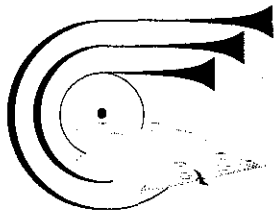


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# Lest We Forget

*"We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history." LS 196*

## THE FAITH OF JESUS

A NEGLECTED LANDMARK — CORE OF THE 1888 MESSAGE

*From the Writings of E. J. Waggoner*

### *The Lord Our Righteousness*

(From *Christ and His Righteousness*, page 61, Pacific Press Publishing Co., 1890.)

The scripture that we have just been considering (Rom. 3:24-26) is but another statement of verses 21, 22, following the declaration that by the deeds of the law there shall no flesh be made righteous... "But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by the *faith of Jesus Christ*\* unto all and upon all them that believe." God puts His righteousness upon the believer. He covers him with it, so that his sin no more appears. Then the forgiven one can exclaim with the prophet:

"I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as

a bridegroom decketh himself with ornaments and as a bride adorneth herself with her jewels." Isa. 61:10.

But what about "the righteousness of God without the law"? How does that accord with the statement that the law is the righteousness of God, and that outside of its requirements there is no righteousness? There is no contradiction here. The law is not ignored by this process. Note carefully: Who gave the law? Christ. How did He speak it? "As one having authority," even as God. The law sprang from Him the same as from the Father, and is simply a declaration of the righteousness of His character. Therefore the righteousness which comes by the *faith of Jesus Christ* is the same righteousness that is epitomized in the law, and this is further proved by the fact that it is "witnessed by the law...."

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\*Italics supplied throughout

## The Faith of Jesus

### Neglected Landmark — Core of the 1888 Message

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“**T**he 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, long-suffering, 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.” Ex. 34:5-7.

This is God's name. It is the character in which He reveals Himself to man, the light in which He wishes men to regard Him. But what of the declaration that He “will by no means clear the guilty”? That is perfectly in keeping with His longsuffering, abundant goodness and His passing by the transgression of His people. It is true that God will by no means clear the guilty. He could not do that and still be a just God. But He does something which is far better. He removes the guilt, so that the one formerly guilty does not need to be cleared—he is justified and counted as though he never had sinned.

Let no one cavil over the expression, “putting on righteousness,” as though such a thing were hypocrisy. Some, with a singular lack of appreciation of the value of the gift of righteousness, have said that they did not want righteousness that was “put on,” but that they wanted only that righteousness which comes from the life, thus depreciating the righteousness of God, which is by *faith of Jesus Christ* unto all and upon all that believe. We agree with their idea insofar as it is a protest against hypocrisy, a form of godliness without the power; but we would have the reader bear this thought in mind: It makes a vast deal of difference who puts the righteousness on. If we attempt to put it on ourselves, then we really get on nothing but a filthy garment, no matter how beautiful it may look to us, but when Christ clothes us with it, it is not to be despised nor rejected. Mark the expression in Isaiah: “He hath covered me with the robe of righteousness.” The righteousness with which Christ covers us is righteousness that meets the approval of God, and if God is satisfied with it, surely men ought not to try to find anything better.

#### **1891 General Conference Sermons**

##### **Study #1: Romans 1, A Review**

“The just shall live by faith.” Here is the whole thing. Nothing can be added to the preaching of the righteousness of God by *faith of Jesus Christ*. What about these doctrines, as the Sabbath, immortality, etc.? Since the “kingdom of God and His righteousness” is the one thing

needful and since there is nothing unimportant in the Bible, all of these doctrines are simply division lines depending upon that one thing—all summed up in the doctrine of righteousness by faith. We can preach nothing else, for everything outside of this is sin.

##### **Study #16: A Review, paragraphs 2-4.**

And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth and the sea and the fountains of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them, saying with a loud voice, If any man worship the beast and his image and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone in the presence of the holy angels and in the presence of the Lamb, and the smoke of their torment ascendeth up forever and ever, and they have no rest day nor night who worship the beast and his image and whosoever receiveth the mark of his name. Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*.

We are accustomed and rightly so, to speak of these three messages as one threefold message. The word which is rendered “followed” means properly, “went with.” Thus rendered the text would read, “and the third angel went with them.” It is the same word that is used in 1 Corinthians 10:4, “And did all drink the same spiritual drink: for they drank of that spiritual rock that went with them (margin), and that rock was Christ.” Thus the first angel sounded, the second joined him, and the third joined them both, and together they all three go sounding the message. There is therefore but one message for us to consider, and that one comprises all three.

The message prepares a people who are described in the twelfth verse: “Here is the patience of the saints; here are they that keep the commandments of God and the *faith of Jesus*.” There are three points which these people have—patience, keeping the commandments, and the *faith of Jesus*. While they are all combined in one, I think we may consider them in a reverse order to that in which

they are stated: faith, obedience, and patience. For faith is the foundation upon which everything is built and out of which everything grows. Faith that works obedience and the crowning grace is patience, for the apostle James says, "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1:4. When patience is perfected in the saints, then they themselves are perfect. So it is that this threefold message brings out a people who are perfect before God. They are just what the Saviour says they must be, "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matthew 5:48.

***How Righteousness by Faith Becomes Practical***  
(Original from: *Signs of the Times* Articles from October, 1895 through September, 1896), page 179.

**Faith a Gift of God.** That faith which God deals to man is indicated in Revelation 14:12: "Here is the patience of the saints; here are they that keep the commandments of God, and the *faith of Jesus*." God does not give faith to the saints only, any more than he gives the commandments to them alone; but the saints keep the faith, and others do not. The faith which they keep is the *faith of Jesus*; therefore it is the *faith of Jesus* that is given to men.

**Faith Given to Every Man.** Every man is exhorted to think soberly, because God hath dealt to every man the measure of faith. Many people have a notion that they are so constituted that it is impossible for them to believe. That is a grave error. Faith is just as easy, and just as natural, as breathing. It is the common inheritance of all men, and the one thing wherein all are equal. It is as natural for the child of the infidel to believe as it is for the child of the saint. It is only when men build up a barrier of pride about themselves (Ps. 73:6) that they find it difficult to believe. And even then they will believe; for when men disbelieve God, they believe Satan; when they disbelieve the truth, they greedily swallow the most egregious falsehoods.

**In What Measure?** We have seen that faith is given to every man. This may be known also by the fact that salvation is offered to every man, and placed within his grasp, and salvation is only by faith. If God had not given faith to every man, he could not have brought salvation within the reach of all.

The question is, In what measure has God given every man faith? This is really answered in the fact already learned, that the faith which he gives is the *faith*

*of Jesus*. The *faith of Jesus* is given in the gift of Jesus himself, and Christ is given in his fullness to every man. He tasted death for every man. Heb. 2:9. "Unto every one of us is given grace according to the measure of the gift of Christ." Eph. 4:7. Christ is not divided; therefore to every man is given all of Christ and all of his faith. There is but one measure.

***How Righteousness is Obtained*** (1899) page 8.

"But now the righteousness of God without the law is manifested." Ah! that gives hope. But, hold! are we not in danger of being led astray? Dare we trust in a righteousness that is obtained apart from the law? Well, since we can't get anything from the law itself, we shall have to get it apart from the law if we have any at all. But don't be alarmed, for remember that this righteousness which we are to get without, or apart from the law, is "the righteousness of God." Why, that's just what the law is! Exactly; there can be no real righteousness that is not the righteousness of God, and all that righteousness is set forth in His law. We are going to have this righteousness which the law requires, yet not out of the law. Where and how we are to get it we shall see presently; but note first that it is "witnessed by the law and the prophets." It is such righteousness as the law will give its sanction to. Now where is it to be obtained?

"Even the righteousness of God which is by *faith of Jesus* Christ unto all and upon all them that believe." And so we have the strongest evidence that we shall not be put to shame before the law, if we can only obtain this righteousness. For we know that Christ, as part of the Godhead, is equal with the Father. He is the Word, and is God. As the Word, the manifestation of Him whom no man hath seen, He spoke the law with His own voice. He spoke it "as one having authority," "for in Him dwelleth all the fullness of the Godhead bodily." Therefore if we get the righteousness of God through Jesus Christ, it is evident that we shall have the righteousness which the law requires, because we get it from the Fountainhead. Our righteousness comes from the same source that the righteousness of the law does.

How do we get it?—By faith. How else could we get it? Since it is impossible for any to get righteousness by the deeds of the law, it is evident that it must come by faith, as a gift. And this is in keeping with the statement that "the gift of God is eternal life, through Jesus Christ our Lord."

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## The Faith of Jesus

### Neglected Landmark — Core of the 1888 Message

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Someone says that it doesn't seem possible that we could get righteousness in that way. But think a moment; "sin" and "righteousness" simply denote our relation to God. Now if there is a way by which He can, consistently with His justice, count us righteous, He has a right to do so. Who shall say that He may not do what He will with His own?

"God was in Christ, reconciling the world unto Himself." 2 Cor. 5:19. In giving His only begotten Son for the world, it was the same as though He gave Himself; He did give Himself. And since the Just died for the unjust (1 Pet. 3:18), God can be just and count as righteous the one who will have faith in Jesus.

*The Everlasting Covenant* (1900), pages 457-458, *Again in Captivity*.

The Result. "And when they began to sing and to praise, the Lord set ambushments against the children of Ammon, Moab, and Mount Seir, which were come against Judah; and they were smitten. For the children of Ammon and Moab stood up against the inhabitants of Mount Seir, utterly to slay and destroy them; and when they had made an end of the inhabitants of Seir, every one helped to destroy another. And when Judah came toward the watch tower in the wilderness, they looked unto the multitude, and, behold, they were dead bodies fallen to the earth, and none escaped."

Reinforcements. As soon as they began to sing, the enemy was overthrown. A panic seized the host of Ammonites and Moabites, and they beat down one another. It may well be that, when they heard the songs and shouts of joy, they thought that Israel had received reinforcements, and such was the case. The people of Israel had such reinforcements that they did not need to do any fighting themselves. Their faith was their victory, and their singing was the evidence of their faith.

The Lesson for us. This is a lesson for us in our conflicts with our adversaries—principalities and powers and wicked spirits. "Resist the devil, and he will flee from you;" but we are to "resist steadfast in the faith." Only such resistance will cause him to flee, for he knows that he is stronger than we; but when he is resisted in the *faith of Jesus*, he must flee, for he knows that he has no strength at all against Christ. And so we learn again that

"the redeemed of the Lord shall return, and come with singing unto Zion." In such experiences as that just considered, the Lord was showing Israel how they should overcome, and that He was always waiting and anxious to complete the promise made to the fathers.

*The Glad Tidings* (1900), page 72.  
*Perfect Unity*.

Many professed Christians, sincere persons, suppose that it is almost a matter of necessity that there be differences in the church. "All can not see alike," is the common statement. So they misread Eph. 4:13, making it read that God has given us gifts, "till we all come into the unity of the faith." What the Word teaches is that "in the unity of the faith, and of the knowledge of the Son of God," we all come "unto a perfect man, unto the measure of the stature of the fullness of Christ." There is only "one faith" (Eph. 4:5), "the *faith of Jesus*," as there is only one Lord; and those who have not that faith must necessarily be out of Christ. It is not at all necessary that there be the slightest difference upon any question of truth. Truth is the Word of God, and the Word of God is light; nobody but a blind man ever has any trouble to see a light that shines. The fact that a man has never in his life seen any other light used at night, except that from a tallow candle, does not in the least stand in the way of his recognizing that the light from an electric lamp is light, the first moment he sees it. There are, of course, different degrees of knowledge, but never any controversy between those different degrees. All truth is one.

*Ibid.*, pages 79-80.

Much is lost, in reading the Scriptures, by not noting exactly what they say. Here we have literally, "the faith of Christ," just as in Rev. 14:12 we have "the *faith of Jesus*." He is the Author and Finisher of faith. Heb. 12:2. God has "dealt to every man the measure of faith" (Rom. 12:3), in giving Christ to every man. "Faith cometh by hearing, and hearing by the Word of God" (Rom. 10:17), and Christ is the Word. All things are of God. It is He who gives repentance and forgiveness of sins.

There is, therefore, no opportunity for any one to plead that his faith is weak. He may not have accepted and made use of the gift, but there is no such thing as "weak faith." A man may be "weak in faith," that is, may







