God-force--pervading all nature." Testimonies, Vol.8, p.293.

False science taught in Heaven

FALSE SCIENCE has turned the truth of God into a lie! Rom.1:25. It originated with Lucifer. He introduced it in the very courts of Heaven:

"FALSE SCIENCE is one of the agencies that Satan used in the heavenly courts, and it is used by him today. The false assertions that he made to the angels, his subtle scientific theories seduced many of them from their loyalty." Testimonies, Vol.8, p.290.

The next quotations give us a clear definition of what *false science* truly is. They should leave no doubt whatsoever in the mind of the reader as to what Satan taught in the heavenly courts, which is what he is teaching today:

"Those who dwell on the laws of matter and the operations of nature, in following their own limited, finite understanding, lose sight of, if they do not deny, the continual

and direct Agency of God. Many express themselves in a manner which would convey the idea that nature is distinct from the God of nature, having in and of itself its own limits and its own powers with which to work. There is with many a marked distinction between the natural and the supernatural. The natural is ascribed to natural causes, unconnected with the interference of God. Vital power is attributed to matter, and nature is made a deity. THIS IS FALSE SCIENCE. There is nothing in the word of God to sustain it. GOD IS PERPETUALLY AT WORK IN NATURE.» E.G. White, 1897 General Conference Bulletin, p.73.

«Many teach that matter possesses vital power. They hold that certain properties are imparted to matter, and it is then left to act through its own inherent power; and that the operations of nature are carried on in harmony with fixed laws. THIS IS FALSE SCIENCE, and is sustained by nothing in the Word of God.» Ibid, p.73.

What true science is

"Those who have a true knowledge of God will not become so infatuated with the laws of matter or the operations of nature as to overlook or refuse to acknowledge the continual working of God in nature." Selected Messages, Vol.1, p.292.

«It is not by inherent power that year by year the earth yields its bounties and continues its march around the sun. The hand of the Infinite One is perpetually at work guiding this planet. It is God's power continually exercised that keeps the earth in position in its rotation. It is God who causes the sun to rise in the heavens. He opens the windows of heaven and gives rain. It is by His power that vegetation is caused to flourish, that every leaf appears, every flower blooms, every

fruit develops.» Ministry of Healing,
p.416.

We have read earlier that it is the Spirit of the Lord that causes vegetation to flourish, every leaf to appear, every flower to bloom, and every fruit do develop. "The Lord puts His own Spirit into the seed, causing it to spring into life. Under His care the germ breaks through the case enclosing it and spring up to develop and bear fruit." Testimonies, Vol.8, p.326.

This is the true knowledge of God and His Son and therefore the science of sciences!

«The real evidence of a living God is not merely in theory. *It is in the living power in His created works*, seen by the eye which the Holy Spirit has enlightened. Those who judge of God from His handiwork, and not from the suppositions of great men, see His Presence in everything... God is constantly employed in upholding and using as His servants the things He

has made. He works through the laws of nature, using them as His instruments. *They are not self-acting.* Nature in her work testifies of the *intelligent presence* and active Agency of a Being who moves in all things according to His will.» Testimonies, Vol.8,p.325; Ministry of Healing, p.416.

No impersonal essence

«The theory that God is an *essence* (impersonal force) pervading all nature is one of Satan's most subtle devices. It misrepresents God and is a dishonour to His greatness and majesty. Pantheistic theories are not sustained by the Word of God.. These theories, followed to their logical conclusion, sweep away the whole Christian economy.» Testimonies, Vol.8, p.291.

«The greatness of God is to us incomprehensible; His throne is in

Heaven; yet by His Spirit He is everywhere present.» Educ.132.

In other words, "The mighty power that works through all nature and sustains all things is not, as some men of science claim, merely an all-pervading principle, an active energy." On the contrary, "Rightly understood, both the revelations of science and the experiences of life are in harmony with the testimony of Scripture to *the constant working of God in nature.*" Education, pp.131,130.

And "The same power that upholds nature, is working also in man." Education, p.99. This power is the Holy Spirit. We cannot overemphasize this glorious truth!

"The physical organism of man is under the supervision of God; but it is not like a clock, which is set in operation, and must go of itself. The heart beats, pulse succeeds pulse, breath follows breath, but the entire being is under the supervision of God. *In God we live and move and have our*

being. Each heartbeat, each breath is the inspiration of the ever-present God, the great I AM." Selected Messages, Vol.1, pp.294, 295.

What a stupendous truth! Each breath is the inspiration of the ever-present God! "The Spirit of God is in my nostrils." Job 27:3. (Old King James) Indeed, "A mysterious life pervades all nature." Education, p.99. "The grass withers, the flower fades: because the Spirit of the Lord blows upon it: surely the people is grass." Isaiah 60:7. (Old King James)

"Life is mysterious and sacred. It is the manifestation of God Himself, the source of all life." Ministry of Healing, p.397.

"There is but one life, Christ's life, and therefore one law, and that law is the law of life, the law of life for the universe. His life in the plants is called natural law because nothing is expected of them than simply to grow. They have not

the order of intelligence and accountability that man has. Now man is a higher order of plant. He is a plant of the highest order, a moveable plant, which God designed for the very highest position in the universe. (Isa.5:7; 61:3) The life of God in him, if unhindered and not interfered with, will bring him up to the perfection which God designed for him; he is a moral being, that is, he has to do with right and wrong, and therefore the life of Christ in him works morality, and so it is called the moral law..."

"But what is the difference? It is one law in all, bringing every created being, from the lowest vegetable up to man, to the perfection which God planned for it after its kind; bringing the grass to perfection as grass, and bringing the vine, a higher order of plant with a higher office to serve, to perfection as a vine; and the oak-tree, still more powerful, to perfection as an oak-tree; and the man to perfection as a man; but one life in it all, one

law through it all. But then we do not see the fullness of God's life manifested in creation because man holds it down in unrighteousness; (Rom.1:18)

Therefore, for man's sake and on man's account, we do not see the fullness of life in the rest of creation." E.J. Waggoner 1897 General Conference Bulletin, p.333.

"One Being from the beginning to the end allowed God to perfectly fill him. That is the reason why he was so prudent, and did just the right thing, and thought the right thing. He always knew when to answer questions, and when not to say anything. He was just right because God filled him, and that is an illustration of just what He can do. Now, he says that same power is in my flesh. (Eph.3:19,20) 'The Word is in thee, even in thy mouth and in thy heart.' (Rom.10:8) All right. I have seen what He can do. Now, I will simply believe, and let Him do that in me; and then Christ dwells in my heart by faith, and faith is the

taking and appropriating of the thing; it is not professing to believe to-day, and doubting tomorrow. The just shall live by faith. We would not live very long if we breathed today and stopped breathing tomorrow." E.J. Waggoner, 1897 General Conference Bulletin, p.104,105.

"The unity of man with nature and with God, the universal dominion of law, the results of transgression, cannot fail of impressing the mind and molding the character. These are lessons that our children need to learn. The heart not yet hardened by contact with evil is quick to recognize the Presence that pervades all created things." Education, p.100.

*Eating his flesh and drinking His
blood*

"Our Lord has said, 'Except ye eat the flesh of the Son of man and drink

His blood, ye have no life in you. For My flesh is meat indeed, and My blood is drink indeed." (John 6:53-55) *This is true of our physical nature.* Never one, saint or sinner, eats his daily food, but he is nourished by the flesh and the blood of Christ. The cross of Calvary is stamped on every loaf. It is reflected in every water spring... *The light shining from that Communion service in the upper chamber makes sacred the provisions for our daily life.* The family board becomes as the table of the Lord, and every meal a sacrament. Desire of Ages, p.660.

Therefore, during the Communion service we do not partake of the flesh or of the blood of Christ any more than we do in an ordinary meal provided we are eating and drinking that which the Lord has given us to eat. This service in the upper room teaches us how to eat. It contains a lesson on health reform. It sets the pattern for every meal. Now since according to 1 Cor.11:29,30, failure

to discern the Lord's body in the provisions for our daily life is the cause why many are weak and sickly, and why many sleep, it follows that if the Lord's body were discerned, the opposite would be the case. If men discerned the Lord's body, they would find strength and health!

"For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. For this cause many are weak and sickly among you, and many sleep." 1 Cor.11:29,30.

The Lord desires us to discern that "It is His life that we receive in the sunshine, in the pure, sweet air, and in the food which builds up our bodies and sustains our strength. It is by His life that we exist, hour by hour, moment by moment. Except as perverted by sin, all His gifts tend to life, to health and joy." Education, p.197,198.

His words are absolute and unequivocal

The Lord Jesus took bread, gave thanks, and said, "This is My body." This occurred when they were eating. The bread was the ordinary unleavened bread that they had on the table, and such it was after Jesus had given thanks; then He took the cup, and said, "This is My blood." It was ordinary grape juice that they had on the table, and such it was after Jesus had given thanks.

"We know that it is utterly useless to spend time arguing, what is true enough, that the catholic priest has not the power to change the bread into the body of Christ; for the Scripture tells us that it is that already. 'This is My body.' There is no magic whatever about the matter. To be sure, the partaking of the body and the blood of Christ in the Lord's Supper is absolutely independent of any action of any priest or

minister." E.J. Waggoner, The Everlasting Covenant, p.119.120.

The words of Jesus are absolute and unequivocal and admit of no private interpretation. Jesus stated a simple fact. "Never one, saint or sinner, eats his daily food but he is nourished by the body and the blood of Christ." Desire of Ages, p.660.

Through the provisions for our daily life, we partake of His life for our physical existence.

"The Lord has imparted His life to the trees and vines of His creation. Without the life of God nature would die." E.G. White, Bible Commentary, Vol.1, p.1081. «It is the Word of God, the impartation of His life, that gives life to the seed; and of that life, we, in eating the grain, become partakers. *This, God desires us to discern*; He desires that even in receiving our daily bread we may recognize His Agency and may be brought into closer fellowship with Him." Education, p.108

Thus we read that "There is more religion in a loaf of good bread than many think." Ministry of Healing, p.302. Concerning the grape juice, it is written: "As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it." Isaiah 65:8.

"The Lord has given His life to the trees and vines of His creation. His word can increase or decrease the fruit of the land. If men would open their understanding to discern the *relation between nature and nature's God*, faithful acknowledgments of the Creator's power would be heard. Without the life of God, nature would die.» Bible Commentary, Vol.1, p.1081.

The knowledge of this truth sanctifies and glorifies eating and drinking. He who lives in constant recognition of it, eats and drinks to the glory of God. He eats and drinks by faith. The man that does not day

by day recognize the "flesh and blood" of Christ in His gifts, eats and drinks like the beasts that perish. "Man that is in honour and understandeth not is like the beasts that perish." Ps.49:20

Therefore, in partaking of the provisions for our daily life, provided of course that the meal is of that which the Lord Himself gives us to eat, we are to remember that we live by the life of God and that the Lord's Supper is a public confession of the fact.

By eating animal flesh we are receiving His life which has been impaired by use. By drinking alcohol, coffee, tea and soft drinks, we are drinking His life which has been adulterated. It is the same when we breathe the smoke of tobacco or the air of polluted cities. This is the cause of much suffering. And in this way we are adding to the sufferings of Christ for "In Him we live and move and have our being." In this we have the best reason for adopting the

principles of health reform, to ease the sufferings of Christ. All who desire to co-operate in this work will do whatever they can to eat and to drink only that which is wholesome and nutritious and they will want to live only where the air is pure and sweet.

In conclusion, the Communion service, as far as our physical nature is concerned, is a public confession of the fact that we live by the life of Christ which we receive through the provisions for our daily life. We depend upon a power outside of ourselves for our physical existence! "For all the objects of His creation the condition is the same, a life sustained by receiving the life of God." Education, pp.99,197.

This would explain why Jesus said, "My flesh is meat indeed and My blood is drink indeed." John 6:55. "Therefore," said He, "Eat and drink in remembrance of Me." 1 Cor.10:16 ; 11:24,25.

Eat and drink with discernment, to the glory of God!

A double meaning

"And how much more are Christ's words true of our spiritual nature. He declares, 'Whoso eateth My flesh, and drinketh My blood, hath eternal life.'" John 6:54.

"The words that I speak unto you, they are Spirit and they are life." John 6:63.

This means that "The Scriptures are to be received as God's word to us, not written merely, but spoken." Ministry of Healing, p.122.

"Received, assimilated, they are to be the strength of the character, the inspiration and sustenance of the life. Nothing else can have such healing power. Nothing besides can impart the courage and faith which

gives vital energy to the whole being." Ibid, 122.

"My son, attend to My words; incline your ear unto My sayings. Let them not depart from your eyes; keep them in the midst of your heart. For they are life unto those that find them, and health to all their flesh." Prov.4:20-22.

How is that? Because "In every command and in every promise of the word of God is the power, the very life of God, by which the command may be fulfilled and the promise realized. He who by faith receives the word is receiving the very life and character of God." Ps.119:50,93; Christ's Object Lessons, p.38.

"His power, His very life, dwells in His word. As you receive the word in faith, it will give you power to obey." Mount of Blessing, p.150. "The words and commands of God are Spirit and they are life. There is in them power to bring into subjection and

enforce obedience." Testimonies,
Vol.1, p.361.

«Your words were found, and I did eat
them; and Your word was unto me the
joy and rejoicing of my heart."
Jer.15:16.

Thus "The ten commandments are the
voice of God speaking to soul in
promise." E.G. White, Bible
Commentary, Vol.1, p.1105. "I know
that His commandment is life
everlasting." John 12:50.

In the Old Covenant spirit, man
promises to keep all the
commandments. "All that the Lord has
said, we will do." But he fails
miserably as the apostle Paul says in
Romans 7. But in the New Covenant
spirit, the believer makes no
promises to keep the commandments
since the commandments themselves are
promises, exceedingly great and
precious promises. To him every
command is a promise, a most positive
promise of its own fulfilment! To him
every command is the voice of God

speaking to his soul in promise, the promise of the Spirit to fulfil every jot and tittle of what is expressed in the commandment.

Then it can be said that the law takes care of itself because the believing sinner rests in the merits of Christ and in His power to fill up the measure of the law's requirements.

"Let the law take care of itself. We have been at work on the law until we get as dry as the hills of Gilboa, without dew nor rain. Let us trust in the merits of Jesus Christ of Nazareth." The E.G. White Materials, Vol.2, p.557.

Therefore, "The only faith that will benefit us is that which embraces Him as our personal Saviour: which appropriates His merits to ourselves." Desire of Ages, p.347.

We are to appropriate the merits of Him in whom we live and move and have our being! Acts 17:28.

The end

Extra

There is no power but of God

«There is no power but of God. Rom.13:1. 'Power belongs unto God.' Ps.62:11. There is no other source of power. It does not seem as though it ought to be difficult for people who believe in God to believe that power, without any qualification or limitation, belongs to God, that is, it pertains to Him; it is His attribute. Suppose we take it that God has power, but He has not all the power there is. If that were so, there would be another God, would

there not? That would make it necessary.

Suppose we say He has some power in the universe, and that there is another being in the universe who has some power. Then the question will be, Which is the greater? There will be a controversy in the universe. Now just such a controversy has arisen - Satan has claimed equality with God, and has presumed to dispute the possession of power. But I thank God there is no question about the outcome, or about the facts. Power belongs to God, and therefore we do not need to wait until the end to find out who is going to come out ahead, in order to arrange ourselves on his side. But we know from the Bible and from the Word of God in all nature, that power, absolute and universal, all the power there is, belongs to God. If it were not so, there would be some part of the universe over which God did not have any right to control!

And if we could find out who those certain ones are that have power that does not belong to God, we would not have any ground whatever to stand on in preaching the gospel to them. They would say, I never received anything from the Lord, and I don't owe him anything.

The question of division of power is simply the question, How many gods are there? There is one God, and only one. Well it is wonderful to me, every day I live, and the longer I live the more wonderful it is to me, into how small a space, and how simple a truth, all the truth is resolved. Whoever comes to the recognition of this fact, and holds himself to it, has all the truth there is in the universe, - God is, and there is no other; and when we see God is, He that cometh to God must believe that He is, That is His name, - I AM. What? - I AM. When we come face to face with that, it is a wonderful thought. God is. Where? He is. Go where you will in the universe, and there it can be said,

He is. You know what it says in Ps.139:7, 'Where shall I go from Thy Spirit? Where shall I flee from Your presence?' Why should any one try to minimize the power of God, or to claim that the power is divided between Him and another being? In doing so a man is taking the foundation from under his own feet? What confidence can we have in God if He is not the only supreme, absolute, the only God, the only Ruler in the universe? If any one can claim power aside or apart from God, we have no hope.

There is one being who has thought to divide divine honours with the Lord. He has said, 'I will be like the Most High,' and he has instilled that spirit into mankind from the very beginning, saying, 'In the day ye eat thereof, ye shall be like God.' I believe that was why our first parents cut loose from God. They thought that they could get along without Him, therefore they did not need to obey Him. It is all involved in that; Satan said, I have power

outside of God, I am independent of Him. Satan made them believe that.»
E.J. Waggoner, Ibid, p.84.

The word of God is living

«The Word of God is living, energetic, sharper than any two-edged sword; because the sharpest two-edged sword can no more than get in between the joints; but the Word of God pierces to the dividing asunder of soul and spirit, into every fiber of our being. (Heb.4:12) Christ is the Word and the Word is God. (Rev.19:13; John 1:1) There is not a part of the being, there is not an atom so small, but that the Word of God pierces it. Do we believe it? The Word of God is life. It is God's own life, because the Word is God. The Word of God is not certain printed letters. The Word is living. What we have written in the Bible is only a form of the Word, a description of the Word, if you please, an accurate description or picture of it; it tells us what we may expect of it; but the Word itself

is life. It is full of motion and energy, and is sharper than any two-edged sword, because it pierces to the dividing asunder of soul and spirit, joints and marrow, and discerns even the thoughts and intents of the heart...

There is nothing that is not manifest in His sight, because all things are naked and open to the eyes of Him with whom we have to do. Wherever the living power of God is, there is God, with perception, with energy, with sensitiveness. Not that kind of sensitiveness that men have, that gets hurt every time a person looks at them crosswise, but it is full of feeling and perception!

There is not an atom in the living body but there is the Word of God present, because that is the life of the body. How does Christ know all about us? He is there on the spot. The Word of God is present in every place, and is bearing the infirmities of the flesh, because the Word of God was made flesh, and feels and knows

all that the flesh bears. Wherever there is life, there is Christ. Talk about hiding from the Lord...

The Word knows because He feels. Is there anything that God knows by study and research? Does God, by setting Himself to investigate a matter, learn something that He never knew before? O no; that cannot be, because that would argue imperfection on the part of God. It cannot be. He knows it simply because He is. He knows how we feel because He feels it. That is the only way anybody can know how another feels. You know this. Nobody can sympathise with another in any affliction unless he has passed through that same affliction. That is plain. We have an High Priest who can sympathise with us. The Word knows us, because it is in us. Every weakness of the human body, every infirmity, everything that touches and affects us, everything that causes us pain, whether it is material or physical, every injury, every wound, everything that depresses us, the Lord knows it

and feels it, because He is there. If it were not for Christ's presence in us, we could not feel anything, because we would have no life. Christ is our life (Col.3;4), so that if there is any difference, He feels our pains even more acutely than we do.

Is there anything to rejoice over in that thought? Is there any comfort in that? Why, it is all the comfort in the world!» Ibid, p.330,331.

